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Whole No. 1281.

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Sweet Oil.—A bottle of sweet oil is the housewife's friend. Few know of the many uses to which it may be put. It will clean bronzes; after carefully rubbing them with oil they should be polished with chamois skin. In laying knives away, apply a little sweet oil very lightly and wrap them in tissue paper; this will prevent their rusting. For inflammatory rheumatism dissolve in a pint of sweet oil one ounce of pulverized saltpetre, and thoroughly rub the parts affected. Sweet oil will clean metals; rub the metal well with a flannel cloth and wash off in warm soapsuds. A bottle containing two parts of oil to one of lime water will be found excellent for sunburn.

Dandelion Salad.—A clear salad of dandelion is a delicious accompaniment of roast ham or a braise of beef. Select only the snowy white leaves, cut off any green tips, and wash the leaves free from sand very carefully in an abundance of cold water. Lift them out of the water in washing them to allow the sand to fall to the bottom. When the leaves are clean lay them on the ice to become crisp and cold. Put the salad in a salad-bowl when you are ready to serve it, season to taste with salt and pepper with a saladspoonful of vinegar. Add a saladspoonful and a half of oil and toss a quart of dandelion leaves in this dressing. A mixture of half-chilled lettuce leaves and half dandelion leaves makes an excellent salad.

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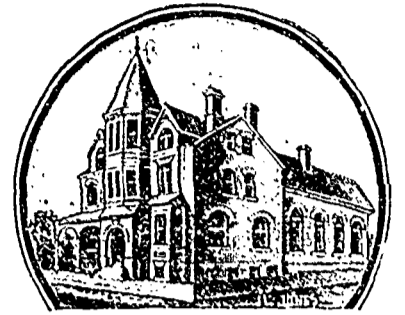
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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, AUGUST 26th, 1896.

No. 35.

Notes of the Week.

The *New York Observer* says that Dr. Pentecost is preaching for Dr. Hall at the Fifth Avenue Presbyterian Church, New York, every Sunday till September. He commenced by delivering a most interesting and powerful sermon on St. Paul's determination exclusively to preach the crucified Christ.

The last number of *Manitoba College Journal* contains eight or ten pages of interesting notes of the lectures on Hebrew poetry delivered to the students during the summer session by Dr. George Adam Smith. They are interesting for what they contain and still more for what they suggest. Speaking of Dr. Smith himself the journal says: "Those who were privileged to hear him were drawn in sympathy toward him and came away with souls enriched. His matter was splendid, his style was grand, but his personality was irresistible."

Prof. W. W. White, D.D., formerly of Xenia Theological Seminary and later of Chicago Bible Institute, will soon leave for India to give lectures and addresses on the Bible in the University of Calcutta. A building in the heart of the college quarters has been secured for £10,000 through the generosity of Lord Overton and others in England and America. An auditorium is being prepared to hold a thousand persons, and great interest is being shown among the students in the project. Prof. White enjoys great distinction as a Bible teacher.

Protests have been heard, or at least grumblings, in our General Assembly against receiving into the Church so many applicants from other bodies. At the recent meeting of the Synod of the U. P. Church of Scotland four ministers from other denominations were received into membership and the action has not been favourably received either by the students in the colleges or by the probationers of the Church. At the present time there are no fewer than seventy-three probationers, and only three bona-fide home vacancies, though in the foreign mission field men are wanted.

There is a rumour in Marylebone, says the *British Weekly*, "which we give for what it is worth, that Dr. Pentecost is anxious to spend the winter in India, and that a wealthy friend has offered £1,000 to recoup the congregation for the expense incurred in his absence. Possibly the foundation for this rumour is to be found in the fact that an Indian missionary, who preached some months ago in the church, said that no one had been more successful among the educated natives than Dr. Pentecost, and expressed the hope that the congregation would soon allow him to return to India for an evangelistic tour."

The 1st inst. was the anniversary of the massacre at Kucheng, by a fanatical band of Chinese, of the Rev. Robt. Stewart, Mrs. Stewart and the young ladies of the mission. In the little English Church burying-ground at Foo-chow their graves are placed side by side. The English community there have collected amongst themselves to place over these graves a beautiful marble monument. The device, it is now nearly agreed upon, is to be that of an angel with outstretched wings, protecting, as it were, these graves of martyrs. Formerly many of

the English colony felt and expressed anything but kindly sympathy with the missionaries and their work, but the awful fate of these young and pious girls has swept away every feeling but that of sorrow for their untimely end, and sympathy with the bereaved.

Last autumn an unofficial recess committee, representing all classes, of the Home Parliament, irrespective of party, was appointed to consider what could be done for the good of Ireland. This committee has just reported, and, while of course, England is blamed, it appears that one of the chief causes of Ireland's poverty is its wretched system of agriculture. "Ours," the committee declares, "is by common consent one of the simplest and most barbarous systems of agriculture of Western Europe, both as regards the want of variety in the crops and the scantiness of the produce." With more scientific methods Sir Robert Kane thinks the Irish agricultural yield might be made three times more valuable than it is now.

Lately the Hawarden and Buckley Horticultural Society held its annual show in the Hawarden Park, and there was a turnout to it of the whole Gladstone household. According to his custom Mr. Gladstone made a pleasant speech of a familiar kind to the people, in which, after speaking of the advantages dwellers in towns have now compared with former times, he added: "Yet it was a blessed thing to live in the eye of Nature and in the clear light of day. He had been a townsman most of his life, but he was a rural man, one of the country folk now, and it was a great enjoyment to be free from the foul rivers, and the masses of smoke and the darkness that overhang many of the great towns, and to enjoy the scenery that was around them, the light and the air God had given them."

The Methodist Conference in England has passed a resolution declaring "That in the judgment of the Conference the time has come when it is desirable to apply to Parliament for a private Bill to repeal those portions of Clause 11 of the Deed Poll which prohibit the appointment of ministers for more than three years successively to the use and enjoyment of any chapel and premises." An amendment was moved, but was lost by 239 votes to 126. The above resolution was then carried by 248 to 119. This action of the Conference in England will undoubtedly lead in time to similar action of the Methodist body in Canada where it has been tried and hitherto failed. The itinerating system has its advantages, but churches once gathered, often require fostering care, which the shortness of the present system forbids.

At a public meeting of the Students' Foreign Missionary Society of Manitoba College an address by Dr. Beattie on "The Negro Problem in the Southern States," formed the main feature of the evening. He gave some startling information in regard to those who a few years ago were set free and given the rights of men. Not all brightness and blessing evidently has liberty proved to them. With intellects weakened by long years of servitude, the responsibilities of freedom have proved too much for numbers of them, and insanity has resulted to an almost alarming degree, and to moral natures weakened by the irresponsible life of the slave, the temptations of irresponsible citizenship have been all too strong and many have found their way into the jails and penitentiaries. With

many such facts the audience were enlightened by the instructive address of Dr. Beattie.

No one who has read "A Window in Thrums" can ever forget "Jess." A correspondent of the *Westminster Gazette* writes: "Death has darkened the little window at Thrums. 'Jess,' the loatheless heroine of Mr. Barrie's memorable story is dead. To-day, on a newly-turfed grave in the cemetery of Kirrmuir, there lies a beautiful wreath of fading flowers, bearing on a card the inscription, 'To the memory of my oldest friend,' and signed, 'J. M. Barrie.' She had been intimately known to the novelist from his boyhood, and esteemed by his parents, who not infrequently committed him in his childhood to her charge. Little they dreamed that the laddie was one day, man unlooked-for fashion, to immortalize his kindly custodian. For years she was an invalid, and the little window of the 'house on the brae' proved her only outlook on the world. That Jess received many a kindness at the hands of the novelist, and many a little reminder that fame and fortune had not intruded between him and 'his oldest friend,' goes without saying."

Ottawa is full of the new and old members of Parliament, men on business with the new Government, and sightseers drawn to witness the unusual sight of the opening of a Liberal Parliament under a Liberal Government. Those of all parties, for the country's sake, we can well believe, will join in good wishes for the success of the new Government in all that can tend to advance in any way the public good. The Manitoba School question which for so long has been such a fruitful source of contention, irritation and danger, it is hinted is now in a fair way for a peaceful settlement which, should it turn out to be so, will be welcomed by all fair, moderate-minded people. Any settlement of it will necessarily cause disappointment to some extremists on the side both of the advocates of a purely secular system and of separate schools; but if it is settled in such a way, as we have no doubt it will be, as to promote in the highest degree the general intelligence and education of all classes, and so as to satisfy the great body of the people of Manitoba, it will be a cause for general thanksgiving and rejoicing.

Li Hung Chang, the real ruler of China, has already been feted and feasted in the chief continental capitals, and has last of all been lionized in London, where he has been taken to see every thing which one holding his high position desires to see. One paper tells us he is to be known as Li Chung Tang, meaning Grand Secretary Li. In addition to his eldest and youngest sons who accompany him, he takes with him a wicker sedan chair in which he is carried when not driven in a carriage. He has also his own cooks who serve up his favorite dishes. Passing from the House of Commons to the House of Lords he was very respectfully saluted by members who formed a lane of spectators in the lobby. One of the objects of his visit, he says, is to strengthen the good feeling between England and China, and to promote the peace and prosperity of both countries. Success in this may be devoutly wished because of the many and great interests involved. It would be interesting to know just what his private thoughts about the places, the customs and people he has seen are, and what the future results of this visit may be. It is not without interest to us that on his way home he will make Canada a flying visit, taking in Toronto.

PULPIT, PRESS AND PLATFORM.

John Ruskin: The training which makes men happiest in themselves also makes them most serviceable to others.

President B. L. Whitman, D.D.: What men usually need is not possession, but quickening; not knowledge, but power.

Rev. James L. Hill, D.D.: What anyone has received by way of native endowment or by way of acquisition he holds in trust for all others.

Lutheran Observer: The most pitiable of all people are the aimless, purposeless, miserable mortals found alike among rich and poor.

Rev. R. S. MacArthur, D.D.: Patriotism and piety are twin flowers, growing on one stem, whose root is obedience to and love of God and man.

The Gospel Banner: The carnal mind is not removed in conversion—or in the new birth. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." 1 Cor. 3:1.

Bishop Walters: An important factor in the formation of Christian citizens is a live and patriotic church, aglow with the spirit of Christ. It is the light of the church that is to dispel the darkness of ignorance, superstition, and doubt.

Exchange: Good form and true politeness require the graceful acknowledgment of any favor, however small, either by word or speech, and the more promptly this is done the better. A delayed note of gratitude or a tardy word of thanks always misses its opportunity.

Rev. Wayland Hoyt, D.D.: The making of the to-morrow is in the hands of the young people. And that future shall be safe for home, church, country, for all high advance, for all ennobling civilization, as that future shall pass more capitulatingly than any yesterday or today has done, beneath the sceptre of Jesus Christ.

Rev. W. H. York: Our personal influence will be measured by our public confession of Christ. There is a vast difference between a guide board standing by the roadside, with its mute utterance, and an intelligent, communicative guide that can answer our questions. Justice to our Master demands that we give testimony for Him.

The Endeavor Herald: One of the strongest religious influences exerted by reason of the great conventions is not sufficiently recognized. We refer to the place given by the secular press to reports of the proceedings. Not only the press of the city in which the convention was held, but the leading newspapers throughout the country gave a generous amount of space to the transactions.

Central Presbyterian, Richmond: The Presbyterian member ought to be sufficiently well-informed to conscientiously recommend the system he approves to others. This is not bigotry, but faithfulness to God. Let him be able to show that it is both closely conformed to the Bible, and at the same time eminently catholic and charitable. In this way, he can hope to advance the great cause for which the Saviour died.

Our Contributors.

KNOXIAN ABROAD: SECOND LETTER.

I have got so far behind in this correspondence that there seems to be no reasonable hope of catching up. Those who know how difficult it is to make a tour through Great Britain and write for a journal at the same time, can easily understand why my tour has got a long way ahead of my letters. Between sight-seeing and resting there is not much time for writing, and when one's hand gets fairly out of work it is no easy matter to get it in again.

If I rightly remember, I left off at Liverpool. Allow me to jump over the run from Liverpool to Glasgow and begin this letter with

MY FIRST SABBATH

on Scottish soil. Many years ago I read a glowing description—written no doubt by some enthusiastic Scotchman—of a Sabbath in a Scottish city. The writer described the streets as black with devout-looking people solemnly wending their way to church with Bibles under their arms. The description had lingered in my mind from boyhood, and many a time when doing Church work in places in Canada in which the people did not turn out well to church, or in which they did not appear to be devout, I recalled this description of a Scottish Sabbath and wished my lot had been cast in Scotland. Glasgow is a splendid city—a city of many and costly churches—a city of noble charities—a generous, liberal, large-hearted, kindly, hospitable city, but Glasgow made havoc of my early notions of a Scotch Sabbath and Scotch church-going. When my first Sabbath morning came round I was very anxious to see the devout-looking crowds wending their way to worship. Glasgow has a splendid church on almost every block and I felt reasonably certain I would see a crowd of church-going people, almost anywhere. A little before eleven o'clock I walked from my hotel along Bath Street to St. Matthew's to hear Dr. Stalker. I had read Dr. Stalker's book on preaching, in which he sets up Isaiah—is it Isaiah?—and Paul as models for preachers, and I was naturally anxious to see how closely he himself imitated his models. In a walk of about half a mile I met just five persons, three men and two women. They were not dressed in black, their appearance was not specially devout and certainly they had no Bibles under their arms. The description that had lingered in my mind from youth was pure fiction so far as Bath Street, Glasgow, was concerned on that particular Sabbath morning. There are a number of other churches in that neighborhood, and if there was a large congregation in any of them, all I can say is the people had not begun to come a few minutes before eleven o'clock.

The church officer in St. Matthew's told me that Dr. Stalker was away for his vacation, and he did not seem to be quite sure of the name of the minister who was to conduct the service. The evening previous I had received a kind note from a medical gentleman—an elder in the Kirk—telling me that Dr. Marshall Lang was the only "preacher of note" who would occupy a Glasgow pulpit that Sabbath. What is the use in going three thousand miles from home to an ecclesiastical country like Scotland if you do not hear some "preachers of note." So I reasoned and immediately started for the Old Barony to hear the only "preacher of note" whose services Glasgow was that day to enjoy. I would not like to say how many churches one passes on the way from St. Matthew's to the Old Barony. I did not know the way very well, and perhaps I did not make a "bee line," but I do honestly think I must have passed about twenty. There was no dense crowd going into any of them. If I may judge from what I saw that Sabbath the churches of Glasgow are not any better attended in proportion to the population than are the churches in Toronto or in any one of a score of places in Ontario that I could name. It is only fair to say

that on this particular Sabbath many church-going people were away at the seaside and other resting places. Of course that makes a great difference. Still Glasgow has a population of nearly three quarters of a million, and if a hundred thousand of them were away on their holidays—a pretty liberal estimate—there would still be an immense population to attend church.

It ought also to be said that there is a large foreign population in Glasgow and for that reason a comparison between Glasgow and almost any Ontario community is scarcely fair. But making all fair allowances I doubt very much if the good people of the commercial metropolis of Scotland attend church in larger numbers in proportion to the population than do the people of any respectable community in Ontario. I think a census of the churches in Winnipeg would show that in proportion to their numbers the people of our Prairie city are as good a church-going people as the people of Glasgow are.

As regards what we may call civic Sabbath-keeping any Canadian community west of Montreal would compare very favorably with the commercial capital of Scotland. The monument of John Knox looks down on more street cars on any Sabbath afternoon than run in all Ontario on the fifty-two Sabbaths of the year.

Why write thus? Simply to help to put an end to the lecturing we Canadians have to endure chiefly from Highlandmen and Ulstermen who speak as if all the religion in the Presbyterian Church is in Scotland and Ulster, and as if we Canadians are a godless, careless, Sabbath-breaking lot of people. I have endured that sort of thing all my life and I propose in some further letters to get even. Good people who live in Scotland deplore the evils that exist, especially the drink habit. They never claim perfection or set themselves up as models. We Canadians have our faults and they are neither few nor small, but in the matter of Sabbath-keeping and church-going any Presbyterian community in Canada will compare very favorably with anything I saw in Scotland during the three Sabbaths I spent there, and one can learn as much on such matters in three Sabbaths as in a hundred. Looking at the immense crowd in the Princes Street Gardens, Edinburgh, on a Sabbath evening, I asked a Scotch gentleman where was the Scotch Sabbath we Canadians used to read about. He smiled a rather sardonic smile and said, "They kept it that way out in the country." Perhaps they do. Another said, "These people were in church in the afternoon." Perhaps they were.

Scotland is the greatest little country on this footstool, but Scotchmen are not all perfect any more than Canadians, and nobody would laugh at the idea of being perfect more heartily than a representative Scotchman does himself.

London, Aug. 8th.

A MUSKOKA MISSION FIELD.

BY WILLIAM WALLIS.

It will be of interest to many of your readers to know just what constitutes the Home Missionary Sabbath-day work. The writer having had the opportunity of working in the North-west and Algoma, can truthfully say that mission work in such lands, although of a more lasting and permanent nature, does not try the patience, grace and muscles of the student nearly so much as the work amongst the summer resorts of Muskoka. The continual change that is going on gives no opportunity for permanent work. Each week brings new faces who are with us for a few days and away again. Yet the Sabbath must be kept and it is our duty to see that our pleasure resorts are not neglected. Strangers from all parts of the world come to Muskoka and many of them like to have divine worship here as well as when at home.

The Bala field is situated on Lake Muskoka, having three stations eight miles apart, making a triangle of twenty-four miles to be

travelled by boat. Let us take the reader over the trip. Starting out on Saturday evening, as for a novice to take the round trip in one day would be too much like work, arriving at Beaumaris we pull the canoe high up on the shore and walk to the hotel. Here we are received very kindly by the proprietor who, when asked as to the prospects for a bed, replies it will have to be a shake-down to-night. Wandering through this large hotel we seem to be transferred to some American sea-beach resort, for here the American from both North and South gather in great numbers.

Some music is heard and the dance is in full swing, from which the missionary turns away as it is in that same dance-hall on the morrow he must tell that old old story. At eleven o'clock all is quiet and the missionary is piloted to his shake-down where, with feet dangling out one end and head overlapping at the other, a night of strange rest is passed, and at last dawn appears. The ball-room is cleared, benches carried in from the piazza, and soon the ringing of the dinner bell calls the visitors and tourists to worship. Before the call is over the room is full, numbers gather also on the piazza contenting themselves with a window to gain an occasional view of the services inside. And now is heard the Praise God, where a few hours before the strains of the latest waltz were accompanied by the glide of many dancers.

As the service proceeds the student has an opportunity to note his audience. To the right is a Canadian judge with all the members of his family, near the back of the room is a celebrated American High Court judge. The number of ministers in tourists' costumes and a few with the proverbial black is to a student appalling to behold. But the grace with which they worship, and their never ceasing attention is a continual help to the speaker. They have come to worship and not to criticize. Thank God for that. The musical part of the service is not forgotten; one or two of the many professional singers summering at this point are sworn in each Sabbath; their beautiful voices blending in sacred song takes us in thought out of rough Muskoka to some large cathedral or concert hall where such voices naturally belong. Service concluded, the student refreshes himself with a light lunch and then starts on a long paddle to the afternoon appointment. Here it is that his muscular Christianity brings itself into play, without regarding the weather; in rain or storm it is all the same, but generally with the sun pouring down and a strong head wind, after a good three hours of pull-for-your-life, hard work, Whiteside is reached. Here is awaiting a small congregation of about thirty-five, mostly children, for this is a farming settlement. On the last bench in the small building, and sitting as if they were used all their lives to such things, are five city ministers and a professor of theology. Here is a problem how to speak to the ministers and children; the student selects the latter and the ministers feed upon the milk of the Word as in their childhood. The afternoon service over, once more we are on the water. A good hour and a half brings us to Bala, where, in the unfinished church, a congregation of about two hundred people are assembled, all tourists and mostly from Toronto. As the student speaks, his voice seems to evaporate through the glassless window frames and open cracks in the rough boarded walls; the sun sinks in the west and plays with those gathered by throwing a ray through every crack, the constant roar of the falls, the bleating of sheep, all is plainly heard through the unfinished church and tend to make the enjoyment and peace of the service far from what it should be. At last the benediction is pronounced. The student retires to rest after having preached three times and paddled his canoe till his muscles tingle and hands are blistered. Much encouragement is given by many visitors from different parts of Canada, the United States and even Mexico and England, who express their appreciation at being permitted to attend the service of God so far from their own native land.

PRESBYTERY OF BRANDON.

MISSIONARIES WANTED.

MR. EDITOR,—To emphasize the danger arising from lack of supply let me give the missions and congregations in the Presbytery of Brandon that must be provided for by the beginning of October.

1. *Griswold*—56 families, 22 single persons and 102 communicants. There are three preaching students and 1 church. An ordained man wanted.

2. *Alexander*—60 families, 118 communicants, 3 stations and 3 churches with a seating capacity of about 400.

3. *Chater*—4 stations, 65 families, 6 single persons, 133 communicants, 3 churches.

4. *Oak Lake*—Self-supporting congregation, 55 families, 111 communicants, 2 stations, 2 churches.

5. *Elkhorn*—3 stations, 40 families, 100 communicants. Augmented congregation.

6. *Douglas*—2 stations, 65 families, 10 single persons, 120 communicants. Mission.

These are all promising charges in a good part of the country, they are well organized, and in the hands of good men would grow into important congregations. Besides these there are three missions where students are required, viz., Tarbolton, Brookdale, Parkissimo. The Presbytery is naturally anxious about the supply of these charges. Six ordained men could be placed at once, and if they cannot be secured we cannot hold our own. This is only one Presbytery out of fourteen in the two Synods.

J. ROBERTSON.

Winnipeg, Man., Aug. 10th, 1896

SOMETHING FOR DR. LANGTRY TO PONDER.

BY THE REV. THOMAS FENWICK.

In the reign of Queen Elizabeth there was a Scotch Presbyterian minister called John Morrison. At his baptism, he had no godfather and godmother who "promised and vowed certain things in his name." He never had to repeat to a bishop, the "curritch" whose first question is: "What is your name?" No bishop ever confirmed him. No bishop ever ordained him.

Yet, notwithstanding all these defects, he was licensed by Archbishop Grindal, Archbishop of Canterbury, to exercise all the functions of the ministry in the Church of England, without re-ordination. Here is the license.—

"William Aubrey, Doctor of Laws, legally exercising the office of Vicar-General in Spiritual, and of Chief Functionary of the Archbishopric of Canterbury, to our beloved in Christ, John Morrison, M.A., born in the Kingdom of Scotland, eternal health in the Lord.

"Whereas, we have heard on credible testimony that you, the aforesaid John Morrison, about five years past, in the town of Garvet, in the county of Lothian in the Kingdom of Scotland, were admitted and ordained to Holy Cross and the sacred ministry, by the imposition of hands, according to the laudable form and rite of the Reformed Church of Scotland; and whereas the said congregation of that county of Lothian is unfavorable to the orthodox faith and pure religion now received, and by public authority established in this realm of England; we therefore approving and ratifying as far as in us lies, and by right we may, the form of your ordination and advancement to this function alone in the manner aforesaid, grant and impart to you in the Lord, with all good will, as far as in us lies, and by right we may, and with the consent and mandate of the most reverend Father in Christ, Edmund, by Divine Providence Lord Archbishop of Canterbury, Primate of All England and Metropolitan, to us signified, license and faculty in these orders by you taken, to celebrate divine offices, to administer the sacraments, and purely and sincerely preach the word of God, either in the Latin or vulgar tongue, according to the talents which God hath given you.

"In testimony whereof we have caused the seal which we use in like cases to be affixed to these presents. Given the sixth day of April 1582."

"Laudable form and rite of the Re-

formed Church" (not "religious body") of Scotland." "Approving and ratifying the form of your ordination." How these expressions must shock the eminent divine mentioned in the heading of this article!

The expression "in like cases," clearly proves that Presbyterian ministers were commonly so licensed at that time.

Of the members of the Synod of Dort, five were from Great Britain—George Carleton, Bishop of Llandaff; Joseph Hall, Dean of Worcester, and afterwards Bishop successively of Exeter and Norwich, and author of the "Contemplations;" John Davenant, Professor of Divinity in the University of Cambridge, afterwards Bishop of Salisbury; Samuel Ward, Archdeacon of Taunton and Theological Professor in the University of Cambridge; and Walter Balcanquhal of Scotland. "These good men spent pleasant and profitable months deliberating, praying and preaching with Presbyterian bishops and elders."

A small boy believed that the dark ages were those in which people had no spectacles. Dr. Langtry must look on the ages of which I have spoken as truly "ages of darkness." If his church had then had such "specs" as he wears, he would have seen distinctly the true nature of the Presbyterian so-called Church, and ministry.

Woodbridge, Ont.

SOME WINNIPEG NOTES.

BY REV. PROFESSOR BEATTIE.

It was my privilege to spend the months of June and July in Winnipeg, giving some assistance to the summer session in Manitoba College. As I was a commissioner to the Assembly of 1887, which met in that Western city, I found it an exceedingly interesting thing to make some comparisons in regard to the city, and especially the progress of the Presbyterian Church therein during those nine years. A few notes may be of some interest to the readers of THE CANADA PRESBYTERIAN.

In regard to the city itself there has been substantial progress. The streets are greatly improved, and the street car service is excellent. Many substantial residences have been erected, and the grounds about them are tastefully beautified. Several parks have been opened up, and made very attractive. The railway facilities have been much increased, and the shipping business has greatly expanded. Splendid schools and many new church buildings have been erected, and the fair grounds have been put in good order. The population has grown to about 40,000, and they seem a solid and enterprising class of people. Many of them have come from the older provinces, and they seem to be an industrious, law-abiding body of citizens.

The whole Province of Manitoba, and the North-West also, has, in spite of difficulties of various sorts, made good progress. The resources of the country are simply boundless. Grain and stock in these Provinces, with timber, and minerals, and fish in British Columbia combine to render this vast region of the greatest value. The crops of grain this year are not equal to those of last year, but in most sections the returns will be fully up to the average. This whole region is bound to develop steadily, and in due time become the Greater Canada. Those who believe that in a generation or two the larger part of the population of Canada will be found west of Lake Superior have good ground for their belief, and those who think that Winnipeg fifty years hence may be near the centre of population of the whole Dominion are not by any means visionary in their opinion. My sojourn there this summer convinced me that there is a splendid future before this whole vast region.

The school question, and immigration matters, together with cheaper rates for shipping produce, have occupied the attention of

the people very much for several years. The general impression is that the Liberal Ministry will do what is just and right with this expansive section of the Dominion. If I were to whisper advice into the ears of Mr. Laurier and his colleagues it would be to say that a liberal policy towards Manitoba, the North-West and British Columbia will be of immense value to the whole Dominion and that any attempt to establish in any form whatever separate schools supported by public funds will be resisted by the great majority of the people of Manitoba. Any trifling with this question will breed serious trouble, I am sure. Let the policy of conciliation be continued, let the exact facts in the case be carefully ascertained, but let not a dollar of public funds be devoted to sectarian educational institutions. What is true of Manitoba is true for the whole North-West. Let the foundations of the Public School system be securely laid at the very beginning, and subsequent trouble and friction will be avoided.

But I wish to speak chiefly of the progress of the Presbyterian Church in Winnipeg, and of the advance made in educational work by this Church. When the Assembly met here nine years ago there were only two churches, Knox and St. Andrew's. Now there are seven in all, the new ones being St. Giles, Augustine, Westminster, St. Stephen's, and Point Douglas. These are are manned by seven able and devoted pastors, to wit, Revs. Dr. DuVal, Joseph Hogg, John Hogg, R. G. McBeth, O. B. Pitblado, C. W. Gordon, and D. Munroe. These churches are well situated and really embrace the whole area of the city.

Of the advance of the Presbyterian Church in the whole of Manitoba and in the Territories, and on the Pacific coast, Dr. Robertson, the bishop and statesman of this whole wide region, has in various ways informed the Church, and very properly keeps it informed. With many difficulties of climate, sparse settlement, the poverty of the people, and the difficulty of keeping continuous supply in the fields, the work has been pushed on from year to year by the faithful workers in lonely outposts. All honor to Dr. Robertson and those associated with him for their faithful and almost heroic service! The years to come alone will fully reveal the value of the work, often hard and prosaic, which has been done during these years of beginnings.

Then the educational work of the Church as represented by Manitoba College, with its winter session in Arts, and its summer session in Theology, calls for remarks in this connection. As this important institution was brought prominently before the Church at the recent Assembly, I shall do little more than add my personal testimony to the value of the work which it is doing, and especially to the absolute necessity of the work of the summer session to the welfare and progress of the Church in the whole West. The Arts work is ably and successfully conducted, as is proved by the standing of the students of Manitoba College at the University examinations when they compete with the students of St. John's, Wesley, and St. Boniface Colleges and carry off more than their share of the honors.

The summer session in Theology will soon have completed their third year of its career, and it can no longer be considered an experiment. For years to come this is evidently the solution of the problem of the winter supply of the Western mission fields. As to the effectiveness of the work of the summer session there can be no question. Principal King and Professor Baird continue their work through the entire session, and two or three others from different institutions also give assistance during the summer. From my own careful observation and inquiry, I am satisfied that the students receive as complete a course of instruction as in any of the colleges of the Church. If any one doubts this let inquiry concerning the course be made of professors or students; and if any student thinks that he will have an easy time in getting through his studies

by attending the summer session, he will be painfully surprised before the examinations are over.

The Assembly certainly acted wisely when it refused to allow the summer session to cease. I am satisfied that no money the Church spends on education is as wisely and economically spent as that devoted to the support of the summer session in Theology in Manitoba College.

No reference to Manitoba College and its summer session would be complete without a word of testimony to the magnificent service rendered to the college and Church by Principal King. Building upon the foundations laid by Professor Bryce and Professor Hart, Dr. King has firmly established a college property and curriculum which is a monument to the patience, wisdom, zeal and ability of its principal, as a teacher, administrator and financier of the highest order. Then it should be added that Dr. King has been carrying too heavy a burden these years. He has done it all without a word of complaint, but he should not be allowed to carry so much work and responsibility for many years more, without some relief being provided for him by the Church. By the blessing of God upon his service, and that of his colleagues and the benefactors of Manitoba College in the East and West, the Church has a valuable property free from debt, a small endowment, and a fine body of students. This the Church should not forget, and she should also bear in mind that the college must be expanded to meet the growing needs of this great region. I am sure the Church will recognize this, and liberally meet the demands of the college in the years to come.

BEGINNING AT HOME.

MR EDITOR,—A few weeks ago I was from home visiting a friend who takes quite an interest in Church matters. On inquiry I found that his great hobby was Foreign Missions. I asked him as to the regularity with which his own pastor's stipend was paid. Of this he was entirely ignorant. I replied, "Find out for me by to-morrow evening." He promised to do so. Next morning he called on the Rev. Mr. R. for information and got it in a friendly way. He learned that his pastor's stipend was six months behind, and that owing to the negligence of the congregation he (the pastor) was compelled to go in debt. He returned home, got to work himself, and got others to work and in a short time got matters put right. Let me say to every church member and adherent who reads THE CANADA PRESBYTERIAN, Do the same. Your first duty respecting church finances is to see that your pastor is paid the stipend promised when due. After that take up Foreign and other missions. What a comfort it would be to some pastors if every member and adherent of delinquent congregations would bestir themselves and pay the stipend regularly. Think what injustice you are doing the Lord's servants, and remedy the matter at once.

PUNCTUALITY.

Hearing well is an art, no less than speaking well. Many books have been written to tell people how to avoid loose and careless habits of speech. It were well also to remind one another of the importance of avoiding careless habits of half listening. Too often it is the case that the mind really retains, not what has been spoken to us, but our own inference therefrom. Those inferences are ours, but we charge them upon the speaker as being what he really said. A child of six months recently exhibited great delight when on putting his hand to his head, he discovered for the first time that he had an ear there. Older persons than he have found that out too. So far, the discovery is good, but it ought to go farther. "If any man hath an ear, let him hear."

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Sept. 6th, 1896. } DAVID'S LOVE FOR GOD'S HOUSE. { 1 Chron. xxii 6-16.

GOLDEN TEXT.—Ps. lxxxiv: 4.

MEMORY VERSES.—II-13.

CATECHISM.—Q. 78.

HOME READINGS.—M. I Kings i: 1-27. Tu. I Kings i: 28-53. W. I Chron. xxii: 1-19. T. I Chron. xxviii: 1-10. F. I Chron. xxviii: 11-26. S. I Chron. xxix: 1-19. Sab. I Chron. xxix: 20-30.

David's sorrows were not ended when Absalom's rebellion was brought to an end. Though restored to his throne, a division had been made in Israel which it needed all of David's tact and wisdom to keep from becoming a permanent breach. However, David at last secured again a united people, and did much to establish and strengthen Israel among the nations. Through all his struggles he never lost sight of the desire of his heart, viz., to see Jehovah's worship established upon a permanent basis by the erection of a fitting temple in Jerusalem. This Jehovah had forbidden him to do, but had declared that He would raise up a son to David who should accomplish this work. From that time David did not cease to make preparations for the temple, and more especially after God had indicated to him that the threshing floor of Ornan was the site of the future house which should witness to Jehovah's glory unto all the earth. Our lesson tells us of the interview between David and his promised son and successor on this matter. Let us consider it under two heads, viz., "Solomon Reminded," "Solomon Commanded."

I. Solomon Reminded.—Solomon was only a youth when the action of his brother, Adonijah, forced David to name him as his successor. Such an honor might well turn the head of an older man. One thing which went far to steady him was this talk with his father, in which he was reminded that he was the son of promise who was raised up by God to do a specific work. There is nothing better fitted to lead dignity to a young man than to have pressed upon him the thought that God has need of him for the accomplishment of some work. Here let us Sunday-school teacher, recognize where we are apt to make mistakes. Let us show the boys and young men that there is a place for them to fill in God's work, and there will not be so much complaint about the Sunday school losing its hold upon the youth. David made a man of Solomon by opening up his heart and showing his son how he had longed to honor God in building Him a house; in showing him why it was that God could not permit one whose hands were filled with bloody wars to erect a temple to the God of peace, and in telling him of the pledge made long before that a son whose name should be "Peaceable" was to be raised up for this work. Cannot we imagine the young man's heart swelling within him at the thought of the great things he was to do for God. Nor would the consciousness of the honor put upon him be lessened one whit, when he was told that God had even called him by name for this work. Thus Solomon was reminded of the work he was to do, and the reminder was made doubly strong by the assurance that God had raised him up for this very work, and that this work would be the carrying out of his father's most cherished desire. Let me emphasize the thought that we ought to show the young men of our day that God needs their strength to furnish the work which it has been their fathers' desire to see perfected, in the establishment of the world of the Kingdom of Jesus Christ our Lord.

II. Solomon Commanded.—The reminder was not enough. David lays a father's commands upon his son, the commands of a king upon his heir. He tells him of the great stores of gold and silver he has been hoarding up for this work, and enjoins him to use all this accumulated material for the purpose for which it has been gathered. But he would not have Solomon forget that "unless the Lord did build the house they labor in vain that build it." The Lord must be with him. The Lord must give him wisdom and understanding and a willingness to obey His law. Prosperity will be his, just in the measure in which he makes the statutes and the judgments, given through Moses, the rules by which he orders his life. The work was one from which Solomon might shrink, yet David would have him recognize the source of all strength and wisdom as his, and therefore that he should neither dread nor be dismayed, but be strong and of good courage. David was getting to be an old man—near the end of his life. It had been one continued effort and struggle against his enemies, yet here at the end of it he looks back and in effect says to young Solomon just entering upon his life's career—be true to God and you need never fear failure, you need never dread defeat. It is the same God who rules over all men as ruled over all things when David lived. If we are only careful to so order our lives that His way shall be our way, then we can look forward with confidence—there is no room for dread and dismay—there is no room to fear defeat—God is with us and all is well. Let us strive then, from the very beginning of our days, "in all our ways to acknowledge Him" and we may be sure that "He will direct our paths."

Pastor and People.

EVENING SONG.

When all the weary flowers,
Worn out with sunlit hours,
Droop o'er the garden beds
Their sleepy heads,
The dusky dusk on quiet wings comes stealing;
And, as the night descends,
The shadows troop their friends
To bring them healing.

So, weary of the light
Of life too full and bright,
We long for night to fall
To wrap us from it all;
Then Death on dewy wings draws near and holds
us,
And, like a kind friend come
To children far from home,
With love enfolds us.

But, when the night is done,
Fresh to the morning sun,
Their little faces yet
With night's soft dew drops wet,
The flowers awake to the new day's new graces.
And we—ah! shall we, too,
Turn to a day-dawn new
Our tear-wet faces.

Written for THE CANADA PRESBYTERIAN.

THE INNER CHAMBER.

BY REV. JOSEPH HAMILTON.

It seems to me that the house where death has entered for the time is hallowed ground. It reminds me of the Jewish temple of old. You know that the temple had three grades of sacredness. There was the outer court of the temple where everybody might go. Then there was the holy place, devoted to sacrifice and worship. Then there was the inner shrine, the holy of holies, where only the high priest might go, and where God's presence was visibly revealed. So the outer premises of the house where death has entered seem to me like the outer court of the temple; the house itself is like the holy place; and the inner chamber of the dead is like the holy of holies. In that holy of holies we come very near to the divine. In that chamber of death two worlds meet. It is the border-land of the seen and the unseen. In that sacred chamber the rude noises of the world may well be hushed, that we may hear the voices that speak to us from the unseen and the eternal. We may well feel there as Moses did when that solemn voice was heard that made him pause, "Put off thy shoes from off thy feet, for the place where thou standest is holy ground."

Mimico.

Written for THE CANADA PRESBYTERIAN.

TRUE RELIGION.

BY REV. EDWARD ANTON.

There is an inestimable blessedness in true religion. It is indeed the most joyful thing that has ever come to the heart of mankind. It puts its possessor in full harmony with the divine order of things on earth and in heaven. True religion brings a man peace with God, and into gracious relation with his fellows. It is rooted in the deepest convictions of one's own moral and spiritual imperfection. Nay, it begins in a startling overpowering sense of the exceeding frailty of our nature. With this there is a strong, sincere desire to be what in our best moments we wish to be and what an unbiassed conscience tells us we ought to be. And then there comes in faith the belief that in Jesus Christ all sinners have a refuge, the belief that there is grace in Jesus Christ to keep us from falling, that the Holy Spirit can give us the grace of self-control, so that the man with true religion in his heart will not be carried about by every wind of passion, envy, lust and pride. Blessed are the people that know the joyfulness of such a religion as this; they shall indeed walk, O Lord, in the light of Thy countenance.

All the same, all who know the infinite blessedness of true religion will be most forward to denounce and decry religion as it exists in spurious forms. Religion in false

and unreal forms is no friend to the welfare of the men who are swayed by its influence. If there be dead formality, heartless indifference where there ought to be real feeling, quick and true, then our religion is one of our soul's greatest enemies. The exposure of all forms of unreality makes one of the strongest claims upon true religion. Religion in its reality, sincerity and depth is one of the greatest blessings that can be enjoyed by any living soul. But religionism, the spurious and bastard form of the genuine article, is the direst foe to human progress, and is deservedly exposed to the ridicule and contempt of men. We may say with a robust writer who never minced his meaning:

"All hail, religion: maid divine,
To stigmatize false friends of thine
Can ne'er defame thee."

One feature of a true and happy religion is well indicated in the second verse of the eighty-ninth Psalm, where the writer declares "thy faithfulness shalt thou establish in the very heavens." In the very heart of all true religion, there lies our keeping in constant, daily, conscious, living relations with the living God. There can only be true religion when one endures from day to day, as seeing Him who is invisible. The Lord God, says the Psalmist, is a sun and shield. He is indeed a daily sun and shield to every soul that looks up to Him. To many persons, a day without a sight of the sun does not give them a moment's disappointment or regret. But there is a line of life in which thousands and thousands of souls find a living shield from harassment, anxiety and care in a daily sight of the sun. To the masters of the thousands of vessels that are every hour making their way across the trackless ocean, between the hours of ten and twelve, there comes more or less of anxiety until they successfully take the sun. The conditions under which this is done are not easy. Sometimes, the master can see the sun, but not the horizon. Sometimes there is a clear horizon and no sun, sometimes there is neither for days. Without a sight of the sun, its exact height above the horizon at a given moment of time, no master can be sure where he is. He is always more or less in doubt and in anxiety for the welfare of his ship. Not to see the sun, not to have the help of the sun, each day, as a shield from the many grave dangers of the ocean is a distress, and may become a disaster. And herein is an important lesson for earnest and truly serious souls. We know that there are thousands around us who never make it their daily concern to find out where they are and how they are by a look of faith towards God. They steer their bark without any daily reference to the living God. Rocks, icebergs, dangerous sands mean nothing to them. But do we who are identified with Christ's Church, do we see to it that we keep a daily correspondence with heaven? Many, alas, too soon forget their first love, and allow themselves to live, not one day but many days, without sight of the light of the countenance of God. Yet that daily sight of God's blessed sun is a daily shield from daily care to every child of God. When he knows where he is, he is the happiest and most blessed of men. A daily sight of God's own blessed face as we see it in the gracious face of His dear Son will be to each one a daily shield from daily care and anxiety, from fear and danger. That daily adjustment of our course with the unchangeable Standards of heaven will bring every living soul the greatest possible contentment and delight. There can then be no doubt as to where we are in right doing, and thinking, and feeling, and if we have fallen away from the truest course, it can only happen within twenty-four hours. God only requires us so to steer our daily course as to do justly, love mercy and walk humbly with Him, and this can be done by all those who daily see to it that they have a sight of God's gracious face. Such a daily vision is needed, and for each day God will give grace and glory; no good thing will He withhold from those who walk uprightly.

Surely there are in these simple considerations reasons and an inspiration for the cultivation of a daily walking with God. This is the secret of a happy, joyous religious life. Many are the trials through which we have to go. Distress in our business and death in our homes make sad havoc of our souls. Still, let us through all see to it that we are in constant and right relations with the living God, that we never let a day pass without asking a sight of His face. In this we shall find our only true and sufficient shield from the slings and arrows of outrageous fortune, from storm and strife, from sorrow and pain. May nothing disturb our deepest conviction and loftiest faith that, in the words of one who slaved deeply and wrote so bravely and well,

A correspondence fix'd wi' Heaven
Is sure a noble anchor.

Merrickville, Ont.

Written for THE CANADA PRESBYTERIAN.

A RESTING PLACE FOR WEARY SOULS.

BY REV. JOHN BURTON, B.D.

The excitement of the general election is past, the chagrin of defeat has settled down to the work of opposition (not factious it is to be hoped), new hands at administration are preparing for work, and the general public are awaiting, not without a tinge of impatience in their expectation, the advent of "the good time coming." Meanwhile the dog days are upon us, and what summer recreation can be snatched from business and from household cares must now at once be taken or forgotten. This is no time for heavy thinking, the heart and mind are craving rest. Yet to the live soul, listlessness is not rest; even while swinging in a hammock under leafy shadows, beside rippling waters, thought will wing its fancy flight or dream its mystic themes. May we venture a sober, quiet theme, a resting place for weary souls?

"There is a stream whose gentle flow
Supplies the city of our God:
Life, love and joy, still gliding through,
And watering our divine abode."

Or, gentle reader, do you prefer the more rugged and stronger:

"A river is whose streams do glad
The city of our God,
The holy place wherein the Lord
Most High hath His abode."

Either or both as you will, with an old English rendering to boot: "The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest;" and this latter rendering has its own suggestiveness. The raging waters, the swelling floods, have no terror to those whose refuge is the Rock of Ages; the very streams which from those torrents flow shall make glad: "Thy rod and thy staff they comfort me." Jerusalem, the city of the type, had no living stream. One only fountain there was, brooks whose summer courses were dry, and cisterns supplied the rest. The force of the figure of our Psalm is in the contrast; our Jerusalem has floods of holy influences ever flowing; even the mountain torrent ministers thereunto. Unlike Siloam, a half stagnant, intermittent pool, or the rock-cut reservoirs whose stored up waters foul; or the Kidron rivulet bemired with the city's filth, and dry in summer months; our city has a perennial source of sparkling water, streams of refreshing from even the tempest's overflow. Much more surely than Hotspur could pluck safety from the nettle danger can the Christian find rest in the midst of life's worry and frequent disappointments.

True, too many of us have but intermittent streams in our Jerusalem; some, alas, have cisterns broken; with many the waters are sluggish and dull; but, as a recent writer observes, no Christian has a right to go below par in his spiritual life. What a strange heaven if the angels round the throne did not feel up to the singing or service mark, or the hosts to feel the chill of neglect. We have a river, abiding there we need never be without the water-springs, and

Christian service languishes simply because we turn from the living fountains to the desert of mere earthly wastes and follow the mirage phantoms of our own devices. No age more needs on the part of those who bear the Christian name than this, to keep close in all our living to that river whose streams gladden. We too forsake the living streams and hew out to ourselves cisterns dry and broken where no water is.

"O Thou who keep'st the key of Love,
Open Thy fount, eternal dove,
And overflow this heart of mine,
Enlarging as it fills with Thee,
Till in one blaze of charity
Care and remorse are lost, like motes in light divine."

INFIDELITY AND POVERTY.

A man who had charge of a sort of refuge or shelter for the homeless in Boston, told me that he had about three thousand such persons pass through his hands each winter, about eighty a day.

"How many Christians did you find among them?" I asked.

"Not one," was the answer.

Among the wild theorists who cry out for land, and wish to confiscate property, you find few Christians. Why? Because Christians usually have all the land they need, and can get more if they want it, as others could, if they would break their bottles, throw away their pipes, serve the Lord, and live soberly, righteously and godly in this present evil world.

The principles of Christianity are adapted to the elevation and improvement of the poor. Atheism and infidelity in all forms tend to produce poverty and crush the poor.

The late Bishop Thompson, in his "Moral and Religious Essays," gives an account of an influential, intelligent, and strong-minded infidel in Ohio, who gathered about him a community of unbelievers whose religious views corresponded with, and were largely moulded by his own. He took pride in his benevolence and kindness to the poor.

Soon the drafts on his liberality became so numerous as to awaken the inquiry: "How does it happen that this community is becoming more and more thriftless, while prosperity abounds among people who live near?"

Prosecuting this investigation thoroughly, he discovered that in homes where the Bible is found, and well used, there was no want, but where the Bible was absent he found present or approaching poverty. Soon after an itinerant preacher came to hold services in a school-house, and when "lewd fellows of the baser sort" sought to break up the meeting and drive away the minister, this champion of infidelity defended him and said to his infidel neighbors:

"I have been abroad among you, and find that you who revere the Bible live in prosperity; you who despise it are approaching pauperism, if not actually in distress. I am alarmed at what I have done: I have made you infidels, but in doing so have I not ruined you? Many of you are young men of good minds. I have a family of daughters, but I would rather follow them all to the grave than see them united in marriage to you. Henceforth I will be a friend of the Bible; it is the instrument of good."—Hastings.

A blind and cowardly spirit is forever telling you that evil things are pardonable, and you shall not die for them, and that good things are impossible, and you need not live for them. . . . All things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them. Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others—some goodly strength or knowledge gained for yourself.—Ruskin.

Missionary World.

HOW A COUNTRY CHURCH DOUBLED ITS OFFERING.

As last year our Foreign Mission Committee had a considerable deficit, and this year money will be needed to make up this deficit and besides to meet all ordinary expenses, the following contribution to the "Church at Home and Abroad," by the pastor of the Thompsonville Church, Connecticut, may prove useful, if acted upon, in raising our foreign mission contributions this year.—[ED.]

Our village had felt the hard times. The great mills, the main industry of the place, had been run on half time a full year, with frequent shut downs. Wages had been reduced fifteen per cent. The General Assembly, however, had asked the churches to increase the gifts to Foreign Missions twenty-five per cent., and we knew there was urgent reason for giving.

The second Sabbath in December is our foreign mission day. Last year we raised \$154. This year, when the offering was counted, we found it amounted to \$307, almost exactly double the amount of last year. How was it done? Our plan was as follows:

1. Distribution of literature. The Board sent us leaflets (three sets) and envelopes. Two weeks before the taking of the offering one set was distributed through the pews. Others were handed the people as they passed from prayer meeting. The children had stories, the older folks facts, and some particularly strong arguments were put where they would do the most good.

2. A prayer meeting was devoted entirely to the subject. It was a good service. Persons were seen and urged to attend. The room was full. A new map spoke eloquently of the world's spiritual destitution. Our best talkers presented phases of the work. A choir of young people sang special selections and touched our hearts. Prayer was unusually fervent. The meeting had to be extended beyond the hour.

3. The Missionary Committee of the Endeavor Society held a meeting to arrange for an Endeavor offering. Specially prepared envelopes were distributed two weeks before the day of offering, and members were urged to drop in a piece of money every day. This meeting was largely one of prayer, and as they knelt before God a blessing came upon them.

4. An all-day offering, morning, afternoon and night. As the collection for foreign missions comes before us but once a year, we do not believe in crowding it into one hour. We offer the people a chance to give more than once. We let them see the session is in earnest. We aim to get *all we can*.

5. An offering from all organizations—church, Sabbath-school, Y.P.S.O.E., Junior Endeavor and Pansy Band. The gifts of the Women's Board are separate. The amount was put on the blackboard of the Sabbath-school once during the day and announced from the pulpit, so the people could know how the offering was going.

6. The high-water mark reached was not without sacrifices. One young man a mill under-foreman, made a sacrifice of a prospective pleasure upon which his heart had been set, and literally gave all that he had. One member gave a much larger sum than usual in memory of a deceased sister.

So glad is the church over the thing which God has put it into their hearts to do, that they look forward to the time when they will go still higher.

Results: (1) Blessedness: 1 Chron. 29: 13, 14; (2) Blessing: Matt. 3: 10.

In San Luis Potosi, Mexico, a most difficult field for Protestant work, two colporteurs of the American Bible Society recently sold one day fifty Bibles, Testaments and portions in two streets of the city.

NOTES.

The English Baptists have now planted a station within ten miles of Stanley Falls on the Upper Congo.

After four years' labor the North African mission of the Baptist Church has received its first convert in Egypt.

The increase of Protestant Christians in China every year is about 5,000, and the present number is above 70,000.

The Uganda mission of Central Africa is less than twenty years old, and in its earlier years passed through hottest fires of persecution. Last year the number of converts received was 2,921.

Three new translations of the Bible are in progress in India, respectively into the Hindi, Hindustani and Panjabi languages. The Bible has been translated wholly into fifteen India languages, and partly into forty-six more.

The nurses' training school at Kyoto, which now passes wholly into the hands of the Japanese, has proved an efficient evangelizing agency. There have been sent out seventy-five nurses, only one of whom has graduated without being a professing Christian.

"Die, but don't deny the Lord," said a mother in Oorfa to her two sons during the massacre in that city, while men with drawn swords, ready to cut them down, demanded that they should accept the Moslem faith. They were firm, and were immediately slain.

In Great Britain and Ireland there are twelve women's missionary societies, supporting 770 female workers in foreign fields, 38 of these being medical workers. These societies reach 20 different countries, employ 2,000 native workers, and have over 60,000 girls and women in their schools.

The report of the mission among the higher classes in China, Rev. Gilbert Reid, Pekin, director, shows considerable progress. The work differs from any other being done in China, and its opportunities are fast increasing, many of the leading officials in Pekin having shown themselves friendly to it.

The Woman's Occidental Board of Foreign Missions reports excellent work being done among the Chinese women and girls of San Francisco and other cities of the Pacific coast. Many of these girls return to China with a knowledge of and hope in a better life. The house-to-house work has resulted in the conversion of many women.

The spirit of missions is the spirit of sympathy, of self-denial and of service, which is only another way of saying that it is the Spirit of Christ. The church must have the spirit of missions if it would be His church. The church, which is His body, must be a living organism, not a withered, lifeless trunk. It can maintain its life only by seeking to extend it into the lifeless world.—T. C. Smith, D.D., in *Herald and Presbyterian*.

The Rev. Dr. Scott, after a long life of service as a Christian missionary in India, reviews in the *Baptist Missionary Herald* the present condition of that country. In his opinion the outlook was never so favorable as now, for these reasons: Caste is breaking down; the poor are coming up; the people are broadening out; Christ is honored more; Christian missions are succeeding; the native church is taking hold; all feel it is worth the effort.

Medicine opened Korea to missionary work and has occupied a most important place ever since. Schools closely followed and held the respect and the endorsement of the people. There are at the present time the following missions at work in Korea: Presbyterian, North, twenty; Presbyterian, South, eleven; Australian Presbyterian, four; Baptist, A. T. Gordon's Church, five; Methodist, twenty-four; Anglican twelve; Independent, four—total eighty.

Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

A CANADIAN GIRL'S LETTER

Mrs. Dr. S. E. Clark's challenge in the *Golden Rule*—"How is it girls? Do you prefer young men that are a little fast?" has brought back a whole bevy of letters. This one is from a solid Canadian girl:—

"Dear Mrs. Clark: You ask if we girls prefer 'fast young men.' Now I am one of the girls who does not prefer them; however, I am just turned thirty, and no doubt some would call me an 'old maid,' though I do not feel like one by any means. When I became a Christian,—and that was when I was about eighteen years old,—I resolved to marry only a Christian.

"The 'good' young men I have known are few and far between. I live in a small town where most of the young men are 'fast.' I am told that I shall never be married because I do not attend dance parties, etc., but I consider I am better single than married to one not a Christian. I know there are good men in the world. If such a one does not see fit to fall in love with me, I am content to remain single the remainder of my life, believing it is God's will, and trusting I may spend and be spent in his service.—D. S. M."

THE TABLES TURNED

"Dear Dr. Clark: I see that Mrs. Clark has many answers from young ladies, who all most solemnly assure her that they have no regard for fast young men, and wish to have nothing to do with them. Now I think it is fair to turn the question around, and ask why it is that many young men that profess to be Christians give Christian girls the go-by, and dangle around flighty, flirtatious damsels, 'summer girls,' 'rock maidens,' and all that class.

"These may not be bad girls, but they certainly do not give promise of being future helpmeets to an earnest young man. With many of these young men a pretty face, without any character behind it, or a 'fetching' ringlet, or even a smart gown, seem to count for more than character and common sense and good health and all the cardinal virtues.

"Now do not think from this letter that I am 'a sour old maid.' I have just turned twenty-three, and have not had any serious heart affairs; but I cannot help keeping my eyes open, and I see what I see. Your friend, J. R. P."

THE TWO WATER BARRELS

The other day I noticed two water barrels. One was set under a spout which led from the troughs that ran along the eaves of a house. The other was set under a spout which led from a spring up on the side of a neighboring hill. The one was filled by fits and starts; it was sometimes empty, and sometimes full to overflowing. The other was filled by the steady flow of a small stream; it was never empty, and never too full. Most church treasuries are like the former, with the exception that they are seldom full to overflowing; the money that does happen to come into them comes by fits and starts. All church treasuries should be like the latter; filled by the steady flow of systematic giving. Then they would never be empty, there would be plenty and peace for all.—Rev. W. Shearer, in *Endeavor Herald*.

"In running your engine along the busy highway of life do not keep your hand on the lever that applies the air-brakes; your friends and your enemies will attend to that; keep your hand on the lever that applies the power," said a speaker. The air-brakes check the wheels. Checks and hindrances enough there will be, must be, without our magnifying them by our apprehension and lack of faith. Friends will bid us pause for pleasure. Enemies will tell us that our work is useless, and that we may as well stop. Our own doubts and fears will often lay their hands on the brakes. But the "lever that applies the power" is a reasonable purpose and trust in God.—Forward.

GETTING THE MOST OUT OF THE BIBLE.

REV. W. S. M'AVISH, B.D., DESERON, O.

Sept. 6.—Deut. vi: 1-9.

If we say that much of the Bible reading of this age counts for little, we think the statement will not be disputed. This is not the fault of the Bible, but of the reader. To get the best results in anything we must use it as the author or designer intended it should be used; and if we would enjoy satisfactory results from our study of the Bible, we must make a proper use of it. Some read the Bible as an antiquarian looks around an old curiosity shop—to find odd things. Others read it as the soldier would inspect an armory—to provide himself with ammunition with which to vanquish an enemy. Every inspired word is profitable for doctrine, for reproof, for correction and for instruction in righteousness; but it must be used as the Holy Spirit designed it should be, else it will not be profitable.

When we sit down to study the Bible, let us hold fast the conviction that it is God's truth. God's Word unchanged has ever stood. More firmly than a rock this truth shall stand. "Heaven and earth shall pass away but My word," says Christ, "shall not pass away." The king of Israel ran his penknife through the copy which he had in his hands, and many of the enemies of God and His Church have been trying to run penknives through His Word ever since, and to throw it into the fire; but it has come down to us uninjured by the knife of the critic or the fire of the persecutor.

We cannot make the most of the Bible unless we remember that it was written for our instruction and admonition. If, when we open our Bibles, we have the impression that this injunction was meant for one, and that for another who lived three thousand years ago, that this exhortation was intended for a man in Jerusalem, and that for another in Egypt, we shall derive but little benefit from our study. We should bear in mind that the things which were written aforetime were written for our learning and that the incidents recorded in the Bible were given as examples for the proper ordering of our own walk and conversation. In the same connection, let us not forget that the Word was intended to meet the needs of the soul. Are we young believers? Then it is the sincere milk (1 Pet. ii. 2). Are we more advanced Christians? Then it is strong meat. Are we in darkness? It enlightens. Are we in need of instruction? It builds up, or instructs (Acts xx: 32). Are we in perplexity? It is intended to be our guide. Are we cast down? It comforts. Are we in need of sanctification? It sanctifies (John xvii: 17).

Again we should bear in mind that we must have spiritual illumination before we can derive much benefit from the study of God's holy oracles. The same Spirit who inspired the sacred penman to write the Word must enable us to understand it, else our study will be in vain. No learning, however great, no equipment, however complete, will compensate for the lack of this illumination by the Spirit. The Spirit must breathe upon the Word before its truths are revealed.

We shall find it a distinct advantage to memorize select portions of the Bible. The recollection will be strengthened; a better command of our English language will be obtained; we shall have something substantial upon which to meditate when we are alone; we shall be better prepared to meet temptation, and also unsond views of religion; above all, we shall be better equipped as Christian workers for our prayers will be enriched and our ability to teach will be enhanced by the memorizing of the choicest portions of the Bible.

Finally, we should practise what we know. "Be ye doers of the Word and not hearers only, deceiving your own selves" (James i: 22). Christ likened the man who heard the Word but did not reduce it to practice in his life, to a man who built his house upon the sand. But the man who not only heard but practised was likened by Him to the wise man who built his house upon the rock. Better for us if we never saw a Bible.

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Communications should be addressed

The Presbyterian Printing & Publishing Co.,

5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, AUGUST 26TH, 1896.

SOME time ago there was sent us an ingenious adaptation of the common game of authors to the end of imparting missionary information in a simple and interesting way. It should be found useful as well as interesting among the members of Mission Bands for whose benefit it was originally designed. It was prepared by a member of the W.F.M.S., Aylmer, Quebec, and further information and copies of it may be had by applying to the Rev. John McNicol, B.A., Aylmer, Quebec.

OUR great North-West and its spiritual needs are being now frequently and fully made known in Great Britain and Ireland. The Revs. Dr. Grant, of Queen's College, Cochrane, and Bryce have all had exceptional opportunities during the last summer of making these known and have used them. No doubt others whom we have not heard of have done likewise. To these may be added also the visits within a recent period of the Rev. Chas. Gordon, of Winnipeg, so fruitful in good results, and that of Rev. Samuel Houston, of Kingston, to the Irish General Assembly.

THE sanctum of the editor of THE CANADA PRESBYTERIAN had the honor last week of pleasant calls from the Rev. Mr. Maxwell, the member-elect for Burrard Inlet for the Dominion House. He is full of hope and bright anticipations for the future of British Columbia and the West. The mining boom which is so rampant in Toronto is, he assures us, altogether unknown in Vancouver. This may be taken as an intimation to our Ontario speculators to beware. The Rev. Mr. McTavish from Deseronto, whose name is familiar to all our readers, was also one of our callers, and the Rev. John Anderson, who had been preaching to the people of his old charge in Paris.

THE holiday season is drawing to a close. Last Sabbath saw in the depleted churches a few with bronzed hands and faces which will soon again be toned down to a paler shade. Next Sabbath will see many more. Every Atlantic steamer will bring its quota of those who have been abroad; every St. Lawrence and lake boat will bring some from the seaside or from the American resorts; every train will bring some from Muskoka and similar recreation grounds, and by the time the public and high schools reopen, our streets will be filled with boys and girls, young men and maidens with the glow of health upon their faces and a look of gladness in their eyes. It is a bright and happy season, full of hope, courage of brave resolutions, and contagious enthusiasm. The proper use of a holiday, of rest is to prepare for work, and soon after a little adjusting of the neck to the yoke, every earnest man and woman will be at work with fresh zeal and earnest resolve.

FROM the statements made in this issue by the Rev. Dr. Robertson, the prospects for supply of our many and needy western mission fields appears if anything, less hopeful than usual. If that is to continue it appears evident that the time has come for the Church through the General Assembly to assert some more authority over its students as to securing their services where and when they are needed than it does, and by this among other means to secure that all our mission stations shall be supplied more or less all the year round. In this connection, we may ask the attention of our readers to the estimate of the Rev. Dr. Beattie as to the value and the necessity of our summer session, given in his communication of this week. If our Home mission work in the west is to languish for want of supply it will be not only a humiliation to our Church, but fraught with evil and danger to the country.

WE congratulate our fair readers in Halifax on the praise, not flattery, bestowed upon them by an American gentleman who has been in that city taking note of her daughters. He is charmed with their manners:

"They possess that stillness, that reserve and repose of manner so pleasing in an English woman without the icy pitch to which English women have brought their company manners. They do not gush as our young people are too often in the habit of doing; they do not push themselves forward or their elders into the background. They do not push and struggle for attention, but calmly accept it as their natural right."

But their looks are even more charming than their manners.

"What I admired most, perhaps, was the utter disregard for what is termed the complexion your young women have. Their healthy sun-kissed faces innocent of cosmetique, and veilles in most cases, exposed to the kindly salt fog and tender caresses of Old Sol, are indeed attractive, after the sallow, dyspeptic, be-powdered visages of some overtrained American belles, or the too robust, beefy, florid milk-maid cheeks of an average English Mondaine over forty. To sum all up," says this captivated American, "I admire your fair townswomen for their deference to age, their taste in costume, their quiet dignity of manner and natural attractiveness."

IN a few days Toronto's great annual Exhibition will be in full swing, and thousands from all parts of the country and many from other countries, especially the United States, will crowd not only the Fair ground, but also our hotels and thoroughfares. There will be also several large excursion parties from different quarters to add to the throng of visitors. Conventions and conferences of all kinds in unusual numbers are set down either for the Exhibition time or for next month. Eleven are already advertised for the two weeks of the Fair, and later on in the month there will be others. The genial presence and graceful oratory of the Premier, who is to open the Fair, will no doubt prove a great drawing card for the occasion. It will no doubt swell the gate receipts, but we submit it is very questionable wisdom and no kindness of the officials of the Exhibition to ask Mr. Laurier at this juncture of public affairs to leave higher duties and claims upon his time only to give eclat to the opening of even our great Toronto Exhibition. It is commonly said that Alexander Mackenzie was worked, or worked himself to death. Mr. Laurier's friends should not help him to commit the same mistake.

SUNDAY STREET CAR AGITATION.

THE agitation on this subject we fancy most of the people in this city and beyond it who have given the subject any thought, have felt was bound to come. We see that it is recognized throughout the Province that Toronto's cause in this matter and that of the country are one. Very many, hundreds probably, even of those who, persuaded by one argument or another will vote for street cars on the Sabbath, would have preferred that the subject should not come up, and that we should be left alone with our quiet Sabbath. Nothing remains now, however, but to prepare for the contest. A very largely signed petition has been presented to the Mayor and Council asking that arrangements be made with the Street Car Company for a service of some kind, and that a vote be taken, upon the question at as early a date as possible, and there can be no doubt that a vote will be taken, if not as soon as the advocates of street cars could wish it, yet at no distant date.

The reasons given on a recent former occasion

to Council for taking an immediate vote, or for taking a vote at all, we should think even the friends of Sunday street cars must admit, were mainly conspicuous for their weakness. On this last occasion, though perhaps more strenuously and forcibly urged, being backed with a largely signed petition, the reasons were no better than before, while one member of the deputation was simply impertinent to the Mayor, and while declaiming against spiritual terrorism, himself attempted to terrorize by hinting to His Worship that if he did not do as the deputation wished he might at next election lose his seat. Another member of the deputation was mainly flippant on a matter in which flippancy is surely out of place.

But very much depends in such a case upon the point of view, and it may at once be admitted that when so many intelligent and respectable citizens can put their names deliberately to such a petition, there must be something to be said for it. The point of view of Scripture and religion was of course not at all set forth by this deputation, and consequently we do not now urge it. The reasons presented to the Council for the running of street cars on the Sabbath may be said to be mainly these three: consideration for the poor, the desire for pleasure, and business reasons. For the present we shall notice only the first.

It cannot fail to be noticed that the agitation for street cars on Sabbath did not begin among the poor. It is not they who are pressing this matter. Very far from it. This, it may be said, is the way in nearly all such cases, and we ought to congratulate ourselves that though the poor have not even asked the rich who were on the deputation to plead their cause, that yet we have men amongst us who are so interested in the poor and so pitiful as to take up their cause of their own accord. The argument for the poor, one cannot fail to notice, is not made so much of on this occasion, so far, as it was when the last vote was taken. Perhaps the poor have not been very grateful for former services of this kind, or they may not like to be patronized, or they may fear those rich men even when professing to bring them gifts.

It is really on behalf of the poor that we would oppose Sunday street cars. While we would rejoice to see them delivered to the utmost extent possible from the deprivations inseparable from poverty, it is plainly impossible to relieve them from them all. A large number of the very poor, those whose homes are the most comfortless, who most need the parks and country air of the suburbs, will be wholly unable for the want of means to avail themselves of street cars. If they can only with difficulty procure shelter, food and clothing, how are they to pay for street cars? Fortunately for them no part of the city is so distant from some park or open space, but that a person in health can easily walk to it and enjoy fresh air. If these parks are available for them, they are equally so for those who can afford to pay for street cars to go a longer distance. If the advocates of Sunday street cars for the benefit of the poor, really wish to serve them, it would be better to make an effort to add to our parks within the city. Or, as the city makes an allowance to provide music in the parks, why not, if it is the poor whom above all it is wished to benefit, make an allowance to provide all who will take it, with a free ride at certain times to the suburban parks. By the way we notice that those who avail themselves of the public concerts are not the poor, but those who are able to dress well, and who, in hundreds of cases can also afford to own a bicycle. If not the majority, a very great number of these at least, have either throughout the year, or in the hottest part of it, a Saturday half-holiday to go to the parks and the country, so that a Sunday street car service is not needed for them, and especially not when so many of them have their bicycles to go where and when they will.

Who are they, it may be asked, and we call the attention of all manual workers to this, that in countries where work is carried on on Sabbath, have to do Sunday work? Is it not the very people for whose benefit the advocates of Sunday street cars plead for them? If it be said there is no fear of Sabbath labour being introduced in Canada, we answer, running street cars is the beginning of a system of Sabbath labour, which, although it may be slow in coming, yet is almost certain to follow; and we shall eventually come to that state of things, which, in Europe, they are seeking to get free from for the good of the working man and the poor. When that state of things comes to pass in Canada, what good will Sunday street cars do

the poor working man? It is for the sake of this class which needs the Sabbath rest for the body, not to speak of higher interests, that we are opposed to street cars on the Sabbath.

If it be said that care will be taken in any arrangement which is made for a Sunday service, that no man will be compelled to work on that day, we answer we care not what arrangement may be made; a company that is bent upon having a Sunday street car service will be sure, whenever it thinks the necessity arises for it, to give those employees who have conscientious scruples against working on the Sabbath to feel that they are not wanted, and that there is no work for them. This will lead to the employment of an inferior class of men morally, and so to the endangering of the public safety. We admit that certain plausible-looking advantages for the poor, or working man, may be urged in defence of running street cars on Sabbath; but the disadvantages even in the present and those that threaten in the future will, we are certain, be found greatly to overbalance the apparent advantages. If the working man, or the poor, now to such an extent the victims and slaves of the wealthy and of greedy and unscrupulous corporations, do not wish to come further into their grasp, and under their tyranny and oppression, let them fight the battle out here on this ground, and vote against street cars on the Sabbath and with them all the evils and dangers that inevitably accompany them, for they assuredly will be the first to suffer from them.

THE EARTH'S RICHES.

THIS is a subject which it is natural to turn our thoughts to when the earth from her full lap is pouring her rich and abundant stores into our barns and granaries, and providing plenty for man and beast. We see the wealthy harvest being gathered in from the fields around us, and we read of the millions of bushels of grain ripening on the broad prairies of our great West. From other parts of this continent, and from lands across the sea, similar reports reach us, and in the aggregate, in the grand total of the products of the world's harvest fields, we have an illustration and demonstration of the most striking kind of the earth's great riches. But this view, large and inspiring as it is, is only a very partial one of the richness, the bounty and wealth of mother earth. Just now our newspapers and the press generally is teeming with accounts of the almost fabulous riches, hidden in the gold, silver, and other mines in our mountains of the West, while as yet we have only just touched the mere outer edge of deposits of the precious metals whose whole wealth may baffle even the imagination to conceive. In South Africa the same discoveries are being made, and the more that continent, dark no longer, is being explored, the more does it promise to be a full storehouse of rich and varied products. So more or less of all new lands and islands, Australia for example.

In our last issue reference was made to the millions of wealth in the harvests of the ocean on the Banks of Newfoundland, a source of wealth practically inexhaustible. A similar report is given of our rivers in British Columbia. This simply concerns our own country, and other countries have a similar story to tell. To these we may add, without dwelling upon it, even for a moment, the wealth of our forests and of those of other lands. Every item added to these, and the items are simply numberless, and varied as they are numberless, enlarges our conception of the fulness of the riches of the earth, of the great and wide sea, and of the innumerable and mighty rivers which water the earth and make it glad and fruitful.

Travelling on one occasion in Scotland we passed vast heaps of rubbish piled up at the mouth of coal pits and other mines which we were informed was refuse which could be turned to no account. Since then discoveries have been made by which a great part of this so-called refuse can be turned to good account for human comfort or convenience. The other day we were told of a great manufacturing establishment of a certain kind of which the most noticeable feature was said to be that *nothing* was wasted, everything was turned to a useful purpose of some kind; the finished product in one case being the raw material for something else. And herein lies, as it were, a parable, an illustration of what we believe will be found to be a universal truth, that in the whole of the earth's

products, in all their vast variety and number, when our knowledge and our means of applying it are large enough, there will be found to be absolutely no waste whatever, nothing that is mere rubbish and only refuse. And the unseen world around us, as science advances, is more and more discovered to be teeming with invisible forces that only await the hand of knowledge to turn them into channels to minister to man's convenience and comfort. So that the whole earth, in every part of it, its surface, its fields, its lakes, rivers, seas and forests, within its bowels, and around us, invisible to mortal eyes, may be regarded as, and it really is, a vast repository of the Divine munificence which He has packed and stored full with the infinite and varied riches of His goodness and bounty, of which at this particular season of the year we have a reminder in the golden grain waving in the fields, or already gathered into barns and storehouses to provide food for man and beast. Surely the earth is full of His riches.

All this applies only to man's material needs. The thought and the lesson it teaches could easily be extended to the higher plane of our intellectual, social and spiritual needs, and here equally should we find illustrations and evidences of that divine wisdom and bounty of which the proofs are scattered all around us, and which at this season of the year force themselves upon our attention.

ASSEMBLY FUND.

IN the circular recently issued showing the estimated amount required this year for the several schemes of the Church, \$6,000 is the amount put down for the Assembly Fund. In connection with it, there is this note appended, to which the attention of congregations is specially directed:

"In addition to the expenses immediately connected with the meeting of Assembly, and the printing of the annual volume of Minutes, this Fund has to bear all expenses connected with committees which have no Fund of their own, such as the Committees on Sabbath-schools, Distribution of Probationers, Church Life and Work, Statistics, Young People's Societies, etc. There is also an annual charge on account of the general expenses of the Presbyterian Alliance. The Fund begins the year with a small indebtedness. As the large bulk of the expenditure (printing of the Minutes, etc.) has to be met in July and August, it is earnestly hoped that congregations will remit for this Fund at the earliest possible date."

The fact of the Minutes being already in the hands of ministers and sessions should be a reminder of what is here called for, and help towards the immediate sending in of the necessary amount to discharge the debt incurred in printing and distributing the Minutes.

FOREIGN MISSION FUND—WESTERN SECTION.

THE Rev. Dr. Warden reports the state of the Fund at this date as follows:

Receipts from congregations, etc., from May 1st.....	\$ 5 796 60
Expenditure from May 1st.....	46,373 92
	\$40 577 32

The indebtedness at this date is very greatly in excess of the corresponding date in any preceding year. Usually the larger congregations begin to send in their contributions in January. This means an enormous expenditure for interest; not only interest upon the present large indebtedness, but interest also upon the expenditure from month to month from this date. It is earnestly hoped that congregations, Sabbath-schools, Christian Endeavor Societies, and friends, will come to the help of the Committee, so as to reduce the present heavy debt. There is, of course, a limit to the borrowing power of any Committee of the Church, beyond which they should not go, even though the banks might be willing to oblige. The simplest business common sense can at once see the wisdom and economy of the policy of every congregation sending forward to Dr. Warden from time to time the monies collected for different objects, instead of keeping them accumulating for months, often for a whole year, in the hands of congregational treasurers, or in banks drawing little or no interest, while the different Church committees are compelled to borrow from the banks to meet current liabilities, and pay discounts, wherewith to enable them to do so. It is to be hoped this statement of Dr. Warden will meet with prompt attention.

Books and Magazines.

CHRIST AND MODERN UNBELIEF. By Randolph H. McKim, D.D. A course of seven lectures, 12mo, cloth, \$1; paper covers, 50c. Published by Thomas Whittaker, 2 and 3 Bible House, New York.

Between the last century and the end of the nineteenth, unbelief has shifted its ground and new points of attack and new phases of sceptical thought as regard Christianity must be met by new arguments. This is what this volume aims to supply. It essays to state what is the precise point to be proved, and how far any of the objections raised by modern doubt are vital, so that if any of them be conceded Christ's religion would still imperatively, supremely and exclusively claim the homage of mankind. The writer in a clear, concise and convincing way puts the issues, and makes Christ the central figure around whom every consideration must now revolve. The style of the book is popular and crisp, and the whole of these published lectures, as to treatment, leave little to be desired by either advocate, inquirer or doubter.

TALKS TO THE KING'S CHILDREN: Being the Second Series of Object Sermons to Children. By Sylvanus Stall, D.D., author of "Five-Minute Object Sermons to Children," "Methods of Church Work," and Associate Editor of the *Lutheran Observer*. New York: Funk & Wagnalls Company; Toronto, Richmond Street.

How to preach to children so as to interest and profit them is something which most ministers have tried and which has baffled most. The best warrant to write such a book as this is success already attained, and this right Dr. Stall can claim. It is the high commendation his first series of sermons has received and their acknowledged success which has led to the publication of this second series. In it are thirty-seven sermons on a great variety of subjects, all settling forth some important subject in plain, simple language by plain and simple illustrations. The testimonials borne to the excellences of the first series of Dr. Stall's sermons will apply also to this second. "Bright, pithy and taking as they can be," said *The Independent*. Another comment on them was, "Delightful and helpful beyond expression," and the *Ram's Horn* said of them "Delightful and instructive reading for Sunday afternoons."

In addition to notes, some on local and some on general subjects, the July-August number of the *Manitoba College Journal* contains the continuation of Prof. Baird's interesting sketch of Franz Delitzsch, "The Call to the Ministry," "Prayer and Ministerial Success," and notes by R. A. K., on Dr. George Adam Smith's Lectures on Hebrew Poetry. [The Manitoba College Journal, The Stovel Company, Winnipeg, Man.]

The *Bibelot* is a dainty, monthly booklet, containing a reprint of poetry and prose for book lovers, taken from sources not very generally known. In that for August we have a chapter from Mr. George Meredith's, Richard Feverel, under the title of "An Idyl of First Love." This booklet will be found most convenient for a spare half hour, or a quiet corner any time. [Thos. B. Mosher, 45 Exchange Street, Portland, Maine, U.S.]

The *Bookman* for August is one of unusual interest. In "Chronicle and Comment" are many interesting notes and comments accompanied with equally interesting likenesses of public persons living or dead. In its closing pages are valuable notices of new books which whet the appetite of the book lover, and between are longer articles. Of these "Kate Carnegie," chapters xv. and xvi. will at once be turned to. Others are, "The Uncollected Poems of H. O. Pinner," "Miss Meynell," "George Henry Lewes and Thos. in Hunt," with two or three shorter sketches. [Dodge, Mead & Company, 5th Avenue and 31st Street, New York, U.S.]

Our Day is an eminently readable, popular magazine, of earnest moral purpose, healthful for the home and wherever it goes. It is largely and well illustrated. Rev. Wilbur F. Crafts, Ph.D., writes monthly notes for it which is itself a guarantee for their character and usefulness. There is a sketch of an address by Mrs. Oant, the well known English Reformer. An article on "Fiction of Our Day" is illustrated with likenesses of a few leading writers in that line. "The Old Fight and the New" is an address delivered by Rev. Dr. Henson at the late C. E. Convention. Other articles of various kinds, all excellent and morally helpful, will well repay reading. "Our Day," 153 La Salle St., Chicago, Ill., U.S.

The *Westminster* for August opens with a vigorous, forcible article upon the ministry which all aspirants to that sacred office would do well to read and ponder. There follows this a very considerable variety of articles original and selected and brief notes, most of them interesting and instructive. Among the more important are: "Lord Salisbury on Church Finance," "The Glasgow Cathedral," with an illustration; "Joy and Rest in Labor," by the Rev. John Burton, B.D. A timely paper is "Presbyterianism Older than Christianity," a reproduction of a sermon by Dr. Marcus Dods, given many years ago at an ordination of elders in his own church. It needs no commendation. "Madagascar after the War," is sure to be read with interest. So also will "Among the Chinese in Montreal," and "With the Greys and Blackfeet." "The Home World" and "The Boys and Girls," contain suitable and interesting short articles. The same is true of "The Religious World." Interesting illustrations and poetry, original and selected, with other articles not mentioned, make this number what the magazine professes to be, "A paper for the home." [The Westminster Co., Confederation Life Building, Toronto.]

The Family Circle.

BUT ONLY THREE.

Lady, although thou art not wondrous fair,
In thy clear eyes I see
What maketh dimpled cheeks and sunny hair
As naught to me.

For in their clear brown depths unwittingly
Lie mirrored holy truth,
Frank maiden courage, delicate modesty,
And tender ruth.

A heart to love and love, a perfect mind,
And yet a spirit free,
Healthy and sportive as a mountain wind
On a bright sea.

So love I, lady, not thy tender lip—
Although full dear they be—
Nor any charm that feels time's swift eclipse:
But only thee.

—F. Whitmore, in *Harper's Magazine* for August.

THE SHINING-FACE CIRCLE.

The circle was formed a week before, but the name had not been decided on. Several were proposed and rejected, so Miss Merton had dismissed the girls, telling them to think about the name and no doubt it would come to them. "It will flash upon you, precisely what you want, at the right moment," she said. "But, girls, the name should give some indication of the work we are to do, and we have not fully decided what that shall be. The one will perhaps suggest the other."

So they had thought and talked of it for a week, and when they came together again most of them were as undecided as before, until Esther Lake came into the room with the joyful exclamation, "I have it! I told papa"—Esther was the minister's daughter—"what we had done; that we had formed a Circle of King's Daughters. 'I'm glad to hear that,' said he. 'What a bright time we shall have in this neighborhood now, with ten bright daughters of the King sitting in and out; the daughters of the King have always shining faces. No more discontent, nor envy, nor impatience, nor pride, in these regions; no more scowling brows, nor pouting lips, nor downcast eyes; no more east winds, nor drizzling mists and fogs. All sunshine!'

"Dear me, papa," I said, "you take my breath away; do you think because we have formed a circle we are perfect? I am sure we are not all that we ought to be."

"But," said he, "the King's daughter is all glorious within, and if this be true the glory must shine out; it can't all be hidden." So I thought, Miss Merton, as I came along, we might be the 'Shining-Face Circle,' and try all the time to be good-natured and pleasant."

"I like the idea," said Miss Merton. "Girls, how does it strike you?"

"It reminds me of a lecture I heard not long ago, upon the culture of the face," said Essie Howard, the eldest of the group. "The speaker said we had little idea how much influence we exerted with the face, nor how much we revealed of our character by it. 'The face talks,' he said, 'and it is always doing a good or an evil work.'"

"My mother is always talking to me about my face," said Gertrude Fisher; "she says it is a perfect tell-tale."

"Mr. Woodward said," continued Esther, "we had only to look around the breakfast table any morning, and without a word being spoken we could tell the state of mind of every member of the family. The father had perhaps read bad news in the paper; mother had found something amiss with the breakfast; Harry is full of fun and Alice is full of

snarls. Mary pouts because her dress doesn't fit well, and there is Serena, as sweet as her name, from her morning devotions. Then go into society, and you know who are the earnest workers, who the giddy pleasure-seekers, who the haughty, the vain, the self-satisfied. The face tells you all more truly than the tongue, for the tongue doesn't always speak the truth."

"I am pleased to hear you taking up this thought," said Miss Merton. "It is really an important one."

"Isn't it strange?" questioned Kittie Saunders. "Why can't we control our faces?"

"So intimate is mind with matters that the mind moves the muscles of our face before we are aware," resumed Essie. "Curious indeed is this face-dial"—and at once every girl was scanning the face of her neighbor. "So many and delicate are the muscles of the face," she continued, "that every feeling is instantly telegraphed. There are muscles which pull the corners of the mouth up with the electric touch of pleasure—a little, and the face is lighted with a smile; a good deal, and you have the merry laugh. The muscles which sorrow holds draw the corners of the mouth down, and the expression is sad; those that contract and wrinkle the eyebrows are handled by discontent. 'His countenance fell,' we say; or, 'The child is down in the mouth today,' when disappointment or vexation is playing on the wires behind the face. There is a proud muscle which pushes up the under lip, and a contemptuous one that slightly elevates the nose. How marked it is! It seems as if every feeling had its tiny cord, with which to pull this or that feature, and depict every variety of expression on the face."

"As if some little imp were behind it, playing on the muscles as on a typewriter," said Katie.

"Or on a piano," added Hepzibah.

"But there is a still more important phase of the matter," said Essie; "for when any of these muscles are repeatedly used, the face becomes so wonted to their notions that the disposition becomes worn in upon the face."

"I wonder if that's the way some folks get to look so cross, and others so stern and haughty," said Hepzy.

"It must be so," replied Miss Merton; "and it becomes us to be careful which of the little muscles we keep most in use."

"If we adopt this name for our circle, dear girls," continued their leader, "we shall at once begin the culture of the face. It will be a study, a distinct and important part of self-education."

"Then what shall we do with them?" asked lively Hepzibah. "You said our work and our name would go together. If we get our faces all right what special good can we do?"

"Make everybody happy," suggested Essie. "An ugly, cross face never made any one happy, but I can see how a smiling, pleasant face can dispel clouds, at home, at school, and everywhere."

"You are right," said Miss Merton. "I move that we adopt the name, and try the effect of schooling our faces for a week, and then report."

"Agreed!" was heard on every side.

"I'm afraid mine won't 'school' very easily," said Gertrude, who had a quick, sharp temper.

"My dear," said Miss Merton, "it will be no superficial task for any of us.

It is not all outside work, garnishing and repressing. There is sub-rolling to be done. The spirit must be right within, or it will not pull the right strings."

"How can we get that right?" asked Kittie. "It's dreadfully hard work, Miss Merton, to look pleasant when you feel all out of sorts inside."

"You can't make your face obedient to the right when wrong is pulling the other way, my dear. You must have the sunshine inside before it can strike through the eyes and lips. But if you are a true King's Daughter your spirit will be such as will please the King."

"To please the King, papa says, must be our daily thought," said Esther.

"And if we love Him it will be easy to please Him," came from Margaretta.

Miss Merton felt that her dear class of girls had not accidentally fallen on this grand theme, but that they had been led by God's Spirit into just the train of thought and feeling she had long desired, and very thankful was she, before they parted, to commend them in a few words of loving care, to the dear Saviour who alone could guide them to the result she wished.

They buzzed and chattered for another half-hour, during which they partook of their simple refreshments, and then they dispersed to shine for Jesus. They were all busy with school duties, had no time for sewing or visiting, nor money for gifts; but each had one little God-given talent which they could use for Him—the face, through which His love and gentleness, the beauty of holiness, could shine. —Mrs. Helen E. Brown, in *Sabbath School Visitor*.

OLD AGE.

A medical man compares an old man to an old waggon; with light loading and careful usage it will last for years, but one heavy load or sudden strain will break it and ruin it forever. Many people reach the age of fifty or sixty or seventy measurably free from most of the pains and infirmities of age, cheery in heart and sound in health, ripe in wisdom and experience, with sympathies mellowed by age, and with reasonable prospects and opportunities for continued usefulness in the world for a considerable time. Let such persons be thankful; but let them also be cheerful. An old constitution is like an old bone, broken with ease, mended with difficulty. A young tree bends to a gale, an old one snaps and falls before the blast. A single hard lift, an hour of heating work, an evening of exposure to rain or damp, a severe chill, an excess of food, the unusual indulgence of an appetite or passion, a sudden fit of anger, an improper dose of medicine—any of these or other similar things may cut off a valuable life in an hour, and leave the fair hopes of usefulness and enjoyment but a shapeless wreck.

During the progress of the terrible heat wave over Australia in January last, three hundred persons died of sunstroke. The Government requested a medical board to issue directions to the people as in case of an epidemic. The doctors declared that "of all predisposing causes undue indulgence in intoxicating liquor is the most common and the most dangerous." They added that liquor was not only a predisposing cause, but would also be a very dangerous remedy if prescribed to those suffering from the heat.

THE VERY REV. JOHN MARSHALL LANG, D.D., OF THE BARONY PARISH CHURCH, GLASGOW.

Liko so many distinguished Scotsmen, the Very Rev. John Marshall Lang, D.D., of the Barony Church, Glasgow, Scotland, the new President of the Presbyterian Alliance, of whom we present here a brief sketch, is "a son of the Manse," having been born in the village of Glassford, in the Upper Ward of Lanarkshire, of which place his father was parish minister. He was educated by private tuition in his father's manse, and afterwards at Glasgow University, where Lord Kelvin was then, as now, the Professor of Natural Philosophy. Amongst his class-mates were Dr. Donald Macleod and Dr. Elder Cumming, both at present his co-Presbytera.

At the close of his College course, in 1855, he was appointed assistant to the late Rev. Dr. Clark, in the then conjoint parish of Dunoon and Kilmun. After six months' labour there, he was presented to the charge of the East Parish, Aberdeen.

In the beginning of 1859 he went to another part of the same county—the parish of Fyvie—the scene of the pathetic ballad of "Tittie's Bonnie Annie." Six years later he became minister of a new church, which was then opened for the parishioners of Anderston, in the West End of Glasgow, a building famous as being the first in connection with the Church of Scotland in which an organ was used in public worship. His work here was very successful, but to the regret of his large congregation, he accepted a call, in 1868, to the parish of Morningside, in Edinburgh. But in the year 1893 he returned to Glasgow, having been appointed by the Crown successor to the great and famous Norman Macleod in the pastorate of the Barony Parish.

The eyes of all Scotland were now upon the young minister; but time has abundantly proved that no abler or better successor to such a man could have been found. His ministerial work has been profound and far-reaching in its results. He is one of Glasgow's greatest citizens, and he has also become one of the foremost—if not the very foremost—leaders in the Church of Scotland.

In the past century the Barony congregation worshipped in the crypt of the Cathedral, and it was while attending a service there that young Francis Osboldistone was supposed to have received the mysterious warning, as recorded in Sir Walter Scott's "Rob Roy." The old barn-like structure, built in 1801, in which the congregation next assembled—where also Dr. Norman Macleod preached—was abandoned in its turn, and the congregation now worship in the splendid new edifice which, thanks in the main to Dr. Marshall Lang, was erected at a great cost and opened in 1889. Several changes in the form of service have been introduced. There is still a voluntary choir, but they have the aid of a splendid organ. Prayers are offered up from the praying-desk, the lessons are read from the lectern, and the sermon is preached from the pulpit. The congregation joins in the Lord's Prayer and in the Amen. Dr. Lang's idea of a model service is one that combines liturgical and extempore prayer. All the seats are free. There is a daily service throughout the week. A great missionary work is carried on amongst the artisan and working class population, of which the Barony Parish mainly consists.

Dr. Marshall Lang is above all things a preacher and a parish minister, and in these capacities he has no superior and few equals in the Church of Scotland at the present time. One or two may be more eloquent, but none are at once more solid and more brilliant. His recent great sermon in Glasgow Cathedral at the opening of the Presbyterian Alliance was a masterpiece of spiritual thought, close reasoning, fine fervour, keen insight, and impressive weight.

Dr. Lang is a tower of strength in the Courts of the Scottish Kirk. He has held with much distinction the office of Moderator, and latterly it has seemed—to those, at least, who live at a distance—that more and more he is coming to the front as the representative man in the Auld Kirk. Strongly evangelical all his life, his sympathies seem to have broadened, and Evangelicals and Broad Churchmen alike seem disposed to follow his lead. Of course, he does not go far enough with the "High Church" party, with such men as Dr. John Macleod, of Govan, or Dr. Cooper, of Aberdeen.

Dr. Lang is a total abstainer of over twenty years' standing. He has done a considerable amount of literary work as an occasional contributor to many periodicals, and he is the author of "Heaven Our Home," "The Last Supper of Our Lord," "Life: Is It Worth Living?" and other books.

The latest honour that has come to Dr. Lang is that indicated in our opening sentence. We trust that he may be long spared to be the recipient of similar honours, and to continue his great and manifold labours.—*The Presbyterian, London, England.*

BROTHERS AND SISTERS.

Brothers and sisters are all the better for sharing one another's studies and games up to a certain point. The girl who can handle a tennis racket and a croquet mallet vindicates her right to consideration. The boys will never speak to her as "only a girl," and she will be all the franker and none the less sweet for a healthy mixture of work and play. Good comradeship between brothers and sisters is a thing much to be desired; it saves the girls from prudery and the boys from boorishness, sweetens the natures of both, and acts by restraining everyone from doing or saying what would be shameful in the eyes of the "other side."

THE CZAR'S TRUST IN THE PEOPLE.

The Czar is said to take much more after his mother than his father. The Czar has already reigned about eighteen months, but so far he has wisely refrained from attempting to initiate any startling new departures. What he has done so far has been in the right direction. He has dispensed with the excessive precautions with which the police thought it necessary to guard his person. He has gone in and out among the people as freely as any merchant in St. Petersburg, and one of his first acts, on returning to St. Petersburg from the funeral, was to censure the chief of police for issuing an order forbidding the people to open the window or to appear on their balconies while the funeral procession was passing through the streets. Among the signs of a more liberal tendency on the part of the Czar the observer noted the fact that he

caused the Imperial manifesto addressed to the Poles to be amended in accordance with the wishes of the population. When the Polish deputation came to greet him he received them with great cordiality, and is said to have declared that it gave him great pleasure to receive them. "Be assured I make no difference on account of the religion you profess. My subjects are all equally dear to me." The press also was treated, by the Czar's special request, with a generosity and liberality which previously was unprecedented in Russia.—*From "Nicholas II., the Czar of Russia," in June Review of Reviews.*

EASTERN WATER-CARRIERS.

In the countries of the East where the supply of water is scarce, it is very important to save the clear, pure water and carry it from place to place, where it may be needed. So it happens that large numbers of men go into this business to earn a living, and carry water about like peddlers, very much as the fruit-peddler carries fruit in the large cities and towns of this country.

The water-peddler of the East does not have a cart or wagon; he carries the water on his back in an earthen jar or in a curious kind of bottle made of goat-skin, and carried on a man's back. Sometimes the man looks as if he were carrying a whole goat upon his back.

It doesn't sound very cool or inviting to speak of water bottled up in a goat-skin. And as a matter of fact, the water does sometimes have a kind of leathery taste, unless the skin is prepared very carefully.

As the water-carrier goes up and down the street he is on the outlook for thirsty people, and has a peculiar call of his own to attract their attention. He claps his brass cups together and calls out, "Oh! ye thirsty! Oh! ye thirsty." When he receives a call, he stops, bows his head, and pours the water over his shoulder into the cup. The purchaser drinks and gives a small coin in payment.

The Eastern water-carrier, therefore, is quite a useful personage, even though he does carry his water in a peculiar bottle.—*Ex.*

It will commend itself to all right-thinking people that a national movement is afoot to express Britain's good feeling and gratitude towards the kindly Breton folk, for their prompt and humane action in connection with the loss of the "Drummond Castle." A spire to the church at Ushant; a clock for the Church Moléne, better water supply, and a fund for the relatives of shipwrecked fishermen are some of the forms suggested for the proposed testimonial. A sum of £3,000 is aimed at. Mr. Nicol, the City Chamberlain of Glasgow, is the local custodian of the fund, and he will be glad to give any information anent the matter to those interested.

All friendship is founded on some kind of sympathy, and however different in tastes or in temper, in outward circumstances or inward character, two friends may be, there must be agreement in some direction to bind them together. This agreement, too, must exist in certain things which fill up a good part of the thought and feelings of each, or the sympathy will be too slight to form a bond of union.

Our Young Folks.

THE CHILDREN'S FRIEND.

Jesus, the children's Friend, we bring
To thee our choicest offering;
To thee we lift our tuneful lays;
To thee we bring our meed of praise.

We thank thee, Lord, for blessings rare,
We lift to thee our praise and prayer.
Oh take our lives, and let them be
Like fragrant flowers to bloom for thee.

A HARD JOKE.

If there was anything Ben enjoyed, it was a good joke—on some one else, of course. He loved his little sister dearly, but he could not resist the temptation of teasing her.

"You must not be so sensitive, Emma," her mamma would say, and gentle Aunt Anna tried to help in her way.

"Try to have the love that never faileth," she said when she found Emma in tears over one of Ben's pranks.

"O auntie! he tied my kitten in a paper bag, and then let the dog bark at her just to see her roll over the floor," replied Emma.

The children were visiting grandma. They had a fine time, and were just about to start home after their party, when a letter came, saying the younger children had the measles and Ben and Emma could make a long visit. For fear Emma might feel disappointed, grandma invited in several little girls to spend the afternoon, and Aunt Anna made a kettle of sugar candy for them.

"As soon as it cools we will see who can pull it the whitest," Aunt Anna said, after the six plates of tempting sweetness were put on the table in the shed kitchen.

As soon as the girls ran in, Ben slipped out and slyly shook a paper over each plate.

"O auntie! it's hard enough," said Emma, and with this each girl ran for her candy.

"My! it burns my mouth," said Nettie, who had taken a generous bite.

"It's all red," said another.

"Why, it has red pepper in it," said grandma, who happened to come in.

"Ben did it," Emma said. "You know you sent him for cayenne pepper, grandma."

"Never mind, girls. Next Tuesday you may come again, and we will have our candy-pull. I have a box of candy and goodies I packed to send to the other children, so you shall have a party in the back parlor," said grandma.

The girls took their disappointment pleasantly, and were well repaid by the nice stories grandma told them. The boy, who heard their laughter, but did not dare to go into the parlor, wished he had not been quite so funny.

He was almost afraid to meet grandma at supper-time, but the tempting odor of oyster soup could not be resisted.

The girls had stayed to supper, and this added to Ben's mortification, when he saw six large pans of yellow candy at his plate.

Ben colored and tried to laugh, but grandma said, gravely:

"Will you eat your candy before you take your soup, or afterward?"

"O grandma! I can't eat that hot stuff," said Ben.

"I never allow things to be wasted,"

replied the old lady. "Besides, it is time you were learning the flavor of your own jokes."

"But it will make me sick, so much pepper," said Ben, making a face over the first mouthful.

"Perhaps, for a time," was grandma's cool answer. "But you must learn to bear a little pain since you are so fond of making other people and animals suffer."

Poor Ben knew it was no use to disobey grandma, for her word was law, so he ate what he could, and tried to cool his burning mouth with water.

In the morning there was the candy to spoil Bennie's hot cakes and honey.

"Let me help him," begged Emma.

"No, I'll eat it myself," said Ben, more ashamed than ever.

But tender-hearted Emma insisted, and with her help the pepper candy at last disappeared.

"You're a good girl, Em," Ben said. "I will try and not tease you any more."

And for a long time Ben remembered that terrible cayenne pepper when he was tempted to have a little fun at somebody's expense. Afterward he grew too manly to hurt any one for the sake of his own amusement.

A BIRD-HOUSE.

On the top of one of the high mountains near the Pacific coast, says *The Outlook*, is a tall, slender pine tree. It stands alone, all the trees about it having been cut down. The pine-tree is now dead. High up on the top of the trunk a bird-house is fastened. It is weather-stained, showing that it has been in the tree a long time. The tree is so slender that no man could ever have climbed to its top. Now it has been decided that many years ago a strong, tall tree must have stood beside it, and some lover of birds, who knew men, thought that the strong big tree was so valuable it would be cut down, but that the slender tree would not pay for cutting down. He made the bird-house, and climbed up the strong tree and then fastened the bird-house in the top of the slender tree, knowing that it would shelter many families of birds in the years to come. So it has proved. For every year, on the top of the mountain, on the top of the tall pine-tree, little birds are rocked to sleep, and mother birds live in peace and quiet, for no cruel, bad boys or wicked hunters ever come near the birds' house.

AN OLD CHINESE WATER-CLOCK.

In another tower, reached by a flight of rickety stairs, is the water-clock that has measured time for the Cantonese for nearly 600 years. Four copper pots, crusted and dingy with age, stand raised on steps, each one above and slightly behind the other. In the base of the three upper pots are lips over which from a pin-hole outlet the water filling the top vessel trickles drop by drop, and passing through each of the first three, drips finally into the fourth, or lowest. Through a slit in the cover of this vessel is seen a graduated brass scale attached to a float below, which rises with the increasing volume of water. Every twenty-fourth hour the water accumulating in the lowest pot is transferred to the uppermost, and the scale sinks down with the float, only to rise again with the hours as the vessel slowly fills up.—*Century.*

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June 13, 1896. JAMES GUNN, Supt.

Ministers and Churches.

Rev. James Hodges, B.A., of Tilbury Centre, has returned from his vacation.

The Rev. D. D. McLeod, of Barrie, has returned from his trans-Atlantic trip.

Rev. Jas. Hamilton preached in Knox Church, Goderich, on a recent Sabbath evening.

Rev. J. Chisholm, B.A., of Dunbarton, preached in Kinsale, on the 16th inst.

The Rev. J. B. McLaren, of Columbus, has been visiting the Rev. L. Perrin at Georgetown.

Rev. John Maxwell has accepted a call to the Kinloss congregations, lately vacated by Mr. Gray.

Rev. Wm. Galloway, preached in the Presbyterian Church, Ridgeway, last Sabbath, at both services.

Drayton and Moorefield Presbyterian Churches have called Mr. Tait, a graduate of Knox College.

Rev. John Hogg, of St. Giles', Winnipeg, who is in poor health, contemplates removing to the Southern States.

Rev. Dr. Watson, Beaverton, returned home Monday week from a three weeks' holiday in Western Ontario.

Rev. D. Guthrie, Walkerton, occupied his own pulpit on Sunday after his holiday outing at Port Elgin beach.

Rev. Dr. Fletcher, Hamilton, exchanged pulpits with Rev. Dr. Abraham, of Burlington, on Sunday, 16th inst.

Rev. J. B. McLaren, Columbus, is away on his holidays. A pulpit supply has been arranged for during his absence.

Rev. D. B. McRae, of Cranbrook and Ethel, has just completed the 20th year of a most successful pastorate there.

Rev. J. M. Cameron, Wick and Greenbank, is home from his holiday trip, and occupied his pulpit with his usual vigor on Sunday.

The Rev. J. B. McLaren, of Columbus, Ont., conducted the services in Knox Church, Guelph, morning and evening, Sunday, 16th inst.

Rev. Robert Hunter, of Ridgeway, occupied the Presbyterian Church, Millbrook, on Sunday afternoon of last week and preached most acceptably.

Mr. F. H. Barron, a student of Knox College, has been occupying the pulpit of the Motherwell Presbyterian Church during the absence of Rev. Dr. Hamilton.

Rev. Gen. and Mrs. Cuthbertson, of Wyoming, have been camping near Oakland with their son-in-law and daughter, Mr. and Mrs. Rumpf, of Dubuque, Iowa.

Rev. Mr. Burton, of Fort Qu'Appelle, preached in Knox Church, Regina on the 9th and 16th inst. The pastor and his family are camping at Qu'Appelle Lakes.

Mrs. Russell and child, wife of the Rev. John Russell, Presbyterian missionary to the Indians in Vancouver, B.C., are visiting Mr. and Mrs. W. H. Winnett, London, Ont.

At the church on Wednesday evening the Rev. John McNeil, pastor of Duff's and Chalmer's, Dunwich, lectured recently at Lalgie on his trip through the Lower Provinces.

The building of the Presbyterian Church, in Whitney, is now far enough advanced to hold Sunday services. The church is fifty-three feet long and thirty-two feet wide.

Rev. F. O. Nichol, of Toronto, preached an able sermon on Sunday last in the Presbyterian Church from the text: "All things work together for good to them that love God."

Rev. Thos. Macadam, pastor of the North Bay Presbyterian Church, was married lately at St. John, N.B., to Miss Elizabeth R. Cameron, daughter of the late Donald A. Cameron.

Rev. Thomas Wilson, formerly of Dutton, has been inducted into the pastorate of the King Street Presbyterian Church in London. Mr. and Mrs. Wilson were accorded a warm welcome by the congregation.

The pulpits of the Presbyterian Churches at Hyde Park and Komoka have been filled for the past two Sundays by Mr. W. H. Salmon, B.A., of Yale University, while the pastor, Rev. W. M. Haig, is away on his holidays.

Rev. R. Fairbairn, B.A., Danganou, wife and family returned home last week from camping at Menesetung Park, near Goderich, and report having an enjoyable time for two weeks, and are also much improved in health.

Rev. W. A. J. Martin, of Toronto, whose call to the pastorate of Knox Church, Guelph, has been sustained, was in that city lately looking for a suitable residence. He will be inducted into the pastoral charge on September 15th.

The Rev. Donald Hossack, LL.D., the popular pastor of Parkdale Presbyterian Church, accompanied by Mrs. Hossack and a party of friends has been enjoying a pleasant midsummer holiday down at Long Island, N.Y.

Mr. J. L. Murray, a student of Knox College and son of the Rev. J. L. Murray, of Kincardine, preached in Knox Church, St. Mary's, both morning and evening, a week ago Sabbath. The Rev. Mr. Grant preached at Embro.

The anniversary of the opening of Duff's Church, Dunwich, will be held on the last Sabbath of September, when the Rev. J. L. Murray, Kincardine, will be present and conduct the services.

Rev. John Sharp, who recently resigned the charge of Admaston Presbyterian congregation, was, a few days ago, the recipient of an address, accompanied by a generous gift in money, from the members of the Bible class in South Admaston.

Rev. Robt. Aylward, B.A., of Parkhill, who has been supplying the pulpit of the Presbyterian Church, Barrie, for the past three Sabbaths, lectured on Monday evening on "Hymns and Hymn Writers," musically illustrated by the choir.

Rev. E. G. Walker, Davisburg, of the Presbytery of Calgary, preached an able sermon to young men on a recent Sabbath. He went to Red Deer Lake last Sabbath to administer the sacrament, while Rev. Mr. Boyd filled his place at Davisburg.

Rev. Mr. Lang, of Wolfe Island, who is spending a few days at the homestead in Beckwith, preached in St. Andrew's Church, Appleton, on Sunday morning, 16th inst. Mr. Gilmour, of Almonte, a divinity student, conducted service in the evening.

Rev. A. E. Mitchell, B.A., Almonte, has returned to his work after a few weeks' enjoyment camping on the Rideau, from which he received great benefit. Mr. Robinson, the student who filled his pulpit in his absence, did so with much acceptance, and created a favorable impression.

The Rev. John Anderson, B.D., supplied the pulpit of the Presbyterian Church at Paris the last two Sabbaths. Mr. Anderson was pastor of the River Street Church before it was united with the Dumfries Street Church. His many old friends were glad to see him and to hear his voice again.

At a meeting of the Barrie Presbytery last week, Rev. James Sieveright's resignation of the Huntsville charge was accepted, to take effect September 13th. Rev. James Carswell, of Burk's Falls, was appointed to declare the charge vacant and to act as Moderator during the vacancy.

The Rev. Dr. George, of St. Louis, Mo., occupied the pulpit of the Presbyterian Church, Cobourg, on a recent Sunday evening. Congregationalists and Presbyterians held their service together in the Presbyterian Church, which was comfortably filled. Dr. George is a clear and forcible speaker, and his discourse was well received.

The teachers and scholars of the Presbyterian Sunday School, Westbourne, Man., held their annual picnic at McArthur's Landing on Thursday week. About four hundred persons participated in the excursion and a most enjoyable outing is reported. The weather was beautiful for picnicking and everything passed off admirably.

On a recent Sunday morning the Orangemen of Glenasm and surrounding district marched in a body to the Presbyterian Church, where the Rev. D. McDonald preached his annual sermon to the brethren. Mr. McDonald preached an excellent sermon, taking his text from Mark xii. 17, viz., "Render to Cæsar the things that are Cæsar's and to God the things that are God's."

Rev. Samuel Lawrence, pastor of the Vanneck and Ilderton Presbyterian churches, and Miss Isabella Caverhill, of Lobo, were united in marriage on Monday, August 17th, at St. James manse, London. The ceremony was performed by Rev. M. P. Talling, B.A. Rev. and Mrs. Lawrence will spend a few weeks on the St. Lawrence before returning to their field of labor.

The Rev. E. D. McLaro, B.D., of Vancouver, B.C., acknowledges with thanks the receipt of the following contributions for the rebuilding of the Central Park Church: Christian Endeavor Society, Deseronto, \$2.20; Christian Endeavor Society, Berlin, \$5; Christian Endeavor Society, Dartmouth, \$1; Christian Endeavor Society, Whitby, \$5; a lady, Whitby, \$5. In all \$18.20.

Rev. Alex. Miller, of Mosa, who, in the absence of the pastor, filled for several Sabbaths recently the pulpit of Knox Church, Stratford, held a Gaelic service one evening lately. The announcement in the local papers drew a good congregation, and the sermon and service were thoroughly enjoyed. It is said that it was only the second Gaelic service held in that place in twenty years, and those who were present hope it will not be the last.

The fifth anniversary of the settlement of the pastor at Onocida was held on Sabbath, August 16th, when two excellent sermons were preached by the Rev. J. Laing, D.D., Dundas. On Tuesday, August 18th, a festival was held, wholly arranged for by a committee in the absence of the pastor at Chautauqua and Port Colborne. There was a very large gathering, especially of young people. Excellent music was rendered by the choir, and addresses were given by the Rev. E. B. Chestnut, Carlisle; the Rev. Dr. Laing and the Rev. T. L. Turnbull, pastor.

Says the *Hamilton Times*: For the past three Sabbaths the pulpit of the Central Presbyterian Church has been filled by Rev. John A. MacColl, of New Bedford, Mass., who, after an absence of many years, returns to this vicinity, where he spent several years of his early life at school, having since won for himself a place among the most able and successful ministers of the day. His many friends and former schoolmates here expected him to be eminently successful in his chosen vocation, but none were prepared for the beauty and eloquence of his sermons, which seemed to entrance everyone with their force and inspiration. He leaves behind many new friends, as well as the old, who will bid him a hearty and joyous welcome at any time he may again favor Hamilton with a visit.

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After a couple of disappointments in securing a pastor, the congregation of Knox Church, Guelph, are greatly pleased that Rev. W. A. J. Martin, of St. Paul's Church, Toronto, has accepted the call extended to him to become their minister, and he will take charge about September 15th. The call was very unanimous, being signed by 366 members and 107 adherents, and promising a stipend of \$1,600 per annum and one month's holidays. St. Paul's vigorously opposed the transfer, and sought to retain Mr. Martin as their pastor. After both sides had been heard, the call was placed in the hands of Mr. Martin and was accepted by him. His connection with St. Paul's Church will cease on September 13th, and on the 20th of September Rev. Dr. Gregg will declare the pulpit vacant. Rev. Principal Caven was appointed Moderator of St. Paul's congregation. Many expressions of regret were voiced by Principal Caven, Professor Gregg, and others, at the loss occasioned by Mr. Martin's withdrawal from the work of the Church in that city, and a very high tribute was paid to the services which he has rendered to the Church and to Knox College.

Quite a revival has taken place at Poltimore, a mission station of the Ottawa Presbytery, twenty-five miles north of Buckingham, among the mountains. Mr. Thurlow Fraser, a student of Queen's College, has been in charge of that field since spring. On the 16th of August, the Rev. C. A. Doudiet, of Buckingham, and the kirk-session of Poltimore, had the pleasure to receive the professions of faith of forty-five persons, and to admit them to the membership of the Church. Rev. Mr. Doudiet then conducted a baptismal service, during which four adults and three babies received the sealing ordinance of Christianity. Divine service, followed by the sacrament of the Lord's Supper, occupied the time between 3 and 5 p.m. The church was crowded. One hundred and thirty communicants sat at the Lord's Table. The scene was solemn and impressive in the highest degree. The young people, in the joy of their hearts, had beautifully decorated pulpit and platform with pure water lilies and other flowers. A few days before, the congregation had bought and paid for a good cabinet organ. Enough money is now on hand to procure a regular communion service, the need of which was apparent as the elders carried the elements around on ordinary plates and glasses. Mr. Thurlow Fraser deserves great praise for his activity in the Poltimore field. With the help of his bicycle, he has proved an indefatigable visitor, and we hope that the success which has attended his efforts in Poltimore, will be his when, his college days being done, he enters the active work of the ministry.

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

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Beware of Substitutes and Imitations.

The Rev. Dr. Hamilton, of Motherwell, Ont., occupied the pulpit of Knox Church, Portage la Prairie, Man., on the 9th and 16th inst., both morning and evening. Thirteen years ago with Dr. Robertson, he visited the mission stations of Manitoba and the Northwest and was the first Presbyterian minister that had ever preached in several of the now rising towns in the Territories. He is the father of the Presbytery of Stratford, having been inducted into his present charge nearly forty years ago. He has been spending a brief holiday with his son, the Rev. A. Hamilton, minister of Stonewall, Manitoba. During the short time he has been in the town he met many old friends who were glad to have the pleasure of seeing him and again hearing him preach. He sees wonderful progress in this country since he last visited it.

The Rev. Alex. Mackay, D.D., was sent as a missionary student for the summer of 1858 to the township of Bruce, which was then principally settled with Highlanders. He had to preach in Gaelic as well as English every Sabbath, and often on week days. Early in 1860 he was settled as pastor of the southern part of that large township, viz., Tiverton and Glamis, with adjoining stations. In Tiverton he preached first in English and then immediately in Gaelic. In the evening he conducted services at Underwood. Every alternate Sabbath he preached in Glamis in both languages, and in the evening at Pinkerton. His pastoral field there would be about twenty-five miles diagonally. About two years after his settlement, the present church at Tiverton was built, which for sometime after its erection was considered the largest and best church in the county of Bruce. It was paid for as soon as it was finished. No mortgage was taken on the church property and not a cent of interest was ever paid for money to build it. In those early days there was not a single manse within the bounds of the county of Bruce; ministers had to build their own manses or do without them. Salaries were small. There was no Augmentation Fund. Pastors had to be contented with the stipends paid by the congregations, which were seldom over \$400 in cash, but the ministers in that Highland district were contented and happy, laboring faithfully and diligently in their various congregations. Towards the end of the sixties Dr. Mackay was translated to a congregation in Illinois, U.S. His late congregation was immediately divided into two distinct charges. Rev. John Anderson was unanimously called to Tiverton and Underwood. He continued in the pastoral charge of Tiverton for twenty-five years. A few years after his induction, Underwood was separated from Tiverton. The late Rev. Wm. Ferguson was called to Glamis and remained pastor of that church for ten years, till he was translated to Kirkhill, which is the largest church in the Glengarry Presbytery. As the years were passing away, manses were erected at Tiverton, Underwood, Glamis, with glebes attached, also a manse at Pinkerton. A succession of able and excellent pastors have been occupying these manses for many years. This summer, the congregation at Glamis are building a large and handsome brick church. Truly the Lord has done great things for this part of His vineyard, whereof the people of God have reason to be glad. Ps. cxvii. 3.

OBITUARY.

REV. C. M. MACKERACHER.

The Rev. C. M. Mackeracher, minister for twenty-nine years of the congregation of English River and Howick, in the Presbytery of Montreal, departed this life on the evening of August 5th, at his home at Howick, in the seventieth year of his age. His illness was short. He was one of the delegates to the General Assembly this summer, and during its session preached for the Rev. Jos. Locke with his customary vigor. Returning home, he resumed his pulpit ministrations at Howick, the church at English River being closed while it underwent extensive repairs. On July 26th he preached with more than ordinary impressiveness to a crowded church. On Wednesday of that week, the last day he was to be out of his bed, he visited ten families in his congregation and held worship in each house. He had made arrangements for special services to be held in connection with the re-opening of the English River Church on the second Sabbath of August. The church was re-opened instead with the funeral on August 7th. A service was conducted at the house by the Rev. Geo. Whillans, of Georgetown, and the Rev. D. W. Morison, of Ormstown. The service at the church was conducted by the Rev. Dr. Amaron, Moderator of the Presbytery of Montreal, assisted by the Rev. Messrs. MacDongall, Drummond, and McCusker. Dr. Amaron took as his text the words of Jonathan to David, "To-morrow is the new moon; and thou shalt be missed, for thy seat will be empty," and spoke in eloquent and feeling terms of the high character, the Christian fortitude, and the gentleness of the deceased, to whom the younger members of the Presbytery had been accustomed to look up as to a father. The remains were carried to the grave by the elders of the church, and were followed by the three sons, those members of the Presbytery who were present and almost the whole countryside, irrespective of race and religion, for the deceased was one whom all who knew him regarded with reverence and affection. He was not one of the doctors of divinity, and his voice was seldom heard in the courts of the Church; but he was, nevertheless, a man of scholarship and culture, a man devoted to his God and the people whom He had given him, a man who set duty before everything else, and pre-eminently a man of peace.

He had many trials in his life and ministry, yet the text of the last sermon he preached was, "My yoke is easy, and my burden is light." The Rev. Charles McPherson Mackeracher was born in Aberfeldy, Perthshire, Scotland, in 1827; was a graduate of Edinburgh University, taking theology at Free Church College, Edinburgh, and a post-graduate theological course at Princeton Seminary. He was ordained in 1861; his first charge was Bradford, Ont., and he settled at English River and Howick, in 1867, and continued there through the remainder of his life. He leaves a widow, three sons and a daughter.

MR. DAVID McBEATH.

Mr. David McBeath, one of the early settlers of this country, died at Innerkip, Aug. 5th. Deceased was born in Otrig, Caithness-shire Scotland, in 1817, and came to Canada—settling in Scarborough—in 1841. He removed to the county of Oxford in 1857. He received a good religious training in the old country, which, together with a deeply pious nature, led him to take a great interest in Church work. He was an elder for about three years in Knox Church, Scarborough, and for thirty-five years in Innerkip. He took a special interest in the Sunday School and every thing pertaining to the young. He acted as secretary of the Branch Bible Society for thirty-six years. He will be much missed. After a long life of usefulness he rests from his labors, his works do follow him.

PRESBYTERY MEETINGS.

GLENGARRY: This Presbytery met at Alexandria on 14th July. Rev. A. K. McLennan, was elected Moderator for the next six months. It was agreed that the statistical report in the Blue Book of 1896 should be discussed in Lancaster on 8th September, it being made the first order of the afternoon. A very encouraging report was given with regard to the French mission in Cornwall, under the care of Rev. J. E. Charles. The communion roll of this mission has twenty four names upon it now, and upwards of forty adherents and children, a wonderful showing within the space of two years. Dr. Alguire has donated a central lot on which to erect a French church, and over \$1,500 has already been subscribed for the building. It was agreed that the resignation of Rev. J. S. Burnet, accepted on 27th May, take effect on 1st September. A committee, with Dr. Macnish as convener, was requested to present a

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minute regarding Mr. Burnet's retirement, to Presbytery at its next meeting. Rev. A. Givan was appointed Moderator pro tem. of St. Andrew's, Martintown, and to declare the pulpit vacant on the first Sabbath of September. The following Standing Committees were appointed for 1896-7. 1. Church Life and Work, J. Matheson, convener; 2. Home Missions and Augmentation, A. Givan, convener; 3. Statistics, T. A. Mitchell, convener; 4. Sabbath Schools, A. K. McLennan, convener; 5. Systematic Beneficence, D. MacLaren, convener; 6. French Evangelization, James Hastie, convener; 7. Young People's Societies, J. Cormack, convener; 8. Conferences, the Moderator and clerk. A brief report was given by Rev. J. Cormack regarding Y.P.S.C.E. in Glengarry. Eleven societies exist with 336 active and 292 associate members. These raised \$482 last year, of which \$216 was given to missions. It was agreed to form a Presbyterial Y.P.S.C.E. Union. The next regular meeting will be held at Lancaster on Tuesday, 8th September next.—DAVID MACLAREN, Clerk.

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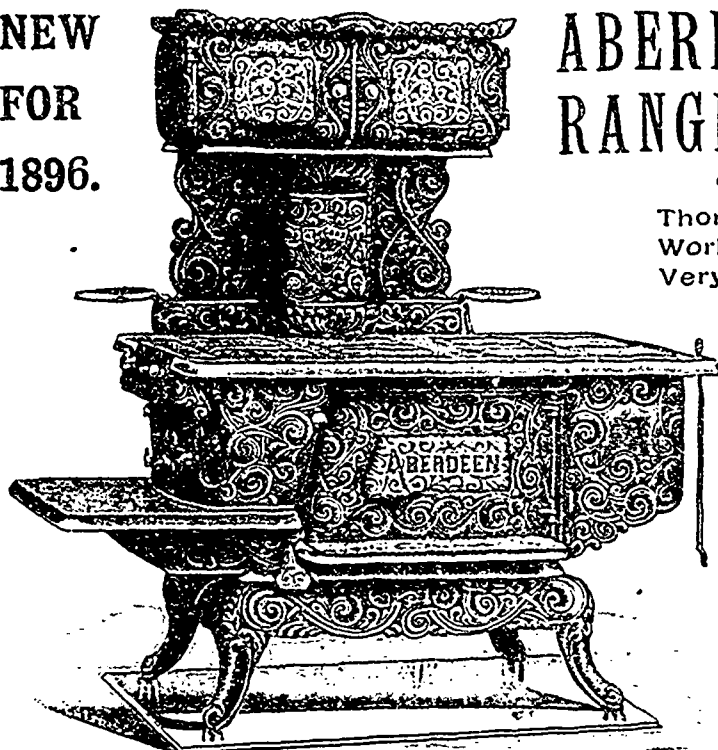
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British and Foreign.

Once more the Queen has Princess Beatrice for her inseparable companion.

The Home Mission Fund of the English Presbyterian Church is threatened with a deficit of £900 at the year's end.

The Kaiser has conferred a special decoration upon Professor Rontgen in acknowledgment of his services to science.

Rev. Thomas Spurgeon on a recent Sunday celebrated the completion of his third year's work at the Metropolitan Tabernacle.

About one-half the inhabitants of New York city are non-churchgoers. Fully one-half or more of the other half are Roman Catholics.

A Ritualistic newspaper, warns Church people who may be taking their holiday in Scotland against the wickedness of attending Presbyterian services.

Two meetings have been held of the Special Committee of Aberdeen University, appointed to inquire into the differences between Professor Johnston and his class.

Dr. Parker's reminiscences, largely anecdotal and forming a volume of over 100,000 words, are to be published early in the autumn by Messrs. Chatto & Windus.

President Kruger, curiously enough, has exactly the same number of grandchildren as the Queen. His children and grandchildren, with their husbands and wives, number 142.

The bronze statue of Burns' Highland Mary was unveiled at Dunoon by Lady Kelvin, who said that Dunoon was proud of being the birthplace of a girl who was so loved by Burns.

On a late Sabbath the Rev. Dr. Lorimer, of Boston, preached at Marylebone; the Rev. Dr. Milligan, of Toronto, at St. John's-wood; and the Rev. Dr. Bryce, Manitoba College, at Brondesbury.

The Southern Presbyterian Church Publication Committee are issuing a volume of sermons with the view of being useful to elders who may have to take charge of a service in the absence of a minister.

It is claimed that the largest regular Methodist congregation in the world is to be found at the Free Trade Hall, Manchester, where there is a constant attendance of 4,000 persons on Sunday nights.

Dr. James Spurgeon is to be presented, at the reassembling of the Pastors' College, with an illuminated address from the tutors and students; arrangements are in progress for a similar testimonial from the ex-students.

Dr. John Hall, of New York, has rendered good service to the church at Buxton during his visit of six weeks' duration. He has preached on four occasions, and has assisted the pastor, Rev. R. Rew, in the most brotherly manner.

Rev. Joseph and Mrs. Cook have been at Cliff Seat, Ticonderoga, their summer house, since May. It is hoped Mr. Cook will complete the rest cure begun at Clifton Springs, and that the autumn will find him on the high road to health.

Robert College, Constantinople, one of the Presbyterian Missionary Institutions in the East, sent out 232 graduates between 1868 and 1888. Of these 84, or more than a third, have served their country in Cabinet, diplomatic, civil, military or judicial departments.

Rev. P. McF. Macleod has received a warm welcome as minister of the Tooting congregation. A new temporary church having been erected nearer the Balham district, and in the main a new congregation gathered, there is little connection between it and the church which so long figured in the famous law-suit.

WHEN OTHERS FAIL.

DR. WILLIAMS' PINK PILLS RESTORE HEALTH AND STRENGTH.

A Well Known Young Lady in Napanee Gives Her Experience—So Weak that She Could Not Go Up Stairs Without Resting—Her Friends Thought She Was in Consumption—Now the Picture of Health and Strength.

From the Beaver, Napanee, Ont.

Among the young ladies of Napanee there is none better known or more highly esteemed than Miss Mary L. Byrnes. Indeed her acquaintance and popularity covered a more extended field, as she is a travelling saleslady for the Robinson Corset Co., and has many customers on her route which extends from Oshawa to Ottawa. How this young lady happens to be the subject of this article is due to the fact that she has recently undergone a most remarkable change through the use of those wonderful little messengers of health, Dr. Williams' Pink Pills. When the reporter of the Beaver called to make enquiry into her cure, he was met at the door by the young lady herself, whose rosy cheeks and healthy appearance gave no indication that she had undergone a prolonged illness.



The reporter mentioned his mission and found Miss Byrnes quite willing to tell the particulars of what she termed "an escape from death." In reply to the query "what have Dr. Williams' Pink Pills done for you?" she replied, "why, they have done wonders. I feel like a new woman now. For eight years I was weak and miserable, and at times I could not walk. I was greatly troubled with indigestion, and frequently could not keep anything on my stomach, not even a glass of milk. I had dizzy spells, severe headaches, and my complexion was of a yellowish hue. My kidneys also troubled me, and in fact I was all aches and pains. In going up a flight of stairs I had either to be assisted up, or would have to rest several times before I got to the top. At times my hands and feet would have no more warmth in them than lumps of ice. On one occasion while stopping at an hotel in Kingston, after waiting on a number of my customers, I fell down in a faint. The landlady found me in this condition and sent for a doctor, who, after bringing me back to consciousness, gave me medicine to take. He told me that my system was so badly run down that it was imperative that I should have absolute rest. His medicine had no beneficial effect that I could see, and I tried a number of other doctors, with no better results. I became so low that I cared for neither work nor pleasure, and my friends thought I had gone into consumption. It was at this juncture that I determined to give Dr. Williams' Pink Pills a trial, and my appearance to-day will show you what a wonderful change they have wrought in me. I continued taking the Pink Pills for three months, and before discontinuing them every ache and pain had disappeared. I cannot speak too highly of this wonderful medicine, and I am eager to let the fact be known for the benefit of other sufferers."

Mrs. Byrnes was present during the interview and strongly endorsed what her daughter said, adding that she believed they had saved her life.

The experience of years has proved that there is absolutely no disease due to the vitiated condition of the blood or shattered nerves that Dr. Williams' Pink Pills will not

promptly cure, and those who are suffering from such troubles would avoid much misery and save much by promptly resorting to this treatment. Get the genuine Pink Pills every time and do not be persuaded to take an imitation or some other remedy from a dealer, who, for the sake of extra profit to himself, he may say is "just as good." Dr. Williams' Pink Pills cure when other medicines fail.

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On the 1st inst. a statue of Burns' Highland Mary was unveiled at Dunoon by Lady Kelvin. It is the work of Mr. D. W. Stevenson, R.S.A. and is cast in bronze. A large company assembled to witness the ceremony. Lord Kelvin and Mr. Colin Rae Brown delivered short addresses and referred to the tender relation of the poet with Mary Campbell, and to her early death. The statue represents Highland Mary, in the attire of the period in which she lived, looking across the Clyde towards Ayrshire.

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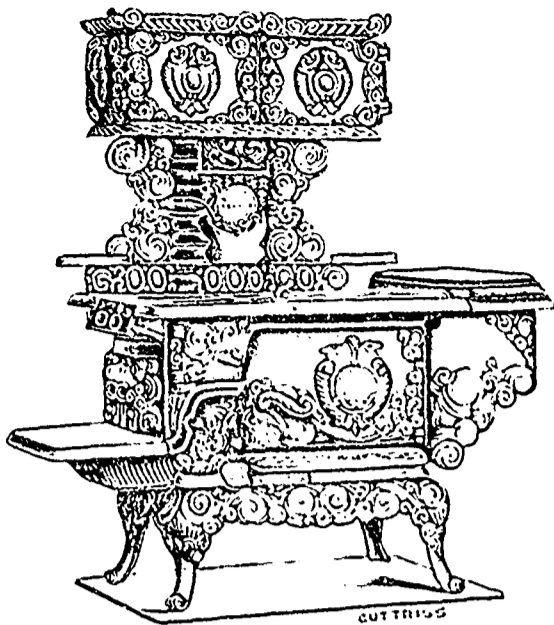
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The total amount of Annuities to be issued in 1896 and for which Tenders are asked, is \$8,000 annually, but tenders will be received for any part of the same not less than \$200 annually.

Tenders will be required to state the capital sum which will be paid for either the whole Annuities offered or such portion as may be tendered for.

Tenders will be received up to the 23rd day of August next. Notifications of allotments will be given to tenders on or before 4th September, and payments from accepted tenders will be required to be made within ten days thereafter.

Tenders for the whole amount offered, if preferred, may be upon condition that the annuities be payable in Great Britain in sterling.

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R. HARCOURT,
Provincial Treasurer.

Provincial Treasurer's Office,
Toronto, 24th June, 1896.

Note.—Illustration of calculation on interest basis.—At the rate of 3 1/2 per cent. per annum (or in strictness 1 1/2 per cent. half-yearly), a present payment of \$2,145 would represent an annuity of \$100 for forty years payable half-yearly, while the actual yearly payment for the forty years would be a fraction above 4.06 per cent. on the principal sum.

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MISCELLANEOUS.

The anti-saloon campaign is a war in which organized good citizenship moves victoriously upon the fortifications of bad citizenship.—*Rev. Howard H. Russell.*

Thirty odd years ago no one could enter the Imperial city with a Bible, now there are eleven Protestant Churches in Rome, where the Bible is openly read and expounded.

If we would have moral legislation we must elect moral legislators, and any party which puts itself on the wrong side of a moral question forfeits its right to be voted for.—*Rev. D. F. McGill.*

No member of your race in any part of this country can harm the weakest or meanest member of mine without the proudest and bluest blood in the Anglo-Saxon race being degraded.—*Booker T. Washington.*

AN OUNCE OF PREVENTION is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

It would appear that Madagascar, under the new influences, is rapidly falling back into its old ways. It is reported that six members of a trading caravan (among whom were three Englishmen) were massacred on their way from the capital to Ambohipiana.

Dean Farrar, referring to the development of Christian enterprise during the present century, states that whilst in 1800 there were only seven missionary societies, there are now seventy, and that whilst then there were only seventy-nine mission schools, now there are twelve thousand. During the period named at least two million heathens have been converted to Christianity.

A distinguished Egyptologist has died in the person of Grant Bey, medical graduate of Aberdeen University, who for the past 30 years had been in practice in Egypt. A native of Methlick, James Andrew Sandilands Grant took his M.D. in 1864, and went out to Egypt in the following year, and in 1880 the Khedive conferred on him the rank of Bey. The deceased was 56 years of age.

LIVE UP TO YOUR PRIVILEGES.

If we read of some new fabric made in some foreign country which gave protection from cold, providing a healthful warmth in all sorts of weather, we would consider it wonderful and be envious of the people who could take advantage of it. But because Fibre Chamois is quite inexpensive and easy to get perhaps some have not yet tested its merits and found out for themselves the splendid winter comfort a layer of it will impart to all outdoor garments. Its weather proof qualities are genuine, founded on the fact that it is made entirely from Spruce Fibre, and is therefore a complete non-conductor of cold. This, as well as its light weight, makes it an ideal addition to every one's fall and winter clothing.

From the "Statistics of the Christian Liberality of the Church of Scotland," just published, it appears that in 1895, the sums voluntarily subscribed in that Church for religious and benevolent objects amounted to £420,923. This is exclusive of interest from invested funds, grants from Government for education, donations from the Ferguson and Baird bequests, and, of course, also exclusive of the tithes or tithes. There were in all 1,616 congregations and preaching stations. The largest amounts from individual congregations are Barony Church, Glasgow, £8,140; St. George's, Edinburgh, £6,561; The Park, Glasgow, £3,875; St. Stephen's, Edinburgh, £3,445.

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INDIGESTION

Highest Endorsements.

It is reported, on what is said to be reliable authority, that the action of Russia in Turkey is about to undergo a decided change. The Czar's eyes have been opened, it is said, by the perusal of official documents forwarded by his relatives in London, Copenhagen, and Athens. If this is true, royalty has seldom done so timely and noble a service to humanity. If the Czar will throw in his great influence with that of England, Cretes and Armenians will have cause to rejoice.

GOLD OR SILVER.

You'd Give All You Have to be Restored to Health—Dr. Agnew's Great Cures are Specific Cures for Specific Ailments.

HEART DISEASE.—Relief in thirty minutes in most alarming cases of heart trouble: A strong statement to make for Dr. Agnew's Cure for the Heart, but it is borne out by the testimony of thousands who to-day proclaim themselves snatched from the grave by its wonderful curative powers. If the heart flutters, palpitates, tires easily, it indicates heart disease. Be warned in time. Use this surest and quickest cure; it never fails. James Allen of St. Stephen, N.B., writes: "I was troubled with very severe pains in the heart, pain in the side, and shortness of breath. I became completely exhausted with the least exertion. Doctors said my case was a hopeless one. I procured a bottle of Dr. Agnew's Cure for the Heart. A few doses gave me permanent relief—six bottles entirely cured me, and to-day I am well, and strong as I ever was. I think it the best medicine on earth for heart trouble."

CATARRH.—It goes right to the seat of the trouble, attacks the disease, removes the cause, cleanses out and heals the parts, quickly and permanently. Dr. Agnew's Catarrhal Powder does all this, and it's no hearsay. The slaves who are freed from this loathsome malady, by this positive cure, are singing its praises day in and day out. "I am 80 years old. I have had catarrh for 50 years. Dr. Agnew's Catarrhal Powder cured me, and I look upon my cure as almost a miracle," says George Lewis of Shamokin, Pa. A simple cold in the head may be the first step to chronic catarrh. Stop the cold and prevent the catarrh. Dr. Agnew's Catarrhal Powder is harmless and easily applied.

PILES CURED IN THREE TO SIX NIGHTS.—Dr. Agnew's ointment will cure all cases of itching piles in from 3 to 6 nights. One application brings comfort. For blind and bleeding piles it is peerless. Also cures Tetter, Salt Rheum, Eczema, Barber's Itch, and all eruptions of the skin. 35 cents.

TEN CENTS CURES CONSTIPATION AND LIVER ILLS.—Dr. Agnew's Liver Pills are the most perfect made, and cure like magic Sick Headache, Constipation, Biliousness, Indigestion and all liver ills. 10 cents a vial—40 doses.

Another valuable manuscript find has been made in Egypt. Dr. Carl Schmidt, resident at Cairo, has discovered among other MSS. a Coptic translation, dating from the fifth century, of three original Gnostic writings of the second century. They are entitled "The Gospel According to Mary, or the Apocryphon of John"; "The Wisdom (Sophia) of Jesus Christ"; and "The Practice of Peter." The first of these is quoted from by Irenaeus without any statement of the source from which he had derived it. The manuscript, as Professor Harmack pointed out in a recent address at Berlin, enables us to test the accounts of the Gnostic system as given by the Church Fathers in the light of the original.

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MEETING OF PRESBYTERY.

- ALGOMA.—At Gore Bay in September.
- BRUCE.—At Paisley, on Sept. 8th, at 1.30 p.m.
- BARRIE.—At Barrie, on Sept. 29th, at 10.30 a.m.
- BROCKVILLE.—At Cardinal, on Sept. 8th, at 2 p.m.
- CALGARY.—At Pincher Creek, Alberta, on September 2nd, at 8 p.m.
- CHATHAM.—At Chatham, in St. Andrew's Church, on Sept. 8th, at 10 a.m.
- GUELPH.—Adjourned meeting in Knox Church, Acton, on Tuesday, 1st Sept., at 11 a.m.; regular meeting in Knox Church, Guelph, on Tuesday, 15th Sept., at 9 a.m.; Conference on Young People's Societies, in Knox Church, Guelph, on Monday evening, 14th Sept.
- HURON.—At Clinton, on Sept. 8th, at 10.30 a.m.
- KAMLOOPS.—At Enderby, on Sept. 1st, at 10 a.m.
- KINGSTON.—At Kingston, in St. Andrew's Church, on Third Tuesday in Sept., at 3 p.m.
- LANARK AND RENFREW.—At Carleton Place, Sept. 7
- LONDON.—In First Presbyterian Church, London, on Tuesday, 8th September, at 1 p.m.
- MAITLAND.—At Wingham, Sept. 15, at 11.30 a.m.
- MELITA.—At Melita, on the first Tuesday of Sept.
- MONTREAL.—At Montreal, in Knox Church, on Tuesday, 22nd September, at 10 a.m.
- OWEN SOUND.—At Owen Sound, in Division Street Church, on Sept. 15th, at 10 a.m.
- ORANGEVILLE.—Special meeting at Cheltenham, on Aug. 4th; regular meeting at Orangeville, on Sept. 1st, at 10.30 a.m.
- PARIS.—At Paris, September 8, at 10.30 a.m.
- PETERBOROUGH.—In Millbrook, on fourth Tuesday in September, at 1.30 p.m.
- PORTAGE LA PRAIRIE.—At Portage la Prairie, on Sept. 7th, at 7.30 p.m.
- QUEBEC.—In Sherbrooke, September 8.
- REGINA.—At Grenfell, September 9, at 9 a.m.
- SARNIA.—In St. Andrew's Church, Strathroy, September 22, at 11 a.m.
- SAUGREN.—In Mount Forest, Sept. 8, at 10 a.m.
- SUPERIOR.—At Rat Portage on September 9th, at 2 p.m.
- STRATFORD.—At Stratford, in Knox Church, on Sept. 8th, at 10.30 a.m.
- VICTORIA.—At Victoria, in St. Andrew's Church, on the First Tuesday of September, at 2 p.m.

Miss Smith has been giving a series of entertainments on Manitoulin Island and in Algoma District, and has been given enthusiastic receptions.

Rev. Wm. McCullough was seized with a sudden illness in Toronto, and was sent to the hospital. He soon recovered, however, and was on Sunday able to fill the place of Rev. S. H. Eastman, Oshawa, who is enjoying his holidays.

Mr. Geo. Hay, of Ottawa, one of our well-known elders, and Mrs. Hay, returned recently from a visit to Scotland. They left Ottawa on May 24th, and were absent about eleven weeks. During this time they travelled almost from one end of Scotland to the other, taking in the most picturesque scenery of both the Highlands and Lowlands. Mr. Hay states that he and Mrs. Hay had been twice through the Alps, but in his opinion the Alpine scenery does not compare with that of the Scottish Highlands. The peaks of the Highlands are not as lofty as the Alpine peaks, but they are covered with a verdure that makes them exceedingly beautiful. Mr. Hay was one of the representatives of the Canadian Presbyterian Church to the Pan-Presbyterian Congress held at Edinburgh.

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KIDNEYS.—"I believe it saved my life," is the positive testimony of Mr. James McBrine of Jamestown, Huron County, Ont., in speaking of the miraculous cure of a complication of kidney troubles by the Great South American Kidney Cure. This gentleman was so severely affected that his physician had to attend him daily to take the urine from him. The first dose gave him relief, and half a bottle cured him completely, dissolving all obstructions, and healing and strengthening the parts. South American Kidney Cure is a kidney specific only, and it does all that is claimed for it every time.

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At Howick, Quebec, on August 5th, 1896, the Rev. Charles M. MacKeracher, a native of Aberfeldy, Scotland, in the 70th year of his age and the 30th of his pastorate of the congregation of English River and Howick.

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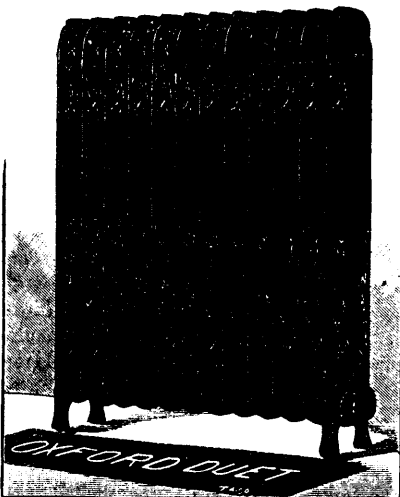
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