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To loosen readily the scales of fish, to cut the slime and to freshen and make firm sea fish, pour vinegar over them.
Clover tea is a good remedy for whooping cough. Stew the dry branches and blossoms in water until of the desired strength, according to the child's age, then pour off, cool and sweeten to taste. It has a mild taste.
In preserving, the syrup sometimes begins to rise so rapidly that there is no time to remove the heavy kettle aside. In such a case it is well to know that a teaspoonful of cold water thrown into the syrup will make it subside immediately.

Comforters of white cheese cloth with cotton batting filling comes nearest to perfection, because they combine lightness with warmth. Tied rather closely with red yarn, they are quite pretty. In order to save laundering the whole quilt so often, make a strip of the cheese cloth about twelve or fourteen inches wide, and long enough to reach across the ends of the quilt. Tack this on firmly, and when it becomes soiled it may be taken off and washed and replaced with little trouble or labor.

Fried Tomatoes.—Slice green tomatoes thin, dust with flour and fry brown in butter, turning them that both sides may be brown.

Peach Sauce.—Beat a quarter of a pound of butter to a cream and add gradually a half cup of powdered sugar, beat until very, very light. Mash or press two large mellow peaches through a colander, add a little at a time to the butter and sugar, beating all the while. When very light turn into a pretty dish and stand in the refrigerator to harden.

Baked Tomatoes.—These are a pleasant variation. Slice fresh tomatoes and spread in layers with salt, pepper, curry, sugar and butter, and lastly a layer of bread crumbs. Bake until tomatoes are tender. Five minutes before taking out pour over them a cupful of whipped cream sweetened. It will brown before it melts and makes a piquant sauce for the dish.

Summer Squash.—Cut the squash in quarters, remove the seeds and skin, cover with salted boiling water and boil until done. When cooked mash the squash and add one ounce of butter for each small one. Moisten with gravy or broth and put in little pans or dishes; cover with bread crumbs, place tiny bits of butter on the top and bake a delicate brown in a brisk oven.

Drop Cakes.—Beat one cup of butter and one and one-half cups of sugar to a cream, add three well-beaten eggs and a cup of milk. Sift one heaping teaspoonful of baking powder with three cups of flour. Beat all to a smooth batter and flavor with spices to the taste, or with lemon or vanilla. Drop with a spoon, three inches apart, on a well-buttered baking pan, sprinkle a few currants on top and bake in a hot oven ten minutes.

Peas.—Put a quart of nice young green peas and about an ounce of butter into a saucepan, and a small sprig of fresh green mint and as much warm water as will cover, and let them stand for ten minutes. Then strain off the water and put them back into the saucepan. Cover it and stir every now and again. When they have become a little tender add a desertspoonful of castor sugar and an ounce of butter mixed with a teaspoonful of flour; keep stirring them now and again, and if you find it becomes too thick you might add a teaspoonful of cream, milk or hot water.

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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, JULY 31st, 1895.

No. 31.

Notes of the Week.

The Rev. David MacEwan, D.D., who died recently in London, after forty-four years faithful service as a pastor, was, says the *Jewish Christian*, "a warm friend of Israel, and always showed a deep interest in the work of God among His ancient and everlasting people, and powerfully commended it in pulpit and on platform." He was a member of the committee of the British Society for the Propagation of the Gospel amongst the Jews.

A clause in the late Lord Selborne's will seems to anticipate the triumph of the principles of religious equality. The clause in question bequeaths £200 for investment—the dividends to be for ever applied towards the cost of keeping the church of St. Matthew, Blackmoor, in proper repair, and maintaining Divine service therein according to the order and principles of the Church of England, "whether connected for the time being with the State as an Established Church or not."

The death of Professor Huxley naturally has called out many notices of him of an interesting kind. The following presents him in an attractive light. Writing to Mr. George Howell, M.P., in 1880 he said:—

"There are two things I really care about—one is the progress of scientific thought, and the other is the bettering of the condition of the masses of the people by bettering them in the way of lifting themselves out of the misery which has hitherto been the lot of the majority of them. Posthumous fame is not particularly attractive to me, but, if I am to be remembered at all, I would rather it should be as 'a man who did his best to help the people' than by any other title."

Judging from notice of motion given at the meeting of the London (England) Presbytery, North, an evil which troubles our Church in Canada is not unknown in England. The motion referred to was as follows: "Whereas there are ministers and congregations of our Church to whom a change of ministry would be both acceptable and beneficial, the Presbytery resolves to appoint a committee to consider the matter, and, if possible, to draw up a scheme to facilitate the interchange of charges amongst ministers of such congregations."

The death of Professor Huxley, says the *Christian Leader*, recalls his opinion of the lapsed masses. He once said: "On a voyage round the world I had opportunity of seeing savage life in all conceivable conditions of degradation, and in this experience of mine I found nothing more degrading, nothing so hopeless, nothing nearly so intolerably dull and miserable, as the life I had left behind in the East of London. If the alternative were presented to me to choose the life of one of these people in the East-end or that of a savage, I would distinctly choose the latter."

The *Christian Guardian* of last week, under the caption "Where are we," comes out with a ringing editorial which we welcome. Amongst other good things it says: "The Annual Conferences of the Methodist Church have, with wonderful unanimity declared themselves in favour of non-sectarian national schools for Manitoba. The General Conference of the Church also has expressed its approval of the policy that looks toward the establishment of unsectarian schools in all the Provinces of the Dominion, and expressed its gratification that the said system has been adopted by the Province of Manitoba. The Methodist Church is committed up to the hilt against liquor and against clericalism in our national life. The legalizing of liquor selling and the legalizing of sectarian teaching must cease in Canada." To all which we utter as hearty an Amen as any Methodist could wish.

According to a statement made in the Edinburgh Free Church Presbytery recently by the Rev. Dr. M'Ewen, the Scotch Episcopal Church has drawn last year from the Presbyterian Churches of Scotland between two and three thousand adherents. It is most active in trying to fill its schools with Presbyterian children, and to teach them when there that it is heretical to enter a Presbyterian Church. "In Ireland," says the *Belfast Witness*, "if the Presbyterian Church does not bestir herself in Ulster, as well as in the other provinces, she will suffer great damage by the incessant efforts that are being made to circumvent her in the matter of education."

In the midst of our educational difficulties and discussions it may be helpful to see how others act in circumstances somewhat like our own. The Liverpool Methodist Council has been dealing with the education question. After a long and very important debate at its meeting, the council passed, among other resolutions, the following:—"Protest against parents having their children taught at the public expense any religious teaching the parents may demand. All grants, either imperial or local, must involve proportionate imperial or local control. And, lastly, urging Methodists to maintain their own schools efficiently until a complete national system of education has been carried out." This leaves it to be inferred that when a truly national system is completed and carried into effect all claim for Methodist schools will thereby cease to be valid, just as it ought to be with Roman Catholic schools where a national system exists.

The Presbyterian General Assembly at Pittsburg considered, on the last day of its session, a report concerning the difficulties in which polygamy involves the administration of the missions in India. The *Indian Standard*, of late date, in an editorial on the subject, refers to the memorial of the Synod of India to the General Assembly asking that the matter be left to each missionary Synod to settle within its own bounds, and says that it has called out a pamphlet on the other side. The pamphlet opposes the reception of polygamous converts, and insists that such converts shall select one of their wives and dismiss the others. The *Standard* holds that this would be both cruel and contrary to the Scriptures. The editorial closes with this paragraph:

"What alternative do we propose? If it be held that polygamy shuts them out from the Church of Christ, so let it be. You cannot undo the fact of polygamy. Let them not do evil that good may come. Let them stay outside of the visible Church. They will still be saved if they believe in the Lord Jesus Christ."

The Board of Trustees of the United Society of Christian Endeavor, representing nearly thirty evangelical denominations in a world-wide brotherhood, addresses an appeal to the Methodist Episcopal Church, South, in view of the fact that in that body are the only churches in the world in which the number of Christian Endeavor Societies are lessening. This appeal sets forth in brief and very clearly the nature, the objects, and aspirations of this great movement. We quote a few sentences:

"The Young People's Society of Christian Endeavor is, and is only, a federation of Christian young people within various evangelical churches. Each individual society is under the exclusive control of the denomination to which it belongs. Neither the United Society nor any State or local union demands or requires any allegiance, levies any taxes, or at all controls the action of any society. The Board of Trustees of the United Society and their officers are but servants of the interests of all the churches, and are merely a committee for general suggestion and a bureau of information. The Christian Endeavor movement is a practical illustration of the gracious fact that Christian spiritual unity is possible without absolute uniformity or centralization of authority. Cannot the real longing for spiritual interdenominational fellowship, which throbs in the hearts of all young Christians, be thus given a chance of expression in Christian Endeavor, while every denominational conviction and interest shall be at the same time carefully guarded in the name of the one Christ whom we all love? Thus, and thus

only, can we maintain the peculiar felicity of Christian Endeavor, at once its denominational devotion and its large and beautiful interdenominational fellowship. Can there be any peril to denominational loyalty, for which Christian Endeavor, by its essential principles, has always stood, and must stand, in adding to the distinctive denominational name of a denominational society, as has been done in various Methodist bodies throughout the world, the unifying name of Christian Endeavor?"

The newly framed constitution of the Arbitration Alliance thus defines its nature and objects:—
1. The Arbitration Alliance is an association of Christians, on behalf of international arbitration. It was founded in 1894 on the lines of a resolution adopted by the Peace Congress at Chicago, earnestly appealing to "the Christian churches everywhere to use the great influence which God has given them in promoting the permanent peace of the world."
2. The object of the Alliance is to unite the sentiment, voice, and action of the Christian churches in every country, through their leading representatives, in favor of arbitration in each case of serious international disagreement, and for the promotion of an effective Christian concord on earth. Bishop Westcott considers that the first step in establishing the principle of arbitration is the establishment of a treaty of arbitration with the United States of America, and thinks that such an achievement lies within measurable distance.

Dr. Barnardo's Homes for destitute children are well known in this country as well as in the old land. For twenty-nine years they have kept open doors for destitute children, without distinction of age, sex, creed, birthplace, or physical condition. The results attained have contributed to the diminution of crime, and to a larger recognition of the claims of childhood. Over 26,000 children have been rescued by the homes from undoubted degradation and trained for useful and honourable lives, while 7,500 selected emigrants, whose subsequent careers have been highly successful, have been sent out to the Colonies. Nearly 5,000 boys and girls are now under training in the institutions. This year the Doctor reaches his jubilee birthday, and it is felt that the occasion should not be allowed to pass without some recognition of the services which he has rendered. With this object a Jubilee Testimonial to Dr. Barnard has been started in England, and will no doubt be heartily entered into by the philanthropic of all classes.

Church disestablishment in Scotland and Wales was one of the principal planks in the platform of the late Liberal Government in Britain. Now that Parliament has been dissolved and the Liberals are out of power without having accomplished this object in either country, it may be asked how the question now stands and what progress has been made. The *Christian Leader* answers the question as follows: "Undoubtedly less progress was made than had been hoped; for the questions actually dealt with have been of unusual magnitude and difficulty, and obstruction has been systematic and persistent. Nevertheless, there has been decisive progress. By the passing of the Local Government Act of 1894, there has been partial disestablishment in the rural parishes. That Act has diminished the legal powers of the established clergy, and recognized the principle of a severance of civil and ecclesiastical matters in parochial affairs. Still more memorable has been the introduction of the Bill for the Disestablishment and Disendowment of the Church of England in Wales; the principle of which was affirmed on the second reading by the decisive majority of forty-four, and the vital clauses of which had been carried in committee prior to the defeat of the Government. What has been accomplished marks a distinct advance in the progress of the movement for disestablishment."

Our Contributors.

TO THE MINISTER ABOUT TO TAKE HIS HOLIDAY.

BY KN. J. J. J.

We propose to write a series of open letters to ministers and several other men. We begin with the minister who is about to go away for his holiday.

DEAR BROTHER.—We heartily congratulate you on the fact that you have a congregation that gives its minister an annual rest of a month if he wishes to take it. Your people have sense. They know that a man can do more and better brain work in eleven months than in twelve if he rests the twelfth. They have also some religion—some regard for the ten commandments. They know that one of the commandments tells us to rest a seventh part of the time. A minister in actual work cannot rest on the seventh day and your congregation honors the decalogue and gives you a rest by giving you a month of Sabbaths at a time. That is fair and generous and you should show your appreciation by good preaching and good pastoral work when you get home.

Meantime you may confer a favour on the profession to which you belong by *not* doing certain things.

Don't talk to everybody on the street about the *best* places to go to. You can easily get all the information you need in regard to that matter from a few friends. If you talk too much about your holidays and "good places" and "good trips" and all that sort of thing badly disposed people may be tempted to suspect you think more of your vacation than you think of your work.

Don't dissect yourself in public. If you are really worked down your friends can easily see it. Don't deliver little homilies on the state of your throat or the condition of your digestive organs. Above all things keep silent about your head. It is a great mistake to give a caustic man or cynical woman a chance to say you do not use your head so much that your brain has any excuse for being weary.

Don't dilate on "overwork," "nervous prostration," "perfect rest," and kindred topics that have unfortunately become too much associated with clerical holidays. Take your vacation like a man. If you have a month and a hundred dollars thank your Master for them and reserve your preaching and lecturing power until you get home and then expend your power on larger and more important subjects.

When you are on your trip don't talk to you fellow passengers as if scarcely any place on earth is good enough for you to spend your vacation in. There are hundreds of ministers at home who need and deserve a rest quite as much as you do who would be very grateful and very glad to have a holiday almost anywhere.

Don't pose as a distinguished person when you arrive at your destination. Don't expect the hotel keeper and the other guests to read an address of welcome to you soon after your arrival. The number of men in this country who are sure to be met with an address and a brass band at a summer hotel is not large and the chances are a million to one that you are not one of them.

Don't ask the hotel keeper to knock a dollar or two a week off your board bill because you are a minister. A minister who makes speeches against hotels during a prohibition campaign, and then asks an hotel keeper to lower his board bill for professional reasons, is doing something that Paul would not have done.

Don't ask the church going people in the hotel "Who preached last Sabbath?" and "Who is going to preach next Sabbath?" and follow up the question by a vehement declaration that you will not preach, no matter who asks you. Nobody may ask you to preach and if anybody does, before you are half through your sermon more than half the

congregation may be sorry you did not keep your resolution about not preaching.

There is ample room for some honest talk on this matter of holiday preaching. We had special facilities for examining the subject not long ago and we saw and heard some things that could hardly fail to lower the clerical profession in the estimation of a straightforward business man. Why should a minister haggle about preaching if in reasonable health? Any doctor in the hotel will cheerfully attend a patient the moment he is asked. We have seen them do it a dozen times. Any lawyer there will give you his advice for five dollars, or perhaps for less, as many times as you care to consult him. If you are a personal friend, or if you are properly introduced, he may advise you for nothing. Shall it be said that ministers of Christ are less devoted to their work than members of these professions are?

There is something worse than a refusal and that is to fish for an invitation and then deliver a homily on over work at home, perfect rest and the fear that "my dear people may hear I have been preaching." We doubt very much if one Session in five hundred ever asked their minister not to preach during his vacation. As a rule elders are men of sense—most of them are very much men of sense. They assume that their minister is a man of sense too, and that he knows, or at least ought to know, whether he is able to preach or not. If they thought he was not able to take care of himself they would send a nurse along to take care of him.

There is grim humour in listening to a minister who says with a straight and solemn face that his dear people made him promise not to preach while on his holidays when you have good reason to believe that some of the dear people would not heave a sigh, or miss a meal, or lose an hour's sleep if he preached in some other place for the remainder of his natural life. In politics people would call that sort of thing humbug.

John Hall preaches during his vacation and does so in a spirit which conveys the impression that he considers it a privilege to preach the glorious gospel. Cuyler is a pretty old man now but he wrote the other day that he "always likes to give a good rural brother a week's let up from sermon work by preaching for him."

Brother, if you really feel that it is not your duty to preach, say "No," like a Christian. If you can preach, say "Yes," like a man. Above all things don't make a fuss, and then preach, and leave it open to people to say that the fuss was much bigger than the sermon.

HUXLEY.

BY REV. W. G. JORDAN, B.A.

There has just passed away one who lived a strenuous life, fought a vigorous battle, and exerted a powerful influence. He was a representative man, but we believe that for sometime his influence has been waning, and that among thinking men in the English-speaking world there is a reaction against the claims of physical science to explore and explain by its peculiar methods the whole realm of thought and life. He sums up his own career in the following words: "I have subordinated any reasonable or unreasonable ambition for scientific fame which I may have permitted myself to entertain to other ends, to the popularization of science, to the development and organization of scientific education, to the endless series of battles and skirmishes over evolution, and to untiring opposition to the ecclesiastical spirit, that clericalism which in England, as elsewhere, and to whatever denomination it may belong, is a deadly enemy of science."

Any one who knows anything about the late professor knows that this declaration understates the truth as to his purely scientific attainments and reputation. His bitterest opponents never attempted to belittle Huxley's position as a scientist. Besides being

a specialist in zoology, he had considerable skill in psychology, considered as a limited, positive science, but his critics maintain that when he took to theology, philosophy, and Biblical criticism he dealt with things that he had not thoroughly considered, and while they did not question his right to express his opinion upon any subject, when he stepped outside his own sphere they did not regard that opinion as being of special weight. We believe that he was an able man and that he has done good work as a popularizer of science, and as an organizer of scientific education. His text book of physiology is a model of what an elementary manual may be. His work at South Kensington was of great value to the whole nation. The writer of this article took up five scientific subjects in connection with evening classes affiliated to the government department of science and art, and can testify that however crude and imperfect some of the teaching may be, a splendid work has been done in bringing the facts of modern science within the reach of all. Men who belong to the "clerical class" can rejoice that England has, during the last half century produced men like Huxley to champion the claims and interests of physical science. But we do not believe that physical science covers the whole realm of life. And when the scientist would reduce psychology to a department of physiology, despise philosophy as a vain striving after the unknowable, and condemn theology as a meaningless jangle about unintelligible chimeras, we have many questions to ask which are both urgent and important. Huxley besides being a patient investigator of natural "co-existences and sequences" endowed with a masterly ability in the way of popular exposition, had a brilliant literary gift. In this age when the press is open to any who can use it, he was able to make his voice heard clearly and strongly. He preached his "lay sermons"; published able essays and keen reviews until he attained a position of great influence; so that many who admired his ability and sympathized with his spirit accepted unhesitatingly his utterances on morals and religion. He is credited with coining the word "agnostic," and he described Positivism (with which as an attempt at philosophy he must have had considerable sympathy) as "Catholicism minus Christianity." His writings abound with striking phrases and happy turns of expression. In controversy he always made the best of his own case and was quick to detect any weakness in his opponent's position. He frankly acknowledged the success of Butler's polemic against deism, and negatively he may be said to have done good service in helping to make clear the questions which are now at issue between Christianity and scepticism. In this brief sketch we cannot attempt anything like a full discussion of Huxley's life and work, but there are one or two practical lessons which are suggested by a passing glance at this subject.

We rejoice in the freedom which he enjoyed to denounce superstition, to lecture bishops and rebuke clerics; that is one of the signs of health in our modern life, that men who are sincere, earnest and courteous shall have the fullest liberty to express the thought that is in them. We think, however, that an impartial reading of history will show that this liberty was not gained for us by agnosticism or scepticism. "The spirit that denies" cannot build influential systems of thought or enduring institutions to minister to, and mould the life of men. Liberty has not come through negation, but by the sacrifices and victories of faith.

We do not believe that "clericalism" can be fought with no better equipment than that which Professor Huxley possessed. So long as man feels his need of religion, a shallow agnosticism will in the long run play into the hands of an arrogant dogmatism. The "clericalism" which fosters ignorant superstition and enslaves the conscience of men, can only be fought by the powers of a true spiritual life. The truth

preached so nobly by Amos, Paul, Luther, Knox and the glorious company of martyrs that the individual soul has its own privileges and responsibilities before God. This is surely the most effective weapon against priestcraft. If what we wish to guard against is the narrowness and intolerance which any class as a class is liable to drift into, then I think that the tone of the words quoted above, shows that no class of men is free from that danger, and suggests that even a "class" of scientists might be intolerant and overbearing if they were vested with too much power. What we all need in this respect is a more catholic spirit, a larger Christian charity.

The strength of Huxley's position as against theology is in its weakness. He took his stand upon the scientific position, and appealed to the common sense of men. Physical science is common sight and thought about the things that are around us made clear and accurate, but it does not deal with the deeper problems of thought and life. While it may be true that there are arguments for religion to meet every view of life, it is also true that religion cannot be made into a thing of sight, touch and taste, of superficial observation or mechanical experiment. If religion is to justify itself to reason in the face of scientific objections we must realize that the view of the world taken by the scientist is narrow and limited. The apologetic which meets the objections of physical science with the criticism of philosophy cannot be made popular, as only by strenuous thought can we understand the new mental standpoint to which we are called. In this sphere it may be true that—

"A shallow draught intoxicates the brain,
But drinking deeply sobers it again."

We fall back, then, for consolation upon two facts. There are in us religious instincts and spiritual feelings which crave for a satisfaction that is not to be found in physical science. This fact may be a difficult one for the evolutionist to deal with, but being there it exerts a living influence and calls for a rational explanation. In a morbid condition or in a state of ignorance these instincts may make it possible for the worst forms of clericalism to flourish, but without them there could be no real religion. The Christian religion has shown its power to meet all these needs, although it is possible that nowhere has it been grasped in its full-orbed completeness and splendour. So we rejoice that no man can do anything against the truth, and that our small partial views of things cannot arrest the progress of God's revelation.

"Out of the shadows of night
The world rolls into light,
It is daybreak everywhere."

Strathroy, July 19, 1895.

THE GENERAL ASSEMBLY OF THE SOUTHERN PRESBYTERIAN CHURCH.

BY REV. FRANCIS R. BEATTIE, D.D.

This Assembly convened this year at Dallas, Texas, on the sixteenth day of May, and continued in session about ten days. A few items concerning the annual meeting of the supreme court of the Southern Presbyterian Church at this point, so far away, may be of interest to some of the readers of THE CANADA PRESBYTERIAN.

The State of Texas, within whose bounds this Assembly met, is justly called the "Empire State," for it is larger than the states of New York and Pennsylvania together, and it would make more than six states the size of South Carolina. It is a new region and has a vast Home mission field within its bounds, in which the Southern Church is pushing its work with vigor.

Dallas is a growing city of about 30,000 in the central area of Northern Texas, and though not much more than a quarter of a century old, it is a solid and prosperous place. The Assembly met in the First

Church, whose pulpit was draped with the sad emblems of mourning. The Rev. A. P. Smith, D.D., who was a delegate of the Southern Church to the General Council of the Alliance of the Reformed Churches which meet in Toronto in 1892, and who presided at one of its sessions, was pastor of this church, and had entered into rest after a painful illness only a few days before the Assembly met. He was a native of South Carolina, and for over twenty years had done faithful work in Dallas, Texas, where he had built up a strong church. He was a wise and able minister, yet in the prime of a life when called home. It was meet that a memorial service should be held by the Assembly.

The Assembly had nearly two hundred commissioners. The unit of representation is one in twenty-four. That is, if a Presbytery has twenty-four ministers, or fewer, it sends one minister and one ruling elder to the Assembly. If over twenty-four ministers are in a Presbytery, it may send two ministers. Now there are seventy-three Presbyteries in our Church, and a number of these are entitled to send four members, so that nearly two hundred commissioners made up the body. It is so remarkable as to be worthy of mention, that every commissioner, or his alternate, was present, so that there was not a single absentee. Presbyteries pay the travelling expenses of their commissioners in the South, while the Northern Church pays these expenses out of its Assembly Fund. This payment however made, is important in securing a full attendance, and diligent services.

The opening sermon was preached by the retiring Moderator, Rev. J. R. Graham, D.D., of Virginia. The theme was the "Kingship of Christ," and it was an able, suitable and helpful sermon, and not longer than the average sermon.

The Assembly was constituted, and the Rev. Charles R. Hemphill, D.D., LL.D., Professor in the Louisville Presbyterian Theological Seminary, was elected moderator by acclamation, and he made an excellent presiding officer. He is a native of South Carolina, a graduate of the University of Virginia, and of Columbia Seminary. He was, for a time, Professor in Columbia, and at Clarksville, and now holds the chair of New Testament Greek in Louisville Seminary, and is pastor of the Second Presbyterian Church of which Rev. Stuart Robinson, D.D., well known in Toronto, was pastor for twenty-three years. Dr. Hemphill is one of the youngest Moderators, being only forty-five years of age.

No detailed account of the proceedings of the Assembly can be given. There was no question which caused any serious controversy, or evoked marked difference of opinion. There was only one "appeal case," and it was settled by a "commission," whose decision seemed to meet with general approval; even though there were some irregularities in the way in which the case came up.

It was an eminently practical looking Assembly. The year had been a good one in nearly all departments, and in spite of the depression in business, good reports were presented so that the hearts of the brethren were greatly cheered. In mission work, in the theological seminaries, in the work among the colored people, and in other lines of service there was expansion, and progress, which indicated in a large measure the Divine blessing attending the labors and gifts of the year.

The various schemes of the Church are conducted by somewhat small committees appointed by the Assembly, and located at different centres with a secretary in charge. Home Missions are centered in Atlanta, Ga., Foreign Missions at Nashville, Tenn., Publication at Richmond, Va., Education at Memphis, Tenn., and Colored Work at Tuscaloosa, Ala. In this way the best results are supposed to be attained, and certainly the reports from these and other schemes were encouraging this year. There was progress made, and scarcely any debt

on any Fund. Some figures will be added towards the close of this article.

Several important matters were acted on by the Assembly, and brief allusion to these should be made.

One was the relation of this Assembly to the Northern Assembly, as it is popularly called. The question of closer relations between these two bodies came up by several overtures from Presbyteries and Synods. With great harmony, and almost without discussion, the conclusion was reached that "this Assembly does not deem it wise, under existing conditions, to agitate the questions submitted in these overtures. It avails itself of this occasion, however, to place again on record its sentiments of sincere regard and Christian affection for that honoured branch of the great Presbyterian family, between whom and ourselves close fraternal relations already exist. And we now renew the expression of our desire that the plan of co-operation in Christian work, both at home and abroad, which has been agreed to by our respective Assemblies, may be always faithfully and cordially observed by both these Churches."

There can be no doubt that this was the wise and right thing to do at present, for there are very serious obstacles in the way of organic union between these two bodies, as matters now stand between them.

Another important action was the arrangement to organize a separate or independent African Presbyterian Church. This all along has been the policy of the Southern Church, and the Assembly deemed this the proper time to seek to carry this into effect. There are several Presbyteries of colored people and ministers already organized, and a committee, with Rev. J. L. Girardeau, D.D., of Columbia, S.C., as chairman, was appointed to carry out the further organization of this Church. This proposal does not mean that the colored people shall be cut off from aid and support by the Southern Assembly. It simply implies that so soon as they become able for self support they shall be set apart into a separate organization, and aided by the gifts of the Assembly. Stillman Institute will train ministers for them, and the collection will be taken as usual to aid the colored ministers in their work whenever needed. This is the fixed policy which the Southern Assembly thinks is best for both races under the existing conditions. The problem involved is an exceedingly difficult one, and if united effort by means of which the Northern money, and the Southern knowledge of the negroes could be united, were possible, more advance might be seen in all lines of this work.

Sabbath Observance, Young People's Societies, the conditions of Licensure and Ordination, and other matters, were all discussed, and conservative conclusions reached in every case. There was no disposition to try anything new hurriedly, and yet a readiness to consider everything fully and earnestly, as the freedom of debate amply shows.

There are three theological seminaries and a divinity school which made good reports to the Assembly. Union Seminary, Virginia, reported seventy students; Columbia, thirty-seven; Louisville, fifty-two; and Clarksville, thirty-three. Increase in endowments and additions to the teaching force were also reported. The number of candidates for the ministry is increasing, but it is not yet adequate to meet the need.

There are many other things which one would like to add in regard to the orderly way in which business is conducted by the Assembly, its general temper and tone as loyal to the Word of God and the principles of Presbyterianism, its clear grasp of the spirituality of the Church and her mission in the world, and other points of interest, but these must be omitted in the meantime.

A few figures are added in conclusion. The membership is about 205,000, slightly larger than the Presbyterian Church in Canada. There are thirteen Synods and seventy-three Presbyteries. There are over 1,100 ministers, and about 2,600 Churches. Many of the latter would be ranked as mission stations in Canada. The sum of \$133,000 was raised for Foreign Missions. Eleven new missionaries are to sail next August for their fields of labour. For Home Missions, by the Assembly, Synods, and Presbyteries, about the same amounts would be expended, though it is not easy to get all the figures here. For education of the ministry \$23,000 was raised; for Publication and Colportage, nearly \$7,000; for Aged Ministers' Fund, nearly \$13,000, were given. In general it will

be seen that in many respects the Southern Church exhibits about the same strength as the Church in Canada. Both branches of the great Presbyterian family have reason to be very thankful to the Head of the Church for His manifold mercy to them during the past year. With so many things in common as these two Churches have, and with much to cheer them in their common work, although their fields lie so far apart, may they both go forward with renewed zeal to the blessing and service of another year.

THE TRUE SERVANT OF CHRIST IN THE GOSPEL MINISTRY AND THE OPPOSITE.

The true servant of Christ heard the Master's voice, "Son, give me thy heart," and he then dedicated himself, soul, body and spirit, with all his powers to the service of Christ for time and eternity. Then he looked up into the Master's face and asked "Lord, what wilt Thou have me to do?" And He replied, "Deny yourself, take up your cross and follow Me. Give Me always the first place in your thoughts and desires and in all your ways, and set My glory before you as your chief end in life. Seek not your treasures on earth for 'where your treasure is there will your heart be also.' Devote your whole time and strength to the service of Christ in seeking the conversion of sinners and the edification of God's people. Like the Apostles be content with such things as He gives, even food and raiment and a home." Having entered on this course he devotes his whole time to the one object of his life, the advancement of the cause of his Lord and Master, and the salvation of souls. He labors night and day only for this one object, and devotes fourteen hours or more daily to hard work, mental and physical, to it alone; and he desires and pleads for souls to be given him for his reward. He is content with nothing short of this, and is delighted above all things when many precious souls are led by him to believe in Jesus for their salvation. If he is tempted to turn aside from his life work for Jesus to make money by dealing in real estate or otherwise he absolutely refuses to do so, for he feels that it is inconsistent with his office, and would injure his usefulness in the service of Christ; and he feels that this is of far more importance than any amount of money or wealth. Some ministers might have made a large amount of money by real estate during the boom years ago, but would not thus turn aside from their proper work, and were content to remain poor, having made nothing but what little private property they had apart from their salary. They also gave yearly to the church at least one-tenth, and in some cases one-fifth of their entire income. Thus in old age they are compelled to accept aid from the Aged Ministers' Fund. But they are happy in knowing that they have led some thousands to Christ and into communion with His church.

Now look at the contrast to this. There are men who never amounted to anything as pastors or workers for Christ, who scarcely gathered any into the fold of the Good Shepherd. Their hearts set on money making, they secure some public situation in church work, where they have a large salary, and then devote a great part of their time to amassing property for themselves by real estate business or otherwise until they have accumulated wealth, and then they speak contemptuously of those ministers who give their whole time and thought to the service of the Master, but who made no money by it even as the apostles made none. Asked for help to the Aged Ministers' Fund, they take no interest in it, because they have taken care to make it their chief concern to secure wealth for themselves. Such men are utterly unworthy of being in the service of Him who declared that His kingdom was not of this world, who commanded His servants not to lay up treasures on earth but in heaven. Such men have no right to call themselves His ministers who require His servants to set their affections on things above and not to seek great things of earth for themselves. Instead of being proud of their ability to make money for themselves, they should rather seek to imbibe the spirit of Him, who, though He was rich, yet for our sake became poor that we through His poverty might become rich spiritually, and to follow His example, who went about doing good and to devote their whole time and strength to the work of Christ as He requires of all His true servants in the Christian ministry.

ONE WHO KNOWS.

Christian Endeavor.

CHRIST, THE GREAT PHYSICIAN.

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

(Missionary meeting suggested.)

Aug. 11.—Mark ii. 1-17.

Nothing could be more certain than that this world needs a physician. It is all diseased with sin. "The whole head is sick and the whole heart faint, from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises and putrifying sores; they have not been closed, neither bound, neither mollified with ointment" (Is. i. 5, 6). Those who have not been cured by Christ are diseased indeed. Asa was afflicted with a disease in his feet, but that type which afflicts the feet of sinners is much more dangerous, for "their feet are swift to shed blood" (Rom. iii. 15). The child of the Shunemite was probably sun-struck in the harvest field, for he cried "My head! my head!" But the head of sinners is altogether sick (Is. i. 5). Their throat is in a fearful condition, for the Word of God compares it to an open sepulchre (Rom. iii. 13). Their tongue is afflicted with an evil propensity, for with their tongue they have used deceit (Rom. iii. 13). Their lips are no better, for the poison of asps is under them. Their heart is in a deplorable state, for it is deceitful above all things and desperately wicked; and, to make the matter still worse, it is difficult to bring them to a realization of its putridity (Jer. xvii. 9). If they were saluted in the words of Joab to Amasa, "Art thou in health, my brother?" they would have to answer in the negative.

But sad as is the condition of sinners, it is far from being hopeless. Job was once so incensed at the conduct of the three friends who came to help and comfort him, that he said, and we can fancy his lip was curled with scorn as he uttered the words, "Ye are all physicians of no value" (Job xiii. 4). But no disease ever baffles Christ. When He was here on earth some came to Him who had spent their all on physicians, and who, instead of improving under the treatment, were only made worse (Mark v. 26; Luke viii. 43); but the moment they stated their condition to Christ, He cured them of whatsoever disease they had.

"Thine arm, O Lord, in days of old,
Was strong to heal and save;
It triumphed o'er disease and death,
O'er darkness and the grave;
To Thee they went,—the blind, the dumb,
The palsied and the lame,
The leper with his tainted life,
The sick with fevered frame.
And lo! Thy touch brought life and health,
Gave speech and strength and sight;
And youth renewed and frenzy calmed
Owned Thee the Lord of Light."

As a physician, too, how kind he was! Many an anecdote is told illustrative of the kindness of Dr. John Abercrombie, but whatever was tender and generous in him was but the reflex of the gentleness and tenderness of Christ. No one was ever so sympathetic as Jesus. When others would have stoned, He was willing to speak the word of pardon (John viii. 10, 11).

As a Physician, He cures the whole man the understanding, the affections and the will. His touch has still its ancient power. He is still Jehovah Rophi—the Lord, the Physician (Ex. xv. 26).

Morison, in commenting upon this text, says that when Jesus went among the moral waifs, He went, not as a boon companion, but as a Physician. This is the philosophy in a nut-shell of all home and foreign missions. The text then suggests the thought that if we have been cured by the Great Physician ourselves, we should be willing to tell others of the remedy for sin.

Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear, and with a manly heart.

Pastor and People.

THE REFUGE.

Within the car a little girl
With hair of gold, and tress and curl
Like living sunshine—all alive,
Kept sitting up and down the aisle;
Now here, now there, from seat to seat
Danced merrily the little feet,
The sunny face now pressed the pane,
Now called the sunshine back again.

All loved her, as from place to place
She fluttered with a bird-like grace;
And now with this one, now with that,
Stopped to exchange a smile or chat.
So the long journey we beguiled;
Her blue eyes could so friendly be,
Nobody knew whose treasure she.

But suddenly from sunlit plain
Into a tunnel rushed the train.
Ah! then we knew whose arms should hold
The little one with locks of gold.
"Papa! papa!" she trembling cried,
And, groping, sought her father's side;
As out into the day we dashed
Her head lay on her father's breast!

'Tis so with us; when life is fair,
We, too, forget our Father's care,
And wander wheresoe'er we will;
But oh, He's watching, watching still:
And when the shadows round us fall,
He hears and heeds His children's call.
We run to Him with fear oppressed—
He folds us to His gracious breast.

—The Congregationalist

LITERARY BEAUTY OF THE BIBLE.

Those who draw to the Bible by its literary characteristics are prone to dwell most on its grandeur and sublimity, or its simplicity and grace, and to pay scant attention to the beauty and depth of its pathos. Yet in its pathos consists much of the purely literary charm of Holy Writ, and especially of its poetry, narratives and traditions. In the Old Testament it is a marked literary characteristic, the pathos lying in the insistence of the Israelites on carrying out their own purposes, and their absolute and unquestioning submissiveness when those purposes are overruled by God. Their attitude is that of a child pleading and arguing with its father for permission to follow its own course, at times offering to modify its will to gain its way in part, and always certain that an impartial hearing will be granted it, but accepting the final decision without sullessness, and as irresistible and irrevocable.

Recall, for example, the almost dogged pertinacity with which Abraham pleaded for the safety of Sodom, coming back again and again, each time with a smaller number of righteous as its price. Or the submissiveness of David when his pleadings for the life of Bathsheba's son had been overruled by God. So long as there was a hope in his mind that the divine purpose might be accomplished by his own change of heart, and that this effected, the child might be spared, he never ceased to wrestle with God. But when the divine will had declared itself, he "came into the house of God and worshipped." A still better example of the pathos of this mixture of tenacity and submissiveness is found in the story of the Shunamite woman, perhaps the most beautiful, from a purely literary standpoint, in the Old Testament. The reserve which she maintained with respect to her child's death, and her reply to the questionings of her husband and of the prophet's servant, "It is well," is, as an evidence of the unquenchableness of human love and tenacity of human faith in divine power, one of the most pathetic in all literature. She never once let go the belief that the prophet who had revealed to her God's purpose to give her a son, could also carry out the divine purpose to restore him to her. The history of the Hebrew people is full of the pathos of insistence on their own way and of resignation to the will of God, of an overweening confidence in divine grace and of absolute submissiveness when the divine decision is clearly understood. They argue and expostulate with God, yet they say, with Eli, "It is the Lord, let him do what seemeth to him good."

But while the literary beauty of the Bible, whether considered with respect to its sublimity or its pathos, is unquestionable, and is fully appreciated only by a few, thinking men will question, with a recent writer in the *Spectator*, whether its study from that standpoint is likely to greatly stimulate recourse to it for spiritual strength and guidance. Very many men frankly admit and greatly admire its unequalled literary excellences, who do not accept its teachings as binding on the conscience. The value they attach to it begins and ends with its literary charm. The passages which have the highest spiritual interest for men, and which most directly teach the way of life, evoke no enthusiasm, because in the main they are lacking in purely literary characteristics, in fact, are not literature in any true sense at all. There is no great literary grace in those which treat of the Bread of Life, nor even in the Sermon on the Mount, yet their theological significance and their spiritual value far exceed many of those quoted as examples of literary excellence. The psalm called *De Profundis*, the ode to Saul and Jonathan, and the lament of the exiles in Babylon do, as the writer quoted points out, contain much of divine revelation, in that they show the wants, the love, and the penitence of man, while they are of great literary grace and beauty. But they do not unveil the divine will and purposes of God toward men, nor afford men such direct and specific guidance, as the more didactic and dogmatic portions of the Bible. The pure revelation contained in the passage in Hebrews, "For ye are not come unto the mount that might be touched," etc., is not comparable in literary effect with the psalm of Creation or the courtship of Isaac and Rebekah, yet it is a divine revealing of infinitely greater value in the salvation of mankind. The part of the Bible which directly teaches, and which lays down hard and fast rules of conduct, best fulfils its real functions, and that part is not literature in the highest sense. There is danger, then, that in seeking after literary effect the deepest teachings of revelation may be lost sight of, and that our nature may be satisfied only on the human side, in its craving for grace of style, and in its sympathy with the cries and yearnings and griefs of poets and prophets and people. — *New York Observer*.

DR. MUNRO GIBSON ON THE FUTURE LIFE.

Dr. Munro Gibson, preaching in St. John's-wood Presbyterian Church, said we must not think that the life to come would be something so strange and foreign as to be out of all relation with present experience. Though there would be a change there would be no breach of real continuity, for the life which was to come was but a further unfolding of the 'life that now is,' and this was taught all through the New Testament. The change at death would be mainly a change of environment and conditions, but so far as the spirit of a man was concerned, as he left *this* life so should he begin the *next*. That did not mean that a Christian would carry sin with him into the next world. If a man was identified with sin so that it was part of himself and not of his environment, it must go with him, but if he was a true Christian he was separated in his will from sin; it was not a part of himself, and he would not take it with him; he would leave it all behind. That did not mean that he would be perfect in his attainments, but it meant that a Christian would start equal in the life to come. Take, as an example, the thief on the Cross. They could not suppose that he would start the life to come on the same level as the Apostle Paul, but it did not mean that he would be a thief in Paradise. He would start in the next life very low down, but he would have a fair start; he would not need a purgatory to take the thieving out of him. There would be great differences between Christians in the next world, no doubt, but it would not

be a difference between morality and immorality; it would be such a difference as that between childhood and manhood, between feebleness and strength, between high and humble service. There were those who thought that a second opportunity would be given to the wicked in the next world. He saw nothing whatever to justify any minister of Christ in holding out such a hope. As for those who had never had an opportunity of accepting or rejecting Christ, whether in heathen or lands called Christian, not having had Him fairly presented to them, God would certainly deal with them not only in justice, but in mercy; but for those who deliberately and to the end rejected Christ in this life there was no other experience than the fearful looking for of judgment. There was no promise of the life to come for the ungodly. It was only godliness that had it. Therefore, having refused to the end that life—the godly life, there was no promise for them; they passed into the outer darkness, where was weeping and gnashing of teeth.

PURITANISM AND MODERN PAGANISM.

Mr. C. F. Aked, speaking in Pembroke Chapel, Liverpool, said a revival of Puritanism seemed assured, and amid much darkness this was a gleam of light. They had been brought face to face with a revival of Paganism; the reaction had begun, and Puritanism would gain in strength and in influence throughout the country. The new Paganism had sought to make religion odious, and Non-conformity especially it had bitterly assailed. It put on airs of aristocratic superiority, and affected to think common morality a vulgar thing. But from time to time they were reminded of the hideous vileness to which the Pagan pursuit of pleasure led. Tragedies of sin and shame marked the track of a culture which had no place for God. Wreck and ruin attested the ghastly hollowness of the Pagan creed. The eternal order, unbroken, unerring for Rome in the first century or London in the nineteenth—for Florence in the day of the Medici, or Liverpool in the present, demanded for the sowing to the flesh a reaping of corruption. Paganism, openly and without disguise, glorying in its shame, calling itself sometimes the "New Hedonism," and sometimes sheltering itself behind a pretence of art; unveiled, sometimes in decadent fiction, and sometimes speaking by the lips of poets from whom they expected better things—had unquestionably gained a foothold in the land. But with the revival of Puritanism, which he foresaw, men whom society had honoured would not even be tolerated. Alike in art, in literature, in common life a more decent regard for goodness would have to be observed, and a more decent reticence concerning many forms of evil, while the pulpit would continue to proclaim, "Love not pleasure: love God. This is the everlasting, Yea, wherein all contradiction is solved: wherein whoso walks and works, it is well with him."

THE TIME IN WHICH THE BIBLE CAN BE READ.

I found that the reading of the first five books of the Bible required an average of one hour thirty-four minutes each; the books of Samuel, Kings, and Chronicles, an average of one hour twenty-nine minutes each; the Psalms, two hours forty-three minutes; Mark, one hour; Luke, one hour forty-two minutes; John one hour, Acts, one hour thirty-seven minutes; while such books as Second and Third John, Jude, Philemon, Titus, and some of the prophetic books required only from three to six minutes each. The amount of time required for the entire Old Testament was thirty-eight hours twenty-seven minutes; and for the New Testament, eleven hours thirty-four minutes.

The total amount of time, therefore, was almost exactly fifty hours.

Some would read more rapidly than this, others more slowly. But that this a reasonable estimate seems to be borne out by several instances which have come to my notice. I have been told that a certain man makes it his practice to read the Bible through during the first week of each year. Another, with whom I have been long acquainted, is a mechanic, who is obliged to remain at the shop during the noon hour. He told me that by using such time as he could save out of this noon hour he had read the Bible through five times in fifteen years. In the "Life of Catherine Booth" it is stated that Mrs. Booth read the Bible through from cover to cover eight times before she was twelve years old.—*Professor F. S. Goodrich*.

THE POWER OF INFLUENCE.

A young man recently at a religious meeting told the story of his conversion. It shows how great an influence we may be exerting on others all unknown to ourselves. He said:

"On my way to and from my business, I pass a certain home. I am generally on my way about their breakfast time. As I passed one day I saw the head of the house, a man only a few years older than myself, sit down to the table. He had a Bible in his hand, and in the passing glance I saw his wife and little girl, with heads bowed, waiting for him to read. It was only a glance, but it haunted me all day. It had a purifying influence. The next morning I found myself looking into the window as I passed with curiosity, mingled with more respect than I ever had for religion. Morning after morning it was the same.

"I had never been a church-goer, but one Sunday morning I resolved to go to church near by. I was ignorant of the way, and so dressed leisurely and sauntered. The Sunday School was in session. I glanced over the classes, and was pleased to see my unknown friend teaching a class of young men about my age. Before the year was past I had made the good confession. That was twelve years ago, and my faith is stronger to-day than ever, but somehow I always feel that the picture I saw through the open window had more to do with my conversion than anything else."—*Rain's Horn*.

John Watson ("Ian Maclaren"), addressing a class of theological students took for his subject "The Art of Preaching." Of all arts, he said, preaching was not only the oldest and most important, but ought to be the most beautiful and the most perfect. Every art had some canons, and he would submit them from the standpoint of the pulpit, hoping that they would also commend themselves to the pew. Preaching men have the following requisites: unity, lucidity, beauty, illustration, charity, delivery, and intensity. A sermon ought to be the most beautiful thing in the way of speech that people would hear from one Sunday to another; but it would never be made beautiful by mere quotation—which, if not the climax of what one had to say, was often a vainglorious and foolish interruption—nor by mere abundance of illustration. After expressing a preference for the delivery of unwritten sermons, which did not necessarily mean a lack of preparation, the Rev. gentleman concluded by urging as supremely important that the passion of Christ should fill the preacher, the love of Him who died, and the love of the people for whom He died.

Luther claimed the following ten qualifications as those of good minister of the gospel:—1. He should be able to teach plainly and in order. 2. He should have a good head. 3. Good power of language. 4. A good voice. 5. A good memory. 6. He should know when to stop. 7. He should be sure of what he means to say. 8. And be ready to stake body and soul, goods and reputation, on its truth. 9. He should study diligently. 10. And suffer himself to be vexed and criticised by everyone.

The man who isn't religious enough to do right when he isn't watched, isn't religious when he is watched.

Missionary World.

NEWS FROM INDORE.

The publication of the following letter from the Rev. Mr. Walkie, written in the end of May, has been inadvertently delayed.—[ED.]

This is our hot season and it is one of the hottest and most disagreeable seasons that we have ever spent in India. In April we one day had a fall of 2 1/4 in. of rain and a day or two afterwards another very heavy shower. These showers seem to have disorganized the ordinary monsoon or North-west wind which usually blows pretty steadily from the middle of March to the middle of June. This wind though very hot—called the "Loo"—is a dry wind, and you know you can stand a much higher temperature when it is dry than when it is damp. These rains developed the dampness without producing the heat and so April, and May so far, have been much like Bombay in September or a continued steam bath. It in addition has brought with it a large amount of sickness. The hot season in Central India is usually the healthiest season of the year, amongst the natives at least; but the rain developing a great deal of fever, and with it this year has been much small-pox. Several of our Christians have had it—one child dying from it—and latterly Miss Dougan has been struck down with the same. She happily has had a very slight attack and is now almost quite well again, though now out of Quarantine. The disease is now I believe abating not only here but throughout India. Rest of the staff are about their usual. A number are away at the hill stations and all seem to be enjoying themselves and improving in health. Miss Grier and Miss Duncan are at Simla. Mr. Frank Russell and Miss O'Hara are at Mussourie, Dr. and Mrs. Buchanan at Kodai Kanal, away in the South.

The college is now approaching completion. We are using for our regular services the large hall as the rooms we had been using for the Church were so crowded Sabbath after Sabbath, we were forced, on the approach of the hot season, to go to the larger room, though it was not quite finished. We often have it quite two-thirds full. I believe the day is not far distant when it will be seen that my most sanguine expectations and confidence in the advance of the work here were not misplaced.

I am spending my mornings and evenings now that I am free from the regular school work with my Christian workers and students. We have been going over the shorter Catechism, the life Christ, and a book bearing on the religions of India in the morning, then in the evening we have papers read that are afterwards discussed. I believe that they have been helpful. Again thanking you for your kind interest in the work,
I remain, yours faithfully,
J. WILKIE.

P.S.—Since writing the above Miss Dougan has got out of Quarantine. We are thankful she has made such a quick and complete recovery with no bad effects. You will also probably have heard that Mr. Frank Russell at Mussourie has been making good use of his time in that he has picked out another worker for the mission, to be, however, more especially appropriated for his own special work. The young lady is a daughter of the Rev. Thos. Evans of the English Baptist Mission though now almost wholly employed in pushing temperance work. She is spoken of as a very fine young lady, quite young but thoroughly familiar with India where she has spent a great part of the whole of her life. Of this latter fact however I am not quite certain, Mr. Russell and Miss O'Hara have been staying with them in the hills for the past six or seven weeks and so you see have not spent much time over it. We hope she may come to us in the spirit and power of the Master.
J. W.

CHINA.

Mr. Denby, United States minister in China, in his latest despatch to the Department of State at Washington, bears the following testimony to missionaries and mission work in the middle Kingdom of China:—

No one can controvert the fact that the Chinese are enormously benefited by the labors of the missionaries. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was; now there are more than twenty charity hospitals, presided over by men of as great ability as can be found elsewhere in the world; Dr. Kerr's, at Canton, is one of the great institutions of the kind in the world. The Viceroy Li Hung Chang has for years maintained at Tien-Tsin, at his own expense, a foreign hospital. In education, the movement is immense. There are schools and colleges all over China taught by the missionaries. I have been present often at the exhibitions given by those schools. They showed progress in a great degree. The educated Chinaman who speaks English becomes a new man. A long time before the present war the Emperor was studying English, and, it is said, was fast acquiring the language. Nowhere is education more sought than in China. The Government is to some extent founded on it. There is a Chinese imperial college at Peking, the Tung-Zoen, presided over by our distinguished fellow-citizen, Dr. W. A. P. Martin; also a university conducted by the Methodist Mission. There are also many foreign orphan asylums in various cities, which takes care of thousands of waifs.

The missionaries translate into Chinese many scientific and philosophical works. A former missionary, Dr. Adkins, translated a whole series of school readers. Reflect that all their benefactions come to the Chinese without much, if any, cost to them. Where charges are made they are exceedingly small, made only when they are necessary to prevent a rush, which in this vast population would overwhelm any institution. There are various anti-opium hospitals, where the victims of this vice are cured. There are industrial schools and work-shops.

This is a very brief and incomplete summary of what missionaries are doing for the Chinese. Protestant and Catholics from nearly every country under the sun are engaged in this work, and, in my opinion, they do nothing but good. There are supposed to be 40,000 Protestant converts now in China, and at least 500,000 Catholic converts. There are many native Christian churches. The converts seem to be as devout as people of any other race.

As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves and personally disbursing the funds with which they are intrusted; that they do make converts, and such converts are mentally benefited by conversion.—*Missionary Review of the World.*

It is said that there are 120 Buddhist temples in Canton. They are mostly dingy in appearance, the chosen abodes of bats and of spiders, whose webs are black with the smoke of the ever-rising incense. In the courtyards outside congregate fortunetellers, hucksters and beggars in sackcloth, full of sores. Even gambling booths are not forbidden in the temple precincts.

It was said that in Egypt, where the United Presbyterians have been laboring for many years, the contributions of the native Christians average nine dollars per member.

PULPIT, PRESS AND PLATFORM.

Golden Rule: Better a sentence from the heart than a sermon from the head.

W. Robertson Nicoll, D.D.: Calvinism when it is the mere creed of the reason may be a negligible thing, but a vitalized Calvinism is one of the greatest powers in the world.

Zion's Herald: He who is determined to make no mistakes will probably make the one greatest mistake of fruitlessness. Better fail in half the efforts made than to fail to do anything.

United Presbyterian: That is a searching question, "What hast thou that thou didst not receive?" It should be asked by everyone of himself, and the answer to it should be candid.

Western Christian Advocate: The Hawaiian race is dying out rapidly. The missionaries have done much to elevate the natives; but intoxicating drinks and the accompanying vices bid fair to exterminate the race. The saloons have more power to destroy than the churches have to save.

Sunday-School Times: Any man can see faults and flaws in another, but it takes ability and worth to recognize worth or ability in others. A man gives the measure of himself when he has only harsh or contemptuous words in comment on his fellow man. If he cannot see anything worth commending, the trouble is with his mental eyesight.

The Interior: No Denomination has the right to write itself down as The Church. That is not Christianity, it is arrogance. The Church consists of all those throughout the world who exercise faith in Christ and obedience to Him. He who rules them out is in danger of himself being ruled out by Him to whom they are infinitely precious.

Philadelphia Presbyterian: It is both foolish and sinful to grow weary in any thing to which we have set our hands in God's name. If we are co-workers with him, difficulties and delays should only awaken a mightier confidence. He takes his own time to realize his purposes. It is ours to hold on and work on bravely and unceasingly, and sooner or later success is sure.

Rev. John Watson (Ipswich): What we want to-day is not organizers but preachers, and every hinderance ought to be removed that a man who can preach may have an opportunity of fulfilling his high calling. Be sure of this fact—for history is our evidence—that neither the press nor books nor endless machinery nor elaborate services can be compared as a dynamic with the living voice declaring the evangel of Christ. Knox preached his way to St. Giles, whole armies fled before him, and from St. Giles' pulpit he ruled Scotland like a king. Preaching—intelligent, spiritual, believing preaching—will alone beat back unbelief and superstition in our day. May I record my conviction that after a period of apologetic there is to be a change, and the time has come for the confident and positive proclamation of Christ and his Cross. For years the Church has been on her defence, meeting attacks from science, from philosophy, from history. We tender thanks to God for our apologists. Nobly have they done their work. They have held the ground like the squares of infantry at Waterloo; it is now time for the cavalry to charge and complete the victory. We have defended Christ long enough, we shall now declare him. The world accepts the church as a well-managed institution; let her hear the Church as the standing witness to the hopes of the soul to the Person of Jesus, to the life everlasting.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

Aug. 11th, 1895. } THE BRAZEN SERPENT. { Num. xxi., 4-9.
GOLDEN TEXT.—John iii. 14.
MEMORY VERSES.—7-9.
CATECHISM.—Q. 33.
HOME READING.—M. Num. xiv. 31-25. T. Num. xiv. 26-45. W. Num. xvi. 1-22. Th. Num. xvi. 23-50. F. Num. xx. 1-13. S. Num. xx. 14-29. Sab. Num. xxi. 1-9.

For their unbelief and consequent refusal to go into possess the promise land, God's anger came upon Israel. In answer to Moses earnest intercession He was pleased to spare them, but condemned them to wander in the wilderness until every adult male who came out of Egypt, save the two faithful spies, Joshua and Caleb, shall have perished. The children and little ones, for whom the great concern of the people was expressed, were to be spared, and brought in safety into the promised land. The chief events recorded as occurring during the following thirty-eight years are found in the home readings. Owing to the churlish refusal of the Edomites to permit their brethren of Israel to pass along the high-ways of their land, a long detour became necessary in order to reach Canaan. After so many years of hope deferred, the turning back into the desert naturally filled the minds of the people with despondency, and they were ready to break forth into murmuring and complaints on the slightest provocation. To punish the people the Lord sent fiery serpents among them which made great havoc until the divine remedy was prepared. Let us consider the Plague and its Remedy.

I. The Plague.—Just before leaving Kadish Barnea the people had murmured because they had no water, and God a second time gave them water out of a rock. Far from having their confidence in God increased by this miracle the Israelites "turned the grace of God into lasciviousness," and murmured about the "light bread," which they declare their souls loathed. Then God sent among them fiery serpents. Not necessarily was the coming of these serpents due to a miracle, indeed it is very probable that the obstinacy of the people led them to disregard the leading of God and so to wander into some serpent infested district. There is no possibility of a definite statement as to the character of these serpents, whether they were called "fiery" because of their color, or because of certain spots and markings found on them or because of the effect of their poisonous bite, it is impossible to determine whether they were true serpents or, as has been suggested, the Gumea worm; "a thread like worm from four inches to four feet in length, and about one-tenth of an inch broad, which abounds in many parts of the East, and sometimes assumes an epidemic character. It enters the body through the feet and legs, but more especially through infected drinking water." Enough for us to know that their bite was poisonous and that many died thereof.

The Remedy.—The first effect of the plague upon the people was to bring them to repentance. They confessed their sin against the Lord and against Moses and earnestly besought Moses to intercede for them. Then, in answer to Moses' prayer, the Lord appoints a remedy. The remedy was such as to call for faith in God before it could be efficacious. As unbelief was the root of their sin—faith must be the root of the remedy. Moses was instructed to make a brazen image of a serpent and to erect it on a standard high above the peoples heads, so that it could be easily seen. The directions given to the people were that when any had been bitten, he had but to look to this image and he would be healed. And so it was that "if a serpent had bitten any man when he beheld the serpent of brass he lived." Many applications have been made of this incident which are too fanciful to be of any worth, we cannot however go far astray if we remember our Saviour's use of the incident, in His conversation with Nicodemus to illustrate the method of salvation through faith in the "son of man lifted up." The parallel must not be pushed too far, however. It is quite evident that there was absolutely no virtue whatever in the serpent lifted up; the same cannot be said of the lifting up of Jesus Christ. His death was not merely a spectacle to impress men with the justice of God, nor yet to influence men to seek God; that death was one of real substitution, "He bare our sins in His own body upon the tree." But other facts are the same. The healing came from God through the look of faith and so it is, "there is life for a look at the crucified One." The remedy seemed to man's wisdom the very essence of absurdity, just as the cross of Christ is "to the Jews a stumbling block and to the Greeks foolishness." "But unto us who believe it is Christ the power of God and the wisdom of God." Let us then not fail to urge upon our classes, "God's remedy for sin."

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O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JULY 31st, 1895

IF our Canadian poets do not stop quarrelling about the merits of their work, somebody may be tempted to ask whether any of them are poets. That question goes to the roots.

THE Irish Home Rulers showed that they cannot govern their own tempers, and John Bull concluded that if they cannot govern themselves, it would not be safe to trust them with the government of Ireland.

THE "sweat box" is fast becoming the leading feature in the administration of what they call justice in the United States. The operation consists in putting a person suspected of crime or even a witness into a cell and brow-beating and bullying him by a lawyer or detective for four or five hours. Signs are not lacking that the "sweat box" will soon become, if it has not already become, an Ontarian institution.

THE Liberal party in England is not merely defeated it is almost annihilated. It went to the country too closely allied with Home Rulers, Socialists, Labour candidates, and we know not how many other kinds of people. A church composed of Episcopalians—high, low and broad—Presbyterians, Methodists, Congregationalists, Baptists, and a hundred other denominations, would be about as effective as Lord Rosebery's party, and it would probably meet about the same fate.

THE Halifax *Witness* does not show its usual wisdom when it takes seriously the report started in Toronto by a Roman Catholic paper that Knox College received from the Mowat Government lands in Muskoka to the value of \$300,000, and "soon to be worth a cool million." There is no such land in Muskoka, and if there was, Knox College would be the last institution in the country to get it. More than that, if it were offered, Knox College would not take it.

A WRITER in *The Ladies' Home Journal* says:

I want a minister who will preach the gospel, and not politics, prohibition, sanitary science, etc. Ministers who think to draw people by preaching everything but the gospel make a great mistake. There is nothing that draws like this "old fashioned gospel."

Had the writer said there is nothing that wears, or nothing that draws in the long run like the preaching of the gospel we could add our hearty amen. Stern facts, however, show with painful clearness that sensationalism often gains temporary triumph over good gospel preaching. The crowd is fickle and often vulgar, in its taste. The morbid craving for something unusual, something startling, something that will amuse and entertain is continually increasing and intensifying; and the worst feature of the case is that it seems to grow faster in places that call themselves the "centres" of intelligence than in any other.

SIR WILLIAM HARCOURT must be a manly kind of temperance man. He lost his election in Derby mainly by the beer vote, but he has got a seat in another constituency and stoutly declares that he means to stand by his Veto Bill. That is the kind of temperance man we like to see.

WHAT has Ontario done that we should be threatened with the duty of trying the alleged murderer Holmes. Surely we have criminals enough of our own to try. The spreading out of that man's alleged crimes in sensational columns before the people is something to be dreaded.

THE ecclesiastics who make violent attacks on the Ontario school system do not show much skill in selecting weak points. A generation has grown up since Free Schools were established. Instead of attacking the children, why not ask what kind of men and women the system has produced. Are those people who crowd to hear trials for murder or violations of the seventh commandment, fair specimens of our school training? Are the men and women who would turn a hanging into a holiday, were the hanging public, natural products of Free Schools? People not by any means pessimists believe that under our school and college systems there has been a steady deterioration going on in our public men for many years. It would be interesting to hear the Minister of Education try to show that the present Ontario Legislature is not the poorest for twenty years. There are many questions about our school system more important than the existence of Separate Schools about which we hear so much.

IN a recent paper Professor A. B. Bruce, of Glasgow, says:—

The vices springing from clerical ambition are more than can be numbered. Among them are restless discontent and neglect of duty. The man who is in an obscure position wants to be in one of greater prominence and influence, I do not say of larger income, for money considerations are not as a rule the dominant ones, nor are they most to be dreaded. How few can honestly sing or say:—

Content to fill a little space

If Thou be glorified.

And when this contentment is lacking, what neglect or perfunctory performance of duty is sure to prevail! Slackness in study, half-hearted preaching, routine pastoral visitation, or no visitation at all. It is not thought worth while to work in earnest in such a small place, to put soul into work, to do one's very best. Wait till I get a larger sphere, and then I will take off my coat and show you what I can do. Foolish as well as unprofitable. As if the best road to a large sphere were not loyal, manful, devoted service in a small one, as if that were the only place you were ever to fill. "Thou hast been faithful over a few things, I will set thee over many things."

It may be taken as an axiom that no pastor can do his best work in a congregation that he considers a mere stepping-stone to a more prominent sphere. But how often do congregations by hero-worship of prominent ministers tempt their own pastor to desire a more prominent position. He sees his people lionizing, perhaps without much cause, some minister who has attained to nothing more than newspaper distinction, and he says to himself, "it is much more pleasant to be lionized than ignored. I'll try and get into a position in which I can be lionized too." Who can blame the man if he does at times feel that way. Congregations often help to create the clerical ambition that makes their own pastors restless and neglectful of duty.

THE "GLOBE" ON FRENCH EVANGELIZATION.

FIRST and last, the *Globe* has taken a good deal to do with the French in Quebec. It has thundered against priestly interference in elections, has had much to say about the subject of schools, has denounced the extravagance of its government, and forcibly protested against its efforts from time to time to get "better terms," and been indefatigable in its endeavours to teach benighted Quebecers, and defend sound political doctrines. That is all right of course; only narrow bigots could object to such conduct, and anyone who would be so thin-skinned as to take offence at the methods of the *Globe* and the political and economic missionary efforts and undertakings of itself and others, were deserving only of ridicule if not of contempt. But of late our powerful and able contemporary has become solicitous about French Evangelization, and, strange to say, that course, of whose correctness and wisdom no doubt ever crossed the *Globe's*

mind when employed in reference to any other subject, becomes at once all wrong when applied to the comparatively unimportant matter of religion. That is, to use the press, the school and the living voice, and active personal effort to give our French Roman Catholic fellow-citizens in Quebec, what a great many believe to be more correct and enlightened views with respect to religion and spiritual truth, is a piece of effrontery, and little, if any, better than an insult, but these same means are rational, are patriotic, and noble when employed to teach what the *Globe* and many others believe to be sound and enlightened political and economic truths. We confess that we do not ourselves see any good ground for making such a difference; but accepting the kind of argument adopted by the *Globe*, we need not trouble ourselves, because it never will be guilty of insulting us, as Protestants do Roman Catholics, as it says, when they attempt by reason, argument or persuasion to change their views and show them a more excellent way. It might lead to "bad feeling" and the use of unseemly language a thing of which our esteemed contemporary has never been guilty.

When last it wrestled with this subject a few days ago, it made a valiant attempt to blow both hot and cold. It began by vindicating in a mild way the social and intellectual character and standing of Protestant ministers of Ontario, against certain supercilious and offensive remarks, should one choose to notice them, of a Dean Harris, when comparing them socially and intellectually with the priests educated at Laval University. It then turned to the general subject of one religious denomination engaging in the work of converting another, and the evil results to good feeling and good manners which follow from such a course. In this connection it quoted approvingly the *Toronto News*, which has undertaken to inform Protestant ministers where they should go to preach, and that the methods they are supposed to pursue are not calculated to advance Christ's kingdom, and that in effect everyone should be left to that form of worship and system of doctrine to which he has been accustomed, and which accordingly he prefers.

With respect to Dean Harris's indictment of the Protestant ministers of Ontario, a great many of them, we have no doubt, will be inclined to ask, who is this Dean Harris? and not one in a hundred, or ten hundred, will care one straw what is his opinion of their social and intellectual standing as compared with priests educated at Laval or anywhere else. In making such a comparison the Dean excepts himself, of course, and the vanity of the man who sets himself on a level so far, as he supposes, above his fellows, is better left to silence than words of scorn. It is rather a curious commentary upon this opinion that so many thousands of French Roman Catholics in Quebec should have been willing to accept the teaching and follow the leadership of Protestant ministers from Ontario who have gone preaching among them. Evidently their opinion does not agree with that of this polite Dean.

With regard to the *Globe's* argument against French Evangelization, it is quite unnecessary to enter into any detail. It is in substance, that the attempt of one to convert another, that is to change his opinions and conduct in matters religious, is likely to interfere with good feeling and become little better than an unseemly wrangle, and therefore men should be left to hold the doctrines and follow the course of life they have been accustomed to, and which consequently they prefer.

With regard to the first argument, there need be no ill feeling, and no wrangling; for those who do not wish to hear preaching or any views contrary to those they have been accustomed to hold, can stay away. If Roman Catholics choose to attend Protestant preaching, if they even choose to discuss earnestly, warmly if you will, doctrinal differences, surely this does not constitute a wrangle. It is only by such means, by earnest, prolonged discussion and exposition, often unfortunately at the expense of good feeling, that the truth on all subjects has been discovered and propagated. Would the *Globe* say that, rather than this loss of good feeling, it would have been better that the truth remain unknown and untaught? If not so in other matters, then why in religion? Surely it does not mean to say that however it may be in other things, religion is one of such indifference that it is not worth discussing to find out whether there is truth in any religion.

or more in one than in another. Yet this is what this argument amounts to.

The next argument, or rather the conclusion, is that, for fear of ill-feeling and an unseemly wrangle, it is better that men should be left in religious matters to those forms of worship, and to hold the doctrines they have been accustomed to, and which therefore they prefer. A more utterly silly argument than this could hardly be imagined. If it is good in the matter of religion, it is good in other things as well; if it is bad in other matters, it is supremely bad in religion. Who does not see that if this principle is adhered to or had been, all progress would have been effectually blocked and the world would be to-day where it was thousands of years ago? But if such a course would have been disastrous in other things, it must be especially fatal in the matter of religion, since it is of all things the most vital. The *Globe* disposes of the whole subject by the curt remark that, "religion is an affair of the heart rather than of the head," as if in the matter of character and life, of accountability, of the right way of approach to God and rendering Him acceptable service, the head, that is, knowledge, right understanding and intelligence had no connection with the heart—a position so obviously absurd as not to deserve discussion.

Apart altogether from any religious and spiritual superiority which Protestants suppose their system to possess over that of Romanism, its superiority in promoting and stimulating commercial and industrial activity, intelligence, civil and religious liberty, moral and social elevation are so great and so obvious, as to warrant Protestants in using all legitimate means to extend their system of doctrine everywhere, but especially in our own country. To see this we need only compare South America with the United States, Mexico with Canada, Spain, or Italy or Austria, or France even with England and Germany. If it were only to save Quebec from being like Ecuador or Peru, and a dead weight on the Dominion, we should be justified in doing all and more than we are doing in the cause of French Evangelization.

But the *Globe* is triumphant when it asks, as a settler against French Evangelization, "whether it is seriously maintained that, in order to obtain regeneration it is necessary to abandon the Roman Catholic for one of the Protestant Churches?" We answer, no. We are glad to believe that there are thousands of regenerate ones in the Roman Catholic Church, but, regeneration as to its nature is so obscured, as to the means of obtaining it is so perverted, and the difficulty made so great by the teaching of the Roman Catholic Church, and the value of it is so infinitely precious, that we think it to be an imperative obligation to clear all these away, and bring it within the easy reach of everyone by the simple teaching and preaching of the gospel as it is done by Protestant bodies in general, and is not done by the Church of Rome. It is this, not primarily to make what is called Protestants, that is the aim and object of French Evangelization. It is a work prompted by love and sincere concern for the best welfare of our French Roman Catholic neighbours, the evidence of which is the money and labour freely given for this purpose. If they understood this, while they might think us mistaken, and pity our simplicity, they could have no ill will or feeling of insult. However long they have been accustomed to, and however satisfied they may be with what we regard as a grossly perverted, obscured and corrupted gospel, we cannot leave them alone: we must go to them, and we go to them by the command of One whose authority and wisdom the *Globe* will acknowledge, even of Him who said, "Preach the gospel to every creature."

THE MANITOBA SCHOOL QUESTION.

SELDOM, if ever, in the history of Confederation has an agitation so keen and far-reaching in its consequences been felt throughout the whole Dominion as that which now exists, and has for some time been felt over this truly burning question. Though trying, it is a condition of things which every wise and patriotic citizen should endeavor to bear with patience, and conduct himself under manfully, loyally and wisely. We are passing through such an experience and struggle as our forefathers in Britain have done at various periods of their history, and by means of which, by the exercise of wisdom and forbearance, they have written in their annals, some of the most in-

structive as well as most glorious chapters that have ever been written in the history of constitutional self-government. In many other lands and in earlier times, the questions which we are now settling peaceably by the weapons of reason and mutual toleration and forbearance, would have been settled, or attempted at least to be settled, by an appeal to the rough and unsatisfactory arbitrament of arms. We are learning, it may be hoped, wisdom and experience, and doing the work of nation-building by wiser and more rational methods.

In addition to the difficulty and delicacy of this question in itself considered, this is added to by the fact that the present one is to some extent a test case, as to whether the system of separate schools is to be allowed to extend farther within the Confederation, or whether that system is to be arrested now. On this ground, and on every ground, it is most important that this question should be impartially, honorably and peaceably settled. In this regard the discussions in parliament of the question are, for the most part, far from satisfactory. The subject which ought to be treated on the highest plane of statesmanship and true patriotism, is all but universally dealt with, by those who are to settle it, from the standpoint of the party politician, with a view to making party capital, on the one hand, by upsetting a government, or, on the other, purely of self-vindication by the present government, and by the lugging into its consideration of a dozen or more other matters which have no connection whatever with the real one.

This is humiliating and discouraging, and does not augur well for the wisest settlement of what has been again and again described as one of the gravest questions which has arisen since Confederation. Because of this party view, this grave subject is but little discussed on its own merits, and consequently very little light is shed upon it helpful to a righteous, and consequently an abiding settlement of it. Those in parliament who have treated it in this way, by calmly presenting the merits of the case, may easily be counted on the fingers of one hand.

What is the cause, it may be asked, of this prolonged, and recurring, and disquieting agitation of a question so beset with difficulties, and not free now from danger to the body politic? With all deference and respect for a large body of estimable fellow-citizens, we would say that the cause appears to us to be that a minority of our people, largely, though by no means solely, confined to one religious body, has not yet so thoroughly learned, does not yet so clearly understand the doctrine, and accept and practically act upon it—the doctrine, namely, of the complete separation of Church and State—as to recognize and acknowledge that it is no part of the duty of the State to levy and employ any part of the public funds for the teaching of the doctrines peculiar to any religious body, Roman Catholic or Protestant. This we believe to be the very root of the whole difficulty. It will be obvious, therefore, to all who think thus, and who knows from history how slow a thing the growth of sound opinions is, that getting rid of this difficulty with which we are now, and have been so long face to face, must be a matter of education extending over a considerable length of time.

Because of this lesson not thoroughly learned by so many, this doctrine not clearly understood, one portion of the people, Roman Catholics mainly, conceives that because it does not at once and freely get public money, to be employed in teaching in the day school its religious tenets, it is suffering a grievance. This portion of the people is not content to stand in all respects on the same footing before the law, to hold simply an equal place, to enjoy precisely the same rights, no more and no less than their fellow-citizens, and because they are asked to do this, they allege that they have a grievance. Whether this can justly be called, or whether it is a real grievance we must leave to each one to judge for himself.

We are not sorry in the present state of public feeling that this question is not to be pressed to an immediate settlement. It will be an education of a most important kind to the whole body of the people to discuss it fully and fairly in all its aspects, and we have no doubt that this will be done in the next few months. Because we shall have the opportunity to do this, along with others, we shall reserve other and weighty points for future and, as far as possible, full consideration.

Books and Magazines.

DEMON POSSESSION AND ALLIED THEMES, being an Inductive Study of Phenomena of our own Times By Rev. John L. Nevius, D.D., forty years a missionary to the Chinese, with an introduction by Rev. F. F. Ellinwood, D.D., author of "Oriental Religions and Christianity" [Fleming H. Revell Company, Toronto. \$1.50.]

This is a recent contribution to the elucidation of a most abstruse subject by a distinguished man who enjoyed special opportunities for its consideration. Before the introduction of the New Testament, the people of North China believed fully in the possession of the bodies and minds of men by evil spirits. This work consists largely of a statement and examination of facts which either came under the personal knowledge of the writer during his long residence in China as a missionary, or were well authenticated to him. Of his qualification for such a difficult work, Dr. Ellinwood remarks: "I regarded him, after an acquaintance of more than a quarter of a century, 'as a man peculiarly fitted to examine so intricate and difficult a subject. The various theories which have been propounded on this subject are also examined and the work is one of great interest in this special subject. It contains besides valuable and copious indexes, bibliographical, biblical, pathological and general."

THE CHRISTIAN CONSCIOUSNESS. Its relation to Evolution in Morals and Doctrine. By J. S. Black. [Boston, Lee & Shepard.] \$1.25

The subject of which this book treats is one of great and permanent interest. It is discussed here in an earnest and reverent spirit, in the light of the Scriptures, as well as of the most recent writers upon the subject, with a view to throw light upon the Scriptures and on subjects of an important and practical kind. It begins very properly by asking, "What is the Christian Consciousness?" and deals with this in the first chapter. The practical nature of the questions discussed and the helpfulness of the work may be to some extent estimated by mentioning the following as some of the points treated: "The Christian Consciousness and Slavery;" "The Christian Consciousness as related to Intemperance, the Opium Trade and Gambling;" "The Christian Consciousness, and the Religious Consciousness of the Heathen World;" "The Relation of the Christian Consciousness to Doctrine;" "Christian Consciousness and Woman's Place in the Church." The last chapter is devoted to the consideration of "Objections and Possibilities." The book is spoken of as "an important contribution to the development of the subject, as strong, scholarly and very suggestive."

A HISTORY OF THE PRESBYTERIAN CHURCHES IN THE UNITED STATES. By Robert Ellis Thompson, D.D. [The Christian Literature Company, New York. \$3.]

This is Vol. VI. of the American Church History Series, and deals, as the title indicates, wholly with the Presbyterian Churches of the United States. The volume, we need only say to commend it, is packed full from beginning to end with most interesting information on the subjects of which it treats, all of which is of great interest to Presbyterians in Canada. The style in a work so condensed is far from dry. An appendix, besides giving the "National Covenant," the "Solemn League and Covenant," gives also the case of Dr. Briggs and the proposed "Plan of Federation." Its value is added to as a work of reference by a full index and bibliography of works bearing on the subject of Presbyterian Church history.

THE HISTORICAL DELUGE IN ITS RELATION TO SCIENTIFIC DISCOVERY AND TO PRESENT QUESTIONS. By Sir William Dawson, LL.D., F.R.S. [Fleming A. Revell Company, Toronto. 25cts.]

As the writer of this pamphlet is so well known and it is upon a subject in which he is an acknowledged authority, we can best commend it by stating its object as given by the writer. It is to "furnish a concise statement of the actual import of the Biblical narrative of the deluge, and its relation to scientific discovery, and to the present and future religious interests of the world." This is done by giving a short statement of (1) the account of the flood given in Genesis; (2) the information given by secular history and tradition; (3) the testimony of geology and archæology; (4) the use made of the deluge in the New Testament.

LION, THE MASTIFF—FROM. FE. By Mrs. A. G. Savigny, author of "A Romance of Toronto." [Wm. Briggs, Wesley Buildings, Toronto.]

Sometime ago we mentioned the approaching publication of this book. It is of the same kind as "Beautiful Joe" and "Black Beauty." It is the autobiography of a dog, designed to promote the kind of treatment of the inferior animals and the cultivation of humane feelings generally. It is written in an interesting and attractive style, and we have no doubt it will be most helpful in promoting the object for which it is written.

The July *Biblical World*, after a number of editorial paragraphs in answer to "What Think Ye of Christ?" contains articles on "Biblical Theology; its History and Mission"; "The Burning of Jeremiah's Roll"; "What the Higher Criticism is Not"; and the "Introduction to the Koran," continued, by Gustav Weil. "Aids to Bible Readers" deals with the book of Acts and gives an analysis of it by Earnest D. Burton. "Comparative-Religion Notes," "Synopsis of Important Articles," "Notes and Opinions," "Work and Workers," and "Book Reviews," are all in their way valuable to the student. [The University of Chicago Press, Chicago, Ill., U.S.]

The Family Circle.

LONG AGO

When opal tints and gray invade
The crimson of the west—
When daylight's lingering traces fade,
And song birds seek the nest—
When shadows fall o'er hill and plain,
And stars in heaven glow,
We live in memory once again
The days of long ago

And friends of days forever
Around us closely stand,
We feel the kindly grasp once more
Of many a vanished hand;
And though fond, loyal, brave and true
May be the friends we know,
No friends can match the friends we knew
And loved long, long ago.

Though smiling fortune on us shower
Her gifts with right good will—
Though every passing day and hour
Be filled with sunshine still—
Though joys and pleasures deep abound
Upon the way we go,
We sigh and dream 'er joys we found
In days of long ago.

And though we form new friends, new ties,
New joys, new pleasures try,
And though new hopes like phantoms rise
As in the days gone by,
When comes the holy calm of eve,
Our tears unbidden flow;
We love, we hope, we plan and grieve
Again in Long Ago.

—Chambers' Journal.

PERILS OF THE HOLIDAY SEASON.

In a sermon to his congregation, preached on the first Sabbath of this month, on the dangers and duties incident to holiday season, Rev. Mr. Hastie, of Cornwall, closed with the following words:—

Thus far I have spoken only of perils to body and estate; but there are other perils and greater than these; perils to the soul, peculiarly pressing at this season of the year.

If only devout, God-fearing people travelled in summer, and gathered at Peake's Island, and old Orchard Beech, at Cacouna and Massera and Stanley, and toured through Muskoka, there would be little peril to men's souls from Sabbath desecration, from corrupt literature, and from skeptical books and talk. But, all sorts of people frequent these places, and you know the tendency there is in human nature to conform to one's environment and not appear singular and straight laced. When scores of people are reading the secular newspaper on the piazza or the lawn, and someone politely leaves you a copy, how difficult to refuse to conform. When a discussion is started about politics, or business, or some other worldly affair how difficult to decline to take part when appealed to. When others go out on the Lord's day for a spin on the water, or take in the Sunday excursion how difficult to be a strict non-conformist, when you are among strangers who know nothing of your religious standing at home.

The result is, that in many cases more harm is done to the soul in a fortnight's or a month's holidays than is repaired the next eleven months by Sunday school, and sanctuary, and christian home combined. This need not be so, should not be so. Joseph in Egypt, Daniel in Babylon, were exposed to greater temptations than any of us in Canada or in the United States, yet they maintained their integrity in spite of all seductive influences. Just as breeze, and storm, and hurricane cause the young tree to send its roots deeper into the soil, and to seize with a firmer grip the enduring rock, so all these enticements to drift into sin when away from home should make us all the more strict in religious duties both on Sabbath and week day.

When you pack your valise or trunk for an outing take with you as a *vade-mecum* for daily use this counsel of our Divine Master: "I say unto you, my friends—Be not afraid of them that kill the body, and after that have no more that they can do. But, I will forewarn you whom ye shall fear. Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."—Luke xiii. 4 5.

THE HOME OF GRACE DARLING AND ITS SURROUNDINGS.

Out in the wild North Sea stands the lonely rock and lighthouse of the Longstone, the farthest away of the Farne Islands, where, on 7th September, 1838, noble Grace Darling braved the fury of a September storm, and with her father rescued nine hapless survivors of the *Forfarshire* who had been cast by the waves on the Harker rocks, and who otherwise must have perished ere the morning broke. The story has often been told, and will be told many times again.

We were staying at Bamborough (most charming of Northumbrian villages), and our fancy was awakened to see the scenes where this true heroine passed her life; too short, alas! for she died of consumption (20th October 1842) at the early age of twenty-six, just four years after her famous exploit, never having been tempted to leave her lighthouse home.

Visitors should go to North Sunderland to embark for the Farnes, and engage Mr. Cuthbertson and his two men if they wish to visit these Islands aright; which we certainly longed to do. Every photograph we saw of the gull-covered Pinnacle rocks, all we heard of the seals, the cormorants, the puffins, and guillemots, lured us oceanward; and, above all, the sight of that lonely lighthouse, far away in the misty distance, daily beckoned us to come.

Our kind landlord of the Victoria Hotel at Bamborough went himself to arrange the expedition, and on our return from an excursion to find old Duustanburgh Castle we heard that Cuthbertson could take us, and would send a telegram next morning if it proved a suitable day—a very necessary precaution even in June.

The telegram arrived, "Can go, slight swell." The sun shone brightly: no wind, and only a little distant haze which enhanced the beauty all around.

Arrived at North Sunderland, we soon jumped into the large fishing boat bound for the Farnes! It was a pleasant sail, although there was hardly enough wind to dispense altogether with the oars, and the six or seven miles did not take so long as we had expected. Before starting we had to get a "Pass" to land. Should this be forgotten, the keeper on the Islands dares not let any one put foot on the shore, so particular is the proprietor about this little form. But we had our "Pass" and were landed in safety amid much screaming and uproar from all the dear white birds, who did not seem quite sure whether to welcome us or resent our approach.

"Tis harsh to hear from ledge or peak
The sunny cormorant's tuneless shriek;
Pierce songs they chant, in pool or cave,
Dark wanderers of the western wave.

Wild things are here of sea and land,
Stern surges, and a haughty strand,
Sea monsters haunt yon cavern'd lair,
The mermaid wrings her briny hair;
That cry, those sulken accents sound,
Like native echoes of the ground,
Lo! He did all things well who gave
The sea-bird's voice to such a wave."

Nests and eggs at nearly every step! I picked up one of the Arctic tern's, but was politely told by the keeper that it was as much as his place was worth to let me take even one! The lovely eider, or St. Cuthbert's ducks (so called from the love the good saint bore to them), were flying about, and we passed three sitting on their nests, quite close to us, and were told that the Farne Islands are the only place in England where they breed (in Scotland, I believe, there are some islands they also frequent). How calm they looked sitting there, heedless alike of sun and storm, as if listening to the long wash of the wave on the rocks below!

We walked round the island (the Brownsman) and viewed the old Tower, and the small house inhabited by the keeper, who looks after the birds and gathers the eggs during the summer months.

We saw the little piece of ground which

William Darling cultivated as his garden, and the very same clump of rhubarb plants still growing in one corner, just as in the days when he came across from his solitary rock opposite, to take some away for their homely dinner.

We then pulled across to the Staple, the island of the Pinnacle rocks. "On the top ridges and crevices of these huge columns every available spot is covered in early summer by birds, chiefly guillemots, where they lay their eggs and hatch their young." Gulls of all sorts,—eider ducks, cormorants, were also sitting on nests all round, while the puffin secures a warmer corner for himself in many a disused rabbit-hole. Hundreds were lazily floating on the waves, or wheeling round and round in happy freedom. It was a Paradise of sea-birds, and we longed to stay many hours among them.

But we had still to go on to the Longstone lighthouse; and curious and most interesting it was, after inspecting the lamps at the top, and walking round the little balcony for the view, to peep into the tiny room where Grace Darling lived her life on earth, and look from the window where she saw those cruel waves breaking up the old vessel on those merciless rocks.

We soon passed the very spot where it all happened, and could understand the noble impulse, which she thus expressed, when questioned about it afterwards:—"Alluding to the unfortunate event of which it pleased God to make me an instrument, and to crown with success, to Him be all the praise for ever and ever, Amen! for at the time I believe I had very little thought of anything but to exert myself to the utmost; my spirit was worked up by the sight of such a dreadful affair, that I can imagine I still see the sea flying over the vessel."

As we sailed away an old grey seal pushed up his head several times close to the boat, and finally swallowed a fish with great dexterity. We saw others lying on a distant islet.

We then approached the island nearest to the mainland, called Farne, and we had to produce another "Pass" ere we could land. Here stands the small chapel dedicated to St. Cuthbert, which appears to have been built in the early part of the fourteenth century. The old Saxon church has quite disappeared. The length of the building is 40 feet and the breadth 18. Archdeacon Thorpe restored the entire building, and brought oak benches and carving from Durham. There is a monument in the wall erected by the Archdeacon in 1848 to the memory of Grace Darling. Since the restoration, services are held from time to time during the summer, for the benefit of the lighthouse-keepers and their families. There is another lighthouse on Farne, and the hospitable young wife of the head lighthouse-keeper gave us some excellent tea and home-made bread, while her mother (unfortunately very deaf) kindly made us carry off various pebbles that she had amused herself picking up on the shore.

On the Longstone there are only three men, but here there is more room, and two little houses are built close to the lighthouse. The men seldom leave the Island; one man said he had not been ashore for two years! We bought some fine large sea-urchins from one of the children, and then set sail once more on the calm blue waves for North Sunderland, which we reached at half-past six o'clock. One of our fishermen (a nephew of Grace Darling), seeing my disappointment on the Staple at not being able to bring away any of the eggs for the collection of my Harrow boy, kindly presented me with some, they being allowed to take a few as a perquisite for bringing ashore the boxes of eggs collected by the keeper. I may mention that these are given away for the benefit of the poor. Thus enriched with two eggs of the eider duck, two cormorants, and various gulls, we got up gaily into the little dogcart, seldom or never having had a pleasanter or more interesting expedition.

Next morning we went to see the monu-

ment and tomb put up to the memory of the heroine in the old Bamborough churchyard, and bought her photograph in the occupying beaver bonnet presented so her by the tradespeople of Barwick. We were only sorry not to be able to see the house where there were other relics of her, as her niece, who lived there, died the very morning after our arrival at Bamborough. The old boat in which Grace and her father "put off" for the Harker rocks lay for years unnoticed on the shore at North Sunderland, but was eventually purchased by one who has exhibited it in many places for the benefit of fisher folk.—Mrs. Arthur Hastings Berger.

PERILS OF MOUNTAIN TRAVEL.

Under the title of "A Journey to the Sacred Mountain Siao-Outai-Shan," Henry Savage Landor, in *The Fortnightly*, gives a pleasant, chatty description of travel in the interior of China, which he, presumably undesignedly, rendered doubly interesting by subjecting himself to a perilous incident of mountain travel, which he thus describes:

"Not far from the temple, a curious natural bridge of ice over a stream was quaint and pretty, and the huge Siao towering over my head, with large patches of snow and ice on its slopes, made me long for the next morning, to ascend its highest peak. The next morning came, and at 5 a.m., I set out on the steep track, accompanied by a Mongol guide. As I was walking too quickly for him, he was soon left far behind, and I proceeded by myself, sure that I could find my way without him. Things went well until I had reached an altitude of over 9,000 feet, when the track I had followed seemed branch off, and one branch went to the southwest, the other to the northwest, round one of the smaller peaks. I took the southwest one; it led me to a point where no human being could go any farther. Where I was, the slope of the mountain was such that it required a steady foot not to be sliding down into a precipice; a little farther, a long glacier extended from top to bottom of the mountain, so I left the track and attempted to climb the lower peak just above me, to see if from that point of vantage I could discover the right trail. It was easier said than done, especially as I was carrying a water-color paint-box and a block slung to a strap on my shoulders; still, after a good deal of hard work, and going upon my hands and knees, I managed to crawl up to the top. I was so hot, and the view was so lovely from up there, that I sat on a stone on the edge of the slope and opened my paint-box to take a sketch. As I was sorting out the brushes, unluckily the stone on which I was sitting gave way, and I started sliding down the almost perpendicular slope, and no effort on my part to stop my involuntary tobogganing was of any avail. I tried to clutch the ground with my nails. I seized every projecting stone in hopes of stopping my precipitous descent; but, *heles!* at the speed I was going it was no easy matter to hold on to anything that I even managed to clutch.

"There I had death staring me in the face, for another hundred yards would have brought me on the edge of the precipice, and over I would have gone, taking a fatal leap of several hundred feet. My hair stood on end as every second I was approaching the dreaded spot; and how well I remember the ghastly sound of my heavy paint-box which had preceded me in my disastrous descent. How well I remember the hollow sound of it banging from boulder to boulder, echoed and magnified a thousand times from one mountain to another. Then there was a final bang from down far below; the echo weakly repeated it, and all was silence once more. Another half minute, and the echo would have repeated a hollower sound still! I shut my eyes. . . .

"A violent shock, which nearly tore my body in two, made me think that I had gone over; but no . . . as luck would have

it, I had suddenly stopped. I opened my eyes, but I did not dare move, for my position, though much improved, was far from being safe yet. I was now only about ten or fifteen yards from the edge, and in the most violent state of excitement, partly due to the bright look-out of the delayed leap and at the pleasant hope of saving my life altogether. I was half-unconscious when this happened, and it took me some minutes to realize how and where I was. I knew that I was hanging somewhere, but to what I was hanging, and from what, and how, I did not know, as I was hanging from my back. It was a state of suspense, but that was all.

"As I slowly got my wits about me again, to my great horror I discovered that as yet my life was hanging to a hair like Damocles' sword. My coat and a strong leather strap which I had slung under my arm had just caught over a projecting stone, and that was what had stopped me from proceeding any farther toward certain death; but the slightest false movement on my part, as a jerk, might still place me in great danger. Slowly, as my back was slightly resting on the almost perpendicular slope, I tried to get a footing, and when this was done the great difficulty was to turn round. After several minutes of anxiety, which seemed ages, this feat was also successfully accomplished, and there I stood, half-lying, with my body on the ground, and clutching the rock that had saved my life, until my commotion had entirely passed away, and I began to crawl up as I had done before, as best I could, cat-like fashion.

"I reached the treacherous trail again, and followed it back to where it parted, and there I found the guide squatting on his heels and quietly smoking his pipe. He showed me the right track, and away I walked by myself again, as he was such a slower walker. I made him give me my oil-paint box, which he was carrying for me, and with it, following a comparatively easy but steep track, I first reached a sort of a small solidly-built shed, and then climbing up the steeper and fairly dangerous part of the track, finally reached the summit of the highest peak. I said 'fairly dangerous,' for the last few yards before one reaches the top of the pinnacle are not more than one foot wide, and on both sides is a precipice, the end of which one can hardly see. In fact, the performance for those few yards was not unlike tight-rope walking, only at an altitude of about 12,000 feet.

"The summit of the highest peak is nothing but a huge barren rock, and on the top, only about ten feet in diameter, the credulous pilgrims have erected a small wooden shrine, some three or four feet square and six feet high. The poor bronze images of Buddha inside it were stuffed with bits of paper, for which purpose a special hole is provided at the base of the image, and on which prayers were written, or else 'wishes' that pilgrims were anxious to obtain."

SCOTCH CHARACTER.

Some one has said: "The happiest lot on earth is to be born a Scotsman;" and the Scot's original form of prayer has been formulated as "O Lord, gie us a gude conceit o' ourselves." This good opinion of themselves is somewhat pardonable, if the Scots as a people reach the almost perfect ideal of humanity set forth by a writer in *The Scottish Review*, and yet this writer says that the keystone of the Scot's mental structure and disposition is self-esteem.

Here is the picture of the Scot given in *The Review*:

"The sample modern Scotsman is genial, neighborly, kindly, and full of 'pawky' humor. Square and solid in build he is usually large of bone, and with strongly marked facial lineaments. Keenly intelligent, yet somewhat deliberate both in his bodily and brain movements, he is controversial and apt to be dogmatic. As a rule

he is weighty and law-abiding, staid and respectable, though not without a stray turn for conviviality. For the rest, he has a soft side to the diviner sex; as Cuddie Headrigg puts it in 'Old Mortality,' 'there's naebodie sae rough but they have aye a kind heart to the lasses.' Having an abundant and un-falling conceit of himself, he is not easily disconcerted; but, on the other hand, he fiercely resents the suspicion of being patronized. Being at once ambitious and yet mainly democratic, he hates privilege till he has tasted its advantages, and despises all distinctions in the social ladder till he himself has climbed to the higher rungs. Less fanatic in religion than his forbears, he retains his attachment to the 'Auld Kirk,' and is not so insane as to desire her downfall, or the loss of that status and substance which contribute to her potentialities for good. Proud of his nationality, but not fool enough to clamor for a sham nationhood, he is shrewd enough to discern that his own lion rampant would gain nothing by dissociation from the triple lions passant of England. Hard at a bargain, provident and prudent, pertinacious and pushing, strong of will, long of head, and blunt of tongue, the average Scot makes shift to shoulder his way through the world, commonly with success, a staunch friend and a 'dour foe.'"

THE GIRLS WE KNOW.

Let any one of us, for example, look among the girls of our acquaintance and see how many we know who, as daughters, turn to their mothers as readily and as naturally as turns a flower to the sun, writes Edward W. Bok in an earnest article on "The Blot on Our American Life," in the *July Ladies' Home Journal*. How many do we know? Here and there, one, yes. But are they in the majority? We rather find that the average American daughter is absolutely independent of her mother in all but those things in which she must, of very necessity and of her very being, be dependent upon her. By far the majority of mothers have not the confidence of their daughters, and one needs only to be in any position which invites human confidence to know how true is such a statement. The English girl looks to her mother for counsel and guidance on every point in her life. Does the American girl? The life of a French girl always remains a part of the being which bore her. Does that of the American girl? The Italian girl's life is known to her mother almost as well, even in its most inner thought, as to the girl herself. Is that true of the American girl? The gospel of the Swiss girl is that of solicitation for her mother, morning, noon and night. Is it the gospel of the American girl? The Dutch girl never dreams of telling her mother that she is going to do thus and so: she asks if she may. Does the American girl? In Germany, the daughter's first thought, when she reaches proper years, is to relieve her mother of every domestic care and thought. Is it the thought of the American girl? Is there need that I, or any writer, shall supply the answers to these questions?

[The above from the *Ladies' Home Journal*, though intended for the American girl, suggests a good many things not altogether inapplicable to the Canadian girl, and the questions asked she might well employ some time in answering.—EDITOR.]

Alexander MacLaren: The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the joy of the Lord. Why should we live half way up the hill, and swathed in mists, when we might have an unclouded sky and a visible sun over our heads, if we would climb higher and walk in the light of His face?

Japanese is to be one of the languages taught in Chicago University in the future. Those preparing for missionary services in that country can avail themselves of this advantage.

Our Young Folks.

THE CAT-BIRD.

Oh, the happy cat-bird!
How joyful, how gay,
His clear notes come warbling
Down the airy way:
 Ringing, singing, singing, ringing,
 All the livelong day,
 Singing, ringing, ringing, singing,
 From the topmost spray.

On the leafy summit
Where the June winds play,
Steeped in the golden sunshine,
His coat of Quaker gray:
 Swinging, clinging, clinging, swinging,
 All the livelong day,
 Clinging, swinging, swinging, clinging
 To the topmost spray.

—Z. D. Underhill in *July St. Nicholas*.

Written for THE CANADA PRESBYTERIAN.

AN ODD STICK.

BY MRS. A. P. KENNELL.

"Halloo Jack. Come here. Got something to show you. Did you ever see a stick walking?"

"Course I have. Don't I see my grandfather's stick walking down street every day?"

"O, don't be funny. Look here. Did you ever see anything like that?"

"Course I have. Saw two of them out to Uncle Jerry's last summer one day when I was huckleberrying. Aunt Martha was with me and she told me all about them. This one isn't a bit curious compared with those she saw down in Mexico. She and Uncle Jerry have done considerable travelling in their day, and seen sights worth talking about. She saw one almost a foot long and no larger around than a knitting-needle."

"Well, this one is quite a sight to me, though it isn't more than four inches long. I was quite astonished when I saw it moving off at a go-as-you-please gait along that branch, but when I touched my finger to it, it stopped and hasn't moved since."

"Oh, that is one of its tricks, Fred. It wants you to think it is dead. Another one is to change its color. You see that it is brown, about the color of the branch it is on. If you had seen the same insect last spring it would have been green. You see it moves so slowly that it might be easily captured by birds or any insect-eating enemy, so it has a way of playing tricks on them. These are its only means of defence, for it never bites or stings as many insects do."

"Well, that beats all. Did your Aunt Martha tell you all that?"

"Yes, and lots besides. She told me of a kind living in the East Indies which looks just like a green leaf, veins and all. That is called a 'walking leaf,' while this is called a 'walking stick.'"

"Do you know what it lives on, Jack?"

"Yes, it feeds on the leaves and tender shoots of the trees."

"Well, I've learned something to-day any way. You know the professor said we ought not to let a day go by without adding something to our store of knowledge, and my store is a little bigger than it was yesterday."

Moosup Valley, R. I.

KEEPING BACK A PART.

"Say, Ted, let's earn some money."

"How?"

"Don't you see that coal on the sidewalk?" and Jim pointed down the street to a place where a ton of coal had just been deposited. "That's in front of Mrs. Lange's house, and we can go and offer to put it in for a quarter."

"But likely the man himself is going to put it in."

"Oh, no, he isn't! Can't you see that he's getting ready to go away? Come, let's hurry," and Jim rushed down the street, followed quickly by his companion.

They paused to take breath in front of Mrs. Lange's door, and Jim ventured inside of the house with his offer.

"Why, yes," said that lady, pleasantly; "I'll be glad to have you put it in. I thought the man himself would do it but I see he's gone off."

So, armed with shovels and pails, the boys set to work to get in the ton of coal. It was hard work for such little fellows; they had to carry the coal around to the back of the house where the coal-shed was, but they went at it bravely, and before long the pile on the sidewalk had grown considerably smaller.

Once Ted looked up and said:

"Say, Jim, that quarter won't divide even."

"No more it won't" was the reply.

"Twelve for you, and twelve for me." Ted went on; "but what about the other cent?"

"I don't know," Jim said, thoughtfully; "we can't divide a cent, and it don't belong to one any more than to the other."

"There's your baby," suggested Ted.

"Yes, but there's yours too, and they both can't have it, and giving it to one more than to the other wouldn't be even."

I say, Jim! Ted suddenly exclaimed, as if a new and bright idea had occurred to him, "there's the old blind man corner Manhattan Avenue."

"That's so," assented Jim, "and he's both of ours. He don't belong to me any more than to you, nor to you any more than to me. We both kinder own him,—don't we?"

"Yes, we both helped him pick up his money the day he slipped,—didn't we?"

"Of course; so he'll have the extra cent."

Having arranged that important matter, the two little fellows went to work with such a will that inside of an hour the coal had entirely disappeared from the sidewalk.

"Now we're done," cried Jim, triumphantly.

"Yes, we're done," echoed Ted.

But had they finished? Down in the gutter was lying at least half a pail of coal, and Jim asked himself this question as he happened to glance at it.

Ted came along, and saw too. Looking at Jim he read his thoughts, and said:

"Oh, psbaw! let's don't bother about that little bit; we're both too tired."

"There's the dust on the sidewalk too," remarked Jim, slowly; "the putter-in always cleans that off."

"But we're not regular putter-ins," argued Ted, as he straightened up to rest his aching back.

But Jim stared at the gutter, and did not reply.

"What's the matter? What are you thinking of?" asked Ted.

"Why, I was thinking about that story that we heard down to mission-school,—that one about the man and woman who was struck dead for lying."

"Nias and Sophia?" asked Ted.

"Ananias and Sapphira," corrected Jim, who was two years older than his companion, and could more easily remember hard names. "Yes, that's them."

"Well, what have we got to do with them? We ain't lying, nor we ain't keeping anybody's money back,—are we?"

"No, but"—and Jim looked as if he scarcely knew how to express what he meant.

"But what?" said Ted, with wondering eyes.

"You see, it's just like this," Jim went on, thoughtfully. "That man down to mission-school said it was the same if you kept back anything, even some of the work that you ought to do, and we're going to be paid for this, Ted, and it ain't done."

"Well, then, let's take up the coal" and Ted started for his shovel.

"All right, and I'll get the broom to sweep the sidewalk. It's better that wa—ain't it, Ted?"

And Ted gave a wise little nod by way of reply.—S. Jennie in *Sunday School Times*.



Healthy, happy children are those whose mothers have been, and are, healthy. The best intentioned woman in the world will fall short of her duty to her children if she is worried and wearied with weakness and sickness. Most all irritable women are sick women. Most all melancholy, listless, languid women are sick women. Every woman who will take the trouble to notice, will find that at certain fixed periods she is nervous, cross, irritable and despondent. Any irregularity makes the conditions worse. Even a well woman is less amiable than usual at these times. What can be expected from a sick woman?

When every movement is a dreary drag, when the nerves are all on edge in sympathy with the particular ones affected—when it seems that death were very much preferable to living—what can a woman do for her children then?

It is every woman's duty to be well and healthy. There is no reason why she should be otherwise if only she will take proper care of herself and take Dr. Pierce's Favorite Prescription when she needs it.

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Ministers and Churches.

The Ottawa Presbytery met at Billings' Bridge on Tuesday for the purpose of ordaining the new minister of that charge, Mr. Morrison.

The Rev. M. J. Hindley having received a unanimous call to Embro tendered his resignation to take effect August 11th, which will throw Garafra and Belwood Churches in need of a pastor.

Rev. R. J. M. Glassford, Guelph, made feeling reference on a late Sabbath to the loss his congregation had sustained in the recent deaths of its members. They had lost three within a week, namely, James Ross, Mrs. Butchart and Hugh Melvin.

The late Robert Forbes, of Guelph, has given the Presbyterian Church of Canada \$2,500 for Foreign and \$2,500 for Home Missions, and \$2,500 to the Aged and Infirm Minister's Fund. Mr. Forbes also gave \$1,000 for French Evangelization.

Mr. D. M. Duncan, youngest son of Rev. J. B. Duncan, Parry Sound, has received the appointment of Classical Master of the Winnipeg Collegiate, at a salary of \$1,200 a year, which will be increased to fourteen hundred if the engagement is satisfactory to both parties to the contract.

Rev. Peter Fisher, of Boissevain, who has been attending lectures at Glasgow and Edinburgh universities returned lately. Mr. Fisher is a graduate of Manitoba College. He has been listening to lectures by Dr. Marcus Dods and Dr. Bruce, as well as other eminent men. Mr. Fisher says that Rev. John McNeil and Dr. Stalker are the two most popular preachers in Scotland.

The pulpit of St. Andrew's Presbyterian Church, London, of which the Rev. Robert Johnston, B.D., is pastor, was occupied last Sabbath by Mr. A. Mahaffy, B.A., graduate and gold medalist of the Presbyterian College, Montreal. The large and thoughtful audiences of both morning and evening evinced a high appreciation of the most helpful and spiritual services of this promising young minister.

Rev. D. Anderson, Monroe, Wisconsin, preached very acceptably in Knox Church, Guelph, recently to large congregations. At the close of the morning service Rev. Dr. Torrance, by order of the Guelph Presbytery, cited the session and congregation to attend a special meeting of Presbytery to be held in Elora, on August 6th, to show cause (if any) why the resignation of Rev. R. J. Beattie should not be accepted.

The Presbytery of Montreal met lately at Avoca for the purpose of ordaining Rev. P. D. Muir, B.A., over the congregations of Avoca and Harrington. Rev. Dr. Smyth, of Montreal, Moderator, presided. A similar service, except the ordination, was conducted at Harrington in the evening, when a large audience listened with great interest to a sermon from Mr. Mowatt, and to addresses from the Moderator and Rev. Mr. Reid.

Rev. John Campbell from Argyleshire, Scotland presented his commission from the Free Church of Scotland to the Montreal Presbytery at its meeting on Tuesday 9th inst., and intends going West. His testimonials are excellent from Principal Rainey, Dr. Stalker, Marcus Dods and others. He preached in Stanly St. Church on Sabbath evening a most impressive sermon. Mr. Campbell will be quite an acquisition to the Canadian Church.

A hearty unanimous call to Rev. W. S. McTavish, of St. George, was moderated in on the evening of 22nd July, sustained by the Presbytery of Kingston at Belleville on 23rd July, and ordered to be forwarded with relative documents to Presbytery of Paris with request to expedite consideration of the matter. At meeting of Presbytery in Belleville on 23rd inst., the resignation of Rev. Mr. George was accepted to take effect on and after 1st of August. Rev. Mr. Maclean, of Belleville, was appointed Moderator of Session *pro tem.*

For the next two months the Presbyterian and Methodist congregations of Sherbrooke, Quebec, will worship together, one service being held in each church each Sabbath. On the first Sunday morning service will be held in the Methodist Church and the evening in the Presbyterian, the Rev. Dr. Williams conducting both. This arrangement will continue for one month, while the Rev. Mr. Shearer is away upon his holidays. Upon his return Dr. Williams will take a month's vacation and the Rev. Mr. Shearer will conduct the service in the morning in the Presbyterian Church and in the evening in the Methodist Church.

Mr. J. J. Kelso, Provincial Superintendent of neglected children, would like very much to hear of parties who would be willing to give a home to a homeless child. Mr. Kelso has awaiting homes, a number of bright little boys and girls, from infancy up to eight years of age, who would do well in the care of kind-hearted people. Agreements concerning these children are of the most simple character, no one being compelled to keep a child a day longer than they desire. Further information can be obtained by addressing Mr. Kelso, Parliament Buildings, Toronto. Information will be furnished at any time as to the best methods of dealing with ill-treated, neglected or abandoned children.

Rev. A. A. Scott, Carleton Place, dispensed the communion at Bathurst, on Sunday, a station where a student is in charge.

Miss Annie McKenzie, formerly a teacher in the Lucknow Presbyterian Sabbath school, has been accepted as a missionary to China.

During the absence of Dr. Norman Anderson, organist and choir leader of St. James Square Church, Toronto, Mrs. Geo. Needham, of Orillia, occupied the position with much acceptance.

At a meeting of the Board of Managers of Knox Church, St. Thomas, Mr. Geo. McKenzie was appointed secretary-treasurer of the congregation for the balance of the year, vice Mr. James McCrone, deceased.

At the close of the morning service in the Presbyterian Church, St. George, Sunday last, the newly-elected elders were ordained and inducted into their offices. The names are: David Little, D. McColl, George Leslie and R. C. McCullough.

By special request of His Excellency Lord Aberdeen, Rev. W. T. Herridge, on his recent tour through Aberdeenshire, Scotland, visited Haddo Hall, the ancestral home of the Aberdeens, and writes home a most graphic description of the noble pile and its environs.

Rev. Dr. McKay, of Formosa, Japan, occupied the pulpit of the Presbyterian Church, Dutton, Sabbath evening, 21st inst. The church was packed and large numbers could not gain admittance at all. The doctor gave some thrilling accounts of his experiences with the heathen in the far off east.

Rev. Dr. McKay, of Formosa, was in St. Thomas all last week going over the manuscript of his forthcoming book with Rev. J. A. Macdonald, who is editing it. The volume will contain nearly five hundred pages and will be profusely illustrated. Mr. Macdonald hopes to have the manuscript in the printer's hands in time to have the book published this fall. It will be published by Fleming H. Revell, of New York.

Rev. J. A. Macdonald, St. Thomas, occupied his own pulpit for the last time on Sabbath 28th, until September. He left for Mukoka with Mrs. Macdonald on Monday. During August his place will be supplied by Rev. Albert Mahaffy, B.A., who has been supplying Rev. R. Johnston's pulpit in St. Andrew's Church, London, for July. Mr. Mahaffy is a graduate of McGill University, and of the Presbyterian College, Montreal.

The grounds of J. S. Mackay, Woodstock, presented a gay appearance recently on the occasion of the lawn social under the auspices of the Chalmers Presbyterian Church. The advertisements set forth that there would be music, politics ice cream and raspberries, and Sir Richard Cartwright was placed at the head of the list of speakers. Such a wealth of attractions could not fail to draw a large crowd and the cool evening lent itself to the occasion.

It will interest many of our readers to know that the Rev. P. McF. McLeod, who recently returned to the old country, has met with a very kind reception there. First at the Synod of the Presbyterian Church in England, in Newcastle, then in Glasgow and Edinburgh. He addressed the Free Church Assembly and made an excellent speech according to the report. He has been requested to accept the pastorate of the Church at Tooting in London South West, at a liberal salary. Not being in time to be received by the Synod this year he takes charge in the meantime till eligible for a call, entering on his work there on the 21st of this month. His family sails from Montreal on the 27th inst.

Rev. Jas. Gourlay, M.A., and Mrs. Gourlay, late of Port Elgin, sailed to the old land lately by the *S. S. Labrador*. They will prolong their visit to Britain for a year. Before leaving Port Elgin Mr. Gourlay was made the recipient of a most appreciative and affectionate farewell address, together with a purse containing \$90. After a twenty years' pastorate he carries with him the love, respect and prayers of a most attached people. Any congregation to which Mr. Gourlay ministers will indeed be a happy one. Mrs. Gourlay was also shown the esteem and affection of her Bible class, the Woman's Foreign Missionary Society and other agencies of the Church in a tangible way before leaving.

The corner stone of the new Presbyterian Church, Fenelon Falls, was laid recently by Mrs. J. Howry. The pastor and congregation have great reason to thank Mr. Howry for the very handsome donation of two thousand dollars with which he presented the church on the occasion. Rev. Mr. McKinnon gave a short address, followed by a history of the church read by Mr. F. McDougall. The address of the afternoon was then delivered by Rev. Mr. Ross, of Cannington. Short able addresses were also given by Rev. Mr. McColl, Major S. Hughes, M.P., and J. H. Carnegie, M.P.P. Tea was then served on Mr. Swan's lawn, and a first-class musical and literary programme was given in Dickson's Hall in the evening, which was crowded to the doors.

The annual convention of the Ottawa County W. C. T. U. met at Thurso recently, the president, Mrs. (Dr.) Metcalfe, of Thurso, presiding. Mrs. David Stewart, of Aylmer Road, was called upon for a report of the past year's work, which she gave at some length, stating that we now have in Ottawa county eight Bands of Hope with an enrolled membership of 450, a slight advance of last year, and urging the unions to use every means to

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further the interest of this most important department of our work. At a public meeting held in the evening the following among other resolutions were passed:—1. That we now stand, as always, unalterably opposed to the manufacture, importation, exportation and sale of all intoxicating liquors. 2. That as the hope of our land lies in the young, while recognizing the good work that has already been done for them, we urge that yet greater efforts be put forth to educate them in Bands of Hope. 3. That it is our opinion that temperance women should patronize temperance groceries only.

OBITUARY.

MR. JOHN CAWDWELL.

Mr. John Cawdwell died at Hawkesville on June 15th, 1895. For nearly 40 years an elder in St. Andrew's Church, he was diligent in the duties of his office, the friend and counsellor of the erring and the tried, able acceptably to supply the pulpit in the absence of his pastor, his departure will be a great loss. He leaves a widow and family to mourn, and he leaves to this congregation the example of a consistent Christian life and a triumphant Christian death. He died in the full assurance of faith in the Lord Jesus Christ, his Redeemer.

MR. NEIL FERGUSON.

On the 4th of July, Mr. Neil Ferguson another of those grand old men who, more than a half a century ago, amid toil, difficulty and danger laid the foundations of our country's prosperity, passed to his rest at the great age of 92 years. He was a man of uncommon physical and mental endowment, and possessed of sterling integrity which won for him universal confidence and respect. He was born in Mull, Scotland, in 1803, and came to this country, together with his parents and brothers and sisters, in 1832, and a year or two later settled on the place, then a wilderness, where in God's providence he made his home continuously for sixty years until life ended and

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and the summons came to go to the home above. He was married in early life to Miss Catherine McDonald, and had a family of sons and daughters, most of whom survive. He was for forty years an elder in the Presbyterian Church, and an active and strong supporter in the days of small beginnings and difficulty and poverty, up to the very last.

MRS. ANDREW PATTULLO.

Mrs. Andrew Pattullo, wife of the well known editor of the Woodstock Sentinel-Review, died in St. John's Hospital, Toronto, a week past on Monday morning. The news will be a shock to Mr. Pattullo's host of friends throughout the province, for it was not known that his accomplished and beautiful young wife was ill. Death was the result of an operation performed a week ago Monday. It was successful, but on Saturday a relapse took place and from that time until Monday morning Mrs. Pattullo's relations were gathered at her bedside awaiting the end. Mrs. Pattullo was a daughter of Mr. Balmer of Oakville, and had only been married a few years. She was a sister of Mrs. (Dr.) Cochrane and of Mrs. (Sheriff) Watt, of Brantford, and had a wide circle of friends throughout Western Ontario. In Woodstock she was foremost in works of a charitable and philanthropic character, and during her comparatively brief residence in that town had won the respect and admiration of a wide circle. She was a lady of marked intellectual ability, and of most attractive character, well fitted to adorn any station in society, and by her demise Mr. Pattullo loses one of the best of help-meets. The earnest sympathy of all his friends, and especially of his colleagues on the Ontario press, will go out to him in his great bereavement.

PRESBYTERY MEETINGS.

KINGSTON: An adjourned meeting of the Kingston Presbytery was held in John Street Church, Belleville, on the 23rd inst., the following members being present:—Rev. Mr. Gandier, Newburg, Moderator; Rev. Mr. Wilkins, Trenton, Clerk; Rev. Mr. Moore, of Seymour, Rev. M. W. Maclean and Rev. J. L. George. The Presbytery was opened with prayer by the Moderator. The first business taken up was the resignation of Rev. J. L. George, pastor of John Street Church. Mr. George was called upon and after giving a concise financial statement of the work of the church during his pastorate, he said there had been an element of dissatisfaction on the part of some members of the congregation, which has led me to come to the conclusion that it is better for me to seek a new sphere of labor. I regret that this is the case. The state of affairs is such that progress cannot be looked for. The congregation is not large and requires to husband its energies. Having given the matter careful consideration I have come to the conclusion to retire. Without hearty sympathy with the pastor being manifested it is quite unreasonable to expect much good to be done. The reason I have stated is my sole reason for taking the step I propose to take. I have appreciated very much the kindness of my brethren of the Presbytery and will always retain pleasant recollections of them and will pray for their prosperity and that of their congregations. The following Commissioners, appointed by the congregation, were present and were called to the bar of the Presbytery: Messrs. John Forin, Chairman; A. G. Northrup, John Cook, R. Templeton, McLeay and W. C. Mikel. They were called upon to express their views on the case. After they had spoken, members of Presbytery addressed the court all regretting the resignation of Mr. George. Rev. Mr. Maclean said he knew nothing of the causes that led up to Mr. George's resignation, but he thought they could

have been settled amicably by the Presbytery if they had been reported at the beginning. He was very sorry that Mr. George was leaving. He could attest to Mr. George's efficiency and capability to do the work he had been sent to do. He could not see any other course open, but to accept the resignation. The clerk moved, seconded by Rev. Mr. Moore, that the resignation of Rev. Mr. George, as pastor of John Street Church, be accepted, the resignation to take effect on Sunday next.—Carried. A committee, consisting of Rev. Mr. Maclean, Rev. Mr. Gandier, and Rev. Mr. Wilkins, was appointed to draft a suitable resolution for the occasion. Rev. Mr. Maclean was appointed Moderator of the Session pro tem., and Rev. Mr. Gandier was appointed on the Committee on Supply. Rev. Mr. Childerhose will preach in the church on the first Sunday.

MONTREAL: The quarterly meeting of this Presbytery was held lately in the lecture hall of Knox Church. The Rev. S. J. Taylor was elected to the Moderator's chair for the next six months. The Rev. A. J. Mowatt intimated that the Presbytery of Picton, N.S., would celebrate the centennial of its organization to-morrow. He was licensed and ordained by that Presbytery, and he thought that if the Presbytery of Montreal should send greetings upon the occasion, the people by the sea would appreciate the act. He moved, therefore, seconded by the Rev. E. Scott, that the following telegram be sent: "Montreal Presbytery, in session, sends fraternal greetings to the Presbytery of Picton on the occasion of its centennial celebration—Heb. xiii. 20.21." This was agreed to. The Rev. F. M. Dewey presented the report of the Presbytery's foreign mission committee. The principal item of this was the application of the Rev. John McCarter for the position of missionary to the Jews in Montreal. The application was sent to the Presbytery's Foreign Mission Committee, with instruction to confer with Mr. McCarter, and report. Another item in the report was the work of the Chinese in this city. It was suggested that a native teacher be got to assist Dr. Thomson. The Assembly had sanctioned the appointment, and it remained with the Presbytery, or its committee, to suggest the name of a suitable person. Dr. Warden was strongly in favour of such an appointment. He felt that the Chinese work was the most hopeful of any which had been taken up for some time. The matter was referred to the committee. The Rev. John Campbell, of Scotland, presented a commission from the colonial committee of the Free Church of Scotland. This commission entitles Mr. Campbell to be received as a minister of the Presbyterian Church in Canada without his having to appear before the General Assembly. On motion of Dr. Warden, Mr. Campbell was received as a minister of the Canadian Church.

REGINA: The regular meeting of this Presbytery was held in Knox Church, Regina, Wednesday, July 10th. Rev. J. A. Carmichael was elected Moderator pro tem. Rev. J. G. McKechnie appointed Moderator for the year. A request from Lansdowne to erect a Session there was granted and left with the Session at Whitewood. The following were appointed to dispense sacraments in the fields named.—Culleston, Battleford, Rev. Rochester; Longlaketon, Buffalo Lake, Rev. McKechnie; Broadview, Rev. McKay; Lansdowne, Wapella, Rev. Munthead; Fort Qu'Appelle, Parkland, Rev. Matheson; Welwyn, Hillburn, Glen Adelaide, Pipestone, Rev. Reddon; Saskatoon, Rev. McLellan; Rose Plain, Rev. McLeod; Sinitata, Rev. Campbell; Duck Lake, Rev. Bryden; Shell River, Rev. Moore; Qu'Appelle, Rev. Robson. It was agreed that all foreign missionaries be instructed to fill up the schedules as far as possible and forward to the Presbytery. Standing Committees for the year were appointed. The following motions were agreed to:—"That missions supported by congregations in the Old Country send a report of the field and work to the clerk every two months." "Missions supported by congregations in the East report the field and work every two months to Rev. J. A. Carmichael, at Regina." "That the clerk instruct every student missionary to report arrears and give a full financial statement at the end of September and March, all others to report at the end of the calendar year." The Presbytery would draw the attention of ministers and missionaries to the following resolution:—"That missionaries who have left their fields in pressing their claims for arrears of salary must do so through the Presbytery and not by direct communication with congregations interested."—J. W. MUIRHEAD, Clerk.

GUELPH: The meeting of this Presbytery was held in Guelph on the 17th inst., in Chalmers Church. Rev. Jas. W. Rae, of Knox Church, Acton, was chosen Moderator. Mr. A. M. Hamilton reported that he had moderated in a call in the congregations of Glenallan and Holton, which had come out unanimously in favor of Mr. N. J. McKinnon a graduate of Knox College. His trial exercises will take place on the 30th July, at Glenallan, at 10 o'clock, and the induction services at 3 in the afternoon. A communication was read from the Rev. R. J. Beattie, tendering his resignation of the pastoral charge of the congregation of Knox Church, Guelph, assigning as his reason for doing so the wide extent of the field, involving oversight of an area of fourteen miles square. The session and congregation were cited to appear for their interests at an adjourned meeting, to be held in Knox Church, Elora, on the 6th of August. Mr. R. A. Mitchell, who was appointed by the Foreign Mission Committee to Hoan, China, will then be

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MARRIAGE.

On July 3rd, at the residence of the bride's mother, by the Rev. Jno. M. Kellock, M.A., Nettie, daughter of the late Simon Heverlee, to Marcus, son of the late Silas Marcellus, all of Morewood.

DEATH.

At Coruwall, Ont., on Monday, July 22nd, Gertrude, daughter of Rev. James Hastie and Maggie McLure, aged 7 years and 9 months. Interred at Camlachie.

It was further arranged that the designation of Miss Dr. Dow, who is going out as a missionary in the fall of this year, take place in Melville Church, Fergus, on the 23rd of September. A report was read from Miss Eliza Kerr, Secretary of the Guelph Presbyterian Foreign Missionary Society, giving an account of the work of the society during the year, and stating that it now consisted of twenty three auxiliaries, fourteen mission bands, with a membership of 1,225. The contributions for the year amounted to \$2,221.92 and the value of the goods sent to the Northwest to \$502.40.

WINNIPEG: The regular bi-monthly meeting of this Presbytery was held lately in Manitoba College. Principal King, on behalf of the theological department of Manitoba College, stated in effect that during the year closing last May, contributions to the amount of \$987 had been received from city congregations and \$243 from country churches within the bounds of the Presbytery, making a total of \$1,221—an increase of \$215 over last year. The Presbytery received the report and expressed satisfaction with the increase of contributions. Chief Justice Taylor, on behalf of the committee appointed to examine the church titles within the bounds of the Presbytery, presented a lengthy report, reviewing the deeds which had been submitted, calling attention to the defects of some, and indicating the necessity of keeping up a succession of trustees. The committee recommended that it be continued to examine such titles in church property as have not yet been submitted to the committee, that correspondence be entered into with congregations whose title deeds are defective, to secure the remedy of any imperfections noted. Measures will be taken for preserving in a fire vault at Manitoba College all title deeds of such congregations as wish to have their documents cared for in this way. The report was received, the committee thanked for its diligence and recommendations were adopted. The standing committees for the year were appointed. Arrangements were made for holding communion services in mission fields in charge of students as follows:—A resolution of regret was passed at the death of Elder Donald Fraser, of Emerson.

WHITEY: The regular quarterly meeting of this Presbytery was held on the 10th inst. in St. Andrew's, Pickering, D. Ormiston, B.A., Moderator, presiding. A call from the united congregations of Newcastle and Newtonville was presented to Rev. George B. McLeod, B.A., a minister without a charge. The call was hearty and unanimous and was accompanied with a guarantee of \$1,000 per annum. Messrs. Lockhart, Stark and Moffett, commissioners, were heard in support of the call, which was sustained, and the clerk directed to forward the same with relative papers to Mr. McLeod. Provisional arrangements were made for the induction, should the minister-elect accept the call. Standing Committees for the year were appointed. On motion of Mr. McKeen, Presbytery decided to form a committee to co-operate with the Standing Committee of the General Assembly on Young Peoples' Societies.—JOHN McMECHAN, Clerk.

WINDHAM: This Presbytery met at Windham, July 16th, Rev. John Rose, Moderator. It was agreed to make application to the Augmentation Committee in behalf of Walton congregation for \$150. Standing Committees for the year were appointed. The Presbytery passed the following resolution:—"That in view of the prevailing drought in this section of our Province the Presbytery appoint a day of humiliation, fasting and prayer to be observed in all our congregations and instruct the Moderator to name the day to be so observed. The Moderator proclaims Wednesday 23rd inst., to be observed in terms of the motion passed and directs that public worship be held in all our Churches at 11 a.m., except in cases where two congregations are under one pastoral charge, in such cases worship shall be observed in the second congregation at an hour suitable in the afternoon.

BRANDON: This Presbytery met in Brandon on Tuesday, July 16th. A hearty and unanimous call to the Rev. E. A. Henry, B.A., licentiate, was laid on the table by Mr. T. Beveridge, Moderator, Brandon Session. The call was sustained and provisional arrangements made for the induction of Mr. Henry. Rev. J. Fraser Campbell, of Central India, gave an interesting account of mission work in his mission. The annual statement of the work carried on in the Presbyterial W.F.M.S., was read and an appreciative resolution recorded by Presbytery. A standing committee of Young Peoples' Societies was appointed. An extract from the Assembly's minutes, giving leave to the Presbytery to receive Rev. Roddick as minister, was read.—T. R. SHEARER, Clerk.

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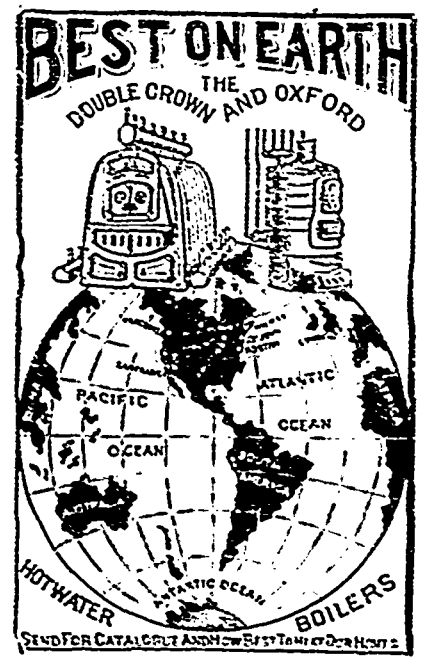
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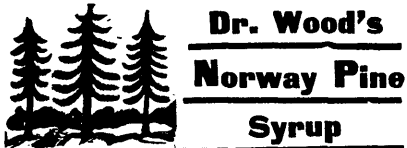


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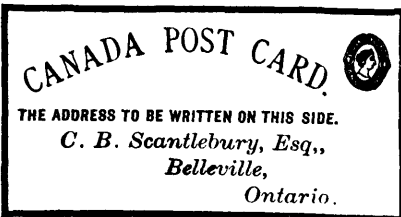
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British and Foreign.

A niece of a millionaire has just applied to be accepted as an officer in the Salvation Army.

The death has occurred in Edinburgh of Mr. Wm. R. M'Diarmid, editor and proprietor of the *Dumfries Courier* until 1872.

Dunfermline Presbytery, by five votes to two, has signed the schedule for Rev. Jacob Primmer's Home Mission grant for this year.

The London Missionary Society have had prepared by Messrs. George Philip & Son a map showing their various stations throughout the world.

The King of Belgium has conferred the order of the Golden Lion on Rev. G. Grenfell, of the Congo, for his services in delimiting the frontier.

The Disestablishment committee has issued an appeal to the parliamentary electors urging them to decided action in support of Disestablishment.

Mr. William Canton, the new editor of the *Sunday Magazine*, has been for some time past associated with Dr. Donald Macleod in the editorship of *Good Words*.

A motion to open the Glasgow Corporation's baths all day on Sundays has received little support in the council, but the morning hours are now extended to ten o'clock.

The Rev. Matthew Macaulay, of Parkmount, Banbridge, Presbyterian minister, has been sworn in as a magistrate for County Down before Dr. Smyth, J.P., Banbridge.

Rev. Dr. Donald Macleod was a guest lately of the Queen at Windsor castle. At Balmoral the Court circular had him "Most Reverend," at Windsor he is only "Very Reverend."

Rev. Dr. Moore, Principal at the College at Puerto Santa Maria, in Spain, has sent in his resignation, which has been accepted, and a retiring allowance of £150 a year has been granted him.

The Inner Cabinet, according to the *Times* consists of Lord Salisbury, the Duke of Devonshire, and Messrs. Balfour, Goschen, and Chamberlain—two Conservatives and three Liberal-Unionists.

Copies of the Bible have been distributed at the railway stations and post offices in Japan. Doctors in the army and the navy have received New Testaments. Many of the prisoners will take back "portions" to their homes in China.

It is said that Li Hung Chang knew when he ceded the peninsula to Japan that Russia would intervene to prevent the cession being completed. The "ways that are deep" are not peculiar to the "heathen Chinese" on the Eastern side of the Pacific.

George Muller, of the Bristol Orphanage, says that since 1843 he has received for his work £1,373,826 in answer to prayer, without making a request for help, direct or indirect, to any human being. Of this sum, £250,000 has gone to foreign missions. He has taken under his care 9,416 orphans. The pupils in his schools have numbered 120,938.

The centenary of Bloomgate U. P. church, Lanark, has just been celebrated—the old congregation having been constituted by the Relief Presbytery of Glasgow on 29th June, 1795. Special services in commemoration of the interesting event were held on Sabbath, 30th June, Rev. George Robson, D.D., of Perth editor of the *Missionary Record*, officiating morning and evening, and Rev. W. W. Dawson, of the sister congregation in Hope street, in the afternoon.

A WINTER IN PARIS.

MR. G. T. FULFORD'S RETURN FROM THE WORLD'S GAYEST CITY.

A Reporter's Interesting Interview With Him—Some Statistics and Information of General Value.

From the Recorder, Brockville, Ont.

Mr. G. T. Fulford, who is understood to have been doing big things in Paris during the past winter and spring, introducing Dr. Williams' Pink Pills, has reached home with his family, and on the evening of his arrival was interviewed by a *Recorder* reporter, and asked to give an account of himself.

"Well," he said, in reply to a question on the status of the Pink Pills business in France, "of course it isn't altogether an easy matter to introduce a foreign article into a strange market, but I don't think we can complain of the progress made, and it is gratifying to report that some, at least, of the Paris doctors are open to recognize a medicine of which the intrinsic merits can be demonstrated to them. One of the best of them—at Versailles, the Paris suburb where the Emperors used to keep their court—has given favourable testimony through the press of quite wonderful cures through the use of Pink Pills in his practice; and the Religiouses, an order of Nuns like the Sisters of Charity, have also made an extensive use of Pink Pills in their charitable work, and given strong testimonials as to their good effects."

"How do you find business all round?"
"Pretty good. We have sold in the past twelve months a little over two million three hundred and sixty thousand boxes of Pink Pills."

"That is a pretty large order, isn't it?"

"It is the best twelve months, business yet. Look for a minute at what the figures mean. If all the pills were turned out into a heap, and a person set to count them, working ten hours a day and six days a week, the job would take—I have reckoned it—4 years, 21 days, 6 hours and 40 minutes, counting at the rate of 100 a minute. Or, if you want further statistics, it is somewhere about two pills a head for the combined adult population of Canada, Great Britain, Ireland, and the United States. I don't give these figures to glorify the business, you will understand, but to enable you to make the facts tangible to an ordinary reader."

"Does Great Britain do its share in the business?" asked the reporter.

"Yes, I think we have had a record there. The head of a leading advertising agency in London to whom I showed my figures, told me that no business of the kind had ever reached the same dimensions in England in as short a time; for though we have only been working in England two years, there are but two medicines there that have as large a sale as Pink Pills, and one of these is over thirty years old, while the other has been at work at least half that time."

"How do you account for the way Pink Pills have 'jumped' the English market then?"

"I cannot attribute it in reasonable logic to anything but the merits of the pills."

"Was everything lovely," asked the reporter, "or were there any crumpled rose-leaves in the couch?"

"Can't grumble, except in one way. There's a certain amount of substitution in some retail stores, and there is a man in Manchester, England, that I have had to prosecute on the criminal charge for it."

"But what do the substitutes do—do they duplicate your formula under some other name?"

"No, not a bit of it; that is the worst feature of the fraud. No dealer can possibly know what is in Pink Pills; and if he did, he couldn't prepare them in small quantities to sell at a profit. They are not common drugs, and by no means cheap to make. I suppose I have spent from ten to twelve thousand dollars, since I took over the trade mark, in trying if the formula could be improved, and spent a share of it for nothing."

"What do you mean by 'for nothing?'"

"After I acquired the trade mark I saw that if the thing was to be made a success it was imperative that I should have the best tonic pill that could be gotten up. Consequently I obtained the advice and opinion of some of the most noted men in medicine in Montreal and New York—and expert advice of that sort comes high. I made the changes

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MATCHES.

In my formula suggested by these medical scientists, and the favour with which the public has received the medicine, demonstrates that it is the most perfect blood builder and nerve tonic known. However, I was anxious to still further improve the formula, if that could be done, and have since spent a great deal of money with that end in view. On going to London, two years ago, to place Pink Pills, I went into it again, with the best medical men there, and as you know, the medical expert is not too friendly to proprietary medicines; and least of all to a good one; and I don't blame the doctors either. It isn't good for their business if a man can get for fifty cents medicine that will do him more good than \$50 in doctoring. Consequently advice came high, but I obtained the best there is, not only on this continent but in London and Paris.

"When I went to Paris last winter I placed my formula and a supply of Pink Pills in the hands of one of the most noted doctors in that city for a three months' trial in his practice, with a view to getting suggestions for improvement; at the end of that time his answer was 'Leave it alone, it cannot be bettered. You now have a perfect blood and nerve medicine.' This opinion cost me 10,000 francs, but I consider it money well spent, as it determines the fact that the formula for Pink Pills is now as perfect as medical science can make it. And coming back to the question of substitution and imitations; what I have just told you will show what a poor thing it is for a man who goes to a store for Pink Pills to let something else be pushed on to him in place of them—more especially if it is a worn-out thing like Bland's pills—a formula in the French pharmacopoeia that has been a back number for years until a few storekeepers tried to push it on the strength of Pink Pill advertising. You can take it from me that a storekeeper who tells anyone that Bland's pill (which is not a proprietary at all, any one can make it that wants to) is in any way a substitute for Pink Pills is an ignoramus and never ought to be trusted to sell medicine at all. A druggist as ignorant as that certainly isn't fit to put up a prescription, and will poison someone one day."

Mr. John Burns, M.P., affords a good illustration of the value of men from all classes in Parliament. Speaking on the laundry clauses of the Factory Bill, he backed his assertion by a reminiscence: "My mother was a washerwoman, and I ought to know."



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It is largely prescribed **To Assist Digestion, To Improve the Appetite, To Act as a Food for Consumptives, In Nervous Exhaustion, and as a Valuable Tonic.**

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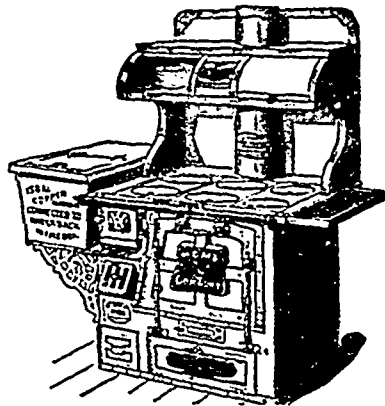
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 - AWARD Chattahoochee Valley Exposition, Columbus, Ga., 1888.
 - HIGHEST AWARDS 25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.
 - SIX HIGHEST AWARDS WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.
 - HIGHEST AWARDS WESTERN FAIR ASSOCIATION, LONDON, CAN. 1893.
 - SIX GOLD MEDALS MIDWINTER FAIR, San Francisco, Cal., 1894.
- ABOVE HONORS WERE RECEIVED BY **WROUGHT IRON RANGE CO.**, MANUFACTURERS OF Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces. OFFICES, SALESROOMS AND FACTORIES, 70 to 76 PEARL STREET, TORONTO, ONTARIO, and Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U. S. A. Founded 1854. Paid up Capital, \$1,000,000.



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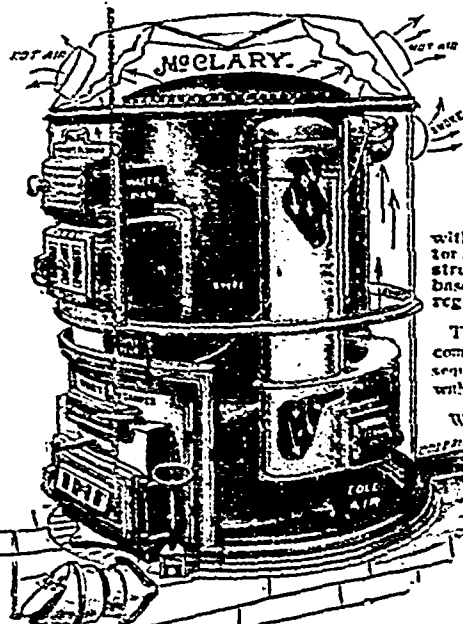
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The distance the heat has to travel compels its utmost radiation, and consequently insures great heating power with economy in fuel.

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MISCELLANEOUS.

God is always close to those who need his help.

There are no tollgates on the highway of holiness.

He is the greatest man who does most for his fellowmen.

The man who chases bubbles never has any time to rest.

The most respectable sinners are the most dangerous ones.

Half-heartedness makes no prayers that God can answer.

To be religious should mean to be like Christ, and to do as he did.

God always makes the road in which he wants his pilgrim to travel.

Morality is only the polish on the candlestick. It is not the light.

The more an enemy hates us, the more our kindness will hurt him.

Now see that your blood is pure. Good health follows the use of Hood's Sarsaparilla which is the one great blood purifier.

One of the greatest enemies the saloon has, is the mother who teaches her boy to pray.

The millennium would be here now, if we all lived up to what we demand from others.

When a man gets religion right, the first to find it out will be those who live the nearest to him.

RELIEF IN SIX HOURS.—Distressing Kidney and Bladder diseases relieved in six hours by the "NEW GREAT SOUTH AMERICAN KIDNEY CURE." This new remedy is a great surprise and delight to physicians on account of its exceeding promptness in relieving pain in the bladder, kidneys, back and every part of the urinary passages in male or female. It relieves retention of water and pain in passing it almost immediately. If you want quick relief and cure this is your remedy. Sold by all Druggists.

The lady who writes such brilliant stories under the *nom de plume* of "John Oliver Hobbes," is known in private life as Mrs. Pearl Craigie, and her husband is a clerk in the Bank of England.

Among the honorary degrees conferred in America this year a noticeable one is the LL.D. given to Rev. Dr. Washington Gladden by Notre Dame University, a Roman Catholic institution. It is very rare, if not unprecedented, for a Protestant minister to receive such recognition.

The attack of influenza which has caused us to mourn the death of Mr. Huxley, *The Athenaeum* says, might have, perhaps, proved insignificant had it been taken in time; but, when it came on, the Professor was engaged on a second critique of Mr. A. J. Balfour's book, and, in spite of remonstrances, he declined to take to his bed till he had finished his article.

WAITER - BEEFSTEAK, HAM AND EGGS, FOR ONE.

"God gave us meat, but the devil sent us cooks," is a trite saying. From bad cooking, fast eating and overeating, comes a whole train of diseases—indigestion, dyspepsia, biliousness, catarrh of the stomach, headache, dizziness, and the like. God also gave us a brainy man, who compounded the "Golden Medical Discovery," a corrective of all the ills resulting from overeating and bad blood. Dr. Pierce of Buffalo, has furnished in the "Discovery," a great desideratum in America where everybody are in such a hurry to make money, they have no time to eat, and scarcely any time to live. It invigorates the liver, cleanses the blood and tones up the system.

Delicate diseases of either sex, however induced, speedily and permanently cured. Book of particulars 10 cents in stamps, mailed sealed in plain envelope. Address, World's Dispensary Medical Association, 663 Main St., Buffalo, N.Y.

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Always Reliable, Purely Vegetable.

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles,

Sick Headache, Female Complaints, Biliousness, Indigestion, Dyspepsia, Contipation

—AND— All Disorders of the Liver.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fulness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fulness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

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GIVES HEALTH BY NATURAL MEANS. KEEPS THE THROAT CLEAN AND HEALTHY. DELIGHTFULLY REFRESHING. SOLD BY ALL CHEMISTS. WORKS CROYDON ENGLAND

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For new illustrated Calendar address, THE LADY PRINCIPAL, WM. COCHRANE, M.A., D.D. Governor.

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Situated Between ST. PAUL and MINNEAPOLIS.

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New Calendar, with full information, results of examinations, and successful candidates in music, sent on application.

T. M. MACINTYRE, M.A., LL.B., Ph.D.

MORRIN COLLEGE, QUEBEC, P.Q.

The Session of 1895-96 of Morrin College will begin on

MONDAY, September 30th.

The Examination for Matriculation will commence September 23th, at 9 a.m.

This Institution, which is affiliated to McGill University in Arts has been reorganized and fully equipped for the Course of Study prescribed by the University for the degree of B.A.

Eight Scholarships have been established, four of the value of Fifty Dollars each, and four of Twenty-Five Dollars each, to be awarded to Matriculants passing the A.A. or the Ordinary Examinations under the conditions set forth in the Calendar.

Calendars and all necessary information may be had on application to Professor Crocket, College Court, Quebec.

(Signed) A. H. COOK, Secretary Board of Governors

July 9, 1895.

HAVERGAL HALL, 350 JARVIS ST., TORONTO. OPENED SEPTEMBER, 1894.

The Board having determined to make this School equal to the best Ladies' School in England, was most fortunate in procuring as Lady Principal, Miss Knox, who has taken a full course in the University of Oxford, passing the final examinations in the two Honor Schools of Modern History and English. Miss Knox, until she came to Haverгал Hall, held an important position in "Cheltenham," one of the largest and best appointed Ladies' Colleges in England.

The Board has determined to have a staff of assistants fully competent to sustain the Lady Principal in her work. Mr. H. M. Field, late pupil of Martin Krause of the Royal Conservatory of Music, Leipzig, is the head of the Musical Department. Mr. E. Wray Grier, R.C.A., the well-known Painter, is head of the Art Department. The School is open for both day pupils and boarders. Full information may be obtained by circulars on application to Haverгал Hall, or to

J. E. BRYANT, Bursar, 20 Bay St., Toronto.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Richard's Landing, St. Joseph's Island, in September. BRANDON.—At Brandon, on August 2nd, at 3 p.m. CALGARY.—At Edmonton, Alberta, on Sept. 2nd, at 8 p.m. CHATHAM.—In First Church, Chatham, on Tuesday, Sept. 10th, at 10 a.m. GUELPH.—Next regular meeting in Knox Chnrch, Guelph, on Tuesday, the 17th September, at 10.30 a.m. HURON.—At Clinton, on Sept. 10th, at 10.30 a.m. KAMLOOPS.—At Vernon, on Sept. 3rd. LONDON.—At London, in First Church, on Sept. 10th, at 10.30 a.m. Elders Commissions called for. MELITA.—On the first Tuesday of September. MAITLAND.—At Wingham, on Sept. 17th, at 11.30 a.m. ORANGEVILLE.—At Orangeville, on Sept. 10th, at 10.30 a.m. OWEN SOUND.—At Owen Sound, in Knox Church, for Conference, Sept 16, at 2.30 p.m.; for Business, Sept. 17, at 10 a.m. PETERBOROUGH.—At Port Hope, in hall of First Church, on Sept. 17th, at 9 o'clock. QUEBEC.—At Inverness, on August 27th. REGINA.—At Indian Head, on Sept. 11th. SUPERIOR.—At Keewatin, in September. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA.—At Victoria, in St. Andrew's Church, on September 3rd, at 2 p.m. WHITBY.—At Bowmanville, on October 15th, at 10 a.m. WINNIPEG.—At Winnipeg, on Sept. 10th.



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The disestablishment council for Scotland has issued a manifesto to the Parliamentary electors urging them to support only candidates who are prepared to keep the church question in the front, and not allow it to be merged in a mere party programme.

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HEADQUARTERS: TORONTO OPEN NOW FOR ENGAGEMENTS WITH SUNDAY SCHOOLS, CHURCH ORGANIZATIONS, ETC. Those desiring an Excursion and Day of Recreation free from evil influences can secure this popular steamer to Lake Island Park, Wilson, N.Y., at a low rate, whereby a profit of not less than 50 per cent. will be secured for the parties from the sale of their tickets. Special Inducements Offered for Excursions in June. All persons interested in small or large excursions please call or communicate with the undersigned at the Steamer Garden City Office, Geddes Wharf, foot of Yonge St., East Side. W. N. HARRIS, Agent. THOS. E. NIHAN, Purser. Telephone No. 235.

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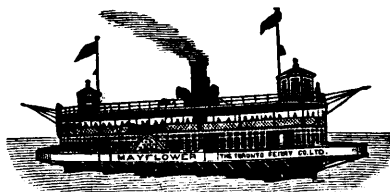
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The Toronto Railway runs to Balsam Avenue every 6 minutes.

Entrance to the Park Free by either of the lines.

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