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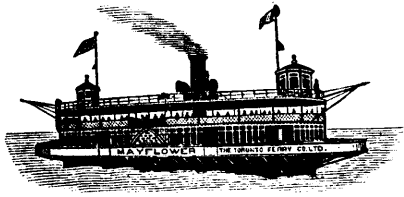
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The first essential to a good salad is good dressing. For simple green salads, a French dressing is usually sufficient. For fish and meat, egg and some vegetable salads, a mayonnaise is required. Both are easily prepared.

Tomato Salad: Peel ripe tomatoes and lay them on the ice for two hours. Just before serving cut them in quarters or slices, lay them on lettuce-leaves and serve with a mayonnaise dressing. They are also very good with a French dressing and unaccompanied by the lettuce.

French Dressing for Salads: One saltspoonful salt; half-saltspoonful pepper; one tablespoonful vinegar; three tablespoonfuls oil. Put pepper and salt together in a salad-spoon and fill the spoon with oil. Stir with the fork, and, when well mixed, pour upon the salad. Measure out the rest of the oil demanded and the vinegar, and after all have been turned upon the salad, toss this about with the fork and spoon until every leaf has received its share of the dressing. This will dress salad for three or four persons.

Fish Salad: Salmon is, of course, the favourite fish for salad, but any good firm fish like halibut, cod, pickerel, bass, etc., may be used. It should be boiled until thoroughly cooked, but not overdone, and allowed to get perfectly cold. The fish should then be cut into square or oblong pieces, about two or three by three or four inches in size, and each piece should be laid on a lettuce-leaf. Mayonnaise dressing may be poured over it in the dish, or passed to each person. A savory addition is that of a sardine picked fine and stirred into the mayonnaise.

Chicken Salad: The meat of a cold boiled chicken cut into small pieces; half as much celery as you have chicken, cut into inch lengths; one small head lettuce; pepper and salt to taste; one table-spoonful oil; one table-spoonful vinegar; one full cup mayonnaise dressing. Mix the cut chicken and celery, season them, and moisten them with the oil and vinegar. Line a salad-bowl with lettuce, and on this heap your salad. Pour the thick mayonnaise dressing over the chicken and celery. In summer-time when celery is scarce and expensive, it may be omitted from the salad, and then it is well to use celery salt in seasoning. Garnish with quarters of hard-boiled egg, stoned olives, or capers, as you may desire.

Mayonnaise Dressing: One egg; one pint salad oil—the best—never use a cheap oil; one table-spoonful vinegar; half a lemon; saltspoonful salt; half-saltspoonful each of mustard and white pepper. Separate the white and the yolk of the egg. To the latter add the juice of the lemon, the salt, pepper and mustard. Mix with three or four stirs of a fork. Begin putting in the oil, a few drops at a time, stirring steadily, increasing the quantity as the dressing thickens. When about two-thirds of the oil has been used, the vinegar should be added, little by little, and after that the remainder of the oil. The steady stirring of the fork should be unremitting. If egg, oil, and plate have been chilled before they are used, this dressing may be made in ten or fifteen minutes. Place it on the ice until needed, and, just before sending to table, whip the white of the egg to a standing froth and stir it lightly into the dressing. Should the egg and oil curdle and separate, or obstinately refuse to thicken, do not waste time in the futile attempt to stir them to a success. Take another egg, and begin again in a fresh plate. When this dressing thickens—as it will, unless there is something radically wrong with the egg, oil or worker—add the curdled dressing carefully, a little at a time, stirring incessantly. The result should be as good a mayonnaise as could be desired. In hot weather, especial care should be taken to have utensils and ingredients alike ice-cold.

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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, JULY 26th, 1893.

No. 30.

Notes of the Week.

There is not much to choose between the policy of the Russian Government and that of the Turks in dealing with subjects of another religion than their own. The Appeal Court of St. Petersburg has confirmed the sentences of the Lutheran courts against the Lutheran pastors. One is deposed and imprisoned for three months for administering the sacraments to "orthodox" persons and performing a mixed marriage. On the Vistula, correspondence is forbidden in German, and all church officers must be Russian subjects.

One result of the Bombay Conference has been the inauguration of a magazine which it is hoped will act as a quarterly greeting from one worker to another of those who are engaged in service under the auspices of the Church of Scotland in India and Ceylon. It has been designated, appropriately, Saint Andrew, and the first number contains an interesting article by Dr. Herdman, Melrose—his recollections of forty to fifty years ago, when he himself was in India. His remarks on the "Sweep" of 1843 will be read with curiosity.

Two Armenian Christians have been lying in Turkish dungeons under sentence of death, or doomed to long imprisonment. The hearts of European Christians have been stirred in behalf of their brothers in the Christian Faith, and diplomatic intervention with the Sultan has been secured. The death sentence has not been executed, but it is reported that the Sultan has consented to remit this sentence only on condition that the men—both learned and excellent men—shall quit his dominions. We should think that they would be glad to do so.

It is interesting to know that, notwithstanding every effort of the Russian Church to extirpate Stundism, most cheering accounts of the steady and even rapid growth of this wonderful movement continue to reach us. Undoubtedly the stress of the brutal persecution weeds out a number of the feeble and timid, who are glad to purchase immunity from maltreatment and imprisonment by pretending to rejoin the Orthodox Church; but their place is more than taken by fresh recruits. This has been especially noticeable lately in the provinces of Kherson and Kief, where peasant families in hundreds are now declaring themselves Stundists.

The distinguished editor of The Review of Reviews, Mr. W. T. Stead, in speaking recently about the absence of Sunday journalism from England, gave utterance to this sentiment: "Speaking for journalists on this side of the water, we should be inclined to regard the newspaper proprietor or editor who first ventured to introduce a seven-day journalism into this country as an enemy of the human race, who would deserve to be pole-axed, without the benefit of clergy, in the nearest available back-yard. Before many years newspaper workers will surely see the mistake of their present blind servitude to the supposed interests of their proprietor's bank account. The demoralizing effect of Sunday papers on the public is not enough, and is the side usually considered; but vastly more ruinous must be their effect on those who make them. The proprietors and the buyers of them may go to church, and indulge in a few minutes of worship, albeit with the newsboys' shouts ringing through the ves-

tibule; but the reporters and the editors of a seven-day paper have no day of rest whatever. How long will they tamely submit?

The centenary of the Religious Tract and Book Society of Scotland was lately celebrated in Edinburgh. From the most modest beginning, it has now two hundred colporteurs carrying her books into the remotest nooks of England and Scotland, and even to many of their farthest storm-girt isles. Dr. Andrew Thomson, who has been connected for a very long time with the association, gave a most interesting account of its work. He said: "I cannot but be reminded of John Campbell, who was this society's founder. Originally an ironmonger in our own Grassmarket, he began at an early period to print tracts and little books at his own expense and to circulate them gratis. One of the earliest of these was the touching story of "Poor Joseph," which had been turned into verse. Good was accomplished, interest awakened by these measures, but still they were desultory and their sphere limited. At length it was suggested to him by some 'men who were like-minded' that an association might be formed for the printing and circulating religious tracts on a large scale, and seizing hold of the happy thought, about a dozen men, among whom he himself was the ruling spirit, constituted themselves at his request into the Edinburgh Religious Tract Society. "This," said he, "as far as I know, was the first of the kind that ever existed in the world." This has sometimes been questioned, but it has never been disproved. The honour of suggesting and organizing the Religious Tract Society must come back to the plain Edinburgh ironmonger, while in presenting it before the world in successful experiment, he gave the first hint for the formation in other countries of other and larger institutions.

The great Exposition at Chicago, it is commonly admitted, surpasses anything of the kind the world has ever seen or is likely again to see in this generation. The financial aspect of it is less assuring. Up to the present the attendance has been disappointing to the management, the financial outlook is discouraging, and by many bankruptcy is predicted. The people of Chicago are now fully waking up to the facts which the friends of the Exposition everywhere have for a long time recognized, that the present embarrassing situation is due largely to two causes, namely, that the question of Sunday opening should have been settled months ago, and if it were possible, the buildings and grounds should have been more fully completed before the date fixed for the opening. The spirit of speculation exhibited in the erection of hotels and places of accommodation has been so great that if there were ten guests for each one now in the city, they would not fill all the buildings which have been erected for their accommodation. Many of these hotels are not yet completed. There are some arranged for the entertainment of hundreds of guests, in which not more than six, eight and ten persons registered in any one of a series of days. Furnished rooms and table board are advertised in great abundance in some of the best neighbourhoods and most comfortable quarters in the city, while assemblages of tents and temporary barracks are by no means wanting. Of the hotels which have been specially erected for use during the continuance of the Fair, some have not guests sufficient to pay present running expenses, and with prospects which make it likely that the money invested in buildings and outfit will not prove profitable investments. The results which are inevitable will be sure to involve thousands in financial ruin.

PULPIT, PRESS AND PLATFORM.

Garfield: It is cheaper to reduce crime than to build jails.

Emerson: There is creative reading as well as creative writing.

Longfellow: In character, in manner, in style, in all things, the supreme excellence is simplicity.

Julius Hare: How many actions, like the Rhone, have two sources, the one pure, the other impure.

Lavater: He who despises the great is condemned to honour the little; and he who is in love with trifles can have no taste for the great.

Rev. J. C. McClintock, D.D.: We do well, too, to remember that if we neglect our duty to these heathen and unevangelized in our midst, we must suffer for it. For if we allow pestilence to breed in our neighbourhood, our own children may die from it. We must destroy evil, or evil will destroy us.

Rev. Frank S. Arnold: There is a Christian faith that meets trouble stoically. Its language is, "God knows," and resolutely and with veteran firmness endures. It is well—much better than no faith at all. But there is a larger faith, that says, "I know not what awaits me, I would not if I might," and gladly bears the present because God knows and loves.

William Goddard: Experience brings in the materials from which intellect works; for it must be granted that a man of limited experience will often be more capable than he who has gone through the greatest variety of scenes, or rather, perhaps, that one man may collect more experience in a sphere of a few miles square, than another who has sailed round the world.

The Christian Intelligencer: The time is now when the Church should be pronounced in her doctrinal beliefs, and when there should be no equivocation in the expression of these beliefs. The pew should guard the pulpit, and he should be debarred from entering it who expresses doubts as to the fundamental truths of Christianity. The times call for an intelligent and courageous laity, or Church membership, competent to defend their faith against all the insidious encroachments of error.

Beecher: Happy is the man who has that in his soul which acts upon the dejected as April airs upon violet roots. Gifts from the hand are silver and gold; but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp of its own shining. Such an one moves on human life as stars move on dark seas to bewildered mariners; as the sun wheels, bringing all the seasons with him from the south.

Rev. Mark Guy Pearse: Of ourselves we do dwell in a land of winter, frozen and well-nigh dead, without the energy to put forth any life for God. But lo, about us there flow gracious influences from another world; we know not how, but by the Holy Spirit of God there is breathed about us and within us, the love of God, softly transforming, bringing to us a new heaven and a new earth. And now do grow and flourish blessed things which before we knew not. This gift is

ours for the simple asking, by the surrender and submission of the heart to His grace.

Samuel Smiles: The greatest results in life are usually attained by simple means, and the exercise of ordinary qualities. The common life of every day with its cares, necessities and duties, affords ample opportunity for acquiring experience of the best kind; and its most beaten paths provide the true worker with abundant scope for effort and room for self-improvement. The great high road of human welfare lies along the old highway of steadfast well-doing, and they who are the most persistent and work in the truest spirit will invariably be the most successful.

Rev. H. D. Jenkins, D.D.: But this moving away from the hope of the Gospel is often a conscious and volitional process. The world usually loses its morality before it loses its faith. We have seen more than one lad become an "agnostic" in college; but he learned the alphabet of his brief creed from the bottom of his beer glass. The taprooms of an English tavern breeds more disputers of the Bible than the Association for the Advancement of Science. A lad who has first begun to taste the pleasures of a lawless passion, breaks the commandments of Exodus and then has his doubts about Genesis. It is an old story, but every generation writes it for itself anew.

The Christian Advocate: The trend from soul-saving to Churchism shows its first and strong symptoms among the leaders and preachers of the Church: spiritual decay begins at the top. When the preacher is no longer the leader in holiness, when his preaching no longer secures the presence of the Holy Ghost, when he no longer stands as a censor over the sins and lives of his people; when great and gracious seasons of spiritual fructifying no longer spring up from his ministry, the fatal disease has invaded and prostrated his spiritual energies. The art of soul-saving is a divine art, but easily lost. It is the only art in which Methodists ought to glory.

The Interior: To the popular mind religion does not mean expansion; it means contraction. Men are struck with its restrictions rather than stirred by a comprehension of its ambitions. . . . Now there are men who can see in religion only an eternal bothering about pots and hair-pins. It is something which forbids one to eat meat on Fridays and which substitutes the Salvationist's red ribbon for the school girl's red rose on the hat. It is something which makes a fine distinction in a child's game between the king of Spain and the king of spades. This does not pertain to one Church or another, but to all Churches. . . . The religion of the Bible, impatient of negatives, rises to the conception of positive and far-reaching purposes. It loathes half-way characters. It has no place for Terah, who stops for pasturage at Haran, it exalts Abraham, who went out, not knowing whither he went, but who kept moving on until he came within sight of the all-encompassing sea. Its ideal figure in the Old Testament is that by no means most saintly servant, Jacob; but he was such a man as encountering an unknown antagonist upon the heights of Mahanaim in the gray dawn, knew only one kind of fight, and that was a fight to a finish. Then God crowned him, because it is only by men who possess such spirit that kingdoms are subdued and righteousness wrought.

Our Contributors.

A COMFORTING THOUGHT FOR SENSIBLE MEN.

BY KNOXONIAN.

Commenting on the Briggs case, a writer in one of the journals makes the sensible remark, that "most things are not as bad as they seem."

Some things are as bad as they seem. We fear it must be admitted, that a few things are even worse than they seem. A man may seem to have nothing more than a trifling ailment, when he is actually dying. A firm may seem to be nothing more than a little hard up, when it is really insolvent. A young man may appear to be only a little thoughtless, when he is morally bad. Some things are as bad as they seem; a few things are actually worse than they seem, but the great majority of things are not nearly as bad as they seem.

One point of difference between a good, sensible man, and a foolish, bad man is, that the good man always hopes, and often believes things are not as bad as they seem, while the bad man hopes, and tries to believe, things are a great deal worse than they seem.

Why should any man want to believe that things are worse than they seem? Because his heart is bad or his liver is on strike, or both calamities have visited him.

Reading the American journals a short time ago, some people would conclude that the American Presbyterian Church is torn into fragments. Go over there next September, and you will find the pastors preaching with renewed vigour after their vacation, the teachers at work in the Sunday schools, the missionary societies flourishing, and the people working, worshipping, and providing a million for Foreign Missions, and another for the Home Field. In the sensational newspaper despatches, the Church seems almost wrecked. As a matter of fact, it never was more prosperous.

Some of these days the cry may be raised, that the Presbyterian Church in Canada is in a bad way; that the Presbytery of Montreal is rent, and our excellent college down there, about wrecked. Old women in men's clothes may become panicky, hysterical people may raise a great noise, ambitious men who want to be called leaders, may rush to the front, but sensible Presbyterians will keep quiet, do their duty, and remember that "most things are not as bad as they seem."

Occasionally we hear sweeping statements made about bribery at elections. It is alleged that Canadian voters can be bought up like beasts on the market. So far, discussion of this question in Canada, has been mainly in the hands of party politicians, and they, as a rule, discuss it by saying that the other side is notoriously corrupt. Across the lines, college professors, publicists, and literary men of various kinds, have been examining the question in a scientific way, and have tried, apparently with success, to ascertain approximately the total number of venal voters in the United States. The total, though shameful, is not so large as one would expect. An examination by experts in this country would probably show that a few constituencies are hopelessly debauched, that in a number, more venal voters hold the balance of power, but that the vast majority of the electorate, would spurn a bribe. Even in elections, things may not always be as bad as they seem.

Another and more difficult matter to determine, would be the number of municipalities that could be influenced on the wholesale plan by promises of "improvements."

We often hear sweeping statements made about the wickedness of politicians. As a matter of fact, politicians are just like other people—some are good, some are bad, and some are rather indifferent. The worst of them are as good as the average of the constituents who elect

them. Things are not as bad as they sometimes seem, even among politicians.

A goodly number of people have the opinion that newspapers are—to use the words of the Scotchman—"sairly given to leein." Errors in regard to matters of fact, may creep into any newspaper. Considering the number of men in every community who want to use the newspapers to air their personal grievances, or give vent to their personal spleen, the wonder is not, that an occasional misstatement appears, but that misstatements are not made every week. An occasional paper may publish a wilful, deliberate lie, just as an occasional man tells a wilful falsehood, but the number of Canadian journals that lie wilfully and deliberately, is small in proportion to the whole number. Too many allow correspondents to put things in their columns that should not go into a family newspaper, but it is much easier to moralize, than to edit. In the world of newspaperdom, many things are not as bad as they seem.

The same rule holds good in business. How often do you hear it said that "business is awfully dull," "nothing doing," "country going to the dogs," "not a man paying expenses," and all that sort of thing, and yet, the very people who raise the cry dress as well, live as well, smoke as much, some of them drink as much—some of them dance as much—some of them drive as much—as they ever did. In business, things cannot always be as bad as they are said to be.

Reckless, empty-headed talkers, often say a church is dead, simply because it is not shouting. The fact that a Church—at all events, a Presbyterian Church—exists, proves that it has life. Even in cases in which there seems to be but the minimum of life, things are often not nearly as bad as they seem.

It is quite safe to say, that in ninety-nine out of every hundred cases of scandal, things are not as bad as they are said to be. The decent, clean man, makes them appear as little as truth will allow; the unclean, long-beaked scandal-monger, makes them as bad as a filthy, colossal, liar can. When the air is impure with gossip, and all the long-beaked scandal-mongers are in full chase after some unfortunate victim, then is a good time to remember that most things are not as bad as they seem. In fact, that is a good thing to remember all the time.

PROFESSOR HUXLEY ON EVOLUTION AND ETHICS.

BY REV. GEORGE SEXTON, LL.D.

Many of the readers of this journal will doubtless have read a report of a lecture delivered in the University of Oxford, by Prof. Huxley, on 'Evolution and Ethics.' The conclusions at which the Professor has arrived, will, I take it, be a little startling to those believers in Evolution who meet with them for the first time. They are not new, and perhaps are legitimate deductions from the hypothesis of evolution, but anyhow they show the necessity of some other sources of knowledge than those supplied by nature. In the Romanes lecture, the Professor dealt with cyclical evolution and used as an illustration, the well known nursery story of 'Jack and the Beanstalk.' The process of nature he described as a mounting upwards for a time and then a turning back, and ultimately landing at the starting point. From very low forms up to the highest in the animal no less than in the vegetable kingdom—the process of life, he informed us, presented the same appearance of cyclical evolution. In the water flowing to the sea and returning to the springs; in the heavenly bodies that wax and wane; in the inexorable sequences of the ages of the life of man; and in the rise, apogee, decline and fall of dynasties, all movement, he maintained, was of a cyclical character. Thus the most distinguishing characteristic of the Kosmos, was its impermanence. In a sense no

one will dispute this. It is doubtless the mode of working of the Almighty Worker in the physical universe. The bean has to fight for its existence in much the same way as the animal; and man, although possessed of intellectual powers, to which the struggle is largely transferred, has to fight for his life like any other organism. But it is this very struggle which Huxley attacks, in consequence of its ethical results. The cosmopoietic energy working through sentient beings has given rise to pain and suffering. This "hateful product of evolution" increases in quantity and intensity with advancing grades of animal organization until it reaches its highest level in man. The Kosmic process is therefore ethically bad. Now most evolutionists have endeavoured to find a basis for the moral law in nature. Darwin endeavours to trace the whole of the faculties of man, intellectual, social and moral, to the lower animals, and thought they could all be discovered there in an immature and incipient condition. But Huxley discovers that the outcome of evolution is evil, and that one may look in vain for an ethical code in nature. Mill long ago taught the same thing as far as the physical universe is concerned. And so far, no doubt, he was right. From Huxley's point of view man is simply a part of nature, one link in the chain of physical being, and in him, not only intellect but pain and suffering have reached their culminating point. And for this no remedy appears to be forthcoming. No millennial anticipations must be encouraged, for such notions are out of harmony with evolution; and sin and sorrow are permanent factors in the life of man.

All this we are told in the name of science; but is it true? Are there not facts which this theory completely ignores that would entirely change the aspect of the case? Let the appeal be carried from physical nature to the experience of everyday life. True, even there we often find that pleasure is enjoyed by the undeserving, and penalties endured by those who do not merit them. Men suffer for their errors as well as for their sins; and for the wrong-doing of their forefathers. This is the riddle of life, and most of us have at some time or other asked why it should be so. The evolutionary Oedipus is dumb before this sphinx of everyday experience. From the agnostic standpoint of Huxley, no solution of the problem is possible. In physical nature the beginning and end of the cycle is reached. Here the evolutionist must come to a dead stop, or repeat his formula of cycles over again. The sublimated pessimism of Tennyson expressed in his later days is much the same; He sings—"Chaos, cosmos, cosmos, chaos." But all this takes no account of man's spiritual nature and his destiny in the hereafter. Man is certainly a moral being, and as nature is unmoral—not to say with Mill that she is immoral—clearly his moral nature can be accounted for by no process of evolution. In human nature besides life, there is spirit with its marvellous capacity for apprehending the true, the beautiful and the good. The moral powers, which are shocked at the unmoral character of their surroundings, can be no product of that which they look upon with abhorrence, for otherwise they would have been in harmony with it, and would have detected therein no evil.

The moral nature of man argues a moral governor. A responsibility for one's actions and a life after death. And here we have the solution of the problem which the icy materialism of Huxley makes no attempt to explain. Common experience is at one with pessimism, that if God be removed and man's immortality taken away, very much of human life is a hideous, purposeless tragedy, and that in too many cases "life is not worth living." And at the sight of this tragedy, materialism shudders, which is all it can do, for the genesis of the system reaches no further. But in the face of all the evil in the universe—and the case would be the same were it ten times as great as

It is—the clear ringing note of Browning's faith finds a response in every properly attuned heart, when he sings:

"The year's at the spring
And day's at the morn;
Morning's at even;
The hillsides dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His Heaven
All's right with the world."

Every Christian man and woman feels this, whatever the gloomy theories of pessimists may say to the contrary. Whether the facts of nature do, or do not, encourage "millennial anticipations," deep down in our souls is the conviction that no evolution will explain the nature and destiny of spirit, nor the process of the law by which the soul of man is governed and controlled. There rises before our view a state to be enjoyed in the hereafter, in which all the wrongs of this world shall be righted, and beside which the tragedy of cyclical evolution with its rivers of blood and tears, will pale into insignificance and be forgotten. Man is not simply a child of earth; his birthplace is here, but his inheritance is yonder, in a world of which agnosticism knows nothing, and evolution cannot attain to, and pessimism in its black despair, derides.

Christianity has given us a perfect moral law. This is no evolution, but a revelation from God to man. Dr. Lyman Abbott, following the evolutionary fashion of the times, has given us a work on "The Evolution of Christianity," but even he does not dare to maintain that the Divine founder of that Religion was an outcome of evolution. In Him there was an admitted break in the so-called universal law. And if in His life, why not in His teaching? The most perfect standard of ethics in the literature of the world, is to be found in the Gospels. The perfection of ethics practically illustrated in a human life is seen in the character of Him, described by an old poet as "The first true gentleman that ever breathed."

Now, if the human race followed Him as closely as His commands enjoin, there surely would be a millennium even upon earth. Man, it is admitted, is as yet far distant from the ethical ideal, but the ideal is there, notwithstanding. The world has seen but one Jesus, but that One is sufficient to show that there is at least no universal law of evolution, whatever materialistic pessimism may say to the contrary.

WOMAN'S INFLUENCE.

"Believe me, the whole course and character of your lovers' lives are in your hands; what you would have them be, they shall be, if you not only desire to have them so, but deserve to have them so; for they are but mirrors in which you see yourselves imaged."

If you are frivolous, they will be so also; if you have no understanding of the scope of their duty, they also will forget it; they will listen—they can listen—to no other interpretation of it than that uttered from your lips. Bid them be brave; bid them be cowards; and how noble soever they be, they will quail for you. Bid them be wise, they will be wise for you; mock at their counsel and they will be fools for you; such and so absolute is your rule over them. You fancy, perhaps as you have been told so often, that a wife's rule should only be over her husband's house, not over his mind. Ah, no! The true rule is just the reverse of that. A true wife in her husband's house, is his servant; it is in his heart that she is queen.

Whatever of the best he can conceive it is her part to be whatever of the highest he can hope, it is hers to promote; all that is dark in him, she must purge into purity; all that is falling in him, she must strengthen into truth; from her, through all the world's clamour he must win his praise; in her through all the world's warfare, he must find his peace."

Is this too small a sphere, too little to do? God grant us all power to do and to do all He has entrusted to us.

KIMMO.

RELIGIOUS LIFE AMONG THE YOUNG.*

The subject "Religious Life Among the Young" was introduced by Mr. Gracey. He referred, first, to hindrances or discouragements in the way of Christian life among the young. Sometimes we speak as if these were practically extinct—things of a past age, because we now enjoy in the fullest sense religious liberty, and because no such thing as persecution in the severe sense of that term is now met with. Yet there are to-day serious hindrances to the religious life among the young.

1. There is the want of religious instruction and religious example in the house. Referring to the report on the State of Religion presented to the last Assembly, he said the tone of it indicated that family religion in our Church is far short of what it should be. The following statements were quoted:

"In no case are the answers so unsatisfactory as under this head." This fact indicates an unhealthy condition in this department of Christian life.

"One Presbytery reports: the practice of family worship is not general, and family training goes with family worship." Another says, "not forty per cent. hold family worship or make any attempt to teach the young."

"A fourth Presbytery gives a concrete case. The Session gives figures: Out of 118 families, 12 have family worship, 11 have reading, and 95 have neither the reading of Scripture nor prayer in their homes. And in 78 of these 95 silent families there are Church members."

No wonder that so many of our young people are growing up with very little regard for the claims of personal religion or the Church of God. Would Mohammedanism show the zeal, devotion and loyalty that are found among its votaries to-day, if the children saw as little in their homes favourable to their religion? Would idolatry be as firmly rooted in the mind of the heathen, if the children heard as little of it from their parents as some children hear of Christianity in nominal Christian homes? Would Romanism be as strongly entrenched as it is to-day? Would there be such regular observance of ordinances, such loyalty to religious duty as we find exhibited in that Church, if the children heard and saw as little favourable to it in their homes as some Protestant children see in some of our Protestant and professedly Christian homes in favour of our pure and Scriptural religion?

2. The second hindrance is the tendency towards city life. As people are thrown more together and intermingle more, the family life is superseded, and its most precious duties and privileges are neglected. Superficiality and externalism dominate the life. Frivolous habits, fashionable customs, and the desire for a life of pleasure and show, gain the mastery. Under these influences, religion does not flourish. Religion demands self-sacrifice, labour, self-denial, conscientious attendance to certain duties and a continuous effort to improve our own and our neighbour's condition. But these demands are repudiated as unreasonable by those who have been smitten with the spirit of fashionable life in favour of pleasure, personal aggrandisement and display.

3. The modern form of industrial life presents a hindrance. The small shop, the isolated industry of the olden time, is gone. We have now centralization, large shops, scores and hundreds of men thrown together, thus increasing production. We have also large numbers of young women gathered together in large factories. This sort of life is not favourable to religion. Very often it happens that the most outspoken and talkative are those who speak in favour of scepticism and unbelief, who mock at piety and make merry over actions and speeches that are immoral or tend that way. The pious are usually more reticent, and so the feeling prevails that religion is unpopular. In such

an atmosphere the tender plant of religious life in young men or young women withers and falls. It requires some decided courage and manliness to remain a member of a Bible class, to go regularly to prayer meeting, to be known as an active member of a Society of Christian Endeavour, while regularly associating with those who mock at such things. In too many cases there is a disposition to shrink from open acknowledgment of Christianity, to compromise the matter, or to yield the whole case to the opponent of religion.

4. A further hindrance is ignorance. Want of home training, neglect of Sabbath school, and the practical exclusion of the Bible from our common schools, accounts for this. That young man or woman who enters upon the journey of life without acquaintance with the maxims, proverbs, promises, precepts, and warnings of Holy Scripture, is under a great disadvantage, for he is easily misled with false views of religion and erroneous views of life.

II. Encouragements: Notwithstanding these hindrances, every pastor is cheered by the co-operation of many young people. Hardly a congregation that is not encouraged and carried along by the cheerful, buoyant and hopeful help of the young banded together in some way to promote the congregational interests. At the prayer meeting usually the majority are young people. Our Sabbath schools are greatly indebted to young Christians for the work that is done in them. And this new organization, the Y.P.S.C.E. is a stimulus and blessing in many a place, surprising those disposed to take too gloomy a view of things with the enthusiasm and evangelical spirit, that so many young people are disposed to exhibit. This great movement and the noticeable change in our colleges and universities in favour of religion as compared with what prevailed half a century or a quarter of a century ago, encourage us to believe that true religion is claiming great multitudes of the rising generation.

Practical Suggestions: 1. Revive and extend family worship. The hope of the Church lies in this direction. We shall never as a Church accomplish in this land what we should accomplish, until we get the homes made centres of Christian example and teaching.

2. Make the Sabbath schools evangelistic as well as educational. Teach by all means, but appeal to the children personally to accept Christ. In many cases this is the only opportunity for a personal appeal to the children. Many children are never spoken to about their salvation in their homes by their parents or their friends, and if their Sunday school teacher does not do it, they may pass through life without being personally urged to accept Christ.

3. Ministers ought to break down their teaching so that it will be intelligible to the young as well as to others. The common style of preaching is too formal, rhetorical, and high-sounding to the child, and sometimes to others as well. The preacher is too often on stilts; away above what is natural and practical; a sort of phantom, whose utterances and actions are only for show and not for practical teaching. What he says has a far-away sound, as if it belonged to some other sphere of existence. The plain and homely and easily intelligible is what is needed in our pulpits to-day more than the eloquent and high-sounding discourse that instructs nobody, enlightens nobody, convinces nobody.

REV. GEO. YEOMANS AND THE WIARTON CONGREGATION.

The Presbytery of Owen Sound at its meeting June 27th, accepted with many expressions of regret, the resignation of Rev. Geo. A. Yeomans of his charge of Wiarton, presented at last meeting and pressed by him, though a majority of the congregation had voted to ask him to withdraw it. The members of Presbytery gave full expression to their sense

of the value of Mr. Yeomans' work, both in the congregation and in church court, stating that every appearance he had made at Presbytery had deepened their respect. When he came to Wiarton it was one of the Presbytery's mission fields. At his settlement, an annual grant was given from the Augmentation Fund of \$300. The membership had declined so that only 48 members could be found. There had been no mission contributions, and the ordinary revenue was in debt. The church building was a small rough-cast structure, out of repair. A Y.P.S.C.E. was organized, small at first, which has grown strong, and able to carry on continuously its own meetings. As the pastor took an interest in the spiritual life of the people, additions were steadily made to the membership, at one communion 22, at another 17, at each communion less or more, until the number reaching 100, a proposal was made by the Congregational Church of the village, then becoming vacant, to form a union. The pastor offered to resign to allow a free choice, but a Congregational deacon stated they had made choice and chose Mr. Yeomans, recognizing him as evangelical and temperance in sentiment. The union being effected, the congregation became independent of augmentation. A new church was erected at a cost of \$7,000, and the work went on, until the membership of 48 had become 182, in addition to several Congregational members attending the church, but not yet united as Presbyterian members. The ordinary revenue is reported to Presbytery as not being behind, the pastor being regularly paid in full. An officer of the congregation bore testimony to his knowledge of conversions of young people in connection with the pastor's work, which would always be cause for thankfulness. The increase during the past year has been very large, 68 having been added to the communion roll, of whom 57 were by profession. Friction having arisen between the Presbyterian and Congregational elements, it was stated in congregational meeting had interfered with the work of the Sabbath school as well as of the pastor. Under the new circumstances, therefore, arising out of the meeting of Congregational with Presbyterian brethren it has been felt by Mr. Yeomans that a new pastor might be able to take up the work and carry it on in further steps of usefulness. Mr. Yeomans therefore leaves his work with the deep respect of very many in his congregation, and of the whole Presbytery, while the Presbytery feel that the great change in the congregation there, and the new church building now erected, will always be a monument to the pastor's earnest and useful work. He has not yet definitely accepted a new work, but wishes a release and a rest for a time before taking up a new work for which he is fitted by the ripe experience gained from past successful Christian endeavour.

FRENCH EVANGELIZATION.

To meet the salaries of the missionaries of the Board and the maintenance of the schools, together with necessary repairs now being effected on Collingay College, the sum of \$10,000 is required by the first week of August. The date appointed by the General Assembly for the Annual Collection is Sabbath, 30th July. It is earnestly hoped that, where missionary associations do not exist, the collection will be taken on this Sabbath in every congregation and mission station throughout the Church, and the amount forwarded without delay. The Board are desirous that the Mission Schools should be maintained by our Sabbath Schools, and ask a collection from every one of these on behalf of the work. In past years the Mission has been greatly helped by the generous gifts of many individual friends throughout the country. Never before was their assistance more needed than now; and with confidence we appeal to them to aid in making up the required amount. All contributions should be forwarded to the Treasurer, addressed Rev. Robt. Warden, D. D., Box 1839, Post Office, Montreal.

Christian Endeavor.

DANGER OF BECOMING HARDENED.

REV. W. S. M'TAVISH, B.D., ST. GEORGE

July 30.—Acts 19 : 9 ; Mark 16 : 9-14.

The same sun that melts wax will harden clay, and so the preaching of the Word is sometimes a savour of life unto life, and sometimes a savour of death unto death. The Word which makes a deep and abiding impression for good upon one heart will sometimes render another more callous than before. So Paul found it at Ephesus, and so it has been found everywhere. Some believe; divers are hardened.

I. What is meant by becoming hardened? (1) It means to become less sensitive to moral and spiritual impressions. There are times in the life of everyone when truth makes a deep impression upon him. There are times, too, when a special dispensation of God's providence, such as a protracted sickness, or a death in the community, makes a vivid impression on the heart—usually in youth. But, if an effort is made to forget the truth or dispel the impression made by the dispensation, the heart becomes less sensitive and impressible, and if the sinful course is persisted in, the heart becomes so callous that it seems almost impossible to affect it.

Many a man might say with Thomas Hood:

"Now, 'tis little joy
To know I'm farther off from heaven
Than when I was a boy."

(2) It means also that the reproofs of conscience are less keenly felt. When a person is young and tender his conscience is easily roused with thoughts of sin and danger. That inward monitor warns against wrong doings which may be contemplated, and it mercilessly reproves and reproaches when a sin has been committed. But if these reproofs and warnings are allowed to pass unheeded, conscience, too, begins to slumber, or to use the apostle's phrase, it is seared as if with a hot iron. If one refuses to rise for three or four mornings after the alarm-clock has roused him, it will cease to awaken. A young man may be ashamed to be seen with a glass of intoxicating liquor in his hand, but if, in spite of the remonstrances of conscience, he continues to tittle, he will soon become utterly indifferent as to what men may think or say, and, what is worse, he will have little or no regard for his social, his moral or his spiritual standing. (Jer. 8:12). So it is with every sin that is indulged in in spite of the admonitions of conscience. An awful risk is run by anyone who persists in sin after conscience has warned him that such a course is wrong.

II. Wherein lies the danger? (1) The soul may be left to itself, and, if so, its condition is pitiable indeed. When Paul found that he could not convince the hardened hearts in Ephesus, he left them to themselves. God's spirit will not always strive with man. How deplorable was the condition of King Saul when the Spirit of the Lord departed from him. How sad is the condition of any man when the Spirit ceases to strive with him.

"There is a time, we know not when, a point, we know not where,
That marks the destiny of man to glory
Or despair."

(2) There is a danger of sudden and irremediable destruction. He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy. "To-day if ye will hear His voice, harden not your hearts." (Ps. 95 : 7 ; Heb. 3 : 13). Let the history of Pharaoh, Balaam, Herod, Pilate, Judas Iscariot and Nero serve as a beacon to warn the impenitent everywhere.

A well-cultivated mind is, so to speak, made up of all the minds of preceding ages. It is only one single mind which has been educated during all this time.—Foutenelle.

* Address by Rev. H. Gracey, at a Conference on the State of Religion of the Presbytery of Kingston, held in Madoc, July 6th, 1893.

Pastor and People.

THE END.

The course of the weariest river
Ends in the great gray sea;
The acorn, forever and ever,
Strives upward to the tree.
The rainbow, the sky adorning,
Shines promise through the storm;
The glimmer of the coming morning
Through midnight gloom would form.
By time, all knots are riven,
Complex although they be,
And peace will at last be given,
Dear, both to you and to me.

Then, though the part may be dreary,
Look onward to the goal,
Though the heart and the head be
weary,
Let faith inspire the soul;
Seek the right, though the wrong be
tempting,
Speak the truth at any cost;
Vain is all weak exempting,
When once the gem is lost.
Let strong hand, and keen eye be ready,
For plain and ambushed foes;
Thought earnest, and fancy steady,
Bear best unto the close.

The heavy clouds may be raining,
But with evening comes the light,
Though the dark, low winds are com-
plaining,
Yet the sunlight gilds the height;
And love has his hidden treasure
For the patient and the pure;
And time gives his fullest measure,
To the workers who endure;
And the word that no law has shaken,
Has the future pledge supplied;
For we know that when we "awaken,"
We shall be "satisfied."
—Tinsley's Magazine.

A CHRISTIAN'S RIGHT PLACE.

The Rev. Theodore L. Cuyler, in his pithy way, says: A place for every man, and every man in his place. That is as good a motto for the Church of Christ as it is for any army; the wrong place may be well-nigh as fatal as no place at all. What our churches need most—next to the outpouring of the Holy Spirit—is the development of all their members in some line of Christian activity. Too much is thrown upon the pastor. The church becomes Dr. A—'s, or Mr. B—'s, or Pastor C—'s church, instead of it being the people's church, with those men as the spiritual shepherds.

The pastor is expected to prepare two expositions of Bible truth every week, to conduct the public devotions of his flock, to visit every family, to conduct funeral and marriage services, and to perform various miscellaneous duties on committees, etc. No industrious minister complains of this; what disturbs him is, that too many of his people shirk their duties, or expect him to perform them. A church-member has no more right to roll his work over on the minister, than he has to ask that minister to do his marketing, or to come and conduct his family worship. My friend, you need to do your own spiritual work as much as you need to eat your breakfast. You need to bear, also, your full share of responsibility for the spiritual life and progress of the church in which you are a partner. Your vows made on entering it, are every whit as solemn and as binding, as are the vows and promises made by your pastor at the time of his installation.

A Christian who is keen for work will soon find his right place. If he is "apt to teach," if he has the knack of breaking Bible truth into nice morsels for children's mouths, then he will soon scent his way into the Sabbath-school. Another person has some leisure, and a sincere love for souls; to such an one, personal visitation among the poor and among the unevangelized is a welcome work. It only requires health enough to walk, and loving courtesy enough to talk to those who are visited. If a Bible and a tract go with the visit as well as a loaf for the hungry, or a toy for the children, then all the better. The outlying masses will never be evangelized until there is more personal contact, and personal effort.

Here is another whose gift is a melodious voice, and, whoever can sing be-

longs to Christ's great choir. It is a threadbare pun that, those who can sing and won't sing, ought to be sent to "Sing-Sing;" but the duty of using a voice in the praise of God, is as clear as the duty of using a purse to supply God's treasury.

There are diversities of gifts. I can recall now, a venerable man in the first church to which I ministered. He had no knack at teaching, no skill in music, and but little money to contribute. But he did possess a most marvellous gift for prayer. Like Dr. Brown's "Jeames the door-keeper," he could wrestle in prayer, and come into "close grups" with his pleading importunity. That old man's prayers reminded me of Elijah's pleas with God for heavenly showers. Happy is the church that has men and women who are mighty to "prevail with God!"

Reader, have you found your place? Then stick to it. Labour on there, even though it be in the humblest corner of the Master's vast acreage of vineyard. An idle Christian is a monster. Every cup of water given in the Master's name hath its reward. Wherefore neglect not the gift that is in thee, however small it be; and whatever thou doest for the Lord, do it heartily.—Evangelist.

THE MINISTER'S CROSS.

Everybody has his cross to carry in life, and no two crosses are exactly the same. With some people it is ill-health, with others it is poverty, with others it is the ill-doing of friends. All are apt to think that the crosses of others are lighter than theirs, but that is because they don't know them. Everybody's cross is heavy enough to him who has to carry it.

Ministers have the same crosses as other people, arising from the common trials of life; but they have, in addition, a cross peculiar to themselves. That cross is their want of success in the work given them to do. When they have newly entered on their work, they don't feel this cross, for hope is strong within them, and the work itself is fresh and novel. But, as the years go by, and the end comes within sight, a minister's heart is apt to sink within him when he sees the small result of his life. Of course, it is very little after all, that one can do of good in this world. Nobody can save another man's soul. It takes God to do that. All that one can do for his neighbour, is to add a little to the sum of the influences which God may use to bring that soul to Himself. This may seem very small, but it is all we can do. God and the man himself must do the rest.

Another disheartening thing is the fact that we are all so different from one another in our dispositions, that we only touch at a few points, and some we scarcely touch at all. A minister, therefore, may be so constituted that, by no fault of his own, his people are not influenced by his words. They hear them, but the message does not come home to them. For we can only influence those in sympathy with us, and who, in some respects resemble ourselves.

Now, the cross of the minister is the fear that he is doing no good to his people. He is set there for their good. If, therefore, he is doing them no good, his life is thrown away, and he may be standing in the way of a man who might do them more good than he is doing. Some ministers, of course, do not care much for this; but everybody who realises the solemnity of life, and the awfulness of the judgment, must be influenced by it. A merchant's success lies in the making of money, and a tradesman's in the turning out of workmanlike articles. But a minister's success lies in making good men and women; and, unless these are forthcoming, there is no true success for him. When I was a teacher, I had the satisfaction of seeing boys and girls grow in knowledge under me; but how few ministers have a like satisfaction in their work. They see peo-

ple professing, and even sometimes professing largely, but the practical outcome is very small indeed.

It is true that a minister's aspirations are often far in advance of his own practice; but, giving allowance for that, it is sad for a man, as the years go by, to see some who began fair, going back again, while others remain as difficult to impress, as it would be to kindle a fire of stones. Be it so. All lives, in the highest sense, are comparative failures, and we must submit to the common lot. At the same time, we must not try to get rid of our cross. It is bitter but wholesome. It makes us humble, and diligent, and prayerful, and teaches us to cast ourselves more and more entirely on Him who is our sole hope in life and in death.—Rev. R. Lawson, of Maybole.

THE FRIEND OF THE POOR.

Mr. Spurgeon once related an incident of an infidel lecturer who, at the close of his discourse, invited anyone in the audience to reply to what he said, supposing that some zealous youth would come forward with the usual arguments in favour of Christianity. All these he thought himself prepared to meet. But to his surprise, an aged woman, wearing a faded shawl, and an antiquated bonnet, and carrying a market basket and a storm-worn umbrella, advanced to the platform and said: "I paid threepence to-day to hear something better than Christianity, and I have not heard it. Now, let me tell you what religion has done for me, and you tell me something better, or you have cheated me out of the threepence I paid to come in. I have been a widow for thirty years. I was left with ten children, and I trusted in the Lord Jesus Christ in the depths of poverty, and He appeared for me, and comforted me, and helped me to bring up my children, so that they have grown up and turned out well. None of you can tell what the troubles of a poor woman alone in the world are, but the Lord has made His grace all-sufficient. I was often very sore pressed, but my prayers were heard by my Father in heaven, and I was always delivered. Now you are going to tell me something better than that—better for a poor woman like me! I have gone to the Lord sometimes when I was very low indeed, and there's been scarcely anything for us to eat, and I've always found His providence has been good and kind to me; and, when I lay very sick, and thought I was dying, and my heart was ready to break at leaving my poor fatherless boys and girls, there was nothing kept me up but the thought of Jesus, and His faithful love to my soul; and you tell me that it was all nonsense. Those who are young and foolish may believe you, but after what I have gone through, I know there is a reality in religion, and it is no fancy. Tell me something better than what God has done for me, or you have cheated me out of my threepence. Tell me something better!" The lecturer was at his wit's end and said the poor woman was so happy in her delusion that he would not like to undeceive her. "No," said she, "that won't do. Truth is truth, and your laughing can't alter it. Jesus Christ has been all this to me, and I could not sit still in this hall and hear you talk against Him, without speaking up for Him, and asking you whether you can tell me something better than what He has done for me. I've tried and proved Him, and that's more than you have done."

Better than alms, better than good laws for the protection of the poor, better than wealth, is the experience of the divine presence and help which God gives to all those who love Him and keep His commandments. Blessed are all they that put their trust in Him.—From "Religion for the Times," by Lucien Clark, D. D.

The most sublime courage I have ever witnessed has been among that class too poor to know they possessed it, and too humble for the world to discover it.—H. W. Shaw.

SUFFERING.

The cross of suffering and pain we instinctively shun, and pray earnestly to be delivered from. It is not to be desired, nor is it a good in itself. Yet, if God sends it, it is the bringer of blessings, rich and full, to those who can say, and do say, "Thy will be done." It sweeps the dross from the soul, purifies, sweetens, ennobles. When patiently and humbly borne, it deepens the inner life, widens the spiritual vision, and promotes habitual cheerfulness. Those who have learned the precious secret of using suffering aright, are often God's choicest jewels, and they shed about them the most generous and delightful fragrance of a life hid with Christ in God.

Then, too, the humble, submissive heart under every visitation of sickness, disease, bodily pain, is so sweetly drawn to His feet. Is He not still the Great Physician to bodies, as well as souls, sick with sin? Does he not still, with tenderness, place underneath His arms of strength to those who suffer and languish? Does he not still speak with kindly voice to the sick and helpless ones by the Pool in this land, and in all lands? Assuredly. Christ becomes more and more precious to the suffering soul as the days come and go. He is the chief among ten thousand, the One altogether lovely, and His patient sufferers sit at His feet with adoring worship, plucking, by prayer, from His throne, the richest spiritual blessings upon their own hearts, and upon a world cursed with sin.

Truly, every believing child should learn, and learn quickly, for it is a sweet thing to know that there are blessings in every form of suffering, and that he may obtain them by patiently and humbly enduring. It is possible, by murmuring and complaining at the visitation of Providence, to mar and dwarf the noble life of God in the soul. For let it be known and remembered well—If impatient, thou let slip thy cross, Thou wilt not find it in this world again, Nor in another. Here, and here alone, Is given thee to suffer for God's sake. In other worlds we shall more perfectly Serve Him, and love Him, praise Him, Grow near and nearer Him with all delight; But then we shall not any more be called To suffer, which is our appointment here.

THINKING IS GOOD.

When a young man does a wrong thing he is apt to excuse himself by saying he didn't think. More is the pity. Given a young man of honest intentions and intelligent mind and he will not go far wrong if he thinks before he acts. He will not commit a murder, or forge cheques, or run away with a woman or money that does not belong to him. It is presumed that every thinking person thinks it is a good thing to think.

An eminent teacher has said: "To call one thoughtful is almost the same as saying he is kind; his life is occupied, not in following out selfish inclinations, which come into one's mind without effort or praise, but in forcing them to submit to the test of thought, and to reveal how by energy here or abstinence there he may more truly live for others—thereby living more truly for himself!" The man who thinks broadly will get away from himself and from narrow creeds. He will love the whole world and give all who are in it so far as may be, a living chance to act upon other better thoughts, and so make the world better.—Ex.

Nature never gives to a living thing capacities not particularly meant for its benefit and use. If Nature gives to us capacities to believe that we have a Creator whom we never saw, of whom we have no direct proof, who is kind and good and tender beyond all we know of kindness and goodness and tenderness on earth, it is because the endowment of capacities to conceive a Being, must be for our benefit and use; it would not be for our benefit and use if it were a lie.—Bulwer-Lytton.

Our Young Folks.

UNSATISFIED.

"If I could only fly and sing,"
 A tiny daisy sail.
 "Delight to every heart I'd bring:
 I'd cleave the blue o'erhead,
 From earliest glimmer of the day
 Until the sunset's glow;
 But on the dull earth I must stay,
 And still be meek and low."

"If I could only star the field,
 As yonder daisies meek,
 What joy unto the sight I'd yield:
 More than my song can speak.
 The dew would gem me night and morn:
 I'd dance amid the shower;
 What pity I a bird was born,
 How sweet to be a flower!"

"If I could only live like these—
 Glad bird and daisy bright:
 I cannot soar among the trees,
 To give the world delight.
 In gay attire I never shine;
 Though cheery is my note,
 Only a cricket's life is mine,
 In summer fields remote."

A merry wind, just passing by,
 Laughed out, as laughs a child;
 "To change your sphere how vain to
 try,
 Bird, cricket, daisy mild:
 God put you in the proper place
 To do His gentle will:
 Contentment is the sweetest grace
 That comes our lives to fill."

HOLD ON BOYS!

Hold on to the power that will help you to hold on to the following characteristics, remembering the words, "Without me ye can do nothing."
 Hold on to virtue—it is above all price to you, in all times and places. Hold on to your good character, for it is, and ever will be, your best wealth. Hold on to your hand when you are about to strike, steal, or do an improper act.
 Hold on to the truth, for it will serve well, and do you good throughout eternity.
 Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use an improper word.
 Hold on to your temper when you are angry, excited, or imposed upon, or others are angry about you.
 Hold on to your heart when evil persons seek your company, and invite you to join their games, mirth, and revelry.
 Hold on to your good name at all times, for it is much more valuable to you than gold, high places, or fashionable attire.
 Hold on to your foot when you are on the point of kicking, running away from study, or pursuing the path of error, shame, or crime.—Exchange.

WANTED—A BOY.

A jolly boy.
 A boy full of vim.
 A boy who scorns a lie.
 A boy who despises slang.
 A boy who can say "No."
 A boy who is aboveboard.
 A boy who saves his pennies.
 A boy who will never smoke.
 A boy with shoes always black.
 A boy who takes to the bath-tub.
 A boy who is proud of his big sister.
 A boy who has forgotten how to whine.
 A boy who thinks hard work no disgrace.
 A boy who does chores without grumbling.
 A boy who stands at the head of his class.
 A boy who believes that an education is worth while.
 A boy who is a stranger to the street-corners at night.
 A boy who plays with all his might—during play-hours.
 A boy who listens not to unclean stories from any one.
 A boy who thinks his mother above all mothers is the model.
 A boy who does not know more than all the rest of the house.
 A boy who does not think it inconsistent to mix praying and playing.
 A boy who does not wait to be called a second time in the morning.
 A boy whose absence from Sunday-school sets everybody wondering what has happened.

KEPT FROM TEMPTATION.

A gay crowd of girls was gathered at the depot in M— to say "good-bye" to one of their number who was about to depart on the train. It was evident to the by-standers that these girls had been students in the seminary which had just closed for the annual vacation, and also that several were bidding farewell to their school-days forever. Among the latter was the slender, bright-eyed girl in the neat, brown travelling-suit, who seemed half sad at parting with her school-mates, even though her heart beat faster with gladness at the thought that home and mother were at the end of the journey.

"There comes the train," cried some one, as a whistle was heard in the distance. "Now, Fan, don't forget us, and write the very first minute you get time."
 "Be sure to tell us all the adventures you meet with on your journey."
 "O Fannie! have you got your precious 'sheepskin' in a safe place?"
 "Dear me! don't mention such a thing as the possibility of her losing the document with which she is going to conquer the world."

These and various other extravagant exclamations were heard from the merry group until the train was fairly under way.

Packed securely among the other girl's treasures her trunk contained, was the diploma of which Fannie Sidnor thought with a pardonable degree of pride, for she knew that it had been fairly earned, by many months of hard study in the school-room which she was leaving behind.

And another thing Fannie was taking home that she had not brought with her, nor even thought of to desire: a heart dedicated to the Saviour, a life pledged to His cause.

There had been no great revival, nor special out-pouring of grace in the school, only the daily precept and example of a teacher whose motto was, "All for Christ." He had the happiness of seeing a great many of his pupils enrolled as followers of the Lord; and he knew that each of these young souls, saved from the great world awaiting them outside, would be another star added to his crown of glory.

Fannie had been among the first to humbly and earnestly inquire, "What wilt thou have me to do?" and now, with all the enthusiasm of youth, seeing nothing before but the whitening fields awaiting the active workers, she beguiled the tediousness of the journey by planning the special work she would do for her Saviour.

She was not sure that there was much of anything she could do in her own home. Her father and mother had been members of the Church ever since she could remember. Not very zealous, she recollected, with a sigh; for her mother was one of the busy Marthas of earth, 'cumbered about much serving'; only alas! unlike that Martha of old, the service was not for the Master. Her father had gradually drifted out of the regular habit of attendance at Divine service, and had even fallen into the way of spending an hour or two at the office when business was brisk; and he found it a quiet and convenient time to straighten up his books.

Then there was merry-hearted, golden-haired Flossy. Fannie smiled as she thought of the darling little sister; but she doubted if she had ever given a serious thought to a better life in all the twelve years of her existence.

Her thoughts also strayed outside of the home-circle to the merry companions of her childhood; the girls and boys that she had laughed and played, sung and danced with, ever since she could walk. "Lord, help me to win them for Thee; to show them the joy and beauty of a life spent in Thy service," she earnestly prayed. And then as she realized the influence they would try to exert to draw her back into the old paths, she quickly added, "Strengthen me, Father, and keep me from temptation!"

There was one place she knew she would find work, such work as she felt that she was fitted to do, in the Sunday school. Dear old Brother Robinson, the pastor of the church at home, was always making appeals to the church members for help along this line, especially for more teachers. She pictured to herself his glad look of surprise when she should go to him and tell him that she had en-

listed in the cause so dear to him, and should offer her services to help further that cause.

She even imagined that she knew the very class he would give into her charge, and was just saying to herself that she hoped it would be Flossy's class, for that might be the best way she could reach her, when all at once the cars gave a sudden lurch; there was a crash, a scream and the car that Fannie was in became detached and rolled to the bottom of a high embankment.

How long it was before she was rescued she never knew; for when consciousness returned she was lying on the green grass surrounded by a shrieking, groaning mass of humanity. By degrees she became conscious of a terrible hurting in her back. Then, as she fully realized it all, and found that she was so badly hurt that she could not even raise her head, she began to wonder why God had permitted such an awful thing to happen. Could it be that He did not care for all the loving service which had been planned for Him!

Good and kind people quickly responded to the appeal for aid, and the poor sufferer was tenderly cared for, until her father and mother reached her side, when the sad journey home began. Everything was so quiet there, and everyone seemed so grieved; it seemed just like a funeral. "Only," thought Fannie, "I am being carried into my home instead of out of it." The doctor, after a long and careful examination, pronounced his verdict: "No bones broken, but the spine injured in such a way that she may never walk again."

Then began the long days and nights of suffering and pain, aggravated by the poor patient's ceaseless fretting and impatience. What a bitter disappointment: what a miserable end to all her bright hopes! With scarcely spirit enough to pray, or faith to believe that her prayers would be answered, the burden of all her petitions to the Throne of Grace was that she might die, and thus end this useless existence.

One day Mr. Robinson came to see her, and though usually reticent in regard to herself, some good impulse prompted her to tell him of her troubles, only made doubly hard to bear by the noble resolves and ambitions which had gone before, and which had all come to naught.

"Poor child!" said he pityingly, as a tear trickled down his cheek. "But never mind, my dear; the good Lord has some special place for each of us, and we must try to be willing to fill our own place. Perhaps this is the service that He wants from you; you know, 'They serve who only stand and wait'; and sometimes it is a good deal harder to wait than it is to work."

How his words comforted her! They seemed to fill her heart with hope. Could it—oh, could it be that she had made a mistake after all? Was there still something she could do?—a place that God wanted her to fill, even while lying here so helpless?

From that day she took fresh courage and began life anew. Daily she sought for help, where help is always to be found. Fannie felt that she was serving when enduring her sufferings patiently and trying to make her mother's cares fewer and lighter by not complaining. She neglected no opportunity to say a word for Jesus, and her example began to have its effect.

Had she still been her bright, healthy, joyous self, nothing she could have said or done would have influenced the gay young friends, who began daily to gather at her bedside, as soon as they understood that she desired their presence, like the patient smile and the constant repetition of Milton's beautiful expression of resignation, "They serve who only stand and wait," with which she used to reply to all their words of pity.

Mr. and Mrs. Sidnor, by the bedside of their gentle child learned new lessons of the "love that constraineth," and found their hearts filled with the "peace that passeth understanding." It was there also that little Flossy learned of "the Way, the Truth and the Life."

Even the little class that Fannie had hoped to teach found the way to her room, and it came to be no unusual thing for her little girls, as she liked to call them, to bring their Sunday-school lesson there to study, always sure of the best of help.

All of her plans were working out, and as she remembered how she had dreaded the influence of her worldly companions, and had prayed to be kept from temptation, she realized that her prayer had been answered, for truly the temptation so feared could not harm her here.

At last there came a day of rejoicing to this young disciple, for some skillful physician had discovered a remedy for such spinal complaints as hers, and she was cured, and again able to mingle with her fellow-creatures. In all of Fannie's happy and useful life she never forgot the precious lessons learned at such a cost in that darkened room, or questioned God's goodness and mercy, because the way appeared dark or the path rough.

Teacher and Scholar.

Aug. 6th, 1893. } PAUL AT MILETUS. { Acts xx., 22-35.

GOLDEN TEXT.—Remember them which have the rule over you who have spoken unto you the word of God.—Heb. xiii., 7.

Paul's labours at Ephesus were terminated by a mob. He then went to Macedonia, after a season in which he went on to Greece. There he spent three months and thence returned with some friends by way of Macedonia, in the endeavour to reach Jerusalem by Pentecost. As they coasted down the west shore of Asia Minor, a short stay of the ship at Miletus gave a much-desired opportunity of sending for and addressing the elders of the Ephesian church. After a brief review of his past labours among them Paul goes on in the words of the lesson.

1. Glance into the future. Paul declares the strong inward constraint under which he goes to Jerusalem. What definitely awaits him there he can only conjecture; but God by various prophetic utterances has been preparing him to expect imprisonment and other afflictions. In mercy to him only a part has been revealed. The consciousness of the higher guidance under the constraint of which he goes, makes him indifferent to all danger, and immovable under any remonstrance. His one overmastering determination is to complete the course which, like an athlete, he runs. I Cor. ix., 24-27; Phil. iii., 14; II Tim. iv., 7. Life itself is not held by him of any account as a dear thing, in comparison with the fulfilment of his ministry. This fulfilment is more sacredly precious for two reasons—he has received his mission immediately from Christ, and the burden of his message is grace. Free grace, the spring of all God's action towards sinful men, and the secret of every step in the believer's life, was the the soul of Paul's preaching. Under a strong conviction (not necessarily a prophetic knowledge) that he is looking for the last time in the faces of those who are represented by his present hearers, he solemnly testifies his conscious freedom from sharing in the guilt of any who refuse that Kingdom which he preached. Ezek. iii., 18. He is pure because he has omitted no part of God's gracious plan for saving souls by Jesus Christ, and because he has been faithful in pressing this upon them.

2. Earnest charge. Since Paul is now finally parting, the responsibility henceforth rests with them. They are to be earnestly heedful, first to themselves, and then to the flock in their charge. These are the pastor's two essentials—faithful dealing with his flock, instructing, governing, supervising, exercising all the care a shepherd does over his sheep. The reasons urged or suggested are manifold. First, this has been committed as a charge to them. They are bishops (R.V.) whose office it is to oversee the church. They are chosen and qualified for this by the Holy Ghost, and are thus responsible to Him. This passage shows the identity of the New Testament bishop and elder. Again a powerful motive to fidelity lies in the exceeding preciousness of the Church in God's eyes. He has acquired it as His own at a cost most wondrous—His blood. Faithful performance of what is needed for its welfare must be of great importance to Him. Besides, the dangers to which it is exposed require faithful tending to ward them off. From without will enter in false, selfish teachers, like grievous wolves destroying the flock. From their own body will arise distorters of the truth, seeking to draw away parties after themselves. (See II Tim. ii., 17; Rev. ii., 2). These may have had their fulfilment in the Gnosticism and Judaizing tendencies which later manifested themselves. Against this they are to exercise an un-sleeping vigilance that cannot be taken by surprise. Further, Paul adds a very tenderly suggested motive, and at the same time an example in watchfulness, in the consideration how continuous, earnest, affectionate and heartfelt had been his admonitions, during the three years among them.

3. Parting commendations. Paul earnestly desires that these Ephesians may be built up, edified, enlarged in Christian life, until, in its consummation among the great company of the holy, they shall participate fully in the spiritual blessings which God has made to be their heritage. Ch. xxvi., 18; Eph. i., 18. All this is due to God's ability. That they may attain it, Paul commends them to Him, associating the word of His grace, because of its great importance in building up the people of God in faith and love and holy activity. He commends also to them, as a warning against avarice, his own example. (I Cor. iv., 11, 12, written at Ephesus). In all things, i. e., by labour as well as words, he had given them an example, that they labouring may support the feeble ones who cannot support themselves. Thus will they prove the truth of a precious saying of our Lord, which Paul here rescues from oblivion.

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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, JULY 26TH, 1893.

Some men who profess to have great difficulty in believing the Bible, seem to find no difficulty in believing that the Toronto Street Railway Company wish to run Sunday cars mainly, if not exclusively, for the benefit of the labouring classes.

In a letter written at the time, the Rev. John Ryerson states that, when he and the Rev. Mr. Brough waited on Sir George Arthur, and asked for a reprieve for Lount and Matthews, that worthy official stated he had given the matter his "serious and prayerful consideration," and had concluded to send these patriotic men to the gallows. Let no decent man again use the phrase, "prayerful consideration."

The most pretentious fraud of modern times, is the professional friend of the workingman. When he wants the workingman's vote, he always brings forward some scheme about work and wages. If he sees a chance to make money out of the workingman by some form of Sabbath desecration, he is suddenly seized with a desire to give the workingman and his poor wife and children some fresh air on Sunday. When the votes are polled, or the money made, the professional friend takes a rest, and the workingman works on as usual.

Some years ago, we heard a civil service dude, in Ottawa, describe the Hon. Mr. Laird, of Prince Edward's Island, as a "mere Presbyterian elder." Dudedome at Ottawa must be suffering in both flesh and spirit to know that a mere Presbyterian elder will soon be Governor-General. Worse than that, the coming elder's wife is said to be a pronounced temperance woman, who may possibly shut off the supply of free champagne. If that old Parliamentary hand, Gladstone, does not soon die, the British Empire will be turned upside down.

What right has any editor, lawyer, business man, or ward politician to speak for the workingmen of Toronto? When did they commission their numerous would-be representatives to speak for them? Are the wage-earners of this city so hopelessly imbecile, or so deplorably ignorant, that they cannot make their wishes known themselves? Sensible people ought to know that nine out of every ten men in Toronto who profess to speak for the working classes, were never asked to do so, and are not thanked for their pains. With unblushing assurance, they have elected themselves the spokesmen of the workingmen.

A few weeks ago all the infidels, anarchists, Sabbath-desecrators, and general scoundrels in the United States, joined in a general cry to open the Columbian Exposition on Sabbath. They were ably seconded by the secular press, by the railroads, and by everybody in and around Chicago, who hoped to make any money out of the Sunday opening. The whole army professed to be fighting for the labouring man. They wanted the poor wage-earner to see the show, and as he could not go and see it on week-days, they were bound he should have a chance on Sabbath. The gates were opened, but there was just one little difficulty. The workingman didn't want to go. He never asked that the gates

should be opened, and when they were opened by fraud, he did not go in. The respectable workingman of Chicago knows his own business.

The order-loving portion of the British Empire will feel relieved when the British House of Commons adjourns. Business has not been conducted by the mother of Parliaments during the last few weeks in a manner that sheds lustre on British history. The fact is, some of the scenes remind one of the good old times when high Canadian statesmen used to threaten to assault George Brown down in the old ramshackle buildings on Front Street. We doubt very much if there are any members in the Canadian House of Commons, who would insult any old man of eighty-four, as some English gentlemen (?) insulted Gladstone, in the lobby of the House of Commons the other day. Let us hope that there are no Canadian M. P.'s who would be guilty of such ruffianism, if they were sober, and very few even if drunk. Except in matters of "boodle," the alleged superiority of the average English M. P. over the Canadian, is largely a myth.

When that brilliant son of Canada, the late Thomas Moss, was a candidate for West Toronto, he settled the workingman cry in a style that stopped it for that contest. The cry was being used against him, and Mr. Moss disposed of it by showing that there were just seventeen men—if we rightly remember—in Toronto who lived without labour, and his opponent was one of them. All the electors, with the exception of these seventeen, had to work with hand or brain. The same point might be made in the present contest. How many of those who patronizingly speak for what they call the labouring classes, can live without labour themselves. There is grim humour in hearing a lawyer, who has to work every hour of the day to earn his salt, or an editor who has hard work to rub along on sixteen hours a day, talking loftily about the wage-earners they want to carry to the fresh air on Sunday. The fact is, that in fairly good times an industrious wage-earner can afford to go to the island, or one of the parks on Saturday afternoon, very much better than many of the people who profess to represent them in this campaign for Sunday cars. An industrious, frugal wage-earner can afford to spend as much on his family as hundreds of shop-keepers can afford to spend on theirs. He can afford to take them to places of recreation very much better than some professional people can afford the same luxury. The fact is, nearly all honest men in Canada are workingmen.

The following paragraph from a recent lecture by Principal MacVicar, explodes one of the current fallacies about creeds, as well as anything we have seen for a long time:—

Every man has a creed of some sort—written or unwritten. The person who has not, is an imbecile or lunatic; because to believe is to act; and the man who believes nothing, and does nothing, is good for nothing. He is simply a burden upon human society, to be tenderly cared for, on account of his helplessness. The Agnostic has his creed. He may reject and bitterly denounce Calvinism, Arminianism, and all other isms; but in rejecting them all he clings tenaciously to his own melancholy ism; he may glory in ignorance and his utter inability to know anything with certitude, and emphasize the poverty of his capacity and resources. The Materialist has his creed. His great point is to get quit of spirit—whether finite or infinite—and to place himself on a level with the beasts that perish. The Deist, the Pantheist, the Buddhist, the Confucian, and the Atheist—all have their creeds. While some of them deny very much, yet they all believe certain dogmas. The human mind refuses to rest in an absolute negation. The Physicist has his creed—more elaborate and complicated than the Westminster Confession of Faith—containing hundreds, if not thousands, of dogmas, laboriously constructed by centuries of observation. And who can tell how many worthless theories had to be endured and discarded before his true dogmatic results were reached?

What the alleged liberal brother objects to, is not so much a creed as a formulated, written creed. He wants his creed left in a loose kind of form, so that, like the western candidate, he can say "them's my sentiments, but if they do not suit, they can easily be changed."

The Herald and Presbyter has this to say about a kind of discussion that we believe has done no little harm to our Home Mission and Augmentation Funds:—

A good deal has been said recently about the undue multiplication of churches in many of our Western towns. The dear brethren who deplore the existence of denominational lines, have done no small harm to the cause of Home Missions, by crying piteously against multiplication of churches, as if money were wasted in fruitless and sinful denominational rivalry. But the facts are, that there has been very slight ground for complaint in this direction. Dr. O. O. Brown, a Congregationalist of wide experience in the West, says, in the Advance, that, having travelled in most States and Territories of the Union, personally visiting a large number of Home Missionary fields, his observation is that "in few instances have churches been multiplied beyond the necessities of the case." Continuing in this strain, he says: "It might be possible to find some places in which abuses exist. It would not be impossible to gather the facts concerning a number of such places, and to state them, and dwell upon them, as to make it appear that the evil is much more prevalent and prominent than it really is. Some who have written, with, perhaps, a good intention, have done this. The resulting disturbance of confidence on the part of donors to our Home Missionary work has been very great; and in some cases injury has been done, which no presentation of the facts can repair, because few of the donors personally visit the fields to see for themselves. Any man should hesitate long before exciting distrust which it will never be possible for him to allay."

The only practical effect the cry about too many churches, ever had in Canada, was to provide a half-decent kind of excuse for people who don't want to give anything for Augmentation and Home Missions. Unite with the Salvation Army if that is the best thing to do, but don't cripple our missions and starve our own ministers in the meantime.

THE FUTURE OF PRESBYTERIANISM IN AMERICA.

Under this heading the Rev. Prof. Briggs contributes an article to the July number of the North American Review. Much the longer part of the paper is devoted to the history of Presbyterianism in the past in America, and makes interesting reading. Its value as a forecast of the future would probably be greater, were there less evidence in it of a somewhat strong bias in Dr. Briggs' well-known direction, and of strong feeling against those who cannot see just as he does, and who have recorded their votes against his views in the last meeting of the General Assembly. With regard to the future, two subjects are specially referred to, namely, the revision of the standards of the Church, and the questions raised by the now famous inaugural. He traces the blame for the failure of Revision to the intrigues of the conservative portion of the Assembly. But this movement he considers destined to go on and gather momentum until 1894 or 1895, when by the same course of intrigue, by the same parties it will again be frustrated. "Then," he says, "will come a movement which the ecclesiastics will be unable to control—a strong, irresistible demand of a deceived and betrayed ministry and people, for such a revision of the terms of subscription as will make it evident to all the world, that a man of the most scrupulous conscience may adhere to the Westminster symbols as the historic monuments of the Presbyterian Church without risking his manhood under the ecclesiastical domination of an ultra-conservative faction, which may think that it can dominate the faith of the Church, or force from the Church of their fathers, by accidental and worked-up majorities, ministers more truly orthodox than themselves."

But this subject, for the time being, has been overshadowed and lost sight of by those questions raised by his inaugural address and the doctrines it teaches. He gives these as being: (1) The Bible' the Church, and the Reason are historically three great fountains of divine authority; (2) There may have been errors in the original autographs of Holy Scripture; (3) Moses did not write the Pentateuch, and Isaiah did not write half the book which bears his name; (4) There is progressive sanctification in the middle state between death and the resurrection." Dr. Briggs justly claims that there is a constitutional method of adding to or taking from the faith of the Church, and because this in his case has not yet been done, he and those who think with him find it still possible to remain within the Church. Until this, or some such action is taken, he does not think disruption probable. "It is probable, rather," he says, "that there will be a series of heresy trials for several years until the ultra-conservatives exhaust themselves and tire the patience of the Church, when there will be a reaction so strong, so sweeping, so irresistible in its demands for breadth of thought, liberty of scholarship, intelligent appropriation of the wealth of modern science and the efficacy of modern methods of work, that the reactionaries will be swept all at once and forever into insignificance. The onset of modern scholarship and of scientific methods of study and of work is as steady and sweeping as the march of a glacier. It grinds to powder everything that obstructs its path. The Presbyterian Church will probably not be seriously hurt by it; but the ultra-conservative party in the Presbyterian Church will be crushed in due time." Unfortunately for this triumph when it comes, if it should come, and so far as it may depend upon the action of General Assemblies, Dr. Briggs speaks of these bodies in language which, if not contemptuous, is at least, such as very greatly to weaken all respect for their decisions. But, of course, the case will be altogether altered when the decisions of an Assembly accord with the opinions of Prof. Briggs.

Taking a larger view of the Church and of its future, the Professor goes on to say: "All American Churches are in the stream of that tendency which is rushing on towards the unity of Christ's Church. The hedges which separate the denominations are traditional theories and practices; but they are no longer realities to thinking and working men and women. The liberals of every denomination of Christians are more in accord with one another than they are with the conservatives in their own denominations. The problem in the near future is this: Can the liberals remain in comfort in their several denominations, and so become the bridges of Church unity; or will they be forced to unite in a comprehensive frame of Church unity outside the existing denominations; or will they rally around the more liberal communions? There seems to be little doubt that the liberals at the present time are quite comfortable as Episcopalians and as Congregationalists, and not altogether uncomfortable as Baptists and as Methodists, and that there is no other denomination in which they are so uncomfortable as in the Presbyterian Church. It is possible that they may, after a year or more of battle for liberty, be compelled to retire from the existing Presbyterian Church, as has been done twice before in this country. But this is not probable at the present time. The liberals will continue to make themselves as comfortable as possible during the brief period of theological war, until a final struggle may determine their destiny. They will go on in theological investigation; they will continue the study of the Higher Criticism of the Holy Scripture; they will seek more light upon the dark problems of the future of the earth and man; they will continue to seek God through the Church and through the Reason as well as through the Bible; they will remain the great constitutional party; they will be patient, brave, painstaking and heroic, until the Presbyterian Church becomes as

broad, catholic and progressive as her Congregational and Episcopal sisters; and then Church unity will be nigh, at the doors, and a happy end of controversy will be seen in a united Protestantism, which will then be encouraged to seek a higher and grander unity, in which the Roman and Greek communions will likewise share."

It is evident that many and very great changes must take place within the Christian Church, perhaps even in the constitution of men's minds, before this dream of Dr. Briggs can be realized, should it ever come to pass. Certainly it is not in the near future. We have quoted so largely from this article because there are many indications at the present day that Presbyterianism is undergoing a change, and what the Presbyterian Church of the future shall be, is not only a matter of grave concern to all to whom she is dear, but also that by giving intelligent and thoughtful attention to the many and various influences from within and from without, now at work upon her, her history in the future may be as beneficent for mankind and as glorious as it has been in the past.

NOTABLE MEN AND A NOTABLE OCCASION.

Whether because the budget was longer than on other occasions or for some other reason, we know not, but the Free Church Monthly, being the jubilee number, has been later than usual in reaching us this month, but late as it is, all the papers sent us are of such unique interest that we cannot but notice them. The first to attract our attention are two picture supplements, which we could wish to see in every family. Let us try to convey some idea of them. On the first page of the first supplement, fitly comes the hero of the Disruption of fifty years ago and true leader of men, Dr. Chalmers. In the upper left hand corner of the page is a copy of a portrait painted in 1822, when he was forty-two years of age. In the opposite corner is Kilmany church, plain enough to do for the backwoods of Canada, and standing round it are the gravestones marking the resting-places of the dead. Between these two comes the manse, plain looking too, but with its end mantled over with ivy or some old creeping plant. In the centre is another portrait, older-looking, graver as if feeling the weight of the cares which had come upon him. Below the church, yet another portrait, with gown and bands, older still, and the face wrinkled and furrowed with years, but calm, open, expansive, kind-looking as it ever was. In the lower right hand we see a picture of a noble classic-looking bust by Sir John Steel. Around, on each side of the page, are pictures of the old West Port F. C., Edinburgh, and the new West Port on the opposite right hand side, stands St. John's church, Glasgow; and at the foot, below the centre portrait, is the Tron church.

We turn to the inside. Here conspicuously stands Tanfield Hall, and the long procession of seceding ministers is seen filing up to the door of the building to become historic with the incidents and the memories of that eventful day. In the lower left hand corner, is a picture of the silver brooch made in commemoration of the Disruption. In the centre is the burning bush, round it a hand bearing the sacred legend, "Nec tamen consumebatur." Round that again in graven work is the Scotch thistle, reminding us of that other legend, "Nemo me, etc." On this at intervals, red bands bearing the dates, 1560, 1592, 1638, 1688, 1843. On this page also are specimens, oh, so plain, of the church architecture of Disruption times, the F.C. of Dalbro, S. Ulst, May, 1857, looking like a large ungainly hovel on a bare, bleak, desolate plain. Ferintosh Dell, crowded with worshippers, and a highland clachan in the distance. This dell is flanked on the right side by the Free Church, Penton, built in Janet Fraser's garden ground Under Tanfield Hall,

in the centre is a most spacious auditorium, filled from end to end, from side to side, with eager listeners; this is Dr. Candlish preaching in the First Free St. George's, Edinburgh; and a little above it, on the left, is the famous Auchterarder Parish Church. The other side of this double page is also occupied with churches, but what a contrast to the humble structures we have noticed. Here stand conspicuously and proudly the stately and massive piles of the Candlish Memorial Church and the Barony Free Church, and others only a little behind them in architectural grace, but too many to name.

Now we turn to the last page. What a crowd of faces meet us, tier above tier, all men except on the outer edges on the right and left of the picture a few ladies, whose interest emboldened them to venture so far. This is the First Free Church General Assembly, from the painting by D. O. Hill, R.S.A. Eager, intense earnestness, animation, with gravity and unflinching purpose, are written on every face. It were idle to select and mention names from such a galaxy of illustrious men. In reading them one cannot but be struck by the great number of them that are now household words in every intelligent Presbyterian family, at least, and that are graven deep in their country's history. To look upon this picture, to survey it, to gaze into the faces that crowd it, to let the mind linger upon it while busy memory turns its pages in the mind, is nothing less than an inspiration to all that is noble and grand, Christlike we might say, in self-sacrificing, Christian heroism. It seems almost audibly to say to us, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, let us run with patience the race that is set before us." This the first half of the Picture Supplement; the second will keep till another day.

DANGERS WHICH THREATEN ANGLLO-SAXON CIVILIZATION IN AMERICA.

This was the subject of a sermon preached on Sabbath evening in St. James Square Presbyterian Church, by the Rev. Prof. Beattie, of the Presbyterian College, Columbia. Taking for his text these passages, *Psalm* xvii, 5, 7., *Prov.* xiv, 34.; *Isa.* ix, 12, the preacher proceeded to lay down certain principles based on them, and to point out some dangers which threaten our civilization and Christianity, to which we may well ask attention. These were the principles laid down, first, that there are certain principles of righteousness immutable and eternal, which may be seen operating in human affairs; second, that the God of revelation is also the God of nature and of nations; and third, that the Christian religion is the bulwark and safeguard of all true national prosperity.

The dangers which threaten Anglo-Saxon civilization, that is, Christian civilization, and in which we, in common with others, are deeply interested, are these; first, the decay of home life, this is seen much more noticeably in the United States than in Canada, in the alarming increase and facility of divorce than which there can scarcely be a more fatal danger to society. To this must be added a general lack of careful and diligent home training. This is a point emphasized amongst ourselves, as is well known, in all our annual reports upon the state of religion, and in which we, in our time and country, are most deeply concerned. The race for riches, which prevails upon this continent, was mentioned as a second source of danger. The huge fortunes amassed by many, especially across the border, within a short part of one lifetime, in many cases, have not always been made by means which will bear investigation. Honest gains, as a rule, come gradually, and are the product of long periods of patient industry. The number of cases of embezzlement and of flight from the country, bear ample testimony to the prevalence, amongst ourselves, of this im-

patient haste to get rich by all means. Connected closely with this, are the dangers arising from a tendency to luxurious living, seen in palatial homes, costly equipages, and loose living, the tendency spreading, it is believed, to gambling in every way, not only in the usual methods, but in business as well. Intemperance long has been, and still is, a portentous menace to Christianity and Christian civilization, with which constant war must be waged. Romanism and its persistent and insidious encroachments, its interference as a semi-political system in municipal and political affairs, constitute, not only here but everywhere, a threatening danger. The Latin type of civilization and Christianity, illustrated by the nations of the South of Europe and of Mexico, and, we might add, in Quebec, which was supplanted on this continent by the victory of General Wolfe, on the Plains of Abraham in 1759, is what the triumph of Romanism would mean for us, a triumph which we can only be secured against by eternal vigilance. The last danger referred to was the breaking down of the sanctity, the sacred obligation, and divine authority of the Christian Sabbath. The extent to which this is observed as a day of rest and worship, may be taken as the standard of true national well being. It is not true that it is a mere Jewish institution, as its origin dates from a period long anterior to the existence of the Jews as a nation. The essence and spirit of the institution, is the devoting of a seventh part of our time to rest, as far as may be from ordinary work, and to worship, and in this respect, it is the oldest of world-wide institutions, such as marriage. The preservation of it for these two objects, rest and worship, is one that just now is threatened in Toronto. As a Canadian, resident in the neighbouring country, having travelled somewhat widely in it, knowing its life and interested in the best welfare of this country, the opinion of Prof. Beattie is of value at this crisis. As to the arguments in favour of Sunday cars, they appeared to him to consist, first, of abuse of the ministers; next, in pleading on behalf of the interests of the working-man, without noticing that the whole of Toronto's population, except the very smallest fraction of it, is composed of working people. His experience is, that the breaking down of the Sabbath rest bears hardest upon the workingman, taken, in the sense mainly intended, we suppose, by this expression of the manual toiler in shop and factories. Lastly, is the argument of convenience for getting to church, and here again the speaker's experience has been that, even where cars might appear to be most needed, for such a reason they are used to only a very small extent indeed, by church goers.

Against the use of Sunday cars, it is contended that, whatever may come to be the case in this city, they are not yet called for by any imperative general demand of necessity or mercy; that instead of helping the material and moral wellbeing of the city, they would militate against it by deterring from coming amongst us those who, for themselves and families, value the Sabbath rest and quiet, and all that they imply. No single change in the city's management, it was his opinion formed from experience, would do more than the one proposed, to destroy our quiet Sabbaths, and break down Toronto's fair fame for this, which has been heard of from the Atlantic to the Pacific, and from North to South. The spirit of the day is sufficiently materialistic, money-loving, money-making, as it is, and little needs the taking away of anything that reminds us that we have a higher nature, and higher wants which constitute man's crowning glory, and to the cultivation and improvement of which one day in seven may well be devoted without grudging.

EXECUTIVE OF FOREIGN MISSION COMMITTEE.

A letter was read from Miss E. McWilliams, of Indore, who is now resting in the Himalayas, and her many friends will be delighted to read the following extracts: "I feel much stronger and better. This holiday at the hills has indeed been a grateful one to us all and I am sure we will go back stronger, bodily, mentally and spiritually than we came. During the past two weeks I seem to be getting stronger every day and now feel more like my old Canadian self than I have for months." "I feel I owe very much to the prayers of my brother and sister missionaries in the field. That week of which I speak, was the last week of our council meeting at Mhow, and not only were special prayers for my recovery of-

ferred, but the missionaries met in the evening for special prayer in my behalf."

"And also I cannot tell you how very kind they were otherwise through it all."

The following extracts from a letter from Rev. Norman Russell from Mhow, will be read, on the other hand, with a feeling of disappointment and sorrow:

"Three of my families have defected and gone over to the Roman Catholics." "The Roman Catholics in India always hang around the other missions and buy up stragglers. One of my men was paid 60 rupees, another I think 50 rupees, for becoming a Roman Catholic. I do not know how much the third is to get. Then one of our late converts they have been trying to get, but God is watching over him, and though he is very poor he will not go."

"You can't imagine what weak material we have to deal with. They are like a band of children and have to be watched and cared for as children." "I only fear we will have a good deal of trouble in our future church through not giving them sufficient attention and training now. You must send us more men. What with R.C.'s to fight and Christians to train and our ordinary school and evangelistic work to overtake, we can't do it. I have not probably felt so weak since I came to India as I do now. I have had a hard summer with chaplaincy work added to my other work. I have had Bible classes through the hottest part of the season, and never a day free at any time. I am looking for word from you about the chaplaincy. If you can't send a man for the work, I will have to give it up though I see no one else to take hold of it."

These extracts were taken from a letter that probably Mr. Russell did not intend for the public. But surely the Church ought to know the facts. The facts are simply these, that our missionaries are under burdens that constantly tax their strength to the utmost, and that there is danger of some break-downs, that will greatly increase the difficulties of the situation.

But that is not the worst. Read the following: "I was pained the other day when Miss Jamieson took me to the place in old Neemuch, where she has to carry on school work. It is open above, it stinks like a sewer, and it is poorly situated, and yet two or three thousand rupees (\$700 or \$1,000) would give you a fairly passable building here." "Dr. Buchanan's building in Ujain is a very unfit place for a European to work in, and our own school in Mhow is very poor."

"These are the conditions in which the great Presbyterian Church in Canada allows her missionaries to try and do their work. They are in some cases living, and spending hours daily teaching and dispensing medicines in such buildings as a respectable farmer would not think suitable for his cattle. It is simply deplorable that it should be so, and yet it is so to-day and has been so for years.

It is neither economy, nor humanity, nor Christianity, to require men and women of culture and refinement to meet all the necessary difficulties of tropical climate and squalid heathenism without at least the ordinary comforts of suitable buildings in which to live and work.

However, it must in fairness be said that the Church has not been acquainted with the facts. Wherever the blame lies, there is an impression abroad that our missionaries are luxuriating in oriental extravagance. When the true situation becomes known, no doubt the terrible evil will come to an end.

Notwithstanding all that Mr. Russell writes: "If it came to a choice, I think I would prefer more men even to new buildings, in Mhow at least." These are surely the words of a man whose heart is in the work, and who places the salvation of souls first.

One quotation more, which gives a little of the brighter side: "We have had six baptisms during the past two months and another very interesting case is awaiting baptism. A Sadoo—a holy man—who gives an excellent testimony."

The Rev. K. MacLennan is to be ordained at Kincardine by the Presbytery of Maitland on the 25th July. Mr. MacLennan goes to Honan. Miss Jessie Grier was designated for work in India on the evening of the 20th inst., in Westminster church, Toronto, of which she has been a member for eight years.

No appointment has been made to Alberni.

A communication was read from Rev. P. M. Morrison intimating the death of Mrs. Mackenzie, of Efate, which occurred a few weeks after their return from Sydney, which is one of the saddest of the losses and the many afflictions that have fallen upon the New Hebrides Mission in recent days. R. P. MACKAY.

Choice Literature.

MUSIC.

The whistling wind in some stray nook,
The rustling of the forest leaves,
The sound of ocean when it heaves,
The murmur of the babbling brook:

The thrilling song of a lark on poise,
The warble of some mating bird,
Were the first measures man e'er heard
Save the soft music of his voice;

Till from a quaint, sea-echoing shell
Some love-lorn god in wandering found
And idly strung burst forth the sound
That ravished men and gods as well.

Since then the tale to tell were long,
From savage couch to sweetest lute,
From strident gourd to organ-note,
And music's triumphs wed with song.

—Alex. F. Chamberlain in *The Week*.

THE MORAL EFFECT OF PRETTY GOWNS.

I have chosen the adjective "pretty" rather than "elegant," "costly," or even "tasteful," because "pretty" is exactly what I mean. The other day, at sunset, I was on my way home, after hours of absence, and with the pressure of desire to be beside my own hearth, felt little inclined to stop anywhere. But, as I passed a neighbour's, a girl I know tapped on the window, and then ran to the door, throwing it open, so that the light in the hall streamed out on the shadowy street.

"Come in, dear," cried my girl friend, coaxingly, "I have something to show you."

So I went in, and with real interest examined the lovely water-colour, framed in carved white-wood and gold-leaf, which Fanny's friend, the young artist who is studying at the League in New York, had sent her for a birthday present. As I said, I know, Fanny, who is one of my girls, and I know her John, and they both occupy a warm corner in my heart. One of these days they are to be married, and I think they will be very happy, so congenial are their tastes, and so generous are their sympathies.

What has all this to do with the moral effect of a pretty gown? More than you imagine.

Fanny's mother died five years ago, and Fanny has been mother, as well as sister to three brothers, bright, sturdy little fellows, rapidly shooting up to tall, aggressive adolescence. Fanny has had a great deal to do, far too much for one so young, if Providence had not ordained it as her duty, and some time ago she began to feel that she had no time to spend on her dress.

"It is as much as I can do," she told me, "to slip into a wrapper in the morning, and stay in it all day. I haven't time to put house dresses on, much less to make them, and then John never gets here before nine o'clock. When I expect him I make a toilette on purpose."

Meanwhile, the boys were growing unmanageable. They were bright, loving fellows, but the street was growing increasingly attractive to them. Of their father, a lawyer, absorbed in his profession, and a recluse in his library when at home, they saw little. It depended on Fanny to tide her brothers over the critical time when boyhood's bark slips over the bar into the open sea of manhood.

Fanny and I put our heads together, and I urged upon her the trial of personal charm as a home missionary effort. I begged her to discard her wrappers. They are garments fit only for one's dressing-room or for an invalid's leisure. "Let your brothers see you simply but prettily dressed every day, looking bright, and neat, and sweet, with little touches of adornment about your costume, and observe whether or not the effect will not be for good."

The effect was at once visible in the line of a certain toning-up of the whole house. It is not for nothing that the soldier in service is required to keep his uniform and accoutrements in perfect repair and in shining cleanliness. A pro-

found truth lies under the strict requirements of military discipline, for he who is negligent of the less, will inevitably slur the greater.

Fanny's simple gray cashmere, with its pink satin bows, made her more careful that her table should be attractively appointed, as well as generously provided with viands, it made her intolerant of dust in the parlor, it sent her on a tour of inspection to the boys' rooms. She found, she could not explain how, that she had time for everything, time to go walking with her brothers, time to talk with them over school affairs, and over the matches and games in which they took delight. The boys realized that they counted for a good deal in their sister's eyes, that she thought it worth while to dress for them, and they were, therefore, on their best behaviour.

You can fill out the story for yourselves. Perhaps, some of you are at work in Sabbath schools, and working girls' clubs, and young people's reading-rooms. Do not make the mistake of supposing that there is any merit in going into these benevolent works in a dowdy gown, or an unbecoming hat. Try the effect of a pretty toilette; you will discover it to have far-reaching influence on the side of good morals.—Mrs. M. E. Sangster, in *The Congregationalist*.

SILENCE IS GOLDEN.

Silence is golden sometimes. Especially it is golden when you are conscious of irritated nerves, and your temper is in the condition which invites the last feather, and rejoices to be broken under its weight. The most amiable disposed people have their days of darkness; their moods when nothing looks bright; their seasons of inconsistency, when they astonish their friends by their success in the art of being disagreeable.

If you and I are sadly aware that we are not in an angelic temper, that we are fretted by petty things, and ready to quarrel with our nearest and dearest, in danger of saying sharp or bitter things, prompted by to-day's misery, which tomorrow we shall repent of in sackcloth and ashes, there is one safeguard within our easy reach.

Feel as we may, we can repress speech. Our lips are our own, we may lock their gateway, if we choose, to whatever is unkind, or censorious, or unworthy of our better selves. Nobody compels us to find fault audibly. Nobody urges us to scold or complain. If we avail ourselves of the escape-valve of hasty speech, we shall certainly suffer pangs of regret by and by, besides inflicting present pain on children and servants, who cannot answer back when we chide; on brothers and husbands who are too patient or too proud to be resentful; or, perhaps, on some dear, aged heart, which has had its full of sorrow, and does not need our adding a drop to the brimming cup.

Silence is golden when we are tempted to unkind gossip. Somebody's name is mentioned, and at once recalls to the mind an incident, a forgotten story, something which ought to be buried in oblivion's deepest depths. Do not yield for an instant to that suggestion of the Evil One which bids you revive what ought to be kept buried in the grave where it has found retreat. The impulse to speech on such occasions, is unworthy a Christian.

Silence is not golden when an absent one suffers defamation, when it is the badge of cowardice, or when one's Christian belief should be asserted. To sit with closed lips, when all that is most precious to heart and life is assailed by the tongue of the scorner, is far from noble—it is following the Lord afar off, and is next door to denying Him altogether.

Alexander, Caesar, Charlemagne, and I myself have founded empires; but upon what do these creations of our genius depend? Upon force. Jesus alone founded His empire on love; and to this very day millions would die for Him.—Napoleon I.

THE VALUE OF STORIES.

A gentleman who acted as a private secretary and amanuensis for Prescott, the historian, gives some extremely interesting particulars in relation to the daily habits of that remarkable man. He was as regular in his movements as clock-work, and among his invariable habits, was that of listening every day of his life, for the space of an hour, to some tale or story, read to him by his wife or his secretary. He needed this kind of mental refreshment as a relief from his grave study of the matter-of-fact histories in which he worked, as much as he needed sleep over exercise in the open air. And what he required every mind requires. Stories, therefore, are as necessary to the preservation and improvement of the human intellect, as any other kind of literary exercise. It is only the thoughtless and unphilosophical, who speak of stories with contempt. They are to the sober realities of earth, what flowers are in the vegetable world. Roses and violets are as important in the economy of the universe, as are oaks and cedars. The storywriter, therefore, is not to be held in less esteem than the author of ponderous volumes of history, or dissertations on philosophy and political economy. Each has its sphere, and is entitled to respect according to the degree of ability with which he fulfils the duty which his talents qualify him to discharge.

A TRUE STORY.

In the latter part of last century, a girl in England became a kitchen maid in a farmhouse. She had many styles of work, and much hard work. Time rolled on, and she married the son of a weaver of Halifax. They were industrious. They saved money enough after a time to build them a home. On the morning of the day when they were to enter that home, the young wife rose at four o'clock, entered the front yard, knelt down, consecrated the place to God, and there made the solemn vow: "O Lord, if Thou wilt bless me in this place, the poor shall have a share of it."

Time rolled on, and fortune rolled. Children grew up around them, and they became prosperous; one, a member of Parliament, in a public place declared that his success came from that prayer of his mother in the door-yard. All of them were wealthy—four thousand hands in their factories. They built dwelling houses for labourers at cheap rents, and when they were invalided, and could not pay, they had the houses for nothing. One of these sons went to America, admired the parks, went back, bought land and opened a great public park, and made it a present to the City of Halifax, England. They endowed an orphanage, and they endowed two almshouses. All England has heard of the generosity and good works of the Crossleys.

Moral: Consecrate to God your small means and humble surroundings, and you will have larger means and grander surroundings.—*London Presbyterian*.

PUNISHING A CHILD.

I will not say that the punishment of children can be dispensed with in every instance, writes Edward W. Bok, in the *July Ladies' Home Journal*. No possible rule can apply to all cases, since every instance must be a law unto itself. At the same time, striking a child should be employed only as the very last resort whereas now it is used in all too many cases as a first. Kindness and firmness, when brought together, form the best basis for a child's education. Mothers should learn to control hasty actions; fathers must allow reason to have fuller play. The process may seem a little more tedious, but the result, when reached, will be worth it all. Instantaneous correction may seem to be achieved by punishment, but the effect is not lasting. Girls are shamed by it, boys grow

resentful under it. We need only apply the lessons that come to us in after life to this question to reach the best solution. Kindness draws us all closer; firmness of character cements lifelong friendships; sympathy wins us all. And as these elements appeal to us as we have matured, so do they, and even more strongly, appeal to the more responsive nature of a child. A boy should never find weakness in him to whom he looks for strength. A girl should never find anger where she has a right to find mercy. And as for our little misdoings in childhood, we sought mercy and pardon, let our children come to us, and because we are parents find us other than we ourselves sought and hoped to find. As we wished should be done unto us at one time in our lives, so let us now do unto others, that they, in turn, may likewise do unto those who follow us. A boy admires firmness in his father, just as much as we business men admire the same quality in each other. His admiration of firmness in his father may not be based upon judgment, but by his very instinct he respects it. A boy's respect for his father is gained in proportion as he knows that his yes means yes, and his no means no. Firmness of character, and unwavering discipline will do more for a boy than all the punishments a father can inflict upon him. The one develops respect; the other develops passion and resentment.

THE TRAIL OF THE SERPENT.

The other day I transformed a savage old male rhesus macacus, which was tearing at his cage to get at me, with crimson face and gnashing canines, into a limp and pallid coward by the exhibition of a Japanese toy snake which I had in my pocket. Practical naturalists, who have to do with strong and fierce monkeys, occasionally resort to a similar stratagem in order to intimidate them. Mr. Rudyard Kipling introduces this fact into one of his tales, and makes the caretaker of an orang-outan, on board ship, gently hiss like a serpent whenever his charge became too obstreperous. I have tried the same experiment with apes of various kinds, and invariably with immediate results. The suddenly arrested movements and startled, timorous look at once betrayed how much the mind of the beast was agitated by that uncanny sound. Is it not strange that throughout all nature, from the desolate swamp to the opera-house radiant with electric light, a hiss is an intimation of hostile intent? And that it invariably sends a flutter of apprehension through the nerves of the hearer? An actor who was great in the part of the ultra-villain in melodrama said that he never heard the hisses with which the gallery applauded his quasi-turpitude, without an uncomfortable momentary shudder, although he well knew that the sound was meant as an expression of the most sincere appreciation of his talents. Does not the novelist make his arch-reprobate hiss his curses when his demoniac emotion is too intense for shouting? Is it not possible that political audiences are unconsciously guided by a deep-seated animal instinct when they greet the unpopular orator or sentiment with a storm of sibilation? Of course the speaker or actor knows quite well that the auditorium is not (except metaphorically) a nest of serpents, just as the keeper of the reptiles at the zoological gardens knows that a harmless snake will not kill him when he handles it; but the disconcerting aura comes all the same, and the hiss generally serves its purpose. I have taken pains to let a monkey see that my toy snake was only made of paper, yet the next time it appeared from my pocket he sprang back involuntarily just as at first.—Dr. Louis Robinson, in *North American Review*.

Duties never conflict. God has but one duty at a time for any child of His to perform. If we were doing the one duty God has for us to do at the present moment, we are doing just right. If we are not doing that one duty, we are at fault, no matter how good or how important the work we are doing. And we need have no question as to what is our duty in God's plan for us.—*Sunday School Times*.

Missionary World.

THE WORK AT SWATOW.

The English Presbyterian Church Mission has a most flourishing hospital at Swatow, under the care of Dr. Lyall. Previous to foreign commercial treaties with China, Swatow was but a small fishing village, with a people who were exceedingly anti-foreign and ferocious; so determined were they that even after commercial treaties with foreign nations were agreed upon and when merchants were anxious to make their abode there, the natives offered a most daring opposition. The whole region was fanatical in its attitude towards foreigners, and it was only several years after, and when they had built go-dorows and offices that foreign merchants were allowed to build dwelling houses at convenient distances from their offices. For many years they had to be content to live on an island five miles distance from Swatow. The American Baptist Mission, with the English Presbyterian Mission, have both got sanitariums, which are greatly appreciated, and taken advantage of during the hot season.

To-day Swatow has assumed the proportions of a city, and is one of the most flourishing and extensive commercial ports on the Chinese coast. It forms an ideal centre for missionary enterprise. The first missionaries of the English Presbyterian Church wisely determined to occupy Swatow and to begin medical as well as evangelistic work as soon as possible. This they succeeded in doing, and during the thirty years which have elapsed since then, the Swatow hospital has been gradually growing in popularity and usefulness, so that to-day it is one of the largest and most successful hospitals in the China mission field.

One of the happy features in connection with the Swatow hospital is that it is heartily supported by native merchants and business men. They admire the magnanimity of the foreign doctor. They praise the spirit which moves to such philanthropic work. They regard the hospital as an adjunct of the Christian Church, yet if we could know exactly what they think about the matter we would find probably that they impute wrong motives to us, that the hospital is our trap to get the sick within our hands in order to make Christians of them. They are slow to grasp the fact that it is the same spirit which fosters the desire to save their souls that cherishes a like desire to heal their bodies.

Hospitals are undoubtedly as centres for evangelistic work, a magnificent success. The Swatow hospital, with which I am acquainted, testifies to this fact. Year by year there go out from the wards men and women who have become converts to the Christian faith, who in turn become in their respective villages, sources of good, occasionally the nucleus of a congregation. The hospital is a very necessary helpmeet to the Christian Church in heathen lands.

Yet people must not go away with the notion that the hospital is the only or even the chief source of strength to the native Church. The youthful, the strong, the healthy of the hard-working classes compose by far the greater number of those who are admitted as members into the Christian Church.

The Swatow Presbytery, which includes our Hakka church, too, has begun a mission supported solely by the native Church. Off the coast of Swatow is a group of little islands where dwells a thriving fishing population. The Swatow Presbytery has selected these islands as the starting point of its independent missionary work. Until now these islands, as far as I know, have been unvisited by preachers of the Gospel, so that they are virgin soil. Two preachers have now been sent who are apostolic in their zeal for the spread of the Gospel and the salvation of these Islanders. Their first period of service there has been somewhat disappointing. The Islanders would listen, but there were no further results, the

preachers thought. When we bear in mind the human soul wrapped in the shroud of heathenism for centuries, where the light of God is almost extinguished, we cannot wonder that if in such a soul the seed of the Kingdom takes some time to grow. But they had other difficulties to contend with which were bitter disappointments to them. They wanted to concentrate their efforts; the authorities, however, were not willing to give them a meeting place, nor a site whereon to build one for themselves. Now this barrier has been removed. They have got a nice meeting-house, and there are signs of spiritual awakening among not a few of the people. This is to us all most gratifying news, and is evidence that the native mission is going to receive, and has received, God's blessing.

Our mission has had sore bereavements during the year that has gone. Mr. George Smith, one of the fathers of our mission, died last year. We could not praise him too highly as a missionary. He was a true soldier, and a brave one, too. He had to cope with the Chinese at a time when they were bitterly opposed to any foreign missionary landing on their shores. Yet with William Burns, like himself of missionary and evangelical fame, he reared a church in Swatow, and resided himself among the people. Here he made his home for a number of years, and from here he made periodical trips inland, which were fruitful and much blessed. It was during one of his extended country trips that he was seized with the illness which resulted in his death. In Amoy there occurred the death from cholera, of Mrs. MacGregor, the wife of our oldest missionary there. And the other day only, in Formosa, Dr. Russell, a young medical missionary, was struck down with severe illness, and died in the midst of splendid usefulness. He was in many respects an excellent missionary.

Besides these, our mission has sustained incalculable loss in the resignation of Mr. Duffus and Mr. Gregory. Severe illness necessitated their both leaving the field. We are now glad to report their complete recovery.—Rev. Murdo Mackenzie, in New York Observer.

Dr. Pierson, in a very instructive series of papers in the Missionary Review of the World, gives the following estimate of Protestant missionary agencies at work throughout the world:

Missionary organizations ..	280
Stations and out-stations ..	11,400
Foreign labourers, male and female ..	8,000
Native workers (one third ordained) ..	47,000
Communicants ..	900,000
Adherents ..	3,600,000
Contributions to these Missions ..	\$2,400,000
There is one missionary to ..	110,000 in India
“ “ “ ..	140,000 in Africa
“ “ “ ..	270,000 in China

There are 40,000,000 of Protestants with a total wealth, according to Dr. Pierson, of £400,000,000. Is one sixteen hundredth part of this, he asks, a right proportion to devote to the conquest of heathendom for Christ.

The whole New Testament has been translated into the language of New Guinea.

The Jews, we are told, are rapidly increasing, notwithstanding all the persecutions to which they are subjected in various countries.

It is calculated that the Scriptures have been translated into so many languages that they can be read by one thousand millions of people.

Some two thousand seven hundred languages and dialects remain into which the Bible has not yet been translated, and nearly five hundred millions are thus prevented from having the blessed book in their own tongue.

The Bible has just been translated into the language of the Gilbert Islands, a coral group in the Pacific. The work is said to be very carefully done. It has cost the devoted missionary who did it more than thirty years of his life.

In 1892 there were fourteen thousand and five hundred missionaries to foreign lands, including native helpers, in the service of American and Canadian missionary societies. These missionaries were employed in thirty different countries. The statement does not include missionaries to the Jews.

HINDU LITERATURE.

Mrs Elizabeth A. Reed is one of the most distinguished oriental scholars among the many learned women of the United States, and her name and fame have spread across the Atlantic. In the elegant volume before us, we find, in spite of the analytical character of her work, the same pleasant style that pervades her later book on the literature of Persia. To the extent to which Mrs. Reed performs her appointed task, she does it well, but, as in the Persian literature, so in the Indian, she is incomplete. She tells us what the Vedic hymns are, and that very honestly and faithfully. She makes us acquainted with their accompanying ritual works, or Brahmanas and doctrinal treatises on Upanishads; Max Muller could not do so better. The ancient Institutes of Maine, as old, probably, as the Egyptian Menes and the Cretian Minos, occupy a whole chapter of great interest. Then come the two great Itihasas, or epics, the Ramayana and the Mahabharata, epics that rival the Iliad and the Odyssey in the beauty of their narration, and that far excel them in the vastness of their proportions. Finally, Mrs. Reed discusses the Puranas or much more recent mythological treatises, which remind one of the Greek work of Apollodorus. There are analytical chapters on the mythology of the Vedas and of later Hindu works, on the Vedas and Suttee, on the monotheism of the Upanishads, on the origin of man, cosmogony, and rewards and punishments. A separate chapter also deals with the Bhagavadgita, an interpolated song in praise of Krishna in the Mahabharata.

This is Hindu literature in part, or rather it is Brahman literature in part. In vain we question Mrs. Reed's book for anything on the Hindu schools of philosophy, for some illustrations of the native drama, for tales and romances, for such histories as the Raja Tarquin of Cashmere. There is no word of the voluminous literature of Indian Buddhists, and Janis, and Sikhs, which certainly call for attention. The Vedas, and the Institutes, the Itihasas and Puranas, are, no doubt, the most important Brahman works, and probably Mrs. Reed does well to expend her strength upon them, so as to give a very accurate and interesting view of their contents. Her book will have the effect of leading many who might otherwise have remained ignorant of the literary treasures of the East, to acquaint themselves with them. Perhaps, in her next edition she will, after consulting a work on Indian Literature, give an idea of the vast amount of ancient writing, Sanskrit, Pali, etc., that there is lying outside of the circle embraced in her present pages.

THE GLORY ALL ABOUT US.

If we had eyes to see the glory of the Lord in the every day of Divine providence, we should find light and comfort a thousand times where now we walk in darkness with sorrow uncomforted. The glory of the Lord is everywhere. It shines in the lowliest flower, in the commonest grass-blade, in every drop of dew, in every snowflake. It burns in every bush and tree. It lives in every sunbeam, in every passing cloud. It flows around us in the goodness of each bright day, in the shelter and protection of every dark night. Yet how few of us see this glory! We walk amid the Divine splendours, and see oftentimes nothing of the brightness. Says Mrs. Brownling:

“Earth's crammed with heaven
And every common bush afire with God;
But only he who sees takes off his shoes;
The rest sit round it and pick blackberries.”

We cry out for visions of God, when, if our eyes were opened, we should see God's face mirrored in all about us. There is a legend of one who travelled many years, and over many lands, seeking God but seeking in vain. Then returning home and taking up her daily

duties, God appeared to her in these showing her He was ever close beside her. . . So there is glory everywhere in life, if only we have eyes to see it. The humblest lot affords room for the noblest living. There is opportunity in the most commonplace life for splendid heroisms, for higher than angelic ministries, for fullest and clearest revealings of God.—J. R. Miller, D.D.

CONSIDERATION FOR THE LITTLE ONES.

How much is expected of little children in the way of politeness, when none is ever shown them. Their little legs carry them on many an errand for you, and never a “Thank you dear,” for encouragement, when the poor little heart longs to hear it, for it is so human in us all to want approbation. Think of your little ones oftener, mothers. You are their all; they turn to you for their wants, and are often disappointed. Some children's hearts and souls are starved for want of kindness. Try what a little bribe will do instead of punishment. More sugar on their lunch at schools, or a slice of cake promised for more perseverance, or reward for efforts to do better. A very small piece of money will make the heart of many a child joyful for a long time. Try to study their natures more. All children cannot be managed alike any more than grown persons. And the present of a pet—a puppy dog or a rabbit—will make a good child often when punishment fails. Love the little ones more, they have their rights, and to be respected as well as yours, but a child's feelings are rarely consulted. You constitute yourself the judge of what is best for it, and it has to submit. Try and learn to get the sympathy of your children, and all will go smoothly, and no savage memories will ever be cherished against the “Old Folks at Home.”

Rev W. L. Walker, of Glasgow, who came over from the Congregationalists seven years ago, intimated on Sunday that he had resigned the pastorate at South St. Mungo street, and that he had felt for some time that it would be necessary for him to disassociate himself altogether from a Unitarianism which, failing to recognize the personal presence and influence of Christ, was, in his opinion, untrue to Christian history and experience, inadequate for the spiritual life, and in its practical outcome far from satisfactory. Mr. Walker was educated at Edinburgh and began his Congregational ministry in 1873.

The Shaftesbury Memorial Committee have presented to the London County Council the public fountain which has been placed in Shaftesbury avenue at Piccadilly circus. It is an exquisite work of art, designed by Mr. Alfred Gilbert, R. A., and is illustrative of Christian charity. It is in bronze, octagonal in form, with border, central, and upper basins. Facing Piccadilly and Regent street entrances is a life-size and life-like bust of Lord Shaftesbury, surmounted by a handsome canopy on four columns. A suitable inscription is placed on a plate below the bust. The committee regret that at present they have not funds to provide the memorial convalescent home for poor children. It is hoped this may yet be done. A friend who has the disposal of a legacy of about £1,200 for the benefit of children is willing to place this at the disposal of the committee provided a suitable house can be found for the purpose, and that a sum of not less than the amount of the legacy be subscribed by the public.

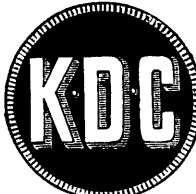
Edward Linlef, of St. Peter's, C. B., says—“That his horse was badly torn by a pitchfork. One bottle of Minard's Liniment cured him.”

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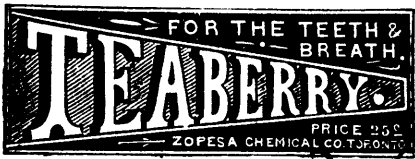


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Ministers and Churches.

Rev. C. B. Pitblado, of Winnipeg, arrived in town Friday morning.

Rev. J. Harvey preached in the Presbyterian church, East Mountain, Sunday last.

Rev. Mr. McMillan has been inducted to the charge of the North Bay Presbyterian congregation.

Rev. Donald C. Hossack, M. A., pastor of Parkdale Presbyterian Church, spent a few days in Coburg recently.

Mr. Wm. Colclough, B. A., Presbyterian student, of Lanark, occupied the pulpits of St. Paul's, Middleville, and St. Peter's, Darling, last Sunday.

At the Sunday service three new elders were installed at the Presbyterian church, Cape Vincent: W. C. Horton, Fred. Reinbeck and James L. Dunning.

Dr. George Bryce, of Winnipeg, is in Chicago, visiting the World's Fair, and is the guest of his brother, Mr. P. F. Bryce, the well-known wholesale baker.

The first supply during the absence of Dr. McMullen from Woodstock will be the Rev. Mr. Meikle, an able and scholarly divine now on the retired list.

Rev. W. Allen, B. A., of Newcastle, is the guest of his uncle, Mr. J. Boyd, and occupied the pulpit of the Presbyterian church, Baltimore, Ont., on Sabbath, July 16th.

Rev. J. W. Rae will not accept the call to Orangeville. We are glad to hear this. In fact we do not think that he will accept a new charge for some time, much as he is in demand.

Rev. Mr. Smith, of Middleville, filled St. Andrew's Church pulpit on Sunday last, and preached two excellent sermons. The induction of the Rev. Mr. Buchanan took place on July 20th, at 2.30 p.m.

The Rev. W. J. Smythe, of the Calvin Presbyterian Church, Montreal, leaves for England, this week, by the "Sardinian" for a lengthened absence, intending to make an extended tour on the continent.

Mr. J. W. Hargrave, a student from Montreal, will supply the pulpit of St. Andrew's Church, Sherbrooke, Que., during Rev. Wm. Shearer's absence at Matane. Mr. Shearer left on Monday, and will be absent a month or more.

The great success of Manitoba College, must give great satisfaction to the whole Church. It has as many students already as there were a few years ago at either Harvard or Yale, or any one of the older Canadian universities.

The house of the Rev. Dr. Smyth, St. Antoine street, Montreal, was entered lately by burglars and several suits of clothes, a watch and a small sum of money taken. The clothes have been recovered, but so far, neither the watch nor money.

The Rev. Mr. Johnston, of Lindsay, lectured on Thursday in the school room of St. Andrew's church, Peterboro, to a large audience. Rev. Mr. MacWilliam presiding. Mr. Johnston took as his subject "The Objects and Aims of Christian Endeavour Work."

Rev. Finlay R. McDonald, minister of the parish of Coupar-Angus, Scotland, in connection with the Kirk, is in New Glasgow, on a visit to his father at Springville, E. R., and other members and relatives of his family. He is a brother of D. C. McDonald, of that place.

The Rev. R. H. Abraham, M. A., pastor of Knox Church, Burlington, has received the degree of doctor of science from the university of Wooster, Ohio. This degree has been conferred by the senate of the university on the completion of the prescribed course of post-graduate study.

Rev. J. Mackie, of St. Andrew's Church, Kingston, and Mrs. Mackie, have left for Cacouna, Que., where they will be the guests of Mrs. (Dr.) Barclay. Rev. Dr. T. G. Smith, of Queen's University, has promised to fill St. Andrew's pulpit on the next three Sundays, in the absence of the pastor.

Rev. Edward Grant, pastor of the Presbyterian congregation of Middle Musquodoboit, who has been seriously ill for some months, is reported to be steadily improving. The attending physician hopes he will soon be well enough to resume pastoral work. This will be good news to the reverend gentleman's numerous friends.

On the Sabbath evening previous to leaving for his holidays, the Rev. Mr. Knowles, of Ottawa, preached to a large congregation. During the past year this church has increased wonderfully in influence and strength. Last week seven-

teen new members were admitted, which makes a total addition of one hundred and twenty members the past eighteen months.

Miss Holdsworth, late organist of the First Presbyterian church, Port Hope, entered upon her duties last Sunday, in Knox Church, Owen Sound, and the congregations were greatly delighted with her playing. Before leaving Port Hope Miss Holdsworth was presented with a handsome marble clock from the choir and her many friends in the congregation in Port Hope.

St. Andrew's church, Winnipeg, has sold all the property belonging to the congregation, including Selkirk Hall, but with the reservation that it may worship there if necessary until the end of 1894. New and suitable properties have been acquired upon which to erect a new church and manse. It is proposed to build a church to cost \$40,000; work to be begun in the spring.

A convention for the deepening of spiritual life among Christians, is to be held in New Glasgow from Aug. 6th to 9th. Evangelist Meikle is arranging for it, and expects a number of ministers from Ontario to help him, among them being Dr. McTavish, of Toronto. Arrangements will be made to entertain those from a distance, if they send their names at once to the Sec. Y.M.C.A., New Glasgow.

The many friends of the Rev. F. R. Beattie, D. D., formerly pastor of the Presbyterian congregations at Baltimore and Coldsprings, and more recently professor in the Presbyterian College of Columbia, South Carolina, will be pleased to learn that he has been called to the chair of Systematic Theology in the new Theological Seminary of Louisville, Kentucky. Dr. Beattie has accepted the position.

The Rev. Dr. Smith, of First Port Hope, conducted the anniversary services of the Keene Presbyterian church on the first Sabbath of July. The day was fine, the audiences were large, the collection liberal, and the people much delighted with the services of the day. The doctor also gave a most impressive address to the Young People's Society of Christian Endeavour on Monday evening.

The sacrament was dispensed at Dornoch Presbyterian Church, last Sunday. Rev. Mr. Little was ably assisted at the preparatory services by Rev. Mr. Hamilton, of Keady, on Friday, and Rev. Mr. McAlpine, of Chatsworth, on Saturday, and the Rev. Mr. McNevin, of Elora, preached morning and evening on Sunday to large audiences. Sixteen new members were admitted—nine by profession and seven by certificate.

The Rev. D. M. Buchanan has recently declined to entertain a call from Haynes Ave. Presbyterian church, St. Catharines. He has also had several pressing invitations from congregations to preach with a view of becoming their pastor; but he has decided to accept the call from the town of Lanark, presented to him some time ago. His induction into the pastoral charge of St. Andrew's, Lanark, took place on the 20th inst.

Rev. P. McF. Macleod, last week, addressed a circular letter to each member and adherent of St. Andrew's Presbyterian church, Victoria, giving a detailed statement of existing troubles in the church and his relationship thereto, and asking each one to answer 'yes' or 'no' to the question whether he or she was in favour of Mr. Macleod continuing in the pastorate. The replies were to have been placed on the collection plates on Sunday.

At a meeting of the Presbytery of London, held at London on the 11th inst., the call was considered of Knox Church, Perth, to Rev. D. Currie, M. A., B. D., of Glencoe. The Presbytery of Lanark and Renfrew was represented by Rev. Neil Campbell, of Oliver's Ferry; while Mr. J. A. Allan appeared in the interests of Knox Church. The deputation from Glencoe consisted of about thirty representative men, and was visibly strengthened by the presence of not a few ladies. After lengthened presentation of the case Mr. Currie accepted the call.

The annual thank-offering services of the Egmondville Auxillary of the Women's Foreign Mission Society will be held on Tuesday evening, August 8th, at 8 o'clock, in the audience room of the church, Mrs. (Rev.) Colin Fletcher, of the Thames Road, will give an address bearing on the work of the Society. She is a clever speaker, and it is hoped a full house will greet her on that occasion. The ladies of the Society aim at a worthy object; and it would be a great encouragement if more would show sympathy with their efforts by attending their meetings.

For over a week evangelistic services have been held in the Bearbrook Presbyterian Church daily. They were conduct-

ed by Mr. George Gilmore, student in charge, assisted by Mr. John McKellock, student missionary at Casselman. Mr. Gilmore is well known to many Christian workers at Ottawa, especially to those attached to the Young Men's Christian Association, with which he was intimately connected for some years, and to which connection is largely due, no doubt, much of the success that has attended his efforts in the mission field. The outlook now in Bearbrook is most encouraging. Mr. Gilmore's hands are being held up by the prayers of the Christian people here, who are taking a deep interest in the work being carried on.

On Monday evening last, according to appointment, the Rev. R. M. Craig, of Melville church, Fergus, presided at a meeting of the congregation of Chalmers' church, Elora, called for the purpose of selecting a successor to the Rev. Dr. Midlemess. After public worship the call was produced and read, and the congregation asked to say whose name should be inserted in the call. Three names were proposed, when on vote Mr. H. R. Horne, B. A., LL. B., was chosen by a majority. A goodly number signed the call, which was then left in the hands of the elders, for further signature. Mr. Horne is a graduate of Knox College, and well spoken of by all who have had the pleasure of his acquaintance. The call will be laid before the Presbytery on Tuesday next. In the meantime the people wait anxiously the result.

PRESBYTERY MEETINGS.

The Presbytery of Halifax met in Chalmers' Hall recently. The call of the congregation of Fort Massey to Rev. Mr. Gandier, of Ontario, was sustained, and Rev. Dr. Forrest appointed to prosecute the call before the Toronto Presbytery. The call of the congregation of Lower Stewiacke to Rev. F. S. Coffin, of Waterville, was also sustained. Rev. Thomas Duncan, formerly pastor of St. Andrew's, and Rev. F. J. Coffin, missionary at Trinidad, were present and received a welcome from the Presbytery.

The Presbytery of St. John met in regular session at St. Andrew's church, St. John, recently. Rev. W. W. Rainnie made a short opening prayer. Dr. Macrae, who read the minutes of the last session, was elected Clerk for the next half year. The call from the people of East River and Caledonia, N.S., to Rev. J. D. MacFarlane, was taken up. The call had been signed by 220 communicants and 86 adherents. The salary is \$800 per annum, without a residence. Rev. Messrs Bruce and Fotheringham were appointed to prosecute the call. On motion it was decided that the charge in Springfield be declared vacant on the 16th. This is the church which Mr. MacFarlane has had the control of. It was decided that Mr. Sutherland, of Sussex, meet with the people of Springfield and ascertain their feeling in regard to sustaining a pastor, and report at once. Bills and reports occupied most of the remaining time of the session which adjourned at 5 o'clock.

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Descriptive pamphlet free. Rumford Chemical Works, Providence, R. I. Beware of Substitutes and Imitations.

At a meeting of the Presbytery of Lanark and Renfrew on 29th June, the translation of Rev. D. Stewart, of White-lake and Burnstown, was agreed to, he having decided to accept the call from Dunbar and Colquhoun's, in the Presbytery of Brockville.

We understand that Rev. D. M. Buchanan has accepted the call to St. Andrew's church, Lanark, and will be inducted on 28th July, at 2.30 p.m.

On the fourth of July there was quite a flutter of excitement at Chalk River, one of our missions in the Presbytery of Lanark and Renfrew. The occasion was the ordination of Mr. E. S. Logie, one of this year's theological graduates of Morrin College, who has been appointed missionary to that district, and who has already become quite a favourite with the people. There was a large and intelligent audience assembled, the majority of them being connected with the C.P.R. works at that point. Mr. Bayne, of Pembroke, preached an able and instructive sermon based on Matthew vi. 33. Then followed the solemn act of ordination, in which the people showed intense interest. Dr. Campbell, of Renfrew, addressed the minister and Mr. Knowles, of Alice, spoke words of counsel to the people. Then followed a scene of hearty handshaking at the church door, which spoke volumes for the popularity of Mr. Logie, and augured well for the success of his work in the interesting mission fields over which he has been placed. Everybody was happy and felt that it was a good day in the history of the Chalk River Mission.

HOW CAN THE CHURCH MAKE ITS INFLUENCE FELT IN THE WORLD.

BY REV. E. WALLACE WAITS, D.D.

We must go back to the commencement of the Church's history. How did it establish itself at first? There is no change in the Divine method. "As I was with Moses, so I will be with thee." God quotes Himself; whom else can He quote? As—so. History repeats itself; God repeats Himself. As was the past, so will be the future. That which is of man must perish, that which is of God abideth forever. Movements and institutions, born of mere human genius, and supported only by human ambition and power, must crumble and pass away; but that which is of divine inspiration, which is guided by the wisdom and upheld by the might of God, remains living through the roll of centuries and survives the changes of empires.

This essential strength of the Divine, and this inherent weakness of the human, find striking illustration in the history, during the last eighteen centuries, of the Church of Christ and of those famous powers and places which stood about its cradle. The mightiest empire the world has ever seen was that into which the Son of Man was born; the most splendid results of human learning and philosophy and prestige and power had been built up by the ancient world, when the first utterances of Christ broke upon the ears of a bewildered race. To-day these famous monuments of skill and genius have crumbled into ruins; the magnificent capitals, into which the messengers of the Cross entered, to meet with derision and scorn, have sunk into utter desolation; whilst the faith of the fishermen has become the mightiest power of modern civilization and thought, its doctrines moving the heart of the world and promising yet to win humanity everywhere to its feet.

How was this accomplished? Surely, this is a problem of history worthy of our study. For myself I think the true solution of this problem is to be found in the Acts of the Apostles and those deeply interesting records of which that book is a part. There we are confronted with the Divine element in our work. We are taught that in the Christian Church there is a Divine presence presiding over its activities. This fact must be ever recognized by the Church in her aggressive work. I have great respect for all those human elements which are brought to the altar of the Church of Christ. I rejoice that all that is beautiful in design, or exquisite in art, or costly in worth, or magnificent in character, can be hal- lowed by consecration to Christ. I am

thankful for the wealth that is poured, from year to year, at the feet of the Redeemer. I hail with deepest satisfaction the power of thought and learning and eloquence, which is in this age performing its holy ministry amongst us. I rejoice in every movement which improves our service of song, or renders more impressive our manner of prayer. I see with delight the correcter taste and more elegant skill which is rearing amongst us sanctuaries whose ministry of comfort and beauty are a joy and a power in our midst. But, beyond all these, the true life and power and glory of the Church are found in the presence of her Saviour, and in the inspiration of His Spirit.

In the Church at Antioch there were ministers whose names are a tower of strength in Israel. But the Holy Ghost said, beyond the devotion of Barnabas, more mighty than the polished culture of Luke, grander than the distinguished talents of Saul, God was with His Church. Very beautiful were the devotion and love and purity and magnanimous moral dignity of that Christian brotherhood, but the greatest and grandest thing in that Church was the presence of the "Holy Ghost."

I desire to call special attention to the fact that the Divine Spirit directed the activities of the Church. The visits paid by Paul to the centres of Grecian and Roman power and philosophy were destined by God to change the whole current of the world's thought and life: it was the beginning of a movement that will live through all time: it was the opening of an epoch in the ripeness of which the whole earth must find at last its millennium and its heaven. And the great truth for us ever to keep in view, is that the first grand missionary movements were of divine inspiration. It was in the heart of God that the great idea of the Church's mission to the world was born.

We, too, live in days of intense Church activity. Never before were Christians giving so much, or journeying so far, or labouring so widely to fill the earth with the light of Christ's Gospel. The one cry in which all the communities join is, the whole world for Christ. It is remarkable that all this vast activity has been of very recent growth. It was only as the nineteenth century broke upon the nations that Christendom seems to have realized in any adequate manner her responsibility in relation to the salvation of the whole world. Now, looking at this peculiar aspect of the Church life of our own times, it is a thought of intense interest, that in our untiring efforts to fill the world with the Gospel, we are carrying out a divine purpose, and working the fulfilment of a divine plan. If there is anything which should assure us that God is still with His Church on earth, that the unfaithfulness of His people has not been punished by the total withdrawal of the Holy Spirit, it is this general and ardent and quenchless longing for the salvation of the world, which has in our times entered into the heart of Christians.

He who in the sixteenth century stirred up His people to shake off the yoke of Roman superstition and bondage; He who in the seventeenth century moved our Puritan forefathers to suffer and struggle to establish freedom of conscience in this great country; He who in the eighteenth century mantled the Wesleys and Whitefield with moral power by which they moved the heart of England to higher impulses. He has spoken to us; He has called us to seek, to labour, give, and suffer for the conversion of the world to Christ. The thought of saving India had a higher birth than the splendid devotion of Carey; the purpose to fill Africa with the light and freedom of Christianity came of higher inspiration than the fearless courage of Livingstone and Moffatt; the mission to the South Seas did not originate in the lofty consecration of Williams; in the magnificent work which has now risen up in Madagascar, we trace a higher power than that of the prudent and gifted and honoured missionary, Ellis. God has inspired all these movements; He has given the fire that has been kindled in so many lands. So, in our Home Mission fields, the presence of the Holy Ghost is manifest in the devotion and courage and self-denial displayed by the members and missionaries of the Church.

The ancient world was struck with wonder, not only by the peculiar doctrines of the Christians, but also, and chiefly, by the marvellous moral change which this new faith wrought in its disciples. This religion was seen lifting up the degraded, purifying the unchaste, giving a lofty moral power of self-restraint, which raised its disciples to a higher platform of grand, unselfish, and unselfish life, of which, for ages, men had ceased to dream or speak. Superhuman graces seemed to clothe them that sat at the feet of Jesus.

In His servants much of His own purity and meekness and gentleness and love for others was produced. Men who had been all their lifetime enslaved by lust and passion, were seen walking in a new life and pursuing a holier vocation. So remarkable was the change wrought in the outward deportment of those early Gentile converts, that the Apostles could appeal to this holy fruit of their toil as proof of the divinity of the work. It was here in the grander graces of the Christian life that men felt a new power had entered into humanity.

I now come to the question, How can the Church make its influence felt in the world? As—so. As was the past, so will be the future. "Miracles of providence never lose their fascination and their value." This is God's voice to us to-day. As He was with the fathers, so will He be with the children. He is the same yesterday, and to-day, and forever.

Dr. Stalker says: "This is an age which needs a sign. Its religious teachers tell it, that of old God revealed Himself, and spake in miracles and prophecy. They tell it that many centuries ago He revealed Himself still more fully in His Son, and that in Jesus of Nazareth 'God dwelt among men.' The arguments are strong which can be brought forward in proof of these statements. But it is long since these things happened, and this age is doubtful of the evidence. Can you not show us God at work in the world of to-day? If there be a God, does He work no miracle now?" The age of miracles is not past. But they are moral, not material. "Greater works than these."

"We profess that supernatural changes have taken place in us, and are taking place in us, by the operation of the Holy Ghost, who works, indeed, through our own will and effort, but is far more than they." "To us Jesus Christ is not dead; He is not a mere historical figure; He is alive; He is with us; He is in us, and we in Him. But, if these things are so, what is there to show for them? If these forces are at work in us, what are they effecting? They ought to produce a Christlike character. This is what the world is looking for." Our members must not live as other men; our ministers must walk with God. The eloquence of an unspotted purity will be more commanding than the most splendid gifts. Now, there is but one source whence these holy graces can come—the Spirit of not only to accept this as an article of God. And it were well for all our churches, creed, but to lean upon it with all the weight of our fears and hopes and responsibilities. There are hundreds in our Israel to whom the vices of this age are a sorrow and a sadness; men who sigh over the abominations of the city and the godlessness of the people. But it does seem as if some of our people lack this holy anxiety; they appear to feel but little and to do but little to save those around them. And yet God has revealed His will. He waits for us to win the world to His feet. Jesus is waiting for us to do our great work. Looking down upon us from His throne, He is ready, when we are, to lead us to the battle. Oh! that the divine purpose may take deep hold upon us; the world, the whole world must be saved; not a land must be left unvisited; not an inhabited isle must be passed over; not a single tribe must escape our notice. Men everywhere must be reached and saved and brought to Christ. Who of us can tell on what errands of holy service we might have been sent, had we been reader to go; who can tell what purposes of unwrought usefulness are yet in the heart of God waiting for us to rise up to such a state of spiritual life and purity that we can be entrusted with the mission. He knows how the masses can be reached; He sees how the savour of His name might be sent into thousands of homes in our great cities and towns; and He waits for His people to draw near to Him. The Church's strength and the world's hope are not in any of the agencies we employ, but in the Lord Jesus Christ. All power is given unto Him in heaven and in earth, and the great truth for us all to remember is, that just as we live near to Him will He give us power, and the august duty for us all to discharge is to live near to Him; to tell Him of our difficulties with this age; to ask Him to explain why it is that we are weak; to consult Him respecting the vices that sadden us by their swell and discourage us by their force. Once more, I repeat it, He knows how the masses of our world may be reached. He has the power to clothe His Church with majesty. But the moral condition of that majestic strength being given to us appears to be a loftier consecration and a more entire devotion to His service. He will repeat to us and fulfil for us His own gracious words: "For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."



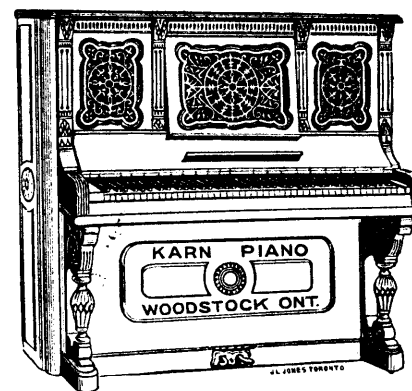
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Dr. Fairbairn, at the Jubilee of the Lancashire Independent College, delivered a most interesting and far-reaching address on English Nonconformist Colleges, one section of which, contrasting them with the Presbyterian Halls of Scotland, is thus reported in the Daily News: "If they asked him where he found the men in the ministry that had reached the highest average in the two cardinal matters of learning and piety, of culture and faith, he would not have one moment's hesitation in saying within the churches of Scotland. It might be doubted, but no man who knew the facts could for no moment deny it or would venture to call it in question. He asked them to consider why it was so; and they would find that the only reasons were these—that the country had been earnest in maintaining the universities, keeping them national; the churches had been earnest in seeing that the men who entered, the men who went from the universities, and the men who taught, were men who whilst scholars were also Christian men of piety, as well as men of power. The result was, that, taking three colleges in Scotland, they would find in those three more men devoted to the pure study of theology than—shutting out Mansfield—were contained in all England."

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British and Foreign.

The Victoria hall, Inverness, has been engaged for the seceders who follow Mr. Mackenzie, divinity student.

Rev. Archibald Campbell, of Crathie, conducted divine service in Balmoral castle on Sabbath week, and afterwards dined with the Queen.

The Rev. Donald Stewart, assistant in Mayfield Free Church, Edinburgh, has been elected minister of the Free Church at Cruden, Aberdeenshire.

The Rev. J. H. Malcolm, D. D., late pastor of the Scotch Presbyterian Church, Chicago, has been called to the pastorate of the church at Hannibal, Mo.

Rev. D. Gunn, who was for 13 years minister of the Free North Church, Dumbarton, but who resigned about six years ago, died the other day, at Bridge of Allan.

Complaint is heard among the laity in the Highlands that they have been misled by the ministers that made so serious a matter of the Declaratory Act, and yet now deprecate a secession.

Mr. G. A. Sala suggests that bishops' salaries should be reduced all round to £1,500 apiece; this would set free £116,000, with which to assist poor curates whose salaries are less than £150.

Rev. Robert Howie, of Govan Free Church, says that the Church of Scotland, notwithstanding its great strength in some constituencies, has adhering to it less than a third of the population.

The United Presbyterian Church's Dis-establishment Committee make several objections to Sir Charles Cameron's bill, especially to the postponement of the operation of the measure in each parish till the death of the minister.

A prominent member of the Constitutional party of the Church has been removed by the death of Sir William Mackinnon, who was a liberal contributor to all those schemes of the Church specially connected with the Highlands.

Miss Anna Monica Dunn, an English girl who has been studying medicine at Brussels, has recently secured her degree there with brilliant success. She will go to India, where she will practice in one of the hospitals founded by Lady Dufferin.

The women of Scotland are being marshalled to the succour of the National Zion under the banner of the "Scottish Women's Church Defence Union," an organization recently formed through the endeavours of a young Inverness-shire lady, Miss Cecilia Mackenzie of Bruchnain, a sister of Rev. N. K. Mackenzie, M.A., of Longforan.

The Free Church Sabbath Observance Committee, at their meeting in Edinburgh on June 20, resolved "to record in their minutes their deep regret that the World's Fair at Chicago is to be open on the Lord's Day. They were pleased to find that the Canadian Government had ordered their exhibits to be covered on Sabbath, and they hoped that all British exhibitors would do the same."

Dr. George Smith, C. I. E., of Edinburgh, father of Professor G. A. Smith, of Glasgow, has been appointed Graves Lecturer by the Reformed Dutch Church of the United States of America. He will leave early in September, to deliver a course of Foreign Mission lectures in the College at New Brunswick City, New Jersey. His subject will be 'The Conversion of India,' to be treated historically, reviewing the Greek, Roman, and Dutch attempts, the preparatory attitude of the East India Company, the course of the evangelical missions of Great Britain and Ireland, the co-operation of the people of the United States, and the methods, results and prospects of the missions in India at the present time. At Chicago Dr. Smith will represent the Free Church of Scotland.

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NEURALGIA.—Mrs. JOHN McLEAN, Barrie Island, Ont., March 4, 1889, says: "I suffered severely with neuralgia for nine years and have been greatly benefited by the use of St. Jacobs Oil."

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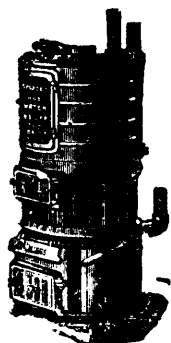


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He wears his faith but as the fashion of his hat; it never changes with the next block.—Shakespeare.

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Captain John Christianson has made one of the deepest dives on record. He plunged into the waters of Elliot Bay, and, after 20 minutes, returned with a lead line and a bucket from one of the hatches of the tug Majestic, lying at a depth, at half flood tide, of 195 feet. He apparently suffered no great inconvenience.

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The Rev. W. Tuckwell, in "Tongues in Trees and Sermons in Stones," says (page 85): "The oldest living tree in the world is said to be the Soma cypress of Lombardy. It was a tree 40 years before the birth of Christ." But Alphonse Karr, in his "Voyage autour de mon Jardin," says (page 39), of the baobab (Adansonia digitata): "It is asserted that some exist in Senegal that are 5,000 years old."—Notes and Queries.

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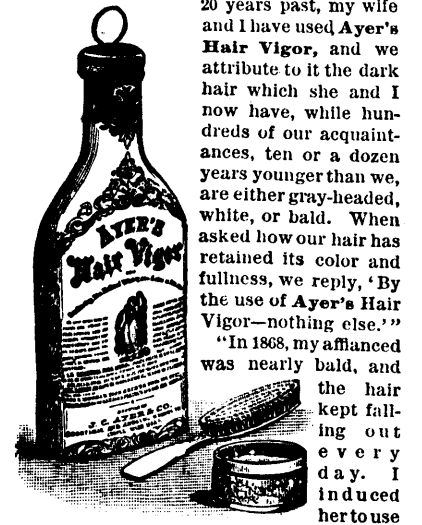
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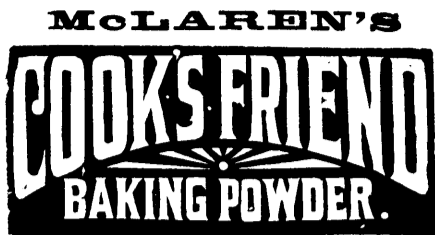
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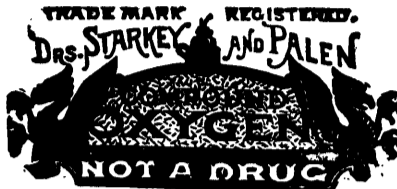
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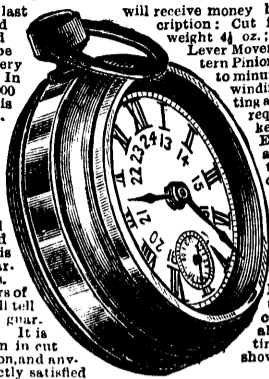
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