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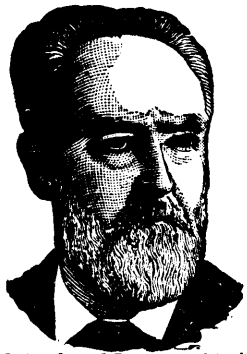
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Protect the mattress by laying over it an old blanket, which is far better than a sheet, because, being woolen, it absorbs perspiration without giving a chill and also can be aired more easily than cotton.

French Cake.—Two cups of sugar, two-thirds cup of butter, four eggs yolks, whites beaten separately, one cup of sweet milk, three of flour, and three teaspoonfuls of baking powder.

Cherry Tapioca.—Wash a cup of tapioca and let soak over night; in the morning pour over a pint of boiling water and let simmer until perfectly clear; stem a pound and a half sour cherries and add them to the boiling tapioca, sweeten to taste; take from the fire, turn in a dish and stand away to cool. Serve very cold with sugar and cream.

Mint Sauce.—Four dessertspoonfuls of chopped mint, two of granulated sugar and quarter of a pint of vinegar. Wash the mint which should be young, freshly gathered and free from grit. Pick the leaves from the stalk, mince them very fine, and put them into a gravy boat. Add the sugar and vinegar, and stir till the sugar is dissolved. This sauce should be prepared several hours before serving.

Raspberry Cream.—Half box gelatine, half cup cold water, half cup boiling water, one cup sugar, one pint cream, whipped, one pint raspberry juice. Soak the gelatine one hour in cold water, then put it with the sugar and boiling water in a double boiler over the fire and stir until thoroughly dissolved. Add the raspberry juice, strain and set in a cool place. When it has begun to form stir in the whipped cream, turn into a mould and set on the ice to harden.

Black Bean Soup.—One scant pint of black beans, one small ham bone, half an onion, one bay leaf, three tablespoonfuls of tomato catsup, one egg, one lemon; wash the beans and leave to soak over night before using. Put them in soup pot with two quarts of cold water, add ham bone, onion, bay leaf, pepper and salt, strain through a colander when soft enough to mash; put back in soup pot, add the egg, hard boiled and cut into small pieces; also the lemon cut into small bits.

Stale Bread.—Here is one of Mrs. Rorer's ingenious methods of using stale bread: Put half a pint of milk in a double boiler. When hot add two ounces of stale bread crumbs, a grated rind of lemon, one tablespoonful of butter. Cook ten minutes. Beat two eggs without separating; add four tablespoonfuls of sugar and another cupful of milk; add these now to the boiler, then turn into a greased bake dish, sprinkle with dried cherries, and bake in a moderate oven until a golden brown. Serve hot.

A Good Disinfectant.—One of the best and simplest disinfectants of the sick-room is ground coffee burned on a shovel, so as to fill the atmosphere of the room with its pungent, aromatic odor. If two red hot coals are placed on a fire shovel, and a teaspoonful of ground coffee is sprinkled over them at a time, using three teaspoonfuls in all, it will fill the room with its aroma, and it is said to have a hygienic effect, and at the same time to be very agreeable and soothing to a sick person where other disinfectants prove disagreeable. Most of the expensive disinfectants sold in the shops have no special power as such, but are simply deodorizers, the two being frequently confounded.

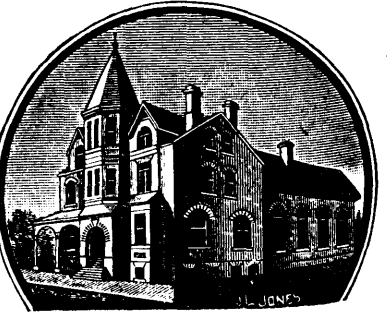
Raspberry Vinegar.—Put the raspberries into a stone vessel and mash them to a pulp; add good vinegar enough to cover it well; stand in the sun twelve hours and then all night in the cellar; stir up well occasionally during this time; strain and put as many fresh berries in the jar as you took out; pour the strained vinegar over them, mash and set in the sun all day; strain a second time next day. To each quart of this juice allow one pint of water, five pounds of white sugar for every three pints of this liquid, juice and water mingled. Place over a gentle fire and stir until the sugar is dissolved. Heat slowly to boiling, skimming off the scum, and as soon as it fairly boils take off and strain. Bottle while warm and seal the corks with sealing-wax. This is a most refreshing and pleasant drink.

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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, JULY 17th, 1895.

No. 29.

Notes of the Week.

Owing to there being financial difficulties in the way of his retirement just now, Professor Calderwood has regretfully declined the invitation to become the Unionist candidate for South Edinburgh.

Since Belgium was permitted free trade in drink, public houses have so multiplied that intoxicants can be purchased at almost every shop. As a result, four-fifths of the deaths of men are now said to be caused by intemperance.

The British Parliament has been prorogued, and the leaders on both sides are making speeches defining their positions. Mr. Gladstone's farewell letter to his Midlothian constituents simply expresses his gratitude to them, and reviews the beneficial progress secured by the Liberal Party in that town.

A Cromwell statue is proposed for Huntingdon, the birthplace of the great Protector. *The Hunts County News* thinks it the "very irony of fame" that this "greatest of English rulers" should be without a statue in his native county, and invites contributions for the erection of some memorial to the greatest man Huntingdonshire ever produced.

Life in British Columbia is described in *Good Words* for July. That province is called "The Sportsman's Paradise." Big game is very plentiful. "As for salmon, they are so numerous as, in shallow water, to push one another out of the stream on to the banks." Sometimes for a fortnight in winter there may be a "cold spell" of 30 degrees below zero.

The New York Times has printed statistics from which it appears that the people of that city spend about five and a-half million dollars yearly on churches, and about six and a-half on theatres and theatrical amusements. It is also true that during the financial stringency, two years ago, some people gave up their boxes at the theatre, but made no cut in their church expenditures.

Great Britain shows an annual decrease in crime, and prisons are being closed accordingly, but in France crimes of all kinds have increased during the last fifty years at a ratio of 130 per cent. The number of criminals from sixteen to twenty-one years of age has increased by 247 per cent. This is a natural outcome of the atheistic spirit which prevails in France and for which Roman Catholicism is largely responsible.

Dr. Pentecost, successor to the late Dr. Donald Fraser, has been reading the Marylebone congregation a lecture on giving. On a recent Sunday the collection boxes contained 600 coppers. If these represented as many hearers the sum contributed was not what might be desired; while if some had put in more than one bronze coin, the givers would do well. Dr. Pentecost urged to change their copper into silver on the Saturday.

In Great Britain an appeal to clergymen, ministers and church officers for the use of unfermented wine at the Lord's Supper has recently been issued by the Women's Total Abstinence Union. The reform, they declare, is not only desirable for the sake of those rescued from the evils of drink, but also for the members of juvenile Temperance societies, who have been carefully instructed in the principles of total abstinence, and should not be driven to take their first taste of alcohol at the Lord's Table.

French advices are received from Majunga, on the Western port of Madagascar, stating that several thousand Hovas, who attacked the French outposts at Tsaraasaotra, were repulsed. An attack was then ordered on the Hovas position, and they were routed with heavy losses, leaving their tents and baggage.

There may be more significance in the contemplated trip of the Egyptian Khedive to Constantinople than lies upon the surface. He is an inveterate hater of England and of everything English, and nothing does his heart more good than to hurl defiance at Her Majesty's Government. Although virtually a subordinate of the Sultan, the Khedive's counsel may none the less have weight with that potentate; and there is little doubt that if he should be consulted as to the Anglo-Turkish imbroglio his voice would be for neither concession nor compromise.

The following paragraph from the *Scotsman* testifies to what extent the inhabitants of the Island of St. Kilda are isolated from the rest of the world: "On the shore of Burra, Shetland, there was picked up on the 9th ult. on old tin canister, which on being opened was found to contain a number of letters from St. Kilda with money to post them. This strange mail packet had been sent off on its voyage of three hundred miles on the 1st of March. A note enclosed to the finder conveyed the intelligence that there had been no births, deaths, or marriages on the island since last year."

An extraordinary fiction has been retailed in many newspapers respecting the number of juveniles arrested for drunkenness in Liverpool in 1893. The number was stated with great exactitude at 1,411, whereas the fact is that in 1893 only ten persons under sixteen were apprehended for drunkenness in Liverpool. A similar paragraph is going the rounds about London, viz.: that, "according to a police return, there were 300 children under ten years of age apprehended for drunkenness in London last year." The Chief Commissioner of Police says that "no such police return has ever been made."

"Advices by steamer from China," says the *New York Independent*, "state that the recent outrages at the capital of the Szechuen Province were of 'unprecedented magnitude, so far as concerned the amount of property involved.' There were four missions—those of the Methodist Episcopal Church, the Canada Methodist Church, the China Inland Society and the Roman Catholic Church. The French Catholic Mission owned, it is said, a very large amount of property. It is believed that the retiring Viceroy instigated the attack, which it seems was not confined to the capital of the province, but extended to some of the smaller cities.

Dr. Stalker and Prof. Drummond, of Scotland, are both well-known in this country, but it is safe to say that Dr. Drummond is not now quite so popular among those who were his firm friends a few years ago as he was before the appearance of his recent work, in which he outlines his views on evolution. In the Free Assembly in May, Dr. Stalker delivered a speech in defence of his friend against whom charges of heresy had been brought. But Dr. Stalker does not agree with Prof. Drummond. He said among other things:—

"Prof. Drummond's own demonstrations seem to me, in many respects, singularly unconvincing. He constantly confounds evolution in the sense which is denied with growth in the sense which all acknowledge. He has proved nothing which would not go well enough with the assumption of an irreducible number of species, much smaller, perhaps, than has hitherto been supposed, but still large. Then, I cannot persuade myself that there is not more in the first chapter of Genesis than Prof. Drummond allows. If there is one chapter in the Bible which is divine it is this one;

and, although I would by no means say that it is science written beforehand, yet I am equally unable to believe that the harmonies which it presents with the latest discoveries of science are accidental. But it is one thing not to accept a certain view and quite another thing to declare it intolerable."

The *New York Observer*:—"There are four hundred Congregational ministers in England who receive less than \$750 a year, fifty-four less than \$450, forty-four less than \$600, twenty-five less than \$300, eleven less than \$250, and ten less than \$200. The Congregational Church Aid Society was formed to meet such needs as these figures represent, but its last report speaks of 'strain still unrelieved, claims increasing in urgency, and disappointment and sorrow because of the inadequate resources placed at the disposal of the Council.' Our Congregational brethren could afford to adopt some such scheme as a sustentation fund. An under-paid ministry should gall them more than the adoption of such a bit of Presbyterianism as that.

The *London Chronicle* publishes what is purported to be a confidential document summarizing the Government's policy under three heads. Under the first head is the Imperial policy, including a strong navy. The second head is devoted to the Colonial policy, including the development of Africa and improved facilities of intercourse between the mother country and the colonies. The third head treats of the domestic policy, embracing poor law reform, the easy transfer of land, removal of the registration grievances, restriction of the immigration of pauper aliens, fiscal reform, the amending of the Employers' Liability Act, improved dwellings for the poor, facilities to enable working men to purchase dwellings, agricultural legislation and other matters.

The Inebriates' Bill has been read a second time in the House of Lords. The Bill applies to two classes of habitual drunkards—those who have rendered themselves amenable to the law, and those who have not been charged. As to the first class, it is proposed that they should be liable to detention in an inebriate reformatory for one or three years; while in regard to the second class, who have not become amenable to the law, their compulsory detention might be obtained, on the application of a relative, by order either of the High Court or the County Court, for a minimum period of one year and a maximum of two years. Objection was taken to the mode of dealing with this latter class, which, it was said, would place people at the mercy of unscrupulous relatives.

We see it stated that delegates to the Christian Endeavor Convention from the provinces propose to organize a union for the Dominion of Canada, and it is likely action will be taken at this convention. Each province has a provincial union, and it is desired that a union of all the provinces be formed to secure greater unity in Christian Endeavor work in the Dominion. This action, if taken, will in no wise change the attitude of the Canadian societies toward the United Society of Christian Endeavor. They are as enthusiastic regarding the founder of the society as are their brethren in the United States. Nowhere is Dr. Clarke received more cordially than at the provincial union conventions, many of which he attended. Dr. Clarke was born in the Province of Quebec, though his parents are both New Englanders and he has a very warm feeling for his brethren from the Dominion. The first and most immediate result of the proposed union would be that the Canadian societies would hold triennial or quadrennial intercolonial conventions. This has been desired for some time, but has been found difficult to bring about, from the fact that there is no one to act authoritatively. The connection of the societies in the Dominion with the international conventions, as now held, would in no way be affected.

Our Contributors.

CONCERNING THE CRISIS.

BY KNONONIAN.

Some of our readers may remember how Artemus Ward made the American continent laugh, thirty years ago, by reporting meetings held in Baldinsville, and elsewhere, on the "crisis" that was then impending in the United States. The cry went abroad, "the crisis has arrived," and forthwith the citizens met to discuss the crisis. One stalwart citizen said he was ready to "lick the crisis." Another was so impressed with the crisis that he declared himself ready to send all his wife's able-bodied relations to the front to fight. There was some excuse for this excitement because a real crisis was then looming up across the line; but what earthly excuse is there for the talk about an "acute crisis" in Canada at the present time? What is there to have a crisis about?

We all remember Sir John Macdonald's pork story, told in the debate on the Jesuit Estates Bill. A Jew went into a restaurant in London and eat a small piece of pork. When he came out a tremendous thunder storm was raging. As he looked at the darkened heavens, the forked lighting, the torrents of rain, and listened to the peals of thunder, he exclaimed, "What a fuss to make about a small piece of work."

That Jew was as sensible as the people who think that a dispute about religious teaching in a few schools in Manitoba is a matter large enough to bring on a crisis in a country of five millions of people, supposed to be capable of self-government.

Practically the original question was one of schools or no schools for certain portions of the prairie province. Some portions of Manitoba are sparsely settled. There are not enough of people within the area of an average school section to support two schools. Trying to maintain two schools in such a locality would end in having no school at all; or two schools so poor that they would be little better than no school at all. As we understand it, that is a fair statement of the practical side of the question. Now, will any fair man—any patriotic, honest man, any sensible man who does not want excitement all the time, who does not wish to see Catholics and Protestants, French and English Canadians have one another by the throat all the year round—say that there was anything in that local question to make a crisis. What have our colleges, our schools, our churches, our ministers, our press been doing all this time if there is not enough of intelligence, self-control, and capacity for self-government in the Dominion to arrange the school affairs of a province of less than 200,000 people without a crisis. Some of the very people who talk the most loudly about a crisis ought to hang their heads in shame at the very mention of the word. They have been paid salaries all their lives to teach the people self-respect and self-control; and now they tell us their pupils are going to show the value of the teaching by raising a national catastrophe over a few rural schools.

It may be urged that the principle of separate schools is at stake in this Manitoba matter. Well, supposing it is. Is that anything to make a crisis? Ontario has separate schools, and Ontario is the only province in the Dominion that can keep out of debt. England has separate schools, and England is supposed to be a rather sensible kind of a place. Scotland has any number of separate schools, and there is more brains in the head and grace in the heart of one typical Scotchman than there is in all the crisis howlers in Canada. After all is it such a terrible calamity that a large section of our people want religion taught in the public schools. Heaven knows, there are enough of parents in Canada who don't care whether their children are taught religion in the schools or anywhere else.

Let it be granted that the question now seems larger than the practical one we have stated. Who made it larger? The clergy mainly. The Catholic ecclesiastics rushed in, and took a hand as they always do, and the Protestant ecclesiastics showed their disapproval of priestly interference by following the example of the priests and taking a hand themselves. It is quite true that we have not yet gone the length of asking Dr. Monro Gibson, or some other influential London minister, to try and manipulate the privy council; but we may attain to that high degree of proficiency when we have a little more practice.

The only thing we could ever beat Rome at was preaching the gospel. If we are going to abandon the pulpit and try them a fall in the political lobby they will down us faster than we can get up. They know how to hang together. Protestants know more about quarrelling among themselves and hanging separately.

We have seen a great many crises in church and state during our short life, but none of them panned out to any great extent. There was going to be a crisis in 1861, when the Free Church and the U. P. Church united; there was another threatened when all the Presbyterians united in 1875; there was to have been a tremendous crisis when Presbyterians got legal authority to sing "Jesus Lover of My Soul," and "Nearer My God to Thee;" and there was to be a regular cyclone when organs were introduced, but the church went on about as usual.

We have polled our little vote—of course on the right side—for about thirty years, and we cannot recall a single election that was not to have been followed by a crisis. The Grits declared that if the Tories obtained or retained power the country would go to ruin; and the Tories swore by all above, around and below them, that if the Grits got or kept office they would bring in annexation, desolation, starvation and we know not what all. There was to have been a crisis, equal at least to an earthquake, about the Ross Bible; and a crisis more dangerous than the eruption of a volcano after the Jesuits Estates Bill passed: but the country still survives. Whether it is safe or not is another question.

To our mind the most discouraging thing about our young country is the number of people who can be thrown into a state of hysteria by any demagogue who can make anything by their hysterical fits. Drunkenness is being banished from the land by the gospel, and by human laws good as far as they go; boodling can be put down by honest administration of the law; bribery can be kept in check by the courts. But no law can grapple with hysterics. For the fellow who loses what is charitably called his head, and begins to yell about a crisis when any event occurs that would not disturb an Englishman at his dinner or his cricket match, for that fellow or for a nation, or a church that has many people of that kind there is positively no hope.

The Government of Great Britain changed the other day. Did even the most excitable Home Ruler shout about a crisis? The people over there don't think that the fate of the Empire depends on a change of—even statesmen. Too many of our people seem to think that the fate of the Dominion depends on—well we cannot say just how small the person or thing may be. Would to heaven we had more British sense and steadiness.

Writing to the Rev. W. Spiers, who, in a volume on the Pentateuch, had referred to the discussion between Mr. Gladstone and Professor Huxley on Genesis and Creation, Mr. Gladstone says: "I view with especial satisfaction every effort to abate the pride and rashness of the 'higher criticism,' which, I think, should learn to be more temperate and less dictatorial before it can expect us to welcome its inroads upon the books of the Old Testament."

THE HYMNAL.

BY REV. ALEX. McMILLAN, B.D.

Now that the report of the Hymnal Committee has been presented to Assembly, and the resolutions submitted endorsed, it may be well to state precisely the position of our Church in relation to its future Hymnal. It has occurred to me to do this for the information of ministers and elders who were not present at the General Assembly, and of members and adherents of the Church.

To know with exactness our standing ground will, we believe, satisfy very many, and will tend to obviate much misunderstanding.

The Hymnal Committee submitted to the General Assembly three resolutions. The first and second simply re-affirmed the desirability of securing, if at all possible, a Common Hymnal, expressed gratification at the progress already made in this direction; and thanked the Joint Committee in Scotland for the cordial reception given to the two delegates from our committee, and for the generous gift of over 400 copies of the Joint Draft Hymnal.

The third resolution, which is the principal one, is to the following effect:—"That the General Assembly postpone the meantime further action with reference to the publication of a Book of Praise for this Church, instruct its Hymnal Committee to continue co-operation with the Joint Hymnal Committee of the Scottish Churches in completing the Common Hymnal; and to endeavor to secure the inclusion of such hymns and music in the Common Hymnal as shall meet the views of this Church as signified in returns from Presbyteries—and report for final action to next General Assembly."

In obedience to the instructions of the General Assembly as conveyed in these resolutions, the work of the Hymnal Committee from this time onward will be in the following direction:—The Joint Committee receives suggestions in regard to the improvement of the Joint Draft Hymnal up to the first day of October next: immediately after which date a prolonged series of sessions will be held to consider all such suggestions, and to complete the revision of the draft. The draft thus revised will be printed that it may be submitted for endorsement to the Supreme Courts of 1896.

The Hymnal Committee of our Church will therefore examine with great care the Joint Draft. It has already been found that 350 hymns and 6 doxologies in the Joint Draft are in our proposed Book of Praise also. As these are, for the most part the cream of modern hymns, and as they have again and again passed the criticism of the Joint Committee in Scotland, as well as of our own committee and Presbyteries, it is not intended that these be re-examined, but that they be received as part of the future hymnal. The committee of our Church will concentrate attention upon the remainder of the hymns in the Joint Draft, and upon the remainder of the hymns in our proposed Book of Praise. As many of the hymns in both drafts as can be dropped without prejudice to the value and usefulness of the future hymnal will be removed, while as many in both drafts as would be felt to be a distinct gain will be retained. Due care will at the same time be taken to make the various sections proportionate to the importance of their respective subjects.

This work will be completed by the committee at its session in Toronto in September next, and will be presented before the Joint Committee when it meets for revision of the Joint Draft in October.

Together with these proposals regarding the book of words, the decisions of our music sub-committee on tunes will also be before their music committee. Indeed our choice of tunes for the 350 hymns above mentioned as common to both drafts is now under careful consideration by them, and our selection of tunes for the remainder will also be duly forwarded.

I would very strongly emphasize the following fact:—While action in regard to the publication of our Book of Praise is meanwhile postponed, the Book of Praise itself is by no means laid aside. On the contrary, in preparing these proposals for the Joint Committee in Scotland, our Hymnal Committee is not only fully utilizing the material in our book, but is at the same time virtually completing the revision of it, both as regards words and music.

In working along the line above indicated, we are taking advantage of all the valuable suggestions contained in the Joint Draft, and in the light of these suggestions we are adding to and removing from that portion of our draft under review, and are thus completing the whole.

This being so, I would point out the precise stage which these important matters shall have reached when the General Assembly of 1896 considers the question. The Assembly will by that time know the contents of the Joint Hymnal in its revised form in words and music. It will also know the decisions of the Supreme Courts of the Scottish churches. The General Assembly will then be in a position to decide whether or no the revised Draft Hymnal will meet the wants of the congregations of our Church.

But, side by side with this, our proposed Book of Praise as revised and completed will also be presented. It will be in readiness for speedy publication, should that be clearly seen to be the right course.

Thus the General Assembly will be in an excellent position. The Canadian Church will look hopefully towards the Common Hymnal, and should it prove itself after the coming revision to meet the needs of our Church, and should the deliverances of the Supreme Courts in Scotland be favorable, the book will be gladly adopted. But should it not be so, our own Book of Praise (revised with careful regard to the suggestions of Presbyteries, and greatly enriched by access to the Joint Draft) will be practically completed.

The delay is one of but six months extent, as at least six months would be in any case have been needed for the revision and completion of our own book. The advantage and satisfaction gained are out of all proportion to the brief delay. The Hymnal Committee is ready, carefully and impartially, as matters develop, to seek the way which shall be for the best interests of our beloved Church.

Mimico, Ont.

HISTORY, PROPHECY AND THE MONUMENTS.*

BY REV. W. G. HANNA, M.A.

The rapid advance of Oriental research has made this work a necessity. Babylonia, Assyria and Egypt are at length yielding up their long-buried treasures, and the interpretation of their monumental inscriptions requires the re-writing of Oriental history.

Valuable monographs have appeared at intervals presenting the results of special investigation by experts. But there has been a felt want for a popular, up-to-date presentation of well-ascertained results, for the whole historic field. Such a work has been undertaken by the scholarly Professor of Oriental Languages in University College, Toronto, and the first volume is now before us.

The author thus states his object in writing:

"The present work seems to tell as simply as possible the story of the ancient Semitic peoples, including as the dominant theme the fortunes of Israel. . . . (It) has been undertaken primarily in the interest of the study of the Old Testament. Its aim is to help those into whose hands it may fall, to apprehend in its true relations

* "History, Prophecy and the Monuments." By James Frederick McCurdy, Ph.D., LL.D., Professor of Oriental Languages, University College, Toronto. Vol. I.—10 The Downfall of Samaria, 8 vo. cloth, pp. xxiv, 425. Price \$3.00, net. 1894. Macmillan & Co., New York. Roswell & Hutchison, Toronto.

Teacher and Scholar.

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

July 28th, } JOURNEYING TO CANAAN. { Num. x., 1895 } 29 36

GOLDEN TEXT: Num. x. 29. MURRAY VERSES - 11 24. CATECHISM - Q. 11.

Home Readings.—7. Lev. xvi. 1-16. T. Lev. xxiii. 1-32. W. Lev. xxiii. 33-44. Th. Lev. xxv. 8-17. F. Num. ix. 1-23. S. Num. x. 11-13; 29-36. Sab. Heb. xi. 5-16.

By comparing Numbers x. 11, with Exod. xix. 1, it is seen that Israel's stay at Sinai extended over nearly a year. The time was, however, fully taken up with the preparation of the tabernacle, the institution of the ceremonial worship God appointed, and the organizing of the people, who had come out of Egypt a veritable mob, into a well-ordered and well-organized nation, fitted to cope with the difficulties of desert travel. While our lesson no doubt describes in part what was customary throughout all Israel's journeyings, yet there are some facts recorded which are peculiar to the first three days' marches, and to one or two special occasions. For example, the place of the ark of the covenant was usually in the midst of the people here, and, on entering Canaan, forty years later, it goes before. We shall consider two things only, viz., The Guide and The Guided.

I. The Guide.—This was of course God Himself in the symbol of a cloud which hung over the camp by day, and which became luminous at night, so that there was always a conspicuous object within sight, not merely of the marshalled host, but also easily seen by the women and children as they fed their flocks and herds along the line of march, which must have been very large and straggling. How necessary such guidance was can be easily understood when we remember that the land through which Israel journeyed was desert, without highway or even a well-marked caravan route. "We are called to contemplate a numerous host of men, women and children, travelling through an almost trackless wilderness, passing over a dreary waste, a vast sandy desert, without compass or human guide. . . . There were those millions of people moving along without any knowledge of the route by which they were to travel, as wholly dependent upon God for guidance, as for food and all beside." What an illustration of our need. Life is to us a trackless desert. We do not know from hour to hour what is to befall us, or what dangers surround us. But we have this for our comfort that He who gave Israel an unmistakable guide to lead them through the Sinai desert to the land of promise, has given to us for the journey of life a guide, just as infallible and ever present. Jesus Christ is the light which lightens every man coming into the world. He is our guide, conspicuous, unerring, abiding, strong—leading us by His providences, by His spirit, by His word and by His example.

II The Guided. How gladly the people availed themselves of the guidance provided is seen in the record of Moses' prayer at the setting forward and at the resting of the Ark. They recognized their need of the guidance and protection of God; they acknowledged His goodness in thus condescending to lead them, and they earnestly sought His presence. When the Ark set forward then the prayer went up to God to deliver from His enemies, and to scatter those who hated him; and when it rested the cry ascended for God to dwell in the midst of His people. It is well when we can so identify ourselves with God that we count His enemies ours, and can plead for deliverance for the sake of God's glory. Though God has promised His presence and has promised His blessing, yet He says "for this will I be enquired of." Let us then not neglect to choose Him as our guide, and then every hour seek His guidance. And not for ourselves alone, if we have any proper appreciation of the goodness of God we cannot but act towards those who know him not as Moses did towards his brother-in-law. Hobab had been with Moses for some time at Sinai, and when the time came for Israel to resume their journeyings, Moses was not content to leave his friend behind. "Come with us" ought to be the heartfelt invitation of every Christian to those who do not know our guide, and the reasons urged to induce acceptance of this invitation are similar to the reasons we should urge to lead others to accept Christ as their guide. First of all, Hobab was urged to cast in his lot with the people of God on the ground that good would thereby come to him. "We will do thee good for the Lord hath spoken good concerning Israel." This was not sufficient, however, and then Moses urged the plea which would likely appeal to one of Hobab's temperament: "Thou mayest be to us instead of eyes." Hobab knew the desert thoroughly, and so could be of great service to Israel. The keenness of vision of the dwellers in the desert is a proverb even at the present day. Divine guidance did not preclude the necessity for man's vigilance and the use of ordinary means to ensure safety. The thought that he could be of service prevailed. Hobab joined Israel, so we ought to urge upon those who are not Christians the double motive—good to their own souls and the honor of service in the Master's kingdom.

Kasshites. In opposition to those of alien race their Semitic spirit became greatly intensified, their devotion to their national duty was deepened, and their military activity increased. They possessed a higher faculty for organization than the other eastern peoples and embarked on a career of conquest for the acquisition of territory that brought them in conflict with Israel and issued in the overthrow of the Northern Kingdom. Though a warlike, they were a literary people, and produced a surprisingly large and valuable body of literature. It is the interpretation of this valuable literature that has cast so much illumination on Semitic life, and made such an important history as this of Prof. McCurdy's possible.

Thus it will be seen, that only when read in the reflected light gained from this larger view of the Semitic world can the history of Israel be rightly understood, for the children of Israel were to a large degree conditioned by environment. It is because the author has availed himself of all these sources of information and illustration, that he has given such an enlightening account of the condition of the land of Canaan at the time of the Israelitish conquest, the circumstances of the tribal settlement, the long period of conflict under the Judges, the founding of the Hebrew Monarchy, its earlier splendour and later decay, the divided kingdoms, their relations to each other and to surrounding nations, the internal dissensions and the painful pressure of the Assyrian and Babylonian upon them because of disobedience to God.

The author has given us much more than a mere story of conflict and conquest. He has not failed to present a distinct and vivid account of the religious, social and political life of the people, their home customs and public institutions as well, and has thus thrown around the record the charm of personal interest.

The function of prophecy in maintaining pure religion and guiding national affairs in that early time, as well as in illuminating that history for us to-day, is most unique and receives appropriate consideration here. A very interesting new view of its historical value is thus gained by the reader.

Prof. McCurdy does not write with an apologetic purpose; but his calm, well-balanced recital of the historic facts, showing the coincidence of monumental testimony with prophetic forecast for the elucidation of many misunderstood sections of the Old Testament story of Hebrew national life, is an apologetic of the highest value.

In short we have in this work, the result of a careful, thorough study of the subject, written in a lucid, inviting style, by an eminent scholar fully conversant with the original sources, and its completion, in two additional volumes, as recently announced, will be eagerly waited by a growing constituency of readers.

As a Textbook on general history it should have a place on the curriculum of every college, and for the purpose of the general reader there is no equal. No clergyman or Bible student will willingly do without such an informing and eminently suggestive work. Along with Smith's "Dictionary of the Bible," and Thompson's "Land and the Book," it will have its place on the study table.

Uxbridge, Ont.

HATING THE LIGHT.

MR EDITOR: A little over a year ago, Mr. Norman Murray, a Montreal bookseller, imported from the United States a package of pamphlets, entitled "Fruits of the Confessional." The work is a translation of certain questions in Liguori's Theology, which or the like of which, a confessor has to put to penitents in the confessional. They are most abominably filthy ones, "rank smelling to heaven." The comptroller of customs, the Hon. N. C. Wallace, the highest in the Orange body in Canada, held the package till he should get legal advice as to

what he should do with it. He was told that he could not lawfully confiscate it. He, therefore, released it. The matter, however, is not settled yet.

A day or two ago, the Hon. M. Bellerose, a member of the Dominion Senate, brought up the question of these pamphlets before the House. He charged Mr. Wallace with neglect of duty in not confiscating them. He wished the Government to prosecute Mr. Murray for a violation of section 49 of the criminal code, which forbids selling, or exposing for sale, immoral books. He does not for a moment question the faithfulness of the translation. He admits that there are "immoral and indecent" passages in Liguori's Theology, but he says they are of the same nature as some in medical works. The former, according to him, are designed for the use of priests, as the latter are for that of physicians. Besides, the former are printed in Latin.

The Liguorian questions above mentioned are of a totally different nature from certain passages in medical works. They are fit only to put the filthiest thoughts into people's minds. The same is true of certain passages in Duis' and Kenrick's works—also standard Romish ones.

The island of St. Kilda is a great resort of Solan geese. It is said that the inhabitants will, with the greatest pleasure, eat their eggs when these send forth a smell so powerful that other people would stop their noses. As great delight the holy men just named have in their filthy questions. They are like an Indian who once, when he got a glass of "fire-water," said that he wished that his throat was three miles long that he might feel the taste of it all the way. Fancy a "Saint"—a "mediator of intercession," as his church calls him (Liguori)—and an archbishop (Kenrick), feasting with the greatest glee on moral rottenness!

The confessor puts such questions to penitents in the language which they understand. It is the shrewdest folly for Roman Catholics to deny that such questions are used in the confessional. The proof that they are is too strong to be successfully gainsaid.

Many years ago, a gentleman in England published a work of the same kind as "Fruits of the Confessional." He was punished for publishing an immoral book, though he gave only a faithful translation of some parts of certain standard Romish works, without adding to it one word of comment. Chiniqny, in two of his books, gives certain questions of the kind already described, but he keeps them in their original Latin, as they are too strong food for any one to be allowed to taste them.

Books for the guidance of "holy fathers" should, certainly, be godly ones. It seems very strange, then, that "good Catholics" should condemn, as an immoral work, a faithful translation of certain parts of one.

We have good reason to suspect that "the hand of Joab is with M. Bellerose in this case." It is no marvel that the hierarchy is filled with wrath at the public being shown what infamously unclean thoughts a confessor is required to pour into the mind of a penitent, if the latter will allow him to do so. It is well that the public should, by means of the search-light of a translation, see what is done in the secrecy of the confessional.

T. FENWICK.

Woodbridge, Ont.

The origin of teetotalism in London is dealt with in the July number of The Sunday Magazine. The old explanation of the word "teetotal" is give. It is said to have originated with a stuttering orator who declared that nothing would do but t-t-total abstinence. At the time of the Reform Bill, Dr. Bloomfield (afterwards Bishop of London) organized a "temperance" society, which had no quarrel with malt liquors, but only prohibited spirits. Mr. Joseph Glass, a member of the Society, thought it did not go far enough, and in 1835 was instrumental in founding the first total abstinence organization in London.

the history of that ancient people through whom the world has gained most of its heritage of moral and spiritual light and power."

It will thus be seen that the purpose is historical rather than critical; but it exhibits the results of sound critical scholarship on every page, and in the very valuable notes.

The book opens with an admirable statement of the place of the Semites in history, the nature of their contributions to the world's progress, their territorial divisions, and the character of the North Semitic communities to which the Hebrews belonged. Then we are introduced to the separate communities.

The author holds with many others that these people originally sprang from Arabia and moved in herds in a north-easterly direction to the valleys of the Tigris and Euphrates.

The first in point of antiquity were the founders of the city-kingdom of Babylonia. Prof. McCurdy shows independent judgment in maintaining that the Semites were the original inhabitants of this region, while almost all Assyriologists hold that they "imposed themselves" on the Sumer-Akkadians, a Turanian race who previously occupied the land. This is a question that can be decided only by experts in such esoteric matters. But when the evidence is all in it may be found that the author's view is correct.

The story of the antiquity, civilization and wide control of the Babylonian power extending as far west as Cyprus and south into Egypt, will have all the fascination of a new discovery for many readers, and would be discredited but for the evidence of the monuments. Indeed, it could not have been written a few years ago. It sheds a new light on many disputed passages in the Book of Genesis, such as the number of the Chaldees in the campaign of Abraham against the allied kings.

But in this early period interest naturally converges on the affairs of the West land before the Hittite occupation of Palestine, and the means by which it was prepared for their reception. Here we are able to follow the fortunes of the early inhabitants, the Canaanites and Amorites through the period of the Hittite occupation, the Egyptian incursions and the conflict with the peoples beyond the River.

The Hittite question is carefully considered, and ascertained facts presented free from the accretions of fancy. We are shown that they were the bearers of civilization, and kept the Egyptians out of Palestine at the time when they were strong enough to have occupied it against any other Asiatic power. It is surely of the highest interest to learn concerning a nation whose very existence was denied by high authorities not long ago, that "but for the aggressive part played by the Hittites, the Israelitish occupation of Palestine, with all its consequences to the world, would have been, humanly speaking, impossible," and this story of their career is their check by the Arameans and effacement by the Assyrians, we learn from the monuments.

The history of Egypt is also given, so far as it relates to the land of Palestine, and for this period the Tell-ell Amadria tablets, a series of public documents recently discovered in Egypt, are seen to be of great value, as showing the diplomatic relations with Assyria.

The story of the Arameans in their old home along the valley of the Chebar, and in their western stronghold, Damascus, the great opponent of Israel, is presented to us from a new and interesting point of view. It is, too, that of the Phœnicians, the Philistines and other nations surrounding the promised land.

But it is the Assyrians whom the monuments have especially discovered to us, and that they were the determining factor in the affairs of the East. Originally a colony of Babylonia, they grew in power and developed strong opposition to the mother country during the period of her subjugation to the

Pastor and People.

CALLING THE ANGELS IN.

We promised our hearts that, when the stress
Of life-work reaches the longed-for close,
When the weight we groan with hinders less,
We'll loosen our thoughts to such repose
As banishes care's distracting din,
And then—we will call the angels in.

The day we dreamed of comes at length,
When, tired of every mocking guest,
And broken in spirit, and shorn of strength,
We drop, indeed, at the door of rest;
And wait, and watch, as the days wane on—
But the angels we meant to call are gone.

—Margaret J. Preston.

To-day for God what hast thou done?
I ask thee, restless mind!
Should'st thou soar upward to the sun,
Yet peace thou couldst not find;
O, hast thou wasted all thy powers
Upon this fleeting earth?
Or cast away the precious hours,
Unmindful of their worth!

—Kate Cameron.

Written for THE CANADA PRESBYTERIAN

MISSIONS IN KOREA.—II.

BY JESSIE RODGERS, OWEN SOUND.

The opening of the ports has not as yet bettered the condition of the people of Korea, but rather increased their misery. Foreign manufactured goods are imported and sold at lower rates than the same goods of home manufacture. Among the officials and higher classes the desire to obtain the many new things coming in from European markets, led to extravagances, and the poorer classes were taxed extra to cover the expenses. The lower classes of the people have small chance as yet for asserting their rights; they have no voice in the politics or government of the country.

Mr. Gale, missionary at Wonson, says: "These latter day extravagances, along with the death of trade and manufacture, have brought the Korean subject to a desparately ominous point in the history of his race and nation. . . . There can be no doubt in the minds of anyone that the resources of the country are great, but as they remain undeveloped they afford no consolation in existing circumstances. Those who have lived in their huts with them, and seen their life and surroundings from day to day, have only one picture that deepens with the increase of foreign trade—a picture of idleness and poverty."

This is a dark picture, but all the more do we see that these Koreans need the gospel and that its message is for them. The gospel is good news to the poor; it brings comfort to the broken in heart, and it alone can set free the captives bound by the fetters of sinful habit. When Jesus was in this world we know:—

"The rich and poor despised Him, the rabbi called Him mad, Pretender and blasphemer; but oh, the sick and sad,
And oh, the common people—they heard Him and were glad.
The great may sit in grandeur, unmindful Christ of Thee,
But now, as then, the poor, despised whate'er their burdens be
Find comfort only in Thy love, Thou Man of Galilee."

Our Saviour, "though He was rich, yet for our sakes became poor, that we through His poverty might be rich." Should not we, who have learned of the fullness of blessing there is in Jesus, be ready to deny ourselves that these poverty-stricken Koreans may know something of the "unsearchable riches of Christ."

The work of the missionaries in Korea is not confined to the lower classes. In a letter received from Dr. Avison since the New Year, he tells us how he had been in attendance on the king, and Mrs. Underwood had been in attendance on the queen, and what opportunities had been given them to speak on religious subjects. How eagerly the church should avail itself of the wide open doors everywhere in Korea; among the high and among the low, lest a time

come when the privileges now granted us be ours no more. Dr. Underwood says: "The Protestant church of Christ must awake to a realizing sense of her duty or Korea will become a Roman Catholic country, and either the true light of the gospel will be shut out, or we will have a Romanist instead of a heathen country. Heathenism is darkness, Romanism is blindness."

Seoul, the capital of Korea, has a population of about 300,000. The different missionary societies have their headquarters in this city, and hospitals and schools have been established.

Public government examinations are held here, and often thousand of students are in the city. It is a trade centre too, and the people come here from every part of the country. The missionaries try to take advantage of this. During last year street chapels were opened in different parts of the city, and open air services held.

It is only lately these privileges have been granted. They have proved a means of reaching many, and any opposition manifested is principally confined to individual efforts to interrupt or confuse the speaker.

A work which deserves special mention was the providing, during last year, a shelter for the outcast Korean sick. The Koreans have a great fear of a stranger dying in their home or in their village. Often in the cities and towns the sick are turned out into the streets to fare as best they can. Dr. Moffatt tells us of several cases: A man took sick on the road. The men of the nearest village carried him on to the next village and left him there on the road. The men of this village hurried him on. For five days he received this treatment, never being given food or shelter, or anything being done to relieve his sickness. Dr. Moffatt was at his breakfast one morning, when a boy came and told him of this man lying on the road. He went out and gave the poor man food and drink, and begged of the villagers to be allowed to provide a shelter for him. They appeared to acquiesce, but when Dr. Moffatt went in search of a room, the men of the village lifted the poor sufferer up and started on. Before they had gone far he died, probably of hunger and exhaustion. Another instance was of a man thrust out of an inn in the city of Pyeng Yang, and left to die on a bitterly cold night.

The missionaries felt keenly their inability to aid these sufferers, and made it a subject of prayer. A shelter was provided through voluntary offerings given to Dr. Underwood when home on furlough in 1891. It is not connected with the mission, and is to be maintained on the same principle as that on which it started.

Applicants crowded to it before it was ready. A dispensary in connection with the shelter has been built on the main street of Seoul, and a chapel is to be built near it where the patients may learn of the Great Physician Who can give healing to the sick-soul.

The shelter itself is situated a short distance from the city on a beautiful spot on one of the hillsides. As we think of these crowds of men and women "oppressed with various ills," coming to this mission shelter for healing and rest, does it not bring to mind instances in the life of our Saviour, when the crowds pressed upon Him expecting to be healed. Jesus is the same Saviour to-day as when he fed the hungry multitude, healing all that were sick, and we can confidently ask His blessing on such a work as this of the shelter for outcast Korean sick.

Before closing this paper I will notice briefly a few things respecting the other missionary centres.

Fusan is the most southern port in Korea and the one nearest Japan. About 3,000 Japanese are settled here. In Fusan the poverty and dirt of the Korean quarter of the town comes out in striking contrast to the prosperity and cleanliness manifested in the Japanese quarter. The American

Presbyterian Mission has a station here, but it is young yet. The country around Fusan is said to be populous; many towns and cities with populations varying from 2,000 to 20,000. One city, Yong Yung, is most beautifully situated and has a population of 100,000. Plenty of room for more workers.

Pyeng Yang lies north of Seoul. The Methodists and Presbyterians united in endeavoring to form a station here about a year ago. They met with considerable opposition. It is said to be a very wicked city. The medical work of the missionaries gains the strongest hold on the people's hearts, and may, as it has often done in other places, open up the way for the free entrance of the gospel message. Euiju is another new station. Unlike Pyeng Yang, the people here welcome the missionary.

Gensan (Wonson) lies east of Seoul. Rev. Jas. Gale, of the American Presbyterian Mission, is stationed here, and Dr. Hardie the missionary of the Canadian Colleges Mission.

As this is the only Canadian mission in Korea we will give a few items regarding it. It originated in the Y. M. C. A. of the University of Toronto, which in 1888 sent out Rev. Jas. Gale as their missionary.

In 1890 the medical students Y. M. C. A. sent out Dr. R. A. Hardie to the same field. Propositions were made that these two societies should join, as by so doing they might do better work. This being agreed to, they united in forming the Canadian Colleges Mission. Rev. Jas. Gale resigned and joined the American Presbyterian Mission in 1891. Dr. Hardie remained in the field as the missionary of this new society.

From 1890 to 1892 Dr. Hardie was in Fusan. In the fall of 1892 he thought it best to remove to Wonson, where he has since resided. The first year was largely taken up in superintending the mission building. He is now pretty well established and fairly at work.

The objects of the Canadian Colleges Mission are:

(a) To propagate the gospel of Christ in Korea and other unevangelized nations.

(b) To foster the missionary spirit in Canadian colleges. It is entirely undenominational and is not intended to conflict with any other missionary organization. The field for missionary operations is wide, there is abundance of room for all.

We may add a word to this paper on the religions of Korea. Confucianism and Buddhism are the prevailing systems of religious belief. Many things have been said in praise of these religious systems of late. One thing we know, the great body of the people in Korea were, under these systems, left in ignorance, oppressed and down-trodden, the homeless sick were left uncared for, and poverty, misery, dirt, and degradation were everywhere to be seen. The schools and hospitals built for the education and comfort of the laboring classes in Korea, the shelter for the outcast sick are all the result of Christianity. It alone has for its fundamental principle the doctrine of love, love to God, and love to man.

CHURCH COURTESY TO STRANGERS.

Several years ago, two strangers, well-dressed young men, entered a church in a small town, and seated themselves in an empty pew. Presently an elderly woman, the owner of the pew, came to the door, and motioned to them to come out until she should pass to the further end. They were offended at her discourteous manner, and marched angrily out of the church, refusing to listen to any invitation to remain.

A few years afterwards, the Queen of Holland, being an invalid, visited the city of Heidelberg, in Germany, for medical treatment. While there she went each Sunday to a modest little church, occupying the back seat in order to escape notice.

One day a scholarly-looking man, plainly dressed, came into the church and took a seat near the pulpit. A few minutes later a haughty German lady swept up to the pew, and seeing a stranger in it ordered him by an imperious gesture to leave it.

The stranger quickly obeyed, and going into one of the seats reserved for the poor, joined devoutly in the services. After they were over, the lady's friends gathered round her, and demanded whether she knew who it was that she had treated so rudely.

"No; some pushing stranger," she replied.

"It was King Oscar of Sweden," was the answer. "He is here visiting the Queen."

Her mortification may be imagined. A correspondent, who was an eye-witness of both of these scenes, sends the story to us, and asks, "Which played the more manly part, the two young men or King Oscar?"

The answer is obvious.

Yet, if the young men had been kings, they, too, would probably have received with indifference the insult of a foolish woman. Nothing lifts us above scorn and contumely so much as the sense of security in our own position in the world. But who is secure? King Oscar, perhaps, would resent an insult from a greater monarch.

Only the man who understands that all kings and all slaves are but the children of one Father will not be troubled at unkindness or contempt from his more foolish brothers.

Lady Henry Somerset has told how she was first drawn into temperance work. She had seen two children, a boy and a girl, sip wine at their father's table, and often heard the guests laugh at the precocious little ones. She had seen the boy go to a drunkard's grave when only twenty-four years of age. "But what of the girl?" she went on. "The girl was happily married, and became the mother of lovely children. The fatal seed had been sown, however. The young mother became a slave to strong drink, I prayed with her and wept with her. She asked me one day if I would be a total abstinence if she renounced liquor forever. The proposition was a strange one, and I asked twenty-four hours for consideration. When I saw her again she said it was too late. I felt that if I had given her promptly the answer she would have received, she might have been saved. To-day her home is shattered, but I resolved to do in future all I could for God and humanity."

It would make an exceedingly instructive Bible reading to take the word "Help," and run it through all the moods and tenses in which it is conjugated in the Scriptures. "He is our help and shield." "A very present help in trouble." "From whence shall my help come? My help cometh from the Lord which made heaven and earth." "Our help is in the name of the Lord." This was the testimony of the apostle to the interposition of God in his behalf when he stood before Agrippa, and told the story of his conversion, and of his obedience to the heavenly vision, and of what had come of it: "Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great." It would brighten all faces to realize fully what resources of help there are for burdened and tempted and sinful souls in the grace of God.—*Advance.*

In every measure looking to the welfare of a congregation, whether it be the pastor's salary, or the incidental expenditures, or the benevolent operations, or new plans for enlargement and aggressiveness, there must be cordiality of feeling and unity of action. Personal pique should be suppressed, resentment checked, self-assertiveness curbed, and forbearance, good-will and charity exhibited. Where officials and people work in harmony and to the utmost of their ability, success is sure.—*Philadelphia Presbyterian.*

Missionary World.

OUR LAND FOR CHRIST.

"Our Land for Christ," our rallying cry;
"Christ for our Land," our hearts reply,
And lift to heaven an earnest plea
That he its Lord and King will be.

'Tis ours his banner to display,
With loyal hearts his call obey,
Lift high the standard of his love,
As forth at his command we move.

To give the Gospel of his grace
To men of every tongue and race,
Who from all climes have hither come,
To find in this fair land a home.

Till every vale and hill shall raise
Glad songs to our Immanuel's praise,
May we with joy the word proclaim,
"For love of Christ, and in His Name."

Written for THE CANADA PRESBYTERIAN.

MISSIONARY LITERATURE—
WHAT IS IT?*

'Tis the story of the doings and brave
deeds of noble men and women, who have
received the crown of life in reward for
faithfulness unto death; who through faith
subdued kingdoms, wrought righteousness,
of whom the world was not worthy; or the
record of the daily life of living mission-
aries; or discussions on the methods of
work, the hindrances to the spread of the
Gospel, or it may be the joyful tidings of
barriers thrown down and victories obtained.

Thus we have three classes of mission-
ary literature:

I. Books containing the biographies of
the heroes and martyrs of the mission field.

II. Periodicals coming to us in the shape
of papers or magazines, the fruit of rich ex-
perience in mission work, stirring up our
zeal, and being to us added chapters of the
Acts of the Apostles.

III. Leaflets as we love to call them in
reference to the old name *tracts*. How
thousands of the women of our Church to-
day, welcome these dear monthly leaflets of
four pages, bearing to us directly the daily life-
work of our beloved missionaries in pen-
sive pictures, almost photographic in detail.
Here we see two women busy in a dispen-
sary in a far-off eastern city. In an outer
room is a throng of dark-eyed, dark-skinned
sisters of ours; but oh! how woe-begone
are their faces, how hopeless and sad.
While waiting their turn to see the physi-
cian, the assistant gives them a reading
from the Bible or a sweet hymn is sung.
Or it may be, we have a multitude of pil-
grims hastening to some so-called sacred
stream to bathe, and so wash away their
sins. And if we look closely, we recognize
members of our missionaries, handing tracts to
as many as will take them, tracts telling of
"the Fountain drawn from Immanuel's
wells," which cleanses from all uncleanness.
Or, again, it may be a cold day, the ground
covered with snow, and a keen biting wind
blowing; and looking into a smoke-begrim-
ed teepee we see an old woman on a rough
bench down in the corner, dying. Oh!
what a dark picture! But stay, the Chris-
tian teacher is there, telling the old, old
story; and dull eyes brighten and the
flushed and hopeless spirit revives.

But we need not multiply pictures.
Sometimes we seem to hear the sigh of the
weary one toiling in the heat of the day, and
well nigh discouraged. Again we catch the
joyous shout of praise and thanksgiving for
gifts from Jesus.

Now it is one thing to have our literature,
but of what use is it if not read? We must
have readers. How shall we gain them?
Well, with any leaflets we give, or any mis-
sionary literature we loan we should add a
prayer that God the Spirit will use them to
awaken interest in the hearts of the readers.
Also we should talk of what we read, and
others noting our interest will be induced to
read for themselves. None are so apathetic
regard to missions as those who are

*Notes of an address by Mrs. Jessie McEwen, of
Edinburgh, Man., to the ladies of the Brandon Presby-
terian W.F.M.S., at a recent meeting.

ignorant of them. Therefore, we should try
to put into the hands of such, leaflets giving
some interesting, or it maybe startling
facts. Once interested we must feed the
little fire with fuel until interest merges into
love to these heathen sisters and their chil-
dren. We cannot be much interested in
that of which we know nothing. Intelligent
interest depends upon knowledge; and gifts
of time, money and person depend upon
the degree of interest we take in any cause.

What is the use of missionary literature?
What has it done?

Let those answer whose hearts have
been stirred within them by some incident
or appeal, read or heard, and convincing
testimony would speedily be forthcoming.
Read of the dark, hopeless lives of the
dwellers in crowded Zenanas, of the pitiful
bare provisions made for their comforts;
and then contrast these homes with your
own. Homes, do I say! nay, there are no
homes in heathendom.

Ponder well, ye proud young mothers,
the place held by girl-babies in India or
China, and then clasp your own darlings to
your hearts, and thank God that you and
they have been born in a Christian land.
Will this be all your prayer? I think not.
You will plead with God for your heathen
sister; you will love them as you pray for
them; and, presently, you will be moved to
give and to work for them.

BRAHMANS AND CHRISTIANITY.

[We are indebted to the Rev. Norman
H. Russell for a late Indian paper, from
which we make the following interesting
extract.—EDITOR].

There are not signs wanting that the
caste that is to furnish the greater number
of converts to Christianity in the near future
is the Brahman. We do not say this care-
lessly, but because of the abundant signs
that make this result probable. Never was
there a time when so many Brahman youths
were expressing their belief in Christ, in
private, to those whom they feel sure will
not betray them. Our Vernacular editors,
our proud defenders of Hinduism, our ortho-
dox friends, who honour their Brahmanhood
too highly to sit in the same room with a
Mabar, these can know nothing of the great
numbers of Brahman youths who have
strong leanings to Christianity. The reason
is obvious. If a Brahman youth should
tell one of these proud defenders of his
caste, that he is enquiring after the truth,
and studying Christianity, to see whether it
contains the truth that will satisfy the crav-
ings of his soul, what will he get for his
pains, and as the reward of his confidence?
Persecution, ridicule and everything that
can be suggested to make his path towards
Christianity as difficult as possible. Hence
it is not to our good editors, nor our orthodox
friends, nor even to would-be-reformers,
who talk but act not, that these young men
go to open their hearts, but to some Chris-
tian friend, a fellow Christian student, or a
missionary. Sometimes not by day, lest
they be seen and feel the lash of persecu-
tion, but by night, or on various pretexts.
Hence it is that missionaries know far bet-
ter what progress the Gospel is making than
those who look only on the outside. It ex-
plains also why it is that missionaries are so
hopeful a class regarding the progress of
the Gospel, for signs of progress that are
unseen by the outside world are seen by
them.

Those who talk sneeringly of the few-
ness of Brahman converts, in order to show
that Christianity has not taken hold of the
brain of India, would be astonished indeed
if all the Brahman youths who are known
to their Christian friends as enquirers, were
all brought together. We do not know just
what the providence of God will work out
in regard to the castes of India, but may it
not be that the caste that has shown such
intellectual ability in the history of India
may be especially chosen to be the ministers
of Christ, and to preach the blessed Gospel
of salvation to India's millions?

We hope that the Brahman youths whose
hearts are turning to Christ will take hope
from these thoughts, knowing that they are
not alone in their interest, and thus find
greater courage to openly acknowledge
Christ before the world. While trying to
remain secret Christians there can be no
peace for the soul; but in acknowledging
Him before all, and entering heartily into
His service, there is great peace and joy.

PULPIT, PRESS AND PLATFORM.

Golden Rule: You may know the idle
man when you hear him bragging about the
amount of work he does.

Religious Telescope: You may not be
able to live a faultless life, but you can live
a devout, earnest, useful life, God's grace
assisting you.

Young Men's Era: It can hardly be
said that the outlook for the solution of the
liquor problem is hopeful so long as a poor
man finds it easier to get a drink than to
get something to eat.

United Presbyterian: Why should you
always be looking for the pastor to help you?
Try helping him. You will be surprised at
how much he enjoys it, and no less at the
degree in which you are yourself helped.

Alexander Maclaren, D.D.: Watch-
fulness and prayer are inseparable. The
one discerns dangers; the other arms
against them. Watchfulness keeps us prayer-
ful, and prayerfulness keeps us watchful.

Lutheran Observer: The world is too
full of heart heaviness to make it proper that
by word or deed we should augment the
weight which already presses so heavily
upon the hearts of others. Let us fulfil the
law "Bear ye one another's burdens."

J. C. Vanderventer: Beside the dark
open grave, into which our hopes and affec-
tions often seem to be hurrying, stands the
Conqueror of death and the grave, ready to
brighten our pathway down into the valley,
and to open for us on the other side a glori-
ous path up the heavenly heights.

The Kingdom: The first step in the
cultivation of the spirit of missionary work
in the churches is the dissemination of mis-
sionary news, facts, and all forms of mission-
ary intelligence, that the missionary spirit
may be aroused, vivified, fostered, nourish-
ed, and built up by what it feeds upon.

Dr. Donald Macleod: Is the beginning
of the twentieth century to see our civilisa-
tion robbed of its religious faith, and the
wild forces of selfish passion let loose upon
the earth? Is the future which lies before
us to be one from which the old faiths have
departed? Is society to be without the
sanctities of marriage or the charities and
hopes of religion? Are its industries to be
assigned to the dictatorship of the mob, and
the struggle for existence and the survival
of the fittest to be left to wreak, unhindered,
their worst or their best on humanity, as
they might do among the fauna of a prehis-
toric world? I for one share no such views.
We may not yet be able to trace with clear
vision the new order to which the old is
rapidly giving place. There is a stage in
all such movements when they assume an
attitude of exaggerated aggressiveness, born
of their novelty.

Dr. Henry Van Dyke: Here are two
men praying. One stands upon the corner
of the street, correct, punctilious; at the
appointed time he lifts his hands, he raises
his voice that he may be heard of men.
The other kneels in the dust, ignorant,
stammering, feeble; he lifts his face to
Christ, and says, "Lord, I believe, help
thou mine unbelief." And that broken,
stammering cry of honest faith pleases God,
and brings the blessing which would never
come to the Pharisee, though he stood on
the street-corner till the crack of doom. Let
us never be so foolish as to think that it
makes no difference whether we believe or
not. Faith is the soul of conduct; faith is
the bloom, the breath, the vital power of
religion; without it, virtue is the alabaster
box, empty; faith is the precious ointment
whose fragrance fills the house. Therefore,
without faith it is impossible to please God.

Christian Endeavor.

OUR CHRISTIAN JOURNEY—
HELPS AND HINDRANCES.

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

July 28—Matt. vii. 13, 14. John. iii. 16.

Christian Endeavorers should be able to
say, in the words of Moses to Hobab, "We
are journeying unto the place of which the
Lord said, I will give it you" (Num. x. 29).
Our life might very properly be compared to
a journey. It is often spoken of as a march
from the cradle to the grave. But we
should remember that we are going far be-
yond the grave; we are making our way
to the house of many mansions. In Bun-
yan's immortal allegory, the Christian life
is represented as a journey from the City
of Destruction to the Celestial City. As
Christian on his pilgrim journey, met with
many discouragements and also with many
encouragements, we, too, may expect to
encounter some obstacles, and to be strength-
ened by various comforts and assurances.
In any event, let us sing as we go.

"The kingdom that I seek
Is Thine so let the way
That leads to it be Thine,
Else I must surely stray."

Let us pass under review a few of the
helps.

(1). The example of the great and good
of past ages. This should cheer us wonder-
fully. Like the boy under the Natural
Bridge in Virginia, who was determined to
cut his name in the rocks higher than any
one who had ever been there before him, we
can take as our inspiration the words "What
man has done, man can do." The author of
the Epistle to the Hebrews seemed to think
it no small matter that we have the example
of so many of God's dear children to stimu-
late us to the highest endeavors. After
showing that a large number of worthies
had, through faith, wrought many wonder-
ful works he adds, "Wherefore, seeing we
also are compassed about," etc. (Heb.
xii. 1, 2).

(2). An infallible Guide Book, the Bible.
It marks out the way of safety; puts us on
our guard against the pitfalls of sin and the
snares of the wicked one, and indicates the
way which, when followed, will certainly
lead us to our Father's home. The road we
travel may sometimes be dark, but the Bible
is a light unto our feet and a lamp unto our
path (Ps. cxix. 105). We follow no mirage
when we go where it beckons. Looking up
to God we can joyfully sing:

"We praise Thee for the radiance that, from the
hallowed page,
A lantern to our footsteps, shines on from age to
age."

(3). We have a divine Helper in the per-
son of the Holy Spirit. We believe with
Joseph Cook that the Spirit is here to enable
us to do just what Christ would if He were
present in person now. If we require in-
struction on the way, the Spirit is our
Teacher; if we fear that we shall lose the
way, we can look to Him for "divine guid-
ance;" if we grow discouraged over diffi-
culties, we can look to Him the Comforter.
Let our daily prayer be,

"Holy Spirit, faithful Guide, ever near the Chris-
tian's side;
Gently lead us by the hand, pilgrims through a
desert land."

We have but little space in which to say
anything about the hindrances. Whatever
form they assume, they can be classed under
three general heads, the world, the flesh and
the devil. But we need not be greatly con-
cerned about the hindrances, when our
helps are so many and so efficient. When
we know that the saints who are now in
glory gained a victory over all the powers
of evil through the blood of Calvary's Lamb;
when we have such a light as the Bible to
illuminate the dark places along the path-
way; and when we have such a divine
Teacher, Guide and Comforter as the Holy
Spirit, we can never, never miss our way.
We shall go up from the wilderness leaning
upon our Beloved, fearing not that He will
leave us till He has brought us within the
gates of the Celestial City.

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The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JULY 17th, 1895

NO crisis at Ottawa seems to be acute enough to induce a majority of the members to vote in favor of John Charlton's bill to lessen Sabbath desecration.

UNDER date 12th June, the Rev. J. Wilkie acknowledges the following contributions for the Canadian Mission College at Indore. A lady in London, per Mrs. Mackenzie, \$2; Mrs. Mackenzie, Victoria, B.C., \$5.

MANY people wonder why the three Ottawa ministers resigned seeing they got everything or very nearly everything they asked. Well, it was just this way: The Government promised to pay the bill next January, but the Frenchmen wanted spot cash, or a personal note from the other members of the Cabinet!

WHEN the British House of Commons voted want of confidence in Mr. Campbell-Bannerman he immediately handed his bag of papers to his secretary, walked quietly out with flushed face to write his resignation, remarking to a friend, "I decline to have my nose pulled by anybody." There are a few politicians at Ottawa who seem willing to have their noses pulled to an indefinite length, and by an indefinite number of people.

PEOPLE who attribute motives should be sure of their facts. Ever since the late meeting of the American General Assembly it has been asserted that Dr. John Hall was not elected Moderator because he was not sufficiently anti-Briggs to please the majority. The *Herald and Presbyterian* says one reason why he was not elected was because he was not a member of the court. That reminds us of the lawyer who drew up an affidavit giving seven reasons why a witness did not attend court. The last reason was that the man was dead.

THE press of the great Presbyterian Church across the line is beginning to take quite an interest in the vacant chairs in Knox College. The *New York Evangelist* says:

Knox College, Toronto, is a fine institution, and just now two of its chairs are vacant, the recent Canada Assembly postponing the selection and election of candidates to another year. It is given out that the aim will be to get first class men from abroad, but these refusing, a couple of Ontario men will do. Of course no Yankee need apply.

We were not aware until we read this paragraph in the *Evangelist* that the church or college authorities had any such "aim." In fact we had the impression that the aim of everybody entitled to a hearing on the question was to get the best men available, no matter where they might come from. Though not able to speak with the same confidence as the *Evangelist* in regard to the eligibility of "Yankees," we think we may without presumption say there is one Yankee who need not apply, and that is the *Evangelist's* neighbor and particular friend, Dr. Briggs!

LET those people who think we have too much collecting in the Presbyterian Church in Canada ponder over the following which is going the rounds of the English papers:

Scene: A well known druggist's store.
Enter a small boy of wan and anxious countenance *et loquitur*: "Please, Mr. Chemist, mammy wants to know what's good for havin' swallowed a thripinny! They've turned me door-side oop, banged me and turned me oopside doon, and shoooken me, and all but turned me inside out; yet it's done me no good."

Loc. the Mediciner: "Run quick, my man, to the Presbyterian Synod; for, what with their college and church extension, if you've got a threepenny in you they're sure to get it out of you!"

We have any number of men—not small boys, but full grown men—who never give a cent to the schemes of the church: and they have much more than a "thripinny" in more accessible places than their stomachs.

IT is neither sensible nor patriotic to assail violently the members of the House of Commons at Ottawa because they, as some think, do not show much statesmanship in dealing with the Manitoba school question. The House of Commons is Canada condensed. The members are the representatives of the people and ninety-nine times in a hundred they represent a majority of the people correctly. If a member is a fool the people who sent him there are most likely fools. If he is incapable a majority of the people who elected him are incapable. If he is a boodler no doubt most of his constituents would take all the boodle in sight. Yes this business of denouncing members of parliament either in the pulpit or in an other place is the cheapest kind of clap-trap. Why not strike at the root of the evil and tell the people it is their own fault. But that might not be so popular, you know.

THERE is a vacant chair in one of the colleges of the Irish Presbyterian Church; and, if the Dublin correspondent of the *British Weekly* is not greatly mistaken, the candidates are having a lively time. The correspondent says:-

"The candidates for the vacant chair in Magee College are not only preparing their testimonials for early publication, but prosecuting a vigorous canvass besides. Indeed, success with such a large constituency depends more on cambric and button-holing than on merit. Candidates do not hesitate to wait on elders, as well as their brother clergymen, and solicit support. It will shortly be as formidable a feat to secure a professorship as to secure a country seat in Parliament, and no prohibition of canvassing would likely prevent it. Whether an appointment brought about by such methods is to be regarded as 'providentially ordered,' or consistent with a candidate's proper respect, is of course another question. But candidates may very properly speak, as well as the Government of the day, of 'going to the country.' Some will, of course, come back sadder, if not wiser, men."

At first blush that way of trying to get a professorship may seem rather undignified but if there is to be any canvassing at all for moderatorships, professorships and other ecclesiastical positions, it is many thousand times better to have it done openly and above board. Canvassing in secret gains nothing for godliness, and it is very hard on manliness. Whether there ought to be any canvassing at all or not is another question. What we say is that if the thing is done at all the Irish method is the least injurious to all parties concerned.

WE are told that when the "crisis" struck Ottawa last week the three French ministers who had bolted gathered their compatriots together to discuss the situation. Then the Hon. John Costigan, an Irish Catholic, called the Irish Catholics together for a similar purpose. What were the Protestant members doing all this time? Why did not John Haggart, our representative in the Cabinet, call a caucus of the Presbyterians? Bro. Howell should have held an interview with the Methodists. Montague might have given the Baptists a chance. We don't know whose duty it was to have deliberated with the Episcopalians, but somebody should have attended to them. Then the different denominations might have been divided and sub-divided according to their type of orthodoxy. The Presbyterians might have had two sections—one Conservative presided over by our friend John Charlton, and another, not so blue, that Mr. Haggart himself might have looked after. The Episcopalians might have had three meetings—High, Low and Broad. The Baptists two—Hard Shell and Soft Shell. The Methodists might have had two—the one composed of men who believe in "special efforts" and the other of men who lean more on lecturing at a hundred dollars a night. This country never will amount to anything until all the denominations learn to go into caucus during a "crisis!"

THE GLOBE AND FRENCH EVANGELIZATION.

ON two occasions lately the *Globe* has published editorial articles condemning in very strong terms the work of French Evangelization, the last appearing in the issue of the 5th inst. These articles are likely to injure the work, not because they are forceful and convincing, which they certainly are not, but because they appear in the editorial columns of our contemporary.

French Evangelization is a work engaged in by the leading Protestant bodies in Canada. The Presbyterian, Anglican, Methodist and Baptist Churches have each a mission established and these missions are fairly and well supported. There is consequently a consensus of opinion among Protestants that the work is called for and legitimate. A report of this work has been presented to the General Assembly of the Presbyterian Church each year during the last 21 years, and no protest has ever been raised against it. Nor has the work been objected to, as offensive, in any other Church. The *Globe*, therefore, in taking its stand against this work as uncalled for, in bad taste, and fitted to create bad feeling between the Protestants and Roman Catholics of this country, is taking a position that is new. The articles referred to are a reflection upon the judgment and good feeling of the leading Protestant denominations in the country, and call for careful consideration.

Let us look at the arguments urged against the work.

"Results are incommensurate with the efforts put forth." This statement will have great weight with some people. There are people who like to divide the number of converts secured during a certain number of years in a mission into the dollars spent and then call attention to the hundreds or it may be thousands of dollars that each convert had cost. With these who consider converts dear at ten dollars each, this is usually a powerful argument against missions. Indeed there are few missions, if any, now conducted by the Christian Church, that this argument could not be used to condemn. The fact is it cannot be used in a general way, as in this case, until some standard is agreed upon settling definitely the number of converts to the thousands of dollars that constitutes a successful mission. It may be the opinion of the *Globe* that the results of French Evangelization are "incommensurate with the efforts put forth," and it may be the opinion of the friends and supporters of the work that results are very satisfactory.

The second argument is this: "Treating a sister Province as a portion of heathendom, and putting its people on the same footing as pagans, is not calculated to promote brotherly love among countrymen." This argument assumes that the work done is unnecessary, and that it is done in an offensive fashion. Let us look at the work of the society and its methods to see if it is uncalled for and unnecessarily offensive. The work is of various sorts.

We have Colportage. In this department agents are employed by the Society to go through various districts of the country carrying with them copies of the scriptures and other literature that is considered wholesome and profitable. The agent enters the homes of the people and offers his wares for sale. Offers to read portions of the Scriptures, and, if agreeable to the people of the house, to explain what he reads. Is this a serious offence? Can it be, or should it be, anywhere in our Dominion, an insult to any class of our people to offer them the Bible? or to read the Scriptures to them? Surely the Roman Catholic Church, which professes to believe the Bible to be the Word of God, can find no serious fault with those who offer this good book to their people. And if they do find fault, and call it a grievance, the *Globe*, the champion of liberty and light, need not rush to their defence. What harm is done? who is insulted? What worthy sentiments are outraged by this simple and inoffensive proceeding? The Church of Rome may have laid down the rule that her people are to receive the knowledge of God's will and of the gospel at her hand without the use of the Bible. But is that rule to be regarded as binding? Is no Protestant to dare to sell or give a copy of the Scriptures to a Roman Catholic until the hierarchy rescinds that rule? Is that regulation so sacred that it is a breach of good citizenship for any Protestant citizen to break it? Is it an established law in this country that the Church of Rome

can throw certain restrictions around one third of the people, and the other two thirds are not to dare pass over these lines!

In this department of the work no railing accusation is brought by the Colporteurs against the Church of Rome. They point out as they have opportunity wherein, according to their opinion, the Church of Rome is in error, and what the true gospel is, backing up all they say by the Scriptures. Is this intolerable? Is there any doctrine or opinion or practice, in either Church or State in this land, that may not be called in question if reasons be given for finding fault with it? The *Globe* itself is daily finding fault with and criticising political views, theories and practices, that are very dear to about one half the people of this country. It is holding up some of these views and practices to condemnation, as unjust, foolish, antiquated, injurious to the well-being of the country, in short treating a large number of our fellow-citizens as quite as bad as pagans in their political view. Does that not tend to promote bitterness and bad feeling between fellow-citizens? Surely before our contemporary lectures the Churches about their unkindness and offensiveness to our Roman Catholic fellow-citizens it ought to pull the beam out of its own eye with regard to political warfare. If Protestants are to tolerate all the teachings of Rome without any effort to correct them, in the interests of kindly feeling among neighbors, surely the political press should cease its strife and try to bear each with the political heresies of the other, rather than have any words or bad feeling!

A second department of work is the carrying on of schools. These are established mainly and primarily for the children of converts. Is this objectionable? Is it an insult to the people of Quebec to maintain a few Protestant schools for the children of those who embrace Protestantism, when the national schools of the Province are as decidedly Roman Catholic as these are Protestant. These mission schools, of which about twenty are maintained by the Presbyterian Board of French Evangelization, are in many cases an assistance to isolated English Protestant families who are unable to maintain separate schools. About 600 children were instructed in these schools last year, 40 per cent. of whom were children of Roman Catholic parents. All these children were sent voluntarily. No improper effort was used to induce parents to send their children. Now the question arises, under the *Globe's* criticism, should these schools be broken up in order to gratify the hierarchy and conciliate the people of Quebec? Very few would answer this question in the affirmative. The *Globe* itself would hesitate to say yes. And with regard to the effect produced by closing the schools, more French-Canadians and good citizens of our country would be disappointed and injured than would be gratified and benefited by their suppression.

We have one educational institution of long standing and with an excellent record. This is at Pointe Aux Trembles. We have here two schools, one for boys and one for girls, thoroughly equipped and successfully conducted. Over 3,500 French-Canadians have been trained in these schools. Many of them were children of converts from Romanism. Many were from Roman Catholic families who embraced Protestantism as the result of their training in the schools. And some were children from Roman Catholic homes, who remain Roman Catholic still after having received their education. But no attempt is made to mislead anyone with respect to the character of the schools. It is perfectly well understood that they are Protestant and religious, and that the gospel will be presented to the pupils. However, no constraint is used, and if the pupil prefers Romanism he is in no way persecuted. Again we ask should these schools be closed to gratify the hierarchy? Must we Protestants close Pointe Aux Trembles, and similar institutions, to conciliate the Church of Rome, or close their doors against the children of Roman Catholics, while the doors of Roman Catholic nunneries are standing wide open to receive and educate the girls of our Protestant homes? Is it an offence on the part of Protestants to keep schools open for the children of Roman Catholics, while it is altogether polite, and neighborly, and inoffensive for nunneries to receive the children of Protestants?

A third department of work carried on by the French Evangelization Society of the Presbyterian Church is the preaching of the gospel in organized

congregations and mission stations. We have several of these in the city of Montreal and elsewhere through the Province of Quebec. Here the gospel is preached as in our English congregations. Probably the errors of Rome are more frequently referred to, and points of difference between Protestantism and Romanism, oftener discussed than in congregations where there never has been any special connection with the Church of Rome. But the services in these places of worship are in no sense an offence to Roman Catholics, and if Roman Catholics do not wish to hear what is said in them, all they have to do is keep away from them.

Again we would ask what is wrong about all this? what is offensive about that? and why should Protestants refuse to aid these people to maintain their evangelial services? You may go through the whole round of work carried on by the French Board of the Presbyterian Church, and you will find very little, if anything, that can be properly described as unnecessarily, or even constructively offensive. The right of free speech had to be asserted and maintained in the city of Montreal some years ago by the Board, and that important service to our country was so thoroughly done that there has been little attempt to gainsay it since.

The third argument urged by the *Globe* is "that the ill-feeling that this misunderstanding is calculated to engender probably neutralizes the efforts of the missionaries."

This argument needs no reply. If it is based on fact, the enterprise against which the *Globe* girds, will soon come to an end. It carries its own antidote with it. The Church of Rome need not complain. It will find protection in the disgust produced in the minds of the people by the ill-judged proceedings of the agents of the mission.

Referring to the arguments as a whole, and to the whole tone of the article, the burden of it seems to be this: "Don't say anything about your religious convictions, or the value of the Bible, or the supposed errors of Rome, lest bad feeling should be raised." But this argument, if good for anything, has a much wider range. In the early days of this century this same argument sealed the gates of India against the missionary. The feeling among the politicians and ruling classes was, "We must not allow the missionary into India to insult the people, and stir up their religious prejudices, else our rule will come to an end." The people of India could be robbed, oppressed and ground down to any extent with impunity, but they were not to be assailed and insulted by an offer of the Gospel. To-day, according to this rule, the 40 millions of Christians in the British Empire should not offer the Gospel to the 50 millions of Mohammedans, who are their fellow-citizens, lest they should hurt their feelings; nor to the 125 millions of Hindus lest they should be insulted. And some urge the same argument against going to China with the Gospel. They say the Chinese are an ancient, highly cultured and eminently respectable nation. It is an insult to go offering to teach them a new religion.

It may, however, be said, "The Roman Catholic is a Christian religion, and so the case is different." But if we find the people under the care of this Christian Church destitute of many things that we consider important Christian privileges, is it wrong, or is it an offence, if we offer them these privileges?—for example, if we offer them the Bible which they have not? We do not compel them by fire or sword, by pains or penalties of any sort, to accept what we offer. Is there any offence in making this offer, leaving the result to their own choice? The Salvation Army sees what it considers a great short coming or defect in the teaching and influence of the Protestant Churches in our towns and cities. It sees multitudes that do not attend these Churches. It sees the Churches carry on their work without going after, or trying to bring these lapsed masses into the enjoyment and under the influence of the Gospel. Is the Salvation Army guilty of an offence in thus reflecting upon the work done by the Protestant Churches, when it organizes a movement right under their shadow to do what they are neglecting? Now, as the Salvation Army may point to and try to rectify defects in the work of the Protestant Churches and be commended for it, are the Protestant Churches to be denounced as

guilty of an offence if they point out and try to rectify short comings and defects in the Church of Rome though it be a Christian Church?

No one is prepared to contend that the instruction given by the Church of Rome is all that could be desired. At any rate the *Globe* is not prepared to defend that proposition. Does the Church of Rome produce by her teaching and influence such an exalted morality in her members that nothing further can be desired in the interests of good citizenship?

We are not able to boast it may be of the clean skirts of Protestantism. But we do maintain that comparatively few instances can be pointed to of gross violation of public morality in the case of those who are members in good standing in, or high in the esteem of our Protestant Churches. But in the case of the Church of Rome the public has been very often not a little scandalized by the conduct of her members. Look at Tammany, in New York city, in the old days of Tweed, and in the even darker days of '93 and '94? Who were the men found guilty of public plunder, and every sort of iniquity that men in public trust could be guilty of, the grossest crimes against morality and against the public interest—what were these men? The great majority of them were members in good standing of the Church of Rome. Who were the leaders, the most conspicuous actors in those boodling transactions, that not very long ago brought such disgrace upon our fair Dominion? The Langevins, Carons, McGreevys, Donnellys, Murphys—they were one and all trained in the Church of Rome, and some of them high in the esteem of the Church. Who were the men who brought such a stinging disgrace upon the Liberals of Quebec a few years ago, the Merciers and Pacauds? They, too, were all sons of the Church of Rome, and some of them highly honored in that Church. Who are the men who to-day are disgracing the city of Montreal by their extravagance, greed, and encouragement of every sort of public plunder? are they not to a man Roman Catholics?

It may not be fair to hold the Church responsible for the errors and crimes of her children. But while such doings are so conspicuous, the Church of Rome has no right to claim to be above criticism, nor to maintain that no other denomination has any right to meddle with her people, or to suggest improvements in her methods of instruction.

COMPETENT BUT NOT ALWAYS EXPEDIENT.

IN summing up many useful observations on the late meeting of Assembly the Halifax Witness says:

It is only reasonable to expect such matters as the Manitoba school question to be brought up. But after all, one may ask, what is the use? Our minds were well made up, before the discussion. Is it well to expend time and energy on subjects that are not "on the list?" It was well pointed out that there was not before the Assembly an overture or petition from any Synod, Presbytery or congregation relative to the subject. Ought therefore the Assembly to give its time and attention to a subject not placed before it by any committee or subordinate court or person?—We do not say that it is not competent for the Assembly to take up such a matter. But it is reasonable that it should act with much prudence in such cases and be very careful not to sacrifice its own proper work for the sake of what comes before us more appropriately in our capacity as citizens. It is not always easy to draw the line.

No, it is not always easy to draw the line, but a great many good things are not easily done. All the same, it is high time the line was drawn. Of course it is competent in a technical sense for any church court to give a deliverance on any public question. One of our Presbyteries, with a very large mission field to look after, found time to give a deliverance on Home Rule a few years ago, and soon after framed another on Equal Rights. The competency of the business is not in question.

Sir John Macdonald used to hold that the people have a constitutional right to govern themselves badly if they wish to do so. The church courts can discuss any number of political issues if they wish to do so, but whether they can do that and retain their influence as a spiritual court is another question. The apparent eagerness with which some of the late ecclesiastical meetings turned from their own special work to the Manitoba school question, and the interest displayed in the discussion of this question compared with the interest displayed in questions of a less political kind—the state of religion, for instance—was not very encouraging to many devoutly-minded people. If we lose our hold on the best of our own people the Manitoba school bill will not do much for us.

The Family Circle.

Written for THE CANADA PRESBYTERIAN.

A THUNDER SHOWER.

BY REV. GEO. D. McLEOD, D.D.

The heat of the noon is on leaf and blade,
And smothers the life of the drooping grain;
And up through the heat to the friendly shade,
The cattle move from the blighted plain.

The air is heavy—no wine of dreams;
But a breath from the furnace of God's great
sun;

A blood-red spot on the sky which seems
Through the smoky veil that its rays have
spun.

A stillness reigns that is deep, profound;
And silence broods o'er the distant hills
'Tis silence, however, implying sound;
It tells of the rain and the rushing rills.

A sheet of flame; and the thunder wakes
The sleeping wind from its airy bed;
And with unseen hand it merrily shakes
The trees and the grain and the roses red.

It dances over the seam-scarred plain;
It dances over the fields of wheat;
It tells to the clover of rushing rain,
That soon will follow its flying feet.

The fields rejoice as they watch its flight;
And the bending blade and the drooping
flower

Murmur their thanks with a calm delight;
And lift their heads to the coming shower.

The sentinel trees by the garden wall
Have caught the sound from the winds that
pass;

And bending in prayer to the Lord of all,
Whisper the news to the rustling grass.

A flash of fire, and a rush of rain;
And flowers, and grass, and the thirsty sod
Forget the past with its heat and pain,
And drink their fill from the hand of God.

Toronto, July 5th, 1895.

Written for THE CANADA PRESBYTERIAN.

A WORD IN SEASON.

BY J. R.

It is a Saturday afternoon towards the end of August. Alice Cummings is sitting on the verandah of the pretty cottage which at present is her home. Alice is one of those busy workers who have found it necessary to leave the shelter of their parents' home-roof, and go out into the world to make a way for themselves. She is living now in a stirring little town, employed as book-keeper in a large woolen mill. Her duties are arduous, and she greatly prizes these Saturday afternoon half holidays, when, the work of the week over, and a long restful day in prospect, she can throw care aside for a time and enjoy herself as fancy dictates.

To-day we find her snugly ensconced in a rocking-chair in the shadiest corner of the verandah. A book lies in her lap, but she is not reading. Her hands are folded and her thoughts are wandering. That morning a little missive had been handed her from a new friend, Jeanie Wilson, asking her to join a picnic party which would be up the lake this afternoon, remain over Sabbath and return early Monday morning. The party would be largely made up of those who, like herself, had little leisure during the week. Alice had no hesitation in deciding the right or wrong of such an excursion. To her mind it was following our own will, and doing our own pleasure on God's Holy Day.

There might be instances when it would be all right to spend the Sabbath at a camp up the lake, but in this instance, in her case, it was certainly all wrong. She would not do it. It would displease her parents should they learn of her doing it. It would grieve the heart of her old home pastor. What would he say of one of his flock spending the Sabbath in such a way! Besides, it would dishonor her profession as a Christian before her companions and wound her own conscience. Still it had cost an effort to refuse. When pressed for reasons she could but tell the truth.

She was thinking it all over sitting here alone when her thoughts were broken into by the click of the gate and a quick step

coming up the path. She recognized it, and her heart beat a trifle faster as a manly figure mounted the steps, and spying her, came over beside her. 'Is it true, Miss Cummings, you are not to join us this afternoon?' Jeanie just told me, but I could not rest satisfied without seeing you myself.' 'It is quite true, Mr. McLeod. I am sorry to refuse and cause any disappointment, but my conscience will not allow of my joining you in this excursion.'

'Can you not be persuaded to lay aside your prejudices just for this once, Miss Cummings?'

'No, nothing could persuade me. Do you not know one step taken in the wrong direction often leads to bitter consequences, and is not easily retraced. If I deliberately do what I believe to be wrong it may cause me sore pain, if not in the doing of it, surely at some future time.' Then in a lower tone and a nervous tremble in her voice she added: 'Do you think you are right in joining these excursions and spending the Sabbath as you have done these last few months?'

The young man colored and an expression, whether of anger or pain, Alice could not define, passed over his face. For an instant there was silence, then he spoke:

'We cannot discuss that question this afternoon, Miss Cummings. I cannot but regret very much you are not to be with us. I see it is useless to urge you further.'

Alice was left once more alone with her thoughts. They were troubled ones at first. It had been hard to speak those words to Russell McLeod, for whom she could not help but feel a strong liking, and to lose whose friendship would cause her some pain; but then she asked herself, could I hope that my many prayers for God's Holy Spirit to show him the danger of his present course of life, would be answered, if from timidity or fear of offending I failed to speak when the opportunity came? Assuredly I did right to speak, and now I must leave the rest with God.

What a comfort to be able to look up with confidence, assured that our Heavenly Father knows all about everything that troubles us; that His all-seeing eye is watching over our friends as well as over us; and that we can carry our burden to Him and know He will order all for the best! There are many things we cannot tell to even our dearest earthly friend, but we can pour it all into the listening ear of our Almighty Heavenly Friend. He will never be inattentive to our cry if only we fully trust Him and are striving to obey His will. This was the source of comfort Alice sought, and having told all the desires of her heart and laid her petition before the Throne of Grace, her heart was quieted and all feeling of unrest and trouble taken away.

The day was all the pleasure party could desire, a cloudless sky, the faintest ripple on the water, and once away from the busy stir of the town all nature apparently at peace. As the sun sank and darkness settled over everything, the stars came out, camp-fires were lit along the shores, boats decked with Chinese lanterns or torches flitted back and forth, and the sound of laughter and snatches of song came from merry groups of pleasure-seekers. One would think that every care would be hushed to rest in the enjoyment of the scene, but no doubt there was more than one heart filled with restless unsatisfied longings, to whom not even the merriment of their companions or the quiet stillness of nature could speak peace.

Russell McLeod was unwontedly quiet for him. His conscience which for long months had been kept in check, and never allowed to ring its warning note, had been suddenly awakened and would no more be stilled.

The past rose before him with all its unfulfilled pledges and broken resolutions. How unfaithful he had been! He had promised to read his Bible and attend church. His Bible lay unopened this many a day. For how many weeks he had not crossed the threshold of a church, or heard

a minister speak, or bowed his knees in prayer. He at first wrote long letters to his mother. How very occasional and unsatisfactory his letters must seem now! He could not tell his mother of the life he was living those days, disregarding the Sabbath, neglecting the reading of God's Word, and the services of God's House. How pained her heart would be could she know it all!

He remembered those Sabbath afternoons when he and his mother studied the Sabbath school lesson together, and how oftentimes a strong desire to be a Christian had come to him. He had fully intended to be all his mother could desire, but how he had failed.

Then his thoughts turned to Alice Cummings. Since she had come among them how straight-forward and brave she had been in following up her Christian principles. She was working just as hard as he was, and was surrounded with some very similar temptations, and she stood so firm and quietly decided. How could he dare to hope to win her esteem, poor coward and traitor to the right as he felt himself to be! Would she not scorn him if she knew all? How gladly he would have escaped from the merriment about him to the quiet of his own room, where alone he could look the matter squarely in the face. But this was impossible, so the long hours of the Sabbath dragged wearily through, and ere the sun set one resolve was firmly made, that never again would Russell McLeod be found spending the Sabbath day in any such manner.

One fear possessed his heart. Could he who had so transgressed against his own knowledge of the right, hope for forgiveness and restoration! He was not like one who never had been taught and counseled, or who never had experienced desires after better things. He was more blame-worthy than such. Should not his penalty be more severe?

During the next week that followed, Alice and Russell did not come into contact. He seemed to avoid her, and when passing him on the street she noticed some change in his manner. She put it down to displeasure at her plain spokenness.

Poor Russell could not speak to any of the battle was being waged in his heart. Reading the Bible seemed to bring no comfort. Prayer seemed of no avail. How true what John B. Gough says: 'I tell you a man is a fool who undertakes to go wrong and expects he will come right some how or other at the end.' If he comes back he will come back with bleeding feet and torn flesh and streaming eyes and a broken heart. He must come back thus if he ever comes back to the right.

So Russell found it was not easy to break away from the course of wrong doing he had been following, and not easy to shut the voice of conscience out, and still the unrest and remorse which filled his soul. Deep humiliation and contrition must be his before Christ's loving promises of pardon and rest could speak comfort and peace to his heart.

The next Sabbath morning Alice was agreeably surprised to see Russell ushered up to a seat not far from her own in church. She felt new hope now that her prayers were being answered, and once more her petition went up.

The minister spoke to the wandering ones. 'Sin,' he said, 'must always result in banishment from God. Men voluntarily exile themselves from God by following their own wills, doing their own pleasure, obeying the passions of their own hearts. This voluntary exile must end in separation from God, and men can not return and enjoy the knowledge of the loving favor and care of their Heavenly Father, without repentance for the past, and a willingness to give up all rebellion and disobedience against God's commands. God loves the banished one. He has given proof of His love by opening up a way by which the banished one may return. It is not enough that the past be blotted out and sin forgiven; our hearts must be chang-

ed, and we must receive grace to lay hold on the truth and practise it in our lives. Past sin forgiven and blotted out without any change being effected in the heart, would not save a man from again becoming a victim to sinful habits and an exile from God. In Christ all we need is promised. 'On Him were laid the iniquities of us all.' If we trust in Him as our Saviour, He will bear our sins, they shall be remembered against us no more for ever. He will save us from the power of temptation. He will cleanse and restore our hearts and give us grace to resist evil and choose good.'

Russell listened earnestly. Every word was for him. Mentally he resolved that from this time his endeavor would be to learn of this Saviour and follow Him.

He joined Miss Cummings after church and requested her to be allowed to accompany her to Bible class. This was gladly granted. These first steps were the hardest; after once being introduced into the church Russell became a most faithful attendant of all its services, and in due time an avowed follower of the Lord Jesus Christ. He found that though the service of Jesus did require the denial of selfish and sinful passions and desires, yet it more than repaid all in the joy and satisfaction with which it filled the heart.

He was able now to write a letter to his mother which amply made up for all past neglect; and he found, as he told his story bit by bit to Alice Cummings that she did not scorn him, but was rather full of thankfulness that she had been permitted to have even the smallest share in bringing him back to the right. Their friendship is likely to result in a life-long union, and we cannot but expect it will be a happy one, and bring blessing to others as well as to themselves.

THE UNREST OF OUR GIRLS.

Whence comes the prevalent unrest of girlhood? That it exists no thoughtful observer can fail to perceive—a phase in the life of the modern girl alike irritating to herself and puzzling to her parents. We older people, who regard the young from the somewhat higher plane reached by much stumbling and climbing, remember our own struggles, and are yet aware of a difference in kind and in degree. It is impossible not to be intensely interested in the end-of-the-century girl, a delightful creature, fascinating, lovable, ambitious, sure of herself, impatient of restraint, eager for individual work and straining against the curb of sex limitations. She probably has as much conscience and as much sincere piety as her predecessor of a hundred years ago—she who wrote down in diaries never meant for naked type her exaggerated repentances and saintly aspirations. The other girl had a narrower sphere, but she was more contented in its daily round than is her grand daughter, all ferment and effervescence, crying out to enter the lists like a man and demanding only a fair field and no favor.

Our girls—let me add that I am not speaking of those who *must* become bread-winners away from home, but of a large number to whom home offers the best and nearest opportunity for effort—are singularly impatient of what they deem household restrictions. Not impatient only, but often amazingly blind. I know girls who long to go forth from the familiar home threshold that they may become something in their point of view more important than just that dear and precious being—a daughter at home. To be a journalist, bidden here and bidden there by an inexorable and exacting profession; to be a trained nurse, caring for the sick in hospitals; to be a foreign missionary, speeding over the seas to do Christ's work in Africa or India; to be an elocutionist, interpreting the obscurities of poetry and the subtleties of dialect to admiring crowds—these are the beckoning careers which allure our young sisters and make simple domestic life by contrast insipid and uninviting.

Yet, could they but see with clear vision the girl who stays with a delicate mother, lifting her burdens and smoothing her path; the girl who coaches her younger brother and fits him for college; the girl who makes desserts and mends stockings and teaches her Sunday school class after thorough and prayerful preparation; the girl whom a good man woos and wins; the girl who marries and becomes a sweet wife and a tender mother; just the plain, old-fashioned, never-out-of-fashion girl who cares more for being good than for doing great things—this, and not the other, is the fortunate and the enviable girl.

The defect of our period is our incessant clamor for the utilities. Why is such an one studying this art, that science? What is she going to do with it, we ask, and there is a lurking sense of disapproval in many minds when they learn that the thorough education is not in the line of a direct investment, sure to return an immediate and quite disproportionate interest.

My own feeling is strongly against the tendency which urges young women, needlessly, into the crowded ranks of the wage-earning. When duty points there the girl simply obeys, without conflict, without unrest. It is when duty points, as it often does, plainly in the opposite direction that the agitation begins. The finely educated young woman, with work lying at her hand in her father's house, in her own town, her own church, is not attracted by this, but beats against the bars like a caged bird, because she cannot, as she thinks, develop as God meant her to along lines of her own choosing.

To such a girl I long to say, in all loving kindness, "When God has work for you outside and beyond the present, he will set aside the door. Wait, dear child. The waiting is itself a preparation. Fill each day in the meantime with sunny helpfulness, with cherry attention to your loved ones, with simple, gentle, womanly occupations well done. So will you discover the secret peace and take to heart this thought, that all things below are relatively important, and that from the point of view of the angels she who sets the home table three times a day is as admirable as she who in any way ministers to the larger public away from home."—*M. E. Sangster, in the Congregationalist.*

PAST TRAVEL IN JAPAN.

At Tokimata I engaged a boat with five men to take me down the rapids as far as the Tokaido; the river was running high, and they would not do it for less than twenty-four yen—a good price for a journey of only ten or twelve hours; but when you remember that it takes them ten day or a fortnight to haul the boat back, it does not seem excessive. Don Pedro's remark: "What, need the bridge much wider than the flood?" does not apply to most of the Japanese rivers; usually they are just a trickle of water among a wide bed of pebbles, which is filled after heavy rains with a raging torrent, but Lake Suwa serves as a reservoir for the Tenryugawa, and it always has enough water to be navigable. The boats used on it are about thirty feet long, flat-bottomed and flat-sided, with a square stern and a high pointed bow; they are very loosely built and flexible, and the bottom boards are so thin that they wobble like a sheet of paper when passing over rough water or shallows. A heavy foot would break through them, and it is necessary to tread only on the bamboos which are laid lengthwise, resting on the cross-ribs.

My baggage was piled in the middle of the boat, and the seat arranged on it for Matsuba and myself. One man took the long stern oar while the other four worked in the bows, and within a few minutes of the start we were plunging down between high cliffs, charging at rocks which we only avoided by a few inches, swirling round in eddies at the foot of one rapid while the men got breath for the next, and until we stopped for our morning meal at the little village of Nakabe

there was no time to sketch, or think, or do anything but enjoy the wild exciting race. The river twists, between high mountains, down a gorge with such sharp curves that it is often impossible to see any exit, and our boat would rush down, heading straight for a cleft against which the water dashed furiously; while one man in the bows whacked the side with his paddle for luck, and then stood ready with a pole, the other three pulled like mad, and just when I thought, "We must come to grief this time," she would suddenly turn and swish round the corner into smoother water. The rapids continued to be amusing, though the fun was not quite so fast and furious, all the way to Kajima, where the mountains end and a broad plain begins; below here the river still ran swiftly, but smoothly, divided into several channels by long gravel banks, on which gray willows and bamboos grew, and snipe and herons congregated. We met strings of boats being laboriously towed along; the wind generally blows up stream, and they are able on these lower reaches to help themselves by hoisting a sail, but I shall never understand how they get their boats back through those upper rapids. . . . The pace is tremendous: we did the ninety miles from Tokimata to Naka-nomachi in ten hours of actual travelling, though the latter portion of the journey was on comparatively sluggish water.—*Alfred Parsons, in Harper's Magazine*

THE CHEMISTRY OF CLEANLINESS.

Nature publishes an article that proves the virtue of cleanliness to be more than æsthetic. The sweet glands perform the important function of throwing off the moisture produced during the combustion of waste tissue by the oxygen of the blood, and secrete twenty-three ounces of perspiration in twenty-four hours. The conversion of perspiration into vapor renders latent a great amount of heat and keeps the body cool. Water at 120 degrees is almost unbearable; but heat in an oven to the extent of 325 degrees may be borne for a time.

In the twenty-three ounces of perspiration secreted daily there is about one ounce of animal matter. This is left behind on evaporation. Sebaceous glands also secrete oily and resinous substances. This, mixing with the solid matter and dirt, forms a compound which tends to clog the pores of the skin. The removal of this compound is largely the source of the feeling of refreshment and *bien aise* following a vigorous morning bath.

PROMPT PEOPLE.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study—whatever it is, take hold at once and finish it up squarely; then to the next thing, without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments which the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very first one that comes to hand, and you will find the rest fall into file and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life: "My father taught me," was the reply, "when I had anything to do to go and do it." There is the secret—the magic word, now!—*The Lutheran.*

Recollections of past failures may be painful but they are a blessing in that they put us on our guard against making similar mistakes in the future.—*Religious Herald.*

Our Young Folks.

GLADNESS

A warmth of gold, all summer stored,
The goldenrod gives up
And filled from springtime's scantier hoard
Shines the sweet buttercup;
And from the singing of the breeze
And low sweet sound of rain,
The little brook learns melodies
To sing them back again.

Forgotten all the cloudy sky
Of dark days overcast;
For flower hearts let gloom go by.
But hold the sunshine fast
And all year long, the little burn
Though wintry boughs be wet,
Picks out the happy days to learn—
The sad ones to forget.

—*Charles B. Going in St. Nicholas*

A BRAVE MOUSE.

I met a little mouse on my travels the other day that interested me. He was on his travels also, and we met in the middle of a mountain lake. I was casting my fly there when I saw just sketched or etched upon the glassy surface a delicate V-shaped figure, the point of which reached above the middle of the lake, while the two sides as they diverged faded out toward the shore. I saw the point of this V was being slowly pushed toward the opposite shore. I drew near in my boat, and beheld a little mouse swimming vigorously for the opposite shore. His little legs appeared like swiftly revolving wheels beneath him. As I came near he dived under the water to escape me, but came up again like a cork and just as quickly. It was laughable to see him repeatedly duck beneath the surface and pop back again in a twinkling. He could not keep under water more than a second or two. Presently I reached him with my oar when he ran up it and into the palm of my hand, where he sat for some time and arranged his fur and warmed himself. He did not show the slightest fear. It was probably the first time he had ever shaken hands with a human being. He was what we call a meadow mouse, but he had doubtless lived all his life in the woods and was strangely unsophisticated. How his little round eyes did shine and how he sniffed me to find out if I was more dangerous than I appeared to his sight.

After a while I put him down in the bottom of the boat and resumed my fishing. But it was not long before he became very restless and evidently wanted to go about his business. He would climb up to the edge of the boat and peer down into the water. Finally he could brook the delay no longer and plunged boldly overboard, but he had either changed his mind or lost his reckoning, for he started back in the direction he had come and the last I saw of him he was a mere speck vanishing in the shadows near the other shore.—*From Little Nature Studies.*

WHITTIER'S FIRST POETRY.

After he had made the acquaintance of Burns's poems, Whittier began to scribble rhymes of his own on his slate at school, and in the evening about the family hearth. One of his boyish stanzas lingered in the memory of an elder sister:

And must I always swing the flail,
And help to fill the milking pail?
I wish to go away to school,
I do not wish to be a fool.

With practice he began to be bolder, and he wrote copies of verses on every-day events, and also little ballads. One of these, written when he was seventeen, his eldest sister liked so well that she sent it to the weekly paper of Newburyport, the *Free Press*, then recently started by William Lloyd Garrison. She did this without telling her brother, and no one was more surprised than he when he opened the paper and found his own verses in "The Poets' Corner." He was aiding his father to mend a stone wall

by the roadside as the postman passed on horseback and tossed the paper to the young man. "His heart stood still a moment when he saw his own verses," says a biographer. "Such delight as his comes only once in the lifetime of any aspirant to literary fame. His father at last called to him to put up the paper and keep at work."

The editor of the *Free Press* was only three years older than the poet, although far more mature. He did more for the young man than merely print these boyish verses, for he went to Whittier's father and urged the need of giving the youth a little better education. To do this was not possible then; but two years later, when Whittier was nineteen, an academy was started at Haverhill, and here he attended, even writing a few stanzas to be sung at the opening exercises. He studied at Haverhill for two terms, and by making slippers, by keeping books, and by teaching school, he earned the little money needed to pay his way. At Haverhill he was able to read the works of many authors hitherto unknown to him, and he also wrote for the local papers much prose and verse.—*Prof. Brander Matthews in July St. Nicholas.*

HOW DONALD ACCOMPLISHED.

Donald was a very bashful boy. Not only bashful, but shy and awkward, and quite plain featured. And somehow, as is most always the case, there were plenty to tell him of his shortcomings. But if Donald lacked grace of form or feature, he was not without courage and perseverance.

It was a great cross for him to declaim in school, as any bashful boy knows, but he always did it when his teacher asked him.

It was likewise a trial to preside at the literary meetings in the club the high school had formed, yet Donald was there, acting president when his turn came, and his teacher was pleased and surprised at his knowledge of parliamentary drill. Donald was on the side of the small boy in the playground, if he was teased or put upon by one larger and stronger than himself. He was a great favorite with the younger ones, who never thought of this plain features and shy ways, and more than one was heard to say: "I tell you, when I get to be a high school boy, I hope I'll be such a fellow as Donald Bruce."

And Donald had the courage to strike out and defend them even when he knew ill-natured sneers and remarks might come from some comrades, probably from the coward spirited. His conscientiousness led him to a keen sense of right and wrong, though he blushed painfully at times, swallowed a dreadful lump in his throat, and disposed of his hands he knew not how.

And there was another drawback to Donald's career. Naturally, he was not a quick scholar. He had to work for all he acquired. It was steady perseverance that brought him off conqueror. When reports were made up for the term and Donald's rank in scholarship was average—I think it was seven in a class of fifteen—and his deportment one hundred, his mother was greatly pleased. She said she was satisfied he had done the best he could. In deportment, that which was within his control, he was perfect.

But there came a test requiring firm hold of brave qualities. It was not to risk life or limb, confess a wrong, or implicate another for truth's sake. It was simply to take the floor in debate in a village lyceum, also act as secretary of the society. At first he thought he must refuse, but that grip on perseverance helped him out. He said: "I'll do the best I can." When he began to talk he felt his shy ways terribly, but after a little he was so interested in what he was saying that he forgot himself, and the audience forgot him, too, they were so pleased with his subject. Little by little he overcame.

Is it any wonder that he became one of the leading men in his native town, that term after term he sat in the Legislature? Trying is an overcomer.—*Christian Work.*



You've seen and heard the loud voiced man at the big railway stations, calling the trains. He tells where each one is going and keeps people from taking wrong trains — if they pay attention. One's physical feelings in bodily "train callers." They announce the starting of all trains of disease. Most all trains of disease lead to consumption, because consumption is a blood disorder and because the blood must be poor or impure before any disease can make much headway.

The secret of health is to keep the blood pure and full of strength. When a man or woman loses flesh and vitality, there is something wrong in the blood. The start of it is likely to be in the stomach or bowels, and if they are put in order the trouble gradually stops. Consumption is a germ disease, but if the blood is good, and keeps the lungs strong and healthy, the germs cannot find a place to lodge and are cast off. If there's a weak spot, the germ will find it. Even after that, strong and pure blood will strengthen the lungs so that they can gradually rid themselves of the germs. It is by creating strength and purity that Dr. Pierce's Golden Medical Discovery cures consumption and other diseases. It makes one gain flesh — not flabby, oily fat, but sound, firm, useful, healthy flesh. Hundreds of patients have testified to its wonderfully beneficial effects in many diseases and especially in incipient consumption.

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Ministers and Churches.

The Rev. Mr. McNabb, of Newfoundland, has accepted a call to Mattawa.

The Rev. John McLean has been licensed by the Presbytery of Lindsay to preach the gospel.

The Rev. D. Y. Ross, M.A., of Cannington, has been elected Moderator of the Lindsay Presbytery.

The Rev. J. McD. Duncan, was inducted into the pastoral charge of Woodville congregation on the 12th inst.

The Rev. Dr. Fletcher, Hamilton, has left for a two month's trip to the old land. He is accompanied by his son.

Mr J McNicoll, of Knox College, is filling the pulpit of the Central Church, Galt, in the absence of the pastor.

Mr. G. R. Lowe, a student of Queen's College, will take charge of Kirkfield and Balsiver for the summer months.

The Rev. Dr. Watson, of St. Andrew's Church, Beaverton, is spending his vacation of six weeks in Western Ontario.

The congregations of Cambray and Oakwood are urged by the Presbytery of Lindsay to take steps to secure a settled pastor.

Rev. John Somerville, D.D., of Owen Sound, is visiting in Cleveland, O., where a Summer School of Theology is in session.

The Presbyterian manse, Woodville, is undergoing repairs preparatory to occupation by the new pastor Rev. J. McD. Duncan.

The Lindsay *Warder* speaks in high terms of a sermon preached by the Rev. D. Y. Ross, of Cannington, to the masons of Lindsay two weeks ago.

It is reported that the Rev. D. J. McLean, M.A., for twenty-three years the greatly esteemed pastor of the Presbyterian Church, Arnprior, is about resigning.

Mr. A L McKenzie, of Knox College, has been preaching in St. Andrews Presbyterian Church, Ancaster, with much acceptance for a couple of Sabbaths.

The pulpit of St. Paul's Church, Peterboro', during the absence of the Rev. Dr. Torrance, will be filled by the Rev. B. Canfield Jones, M.A., of West Chester, Pa.

The Presbyterian Church grounds, Middleville, have been cleaned off, a new fence has been put around the property, and everything presents a neat and tidy appearance.

The Rev. W. M. McKay, of Daart, is taking a trip up the lakes for the benefit of his health; and in his absence the pulpit is being supplied by the Rev. Thos Wilson, of Dutton.

Mrs. Morrison, widow of the late Dr. Morrison, of Owen Sound, has left for Australia, where she will join her daughter and make her future home in that distant portion of the Empire.

At a special meeting of Presbytery held at Bayfield on the 5th July, Mr. Wm. Graham, a recent graduate of Knox College, was ordained and inducted into the pastoral of Bayfield and Bethany.

The Rev. R. J. Beattie has resigned the pastorate of Knox Church, Guelph. The congregation recently voted Mr. Beattie the sum of four hundred dollars. He will spend a few weeks at the sea side.

Mr. John Murray, of New Glasgow, Q., an esteemed elder of the Presbyterian Church, now in his 54th year, has been visiting his son, Mr. G. B. Murray, of Brockville, and his daughter, Mrs. Robert Binnie, of Cornwall.

Last Sabbath the Rev. A. MacWilliams, of St. Andrew's Church, Peterboro', conducted anniversary services at Centreville. Large congregations were present morning and evening. The Rev. J. Cattnach preached in St. Andrew's.

The annual picnic of the Young People's Presbyterian Union, of Toronto, will be held on Wednesday afternoon, July 25th, at Glen Grove Park. This park is on Yonge St., and can be reached by the Metropolitan electric cars.

The oldest clergyman in Canada in the active ministry is probably Rev. Mr. Cossman, Lutheran minister of Lunenburg, N.S. He was born in 1806; ordained in 1834, 61 years ago; arrived in Lunenburg 1835; has baptized 3,966; married 922 couples; buried 1,041; has preached 11,000 sermons, and traveled 200,000 miles.

At a recent meeting of Knox Church, Waterdown, on the retiring of John T. Stock as treasurer of the congregation, Dr. McClennahan was unanimously chosen as his successor. On motion of H. Thompson, seconded by James McKay, a vote of thanks was tendered Mr. Stock for his long, faithful and valued services as treasurer to the congregation.

Referring to one of the recent appointments on the staff of Upper Canada College the *Globe* says: "Mr. Macdonnell, who is a son of the Rev. D. J. Macdonnell, of St. Andrew's Church, Toronto, comes with equally high recommenda-

tions from Professor Fletcher of Queen's University, and others. It is worthy of mention that Macdonnell was head boy of the college in 1889."

The Presbyterian *Witness* says: "Rev. J. S. Black was inducted into the pastoral charge of St. Andrew's Church, Halifax, on Thursday evening. Mr. Black is a minister of large experience and recognized ability. We congratulate St. Andrew's." Mr. Black was formerly minister of Erskine Church, Montreal.

The Rev. Alex. Ross, M.A., formerly of Picton, N.Y., and more recently of Woodville, in this Province, attended the meetings of the General Assembly at London, and is now visiting in Nova Scotia. Mr. Ross is in the enjoyment of good health, and a couple of months ago dispensed the Lord's Supper at Caribou, Picton.

Before leaving Kirkfield for Claremont, the Rev. John McLean and his wife gave an "At Home" to say good-bye to their many friends, at which Mrs. Mosgrove, the leader of the choir, in consideration of her valuable services, was presented with an address and a beautiful dinner set. Mrs. McLean, who had greatly endeared herself to the congregation, was also the recipient of a valuable dinner set.

At the meeting of Kingston Presbytery, held at Madoc on Tuesday of last week, Rev. Duncan MacEachern, of Napanee, pressed his resignation, which was accepted. He then indicated his acceptance of the call to North Williamsburgh and West Winchester. Rev. J. Gandier, of Newburgh, was appointed Moderator of the session during the vacancy. Messrs. R. G. Birrell and David Friskin represented the Napanee congregation.

Last Sabbath evening the large congregation of East Presbyterian Church, Toronto, listened to the Rev. John Campbell, one of the most eminent of Highland ministers of the present day. He has come to Canada to take up the work of the regular pastorate and holds a commission from the Free Church of Scotland, and last week was cordially received by the Presbytery of Montreal. Mr. Campbell is an able Gaelic preacher, and is a cousin of the late Rev. Dr. Kennedy, of Dingwall, well known to all Highland people, and was a classmate and intimate friend of Dr. Robertson Nicol of the *Expositor* and *British Weekly*.

The sacrament of the Lord's supper was observed in the Fero Avenue Church, Toronto, on Sabbath, July 14th. At the close of the preparatory services on the preceding Friday evening seventeen names were added to the membership of the Church, four of these by profession of faith, and fourteen by certificate. This makes a total of 153 names placed on the roll since the organization of this congregation in January 1890, and of these 110 are still on the roll. The congregation has held bravely together in its fight for existence during these years of depression, and in spite of adverse circumstances is more hearty and unanimous to day than ever before. The cordial recognition of its work by the great majority of the Presbytery has done much to encourage and stimulate the congregation, and bring it up to the position it now occupies. With a new building it would be able to return with interest the assistance it has received during the time of its infancy.

PRESBYTERY MEETINGS.

HURON: This Presbytery met in Goderich on the 9th July. Dr. McDonald was appointed Moderator for the ensuing six months. Standing committees for the year were appointed of which the following are the conveners:—Home Mission, Mr. Martin; State of Religion, Mr. R. Henderson; Temperance, Mr. McLean; Sabbath Schools, Mr. J. S. Henderson; Sabbath Observance, Mr. Carriev; Finance, Mr. Fletcher; Systematic Benevolence, Dr. McDonald; Superintendence of Students, Mr. Stewart; Christian Endeavor, Mr. Shaw. The resignation of Mr. McKay of Leeburn was accepted to take effect on the 4th of August when the pulpit is to be declared vacant. Mr. Anderson of Goderich is to be Moderator of Session. A resolution of condolence with Mr. Stewart and family in the loss of their son was adopted. Commissioners to the Assembly reported their attendance in due form. The next meeting of Presbytery will be held in Clinton on the 10th of September.—A. McLEAN, Clerk.

PARIS: The quarterly meeting of this Presbytery was held in Paris, July 9th. The Rev. P. Straith, M.A., was chosen Moderator for the ensuing twelve months. Mr. Sinclair reported having declared the pulpit of Windham and Waterford vacant, and was followed by a deputation from Windham, Messrs. McNight and Henry, who urged the necessity of some new arrangement of said field. Permission was given to engage a student for the summer, and the clerk was instructed to correspond with Hamilton Presbytery as to the feasibility of connecting Windham with Delhi. Reports from augmented charges were considered. Messrs. Cockburn, and Hunt, ministers, with Elder Teller, were appointed to report on the best arrangement for Mount Pleasant and Burford, and to consult the Session of Zion Church, Brantford, in reference thereto. Mr. Reid tendered his resignation of Onondaga and Alberton. The resignation was held in abeyance by Presbytery in the meantime, and Dr. Cochrane and Mr. Hamilton were appointed to visit the field, and endeavor to find some arrangement by which Mr. Reid's services may be retained. Messrs. Leslie and Shearer were appointed to strike standing committees for year. Next meeting is on last Tuesday of September in Ingersoll.—W. T. McMULLAN, Clerk.

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SARACEN: This Presbytery met in Mount Forest on the 9th July, Mr. Miller, Moderator, in the chair. Mr. Aull reported that he had visited St. Andrew's, Proton, Amos, and Knox Church, Normanby, anent re-arrangement of the field. Messrs. Munro, Young, Miller, Aull and McPherson reported attendance at General Assembly according to appointment. Subjects were assigned to students on which to write discourses for next meeting. The following committees were appointed: 1. State of Religion, Messrs. Munroe and Hamilton. 2. Temperance, Messrs. Cameron and Keen. 3. Sabbath Schools, Messrs. Stewart and Wilson. 4. Statistics, Messrs. Dobson and McLaughlan. 5. Home Missions, Messrs. Aull and Burns. 6. Sabbath Observance, Messrs. Miller and Stevenson. 7. Systematic Benevolence, Messrs. McVicar and Leask. 8. Young People's Society, Messrs. Ramsay, Aull and Munro. 9. Examinations of Student's: Church History, Mr. Jansen; Apologetics, Mr. Aull; Hebrew, Mr. Munro; Greek and Latin, Mr. Ramsay; Experimental Religion, Mr. McKellar; Theology, Mr. Cameron. Mr. Ramsay gave in the statistical report showing the proportionate amount contributed per family. Honor certificates were granted Lorina Fordice and Sarah McIntyre from Cedarville Sunday School, Isabel D. Barrington, Geo. W. Barrington and Bella Orr from Mount Forest Sunday School. An extract minute of Assembly was read intimating that Mr. George Scarr was granted the standing of an entrant on the second theological year. The Presbytery agreed to ask for one dollar per Sabbath for Drayton for the summer months. The Presbytery agreed to spend the first hour of the afternoon sederunt of next meeting in devotional exercises to be led by Mr. Jansen. The Presbytery adjourned to meet in Knox Church, Harrison, on the 10th September next at 10 a.m.—S. YOUNG, Clerk.

SARNIA: This Presbytery held its usual quarterly meeting in St. Andrew's church, here, on the 2nd inst., the Rev. Mr. McDiarmid of Napier, in the chair. Commissions from the various kirk sessions in favor of the respective representative elders were received and acted

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follows—St. Andrew's church, Sarnia, Jas. Barrie; Thedford, Peter McCallum; Wyoming and Plympton, John Grieve; Strathroy, J. R. Geddes; Bridgen, Jas. Alexander; Mandaamin, John Reid; Corunna, Chas. Nesbit; Williams and Nairo, Thos. Wyatt; Napier, John Aitkin; Albert St., Sarnia, Chas. T. Peate; Adelaide and Arkona, Jas. Weir; Pt. Edward, Alex. Kirkland; Alvinston, P. A. McDiarmid; Petrolas, G. B. Robson; Oil Springs and Oil City, John Hantley; Burns church, Wm. Crockhard; Cam-lachie, John Hyslop; Parkhill, Alex. Smith. An extract minute from the General Assembly was read intimating that leave had been granted to receive the Rev. Mr. Hale as a minister of this Church on condition of his attending a Theological College for six months, and passing the examination prescribed. Mr. Hale expressed his gratitude to the court for courtesies extended to him and expressed his willingness to comply with the conditions. The Presbytery adjourned to meet at 1.30 p.m. The Presbytery again met pursuant to adjournment and was constituted. The Clerk was instructed to continue the application of the Presbytery in the matter of a year's grant to the widow or the late A'ca. Urquhart, with the intimation that, if declined, it would be carried to the General Assembly. The Presbytery took up the consideration of the report of the Deputation appointed to Corunna and adjacent fields with a view to re-arrangement. After long consideration it was agreed, on motion of Mr. Cuthbertson, seconded by Mr. Elliott, that having appointed a Deputation to consider the requirements of the whole field and finding from the report of said Deputation that the only arrangement feasible and for the welfare of all interested is the conjunction of Knox church with Burns church and Moore line, the Presbytery feel themselves constrained to urge such union, as is hereby indicated, and beset the corporation of Burns church and Moore line to effect the same, and for this purpose appoint a deputation consisting of Messrs. Nichol, McKee, Cuthbertson and Dr. Thompson with their elders to meet with these congregations to announce the decision and urge acquiescence in the same. In the event of success the Presbytery declare Corunna, Mooretown and Coenright to be hereafter a united congregation under that designation. The Presbytery proceeded to appoint Standing Committees for the year which are as follows: Colleges—Dr. Thompson, Messrs. Neil McPherson, B.D., John McKinnon, B.D., Hector Currie, M.A., with their elders. Temperance—Messrs. McKee, Nichol and Liv-erston with their elders. Sabbath Schools—Messrs. Bradley, Daley and McDiarmid with their elders. Finance—Mr. Cuthbertson, minister, and Mr. Barry, elder. Statistics—Messrs. W. G. Jordan and McKinnon with their elders. Young People's Societies—Messrs. McPherson, Nichol and Elliott, ministers, and Mr. Geddes, elder. Examination of Students—Messrs. Jordan, Duncan, Graham and McPherson with their elders. Systematic Benevolence—Messrs. Jordan and Graham with their elders. On motion of Mr. Jordan it was agreed that the Rev. Dr. Thompson, Messrs. Cuthbertson, Laidie and Jordan, ministers, and Mr. Barrie, elder, be a committee to ascertain what matters are remitted by the General Assembly for the consideration of Presbytery and report to the Presbytery their findings on these subjects so that they may receive full consideration not later than the December meeting. The next meeting was appointed to be held in St. Andrew's church, Strathroy, on the 17th of September next, at eleven o'clock a.m., and the meeting closed with the benediction. GEO. CUTHBERTSON, Clerk.

Mansewood, is Moderator during the vacancy. The Rev. J. W. Bell, of Newmarket, tabled his resignation, and his congregation will be cited to appear in connection therewith at next meeting of Presbytery. The new congregation at Cowan Ave. was reported organized with a membership of 102, and a weekly revenue of \$32.25. Permission was given the new congregation to moderate in a call when prepared to do so. The Rev. J. A. Turnbull, was appointed Moderator in the interim. Messrs. S. D. Whaley, B.A., and John Forser appeared before the Presbytery on trials for license, and these being sustained they were licensed to preach the Gospel. The following resolution respecting the translation of Rev. John Young to the Presbytery of Hamilton was cordially adopted. "The Presbytery in consenting to grant the transfer of Rev. John Young from St. Enoch's, Toronto, to St. John, Hamilton, do so with great regret. Mr. Young has been an indefatigable pastor, and has done excellent work in his own congregation. As a member of Presbytery he has rendered faithful and valuable service and has done much in turning to good account such organizations as the Boys' Brigade. Indeed every enterprise calculated to promote the temporal and spiritual welfare of men has found in Mr. Young hearty sympathy and ready aid. The Presbytery wishes him every success in his new sphere of labor, and cordially commends him to the brethren in the Presbytery of Hamilton." The standing committees for the year were struck with the following conveners: Home Missions, Rev. A. Gilray; Foreign Missions, Rev. R. P. Mackay; French Evangelization, Rev. J. McCaul; Colleges, Rev. W. G. Wallace; Assembly Fund, Rev. D. B. Macdonald; Augmentation, Rev. D. J. Macdonnell; Examination of Students, Rev. J. Turnbull; Reception of Ministers, Rev. Dr. Milligan; Young People's Societies, Rev. J. McP. Scott; Church Life and Work, Rev. Wm. Frizzell; Settlement of Vacant Charges, Rev. J. A. Grant; Widow's and Orphan's Fund, Mr. R. S. Goulay; Aged and Infirm Ministers' Fund, Rev. Wm. Burns; Sabbath Schools, Rev. W. A. J. Martin. It was agreed to hold a meeting on the first Tuesday in August in the usual place.—R. C. TIDE, Clerk.

BARRIE:—At a meeting of this Presbytery on the 10th June, Mr. R. Pogue was ordained and inducted to the charge of Stayner and Sunnidale. The resignation of the charge of Elmvale and Knox Church, Flou, made by Mr. J. K. McCulloch, was accepted to take effect on the 30th June. Mr. R. Moodie was appointed Moderator of Session during the vacancy. At a meeting held at Barrie on June 25th a call from the congregation of Woodville, to Mr. J. McD. Duncan, B.A., of Tottenham and Beeton, was considered. After hearing representatives from the congregations and the statement of Mr. Duncan, it was agreed to grant his translation and to declare Tottenham and Beeton vacant on July 14th. Mr. Moodie was appointed Moderator of Session during the vacancy. The following resolution was adopted: "The Presbytery in parting with their brother, the Rev. J. McD. Duncan, desire to place on record their high regard for him as a member of this court and fellow-laborer in the gospel. Mr. Duncan, during his connection with the Presbytery, has proved himself an able and faithful minister of the gospel. In his own field he labored successfully in building up the church and was held in high esteem, while in the Home Mission and other work of the Presbytery his services, which were made large use of, were of much value and appreciated by his brethren. The Presbytery part from him with regret and pray that in the new field to which he has been called his labors may be much blessed." A call from the congregation of Hillsdale and Craighurst to Mr. James Skene was sustained and accepted by the minister elect. It was agreed that the Presbytery meet at Hillsdale on Tuesday, July 9th, for the ordination and induction of Mr. Skene. Mr. Pogue to preach the sermon and addresses given by Messrs. D. D. McLeod and N. Campbell. It was agreed that the Presbytery meet at Collingwood, on July 3rd, to consider a call from the congregations of Dunroon and West Church, Nottawasaga. After due consideration of a petition of members and others interested in the Church it was agreed to remove the services, after July 7th, from Dec Bank to Winderemere and the student in charge was instructed to give notice to that effect on June 30th.

ORANGEVILLE: This Presbytery met at Orangeville on the 9th inst., Mr. Wells, Moderator, in the chair. The Moderator's term of office having expired, Mr. Farquharson was appointed for the ensuing six months. In Mr. Farquharson's absence through family affliction the ex-Moderator occupied the chair. Mr. J. A. McConnell was licensed to preach the gospel. A call addressed to him from the congregations of Knox Church, Caledon, Vassater and Waldemar, signed by 83 members and 60 adherents, and promising \$600 stipend, a free house and two weeks holidays was sustained by Presbytery and accepted by him. The Presbytery will meet at Vassater on Tuesday 23rd inst. at 2 p.m., for his ordination and induction. Mr. Bell to preside, Mr. Elliott to preach. Mr. Wilson to address the minister, and Mr. Orr the people. A resolution of sympathy with Mr. Farquharson in his severe family affliction, was passed by the Presbytery. The clerk read a letter from Rev. W. T. Hall, intimating that he declined the call from Ballinastad and Melville Church. The following are the conveners of the Presbytery's Standing Committees for the ensuing year, viz.:—Home Mission and Augmentation, Dr. McRobbie, Shelburne; Foreign Missions, Mr. Fowlie, Erie; Finance, Mr. A. Steele, M.A., Orangeville; Temperance, Mr. Harrison,

Mansewood, is Moderator during the vacancy. The Rev. J. W. Bell, of Newmarket, tabled his resignation, and his congregation will be cited to appear in connection therewith at next meeting of Presbytery. The new congregation at Cowan Ave. was reported organized with a membership of 102, and a weekly revenue of \$32.25. Permission was given the new congregation to moderate in a call when prepared to do so. The Rev. J. A. Turnbull, was appointed Moderator in the interim. Messrs. S. D. Whaley, B.A., and John Forser appeared before the Presbytery on trials for license, and these being sustained they were licensed to preach the Gospel. The following resolution respecting the translation of Rev. John Young to the Presbytery of Hamilton was cordially adopted. "The Presbytery in consenting to grant the transfer of Rev. John Young from St. Enoch's, Toronto, to St. John, Hamilton, do so with great regret. Mr. Young has been an indefatigable pastor, and has done excellent work in his own congregation. As a member of Presbytery he has rendered faithful and valuable service and has done much in turning to good account such organizations as the Boys' Brigade. Indeed every enterprise calculated to promote the temporal and spiritual welfare of men has found in Mr. Young hearty sympathy and ready aid. The Presbytery wishes him every success in his new sphere of labor, and cordially commends him to the brethren in the Presbytery of Hamilton." The standing committees for the year were struck with the following conveners: Home Missions, Rev. A. Gilray; Foreign Missions, Rev. R. P. Mackay; French Evangelization, Rev. J. McCaul; Colleges, Rev. W. G. Wallace; Assembly Fund, Rev. D. B. Macdonald; Augmentation, Rev. D. J. Macdonnell; Examination of Students, Rev. J. Turnbull; Reception of Ministers, Rev. Dr. Milligan; Young People's Societies, Rev. J. McP. Scott; Church Life and Work, Rev. Wm. Frizzell; Settlement of Vacant Charges, Rev. J. A. Grant; Widow's and Orphan's Fund, Mr. R. S. Goulay; Aged and Infirm Ministers' Fund, Rev. Wm. Burns; Sabbath Schools, Rev. W. A. J. Martin. It was agreed to hold a meeting on the first Tuesday in August in the usual place.—R. C. TIDE, Clerk.

BIRTHS, MARRIAGES AND DEATHS
NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.
At the manse, Picton, on June 27th, the wife of Rev. D. G. McPhail, B.A., of a daughter.

At 230 Bleury Street, Montreal, on July 8th, 1895, a daughter to Mr. and Mrs. John Younie.

MARRIAGES.
At the manse, Kirkhill, Glangarry, on July 2nd, by Rev. D. McKenzie, Hugh McCuaig, of Dalkeith, to Miss Christie Morrison, of Kirkhill, daughter of John Morrison.

At Lincoln University, Pennsylvania, on July 3rd, Walter L. Wright, Professor of Mathematics, to Jennie, eldest daughter of the Rev. George B. Carr, Professor of Sacred Theology, formerly of Edinburgh.

At the residence of the bride's father, Caledonia, Prescott, on June 27th, by Rev. Roderick McLeod, Donald Christie, third eldest daughter of John J. McCuaig, to Duncan, second son of Captain Norman McLeod, Kenyon, Ont.

DEATHS.
At Paris, Ont., on July 13th, 1895, Charles Whitlaw, in his 72nd year.

At St. John's Hospital, Toronto, on July 9th, 1895, Isabel Balmer, wife of Andrew Pattullo, Esq., of the *Sentinel Review*, Woodstock, Ont.

At 25 Crocker Avenue, Toronto, on the 14th inst., El Roy Lewis Merritt, only son of Charles and Mary Crawford, aged 4 months and 10 days.

B.A. Dundalk; Colleges, Mr. Elliott, B.A., Hillsburgh; Widow's and Orphan's Fund, Mr. N. Morrison, B.A., Corbetten; Aged and Infirm Minister's Fund, Mr. Croll, Maple Valley; French Evangelization, Mr. Hughes, Rosemont; Sabbath Schools, Mr. A. Wilson, Caledon, Sabbath Observance, Mr. P. Fleming, Caledonia East; State of Religion, Mr. J. W. Orr, Monro Mills; Superintendent and Examine Students, Mr. Farquharson, B.A., Claude; Systematic Benevolence and Statistics, Mr. D. McKenzie, Orangeville; Young People's Societies, Mr. J. R. Bell, Laurel. Next regular meeting of Presbytery at Orangeville September 10th, at 10.30 a.m. H. CROZIER, Clerk.

PETERBOROUGH: This Presbytery met in Peterborough on the 2nd of July. There were present twenty-one ministers and seven elders. The Rev. Orr Bennet of the Presbytery of Ottawa, and the Rev. Andrew Tulley, late of Mitchell, being present, were invited to sit with the Presbytery. A call from the congregation of Springville and Bethany to the Rev. S. Whaley, a licentiate of the Church, was sustained and forwarded. Mr. Reeves was appointed to visit the mission field of Chandos and Barleigh, Mr. Bennet that of Car duff, and Mr. Anderson that of Harvey, before the next meeting of Presbytery. The Assembly having granted the request of Mr. Anderson to retire from the active duties of the ministry he had his resignation on the table which was accepted of. To take effect on the last Sabbath of July, at which date the pulpits of Bobcaygeon and Dunsford are to be declared vacant. Mr. Reeves, of Lakefield, was appointed Moderator of Session during the vacancy. Messrs. Hyde and Orwaid were instructed to report as soon as possible regarding visitation meetings of the Presbytery held in their respective districts. Mr. Bennet gave notice of motion that the Presbytery undertake to raise the full salary of a missionary to one of the foreign fields in addition to all contributions now given for foreign mission purposes. The name of the Rev. Andrew Tulley, late of Mitchell, was ordered to be put on the appendix to the roll as a minister without charge, resident within the bounds. Dr. Torrance reported that the Home Mission Committee had declined to grant the \$7.70 per Sabbath, asked for on behalf of the Harvey Mission field. Dr. Torrance was instructed to make another appeal to the committee for the said sum as ordinances in the field cannot be sustained continuously without it.—WM. BENNETT, Presbytery Clerk.

LINDSAY: This Presbytery met at Cambray, June 24th, Rev. D. Y. Ross, M.A., Cannington, was elected Moderator for the ensuing year. Two calls were received and sustained, one from Woodville to Rev. J. McD. Duncan, B.A., of Tottenham, promising \$900 in quarterly payments with use of manse and glebe, the other from Lindsay to Rev. J. W. McMillan, B.A., of Vancouver, B.C., promising \$1,400 in monthly payments and a month's holidays. Mr. John McLean, after due examination, was licensed to preach. A successful Sabbath school convention was held on the following day, addressed by Rev. J. W. Rae, Acton, and others.

Like a New Man

"For five or six years I had Dyspepsia in its worst form, sometimes completely prostrated; so much that it was impossible for me to work more than half an hour at a time. I had tried various remedies but did not receive any benefit, when I was recommended by a druggist to try Hood's Sarsaparilla. I have taken two bottles and feel like a new man. I can eat and drink anything and enjoy my food. I must tell you I cannot praise Hood's Sarsaparilla too much for not only has it cured me of dyspepsia but also of rheumatism. JAMES FERGUSON, St. John, New Brunswick."

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My skirt and sleeves are interlined with it, and I haven't had such a stylish dress in a long time."
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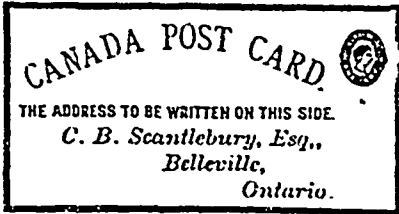
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Winnipeg, Man.

British and Foreign.

A new organ is to be provided for Campbelltown Church at a cost of £1200.

A great auk's egg, slightly cracked, realised 165 guineas at an auction sale in London.

The Queen has conferred a knighthood upon Dr. James Reid, her resident medical attendant.

A new bell is to be placed in Auchterarder Church in lieu of one which has done duty in the parish for about 700 years.

Following the example of Russia and Switzerland, a monopoly of alcohol by the State is now suggested both for France and Germany.

Principal Rainy's contemplated visit to the Highlands has had to be postponed on account of the serious illness of a member of his family.

There is a rumour of another Teck wedding. A brother of the Duchess of York is spoken of as the future husband of the girl Queen of Holland.

The returns of the Established (Presbyterian) Church of Scotland gives 620,376 as the number of communicants, an increase for the past year of 7,965.

Rev. J. Caldwell, of Erskine, has been presented with an address from his Presbytery and congregation on attaining his jubilee as a minister of the church.

It is rumoured that the Duke of Edinburgh purposes resigning the Duchy of Saxe-Coburg in favour of his son, as he desires to reside in England.

Germany has another great ship canal in contemplation. It is one of a thousand miles in length between the Baltic and Black seas, and is to be completed in five years, and will cost \$100,000,000.

The British Museum has acquired a remarkable collection, consisting of six manuscripts and 1,199 printed editions of the "Imitation of Christ," which were sold in January last for the small sum of £144.

A meeting was held at Wimbledon recently to welcome the new minister, Rev. D. C. Macgregor. A cheque for £25 was presented to Rev. Robert Taylor, who acted as Moderator of the session during the vacancy.

It is reported that the Roman Catholic Church has received a sensation by the withdrawal of a lady, one of its warmest supporters, a widow and a member of an old English family. Her Roman Catholic chaplain has also seceded, and rumour says chaplain and lady are about to be married.

Rev. P. Macdonald was entertained at breakfast by the Presbytery of Edinburgh on his leaving that city to undertake pastoral work in Stornoway. Dr. Alex. Whyte, who was one of the speakers, remarked that what the Highlands required was not so much formal legislation as the right man moved into the right place.

An Indian missionary of thirty-three years' standing, Rev. E. Lewis, of Bellary, told the familiar story of the increasing movement of Indian thought in favour of religious and social reform. The women of India were the great conservative force. The women held back the men, and it was this that made women's work among women of such importance.

A STORY FOR MOTHERS

WHICH MAY SAVE THE LIVES OF THEIR DAUGHTERS.

A Young Lady at Merrickville Saved When Near Death's Door Her Illness Brought About by Ailments Peculiar to Her Sex—Only One Way in Which They Can be Successfully Resisted.

From the Ottawa Citizen.

Perhaps there is no healthier people on the continent of America to day than the residents of the picturesque village of Merrickville, situated on the Rideau river, and the

reason is not so much in its salubrious climate as in the wise precautions taken by its inhabitants in warding off disease by a timely use of proper medicine. The greatest favourite is Dr. Williams' Pink Pills, and many are the testimonials in regard to their virtues. Your correspondent on Monday last called at the residence of Mr. and Mrs. H. Easton, and interviewed their daughter, Miss Hattie Easton, a handsome young lady of 20 years, who is known to have been very low and has been restored to health by the use of Pink Pills. "Yes," she said, "I suffered a great deal, but I am so thankful that I am once more restored to health. You have no idea what it is to be so near the portals and feel that everything in life's future is about to slip from your grasp and an early grave your doom. I was taken ill four years ago with troubles peculiar to my sex, and which has hurried many a young woman to her doom—an early grave. I have taken in all about twenty boxes of Pink Pills, and I am only too glad to let the world know what these wonderful little pellets have done for me, hoping that some other unfortunate young woman may be benefited as I was. When sixteen years of age I began to grow pale, and weak and many thought I was going into decline. I became subject to fainting spells and at times would become unconscious. My strength gradually decreased and I became so emaciated that I was simply a living skeleton. My blood seemed to turn to water and my face was the color of a corpse. I had tried different kinds of medicines but they did me no good. I was at last confined to my room for several months and hope of my recovery was given up. At last a friend strongly urged the use of Dr. Williams' Pink Pills and after using a few boxes I began to grow slightly stronger, I continued their use until I had used about twelve boxes, when I found myself restored to health. I now quit using the pills and for six months I never felt better in my life. Then I began to feel that I was not as regular as I should be and to feel the old tired feeling once more coming on. Once more I resorted to Pink Pills and by the time I had used six boxes I found my health fully restored. I keep a box by me and occasionally when I feel any symptoms of a return of the old trouble, I take a few and I am all right again. I cannot find words of sufficient weight to express my appreciation of the wonderful curative qualities of Dr. Williams' Pink Pills and sincerely hope that all who are afflicted as I was will give them a trial and I am certain they will find renewed health."

The facts above related are important to parents as there are many young girls just budding into womanhood whose condition is, to say the least, more critical than their parents imagine. Their complexion is pale and waxy in appearance, troubled with heart palpitation, headache, shortness of breath on the slightest exercise, faintness and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency no remedy yet discovered can supply the place of Dr. Williams' Pink Pills, which build anew the blood, strengthen the nerves and restore the glow of health to pale and sallow cheeks. They are certain care for all troubles peculiar to the female system, young or old.

ABRAHAM LINCOLN Said:

"You can fool all the people sometimes, you can fool some people all the time, but you can't fool all the people all the time"

In the same way some storekeepers from motives of profit will fool their customers—but in the end it won't pay them to pass off inferior and worthless matches for

E. B. EDDY'S

MATCHES



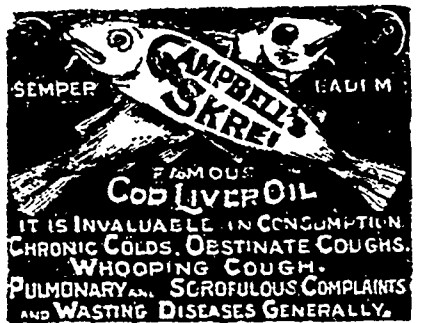
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TABLETS**

REGULATE THE
STOMACH, LIVER AND BOWELS
AND PURIFY THE BLOOD.

RIPANS TABLETS are the best Medicine known for Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Head Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.

Ripans Tablets contain nothing injurious to the most delicate constitution. Are pleasant to take, safe, effectual, and give immediate relief. Price—20 cents per box. May be ordered through nearest druggist, or by mail.

Address
THE RIPANS CHEMICAL CO.,
10 SPRUCE STREET, NEW YORK CITY.



THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue
MORRIS HILL FOUNDRY, BALTIMORE, MD.

FAVORABLY KNOWN SINCE 1826
HAVE FURNISHED 25,000 BELLS
FOR CHURCH, SCHOOL & OTHER
MENEELY & CO., PUREST BELL
WEST-TROY, N.Y. GENUINE BELL-METAL
CHIMES, ETC. CATALOGUE & PRICES FREE.

**SURPRISE
SOAP**

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. READ the directions on the wrapper

156 St. Croix Street, N. B., St. Stephen, N. B.

WEAK AND NERVOUS

Describes the condition of thousands of people at this season. They have no appetite, cannot sleep, and complain of the prostrating effect of warmer weather. This condition may be remedied by Hood's Sarsaparilla, which creates an appetite and tones up all the organs. It gives good health by making the blood pure.

Hood's Pills are the best after-dinner pills, assist digestion, cure headache.



**THE FINEST
IN THE LAND.**

Ganong Bros., Ltd.,
St. Stephen, N. B.



To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty, WYETH'S MALT EXTRACT gives most gratifying results." It also improves the quality of the milk.

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

PRICE. 40 CENTS PER BOTTLE.

HOLLOWAY'S OINTMENT

An infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

—FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,—

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at

THOS. HOLLOWAY'S Establishment, 78 New Oxford St., London
 And sold by all Medicine Vendors throughout the World.

S.B.—Advice gratis, at the above address, daily between the hours of 11 and 4, or by letter

HOME-COMFORT

ROLL OF HONOR.

THREE GOLD

and ONE SILVER MEDAL
 THE WORLD'S INDUSTRIAL and
 COTTON CENTENNIAL EXPOSITION.
 NEW ORLEANS, 1884 and 1885.

HIGHEST AWARDS

NEBRASKA STATE BOARD
 OF AGRICULTURE, 1887.

DIPLOMA

ALABAMA STATE AGRICULTURAL SOCIETY,
 At Montgomery, 1888.

AWARD

Chattahoochee Valley Exposition,
 Columbus, Ga., 1888.

HIGHEST AWARDS

25th ANNUAL FAIR
 ST. LOUIS AGRICULTURAL & MECHANICAL
 ASSOCIATION, 1889.

SIX

HIGHEST AWARDS

WORLD'S COLUMBIAN EXPOSITION
 CHICAGO, 1893.

HIGHEST AWARDS

WESTERN FAIR ASSOCIATION,
 LONDON, CAN. 1893.

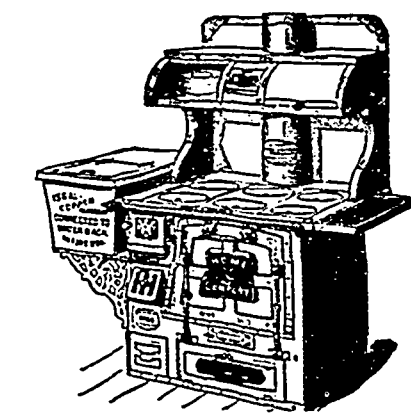
SIX GOLD MEDALS
 MID-WINTER FAIR,
 San Francisco, Cal., 1894.

ABOVE HONORS WERE

RECEIVED BY **WROUGHT IRON RANGE CO.,** MANUFACTURERS OF
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HOTEL AND FAMILY RANGES.

CARVING AND STEAM TABLES,
 BROILERS, MALLEABLE WATERBACKS,
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Above Style Family Range is sold only
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Made of MALLEABLE IRON and WROUGHT
 STEEL and will LAST A LIFETIME
 if properly used.

SALES TO JANUARY 1st, 1895,
 299,327.

MISCELLANEOUS.

Truth loves to be looked in the face.

The wrong side is never the safe side.

If you don't kill your besetting sin it will kill you.

Success is always sure, when we are willing to pay the price.

Religion that isn't used outside of the church won't keep sweet.

God alone knows what heaven loses when a boy get started wrong.

It is as well to take warning from the silly, as counsel from the wise.

If you want to get in a crooked path, just follow the direction of a corkscrew.

There are people who hate a thief, who borrow books and never return them.

No man is great in God's sight, who doesn't do a great deal for his fellowmen.

Every man who lives right helps to make unwritten laws for the good of others.

The father should fear to walk where it would not be safe for his children to travel.

Make it right to sell whisky, and you can't prove that committing murder is wrong.

The man that is only concerned to speak the exact truth is not apt to be garrulous.

You cannot be well unless your blood is pure. Therefore purify your blood with the best blood purifier, Hood's Sarsaparilla.

He who is hunting for a wife without a fault should remember that the spouse he is seeking may be searching for a husband of the same sort.

A western man killed his wife, and an hour after, himself. It would have been better if he had killed himself an hour before he murdered his wife. Some men are always too late in the good things they do.

CATARRH RELIEVED IN 10 TO 60 MINUTES.—One short puff of the breath through the Blower, supplied with each bottle of Dr. Agnew's Catarrhal Powder, diffuses this Powder over the surface of the nasal passages. Painless and delightful to use, it relieves instantly, and permanently cures Catarrh, Hay Fever, Colds, Headache, Sore Throat, Tonsillitis and Deafness. 60 cents. At all Drug gists.

There are people with plenty of poetry but no arithmetic, their theories promise miracles, but their works are failures. They row with anchors down, until their hands are blistered, but make no progress. Or they start like Perry sledging on the ice flow, which drifted from the pole faster than his team of dogs moved toward it. In fancy they bake unleavened cake for angels, when in reality they offer unpalatable dough. They mistake the Aurora Borealis for sunrise.

When Ponce-de-Leon sought to find The fountain giving back lost youth, It may be that he had in mind That draught which seems to make a truth Out of the fable ages old, For drinking it the old grow young; It is, indeed, a draught of gold, Surpassing all by poets sung.

The draught meant is Dr. Pierce's Golden Medical Discovery of course. It is a most potent rejuvenator of the weakened and debilitated system. It drives out all poison, all impurity, enriches the blood, and makes the old and worn out feel young and vigorous. Ponce-de-Leon didn't discover it, but Dr. Pierce did, and he rightly named it when he called it a "Golden Discovery."

Dr. Pierce's Pellets cure permanently constipation, indigestion and headaches. All dealers.

RADWAY'S PILLS, Always Reliable, Purely Vegetable.

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

Sick Headache,
 Female Complaints,
 Biliousness,
 Indigestion,
 Dyspepsia,
 —AND—
 Constipation

All Disorders of the Liver.

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

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

Price 25c. per Box. Sold by Druggists.

Send to DR. RADWAY & CO., 479 St. James St., Montreal, for Book of Advice.

FOR TWENTY-FIVE YEARS

DUNN'S BAKING POWDER

THE COOK'S BEST FRIEND
 LARGEST SALE IN CANADA.

PILES EUREKA PILE CURE

PRICE 25 CENTS.

Will cure Blind, Bleeding, Itching or Ulcerated Piles. First trial gives instantaneous relief. Ten or twelve applications will cure any case of Piles. Will check Bleeding Piles in fifteen minutes. Ask your druggist for it. If he does not keep it send 25 cents to

EUREKA PILE CURE CO.,

127 W. Congress St., Chicago, Ill., U. S. A.

and it will be delivered to you, directions on each package; if strictly followed you will receive instant beneficial succor from the ointment.

AGENTS WANTED.

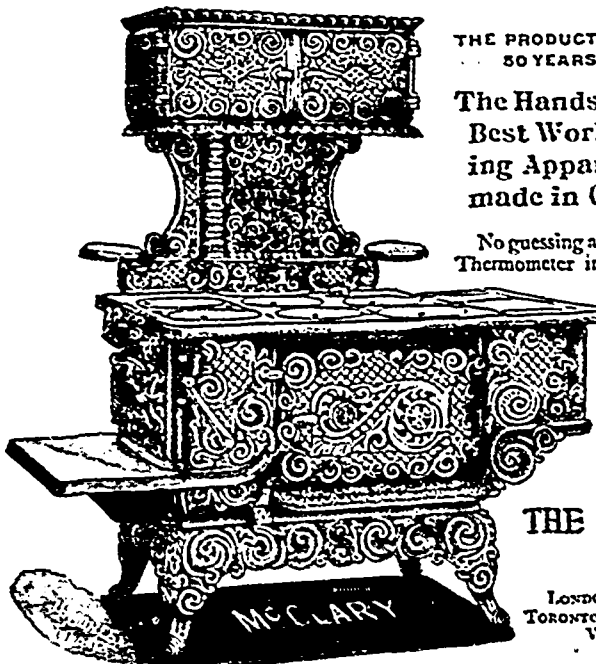
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In one hour you can learn to accompany on the Piano or Organ by using Clark's Lightning Chord Method. No Teacher Necessary. Should be on every Piano or Organ. A limited number given away to introduce. The price of this book is \$1.00, but if you will talk it up, and show it to your neighbors, we will mail you one copy free. Send one dime for mailing. Address, Musical Guide Pub. Co., Cincinnati, Ohio. Mention this paper.

SUPERFLUOUS HAIR REMOVED forever from any part of the person. Simple remedy, and harmless. Mailed on receipt of \$1.00. Correspondence private. Circulars free. Address: Continental Toilet Co., Dept. 3 P., Cincinnati O.

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 50 YEARS EXPERIENCE

The Handsomest and
 Best Working Cook-
 ing Apparatus ever
 made in Canada.

No guessing as to heat of oven. Thermometer in door shows it exactly. Every cook will appreciate this feature. (Open ventilated and cemented top and bottom, ensuring even cooking.)

THE McCLARY M'fg. Co.,

LONDON, MONTREAL,
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If your local dealer does not handle our goods, write our nearest home

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Flaky Breakfast Rolls

Is the Result if You Mix Ability, Good Flour and

THE COOK'S FRIEND BAKING POWDER.



PARISIAN STEAM LAUNDRY. 67 Adelaide St. W. Phone 1127. Shirts, collars and cuffs a specialty. Mending done free. Established 1873. E. M. MOFFATT, Manager.



"ST. AUGUSTINE" Sacramental Wine.

The REV. DR. COCHRANE writes: BRANTFORD, May 23rd, 1895. Messrs. J. S. Hamilton & Co.

GENTLEMEN, The St. Augustine Wine used in my own church on sacramental occasions, as well as in many other churches, I have always heard spoken of in the highest terms and is admirably suited for the purpose. Its deservedly high reputation for purity can be relied upon. The unfermented grape juice also commends itself to those who prefer that the wine should not be fermented and should have a large and increasing sale in our Presbyterian and other Churches.

WM. COCHRANE.

St. Augustine in cases, 1 dozen quarts, \$4.50. Unfermented Grape Juice, 1 doz. qts., \$9.90

F. O. B. at Brantford.

J. S. HAMILTON & CO., BRANTFORD SOLE AGENTS FOR CANADA.



The Leading Instruments of the Day

Write for Catalogue and Prices.

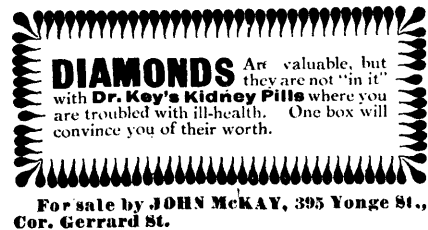
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Manufacturers of High Grade Organs, WOODSTOCK, ONT., CANADA.



NO DUTY ON CHURCH BELLS.

Please mention this paper.



For sale by JOHN MCKAY, 395 Yonge St., Cor. Gerrard St.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Richard's Landing, St. Joseph's Island, in September. BARRIE.—At Midland, on July 30th, at 2 p.m. CALGARY.—At Edmonton, Alberta, on Sept. 2nd, at 8 p.m. HURON.—At Clinton, on Sept. 10th, at 10.30 a.m. KAMLOOPS.—At Vernon, on Sept. 3rd. MIDLAND.—At Midland, on July 30th, at 2 p.m.; regular meeting. ORANGEVILLE.—At Orangeville, on Sept. 10th, at 10.30 a.m. OWEN SOUND.—At Owen Sound, in Knox Church, for Conference, Sept 16, at 2.30 p.m.; for Business, Sept. 17, at 10 a.m. QUEBEC.—At Inverness, on August 27th. TORONTO.—In St. Andrew's on first Tuesday of every month.

HAVERGAL HALL, 350 JARVIS ST., TORONTO.

OPENED SEPTEMBER, 1894.

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

The Board has determined to have a staff of assistants fully competent to sustain the Lady Principal in her work. Mr. H. M. Field, late pupil of Martin Krause of the Royal Conservatory of Music, Leipzig, is the head of the Musical Department. Mr. E. Wyley Grier, R.C.A., the well-known Painter, is head of the Art Department.

The School is open for both day pupils and boarders. Full information may be obtained by circulars on application to Havergal Hall, or to

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

Macalester College

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Situated Between ST. PAUL and MINNEAPOLIS.

If you want a thorough education, Collegiate or Academic, at a minimum of expense, send for Catalogue. Address,

MACALESTER COLLEGE, ST. PAUL, MINN.

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-AND-

CONSERVATORY OF MUSIC.

Points to be noted.—(a) The teachers are experienced and trained for their work (b) The Curriculum in English and Mathematics is in line with Toronto University. (c) Resident students in the department of Music, while profiting from the social life in the College, have equal advantages with those in larger Conservatories. (d) Under the careful supervision of Mrs. ROLLS, the Lady Principal, refinement of manners and religious training receive constant attention. (e) The beauty of surroundings and healthfulness of the College are universally admitted.

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

PRESBYTERIAN LADIES' COLLEGE, TORONTO.

Beautifully located opposite the Queen's Park, the educational centre of the city. Specialists in charge of the departments of Literature, Science, Music and Art.

Music: The Toronto Conservatory of Music.

Art: T. Mower Martin, R.C.A.

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

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

MORRIN COLLEGE, QUEBEC, P.Q.

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

MONDAY, September 30th.

The Examination for Matriculation will commence September 25th, at 9 a.m.

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

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

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

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

July 9, 1895.

THE PALACE STEAMER Garden City

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

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STEAMER EMPRESS OF INDIA and G. T. R. and Erie Rys.

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St. Catharines, N. Falls, Buffalo, Rochester, New York and all points East.

Through trains. Low rates to excursion parties. Family books for sale. Tickets at all G.T.R. and leading ticket offices and at office on wharf.

The Toronto & Montreal Steamboat Co., Ltd.

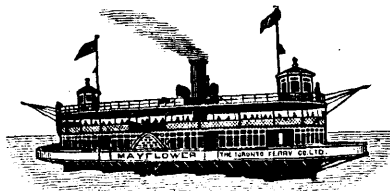
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J. H. SCOTT, Master.

Lighted throughout by electricity. Running weekly between Toronto and Montreal. Leaves Toronto (Yonge St. wharf) every Tuesday, 3 p.m. Kingston, Wednesday, 8 a.m. Brockville, Wednesday, 1 p.m. Prescott, Wednesday, 2.30 p.m. Montreal, arrive, Thursday 9 a.m. Leaves Montreal every Friday, 7 p.m. Prescott, Saturday, 7 p.m. Brockville, Saturday, 8.30 p.m. Kingston, Sunday, 3 a.m. Toronto, arrive Sunday, 7.30 p.m. St. Catharines, Monday morning. Hamilton, Monday noon. Every comfort for and attention to passengers. For tickets apply to

W. A. GEDDES, 69 Yonge Street.



Hold your Annual Church Picnic at Hanlan's Point or Island Park. Hanlan's Point has been converted into the most beautiful grounds in the province, and hot water is supplied free of charge to all picnic parties, and all refreshments are sold at city prices. The Toronto Ferry Co. issue a very low rate to picnic parties, and for a very moderate charge will give the excursion party a beautiful sail round the Island before landing at the picnic grounds. For further information apply to W. A. ESSON, Manager, 83 Front St. W. Telephone 2965.

Victoria Park.

The Toronto and Scarboro Electric Railway runs to the entrance gate, from the Woodbine every 20 minutes.

The Toronto Railway runs to Balsam Avenue every 6 minutes.

Entrance to the Park Free by either of the lines.

Grimsby Park

THE GREAT CANADIAN

SUMMER RESORT

SEASON OF 1895.

THE BEST TALENT

on the continent of America has been secured for Sermons, Lectures, Concerts, etc.

THE NATIONAL SCHOOL OF ELOCUTION AND DRATORY of Philadelphia, will hold its Summer session, commencing July 8th.

PHYSICAL CULTURE CLASSES

during July and August.

The Park contains—

- One Hundred Acres of forest and meadow land. A Grove of wonderful variety of foliage, large area, and great beauty and luxuriance of shade. A Lake Frontage, open to the delightfully cooling water-breeze, and commanding a magnificent view. An Unequaled Beach, safe in every respect, and affording the best possible opportunity for bathing and boating. Two Large Hotels, General Store, Telegraph Offices, Post Office, Etc.

THE PARK TEMPLE,

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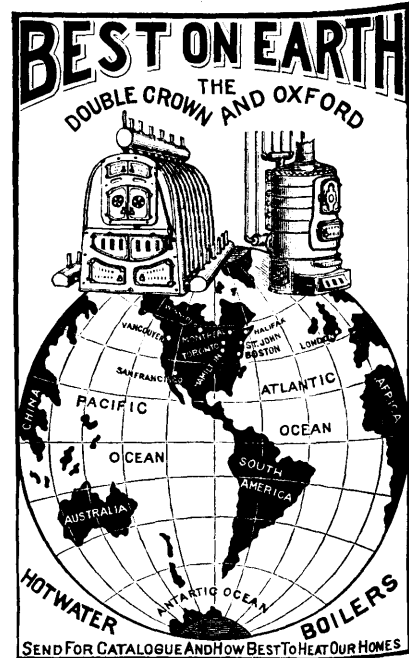
Illustrated Programmes, giving full particulars on all points, may be had at the Methodist Book Room, and sent post free on application to Mr. B. C. Fairfield, St. Catharines.

For Hotel accommodation address Mr. J. D. STRAWN, and those wishing to rent cottages or tents address Mr. C. C. HOMAN, Grimsby Park.

NOAH PHELPS, President. W. C. WILKINSON, Secretary.

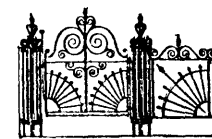
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Toronto Steam Laundry

Family Washing 40c. per dozen.

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100 Styles of SCALES

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FAWKES, Undertaker and Embalmer.

Twenty-five years' experience. Rates to suit the times. Public will find it advantageous to call when occasion requires.

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