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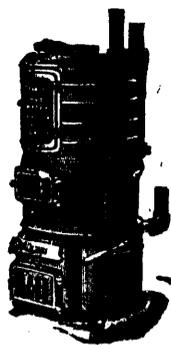
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Rub soft, not melted, lard over the top of bread before baking and wrap in a damp cloth with a large dry one over after baking, and there will be no hard crusts. Keep bread in a covered box.

Shrunken, half-worn bed-balknets or comforts, past using on a bed, make good pads to put under a stair carpet. They will answer the purpose just as well as the boughten pads, and be a great saving in the wear of the stair-carpet.

Charlotte Russe.—Whip one quart of rich cream to a stiff froth. To one scant pint of milk add six eggs beaten very light; make very sweet and flavour highly with vanilla. Cook over hot water till it is a thick custard. Soak one full ounce of Cox's gelatine in a very little water, and warm over hot water. When the custard is quite cold beat in lightly the gelatine and the whipped cream. Line the bottom of your mould with buttered paper, and the sides with sponge cake or lady fingers. Fill the mould with the cream, and set in the ice house or refrigerator. To turn out of mould, dip in hot water for a moment. This will be found delicious.

Codfish Balls.—Soak the fish in lukewarm water over night; change the water in the morning and wash of the salt. Cut the fish into pieces and boil 20 minutes; turn off the water and cover with fresh boiling water. Boil 20 minutes more, drain the fish quite dry and spread upon a dish to cool. When cold, pick to pieces with a fork removing all skin and bone, and shred fine. When this is done add an equal bulk of mashed potatoes, worked into a stiff batter by adding a lump of butter and sweet milk and a beaten egg. Flour your hands, and make the mixture into balls or cakes. Drop these cakes into boiling lard and fry to a light brown. Serve upon hot dishes and garnish with parsley. This is an excellent recipe.

The date is an economical, nutritious and wholesome fruit, specially desirable on the nursery bill of fare. Constipation is a common form of childish trouble that can always be more safely overcome with fruit and food than with medicines. The Egyptian dates cured with molasses are the best as well as the cheapest, selling for from six to ten cents a pound in New York. Separate the dates and stone them, and chop them lightly; and when you are making white bread, flour a cupful of the chopped dates and knead them into a loaf of the bread just before putting it into the pans to rise for the last time. Stirred into graham gems just before they go into the oven they make an excellent food for children or grown people. For date cake, bake a rich cup cake in layers three-quarters of an inch thick when done: mix half a cupful of whipped cream with a cupful of chopped dates and spread between the layers. Pile three layers high, and ice top and sides. If the cake is not to be eaten the same day, it is better to omit the whipped cream. For sandwiches, cut thin slices of graham or white bread, and spread first with butter and then with chopped dates. The butter should be free from salt. Try these with chocolate at some evening entertainment.

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VOL. 22.

TORONTO, WEDNESDAY, JULY 5th, 1893.

No. 27.

Notes of the Week.

For the first time in the history of the Presbyterian Church in the United States a layman (Judge Lapsley) has been elected to preside over the General Assembly of the Southern Presbyterian Church. Also, for the first time, a woman has been sent to the Cumberland Presbyterian General Assembly as a Commissioner; her credentials were accepted by a special committee.

What a stinging rebuke has the In-anta Eulalia administered to the World's Fair Directory: Commander Davis, who has charge of the travelling arrangements, opens his letter of instructions to Mrs. Potter Palmer regarding the social usages to be followed in Chicago as follows: "Out of consideration for American customs and the objection in this country to travelling on Sunday, her Royal Highness will leave for Chicago on Monday, instead of on Sunday, as previously arranged." Think of it: A Spanish Princess scrupulously observes the customs which the American Directory ruthlessly trample under foot.

President Patton recently said: "It seems to me that American Christianity is about to pass through a severe ordeal. It may be a ten years' conflict, it may be a thirty years' war; but it is a conflict in which all Christian churches are concerned. The war will come. It is not amendment, it is not revision, it is not restatement, it is revolution that we shall have to face. The issue will be joined by and by on the essential truth of a miraculous and God-given revelation; and then we must be ready to fight, and if need be to die, in defence of the blood-bought truths of a common salvation." Dr. Patton is no alarmist; he is one of the most sober and sagacious seers of this country.

At a meeting of the Board of Directors of Union Theological Seminary, it was decided by a unanimous vote that the Rev. Dr. Charles A. Briggs should continue his work in the department of Biblical History as hitherto. It was also stated by Mr. Ezra M. Kingsley, secretary of the seminary, that the directors decided to make special provision that none of the students of Union Seminary shall suffer from the restrictions which have been put upon the Presbyterian Board of Education by the General Assembly. Mr. Kingsley was asked if he would make any further statement of the plans and purposes of the Directors. He said: "No; we feel that our best policy now is silence. Let others talk, if they desire."

Referring to the recent secessions from the Church in the Highlands, in Dingwall Church, on Sunday, Rev. M. Macaskill said, that while personally, he looked upon the Declaratory Act as a dead letter, and intended simply to ignore it, yet, he was not surprised that some of his countrymen should be meditating escape from such a condition of things. Such action, however, in his opinion, would be most unwise, and no worse service could be done to the cause of truth in Scotland and the Highlands than, in the meantime to secede from the Free Church. It was not a time for the multiplying of sects, but rather a time for the most earnest effort to gather into one, all that was sound and Scriptur-

al in Presbyterianism in Scotland. It was in this he considered the hope of Scotland in this matter to lie. Union, not dissension, among themselves, would alone work towards this end.

Mr. Gladstone, in a recent speech, says this of Co-operation:

There is, I think, no one of those means more attractive in itself than the operation of what is called profit sharing. It is most inviting, if it were attainable. To give a labourer exactly the same kind of interest in production that the capitalist has would be an object of inestimable importance and value. But then comes the question put by your chairman, which I cannot answer, and which, I suspect, even you cannot answer; and that is, What is to be done in the years when there is no profit at all, but even possibly, a heavy loss? Are you willing, or even, it may be said, are you able to share, and share alike, in the loss as well as in the profit? Well, those are questions which it is not likely I should be able to find a solution for; but this I do find, that even in this, efforts at profit sharing, there has been a conclusive indication on the one side and on the other of a good disposition. Depend upon it, that the permanence and solidity of that good disposition are all that you want in order to solve this problem and to determine how much should go to the employer, and how much to the workman. It is not to be solved by magic; it is not to be solved, like a mathematical problem, by a clear, and net reply. It is to be solved by a civil, secular, and Christian feeling; it is to be solved by respect for mutual rights; it is to be solved by the knowledge that each man has of his business, and by his endeavours to make himself master of his business.

It will be a cause for universal regret in the Dominion that Sir Wm. Dawson has felt himself compelled, by failing health, to resign the principalship of McGill College, Montreal, a post he has so long filled with distinguished ability and success. His name, not only as scientist, but as one who holds and upholds at the same time, true evangelical Christianity, is well known, not only on this continent, but over Europe as well. He has rendered signal service, not only to McGill College, but to the cause of science, to this whole Dominion, and his name reflects honour upon this country. To find and select a worthy successor, will be no easy task, for scholarship, important as it is, is not by any means the only requirement needed. To fill such a position well demands a rare combination of other qualities besides scholarship, business and executive tact, ability, and the possession and exemplification in his spirit and daily life, of the highest moral qualities, besides ready and generous sympathy with the young men and women under his charge, as well as a conciliatory temper and disposition towards students, fellow-professors, and others connected with the institution; all these are needed, and shall we add, the capacity to inspire with enthusiasm in the cause of learning, both students and all who are, or may, become patrons of the College. The order of choice would appear to be first, from among the professors already in McGill, if one can be found; if not, then some Canadian educationalist; if not a Canadian, then the best man, come from where he may, he must be the best man in any case.

PULPIT, PRESS AND PLATFORM.

The Watchman: Jesus wanted His disciples to be sure of His resurrection. He said, "Handle me and see." He does not want us to be in doubt; we need not be in doubt. It is our privilege to so come in touch with Him, that we shall know that He lives and takes knowledge of us.

John Hall, D.D.: If I wished to raise up a race of statesmen higher than politicians, animated not by greed or selfishness, by policy or party, I would familiarize the land with the characters of the Bible, with Joseph and Moses, Joshua and Samuel, Daniel and Paul and I would teach them the gentle wisdom of Jesus Christ.

United Presbyterian: If one would receive the kingdom of God as a little child, he must be willing to receive truth which is beyond his power to comprehend. To be a learner one must be a believer. Children in our schools are receiving their instruction largely on faith. Spiritual truths must be received by the child of God largely in the same way. After awhile faith will give way to knowledge of experience.

Philadelphia Presbyterian: Do not keep your religion hidden. If it is a good thing, let others know it. If it is something you are ashamed of, give it up and get the genuine article. A true Christian faith shuns not the day. A gracious spirit courts the light. A real experience of Christ demands an open and manly avowal. We are not to make a parade of our piety, but we are to let it be known in all appropriate ways, to God's praise, and to human benefit.

Sunday School Times: Is friendship a mere name, or not? If we say that it is, we practically admit that our friendship is not to be depended on, however it may be with others. But if we are sure that we are not untrue in this realm, we thereby claim that friendship is a positive reality. To assert that there is no such thing as true and unailing friendship, is to confess that we are thoroughly untrustworthy; and that is all there is in such an assertion.

James M. Ludlow, D.D.: That is always the final test of heroism—its patience, even unto sacrifice. Christian heroism gives itself to Christ for life. It recognizes the immense field to be fought over. As the holy warfare has lasted for eighteen centuries, so the end is not yet. Our eyes will not see it. The next generation will have its problem of poverty and crime and infidelity and hopelessness. All that we can do will be to work each one in his own place; to fight on our battle line, even though we are soon to fall. God's is the time; ours only the present opportunity, and the persistent spirit.

Christian Intelligencer: Regard for the authority of God seems to be declining in the United States. The Sunday opening of the Chicago Fair will tend mightily to reduce that regard still more. The Fourth Commandment being annulled for the benefit of the immigrant workman, it will be easy to take the force out of the other commandments in succession. Our fathers were called "God fearing men." Their children reject the fear of the Lord, and cover a great deal of disobedience with the mantle they are pleased to call Divine charity. In due time the results of this perversion of Revelation, this foolish challenge of Divine truthfulness, faithfulness and authority, will be seen.

Alexander MacLaren, D. D.: There are two roads before us. The one steep, rough, narrow, hard, but always climbing steadily upward, and sure to reach its goal; the other broad, easy flowery, descending, and therefore easier than the first. One is the path of obedience for the love of Christ. In that path there is no death, and those who tread it shall come to Zion with songs and everlasting joy upon their heads. The other is the path of self-will and self-pleasing, which fails to reach its unworthy goal and brings the man at last to the edge of a black precipice, over the verge of which the impetus of his descent will carry his reluctant feet. "The path of the just is as the shining light which shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble."

J. Russell Lowell: Every man feels instinctively that all the beautiful sentiments in the world weigh less than one single lovely action; and that while tenderness of feeling and susceptibility of generous emotions are accidents of life, permanent goodness is an achievement and a quality of the life. "Fine words," says one homely old proverb, "butter no parsnips"; and if the question be how to render those vegetables palatable, an ounce of butter would be worth more than all the orations of Cicero. The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him. From that sincerity his words gain the force and pertinency of deeds, and his money is no longer the pale drudge 'twixt man and man, but, by a beautiful magic, what erewhile bore the image and superscription of God.

Rev. Mr. Ager, Brooklyn, N. Y.: If your employment be more or less irksome, so that it becomes a burden from which you would gladly escape, if you could, the only real relief is to get rid of that within which makes the employment irksome, and to acquire, in its place, that which will make the work pleasure and rest." In other words, we must learn to look upon our employment, assigned us by the Lord, as that part of His work which He has given us to do, and as exactly the kind of work which is in every way best that we should do, until He shall open the way to something else. When every feeling or thought which rises up in antagonism to it must be persistently condemned and put down, and so far as this is done, will our minds be opened to receive from the Lord a genuine love of use. And so far as we have this love will every use, or work, which the Lord gives us to perform be a source of delight, satisfaction and rest. If one wishes to learn the lesson of the Lord's continual loving care, he or she may say to himself or herself: "The Lord knows exactly what it is best that I should have. If He gives me what I don't want it is because that is better for me than what I do want, and His withholding what I think I need, gives me an opportunity to exercise and strengthen my trust in Him. I will therefore accept in a thankful spirit what He may see fit to give me, day by day, renouncing all anxious thought about the future, knowing full well that that is in the hands of One who loves me with infinite love, and who has the wisdom to provide exactly what it is best that I should have. It will require effort and time to acquire this trust, but we can do it if we will." If we persist in putting down every rebellious, anxious spirit, "we shall gradually form a habit of thought and feeling which will give us entire relief and perfect rest from all burdens of distrust and anxiety."

Our Contributors.

SOME SLIGHT IMPROVEMENTS NEEDED IN THE GENERAL ASSEMBLY.

BY KNOXIAN.

To say that the last General Assembly was the best since '75, might be saying too much. It is quite safe to say that it was one of the best. The tone of the meeting was good; its business capacity was good, and considering the extreme heat of the weather, the big Court was fairly industrious and energetic. There was little time spent over small questions, and no wrangling over any, large or small. The brother who rises regularly with his point of order, was either too much baked with the heat to rise, or he left his point at home, to keep company with the thirdly of his last sermon. On the whole, the big Court moved along at a fair pace, did useful business in a good natured, sensible way, and wound up a day earlier than usual.

There was one extremely critical moment. The zeal of some of the members very nearly led the Assembly to go too fast in the Montreal case. The good sense of these members, and their willingness to proceed in a regular, constitutional way, was shown by the readiness with which they came back from the edge of the precipice, when the danger was pointed out by Principal Caven, Dr. A. D. McDonald, and others. Any kind of a deliverance at that point that had anything in it would have had the appearance of a pre-judgment of the case in the absence of Prof. Campbell, and would also have looked like a vote of want of confidence in the Presbytery of Montreal. That Presbytery is well able to attend to its own affairs without any prodding from the outside. If the matter ever comes before the Assembly, it will do what it believes to be its duty. In the meantime, let the Presbytery of Montreal do its duty, and let the rest of us do our duty by attending to our own business.

In some respects, Assembly meetings have greatly improved during the last few years. The old-time speech, with the long introduction, is as clean gone as Othello's occupation. Nobody begins now with the ancient formula, "Mr. Moderator, I feel I cannot give a silent vote on this question." The speaker sails in without saying anything about his feelings. Like a sensible man, he assumes that if he speaks, the members may take for granted he does not feel like being silent.

At this last Assembly, there was a distinct improvement in the popular evening meetings. Owing to the intense heat and the inability of human nature—ever Presbyterian human nature—to keep up the interest beyond a certain point, the evening meetings of the second week were not quite as well attended as those of the first, but all were good. Brother Murray, of the Halifax Witness, declared a year ago, that these evening meetings should be "mended or ended." They were most distinctly mended, and, therefore, need not be ended for some time yet.

Gradually—very gradually—the Supreme Court is beginning to spend less time on small matters, and more on large and vital questions. There is room for more improvement yet in this direction. A little more confidence in committees and their reports, would save valuable time. There is no sort of sense in appointing a committee to do work, and when they have done it, mangling it for an hour or two. Some reports may need a little touching up, but not all. Time would be saved by appointing the best men on important committees, and when they have done their work, why not assume that the men who have gone to the bottom of the business, know more about how it ought to be arranged, than others who may not have given it a moment's serious consideration.

Would it not be a good thing to ap-

point standing committees according to some system. About twenty-five bodies, called standing committees, have to be appointed at each meeting of Assembly, and it is no reflection on anybody to say, that the work is scarcely done in highly scientific style. Whether a name goes on or goes off, depends on—well it is pretty hard to say what it depends on. Perhaps the principal reason why it goes on, is because it was on before. That must have been the reason why the name of a deceased minister was put on one of the College Boards at the last Assembly meeting. Would it not be well to have a system by which one-third of each committee or board, would be composed of new men. If members retired in some systematic way, the unpleasantness of striking names off would be avoided, and new blood would be introduced each year.

Would it not be well to spend more time on the financial and statistical report. This is almost the only report that brings the Church, as a whole, before the Assembly, and might it not be a good thing to look at the Church as a whole. The other reports, or most of them, deal with parts of our work. Dr. Torrance in his admirable reports, brings the Church as a unit before the Assembly, but the Assembly, for some reason or another, never gives much consideration to the unit. Looking carefully at some part, perhaps a small part, of the work of the Church, and paying no attention to the Church as a whole, painfully reminds one of the man who could see a fly on the barn door, but could never see the barn.

Most assuredly, it would be an improvement to have a standing committee on theological education. Who knows the number of theological students in the Church, or the amount contributed for theological education, or the number of students graduated in each year. Why are these important figures not known? Simply because the College work of the Church is presented to the Assembly in six different parts. By all means let each College report for itself, but there should be a standing committee to give our people a bird's-eye view of our College work. How would the Home Mission work, or the Foreign Mission, or Augmentation, or French Evangelization look if broken into six fragments and presented to the Assembly in six reports. Why should a good Presbyterian be expected to wade through six reports for facts and figures about theological education, when he finds the totals all ready to his hand in every other department. The work done in the colleges is just as important as the work done anywhere else, and the Church should be told all about it, in exactly the same way as our people are told about every other kind of work.

RFLIGION AND PLEASURE.

BY W. G. JORDAN B.A.

"Lovers of pleasure rather than lovers of God." This is a clear, sharp description of one class of worldly men; regarded in the light of Paul's life and teaching, it is very suggestive and leads us on to the consideration of important truths.

It is a terrible catalogue out of which this short sentence is taken. It shows us the tendency of a God-forsaking life. Sinful lives are not all alike, there is great scope for individuality in producing varieties of wickedness. But there is in all the same root of selfishness and lawlessness. It is not pleasant to admit that we are included in this stern unflinching indictment, but he is a conceited or self-satisfied man who has not detected the seeds of these evils in his own hearts. We can not now discuss the general question, but we read over this plain list and we pause when we come to one striking sentence: "Lovers of pleasure rather than lovers of God." This moves us to think in these days, when there is so much that is called pleasure, and we ask what does the apostle mean by placing two things in direct opposition which need to be brought into perfect harmony. Man is called to find his true life in

a supreme love of God; the great commandment urges us to love God with all our powers, all around us there are allurement towards pleasures which are dangerous or wicked. Hence, arises the great contradiction of life which we must each meet and settle in some way. We cannot shirk this issue; whether we will or no, our character is assuming a definite form.

I fancy I can hear some young man say: "Is there then a downright and final contradiction between religion and pleasure? I have been told so, but I did not think the statement was quite true. There are people who tell me that religion is a moping, melancholy business which takes all the music out of a man's life. They think they can get through this world very well without much religion, and if it is necessary to swallow it as a preparation for the next, they are ready to take it as a bitter pill just before they die. This is common talk among those who scoff at religion, but I did not expect to hear it from the pulpit."

That kind of talk has behind it a false conception, both of religion and pleasure. The word in the text may be used of lawful delights and healthful enjoyments, but it has a strange tendency to go downward in its meaning, and points most frequently to those pleasures which are specially earthly and selfish. Do you mean by pleasure, doing as you like, living recklessly, delighting in the feverish excitement of drinking and gambling, or in the selfish pursuit of gain and popularity? Then the answer is plain, such pleasure-seeking cannot be reconciled with any lofty thought of religion. If you mean wholesome enjoyment which builds a man up in purity of life and strength of character, we maintain that such joys flow from real religion.

Among the first Christian disciples difficult questions arose concerning their relationship to society, but in many things their way was clear. Persecution drove them near to each other for comfort and help. The newness and peculiarity of their faith, naturally made them separate from the outside world. The idolatrous practices of the time, and the brutality of the gladiatorial show, unquestionably cut them off from popular amusements. Now the Church and the world do not stand in such open contrast, though there is the same wide difference of spirit. Some Christian men feeling this, seek refuge in a narrowness of life which cuts them off as much as possible from their fellow-men. Others again are disposed to pride themselves on their toleration, their sweetness and light, their success in showing that religion does not frown upon any really bright and beautiful thing which God has given us. They say, "We revere our Puritan forefathers, and we know that in order to fight their battles they needed to be stiff and strong, but we think the time has come when we can have purity without Puritanism. We cannot now follow out these two tendencies in their varied treatment of life, worship and service; we point to them merely for the purpose of showing that it is a great problem which has not yet been reduced to any small rigid explanation.

Paul did not attempt to create the Christian life in a man by a series of prohibitions. There must be prohibition in the home and in the state, but the renewal of the individual soul cannot come in that way. Notwithstanding all the uses of the law, "Thou shalt not" had failed to regenerate the world.

It does not appear to enter into Paul's thoughts that the Church ought to rule every detail of the individual life by minute regulations. That system was fully tried by the Pharisees and produced shallowness of experience and unreality of life.

Paul does not ask tiny questions about our life or make fine distinctions in regard to social relations. He meets our need by presenting a positive life in Christ, and he makes us feel that there is no force which can meet pleasure-loving but God-loving. He thus gets behind ac-

tions, to the life which inspires them. This description is provocative of heart-searching and questioning. "Pleasure-lovers rather than God-lovers." Love is the ruling force of life. What a man loves he seeks after, what a man loves he thinks beautiful, what he loves attains a mastery over him, and by its constant attraction shapes his life and moulds his character.

(a) Pleasure-lovers are pleasure-seekers. The soul goes out to seek what it loves. These lovers of gaiety are ever seeking to make life a good time in their shallow sense. Ease and fun are definite and constant objects of their search. Hence, their life becomes thin, and they think that their personal fancy is the highest guide of life.

(b) Pleasure-lovers make sacrifices for pleasure. In this spirit also love demands its sacrifice. Duties are neglected and the claims of others slighted. Opportunities of learning truth and receiving good are sacrificed at the shrine of pleasure. This often leads to the sacrifice of health and honour, of that which is noblest in manhood and purest in womanhood.

(c) Pleasure-lovers pursue a phantom. They see many fine sights and hear much of the world's bewitching music; they have passing sensations in great variety, but the reality which love craves they do not find. They come at last to that weariness which says "all is vanity."

(a) Lovers of God taste a joy which is unknown to the shallow devotees of pleasure. Those whose supreme interest is in the theatre or ball-room, do not understand the joy of sincere worship, real pleading prayer and rapt communion with God.

(b) A man like Paul is so filled with the love of God, and the intense purpose of his life, that the questions of pleasure and amusement do not concern him personally. His life was so completely given up to others that there was no need for him to ask how to spend his evenings or how to employ his spare time. The one great desire with him was so to instruct the young disciples that they would be able to order their lives on Christian principles. But the intensity of his purpose did not sour his life or narrow his character.

(c) The great lesson of his life, in this connection, is that prohibition from outside, as Church etiquette, however reasonable, cannot deliver us from the subtle love of pleasure. A new love must be brought in. The story of the cross must become a reality to us, revealing the love of the eternal God. This entering into the soul can inspire enthusiastic joy and a buoyant hope which will enable a man to walk right through this bewildering world. Christ saves us from becoming lovers of pleasure by making us lovers of God.

Strathroy, Ont.

A LIFE STUDY.

By M. GRANT FRASER.

"Be content here with the heartsease, expect roses and lilies in the far land."—Paxton Hood.

It was such a pretty cottage, with roses and honey-suckle clustering around the windows, and casting shade and fragrance about the porch. The bees and humming birds thought so, as they flitted from flower to flower lulling you to sleep with the music of their wings. Such velvety, golden bees.

"O, velvet bee, you're a dusty fellow. You've powdered your legs with gold." And then the marigolds, the sweet peas, and the columbine. Were there ever flowers so fair, so fragrant? But the loveliest, sweetest of all was the heartsease, not in the garden at all, but in the bonnie cottage itself. Heartsease so starry-eyed, shedding such light and beauty around, that all garden flowers were as nothing beside her.

There are some people, true and good no doubt, whose light shines inward; it does not radiate to those around. But it was different with the little widow in

EYE TO EYE.

Such is the translation of the Hebrew ayin b'ayin in Isaiah lii. 8, as given both in the Authorized and Revised Versions. The English expression is always used by us in the sense of different persons having the same views on the same question. For example, when we say: "They do not see eye to eye on that matter," we mean simply that they have different opinions regarding it.

The original words above quoted, are translated "face to face," both in the Authorized and the Revised Versions, in Numbers xiv. 14, where it is said: "Thou, Lord, art seen face to face." The latter gives in the margin, "eye to eye." Of course, it would be ridiculous to give the expression here the sense in which, as I have already said, we always use it.

I shall not, however, in this article, discuss what ayin b'ayin properly means. Instead of that, I shall give simply two curious translations of it in other languages than the English. In Isaiah lii. 8, in Martin's Bible (French), we thus read: "They shall see with their two eyes how the Lord shall lead back Zion." In Luther's Bible (German), we thus read: "For one shall see it with eyes, when the Lord turns back Zion."

Woodbridge, Ont.

T. F.

REV. R. M. THORNTON, B.A.

In view of his approaching visit to this country, which, we understand, will take place early this month, the following notice of the career and work of the Rev. R.M. Thornton, B.A., since he left Canada, will be interesting to his old friends, and show that Canadians anywhere are able to give a good account of themselves. After four years' labour in Knox church, Montreal, during which time he had the pleasure of seeing a debt of \$10,000.00 provided for, he received and accepted a unanimous call to the Welpark Free Church, Glasgow, and entered on the charge in December, 1874, being introduced by his father-in-law, the Rev. Dr. Robert Buchanan, at that time one of the most prominent leaders in the Free Church of Scotland. His work in Glasgow was characterized by a forward movement among the young people, and halls for Sunday-school and Bible-class work were erected at a cost of £2,700. The Presbytery of Glasgow appointed him Convener of its Foreign Mission Committee, and it was he who originated the great annual missionary meetings, which were held in the largest hall in the city, proved remarkably successful, and afterwards became recognized institutions. In 1881 Mr. Thornton was one of two deputies appointed by the Free Church of Scotland to visit and report upon her mission stations in South Africa, and on his return was mainly instrumental in raising close upon £10,000 for new mission buildings in Cape Colony and Natal. After eight and a half years' labour in Glasgow, he accepted an invitation to the church at Camden-road, London, and began his labours in 1883. The debt of £2,000 has been paid off during his ministry. In the Presbyterian Church of England he has already rendered good service. The Presbytery of London (North) appointed him Convener of its Foreign Mission Committee and one of his early acts was to make arrangements for the visitation of every church in the Presbytery by Foreign Mission deputies. This was followed by the establishment of a great annual meeting for Presbyterian missions, held in May, when Exeter Hall is filled to its utmost capacity. The substantial advance in the missionary revenue from the London churches, has, in a great degree, been due to the work of this committee. He is also Convener of the North London Presbytery's Temperance Committee, and as such founded the "Ministers' and Office-bearers' Total Abstinence Society," which has recently led to the formation of a "Total Abstinence Society" for the whole Presbyterian Church of England.

BRANTFORD LADIES' COLLEGE.

The closing exercises of this oldest and most successful Presbyterian Ladies' College in the Dominion, were held in Knox church on the evening of June 27th and succeeding evenings. Special interest was given to the occasion by the meeting of the General Assembly in Brantford, by which commissioners had ample opportunity to visit and inspect the college, and become personally acquainted with its administration and working. On Thursday evening, with Dr. Cochrane, the Governor of the college in the chair, the usual elocutionary readings and concert were given in the lecture-room of the college, which was crowded to the door. All the exercises indicated a high degree of efficiency and success. The Baccalaureate sermon was preached by Rev. Dr. Cochrane from Ps. xlv. 13: "The king's daughter is all glorious within," and was listened to by a very large congregation. On Monday evening the annual concert was held in Wickliffe Hall, when a brilliant musical programme was successfully carried out by pupils of the college. The exercises of the closing evening were held in Zion church, when diplomas, medals and prizes were presented to successful pupils, and addresses given by several well-known gentlemen. The college has been largely attended during the year by daughters of our ministers and elders, among the graduates and honour students being daughters of the Rev. Dr. Fraser, Hamilton; Rev. A. Smith, Niagara-on-the-lake; Rev. Geo. Sutherland, Fingal; Rev. Ed. Cockburn, Paris; Rev. R. D. Fraser, Bowmanville; Rev. John Macnabb, Lucknow; Rev. Allan Findlay, Barrie, and others.

We are very sorry to record that the United States Government still stands aloof from the efforts to stop traffic in fire arms and liquor in the New Hebrides and the Pacific Islands generally. For many years the British Government has been ardently striving to induce other Governments to agree to the suppression of this deadly trade. Germany and France have agreed, the United States still holds aloof. The Government of the great Republic has had the courage to enter into a treaty with Russia for giving up alleged criminals but not to stop the trade in fire arms and rum among savages.

We observe with satisfaction that the Press as a whole, both secular and religious, comes to the conclusion to let the case of Rev. Prof. Campbell alone while it is in the hands of the Montreal Presbytery. No one need fear that this matter will not be dealt with by the Presbytery to which it is referred and to which it now belongs with the utmost fairness towards Prof. Campbell, and with a due sense of the service he has rendered to the Church, and at the same time with unswerving fidelity to the truth as it is and has been held by our Church. The Press in its place is highly useful, but it is not adapted to and cannot discharge the duties of a church court.

An attempt has been made in the Presbytery of New York by Prof. Brown to defeat if possible the action of the late General Assembly in the case of the Rev. Dr. Briggs, by the presentation to the Presbytery of a memorial to next year's Assembly, arraigning the action of the last one as unconstitutional, and of a motion to defer for the present, entering on the minutes of the Presbytery, the judgment of the last Assembly in Dr. Briggs' case. The latter action would appear to be contempt of court. In civil procedure very summary action would be taken in an inferior court should venture to trifle with the judgment of a superior court. Dr. S. D. Alexander, the Stated Clerk, has, however, reported to the Presbytery the action of the General Assembly and read it, which of necessity puts it in the minutes without a motion being made. At the next meeting to accomplish this purpose, the Professor will have to move to expunge it. It will be seen if he will take this course, and should he and the Presbytery agree to it, it will in time be seen what the Assembly will do.

Christian Endeavor.

HOW TO MEET TROUBLE.

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

JULY 9.—Acts 16: 23-25; 11 Cor. 7: 3-7.

If a Stoic were asked how he would meet trouble he would probably reply, "I would meet it with stolid indifference." If a libertine were asked the same question he would, perhaps, answer, "I would try to drown it in dissipation and forgetfulness." If Paul had been asked as to the best method of meeting trouble, he would, probably, have said, "I would meet it cheerfully and with implicit confidence in God." That such would have been his answer his conduct would lead us to conclude.

At the time to which the text in Acts refers he and his companion, Silas, were in trouble. For the highly commendable act of casting an evil spirit out of a damsel at Philippi he and Silas were arrested and scourged with the flagellum—a most excruciating torture. Then, while their wounds were still smarting and bleeding, they were cast into a foul, gloomy, damp, unwholesome prison, and there their feet were made fast in the stocks—"bitter, hard and cruel irons." One can scarcely conceive of a situation more annoying, more exasperating or more trying.

1. They met their trouble cheerfully. At the midnight hour—a strange hour for a prayer meeting—they caused the walls of that gloomy prison to resound with a song of thanksgiving. Nor was this a simulated cheerfulness. They were not like a boy who whistles in a graveyard to keep his courage up. Their songs were the true expression of the feelings of their hearts. They really felt that they had much to be thankful for. They rejoiced that they were counted worthy to suffer for his name (Acts 5:41; Matt. 5: 10-12). His was theirs, God was theirs, and Christ, according to His promise, was with them (Matt. 28:20).

"Loud they sang the Psalms of David, They the Christians and enslaved, Sang of Israel's victory; Sang of Zion bright and free. In that hour when night is calmest Sang they from the Hebrew Psalmist."

2. They met their trouble confidently. They hung the rope around the colling-pin and waited. As they were suffering according to the will of God, they committed the keeping of their souls to Him (1. Pet. 4:19). They knew that all things were working together for their good (Rom. 8:28). Though they could not, perhaps, understand the design of God in this matter, yet they knew that whatever the outward appearance might be, the design itself was gracious. They believed they were immortal till their work was done. They were satisfied that however furiously their persecutors might rage, however well devised might be the schemes their enemies had laid, however determinedly the masters of the Philippian damsel might plan their ruin, yet God was over all, and He could make even the wrath of man to praise Him. So their confidence converted the prison into a palace.

3. They met their trouble hopefully. "Their prison walls could not control the light, the freedom of the soul." They could not then foresee what the issue might be, yet they did know that whatever the result, it would be well with them. If life should be spared, they cherished the hope of yet serving God, and of bringing light and gladness into the regions of darkness and sorrow which surrounded them. If death were to be their lot, they were buoyed up with the hope of being soon with Jesus Christ in glory. And so, what may have seemed to others like a gate of death and mouth of hell was by them changed into a door of heaven and avenue of paradise.

The concert given last Tuesday evening under the auspices of the Toronto College of Music, at the head of which is Mr. Torrington, was largely attended. The interest was well sustained to its close. During an interval in the music, Wm. Mulock, Esq., M. P., made a brief address, commending the College and its work. He also distributed medals and diplomas to the successful competitors in the examinations held in the various departments of music taught in the College.

cottage 53, Melbourne Road, because the life was in her; she must needs give light to those around. She had so long forgotten self, that in her mind it had ceased to exist. And through the gate of suffering and self-obliteration she had passed to that land where only other souls are seen, and all the better seen and understood, because of the tears that had washed away the dust of earth from her eyes, and made them only the more tender the more loving when depths of sin and woe were revealed.

Auntie, for so we all called her, had a way of praying that drew the prodigal back to the father's house. He "came to himself," with a shame of self-recognition under the influence of those prayers, which seemed to press right upward to the throne. She had a certainty that none of those for whom the prayer of faith was offered, could be lost. "How could it be," she said, "if we believe His Word, who is faithful and true? He desireth not the death of a sinner." It was impossible to dim her faith; she would believe His Word before the most logical of creeds. She just laid hold of the Divine promises and carried them with her to the throne, saying, "He is faithful who promised." And the Lord hearkened and heard.

There was one man in our village for whom all hope seemed over. So often he had tried, so often failed. "The Lord has given him up," said an old neighbour to Auntie. "I have told him that I have no hope." "It is an awful thing to have the secret decrees of the Almighty revealed to thee, neighbour," she answered. "He has not declared them to me yet, and I am praying." So she still called the poor lad in; watched over him; cheered him.

"The Shepherd is out on the mountain seeking the lost one," she said, "and I would that He might find him in my house." And so it was, the night came when he turned to her and said, "Auntie, stop your prayers for me, I can get no rest night or day for the thought of them." And she answered, "Aye, lad, the Lord is very good, for I have asked that no resting place may be found for the sole of thy foot, until thou wilt find His peace." And one day there was rejoicing in the Kingdom of Heaven, and the angels struck their harps to a louder strain, for the lost was found.

There was a little dubious talk in the village, for the elder sons did not exactly like the arrangement of things, but Auntie and her lad did not hear the murmuring because of the harping of the angels, and she knew that the Father would speak to them by-and-by when the feast of welcome was fully prepared.

It was always thus. Melbourne Road was a sheltering place for lost lambs. It was there that poor Alice Shields fled from the wolves, torn and bleeding, forsaken and betrayed. People said that she should not be taken in; for had she not brought disgrace on the Squire's name, and made the fine young heir, who was sowing his wild oats, poor fellow, a renewed grief to them? But Auntie took her in, and went with her to the Saviour's feet, and knelt beside her, behind Him weeping. "He is so full of loving kindness," she said; "think on it, He receives two such sinners as we are, Alice, surely we will love Him much." Her smile was just touched with sadness when she heard that the young Squire was an honored guest in the homes of those who would fain have had her close her door on Alice. For, alas, he found so little to weep for, that he never knelt at those blessed feet, worn with earth's journey; weeping in contrite shame.

And so the years go on and Auntie is still with us, growing more Christlike every day. And we know that one day in a moment she shall be changed, and we will lose her, but she shall be satisfied when she awakes with His likeness. Now, Central India, Feb. 10.

Evil springs up, and flowers, and bears no seed, and feeds the green earth with its swift decay, leaving it richer for the growth of truth.—Lowell.

Pastor and People.

THE TWO ANGELS.

Two princely angels clad in white and gold,
Who, strong and beautiful, before God's throne,
Reflecting His great glory, long had shone,
Once left seraphic hierarchies old
To serve poor man and trust with him to hold.
Through lacerant airs they gladly floated down,
Surcharged with joy that they could make God known,
And pledges sure of His dear love unfold.
Soft as the brooding of a seraph's wing,
And fresh as breezes blow from climes unseen,
So sweet and strong their gracious ministering!
Mild Tender Mercy one, of blessed mien,
And Loving Kindness, with deep eyes serene,
And great good-will, benignant like a king.
—Mrs. M. E. Gates, in S. S. Times.

THE ONE CONDITION OF TRUE PREACHING*

In the sculpture gallery in the capitol at Rome, there is a collection of busts complete, or nearly complete, of all the Roman emperors, from the earliest to the latest. The busts are, for the most part, the work of contemporary artists. It is a fine study to trace the decay of the art from which the noble Greek marbles of the early Caesars, through the gradual decline in the silver age of the Antonines, to the relapse into barbarism, in the days of the Gothic emperors. The singular relection occurs, that the sculptor who chiselled this latest effigy, a work little better than the crude wooden doll of a child, a caricature of a human head, had before him there in Rome, those consummate examples from the great period. The heir of all the ages—he produced this! In the presence of master-pieces, this was his handiwork. The explanation of such a decline and a degradation, is found when we observe the condition of true productivity in art. Lifeless imitation is decay. The copy of the best models passes by insensible gradations into the production of the worst. Art comes from life. Invention is, as it were, of the soil. A great period of art occurs when men get back to Nature, and a few men of genius, generally men from the fresh-turned furrows and the bare ribs of the earth, lay hands, ungloved by convention, on the reality of things; they must be men possessed of great energy and will, for it is always difficult to keep pressing closely on the contour and form of fact. The miserable declension of art illustrated in that gallery of the capitol, was due to the gradual drifting of its ministers from the sources of truth and inspiration, into the servile adoption of routine.

And so in the matter of preaching, the great models are always before us, and the lasting principles of it are known and admitted, but the secret of it may very easily be lost. It may become—often has become—a dull mechanic exercise, which seems to the wise, childish and trivial, and the more childish and trivial because it affects, with the pompous make-believe of childishness, to be something so much greater, something even divine.

Every living preacher must receive his message in a communication direct from God, and the constant purpose of his life must be, to receive it uncorrupted, and to deliver it without addition or subtraction.

It is a truism, but I think you will all agree, a neglected truism. If in our brief better moments, we see it, we constantly are tempted to recede from it. Not without some suspicion of what may be involved in unflinchingly accepting it as true, we are apt to take refuge in modifications, compromises, denials. Flesh shrinks, and the heart cries out. Let some one else go up the rugged steep of the mountain and see him face to face. Let some one else stand awestruck in the passing of the Almighty. I will do some

* From Verbum Dei by the Rev. R. F. Horton, M. A. Yale Lecturer on Preaching, 1893.

humbler task. Let me read the lessons, or let me recite the creed, or let me be a priest, clad in the robes of office, which are a discharge from personal fitness. On many grounds, and in many ways, we disclaim our calling. The truth remains as a truism, but we dare not grasp it ourselves. The world notices our disclaimer, and accepts us on the level of our own elected degradation.

It is a truism; but are we ready, in face of what is involved, to grant that it is true? The message must be received from God in a direct communication! The preacher is indeed a prophet. The full meaning of this dawns upon us as we look at the alternatives. He is a prophet; that is, he is not merely a reciter or rhetorician; he is not merely a lecturer or philosopher; he is not, above all he is not, merely a priest.

We have to face the truism, the neglected truism, that every living preacher must receive a communication direct from God. This is, in the last resort, the only justification of preaching at all. The man is set apart to address his fellow-men, sometimes men who are his equals or superiors in knowledge and ability, perhaps even in speaking power and copiousness of language. Why should they listen to him? There is no reason why they should unless he has been in the secret cell of the oracle and has heard God speak. And, indeed, practically they will not, unless the authentic note is in him, and thus saith the Lord, tacitly introduces all that he teaches. Has he never heard the voice? Is he not repeating a message? Then assuredly he will fail. No man taketh this honour to himself. To be God's mouthpiece, when God is not speaking through him, is a fraud of the palpable kind which men will not away with. Over many an unfaithful preacher we are obliged to say what Keble said of the disobedient man of God in the old Testament (1 Kings, 13:26)—

Alas my brother, round thy tomb
In sorrow kneeling, and in fear,
We read the pastor's doom
Who speaks and will not hear.

All manner of sins may be forgiven a preacher—a harsh voice, a clumsy delivery, a bad pronounciation, an insufficient scholarship, a crude doctrine, an ignorance of men; but there is one defect which cannot be forgiven, for it is a kind of blasphemy against the Holy Ghost; it cannot be forgiven him if he preaches when he has not received a message from God to deliver. Woe unto those prophets whom the Lord hath not sent!

Before utterance is obligatory, the word must be burning within like the seething lava fountains in the heart of a volcano, and demanding outlet by a divine compulsion. When God bids a man speak, it often chances that the man has few truths to utter, and those in a chaotic condition; not infrequently his Nabi, or seer, is one with a poor range of thought, and many big lacunae in his knowledge; such a man as no earthly sovereign would select as an ambassador, and no university would pass as a graduate, but the Spirit of the Lord comes upon him; he speaks the poor and halting word, but it goes like a "boiled breath," and is wedged in a gnarled heart that no erudition or eloquence could touch.

The preacher is called upon to go direct to God, to receive God's word into his heart, and to utter it, it alone, with all the power that is in him. If the word is not God's, if it is not received from Him, received in that shape, and for that occasion, he were better silent; his message will fall to the ground; and he, unfaithful one, will have a weary circle in the purging fires to tread, that he may repent and learn wisdom.

But if this is so, who can adequately describe the preacher's responsibility? Or how can we sufficiently emphasize the essential conditions of rightly discharging the high office?

He must get a word from God before he speaks it—that is the requirement. Even at this point it is possible to see what that will demand from him in the bent of his mind, and in the initial set of his life.

Clearly he has a task which will need an undivided attention, and a complete absorption in its fulfilment. He is to climb Sinai with its ring-fence of death, and on the summit speak face to face with Him whom no one can see and yet live. He is to push through the wilderness, eating angels' meat or nothing, and scale the crags of Horeb, where, in a great hollow, shadowed by a hand, he may, through earthquake, wind and fire discern the still small voice. What a venture it is for him! No sphere of human activity is to be compared with the exigencies of this endeavour. Men who are set on making money give their whole being to it, their time is freely sacrificed; for the one dear end they do not hesitate to barter the sweets of life, and the beauty of the earth,

Et propter vitam vivendi perdere causas.
Not only do they surrender the charms of ease and spiritual development here, but they very readily forego the life to come, give their souls to the god of this world, and tread with restless eagerness the descensus Averni. And all this that they may make money!

The preacher must cast the die with a similar absoluteness. For the descent to Avernus is easy compared with the ascent to the mount of God, and the entrance to the place of the Oracle.

So has the preacher to wait at the portal of God, and to receive into himself the solemn utterance from the Holy Place. He has time for no inattention; he can admit of no distractions. There is much to hear, and he can spare no syllable.

Though he is in the world and moving with the life of men, full of sympathies and interests, full of the world's thought and its passion, he is necessarily detached from the world, not admitting its principles, not dazzled by its attractions, nor flattered by its favours. When it praises or blames, his ear is preoccupied with the voice of God. Its jargon, its claims, its philosophy, its science, the cry of its markets, and the tumult of its havens, the giddy rush of its pleasures, and the acclamation of its ambitions, come to him, not as unreal—they are, in a sense, too real—but dwarfed into a certain insignificance of transitoriness by the presence of a truer reality and the authoritative sound of a more commanding speech which issues from the mouth of God.

A SERIOUS PROBLEM.

One of the greatest of all mysteries is pain. A thing so universal must, one would think, have a purpose in it. Pain may have several purposes. One, at least, is very evident; pain acts as a spur, and sometimes an extraordinary sharp one. Ten thousand necessary things are done every day, both by men and animals, which would not be done if there were no pains to follow the neglect of them. We do not quarrel with pain the spur; our conflict is with pain the tormentor, pain the disabler. Hospitals are the civilized man's protest against disabling, unbearable pain; his defensive army which he employs to make war upon physical injury and disablement. Pain will never be eliminated from human experience so long as we are endowed with a present nervous system, but it may be reduced to a minimum. Injuries also may be reduced to a minimum. The amount and severity of the pains experienced and witnessed in hospitals is almost overwhelming. The accidents counted by hundreds of thousands in London yearly; the reverses reckoned by tens of thousands; the chronic diseases, such as cancer, demanding its thousands of victims annually, and consumption demanding its thousands more; the destructive and agonizing diseases which attack children by tens of thousands, with an infinite number of other unnamed ills, constitute an aggregate of distress and anguish that paralyzes the imagination and makes realization impossible. All these ills afflict the civilized man more sharply than the savage. They threaten the progress of civilization itself. One of the problems of the immediate future is: Can we stand up with physical force and resisting power

sufficient to bear the strain which the intensifying struggle for survival will speedily put upon us? This question must be answered in the hospital; it must be answered by medical science. If medical science cannot answer it in the affirmative, it cannot be answered in the affirmative at all. Hospital and medical science stand between civilized man and destructive pains and ills, like a strong army defending the fatherland. Is the army strong enough? If not, let us promptly make it stronger.—Hospital.

READING FOR CHILDREN.

The man who refuses to give to foreign missions on the ground that there are heathen enough at home, gives evidence of being very much in love with at least one of the heathen at home.

The sort of "vengeance" God takes for the most part is that which softens and saves. If thine enemy hunger feed him; if he thirst give him to drink; for in so doing thou shalt heap coals of fire on his head: Be good, patient, overwhelmingly kind, and then thou shalt be so far like the Lord Himself. Love is the all-conquering "avenger."

Take good care of disagreeable duties. Attend to these first. Never select the things that you want to do, and shirk upon others the things that you do not want to do. Wherever you are, choose the disagreeable things. You will get your pay in your mas hood. You cannot grow in any other way so fast. You may be angry with some shiftless man who is willing to put on your work that he ought to do, you may feel that there is injustice in it, but you cannot afford to be unfaithful because somebody else is.—Henry Ward Beecher.

People often sling "Where is my wandering boy-to-night?" but the truth is when the parents went to church or the temperance meeting this "wandering boy" also left home and joined his associates on the street corners. The parents are singing this song and shouting "Down with the saloon," while they are giving their boy full liberty to do as he pleases. And he generally lives up to his privileges. This is one phase of a large subject, and it is a phase which should be looked squarely in the face. However ardent parents may be in supporting the cause of temperance, they may by their very neglect, by their shortcomings in home training, help to foster the liquor traffic. Their plain and manifest duty is to nip the evil in the bud by wise and careful training of their boys in all that is excellent and lovely and of good report. In the work of temperance reform everyone must build over against his own house.—The Mid-Continent.

The wise mother will teach her children without their suspecting that they are learning lessons, writes Elizabeth Robinson Scovil in an article on "The Best Reading for Children," in the Ladies' Home Journal. The charm of "Little Red Riding Hood" and "The Three Bears" may be equalled by true stories of the wonders that lie all about us. These have revealed themselves to many patient, sympathetic observers, who have recorded their observations for our benefit, so that we have only to profit by their labours. The fairyland of science has domains as fascinating as anything in the realm of fiction. Why not make the children free of it? Tell them of the habits of birds and plants and animals; of the wonderful snow crystals and the black diamonds of the coal. It is not difficult to begin, it is only difficult to know where to stop; the supply of subjects is inexhaustible. As we watch the development of the active, intelligent minds, we feel the importance of supplying them with food that shall nourish as well as amuse them. It seems a pity that the retentive memories, on which it is now so easy to make an indelible impression, should not have imprinted upon them facts of real interest and value. These may be told at first in the simplest language, and illustrated by reference to familiar things. Children are full of curiosity; all their surroundings are new and strange. They are constantly asking questions and inquiring into the reason of everything that strikes them as being unusual. They should receive intelligent answers; explanations that will satisfy them as far as possible, when the subject is really beyond their grasp. Nothing is more exasperating to the inquiring mind than to be told, "You cannot understand that now, you must wait till you are older"; or given one of the other time-honored excuses that serve to conceal the ignorance of the elders.

Our Young Folks.

OVER THE FENCE.

BOY.

Over the fence is a garden fair.
How I would love to be over there!
All that I lack is mere pretence;
I could leap over the low, white fence.

CONSCIENCE.

This is the way that all crimes commence.
Sin and sorrow are over the fence!

BOY.

Over the fence I can toss my ball;
Then I can go for it—that is all.
Picking an apple up under the tree
Would not be really theft, you see.

CONSCIENCE.

This is a falsehood, a mere pretence.
Sin and sorrow are over the fence.

BOY.

What is the voice that speaks so plain?
Twice have I heard it, and not in vain.
So I will not venture to look that way
Lest I should do as I planned to-day.

CONSCIENCE.

This is the way to keep from sin;
To list to the voice that speaks within.
The way that so many crimes commence
Is coveting that which is over the fence.
—Children's Paper.

HUMAN KINDNESS.

Alphonsus, the king of Naples and Sicily, justly celebrated in history for his leniency and mercy, was once asked why he was so lenient to all, even the most wicked men.

"Because," said he, "good men are won by justice, the bad by mercy."

On another occasion some complained that he was too kind, even for a prince.

"What then," cried the king, "would you have lions and tigers to reign over you? Do you not know that cruelty is the property of wild beasts, mercy that of man?"

TO BOYS.

When a boy is patient and persevering, and conquers difficulties, it is a sign he will make his mark in the world. If he worries, and frets, and stew, it is a sign he is likely to die prematurely, or live to little purpose. If he is in a hurry to spend each coin as he gets it, he will never be rich, but a spendthrift. If he hoards up his pennies, and will not part with one for any good cause, he is likely to be a miser. If he is careful, and economical, and generous, he may or may not be rich, but he will have the blessing of God, and if he is a Christian who attends to his religious duties, he will never want. If he is obedient to his parents, he has the promise that his "days shall be long in the land." If he is lazy, and indifferent, and neglects his duties, he will grow up a dunce, and men cannot respect him. If he reads dime novels, or low, trashy, vile five-cent paper, instead of bright, helpful literature, he will likely end his days in prison or upon the gallows. If he loves his religion, and his church, and his Sabbath-school, he will be good and useful, and occupy an honourable position among men. Are you patient, persevering, prayerful, contented, careful, generous, and good? Are you trying to be?—Exchange.

A GIRL'S UNSELFISHNESS.

It was through the influence of a girl's unselfishness that Vassar College was founded.

It has been said—and if true, it is a beautiful story—that a niece of Mr. Vassar was slowly dying, and that he loved her, and spent much time in her sick-room. As he paced up and down before her fading eyes, she did not talk to him about herself, but the substance of her conversation was, "Uncle Matthew, when I am gone, do something for women!"

Over and over again the same sweet refrain sounded in his ears, "Uncle Matthew, Uncle Matthew! do something for women!"

If she had wailed: "Why don't you do something to save me?" Vassar College, that has done so much for the women of the country, might never have existed.

In our greatest suffering, even in mortal sickness, it is still possible to remember other sufferers and other needs. No one can tell what may be the value of a last impression made by one who is about to leave loving friends forever.

As the conservatory is the sunny, fragrant bower of the rich home, so the sick-room can be the beloved retreat of the household. Even terrible pain may be divinely unselfish.

Christ's last thought upon the cross was for other people.

HUMMING TELEGRAPH WIRES.

A writer in one of the daily papers says to young readers: You have all heard the humming and singing of the telegraph and telephone wires as you pass the poles along the streets. No doubt you have concluded that it is caused by the action of the wind on the wires, and given it no further thought. But it is not true that the singing is caused by the wind, and if you are at all observing you will notice that often the humming sound is to be heard these cold winter mornings when the smoke from the chimney goes straight up until it is lost in the clouds, and when the frost on the wires is as fuzzy and thick as a roll of chenille fringe.

The wind has nothing to do with the sound, and, according to an Australian scientist, the vibrations are due to the changes of the atmospheric temperature, and especially through the action of cold, as a lowering temperature induces a shortening of the wires extending over the whole of the conductor. A considerable amount of friction is produced on the supporting bell, thus inducing sounds both in the wires and in the poles. When this humming has been going on birds have mistaken the sounds for insects inside the poles, and have been seen to peck with their bills on the outside as they do upon apple and other trees. The story is told of a bear that mistook the humming noise as coming from a nest of bees, and clawed at the pole and tore away the stones at its base in the hope of finding the much coveted honey.

SELF-SACRIFICE.

According to our Lord's teaching, we can make the most of our life by losing it. He says that losing the life for His sake is finding it. There is a lower self that must be trampled down by the higher self. The alabaster vase must be broken, that the ointment may flow out to fill the house. The grapes must be crushed, that there may be wine to drink. The wheat must be bruised before it can become bread to feed hunger.

It is so in life. Whole, unbruised, unbroken men are of but little use. True living is really a succession of battles, in which the better triumphs over the worse, the spirit over the flesh. Until we cease to live for self, we have not begun to live at all.

We can never become truly useful and helpful to others until we have learned this lesson. One may live for self and yet do many pleasant things for others; but one's life can never become the great blessing to the world it was meant to be, until the law of self-sacrifice has become its heart principle.

People said that Harriet Newell's beautiful life was wasted when she gave it to missions, and then died and was buried far from home—bride, missionary, mother, saint, all in one short year—without even telling to one heathen mother or child the story of the Saviour. But was that lovely young life indeed wasted? No; all this century her name has been one of the strongest inspirations to missionary work, and her influence has brooded everywhere, touching thousands of hearts of gentle women and strong men, as the story of her consecration has been told. Had Harriet Newell lived a thousand years of quiet, sweet life at home, she could not have done the work she did in one short year by giving her life, as it seemed, an unavailing sacrifice. She lost her life that she might save it.

In heart and spirit we must do all the same if we would ever be a real blessing in the world. We must be willing to lose our life—to sacrifice ourselves, to give up our own way, our own ease, our own comfort, possibly even our own life.

We must not fear that in such sacrifice, such renunciation and annihilation of self, we shall lose anything. God will remember every deed of love, every forgetting of self, every emptying out of life. Though we work in obscurest places, where no human tongue shall ever voice our praise, still, there is a record kept, and some day rich and glorious reward will be given. Is not God's praise better than man's?

Mary's ointment was wasted when she broke the vase and poured it upon her Lord. Yes; but suppose she had left the ointment in the unbroken vase? What remembrance would it then have had? Would there have been any mention of it on the Gospel pages? Would her deed of careful keeping have been told over all the world? She broke the vase and poured it out, lost it, sacrificed it, and now the perfume fills all the earth. We may keep our life if we will, carefully preserving it from waste; but we shall have no reward, no honour from it, at the last. But if we empty it out in loving service, we shall make it a lasting blessing to the world, and we shall be remembered forever.—From Making the Most of Life.

LIFE-MEMBERSHIP.

Among the notices read on Sunday morning, in the little church in D—, was one appointing the annual meeting of the Woman's Foreign Missionary Society on the following afternoon.

Poor Aunt Dolly! What a state of agitation she manifested. She slowly put on her glasses, and then took them off, put them on again, and peered over their silver bows, and seemed to be seeking some one in the congregation.

Usually a model of attention during all the services of the sanctuary, all who were near her felt that something was out of joint. That she did not join in the singing was matter of notice rather than of regret to the young girls who occupied the seat in front of her; for they could not know that the voice, now so thin and cracked, had, in her girlhood days, rung out clear and sweet, leading many hearts upward on its volume of praise.

Scarcely had the benediction been pronounced, when one of these young girls felt a gentle touch on her shoulder.

She turned, and said with a pleasant smile, "Yes, Aunt Dolly, what can I do for you?" for all loved and respected Aunt Dolly, and were happy to serve her.

"It is not you, I want, Rose, but your sister Mary. She is treasurer of the Woman's Society, isn't she?"

"Yes," said Rose, "but she is sitting with Uncle James this morning, and will not come till Sunday School time. Will not I do as well?"

"No thank you, dear, I will go out and meet Mary."

In a few minutes the two were walking back together, in earnest conversation.

"Why, I did not ask for your money, dear auntie," Mary was saying, "because I knew you had made yourself a life-member, and paid your twenty-five dollars once for all."

"Do tell, my dear child, if that is your idea of life-membership! Did you think I had been saving up that money for three years to purchase exemption from further payment and service?"

"But that is certainly what it means for some persons," said Mary. "The first year I was treasurer, I reminded one life-member of the auxiliary fee, and although she had been made a life-member, not by her own payment, but as a gift from a friend, I received a rebuff which I have never forgotten; so now I am almost afraid to remind life-members. Not that I am afraid to remind you, Aunt Dolly, but then I thought—I thought—"

Here Mary hesitated, for she felt that the sentence she had begun would have rather an awkward close. She knew that Aunt Dolly's means were limited, and thought that having just given twenty-five dollars, she ought not, at least this year, be expected to give more.

Perhaps Aunt Dolly noticed the embarrassment; at any rate she relieved her from it, by saying quickly, "Now, my dear, you must remember that although I am a life-member, I wish to be a member of the auxiliary too. If for nothing else, I would give my fee each year as a thank-offering that I have been able to give twenty-five dollars extra. Life-membership means, I think, life interest, and love, and service, and does not deprive one of the privilege of yearly payment with the rest. And, Mary dear, you had better remind the life-members of the auxiliary fee, unless positively forbidden to do so. I am sure the most of them will receive you graciously, and gladly give it to you."

Then Aunt Dolly handed out the necessary amount, and went home; and Mary went to her Sunday School class with a smiling face, and happy heart, wishing the world were full of Aunt Dollies.—Helping Hand.

The truly great man is he who does not lose his child heart. He does not think beforehand that his words shall be sincere, nor that his actions shall be resolute; he simply always abides in the right.—Mencius: Chinese.

Teacher and Scholar.

July 16th } PAUL AT ATHENS. { Acts xviii.
1893. } 22-31.

GOLDEN TEXT.—God is a Spirit, and they that worship Him, must worship Him in spirit and in truth.—John iv. 24.

Paul and Silas insisted on deliverance from the Philippian prison in such mode as would vindicate their innocence. The frightened magistrates gladly acceded, and entreated them to leave the city. After revisiting their hostess and exhorting the brethren, the missionary band, Luke seemingly excepted, set forth for Thessalonica, one hundred miles south-west. Here and later in Berea, sixty miles farther on, they preached the Gospel to the Jews with much success, those at Berea showing special candour and diligence in testing the apostolic teaching by Scripture. But disturbances stirred up at each place by Jews of Thessalonica, led to Paul being conducted away alone to Athens. Here his spirit was so stirred up at sight of the idolatrous city, that departing from his usual custom, he preached to the first to Greeks as well as Jews. The news-loving philosophers and other Athenians, courted by him, aroused to some measure of curiosity, set him upon the rocky eminence of Mars' Hill, and so gave him the opportunity of addressing to them the words which follow.

1. Conciliatory Introduction.—Paul commences with a courteous reverence to the religious disposition of the Athenians, evidenced by their objects of worship. It is unlikely Paul employed the word with the reproachful meaning, superstitious, which our English version gives. No doubt their idols shewed that they were superstitious; but Paul could truthfully recognize them also as evidences of a prevalent religious propensities, on which he wishes to engrave the true knowledge of God. In proof of this feeling, he had found among their objects of religious veneration an altar inscribed to an unknown God. Writers speak of several such at Athens. They possibly originated in the feeling that there might be a divine existence beyond those recognized in their worship, and in the desire to render it propitious. Paul will now set forth in His nature and attributes Him, whom not knowing they worship.

2. The Creator's independence and all-sufficiency.—By stating what is implied in the fact that God is Maker of all things, Paul leaves his hearers to infer the sharp contrast between Him and their false Gods. The Sovereign over heaven and earth is infinitely above the image (in which the heathen saw his God), restricted to the little space it occupied in the temple recess. Unlike their gods, He is independent of the ministrations of human hands, which would imply that something outside of Himself was necessary to His perfection. On the contrary, all are dependent on Him, the absolute giver.

3. The Creator's relation to mankind.—Closely connected with the thought that the Creator is one, is this that all nations are of one descent, none therefore entitled to look with contempt on others. God has assigned to them their respective abodes, fixing both the seasons of their prosperity and the limits of their territory, having designed in their creation that they should enjoy the manifold blessings allotted to them in their various dwelling places. The fact that all this was in the divine plan should heighten the idea of the infinite Creator and Ruler. In making this provision God had in view the moral object that men should be led to seek a more perfect knowledge of Him, and of their obligation to Him. With the light of nature alone, this search, indeed, is like the groping motions of a blind man. Yet the knowledge of God cannot but be within their reach, if they will, since existence in its beginning and continuance is solely from Him. Several Greek poets had acknowledged this, one of whom Paul quotes.

4. The Creator's call to recognize His nature and government.—That God is the source of human life should shew the absurdity of supposing that He can be a lifeless material idol. God had hitherto suffered heathen idolatry to pass, as if unnoticed, though not regarding it as guiltless, (Rom. i. 20), as is shewn even by this call to repent. Now that a new revelation has been made in Christ, all are commanded to turn. This is enforced by the consideration of a future righteous judgment, in which they cannot otherwise be safe, and which is guaranteed by the resurrection of Him who is to judge. Christ's resurrection shewed the possibility for all men of resurrection, which is necessarily involved in general judgment. It may also be regarded as certifying to a general resurrection by the confirmation it gives to the truth of all Christ's claims, among which was that of judge, (John v. 26-30).

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The Canada Presbyterian

WEDNESDAY, JULY 5TH, 1893.

The Universalist, Unitarian, and Roman Catholic papers of the United States, are not satisfied with the decision in the Briggs case. Had the verdict pleased them, the members of the Assembly might very well spend their summer holidays in examining their consciences.

Britons in general, and Canadians in particular, felt proud, a few weeks ago, when a portion of the British fleet eclipsed everything in New York harbour. We had scarcely stopped shouting "Britannia Rules the Waves," when the pride of the Mediterranean fleet went to the bottom with four hundred souls on board. It is never well to get too glad about anything in this world.

The brilliant writer of Current Events, in the Queen's Quarterly, has a theory to account for Dr. Douglas' speech on Methodist representation in parliament and in the courts. The theory is that the venerable and eloquent Doctor was not in earnest, but simply meant to satirize the assumption that the French Canadians and the Irish Catholics must be represented in the Dominion Cabinet. If the venerable Doctor is fond of a joke, this theory is probably correct. How the old man eloquent of Canadian Methodism, must have laughed inwardly as he read the ponderous articles of the journals that took him seriously!

Apart from the violation of the Fourth Commandment, the opening of the World's Fair on Sabbath, is a brazen, palpable fraud. The managers received millions from Congress, on the distinct understanding that the Fair should be open only on six days of the week. As soon as they received part of the money, and felt reasonably certain of getting the whole, they broke their agreement, and opened the gates on Sabbath. Unless commercial integrity, and national honour have died out in the Union, something will yet be done to wipe out this national disgrace. Trampling on the Fourth Commandment does not justify trampling on the Sixth.

One of the disadvantages of having a little money in this country, is that your neighbours are almost sure to consider you a millionaire. Knox College suffers, at the present time, from having an endowment. Even some of her oldest and best friends think the institution needs no annual collection. The fact is, the endowment never came near meeting the current expenses, and never was expected to do so. At the time the endowment was being raised, sensitive voluntary consciences were satisfied by the assurance that money would still be needed from year to year. There never was much danger that the institution would be made independent of the yearly offerings of the people, and it certainly has not been.

As the years roll on, new difficulties arise in connection with our Church work. The last is the shrinkage in the income from investments. Money has no such earning power now as it had a few years ago. It is not as easy to make good investments now as it was once, and the rate of interest has come down so far, that the fall must soon seriously lessen the income of the Widows' and Orphans' Fund, the Aged and Infirm Ministers' Fund, the revenue from College

Endowments, and of all Funds that invest money. In all human probability, money will never again have the earning power in Canada that it had a few years ago. Local capital is constantly increasing, and Loan and Investment Companies are bringing in any amount of money from European markets. There is no remedy for the shrinkage in our revenue, but to increase the endowments, or the annual collections.

A week or two more of factious opposition on the one side, and Irish violence on the other, may lead thoughtful Canadians to ask whether, after all, the Commons of England is so much better than the Commons of Canada. The Home Rule Bill has been read a second time, and that used to mean much in the mother of parliaments. It is absolutely certain to be thrown out in the House of Lords by a large majority. Viewed from any standpoint, the prolonged factious opposition seems senseless. There are no front rank men in the Canadian House of Commons, that ever made greater fools of themselves than Balfour and Chamberlain are doing every night in the English Parliament. Factious obstruction, is a miserable kind of a political game at any time, but against a measure certain to be killed at its next move, such tactics ought to be beneath a British statesman.

Were the matter not so serious, it would be amusing to notice how quietly a grave church court can pass away from a matter it does not want to see, and how eagerly it seizes on anything that suits its taste. The other day it came out, in the Toronto Conference, by way of the Statistical Report, that there has been a falling off in the membership, to the number of 714, in the Toronto West District, and that the increase in membership in the whole Conference was only fifteen. The brethren struck out the clause on the decrease, and Dr. Sutherland was the only speaker who cared to say anything about the fifteen. The General Assembly was honestly told by Dr. Torrance that there was a drop in our total revenue and a serious decrease in the average of giving per family and per member, for some of the schemes, but the Assembly did not give the matter ten minutes consideration. It would, perhaps, have given ten days to a heresy trial, without a moment's hesitation. Now we submit that the ostrich policy never did a Church any good. There is nothing to be gained, but there may be much lost by ignoring facts and figures.

While other good Presbyterians have been thinking, and speaking, and corresponding about a Presbyterian Magazine, Queen's has launched a quarterly. We cannot say that the old University has taken time by the forelock, because so much time has been spent considering this matter, that the forelock has disappeared. No. 1, vol. 1, of the Queen's Quarterly, is a very creditable production. Publishers, editors, and everybody that ever helped to "get out" a new publication of any kind, knows how difficulties accumulate around the first number. The names of about a dozen learned gentlemen are given as editorial committee, business committee, and business editor. The names are all right, but we must be excused for saying that, the success of the venture will depend a good deal on the amount of "instinct" that they may happen to have among them. Mr. Gordon Brown used to select men and pay them according to their "journalistic instinct." There is, we presume, a "Quarterly," as well as a journalistic instinct, and we hope a good measure of it may be found in some of the gentlemen who have started the Queen's Quarterly. The twelve pages of criticism on "current events," is worth much more than the price of the Quarterly. All the articles are good, but the writer of "current events" gives undoubted evidence, in every line, that he is an old hand at the business. Success to the new venture say we.

The torture, trial, and acquittal of the unfortunate young woman at Fall River, charged with the murder of her father and step-mother, has given rise to some useful discussion on the duties of a public prosecutor. We have written the ugly word torture deliberately, because the rack and the thumbscrew were trifles compared with what that unfortunate young woman must have suffered from newspaper reporters, detectives, "marshals," and all the other people who want money, notoriety, or a clew. People who have some sense of justice are asking whether a public prosecutor, representing the commonwealth in the United States, or the crown in British courts, is under any legal or moral obligation to use his ingenuity in trying to send innocent people to the gallows, just because a grand jury, perhaps, a stupid one, may have found a bill against them. The Christian at Work comments in this way on the manner in which the counsel for the State conducted the case: "Here were men who knew what justice required in the way of proof; they knew that proof was not to be had—must have known it, trained in the law and accustomed to weigh evidence, as they were. But not a moment did they pause, but on they sped in their awful work of hurrying, if possible, a woman to the scaffold who had committed no crime nor wronged a living soul. Can Humanity stand calm before such a situation? Can Christianity justify it? Does the law require it?—then so much the worse for the law. Perhaps our system of jurisprudence is not quite so perfect as has been supposed."

Humanity should not try to stand calm before such a situation, and Christianity, instead of justifying it, should denounce it everywhere and always. The Christianity of The Interior—a most excellent kind, by the way—leads it to say this about the aforesaid District Attorney:—"As his deadly coils of logic were twisted around her, and his venomous words shot into her soul, the people looked upon him as being at heart what he sought to prove her to be, a murderer; and even the impartial judge would not trust the case to the jury without first unwinding and breaking those coils, and putting his shield between her and the assault. The instincts of justice and humanity may always be depended upon to manifest themselves, where an accused person is prosecuted in a spirit that savours of malice." The instincts of justice and humanity are trustworthy enough in most cases; but if the judge happens to be a man who assumes that every prisoner is guilty, said instincts have little opportunity to operate. If there is no appeal to a better court, the instincts might easily fail to save an innocent man's life.

FRENCH EVANGELIZATION.

This is another of the great religious undertakings of our Church, and one carried on, as is well known, under great difficulty, in the face of a highly organized and disciplined mass of superstition and ignorance. As in every such case, progress has been slow, but still there is progress. A large share in this work has, in the providence of God, fallen into the hands of our Church, and faithfully and patiently has it been carried forward by the committee having charge of it for the Church. "Fifty-five years ago," says the report, "there was not a known Protestant French Canadian." Now work among our French-speaking fellow-countrymen is being done in New Brunswick and Ontario, but chiefly in the Province of Quebec. One pastor and two missionaries labour in N.B.; two pastors and four missionary colporteurs are at work in Ontario, and the remainder of a total employed of eighty-nine, are to be found in different parts of Quebec. The work is conducted by the agencies of pastors, missionaries, missionary colporteurs and teachers, engaged in preaching, teaching in day and Sunday schools, house visitation, reading and selling the Scriptures. Thirty-seven congregations and mission fields, with ninety-six preaching stations,

were supplied last year. Connected with these were six hundred and ninety Protestant families. The average Sabbath attendance was about twenty-seven hundred and fifty, of whom nearly one quarter were Roman Catholics. One hundred and ninety-two united with the Church, making a total membership of nine hundred and eighty-four. Two new fields were occupied. The people contributed about six hundred dollars. Twenty-five mission day-schools and four night-schools were attended by eight hundred and thirty-three scholars, of whom three hundred and eighty-three were from Roman Catholic homes. One hundred and sixty-eight pupils attended the schools at Pointe-aux-Trembles, of whom eighty-seven were the children of Roman Catholic parents. One hundred pupils attended Coligny College, Ottawa. Fourteen French students prosecuted their studies in the Theological College, of whom two graduated and have since been licensed.

The results so far are thus stated in the report:

1. In a growing intelligence and appreciation on the part of the people of evangelical truth, and corresponding giving way of prejudices.
2. In the desire, tacit or avowed, to break away from ecclesiastical authority and domination.
3. In the thousands of Roman Catholics who read prescribed literature.
4. In the fifteen hundred pupils attending Protestant mission schools.
5. In twelve thousand Canadians of French origin who attend evangelical places of worship in Canada.
6. In the twenty-five thousand French Protestants who have gone to the United States.
7. In the fact that fifty-five years ago, there was perhaps not a French Canadian Protestant, to-day there is one for every sixty-seven of the French-Canadian Roman Catholic population in Canada and the United States, giving one to every hundred and two in Canada.
8. In the election of French Protestants to chief municipal offices, and their holding the balance of power in three counties, as was shown by the last election in the Province of Quebec.

The Pointe-aux-Trembles schools for the education especially of the youth of the Roman Catholic families who may desire it, and especially to give them a knowledge of the Word of God, have been long and favourably known to the Church. Increased accommodation has been provided for this work and the claims upon it also increase. Great vigilance is exercised in the admission of pupils and in the oversight of their studies. Hundreds have already gone forth from these schools thoroughly indoctrinated in the knowledge of divine truth, and many former pupils are to-day filling important positions all over the country, but especially in Quebec. It is not too much to say that to these and other schools and means for reaching and instructing the young, must the Church look in a large measure for ultimately leavening the whole mass of Romanism and emancipating its slaves from its fetters. During the last session twenty-one young men and women were converted to Christ, made open profession of their faith, and several of them expressed their desire to devote their lives to missionary work. Coligny College, situated in Ottawa, and also the property of the Church, under its efficient management affords the means of giving a good education to young ladies in French and English, besides other accomplishments, and does away with the necessity which many Protestant parents imagined themselves under, to send their daughters to Roman Catholic institutions. We regret to have to state that the ordinary receipts furnished by the Church for this work were \$2,210 less last year than in the previous one, and but for a balance on hand would have left the committee in debt.

Our Church is now well equipped for this work, and as every possible consideration of religion, philanthropy and patriotism calls upon her to prosecute it in faith and hope and confidence of ultimate triumph, we would earnestly commend it, and those engaged in it, to the liberal support, to the prayers and sympathy of the whole Church.

CHILDREN AND THE CHURCH.*

This is a very excellent book on a most important subject by a well-known minister of our Church, the Rev. John Thompson, D.D., of Sarnia. The whole subject included under the title of the book is one on which there is much need for instruction in all the Churches and among all those who compose them, from ministers to the youngest parents. In writing it, those only concerned will now take the trouble to read it, the author has rendered a most timely and important service to the Church. Since the appearance of Dr. Bushnell's Christian Nurture, which the writer quotes and which he has evidently read to some purpose, we have seen nothing on this subject better or even as good. We could wish that a copy of it might be put into the hands of all our ministers, Sunday school superintendents, teachers and parents. In its style it is agreeable and chaste, its points are well and clearly put, its arguments are close and forcible and its appeals impressive. The publisher's work has also been well done, the paper, type and binding being good, while the price of the book is reasonable.

The heading of the first chapter is "Two Dispensations—One Church. There has been only one Church." This, we might say, is the basal idea of the whole book, all which follows being developed and unfolded from it. It is a pregnant idea, one without whose light and guiding we cannot intelligently read and understand the Word of God as a whole. We shall let the author speak for himself: "The covenant made with Abraham was the covenant of grace, and the same on which the Church rests to-day. The same Church founded on the same covenant has always been administered through the same Mediator. The Saviour now, was the Angel of the Covenant then, whose blood was shed from the foundation of the world. Sinners were saved then as they are saved now, and by the same Saviour. Since God and man have had dealings with each other, there has been only one Mediator between God and man, the man Christ Jesus, and in every age men have come to the Father by Him. The prophecies and promises made to the Church are the same and cover her whole history. The saints of old worshipped the same God as we do now, and came to Him through the same way of life, and all through the spiritual history of the world there has been the same dependence on the same Holy Spirit, while God's true children have had the same experience of His grace; they sang the same songs of praise and presented the same petitions. . . . The apostles never attempted to set up any new organization, but built on a foundation already laid. In short, there has been only one Church on earth, existing under different dispensations. The God of Abraham is the Covenant God of His people still, and all that Christ has done for the salvation of men was done as much for those who were under the first covenant (Heb. ix. 15) as for us."

The author having laid down this position, and made it clear and strong, proceeds to lay down another with regard to the relation of infant children in the Church. "In the original constitution which God gave His Church, infant children were included among its members, as anyone may see by a reference to the facts of the case. And this membership of children has never been withdrawn; there is no law of repeal anywhere to be found in subsequent legislation, or any change in this direction so much as hinted at; the rights then granted have never been abrogated. Therefore, infants have a right to membership still; and if to membership, then surely to baptism as the sign and seal of the covenant which secures this right. Who then can doubt the nature of the relation which the Good Shepherd meant should ever exist between Himself and the lambs of His

flock? To disfranchise them is to wrong the Saviour in His own house and rob Him of half His charge—Of such is the Kingdom of Heaven."

In the second chapter, "The Children of the Church," there is set forth, forcibly again, the indivisible relation of children to their parents in the Church as taught and exemplified in the Scriptures, and in this respect the true idea of a Christian home, and its place and influence in Christian nurture. "The home is the Church of childhood, and no school of training can take the place of that great university of nature, the Christian home, where the mother is the chief professor, whose lessons and influence go deeper than any they will meet afterwards. In this school, grace may dawn in the hearts of the young, in other and milder forms of experience than in those cases of conscious conversion from a life of sin; and the former case is as much dependent upon, and a manifestation of the Spirit's working, as the latter, and is the normal growth of Christian life and character. . . . A child brought up in this way, grows year by year and step by step, and becomes an earnest Christian, and no one, not even himself, can tell precisely when the change came. Our Christian character to-day is the outcome and result of all that has gone before, and we have been shaped and moulded, by all the influences, ten thousand in number, that have touched us. Unnumbered drops have fallen upon the ground, you cannot tell where; but, as the result, the fields are green."

This being the true idea of the children's place in the Church and of the nature and nurture of a Christian home, that naturally follows which Dr. Thompson insists upon, that the families of the Church are the natural means of its growth and extension, not spasmodic revivals, so-called, but that kind of revival which consists in a continued gracious outpouring of God's Spirit on every meeting and through all the agencies, a revival that keeps every one at his post and doing his work earnestly."

A chapter now follows upon "The Families of the Church." Here most justly and entirely in accordance with Scripture, the representative principle of God's dealing with families through their head and treating them in a certain way on account of the character of their head is strongly insisted upon. In the Old Testament, and in the New alike, it is, "You and your seed; you and your children" as the method of the Divine dealing with men, and the meaning and bearing of this language as used by Peter in his sermon on the day of Pentecost, is thus forcibly put: "There is only one way in which the Jews could understand Peter's language, viz., that children would continue to hold, along with their parents, the same membership in the New Testament Church that they had done in the Old. If they were to be cast out, surely some explanation of the fact was necessary. For two thousand years, 'you and your seed,' meant both together in the Church of God; and now, 'you and your seed,' according to the teaching of some, means that parents and children are to be separated from each other in that same Church! Who can believe such a thing? If any change of relation had been contemplated, the Church would have been made aware of it."

We close with a brief reference to the chapter on the "Care and Nurture of the Church." Attention is very much needed to this matter because of the wrong, or at least defective views, widely prevalent upon it. These points are emphasized, "To Begin Early; the Lasting Character of Early Impressions; There must be both Teaching and Training." We call attention to the following: "To teach is to communicate knowledge; to train is to establish habits of mind and heart, till these become a part of the life—easy, natural and necessary. The essence of teaching is making another to know, but the essence of training is leading another to do; teaching brings a child into new spheres of information, and training shapes his habits of life. To teach a child duty is to show him what is right;

to train him up in duty is to lead him to do what is right; constraining to the right side, not by outward authority, but by establishing moral tastes and habits in the soul." Thus from such teaching and training as this, "The noblest structures of Christian manhood have had their foundations laid in infancy and childhood. Those trees of righteousness which flourish with such beauty and strength have their roots far back, and much that is seen on the surface to-day has been preparing and growing from early impressions in the home, where we have the holiest altars, the wisest and best teachers, the tenderest love, the sweetest graces and the most lasting influences."

Other chapters in the book are, "The Claims and Expectations of the Church; Variety of Christian Life and Experience; Family Life; Family Religion; The Home; Woman's Work in the Church; Home Life of our Lord; The Practical Uses of the Baptism of Infants; Growth in the Divine Life." All these subjects are important and the treatment of them all is good. We have, in our notice of this book, preferred to allow Dr. Thompson to speak for himself, hoping thereby the more effectively to commend a work whose excellence is such that we could wish for it a very wide circulation, and not a perusal merely, but an attentive, earnest study.

The awful catastrophe which has befallen the war ship Victoria, involving the loss of the lives of so many brave men, is one of those sad events which bring men and even nations everywhere nearer together by a feeling of deep, we might say, universal pity and sympathy. President Cleveland promptly cabled to the Queen, and through her to the whole nation words of kind and tender sympathy, and the Queen, with whom the ill-fated Vice-Admiral Sir George Tryon was a great favourite, as promptly and courteously responded. In the few minutes that elapsed ere the Victoria plunged headlong to the bottom, there was displayed what we always expect from a British sailor or soldier, a cool and level head in the presence of danger and all but certain death, and on the part of all, officers and men alike, the most splendid discipline. It may serve to point a moral that this event, which has sent a thrill of sorrow over the whole civilized world, appears to have been the result of the delay of but a few minutes in the officer in command of the Camperdown carrying out the command signalled from the Victoria. So momentous may minutes be to the lives of hundreds of men and the happiness or woe of families and friends.

An effort is now being made to establish in France a daily paper under Protestant auspices which shall represent the best elements of the daily newspaper, and shall strive to shake off the deadening influences of skepticism and agnosticism and the enslaving bonds of materialism. The Rev. Dr. Storrs, of Brooklyn, N. Y., says: "A daily newspaper in Paris, Republican in politics and Protestant in its sympathies, could not but have a great power for good over a wide field. M. Rougemont, a delegate to the Press Congress at the Columbian Exhibition, represents the enterprise in this country, and has greatly interested many friends in the States in the enterprise. He says 'the time is come when the evil effects of a bad and corrupt literature in France should be counteracted by a sound and healthy press. There is no paper, I fear, in Paris which exerts this desirable influence. The Roman Catholic Church has several dailies in France, and free thought or even atheism still more; Protestantism has none."

"The need of an organ imbued with the morality taught in the Gospel is deeply felt in France, one which will promote a higher social standard among the masses. For over a year M. Revellaud, one of our best writers, and others equally influential have awakened public opinion concerning the need of such a manly paper, and have carefully studied the best methods of its publication."

Books and Magazines

THE CAMBRIDGE TEACHERS' BIBLE. London: C. J. Clay and Sons; Toronto: William Briggs.

This is "The Cambridge Reference Bible," bound with "The Cambridge Companion to the Bible," elsewhere noticed. The "Companion" is printed on the same thin, fine paper as the Bible, and the two bound together in handsome, limp leather covers, make a volume no larger than many ordinary Teachers' Bibles, but containing matter which can be obtained in no other single volume. It should readily commend itself to all teachers and students of the Bible.

THE CAMBRIDGE COMPANION TO THE BIBLE. London: C. J. Clay and Sons; Toronto: Wm. Briggs.

One of the most striking characteristics of the age, is the profound and earnest attention that eminent scholars in Britain, Germany, and elsewhere, are devoting to the study and elucidation of the Bible. As a consequence of this more critical study of the Scriptures, we have, unhappily, occasional disturbances in Church circles, occasional heresy trials in Church Courts, and, once in a while, depositions from the ministry, and defections from the Church ranks. But the general result is, that the Bible is more thoroughly, systematically, and intelligently studied than ever it was before. "Helps" are in great demand, and are sent out in a constant stream from publishing houses on both sides of the Atlantic, so that the student can now find in cheap and handy compilations, information that a few years ago, could only be gathered after infinite trouble, from many sources, and much that was not accessible at all. The work before us is not, however, a compilation. It is an entirely new work, by a number of distinguished scholars—specialists in their several departments of Bible study—and contains, in very convenient form, what we may safely regard as the latest and most trustworthy results of Biblical research. The general editor is Rev. Prof. J. Rawson Lumby, D. D., who contributes several important articles; and among the other contributors are the Bishop of Durham, the Bishop of Worcester, Rev. C. Taylor, D. D., master of St. John's College, Cam., Prof. V. H. Stanton, D. D., Prof. H. E. Ryle, B. D., Prof. H. M. Gwatkin, B. D., Prof. W. Robertson Smith, D.D., Prof. W. W. Skeat, Litt. D., Prof. A. B. Davidson, New College, Edinburgh, Rev. Canon Bonney, D. Sc., LL. D., F. R. S.; Prof. J. Armitage Robinson, B. D., Rev. Dr. Moulton, Rev. R. Sinker, D. D., and many other well-known scholars and writers. Considerable space is devoted to a description of the contents of the several books of both Testaments, and of the Apocrypha. The scope of these papers, and the ground covered by them, will be, perhaps, more clearly indicated by mentioning some of the general titles: The Structure of the Bible; The Limits and Growth of the Bible; The Preservation and Translation of the Bible; and Introduction to the Several Books of the Bible, with Summary of Contents. The external history of Israel, to the birth of Christ, is supplemented by an "Appendix on the Nations Surrounding Israel," and that of the Apostolic Age, by an Appendix on the Jews, Romans, and Greeks of the period. The Antiquities of the Bible, and the Geography, Church Geology, and Natural History of the Holy Land, are fully treated of, in separate articles which, with a Glossary of Bible Words, an Index of Proper Names, an Index of Subjects, and a fairly full Concordance, complete a handy, compact volume of over 400 closely printed pages. There are also eight double page new maps, beautifully executed, and admirably clear and distinct, with a List of Names of Places, in which their situation on the maps is indicated. It is the best arranged, the most complete and comprehensive book of the kind we have seen, and we have no doubt it will soon be very generally used.

* The Lambs of the Fold; or the Relation of Children to the Church, and their proper Christian Nurture, by Rev. John Thompson, D. D., Montreal: William Drysdale & Co.

Choice Literature.

THE SECRET OF THE SAINTS.

To play through life a perfect part
Unnoticed and unknown,
To seek no rest in any heart,
Save in God's heart alone;
In little things to own no will,
To have no share in great,
To find the labour ready still,
And for the crown to wait;

Upon the brow to bear no trace
Of more than common care,
To write no secret in the face
For men to read it there;
The daily cross to clasp and bless,
With such familiar zeal,
As hides from all, that not the less
The daily weight you feel;

In toll that praise will never pay
To see your life go past,
To meet in every coming day,
Twin sister of the last;
To hear of high, heroic things,
And yield them reverence due,
But feel life's daily offerings
Are far more fit for you;

To woo no secret, soft disguise,
To which self-love is prone,
Unnoticed by all other eyes,
Unworthy in your own;
To yield with such a happy art,
That no one thinks you care,
And say to your poor bleeding heart,
"How little canst thou bear!"

Oh! 'tis a pathway hard to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there;
But since we know the gate is low,
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this!

—Words of Faith.

HOW TATTERS WAS REFORMED.

BY WILLIAM MURRAY GRAYDON.

IN TWO PARTS.—PART I.

Tatters was more to be pitied than blamed, even though he was the worst boy for miles around Pine Hill school-house. He received pity from few, blame from many; while all accepted without questioning the above unsavory verdict. If Tatters' parents had lived a few years longer, he would doubtless have turned out differently. His real name was Joe Malden; and when he was left an orphan at five years old he was taken to raise by his uncle.

John Malden was as harsh, close-lipped a farmer as ever drove a plow; and his nature was as void of sympathy and human feeling as a grindstone. His wife was a counterpart of him, and this worthy couple brought up the orphaned lad in a way that was little short of brutal. They fed him scantily, made him work hard, and gave him never a kind word. When he grew older they did not want to let him go to school, and when they were finally shamed into a reluctant assent by the persuasion of some of the neighbours, they made the poor boy ridiculous by clothing him in cast-off garments that had no fit at all and were often in a ragged condition.

The boys and girls of Pine Hill school-house were no worse, perhaps, than those of any other rural community; they were no better, either. More from thoughtlessness than cruelty, they promptly dubbed the new scholar "Tatters," and the name clung to him. Had the lad made a determined effort to laugh down the ridicule and contempt of his tormentors, he would have succeeded in time. But he had already learned the hard and bitter lesson that he was "not like other boys;" and when he realized what his school life was likely to be, he grew sullen and morose, and finally resentful—dangerous is a better word, for, being strong for his age, he frequently turned on his tormentors, and fought them with whatever weapons were available, as well as with his fists. After a while the open ridicule and contempt ceased, but it was just as bitter in secret. Tatters shunned his companions, and they shunned and feared him. Strange to say, he rarely made trouble in school, and even got along fairly well with his books. But morally he was beyond reformation, or at least, the teachers and others who tried persuasion and advice came to that conclusion.

At sixteen Tatters was still an uncouth figure in his uncle's worn and remade garments. At sixteen he had a widespread reputation for cruelty, profanity, ungovernable temper, robbing orchards, stoning cattle, and many other evil traits. His home life was unchanged, except that his uncle and aunt stood a little in awe of him, and hesitated to drive him too far.

So Tatters was tolerated in the community as a necessary evil, until something occurred that raised a storm of indignation and threatened to check his lawless career. It was early in April when the pupils at Pine Hill school first began to miss things from their desks—lead-pencils, gum-rubbers, penknives, and sometimes stray pennies, that had been placed there for safety. Of course, Tatters was suspected at once, but for a long time no one ventured to accuse him to his face. He must have known, however, that he was under a cloud; for the indifference of his companions changed to open aversion and avoidance. If he was the culprit—and no one doubted it—this served to put him on his guard. The teacher joined the scholars in keeping a close watch; but for several weeks no more thefts were committed. Then the vigilance relaxed, and almost immediately the desks were rifled again.

Ned Truman, a very hot-tempered lad, lamented the loss of a valuable pearl-handled knife. During intermission, he angrily accused Tatters of the theft, and was savagely attacked for his imprudence. Half a dozen boys rallied to his rescue, and for once Tatters was in a fair way to receive a well-merited beating. He was powerless against such odds. His enemies cuffed and pounded him, and finally turned his pockets inside out. Not finding any of the stolen property, they tried to force him to tell where he had hidden it.

But Tatters only defied and reviled them, and so roused their indignation that they determined to duck him in the pond back of the school-house. Before they could carry out this plan, however, a new arrival came on the scene. Perry Harding was a manly, popular lad of sixteen, and a sort of a leader among the boys. He was the only one who had ever pitied Tatters, or spoken a kind word to him, and, as his friendly advances had always been received with scorn and insult, he no longer proffered them.

He was a silent witness of the struggle, and when the boys were dragging their victim towards the pond he stepped forward and interfered.

"Seven against one isn't fair odds!" he exclaimed. "Let him go now. Besides, you didn't find any stolen property in his pockets."

"Oh! he's too sharp for that," cried several of the boys. "He hides the stuff."

"It's a lie," snarled Tatters. "I never took anything."

"You fellows ought to know that you can't fix a crime on a man without proof," persisted Perry, "and there's not a bit of real proof that Tatters is the thief."

"Look here, Perry Harding, do you really believe that Tatters never stole our things," demanded Ned Truman.

"I don't know anything about it," replied Perry, evasively. "Anyway, you've punished him enough. Let him go now."

The boys reluctantly released Tatters, who rose to his feet, and glared at them. He was on the point of making a furious attack, when he caught Perry's eye. He stopped short, and thrust his hands into his pockets. "Some other time," he muttered, doggedly. "It wouldn't be fair now, after you made 'em let me go."

Just then, the bell cut the scene short, and the boys trooped into the school-house. Tatters followed, and sullenly took his seat. He was very quiet and thoughtful during the rest of the morning.

But before the day ended, Perry was destined to bitterly regret his interference. When he went home to dinner,

his father gave him fifteen dollars in notes and silver, bidding him take it to Mount Airy after school, and pay it to the waggon-maker there.

Mount Airy was two miles from the Harding farm, and the school-house lay midway between the two.

Perry's pockets were not very safe, and during the afternoon session he put the money in the corner of his desk, and covered it with books. He was satisfied that no one saw him. When school let out, the boys suggested a game of baseball in a neighbouring field, and as this was Perry's favorite sport, he forgot all about the errand and the money. He never remembered them until he was on his way home to supper at six o'clock. He dashed back to the school-house at his top speed, intending to gain admittance by the back window. But when he arrived, he was startled to find the window already open. As he climbed in he heard one of the front windows being thrown open, and saw a figure spring through. He ran to his desk. The lid was up, and the money missing. He sprang to the front window just in time to see Tatters vanish amid the heavy timber on Pine Hill.

With a troubled heart Perry closed the school-house, and started after the fugitive. Finding no trace of him, he went to Mr. Malden's farm, expecting to catch him there. But the farmer and his wife had seen nothing of their nephew, and Perry did not care to acquaint them with the object of his visit. He went home and made a full confession of his carelessness, and the loss of the money.

Mr. Harding was justly angry. "It's your own fault, Perry," he said. "You must give me that fifteen dollars you are saving up to buy a shot-gun. I hope this lesson will help your memory. If you want to recover the stolen money, you had better get the constable after that young rascal in the morning. It is high time he was locked up."

Perry realized the fairness of his father's demand, and promptly handed over his savings. As his heart had been set on a shot-gun for a long time, he determined to recover the stolen sum from Tatters. He concluded to try what persuasion would do before enlisting the aid of the constable. He made two visits to the Malden farm that evening, only to learn that Tatters was still missing. The farmer and his wife seemed worried about him.

With the morning came strange news. Tatters was not to be found, and during the night he had broken into his uncle's house, and carried off a quantity of provisions. There was great excitement in the neighbourhood when the theft of the money became known. John Malden was furiously angry, and declared that he would have nothing more to do with his nephew. Mr. Harding and Perry searched vainly for the missing lad. Not a trace of him was discovered, and it was generally believed that he fled to parts unknown.

The robbery at the school-house occurred on Monday. Three days went by, during which the excitement subsided, and the people began to congratulate themselves that the neighbourhood was well rid of the young ruffian. On Thursday night, a farmer in the vicinity was robbed of some bread and pies and a pair of horse-blankets. There were tramps about just then, and one of this wandering fraternity was credited with the outrage. No one dreamed of connecting Tatters with it. He was supposed to be miles away.

Early on Saturday morning, Perry took his rod and bait, and went fishing to Tuscarora Creek, a mile from his home. He still felt keenly the loss of his money, and his father had let him off from work in hopes of cheering him up a little.

It was a perfect day in May, and Perry sauntered slowly along through the woods, admiring the flowers and the fresh green of the trees. As he drew near the creek a great bird, circling over the top of Crag Ledge, suggested to him that an eagle might have its nest there. He concluded to investigate, and a warm climb up the hill brought him to the summit. His toil was in vain. The bird had disappeared, and no nest was visible. He walked to the edge of the cliff, and sat down on a projecting rock to rest.

Crag Ledge was a high and dizzy place; but Perry was clear-headed, and to look down gave him no unpleasant sensation. The face of the cliff was almost perpendicular. Here and there a granite knob jutted out, or a bushy pinetree, grown to maturity on soil blown by the wind into the rock-crannies. Seventy feet below lay the smooth, deep surface of the creek, reflecting the pine woods of the opposite shore.

A little to one side of where the lad sat, and fifteen feet from the top of the cliff, was a famous old cavern known as the Indian Hole. It was accessible, perhaps, to a skilled climber, for a sort of rift in the rocks led down to it, and here and there were places where one could catch with feet and hands. At

the entrance lay the greatest danger, for here was only a narrow ledge of smooth rock, and, worst of all, this slim foothold sloped downward. Concerning the extent and nature of the cavern there was no authentic knowledge. Nobody had ventured into it for years, and the experience of dead and gone explorers was forgotten. Its name was a relic of tradition, and was shrouded in mystery. It had an uncanny reputation, and this was sufficient to deter adventuresome boys from risking their lives in trying to enter it. At the base of the cliff, and some twenty yards further up stream than the Indian Hole, was another cavern, if it may so be called. It was a mere cavity in the rocks, a dozen feet deep. A boat could be pushed in all the way. Ten feet overhead, in the furthest corner was a shallow crevice, the extent of which was not known. This cavern was believed by some to connect with the Indian Hole, but the supposition had never been verified.

Perry's thoughts had nothing to do with either cavern as he sat on his dizzy perch. He was still vexed over the lost money, and was wondering what chance he had of getting a shot-gun before the autumn game season. He was in quite an aimless way, therefore, that his eyes strayed down the rift of rocks to the entrance of the Indian Hole, and naturally he overlooked a bit of coarse blue cloth, an inch or two square, that dangled from a sharp pinnacle half a dozen feet below the brink of the cliff. When the fluttering fragment finally forced itself upon his notice he felt a keen thrill shoot through his veins. He instantly recognized the bit of stuff. He had often seen Tatters wearing a pair of trousers of that colour and material, rudely fashioned by his aunt's hands from a cast-off army overcoat.

But how did this torn patch get here? Perry's first impression was that the missing lad had fallen or thrown himself from the cliff, and that his clothes had caught momentarily on the rocks. Then an idea occurred to him that fairly took his breath away, and he felt that he had the solution to the mystery.

"Great Caesar!" he ejaculated in amazement. "Tatters must be hiding down in the Indian Hole. It would be just like him to play a trick of that kind. The farm-house that was robbed last night is not half a mile away, and it was surely Tatters who took the blankets and food. He has my money, too. Jove! What shall I do?"

It was a difficult problem that faced Perry, and he sat still a moment to consider it. That bit of blue stuff was the only evidence to show that a human being had lately made the dangerous trip to and from the cavern; nor was it easy to see how the lad could have taken down such cumbersome articles as food and blankets. There was no sign of a rope, and had he used one it would likely be still dangling from the top of the cliff.

But Perry was satisfied, nevertheless, that the runaway had chosen the Indian Hole for a hiding-place, and hoped to live there without discovery. Tatters had just the intrepid courage necessary for such an undertaking. He was recklessly audacious, and feared nothing.

"He must be in there now," reflected Perry. "I have half a mind to call him. No, I won't, either. He wouldn't answer, anyway, and the moment I was gone he would be sure to crawl out and run off with the money. I ought to give the alarm and bring a party here to search the cavern. I hate to do that, though. If Tatters was put in jail he would be ten times worse when he got out. I feel sorry for him. It's all the fault of his bringing up. I wonder if it would do any good to go down there and reason with him. He can't hate me like he does the other boys, and I might persuade him to turn over a new leaf and try to make something of himself. If he promises to do that, I'll help him all I can. Anyway, I think he'll give up the money."

This impulsive project took a firm hold on Perry, for there was genuine sympathy in his heart for the outcast lad. At the same time he was influenced almost unconsciously by another subtle reason. In case he brought a search party to the cavern, and by any remote possibility his theory should prove to be all wrong, he would be the laughing-stock of the neighbourhood for weeks to come. Being sensitive to ridicule, he preferred the safer course.

But Perry had no intention of climbing down that dangerous rift with no safeguard but the projections in the rock. He hurried home, and slipped into the wagon-shed without being seen. The upper floor was used as a carpenter shop, and here he found what he wanted—a stout rope, a lantern filled with oil, a tin box of matches, and a couple of chisels. Thus fitted out, he started on the return journey, and in half an hour he was back on Crag Cliff. It was still early in the day—not more than nine o'clock.

Missionary World.

THE LEPER HOME AT JERUSALEM.

The woeful appearance of a leper touches every heart. Leprosy embitters the life of its victim; it incapacitates him for business and excludes him from the society of his nearest friends, and indeed of all persons except lepers like himself. With all the triumphs of human science, leprosy is admittedly as incurable as it was in Old Testament times, and in the days of our Lord's ministry on earth.

At the end of the year 1892 there were 24 patients in the Home, 11 men and 13 women. In general, the lepers are contented, cheerful and affectionate, notwithstanding their sufferings and trials. Their attention is frequently engaged with simple games, and they have entered into these with childlike zest and grateful appreciation. With most, however, the dreadful disease has spread considerably, and at present the majority are suffering severely with open sores. Two have almost lost their eyesight, and a third has for a long time been lying very ill.

One of the greatest trials of these poor creatures is their banishment from home. Who can know the dreary lot of a father who has been deprived of all connection with his family, or the grief and anxiety of a poor mother at the thought that she is estranged from her beloved ones, never to clasp them in her arms again? Yet these are some of the trials which our poor lepers experience every day. Budrus, one of the patients, says, "Were it not for the comfort we derive from God's Holy Word, we should have died in despair long ago."

God's abundant blessing has rested on the efforts to minister these comforts to the afflicted inmates of our Home. They have daily practical proofs of the love of Jesus. They are constantly fed, cared for, and made as happy as possible in their physical condition. But there is a further and a higher aim. "Our grand object," says the evangelist, "is to win them to the Saviour, to bring them the strong comfort of the Gospel of Divine grace, and to give them in all their misery the message of present peace and an assured future of bliss and glory. In this respect the success has been very marked. Our patients have been wonderfully ready to hail and heed the message of mercy, and the Gospel of Christ has won its way and shed its radiance into their hearts. Almost all the lepers profess Christ as their Saviour and lead godly and consistent lives. The Word of God is loved and respected by both Moslems and Christians.

Daily worship is conducted at the Home. The Arabic language is very full and rich, and the Arabic Bible uses many terms unknown to the ignorant Moslems, who are the majority of our patients. The Arab catechist comes on Sundays and Wednesdays to conduct worship in the little chapel of the Home, and to visit the bed-ridden in their dormitories. The services in the chapel have been the means of soothing the suffering of the lepers, and of turning their sighs and sorrows into joy and gladness. After the service the lepers are allowed to ask or say anything, and their questions and remarks are sometimes touching and instructive. What hope have these poor sufferers in this life? Ah, they know that they are victims of the most terrible disease incident to humanity, that they are outcasts and have lost everything, that they are dragging on through agony and distress to a weary and inevitable end. But they are fully assured that there can be none too miserable, too degraded, too repulsive for the Master. They will tell you that notwithstanding their terrible disease they have found their all in Jesus. Some of them even praise God for their misery; they say it has led them to the Fountain open for all sin and uncleanness. "Leprosy is nothing to me," said Hussein, "as long as the Lord is on my side." "Surely," says Smikna, "it is better to be a leper and have fellowship with Christ, than to be in good health and far away from God."

Three of the best inmates have been called away to their eternal rest during the past year. Their dying testimonies were all to the fullness of joy which they experienced. As one of them, Salleh, was dying, he was asked if there was peace. "Yes," he whispered, "there is peace, there is light, there is joy." Another, a young Greek priest, on whom were dependent for support a widowed mother and her children, said, as his spirit was leaving his wasted body, "Whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

There is a Bible woman whose special duty it is to work among the poor lepers outside the asylum, and invite them to share its privileges. Strange to say, neither this invitation nor the Gospel itself, has found much acceptance with these outcasts. Begging by the roadside has become a second nature to them, and they cannot give it up even for daily food or nursing and care. Lepers who are unable to walk any more will be carried out to the roadside on a donkey and lie there displaying their sores to attract the pitying glances of passers-by. In summer they often remain out-of-doors all night, with the ground for a bed, a stone for a pillow, and a cloak for a covering. Recently an old man met with a singular accident. He had lain down under a wall to sleep, and put his head on the wall. During the night a dog jumped up to get it and knocked down a large stone on the old man's head. He was terribly injured, nevertheless he would not consent to be removed to our asylum.

Poor sufferers who are past begging are found in the government house for lepers at Siloam. These accept medicine and food, and permit their visitors to bind up their wounds. They also listen to the tidings of Jesus, the Good Physician. Sometimes those who have been absent begging, come in. Some of these are willing to have their wounds dressed, while others ask for bandages, etc., saying that they will do it for themselves. But they would probably sell what was given them, and that is certainly not the purpose of those who visit them. Spiritual fruit of this good endeavour has not yet been apparent, but these true friends of the outcast lepers persevere in it, and ask for support and intercession on their behalf.

LEIGHTON'S CAPACITY FOR TAKING INFINITE PAINS.

What, it will be asked, has been the secret of Leighton's success? The reply may be given in the words in which Carlyle defined genius: "The capacity for taking infinite pains." As it was at the beginning of his career, so it is now; whatever Sir Frederick Leighton undertakes to do, he does it thoroughly. It was in the spring of 1859 that he did his wonderful pencil drawing of "The Lemon Tree," a work which elicited the enthusiasm of that most ardent pre-Raphaelite, and wayward art critic John Ruskin. Mr. Ruskin admired the sketch so greatly, indeed, that Sir Frederick was impelled to lend it to him during the period of his lifetime, for exhibition at the drawing school at Oxford. "It is," says Mr. Ruskin, "an example which determines without appeal the question respecting necessity of delineation as the first skill of a painter. Of all our present masters, Sir Frederick Leighton delights most in softly blended colours, and his ideal of beauty is more near that of Corregio, than any seen since Corregio's time. But you see by what precision of terminal outline he at first restrained and exalted his gift of beautiful vaghezza." And it is not merely in drawing alone, not merely in painting alone, not merely in sculpture alone, that the President exhibits this wonderful thoroughness—there they might, perhaps, have been expected, though in the work of many artists they are sought in vain; every manifestation of his many-sided activity shows the same remarkable mastery of detail, the same untiring industry, the same perfection in result. Whatsoever his hand finds to do, that he does, and with all his might.—Review of Reviews.

THE EVERLASTING FATHER.

Thou whose face is as the lightning and whose chariot as the sun, Unto Whom a thousand ages in their passing are as one, All our worlds and mighty systems are but tiny grains of sand, Held above the gulfs of chaos in the hollow of Thy hand.

Yea, we see Thy power about us, and we feel its volumes roll Through the torrent of our passions, and the stillness of the soul, Where its visions light the darkness, till the dawn that is to be Like the long auroral splendors on a polar sea.

Thou uplift us, great Creator, to communion with Thy will, Crush our puny heart-rebellions, make our baser cravings still. Thou whose fingers through the ages wrought with fire the soul of man, Blend it more and more forever with the purpose of Thy plan.

Speak, O Lord, in voice of thunder, show Thy footsteps on the deep, Pour Thy sunshine from the heavens on the blinded eyes that weep, Till the harmonies of nature and exalted human love Make the universe a mirror of the glorious God above.

—Frederick George Scott.

HOW THE DAYS FOLLOW EACH OTHER AROUND THE WORLD.

The maritime powers of the world have agreed to make London the time-centre, and the 180th degree of longitude from London (or Greenwich) as the point where the day changes. This meridian, therefore, leads the day. Its celestial meridian marks the beginning of a new day for the earth, hence to-day becomes to-morrow. We have a new date for the month, and a new day for the week in the transition.

It is here, then, that Sabbath was born just to the west of Honolulu, but bear in mind that the day travels westward, therefore this new-born day does not visit Honolulu until it has made the circuit of the globe. Honolulu and New Zealand are only about 30 degrees apart in longitude, but they are a whole day apart as regards any particular day, because the point at which the day changes lies between them. Sabbath born on the 180th meridian is a long way off from Honolulu. It is morning there, too, but it is Saturday morning, while in New Zealand it is not yet day, but the Sabbath dawn is breaking. It is clear, then, that if it is Friday (near midnight) at Honolulu to the east of the line, and Sabbath (near 1 a. m.) to the west of it, a ship which sails from Honolulu to New Zealand, or from east to west, must sail out of Friday into Sabbath, and thereby skip the intervening Saturday, and gains a day; and vice versa, a ship which sails from New Zealand, where Sabbath has begun, to Honolulu, where Friday has just ended and Saturday begun, or from west to east, must lose a day.—Goidthwaite's Geographical Magazine.

THE TORTURE CHAMBER OF THE SPANISH INQUISITION.

The torture was of three kinds, the rack, as applied in England, not appearing among them. In the first, or strappado, the prisoner's hands were tied together behind his back, and a rope attached to them thrown over a pulley fixed to the ceiling. He was then hauled up nearly to the roof, and the rope suddenly slackened, so that he dropped with a jerk to a few feet from the floor. By this, we are assured, the prisoner's wrists, elbows, and even shoulders were often dislocated. In the second, the prisoner's legs were placed in a sort of stocks, and a brazier of live coals applied to them, the soles being rubbed with lard or oil to make the action of the fire more penetrating. The third, and most dreaded torture, was that of water. Here the prisoner was placed on his back with a surcingle tightly girding his belly, and a fine linen cloth placed over his mouth and nostrils. One, two, or more buckets of water were then poured upon the cloth, with the result that it was drawn into

the throat, making respiration almost impossible. It is said, that this last torture was so severe that prisoners often died directly after being released from it (owing to the rupture of internal blood vessels), yet its severity was sometimes increased by the garotte or tourniquet (consisting of thin cords tied round the fleshy part of the arms and legs, and twisted with a stick) being applied simultaneously. Lesser tortures of the same kind were used to women. It will be observed that the tortures gradually rose in intensity, and were framed with an outward regard for the canons, which forbade the presence of ecclesiastics at the shedding of blood. No questions were put to the prisoner during torture, but he was exhorted to make a free confession, the exhortation being repeated at each stage of the process. If a confession was extorted by this means, it was not taken into consideration unless ratified on the prisoner's recovery from the worst effects of the torture the following morning. It is surprising to learn that such confessions were nearly always retracted, that the leave to torture was seldom given, and that its use had died out long before the abolition of the tribunal.—The Scottish Review.

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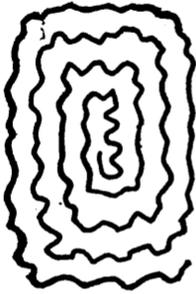
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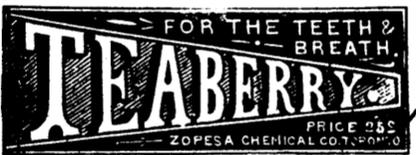
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THE RURAL CANADIAN.

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Ministers and Churches.

Rev. Dr. Patterson of St. Andrew's exchanged pulpits with Rev. Mr. Waddell, last Sabbath.

The Donald, B. C., Presbyterians are raising a fund for the building of a manse for their minister.

Messrs. Crossley and Hunter, the well-known revivalists, have begun a series of meetings in Watford, in the Presbyterian church.

Rev. T. Sedgwick, Moderator of the General Assembly, preached in St. Andrew's church, Ottawa, on Sabbath, the 25th.

Dr. Howie is engaged to supply St. Andrew's pulpit, Liverpool, on the 27th August and following Sabbath, when en route to Palestine.

Rev. J. G. Calder, M. A., of Lancaster, occupied, on the evening of Sabbath last, the pulpit of Rev. J. G. Stewart, B. A., of St. Mark's, Toronto.

During the absence of the Rev. Dr. Moore, of Ottawa, at the General Assembly and on his holidays, the Rev. T. W. Winfield will occupy the pulpit of Bank St. Church.

The Rev. Dr. Chiquy will leave at the end of the present month for Prince Edward Island, having been invited to preach and lecture in the principal towns of that Province.

Rev. J. M. Douglas, latterly minister of the Presbyterian congregation in Moosemin, has received a call to the pastorate of the Presbyterian church in Prince Albert, with a stipend of \$1,200.

Miss Marion Oliver, M. D., one of our missionaries in Indore, India, is now home on furlough after six years spent in our Foreign Mission field. We trust Miss Oliver may be greatly benefited by the change.

There was a formal ordination and induction of elders at Knox Church on Sunday morning performed by Pastor Carmichael. The candidates elect were Messrs. Andrew Cunningham and James Balfour. Mr. P. Lamont, who was a third candidate elected, declined the call.

Rev. Geo. Bruce, B. A., of St. John, N. B., occupied, last Sabbath, the pulpit of St. James' Square Presbyterian Church, morning and evening, and at the former service dispensed the Communion of the Lord's Supper. Mr. Bruce was warmly greeted by many old friends.

Many of our readers will regret to learn that Rev. John Fraser, late of Gengarry, Ont., at present resident at 44 Cathcart street, Montreal, has had a stroke of apoplexy. He had gone up west to preach, and was at Thamesford, Ont., when it occurred on June 19th. He was brought home on the following Saturday, and is at present neither better nor worse.

The Rev. Robt. Wallace preached twice and administered the Lord's Supper at West Gwillimbury on Sabbath, 25th June, where he had preached several times in 1845, when it was a small mission. He had a very pleasant time meeting with many old friends who were pleased to see and hear him, and would gladly have him remain for some days and visit them at their homes.

Rev. James Douglas, of Winnipeg, has accepted a call extended to him from the Presbyterian church of High Bluff and Prospect. This is a very important field of labour, and has been a prominent congregation for some years. The people of that congregation are to be congratulated in securing for their minister such a vigorous preacher and able expounder of God's word. Mr. Douglas will likely leave the city about the 1st of July.

Mrs. Dr. Cochrane entertained the graduates of the Young Ladies' College at her home on Saturday night. A very pleasant evening was passed, although the feeling was present that it might be the last occasion when they would all meet under her hospitable roof. Before next Sunday the members of the class will be separated by thousands of miles, but they will never forget the happy hours spent at "Vandura," and other homes in Brantford.

The congregation of Knox Church, Ayr, Rev. John Thomson, M. A., pastor, built a very fine new brick church, at a cost of \$25,000, four years ago, which was paid for at completion except \$2,500. A special voluntary collection at the church door was announced for Sabbath last, for the purpose of wiping out this debt. The managers to-day announce that the collection placed in the boxes amounted to \$2,527, thus wiping off the whole church debt. A grand record for a country congregation.

We have received, and notice with pleasure, a very full, businesslike, and exhaustive annual report of St. Andrew's Church, Vancouver, B. C., for the year ending 1892, Rev. E. D. McLaren, M. A., B. D., pastor. Every branch of the work is fully reported, and one has only to look over it to see thorough organization in every branch of the Church's work. The net increase during the year has been forty-two, and the total membership is now three hundred and forty four.

It is just two years, says the Peterboro Examiner, since the induction of Rev. Mr. MacWilliams into this congregation, and the growth in every department of the work has been phenomenal. The little handi, during this brief period, has multiplied into the present large congregation. All meetings are largely attended, and every organization is in a most active and healthy condition. It must be most gratifying to Mr. MacWilliams that his untiring labours have been so abundantly blest.

At the anniversary services held lately in connection with St. Andrew's Church, Peterboro, the Rev. J. K. Smith, D.D., of Port Hope, preached morning and evening, to large congregations. His text in the morning was taken from Heb. xii. 27:28. He drew the attention of his hearers to four things: which were eternal, the Church of God, the Word of God, whatever was in our so of the Holy Spirit's teaching; and Christ's dear love. In the evening his text was from Phil. iv. 6:7.

Rev. Dr. Dickson, of Galt, preached the anniversary sermons in Knox church, Hamilton, last Sabbath. The attendance was not so large as might have been expected, but no doubt the warm weather had something to do with this. Dr. Dickson is an easy speaker and preached two good sermons. In the morning his text was the last clause of Ephesians iv. 16; "Unto the edifying of itself in love." From this he drew splendid lessons for congregational life and work, and showed how necessary was harmony and heartiness to the life of a congregation.

The Rev. John Rennie, of Manitowaning, Algoma District—but formerly of Carlisle and Ailsa Craig—paid his old home a short visit on his way back from Assembly. He preached on Sabbath, to large and attentive audiences, at each place. At the latter, a bouquet and card of welcome from the Mission Band was presented to him, previous to the service. His many old friends were pleased to see how well the work and climate of his northern home agrees with him. After renewing old acquaintances for a few days, he left for Manitoba on Wednesday.

The Rev. F. H. MacVicar, M. A., occupied, in the morning of last Sabbath, the pulpit of Westminster Church, Bloor St., and in the evening, of Central Church, Rev. Dr. McTavish's, and gave his audience a very vivid idea, modestly told, of the difficulties, dangers, narrow escapes and harassing annoyances to which our missionaries there have been exposed and by which their work has been hindered. At the same time he cautioned his hearers from supposing that this state of things represented the usual treatment and feeling towards our missionaries of the Chinese.

We take the following from the Brockville Recorder:—During the last six or seven weeks, the Rev. Mr. Blair, late Inspector of public schools for the county of Grenville, has been supplying the vacant pulpits of Dunbar and Colquhoun, in the county of Dundas, with divine service, and has been requested by both congregations to continue to do so until they are provided with a settled pastor, which is expected to take place after the meeting of the General Assembly, now sitting at Brantford. The only interruption to their regular supplies was on Sunday, the 4th ult., when Mr. Blair was engaged to preach for the Rev. Dr. Miller, of Ogdensburg.

Mr. James Bell, a highly esteemed member of Session, of Knox Church, Woodstock, for the past ten years, during which time he resided in Woodstock, passed away to his rest and heavenly inheritance peacefully, and in the full comfort of faith, on the 17th of June, at the age of sixty-five years. He had, previously to his coming to Woodstock, filled the office of elder in St. Andrew's Church, London, to which congregation and its pastor he continued to the last to cherish warm attachment. He was a man of sound judgment, earnest piety, comprehensive Christian experience, and deep spirituality of mind. His death makes a great blank in Knox Church, in which he was held in deservedly very high esteem.

Rev. Duncan MacEachern returned to Napanee on Friday last, fully restored to health. His arrival was a great surprise to his family and friends, as he had written that he expected to sail from England on the 20th, the steamer he had secured

a berth on, the Britannic, being delayed for repairs. However, the company put another boat on her route, hence his arrival a week earlier than he was expected. A number of friends and members of the congregation were at the depot to meet him, and a more hearty welcome could scarcely be imagined; the rev. gentleman, besides being endeared to his congregation, has made a host of friends among all denominations during his pastorate here. A grand reception was given to the rev. gentleman in the church on Monday evening, 26th June.

There was a large turn out of the congregation of Knox Church on a late evening to celebrate the eighth anniversary of Rev. Mungo Fraser's induction as pastor. Tea was served in the basement from 6 to 8 o'clock, and the tables, laden with strawberries, cream and cake, were surrounded by a large and happy gathering. Dr. Fraser was congratulated by hundreds on the success of his ministry. Afterwards an adjournment was had to the church, where Mr. W. H. McLaren acted as chairman. The programme consisted of the anthems, "I will Sing of Thy Power" (Sullivan) and "What are These?" (Stainer) by the choir, the tenor solo in the former being taken by Professor Johnston; the solos "Annie Laurie" and "Star of Bethlehem," by Mrs. McArthur; recitations by Miss Berryman, and a duet, "Love Divine," by Mrs. McArthur and Prof. Johnston.

Write thy wrongs in ashes.—Sir T. Browne.

The ignorant hath an eagle's wings and an owl's eyes.—George Herbert.

Forgiveness to the injured does belong; But they ne'er pardon who have done the wrong.—Dryden.

The only failure a man ought to fear is failure in cleaving to the purpose he sees to be best.—George Eliot.

There is in every man a certain feeling that he has been what he is from all eternity, and by no means become such in time.—Schelling.

Events are only winged shuttles which fly from one side of the loom of life to the other, bearing the many-coloured threads out of which the fabric of our character is made.—Anon.

We ought to regard books as we do sweetmeats, not wholly to aim at the pleasantest, but chiefly to consider the wholesomest; not forbidding either, but approving the latter most.—Plutarch.

I saw a delicate flower had grown up two feet high, between the horse's path and the wheel-track. An inch more to the right or left had sealed its fate, or an inch higher; and yet it lived to flourish as much as if it had a thousand acres of untrodden space around it, and never knew the danger it incurred. It did not borrow trouble, nor invite an evil fate by apprehending it.—Thoreau.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

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

Dr. J. C. WILSON, Philadelphia, Pa., says:—"I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

Descriptive pamphlet free.

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Beware of Substitutes and Imitations.

A VICTORIA CO. MIRACLE.

HOW TWO SUFFERERS REGAINED HEALTH AND STRENGTH.

Mr. and Mrs. Jas. Lawson Tell the Story of Their Renewed Health and Strength—They Find Health After Many Remedies Had Failed.

From the Woodville Independent.

The Independent has published a number of well authenticated cases of most remarkable cures by the use of Dr. Williams' Pink Pills for Pale People. Many of these cures have occurred in our own province, and all of them have been vouched for by newspapers of well known standing, whose disinterestedness leaves no room to doubt the accuracy of the statements made. But if anything were needed to convince the skeptical among our readers (if any there be) and bring into greater prominence the surpassing merit of this wonderful life-giving remedy, it is found in the fact that the Independent has been able to give the particulars of several remarkable cures in our own neighborhood, every detail of which can be easily verified by any interested in so doing. A short time ago we gave the particulars of the recovery of little George Veale, which has attracted so much notice and added to the fame of Dr. Williams' Pink Pills in this locality. A few days ago this case was the topic of conversation in one of our local stores, when a gentleman present said he knew of a case in town even more surprising. The Independent, alert for anything that would interest its readers, asked for some further particulars, and was informed that the person referred to was Mrs. James Lawson, an esteemed resident of Woodville, who had been utterly helpless for a long time, her recovery despaired of and who is now, through the almost magical virtues of Dr. Williams' Pink Pills, recovered and able to be about once more. A few days after this, meeting Mr. Lawson on the street, The Independent inquired if it were true, as stated, that his wife owed her recovery to the use of Dr. Williams' Pink Pills, recovered and able to be about once more. Yes, replied Mr. L., and not only my wife but I was cured by them also. If you will call at the house you can have the full particulars if you want them. Mr. Lawson has been a resident of Woodville for over twenty years and is well known and highly respected by all. On calling at his house we found both Mr. and Mrs. Lawson at home, and quite willing to give the desired information. They are an intelligent couple and those acquainted with them will have no hesitation in giving implicit confidence to their statements. Mr. Lawson stated that he had been ailing for years; his appetite failed; he became weak and unable to work. He received medical assistance, but found it of no avail, and at last he was confined to the house with little prospect of recovery as was thought. He had read of the wonderful cures effected by Dr. Williams' Pink Pills and determined to give them a trial. He soon found benefit from them and continuing their use entirely recovered and is now enjoying better health than he has previously done for years and is quite as able as formerly to do a day's work. Mrs. Lawson also told of her terrible sufferings. For three years she had been unable to do household work, and for nine months was confined to bed, being so helpless that she had to be lifted like a child. She had consulted doctors in Toronto and taken their prescriptions but found no relief. Her nervous system was wholly unstrung and she suffered from disease of the spine. The doctors told her it would be necessary to perform an operation on her spine, otherwise she could not get relief. She refused to have the operation performed, knowing that it would make her a cripple for life, and she considered that condition as bad as her then state of suffering. At last she began the use of Dr. Williams' Pink Pills and had not been taking them long when she found their good effects. She found herself getting stronger, and was able to leave her bed. At first she had to use crutches, but continuing the use of Pink Pills she was able to throw away first one and then the other of the crutches and is now not only able to walk freely, but to attend to her household duties as formerly. In fact she says she is now stronger than she has been for many years. Her appetite has returned, her nerves and spine trouble have disappeared, and she rejoices in complete recovery which she attributes solely to the use of Dr. Williams' Pink Pills, and which she recommends to those troubled with nervous prostration, diseases of the spine or general debility. Both Mr. and Mrs. Lawson attribute their recovery under Providence to the use of this marvellous medicine which has been such a blessing in our land, and they are willing that all others should enjoy the knowledge of their wonderful virtue. Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, ner-

vous prostration and the tired feeling therefrom, the after effects of la grippe, influenza and severe colds, diseases depending on humors in the blood such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure, in all cases arising from mental worry, overwork or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50c a box or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builder and nerve tonics no matter what name be given them. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from the Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Such as is the character of thy habitual thoughts, such also will be the character of thy mind, for the soul is dyed in its thoughts.—Aton.

Woe to falsehood: It affords no relief to the breast, like truth; it gives us no comfort, pains him who forges it, and like an arrow directed by a god flies back and wounds the archer.—Goethe.

A German statistician finds that the most unlucky day of the week, so far as accidents to human beings are concerned, is not Friday, but Monday; 16.74 per cent. of all accidents occur Mondays, 15.51 per cent. Tuesdays, 16.31 per cent. Wednesdays, 15.47 per cent. Thursdays, 16.38 per cent. Fridays, the same per cent. Saturdays, and 2.69 per cent. Sundays.

Medical students were last year distributed among the various German universities as follows: Berlin, 1,185; Bonn, 325; Breslau, 292; Erlangen, 424; Freiburg, 481; Glessen, 172; Gottingen, 200; Greifswald, 398; Halle, 283; Heidelberg, 278; Jena, 212; Kiel, 385; Konigsberg, 255; Leipzig, 834; Marburg, 286; Munich, 1,443; Rostock, 138; Strassburg, 333; Tubingen, 230; Wurzburg, 743.

Here is a Kentucky girl's picture of the ideal man who would make a good husband: "If I wished to marry—which, of course I do not—I would desire a man too noble to commit a mean act, but generous enough to forgive one. A man as gentle as a woman, as manly as a man; one who does not talk scandal nor tell disagreeable truths. A man whose name I would be proud to bear, to whom I would carry my doubts and perplexities, and with whom I would find sympathy and joy."

Victoria Colonist: There has been published by direction of the Provincial Government, a handsome pamphlet of one hundred and ten pages, in which is given a full and fair description of the present resources and future possibilities of British Columbia. The description is carefully and conscientiously written. The writer is evidently determined to keep within the truth. He shows no disposition to entice immigrants by a glowing account of the fertility of the soil or the richness of the resources of the Province; but on the contrary, if he errs at all, it is in the direction of under-statement.

Toronto Mail: The loss of the Victoria proves the power of the ram as an offensive weapon, and it also shows that modern war vessels are not so easily manoeuvred as the old wooden ships that won Britain's victories a hundred years ago, but which, of course, would be no use now. The example may instruct as an item of naval experience, but after all that can be said, it is a terrible affair, darkening hundreds of Old Country homes with the shadow of death and exciting sympathy and lament in the hearts of Britain's friends throughout the world. The sinking of the Victoria in the Mediterranean and the drowning of 463 of her crew is an event which must necessarily remain a dark spot in naval history. There is only one feature of brightness to relieve the gloom, and that is the heroism and pluck with which her crew set to work, as the report goes, to close the bulkheads. In that brief quarter of an hour while the ship was settling, they obeyed orders, and went to their death like the British seamen of old.

JUNF EVFANG.

The trees in freshest, daintiest green arrayed—
Though not yet in full leaf—a pleasant shade,
Cast o'er the verdant land, and the soft air,
Burdened with Nature's incense, rich and rare,
In transe'd languor stirs not, as the day
Draws to a close. The sun has made his way
Down to the horizon, and afar I see
The city's house-tops catch the lessening ray,
And flash it back again resistlessly.
The citadel's steep glacis, dimly seen,
Glow in this light, a softened golden green;
And the grim ramparts, too, reflect the sheen
Which on the flag which crowns their heights rests last.
About me, here, the shades are falling fast;
The joyous birds are twittering in the trees,
Singing their ve per songs—pure litanies—
Ordered by One who knows their destinies.
Frogs in the neighbouring pond, their voices too,
Are shrilly rising, and the noisy crew
Seem not unmusical to distant ears.
The joyous, lively, living sounds of spring—
Of early summer—drive away our cares,
And tell us that whate'er the years may bring,
There is a time, when, as the birds that sing,
We too may carol gaily, and be glad
E'en though our lives in many ways are sad.

They are worth living! while the spring returns,
And summer roses bloom, and beauty burns
Deep to the soul of man, and lifts him up.
Above the sordid things of earth and time—
We cannot murmur that our common cup
Is mixed with sorrow, or that youthful prime
Lasts not forever. In a brighter land
Our lives shall be renewed, and hand in hand,
With those we've loved and lost, those happy hours
Spent 'mid the fragrance of unfading flowers.

CONSTANCE FAIRBANKS.
The Grove, Dartmouth, N. S., June 5th,
NORTH AMERICAN LIFE ASSURANCE COMPANY.

The North American Life, of Toronto, Ont., is one of the most enterprising of Canadian life insurance companies. It was the first Canadian company to adopt the tontine system, and its maturing policies show results in excess of the estimates in use. The company earns a high rate of interest, and the excellent character of its investments is shown by the small amount of overdue interest at the close of last year, being but slightly in excess of one-half of 1 per cent. of its assets. Some of the essentials of the success of the North American are to be attributed to its liberal and varied forms of insurance, combined with its liberal principles and practices, the prompt payment of death claims immediately upon satisfactory proofs of death—a practice introduced in its own country almost twelve years ago, and which has greatly contributed to its popularity as a policy-holders' company. Wm. McCabe, F. I. A., F. S. S., the company's managing director, has long been favourably known to the profession in the United States and Canada, and is a gentleman thoroughly conversant with every detail of the work.—The Spectator, New York, June 22, 1893.

FROM BOSTON.



Words of praise are too weak to express the good things I could say about St. Leon Mineral Water. I have supplied numbers here for twenty-six years. Health and pleasure have reigned among families who have used it. Would not be without St. Leon. Have nothing here to equal it.
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Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind. Sick Headache
"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."
GEORGE A. PAGE, Watertown, Mass.

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100 Doses One Dollar



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ADAMS' PEPSIN TUTTI FRUTTI

IMPARTS TONE TO THE SYSTEM.
Take no worthless imitation.

Strengthens the Voice;
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Full weight, Moderate Price.
DELIVERED DAILY. TRY IT.

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PUREST, STRONGEST, BEST.

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Frink's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations.
J. P. FRINK, 631 Pearl St., N.Y.

Minard's Liniment cures Colds, etc.

British and Foreign.

According to the Earl of Wemyss, the drunkards in Scotland are 5 in 1,000 of the people.

Rev. Robert Brown has resigned the charge of the church at Markinch, owing to the pressure of old age. Mr. Brown was ordained in 1847.

The death is announced of Mr. W. Reid, of Wick, and latterly of Nairn, whose contributions to the natural history of the north of Scotland are well known.

Mr. Campbell-Bannerman is now senior M. P. for Scotland. He began his legislative career in 1868; Mr. Peter McLagan, who has just resigned, in 1865.

There died in Inverness, on the 5th ult., Colonel John Patrick Stuart, formerly of the 21st Royal Scots Fusiliers, and late staff officer of pensioners, in his 86th year.

What is believed to be the highest tree in the world is at Dundenong, in Australia, where a gum tree is now growing at a computed height of 450 ft.

Base coiners are dealt with severely in Japan. Quite recently a man named Takujoro, living at Tokio, was sentenced to six years' hard labour for uttering a false coin.

Mr. Joseph Macdonald, who has given £25,000 to the Free Church of Scotland, is a native of Sutherlandshire. He was successful as a sheep farmer in New South Wales.

"There are over 20,000 Jews in St. Georges-in-the-East," writes a worker of the London City Mission. "The whole district has the appearance of a Jewish settlement."

Dr. Whyte's congregation at Free St. George's, Edinburgh, contributed to the Sustentation Fund during the past twelve months £5,100, or about £3,500 more than any other congregation.

Michigan has decided by a vote of more than two to one in the House of Representatives, to revive capital punishment. There has not been a State execution there for the last 46 years.

The Belt of the Sword of State of Scotland, presented to Scotland by the Rev. S. O. Baker, a clergyman in Somerset, was on May 29 restored to its place among the Regalia of Scotland, in Edinburgh castle, by Lord Breadalbane.

The General Assembly of the Irish Presbyterian Church opened its sittings on the 5th ult., in Belfast. The retiring Moderator, the Rev. Dr. Edgar, gave his impressions of the unestablished Churches of Scotland, "as in the Synod and Assembly they presented themselves to an outsider."

The new North Church, Inverness (Rev. M. Mackenzie), was opened by Dr. Aird, of Creich, who preached in Gaelic, and by Rev. J. Mackenzie, late of Tolbooth Church, Edinburgh, and Rev. M. Macaskill, of Dingwall. The building will seat about 1,450, and has cost over £9,000, of which £7,000 has already been raised.

Concerning Rev. John McNeill, who has commenced his World's Fair campaign at Chicago Avenue Church, the Chicago Tribune remarks: "Mr. McNeill is an inveterate wag, and produces a laugh regularly every two minutes during a discourse. He is remarkably bluff, unconventional and contemptuous of form and ceremony."

Prepare for Summer Diseases.—If you have Cramps, if you have Colic, if you have Diarrhoea, or if you have any summer complaint—and you are more than likely to suffer in that way before the soft-crab season is over—buy a bottle of Perry Davis' Pain Killer, and secure instantaneous relief after one or two doses. In treating severe attacks of Cholera, bathe the bowels with the Pain Killer. Twenty drops of Mr. Davis' wonderful medicine will cure a child of the worst case of Colic. A bottle of the Pain Killer can be bought at any reputable drug-store. Price 25c., Big New Bottle.

The King of Greece receives the smallest annual income of any European sovereign, his salary only amounting to two hundred thousand dollars.

Gibbon's Toothache Paste acts as a filling and stops toothache instantly. Sold by all druggists.

STRONG AND PROSPEROUS.

THE
SUN LIFE
ASSURANCE COMPANY
OF CANADA.

"For Years,"

Says CARRIE E. STOCKWELL, of Chesterfield, N. H., "I was afflicted with an extremely severe pain in the lower part of the chest. The feeling was as if a ton weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from thirty minutes to half a day, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me Ayer's Pills, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."



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AYER'S PILLS
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Every Dose Effective

Unlike the Dutch Process

No Alkalies
—OR—
Other Chemicals



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W. BAKER & CO.'S
Breakfast Cocoa
which is absolutely pure and soluble.
It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

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W. BAKER & CO., Dorchester, Mass.

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CREAM TARTAR

BAKING POWDER
PUREST, STRONGEST, BEST.

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Minard's Liniment cures Diphtheria.

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372 Yonge St., Toronto.
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A Representative Farmer Speaks.



MR. C. C. HAUN.

The following remarkable facts are fully certified to as being undeniably correct in every particular. Mr. Haun is well known in the vicinity, having resided here over fifty years, and is highly respected as a man of the strictest honor, whose word is as good as his bond.

As will be seen from his letter, four physicians had attended him, and it was only after he had given up hope of cure that he decided to try Burdock Blood Bitters on the recommendation of a neighbor who had been cured of a similar disease by its use. Mr. Haun writes as follows:

DEAR SIRS,—I think I have been one of the worst sufferers you have yet heard of, having been six years in the hands of four of our best doctors without obtaining permanent relief, but continually growing worse, until almost beyond hope of recovery, I tried your Bitters and got relief in a few days. Every organ of my body was deranged, the liver enlarged, hardened and torpid, the heart and digestive organs seriously deranged, a large abscess in my back, followed by paralysis of the right leg, in fact the lower half of my body was entirely useless. After using Burdock Blood Bitters for a few days the abscess burst, discharging fully five quarts of pus in two hours. I felt as if I had received a shock from a powerful battery. My recovery after this was steady and the cure permanent, seeing that for the four years since I have had as good health as ever I had. I still take an occasional bottle, not that I need it but because I wish to keep my system in perfect working order. I can think of no more remarkable case than what I have myself passed through, and no words can express my thankfulness for such perfect recovery.

C. C. HAUN,
Welland P.O.

In this connection the following letter from T. Cumines, Esq., a leading druggist of Welland, Ont., speaks for itself:

GENTLEMEN,—I have been personally acquainted with Mr. C. C. Haun for the last 20 years, and have always found him a very reliable man. You may place the utmost confidence in anything he says with regard to your medicine. He has on many occasions within the last four years told me that it was marvellous the way the Burdock Blood Bitters had cured him, and that he now felt as able to do a day's work as he ever felt in his life. Although quite well he still takes some B. B. B. occasionally, as he says, to keep him in perfect health.

Yours truly,
THOMAS CUMINES,
Welland, Ont.

The steadily increasing sale of B. B. B., the length of time it has been before the people, and the fact that it cures to stay cured, attest the sterling merit of this monarch of medicines, the people's favorite blood purifier, tonic and regulator.

Minard's Liniment cures Diphtheria.

EXCELLENCE.

RHEUMATISM.—Mr. WM. HOWES, 68 Red Lion St., High Holborn, W. C., London Eng., states he had rheumatism 20 years; suffered intensely from swelling of hands, feet and joints. He used St. Jacobs Oil with marvelous results. Before the second bottle was exhausted the pain left him. He is cured.

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

SCIATICA.—Grenada, Kans., U. S. A., Aug. 8, 1888. "I suffered eight years with sciatica; used five bottles of St. Jacobs Oil and was permanently cured."
JACOB I. SMITH.

STRAIN.—Mr. M. PRICE, 14 Tabernacle Square, E. C., London, Eng., says: "I strained my wrist and the severe pain yielded like magic to St. Jacobs Oil."

LAMEBACK.—Mrs. J. RINGLAND, Kincaid St., Brockville, Ont., writes: "I was confined to bed by severe lumbago. A part of a bottle of St. Jacobs Oil enabled me to go about in a day."

IT HAS NO EQUAL.

MORSE'S MELIOTROPE TOILET SOAP.

FRAGRANT,
LASTING
AND PURE

A PERFECT
BOUQUET
IN YOUR
ROOM

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MANUFACTURERS
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STAMINAL

supplies the feeding qualities of
Beef and Wheat
and the tonic qualities of
Hypophosphites
combined in the form of a
PALATABLE BEEF TEA.
A Valuable Food and Tonic.

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The Ideal Food for Infants!

It contains nothing that is not naturally present in pure cow's milk.
It is absolutely free from Starch, Glucose, and Cane Sugar, and when dissolved in the requisite quantity of water it yields a product that is
The perfect equivalent of Mother's Milk.

JOHNSTON'S FLUID BEEF

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OX BEEF OF PRIME QUALITY.
It supplies the life principles of Beef in a form
easy of digestion.
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**DR. T. FELIX GOURAUD'S
ORIENTAL CREAM, OR MAGICAL BEAUTIFIER.**

Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless, we taste it to be sure it is properly made. Accept no counterfeits of similar name. The distinguished Dr. L. A. Sager calls to a lady of the haut ton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin.
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\$3 a Day Sure.
Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.
Address A. W. KNOWLES, Windsor, Ontario.

MISCELLANEOUS.

There is nothing more fearful than imagination without taste.—Goethe.
There is nothing more frightful than a bustling ignorance.—Goethe.
Dr. Fowler's Extract of Wild Strawberry cures cholera, cholera morbus, diarrhoea, dysentery, and all forms of summer complaint, looseness of the bowels etc. Price 35 cents.

Kindness is the golden chain by which society is bound together.—Goethe.

MRS. ALVA YOUNG,
Of Waterford, Ont., writes, "My baby was very sick with summer complaint, and nothing would help him till I tried Dr. Fowler's Extract of Wild Strawberry, which cured him at once. It is one of the best remedies I ever used."

O mighty Caesar! dost thou lie so low? Are all thy conquests, glories, triumphs, spoils, shrunk to this little measure?—Shakespeare.

TROUBLE AT MELITA.
Mrs. W. H. Brown, of Melita, Man., states that two of her children and two others belonging to a neighbour, were cured of the worst form of summer complaint by one bottle of Dr. Fowler's Extract of Wild Strawberry, nature's specific for all summer complaints.

The true epic of our times is not "Arms and the Man," but "Tools and the Man"—an infinitely wider kind of epic.—Carlyle.

Tested by Time.—For Throat Diseases, Colds and Coughs, Brown's Bronchial Troches have proved their efficacy by a test of many years. The good effects resulting from the use of the Troches have brought out many worthless imitations. Obtain only Brown's Bronchial Troches. 25 cts. a box.

Most of their faults women owe to us, whilst we are indebted to them for the most of our better qualities.—Jemesles.

CONSIDERED THE BEST.
Dear Sirs,—I also can bear testimony to the value of your wonderful remedy for the stomach, liver, bowels and blood. B. B. I have used it as well as Burdock Pills for over three years, when necessary, and find them the best remedies I have ever used for constipation.
Mrs. Gregor, Owen Sound, Ont.

The body oppressed with excess bears down the mind, and depresses to the earth any portion of the divine spirit with which we are endowed.—Horace.

SUMMER WEAKNESS
And that tired feeling, loss of appetite, and nervous prostration are driven away by Hood's Sarsaparilla, like mist before the morning sun. To realize the benefit of this great medicine, give it a trial and you will join the army of enthusiastic admirers of Hood's Sarsaparilla.
Sure, efficient, easy—Hood's Pills. They should be in every traveller's grip and every family medicine chest. 25c. a box.

In view of Chandler's discovery, a year or two ago, of an invisible third orb about which the star Algol, and its dark companion revolve. It is interesting to know that William Ferrel, the eminent meteorologist, suggested in 1855 the existence of such a body.

BILIOUSNESS CURED.
Gentlemen,—I have used Burdock Blood Bitters for Biliousness and find it the best remedy for this complaint. I used several other remedies, but they all failed to do me any good. However, it required only two bottles of B. B. B. to cure me completely, and I can recommend it to all.
Yours truly,
Wm. Robinson, Wallaceburg.

C. H. Aely, ticket agent for the New York Central at Croton-on-the-Hudson, has patented a new railway signal, consisting of a device for placing a torpedo on the track at previously selected places, by such simple movements as are now employed to set semaphores or block signals. It may be used alone or in combination with visual signals; but it has special value when the latter cannot be seen by reason of fog, snow or smoke.

SEVERE ABSCESS CURED.
Dear Sirs,—I had an abscess just behind my right ear, in August, 1891. After suffering for three months, I began to take B. B. B., and after one month's use of it I was very much better, and the abscess entirely disappeared in four months. I am certain that Burdock Blood Bitters is an excellent remedy.
Florence M. Shaw, Solsgrith, Man.

An automatic gate for railway crossings, which is lowered so as to stop teams from passing, by the engine of an approaching train, has been tried with satisfactory results at Utica, this last winter. George A. Reynolds invented it. The mechanism is electric.

Minard's Liniment cures Garget in Co...



A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."
T. D. M., Norcatur, Kans.

AYER'S Sarsaparilla
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Cures others, will cure you

RADWAY'S READY RELIEF.

The Cheapest and Best Medicine for
Family Use in the World.

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From 30 to 60 drops in half a tumbler of water will, in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency and all Internal Pains.

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Conquered.

There is not a remedial agent in the world that will cure fever and ague and all other malarious bilious, and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.
Price 25 cents per bottle. Sold by druggists

Dr. RADWAY'S Sarsaparillian Resolvent

A SPECIFIC FOR SCROFULA
Builds up the broken-down constitution, purifies the blood, restoring health and vigor. Sold by druggists \$1 a bottle.

Dr. RADWAY'S PILLS

For DYSPEPSIA and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Biliousness, Headache, etc. Price 25 cents.
DR. RADWAY & CO., MONTREAL

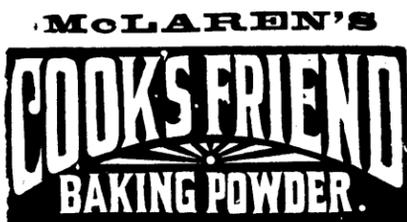
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It expands the lungs and gives greater power. It nourishes every part through the blood. It Revitalizes every nerve and gives health.

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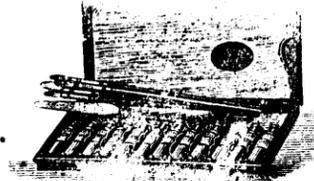
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BRUCE.—In Southampton July 11th at 5 p.m. BARRIE.—At Barrie, on 25th July at 10.30 a.m. GLENGARRV.—In Alexandria July 11th at 11 a.m. GUELPH.—In Knox Church, Guelph, on 18th July, at 10.30 a.m. HURON.—At Blyth, on 11th July at 10.30 a.m. KAMLOOPS.—In St. Andrew's Church, Enderby, Sept. 12, at 10 a.m. LONDON.—In First Presbyterian Church, London, on 11th July at 1 p.m. MAITLAND.—At Wingham, on 18th July at 11.30 a.m. ORANGVILLE.—At Orangeville, on 11th July at 10.30 a.m. PARIS.—In Embro July 4th at 12 noon. PETERBORO.—In Peterboro July 4th at 9 a.m. REGINA.—In Qu' Appelle July 11th at 9.30 a.m. SARNIA.—In Sarnia July 4th at 10 a.m. STRATFORD.—In Knox Church, Stratford, on 11th July at 10.30 a.m. QUEBEC.—At Sherbrooke, on 29th August at 8 p.m.

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Commencing 17th June, from Milloy's Wharf, 10 a.m., 2 p.m. During July and August 10 a.m., 2 p.m., 5.15 p.m.; from Park, 11.30 a.m., 4 and 7 p.m. Extra trip Wednesday and Saturday evenings. CHEAP RATES for Excursions and Picnics.

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