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It is said that a piece of dry bread, tied in a bag and placed in the water while cabbage is boiling will prevent the unpleasant odor which usually arises.

A box of powdered borax should always be kept on the sink shelf. A little added to the water in which the dish towels are washed, will help much to keep them clean, and at the same time keep one's hands soft and smooth.

Cocunut Cookies: Three cupfuls of sugar, one cupful of butter, one cupful of sweet milk, two eggs, one cupful of grated cocunut, two teaspoonfuls of baking powder, flour enough to make a dough; roll out, cut in shape and bake.

Breakfast Stew: Cut three-fourths pound cold roast in small pieces; heat slowly, with half a pint of water, one tablespoon chill-sauce, teaspoon salt, half teaspoonful pepper. Rub two table-spoonful flour with one of butter and a little of the hot gravy; add to the beef, and let cook until the flour is done. Serve with bits of toast.

Spanish Buns: One cup brown sugar, one-half cup molasses, one-half cup sour milk, four table-spoons melted butter, one egg and yolks of two (save the whites of two for frosting), one teaspoonful soda, one and one-half cups of flour, one table-spoon cinnamon—the same of cloves if desired. Use brown sugar for the frosting, stirring until quite white.

Waffles: To make good waffles take one pint of buttermilk, one teaspoonful of soda, one table-spoonful of melted butter, one teacupful of flour, the yolks of four eggs and a small pinch of salt; beat the whites separately to a stiff froth, and add them the last thing. Have the waffle tins well greased and very hot, pour the batter and bake brown. When taken up, spread with butter and keep warm.

Puree of Bean Soup: If the common white hard bean is to be used, soak over night in cold water. If freshly shelled beans, they will need no soaking. Cover one pint of beans with one quart of cold water, and simmer until tender. Try out several slices of salt pork, add one onion sliced, and stir until brown. Add one sprig of parsley, one stalk of celery and the beans pressed through a sieve with what water remains. After boiling, scald one pint of milk, rub one table-spoonful of butter smooth, with two table-spoonfuls of flour, add to the scalded milk, and stir until it thickens, add the beans, re-heat, season, strain and serve with croutons.

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Jones (a wealthy Prohibitionist, who is giving a dinner to Parcher on strictly temperance principles)—"John, it is very close in here. Can't you open something?" Parcher (with eagerness)—"Yes; that's a good idea! Open a bottle."

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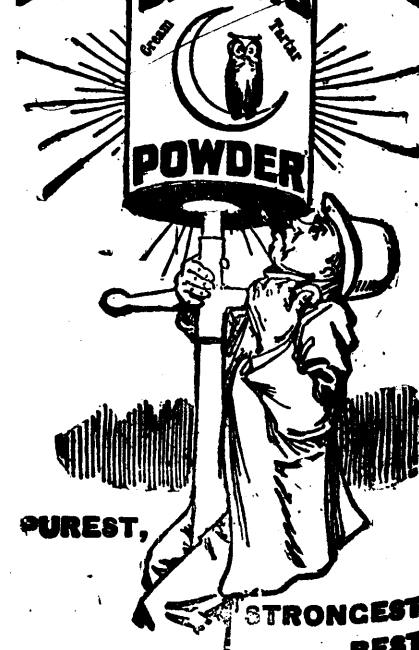
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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, JUNE 21st, 1893.

No. 25.

GENERAL ASSEMBLY.

MEETING AT BRANTFORD.

The nineteenth General Assembly of the Presbyterian Church in Canada opened at 7.30 o'clock, on Wednesday, 14th inst., in Zion Church, in this city, Rev. Dr. Cochrane, pastor of the Church, conducting the devotional exercises. The spacious edifice was comfortably filled, a large number of citizens intermingling with the commissioners on the ground floor and occupying the galleries. The services opened with singing a portion of Psalm 102, after which Dr. Cochrane read from Psalm xix, and II. Timothy, III. 10, and Principal Caven, Moderator of the Assembly, led in prayer. The 106th hymn was then sung, followed by an eloquent sermon upon the subject of inspiration, by the Moderator.

THE SERMON.

The learned Principal took as his text II. Timothy, III, 16: "All Scripture is given by inspiration of God and is profitable, etc." He proceeded as follows:

The apostle exhorts Timothy, his "own son in the faith," to continue steadfast in the things which he had been taught, seeing that they were of sure authority. Timothy had doubtless received careful instruction from the apostle himself, but from childhood his pious mother led him to know the "Holy Scriptures, which were able to make him wise unto salvation, through faith which is in Christ Jesus."

Like his blessed Master, the apostle constantly recognises the divine origin, absolute authority and unpeakable value of the Scriptures, and having here declared that heavenly wisdom is attained through them, he adds this most important statement regarding the book of the old covenant: "All Scripture is given by inspiration of God." Whether we follow the authorised version or the revised version ("Every Scripture inspired of God," etc.) we must understand the apostle to affirm inspiration of the entire volume which we call the Old Testament, and the usefulness of every part of it. For, apart from all criticisms of translations, the meaning cannot be that those parts of Scripture which are inspired are profitable. The "Holy Scriptures" and "all Scripture given by inspiration of God" must be equally extensive.

It will not be questioned by Christians that the books of the New Testament may claim equal rank, at least, with those of the Old, and thus we can regard our whole Bible as "inspired" and "profitable." The late Scriptures, indeed, contain the record of things which "many prophets and righteous men desired to see, but did not see them," and, in the revelation of God in the person of Jesus Christ, shine as noon-day compared with the light of early morning.

We have here, then, two statements regarding "all Scripture," viz., that it is "given by inspiration of God," and that it is "profitable." And these are not independent statements, but closely related to each other, for the profitableness of Scripture is guaranteed and immeasurably enhanced by its inspiration. If Scripture is inspired of God its value must exceed that of all human productions, even the holiest and best.

1. All Scripture is given by inspiration of God. It is "God-breathed," for this is the literal meaning of the term. When the risen Lord would communicate authority and power to the apostles to execute their office He "breathed on them, and said unto them, receive ye the Holy Ghost." In this symbolical act He did, as it were, convey the Spirit, so that they should become qualified to teach and

govern the Church; though not till Pentecost was the blessing, thus signified, fully bestowed upon them. So, in the vision of the valley of bones, the Lord says, "Behold, I will cause breath to enter into you, and ye shall live." The psalmist says, "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth." "The spirit of the Lord hath made me, and the breath of the Almighty hath given me life," are the words of Elihu. In all which, and similar passages, we have clear allusion to the creative act, when "the Lord breathed into man's nostril, and he became a living soul"—when God did, as it were, impart of Himself to His creature, who was made in His "image" and "likeness." All Scripture is thus "God-breathed," and hence possesses attributes which are directly from God, and which distinguish it from all ordinary human compositions.

DEFINITIONS OF INSPIRATION.

It is difficult perhaps impossible, to give an adequate definition of inspiration. We cannot tell how, in bestowing this gift, the Divine Spirit acted upon man's spirit, nor can we describe what was peculiar in the consciousness of the person endowed with the gift. We do not even know that there was anything peculiar. The nature and conditions of inspiration are hidden from our inspection, and while Scripture declares the fact of inspiration and attests its importance it furnishes little information regarding its essence or methods. Philosophical curiosity might be gratified by knowledge of the mystery involved, but reverent piety and confidence in the truth and excellence of the Scripture would not necessarily be increased.

Definitions of inspiration more or less elaborate have been offered, and some of these are doubtless correct, so far as they go. "Inspiration," says a recent eminent theologian, "was an influence of the Holy Spirit on the minds of certain select men, which rendered them the organs of God for the infallible communication of His mind and will." (Dr. C. Hodge.) Here is another well-known attempt at definition: "Inspiration is such a degree of divine assistance, influence or guidance as enabled the authors of Scripture to communicate religious knowledge to others, without error or mistake, whether the subjects of such communications were things immediately revealed to those who declared them, or things with which they were before acquainted." (H. Horne.) A third definition runs: "Inspiration is an influence of the Holy Spirit upon the understandings, imaginations, memories, and other mental powers of the sacred writers, by which they were qualified to communicate to the world the knowledge of the will of God." (Dick.)

The Church symbols refrain from definition, though they all clearly recognise the divine character of Scripture. The Confession of Faith says that "the Old Testament in Hebrew and the New Testament in Greek are immediately inspired of God; it calls the Scriptures the "Word of God," and attributes to them "entire perfection," "infallible truth" and "divine authority." And so in all branches of the Christian Church the Bible has been accepted as the inspired Word of God.

HUMAN ELEMENT IN SCRIPTURES.

(1) The Scriptures were written by the hand of man, the only exception, so far as we know, being the Ten Commandments, which were graven by the finger of God on tables of stone. In the New Testament we have, at least, eight different writers; in the Old Testament probably more than thirty. Each of these has

his own style of writing and his own mental characteristics, which, so far as we know, were not changed nor repressed by the great fact of inspiration. The sacred writers were not merely penmen of the Spirit, whose task was the purely mechanical one of setting down the words which were given to them. Often have individuals spoken of them as "penmen" and as "writing to dictation," but no church, so far as appears, has ever held what is called the mechanical theory of inspiration, and even those who have used the expressions referred to have, as a rule, meant only to assert strongly the divine origin of Scripture.

That the individuality of the sacred writers was not laid aside is patent to every intelligent reader of the Bible. Isaiah's language and thought are easily distinguished from those of Jeremiah and Ezekiel. Little penetration is required to discern the difference between the vehement logic of Paul and the contemplative spirituality of John, to see wherein Luke is both like and unlike Paul, or to note in the Epistle of James striking features not found in any part of the New Testament. Paul was a learned man, and shows a good measure of Greek culture and discipline in union with the knowledge and mental characteristics of the educated Jew. With one exception the New Testament writers are Jews, and Jewish thought and idiom appear as certainly in them as in the old prophets, historians and poets of the Old Testament. You find in both Old Testament and New, compositions of the highest literary excellence, and you have others which may without irreverence be called homely and even rude.

But more; not in style and mental qualities only, but in the parts and aspects of truth which they love to present and enforce, the writers of Scripture may be distinguished from one another. The perfect orb of heavenly truth is seen more clearly in one phase by one writer, in another phase by another writer. Correct interpretation shows that James does not contradict Paul, but is rather the complement of Paul; yet each has his own way of looking at truth, his own special aim in the presentation of it and each in his writing enables you to see not merely his intellectual but his moral and spiritual habitudes and tendencies.

When God selects men as the organs of His Spirit He seems to have respect to their aptitudes natural and gracious. Inspiration is bestowed in the line of these aptitudes. The moral and intellectual constitution and history of one qualify him to portray vividly the evil and danger of sin: the Spirit uses him for this purpose. Another delights to dwell on love and fellowship; his inspired utterances have this theme. A third is predominantly ethical—as the Apostle James; the Spirit directs him to declare and enforce duty. The Spirit could, of course, mould and shape His instruments to use in a moment; but the analogy of God's working leads us to expect, rather, that He will choose instruments with qualities or tendencies which point towards the service which they will be honored to render. Many phenomena of Scripture support the view here advanced.

FREEDOM OF WRITERS.

The freedom, the spontaneity of the sacred writers was not compromised by their becoming organs of the Spirit. May we not say, rather, that because they were filled and moved by the Spirit their freedom was the more perfect? The knowledge, experience, hopes, fears, sympathies of the writers are all in requisition—all in full exercise. Their personality is as fully transfused into their compositions as if they alone were responsible for them. Hence we may say that the Bible is a truly human book; a man's voice is heard in every utterance. With calm deliberation, with tearful sadness, with exultant joy, according to his theme, the sacred writer addresses us; Himself penetrated with his message, his words flow from the fulness of his heart. One who can read the Bible without perceiving that such is the fact must have either defective sensibilities or a judgment clouded by some false theory of inspiration. Those of us who have tried to speak to our fellow-men on spiritual things have constantly felt that the more completely self was in abeyance—the more completely mind and heart were surrendered to divine power—the more entirely were we delivered from constraint. It is not suggested that the glad freedom of speech which the Christian preacher sometimes enjoys is the inspiration of the sacred writers, but it serves to show that when divine assistance is greatest we may be most entirely ourselves.

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SCRIPTURE THE WORD OF GOD.

(2) But if Scripture may be called a human production, it is all most surely the Word of God. God speaks in it and through it. Its thoughts are God's thoughts, and its words are God's words. The human writer cannot strictly be termed the author of Scripture, for this designation can belong only to Him who deigns to employ the writer for the delivery of His message. The doctrines, narratives, predictions, songs, of the Bible have one true source; they are the various forms of human speech in which God reveals Himself, and through which He addresses the understanding, conscience, imagination and heart of men. Not otherwise can the manifest characteristics of Scripture be accounted for. There shines in the Word of God a union of knowledge, wisdom, power, righteousness and love, which has no parallel in any merely human writings. When Scripture is compared with the highest uninspired literature of any age we are at once sensible of its unique and unapproachable excellence; and especially is this the case when the books of the Bible are compared with the sacred books of other religions, or with any contemporaneous productions either of Jew or Gentile. The seal of God is upon the Bible, and it cannot be counterfeited. Says one: "The Bible proves its divinity by finding me at every point." Says another: "I know that the Bible is God's book because I feel that it is man's book."

THE SCRIPTURES CLAIM INSPIRATION.

In many—in most—parts of the Scripture this marvellous attestation of its heavenly origin is present. But should there be parts in which, from the nature of the case, no subjective test can well be applied—as in many narrative passages, e. g.—they also are inspired, and they contribute to the completeness of the sacred volume. We can appreciate the unexampled combination of power, holiness and love in the Scriptures, but we have other and still surer evidence that the Bible throughout, is "given by inspiration of God." It is impossible to overlook the Bible's own teaching on this subject. Our text is indeed decisive as to the peculiar character and authority of the Scriptures; but in multitudes of places, and in many forms of expression, the divine authorship of the Bible is declared. No one doubts, indeed, that the Bible claims to be of God in a sense peculiar

to itself. The Old Testament prophets are continually using the words, "Thus saith the Lord," or, "The word of the Lord came unto me." How familiar the formula of the Pentateuch: "The Lord spake unto Moses, saying, Speak unto the children of Israel and say unto them." To Jeremiah it was said: "Write thee all the words that I have spoken unto thee in a book" (Jer. xxx. 2); and again; "Behold I have put my words in thy mouth" (Jer. i. 9). Then we read that "the hand of the Lord," or "the power of the Lord" was upon the prophet. The New Testament cites the Old in such words as these: "God saith," "The Holy Ghost saith," "The Holy Ghost spake by the mouth of" such an one, "David himself saith by the Holy Ghost." Then we have the remarkable declaration that, "The prophecy came not in old time by the will of men, but holy men of God spake as they were moved (borne along) by the Holy Ghost."

Not less certainly do the apostles claim this special divine character for their own utterances. The things revealed unto Paul by the Spirit he spake, "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual," i. e., truth made known by the Spirit he uttered in words taught by the Spirit. "If any man," says the same Apostle, "thinketh himself to be a prophet, or spiritual, let him acknowledge that the things which I write unto you are the commandments of the Lord" (I. Cor. xiv. 37). The Thessalonians received Paul's teachings "not as the word of men, but, as it is in truth, the word of God, which worketh effectually in them that believe" (I. Thess. ii. 13). And the Apostle Peter classes Paul's epistles with "the other Scriptures," i. e., the Old Testament Scriptures, which are so often referred to in the New Testament as the Word of God.

We thus see that no more direct and definite claims to divine authority could be made than the claim advanced on behalf of the writings of the prophets and apostles—the Old Testament and the New. The question now must be not regarding the fact of the claim, but regarding its validity. If we can believe the Bible, it is in all its parts divinely inspired.

SPECIAL DIVINE CHARACTER OF SCRIPTURE.

In speaking thus of Scripture we do not forget that "all things are of God," He is the Creator and Upholder of the universe, God has not withdrawn from His creation and left it to regulate itself, or to develop according to forces within it; "In Him we live and move and have our being." The immanency of God is an inference from all we know of nature, and is clearly taught in Scripture. "The inspiration of the Almighty gives us understanding;" and when we speak or act we do so not without God, but in virtue of His power acting on us. No creature can, for a moment, be independent of the Great Being who formed and who sustains us. In all productions of men we may, therefore, see something of God. The genius and skill of the architect, sculptor, painter or poet speak to us of Him who endowed men with their talents, and with the capacity of improving them Bezaleel and Aholiab, Archimedes, Phidias and Homer had gifts which were divine. Nay, everything accomplished by any creature in God's wide universe is proof of the divine presence and efficiency.

But we must not, by classing Scripture with human productions in general, vacate Scripture's testimony to its own special divine character. Scripture is so directly a divine product—so filled with the divine in breathing—and of such authority that we must place it apart from all human literature, and far above it. Our pastors and teachers may say to us, "This is the truth of God, and I am sure of it, for I have drawn it from the fountain of revealed truth"; but no religious teacher would dare say, "My discourses are the words which the Holy Ghost speaketh; the word of the Lord came unto me." All human speech is not

inspired, nor is all speech which is true and holy. The distinction between the Bible and the highest utterance of men must never be forgotten; the former alone can advance the lofty claim—"thus saith the Lord."

(3) The Scriptures, then, are human and they are divine. They are authentic human speech, exhibiting the varieties of style, thought, and sentiment known amongst men, and yet they are verily the word of God, charged with a divine message and possessed of an authority which belongs to no uninspired words.

But how can these writings have both characters? The divine is not human, and the human is not divine. God and man cannot be identified; and God's thoughts are high above man's, as the heavens are above the earth.

The harmony of these two questions—these two characters of Scripture—does not consist in this—that so much of the Bible is human and so much divine. The Bible is throughout human and throughout divine. No line can be drawn between these two elements, no mechanical division made. You cannot say, this is given by inspiration of God, and this is to be credited to the human power. Neither are the human and the divine intermingled, as were the iron and clay in the feet of Nebuchadnezzar's image—which partook of the strength of the one material and the weakness of the other. The blended rays of light are separated by the prism, but no instrument and no skill can separate the human and the divine in Scripture. The union of divinity with humanity in the Person of Him who is very God and very man has been adduced as furnishing some analogy to the case of Scripture. Our knowledge in the one case and in the other is too imperfect to warrant us in saying that the analogy is faultless, and yet we may reverently present it. The Person of our adorable Redeemer is certainly one, and whilst the Godhead and the humanity are not blended, neither are they separable.

ALL SCRIPTURE INSPIRED.

(4) All Scripture is given by inspiration of God. Were we to judge by feeling alone—by any purely subjective test—we might possibly conclude that some part of Scripture, perhaps a great deal of it, perhaps most of it, was inspired; but in the Bible there is not a little the special divine character of which we cannot thus recognize and appreciate. Are these arguments of Paul?—conducted, it would seem, after ordinary logical methods—inspired? Are these historical narrations, simple, beautiful and instructive as they are, more than human? Especially, can we imagine these genealogical and various other lists inspired? The question, however, should be this, Are the passages really parts of Scripture? If they are, our text claims them for inspiration, though, when viewed apart, they may exhibit no marks of special divine origin, but seem as if any person of competent knowledge might have written them.

The difficulty which many have in attributing inspiration to passages of the kind referred to, arises often, we can hardly doubt, from confusing inspiration with revelation. Where writers of Scripture had adequate knowledge from ordinary sources, revelation was unnecessary; but the Holy Spirit, all the same, directed in recording whatever was required to the completeness of the book of God. In this book much is remote from the central truths which it was given to reveal, but there is nothing which does not contribute, in one way or another to the more perfect elucidation or defence of the great verities.

The life of the body pervades every part of it—is in the hair as well as in the heart; and in all its parts and members the body is one. The humblest organ has its place and function in the body, so is it, we may believe, in the Bible.

II. The second proposition of the text is, that all Scripture is "profitable." As already said, the second proposition necessarily follows from the first; inspired words must have great value.

It is not said that all Scripture is profitable for the same ends, nor that it is all

of equal value, nor that every part is of the same value at all times and to all persons; but from the beginning it has served—as it continues to serve—the ends here specified, "doctrine, reproof, correction, instruction in righteousness." Every part of Scripture contributes in some way and in some degree, to promote these ends, and were any part wanting, its value, in some direction, would be impaired. The Holy Spirit has spoken nothing unnecessary. Most human compositions could suffer retrenchment without loss, but no part of God's Word is superfluous.

VALUE OF SCRIPTURE: REVEALS CHRIST.

(1) To show the value—the profitability—of Scripture—let us advert to the magnitude and supreme importance of the great interest and topics with which it authoritatively deals. These are the highest in the universe, the highest conceivable. In the Scripture God reveals Himself to His children on earth. The glory of His perfection and His doings is seen as in a mirror. Not only are the teachings of creation and Providence confirmed and extended, but redemption of which nature cannot speak, is unfolded in all its rich and glorious provisions. We can answer the challenge, "How shall man be just with God?" for we "behold the Lamb of God taking away the sin of the world."

He who was with God, and was God, became flesh, and in our nature, by His doctrine and miracles, His life and death, revealed the infinite love of God; while by the mystery of His sufferings He expiated the guilt of sin, and by his resurrection gave the sure pledge of our resurrection and of eternal life. Through this holy and blessed One the true life becomes ours, and heaven receives us when our earthly course is completed.

Through the Scriptures, with the institutions and ordinances attested by them, do we gain this priceless knowledge. All that is valuable in pulpit instruction and Christian literature, all that we learn from childhood concerning God and Christ and salvation and heaven—all holy lessons wherever taught us—have authority and value because they are drawn from Scripture. "The Holy Scriptures are able to make us wise unto salvation." The Bible is not the Saviour—we never speak of it as such—but it surely leads us to Him and to life everlasting.

ALL DUTY REVEALED.

Not only does the Bible reveal Christ and salvation, but the whole duty of a Christian man is therein clearly set forth. The true code of Morals is in the Bible; and we may boldly say that in no land where its teachings have not gone has this code, in its completeness and its spirituality, been ever comprehended. And, if we come to the Bible with simplicity of purpose we shall never be left in real uncertainty as to the path of duty. It will be "a lamp to our feet, and a light to our path." In the faithful use of Scripture we shall find whatsoever is helpful in "doctrine, reproof, correction, instruction in righteousness."

ALL SCRIPTURE ENTIRELY TRUSTWORTHY.

(2) We observe, again, that in all its parts, from beginning to end, Scripture gives right instruction, and is altogether trustworthy.

That there is progress in the unfolding of God's character and purposes in the Scriptures is a familiar truth. To every one who studies the Old Testament chronologically, and keeps before him the specific purpose of its several parts, this progress is manifest: he can, as it were, observe with his own eyes the brightening of the sky. But in reading the New Testament "the darkness is past, and the true light now shines." As the night yielded to the dawn so the dawn has passed into noonday. But false or wrong teaching the Bible never gave. God cannot teach falsehood. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." (Ps. xli. 6). In no age of the world, in no stage of society, will God mislead His creatures. The light vouchsafed in earlier times may be dim, but it is real light, and

suiting in its degree to period and conditions. Dark indeed was the old dispensation when compared with the brightness of the new. Imperfect was that dispensation compared with the harmonious completeness of the new. But we know that He who is evermore wise and good adapted the earlier economy in everything to the ends which it was intended to serve, and a thing is good when it properly serves its end.

Our Lord abolished the ceremonial law, but He did so by fulfilling it. He rejects Pharisaical glosses on Scripture—Pharisaical misapplications of Scripture—but he never censures Scripture itself, or intimates disagreement with it. If Moses suffered the Jews to put away their wives (a thing which was not from the beginning, and must not continue), "the hardness of their heart" justified the temporary permission. Not one word in the Lord's teaching discredits any part of the Old Testament, but steadfastly are its divine origin and infallibility asserted or implied.

But is not much of the Old Testament for us Christians, at least, quite obsolete? Yes, so far as ceremonial is concerned, obsolete. The yoke of the law is removed from the neck of the Jew. Upon the Gentile church it never rested. But the essential teaching of the Old Testament is not obsolete, nor ever will be. The God of the Old Testament is identical in character with the God of the New—the same in wisdom, power, holiness, justice, goodness and truth. The crowning proof of God's goodness is the appearance for man's redemption of His beloved Son; but this event the Old Testament foretells, and for this the Old Economy, in all its parts, was the preparation. Would we study the process and history of redemption, and trace the wisdom, love and power which mark the unfolding of the divine plan, the writings of the former Testament are indispensable. If the understanding is opened to understand the Scriptures, we shall see "Moses and all the prophets" testifying of Messiah's sufferings and glory, (Luke xxiv., 26, 27). The Levitical sacrifices, the types and ceremonies, will no longer be a mystery and a stumbling-block, but divine pre-significations of the Saviour's conflict and victory, of His spotless life and atoning death. Then also shall we get the point of view for comprehending the moral character of God as portrayed in the ancient Scriptures. The awful revelation of God's holiness—His hatred of sin—in Old Testament history and prophecy, as in the constant flowing of sacrificial blood, will prepare us to apprehend the meaning of Gethsemane and Calvary—of the scene which ended when the expiring Lord uttered the words, "It is finished." Men tremble, do they, as they read the terrible things of the law? It is meant that they should, and that the sense of sin should be deep and effectual. It is meant that the darkness, and the sin, and the sorrow should be intolerable—that the thunders of Sinai should arouse and affright the conscience, and thus bring us to welcome with great joy Him who is "the light of the world," and who "saves His people from their sins."

We thus see that a large part of the Old Testament which, at first sight, may seem quite out of date, remains of great value for all. But our text does not require us to believe that every part of Scripture is of equal importance—is equally profitable—and has the same claims upon our study. There are parts (it is not irreverent to say it) which are the members or parts of the body least essential to the vitality and activity—which are but the outworks of the central fortress, the skirmishers of the army. Such parts have, nevertheless, their value, and must not be termed useless or unnecessary. But were we to maintain that the genealogies in the Chronicles, because inspired, should receive equal attention with the Gospel of John and the Epistle to the Romans, we should only misrepresent the doctrine of inspiration and expose it to ridicule. Christian intelligence and the sense of our personal necessities, or the necessities of those we teach, must largely direct

us in the practical use of Scripture, and the relative measure of study we bestow upon its several parts.

I have not attempted any regular statement or discussion of the doctrine of inspiration. I have not even adverted to several questions which a careful examination of the subject would bring forward. Attention has been mainly directed to the broad fact declared in our text, that "All Scripture is given by inspiration of God." What is said comes far short, therefore, of an adequate presentation of the teaching of the Bible on this important topic. I conclude with the following remarks:—

THE BIBLE ABSOLUTELY RELIABLE.

(1) Since all Scripture is given by inspiration of God, and is thus so valuable, how deeply thankful we should be for the possession of the Bible. The Bible is not our God nor our Saviour, but it gives absolutely reliable information regarding God and the way of salvation through Jesus Christ our Lord. How great our loss had Scripture not been written! It is quite conceivable that all the revelations contained in Scripture had been made, but that no infallible record of them had been left to us. In which case the knowledge of God's mighty acts and gracious manifestations of Himself need not have been entirely lost, but might through various channels have been imperfectly conveyed to successive ages. But amidst conflicting voices of tradition, how great, in this case, the uncertainty and distraction regarding the most important things! We are not thus placed, for in His wisdom and goodness the God of Redemption has secured the faithful and adequate transmission of the story of grace to all future ages. The Church's teachers may err, but the Scriptures cannot. The religious literature—the theology of any period may come under perverting influences, but the heavenly standard remains unaffected. There is the pole-star, steadfast in its place in the sky, and it shall continue to shine till lost in the transcendent light of the heavenly day.

(2) As all Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, let us faithfully use it for these ends. Let us constantly read and study it, and let us meditate upon it in the night watches. "Let the Word of God dwell in us richly, in all wisdom and spiritual understanding." For "the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold yea, than much fine gold; sweeter also than honey and the honeycomb." (Ps. xix., 7-10.)

If we read with intelligence and prayer, there is no fear that the Bible will occupy in our affections a place due to God only. It will lead us to God, not from Him, and will never become His rival. They who make a fetish of the Bible are not its devoted readers. But, really, with us the number who treat the Bible as a charm is very small; but those who neglect it, alas! are a multitude.

(3) If Scripture has the character ascribed to it in the text, we Protestant Christians should never forget how surely the maintenance of evangelical Christianity and freedom is bound up with the defence of the Bible. Let Scripture lose its place of reverence and authority—let its authority be seriously impaired—and we shall inevitably suffer from Rome on the one hand and from a dead rationalism on the other. Our zeal, also, for the circulation of the Scriptures would soon experience decline.

But, fathers and brethren, we cannot doubt that the Lord is among us, and He will preserve His Word in due honor. As many souls as are seeking for the light—seeking for God—will earnestly study it. As many as long for a fuller knowledge of God and for communion with Him will meditate in it day and night. The various experiences of God's children will open up more fully to them the amazing

treasures of His Holy Word. He will Himself speak to us through apostles and prophets, till that which is perfect has come, and we shall know even as we are known, and see face to face.

AFTER THE SERMON.

At the conclusion of the sermon the General Assembly was constituted by prayer, led by the retiring Moderator. The roll was called by Assistant Clerk Rev. Dr. Campbell, when about 250 ministers and elders answered to their names, including representatives from every quarter of the Dominion, though a large number, especially from the extreme east and west, have not yet arrived in the city.

THE MODERATOR RETIRES.

Principal Caven then rose and announced that the time had now arrived for him to retire from the chair, and he asked for nominations for his successor. He thanked the Assembly of 1893 for the honor done him by the Assembly of 1892, adding, that the duties of the position had been not only not onerous, but had been made extremely pleasant, by the fine spirit which had pervaded the last General Assembly, and would doubtless again prevail during this present gathering.

THE NEW MODERATOR.

Rev. D. M. Gordon, of Halifax, then nominated Rev. Thos. Sedgewick, D. D., of Tatamagouche, N. S., as Moderator for 1893. This was seconded by Rev. John Forrest, L.L. D., also of Halifax, both gentlemen speaking in highly eulogistic terms of their nominee. There being no further propositions the doctor was declared unanimously elected, and was escorted to the platform by his proposers amid warm and general applause. The Moderator-elect briefly returned thanks for the honor done him. He declared that he was at a loss to understand why he had been chosen, for single-hearted devotion to the interests of the Church was a characteristic of all present. If he might hazard a conjecture, he believed the choice had been made as a recognition of that large and goodly fellowship with which he had been so long united and identified—the country brethren. He would say but little, nor should they expect much, for although the present method of selecting a Moderator had many disadvantages, to which he trusted they would give early attention, it certainly had the advantage of preventing a lengthy speech from the newly elected incumbent of the chair. Continuing, Dr. Sedgewick said they were pleased to be meeting in the city of Brantford, and already they realized the kind thoughtfulness of the preparations made for their comfort and convenience. Their minds were saddened with the thoughts of many fathers and brethren who had been taken from them during the year, an unusual number, he thought. But he rejoiced to believe they had gone to their reward. He was thankful for the continued evidences of the presence of God in their midst. What an enlargement had taken place in their borders! What a contrast between this Assembly and the first Synod it was his privilege to attend! God had given them peace, too, for while other Churches were torn with dissensions within and dangers without, they had had harmony and prosperity. But they must ever bear in mind that this would only continue so long as the Church remained what she had been in the past, the pillar and ground of the truth. (Applause).

A cordial vote of thanks was then tendered Principal Caven for his courtesy and ability in the chair, and for the impressive and excellent sermon delivered this evening, a sermon so suitable for the needs of the times.

In tendering the vote, Dr. Sedgewick said that the sermon was not the least of the many services the doctor had rendered to the Church.

The Business Committee then presented its first report through Dr. Torrance, and the sederunt closed at 10 o'clock.

SECOND DAY.

At 11 o'clock the regular business began with a report from the Business Committee, presented by Dr. Laing, of Dundas. Principal Caven, ex-Moderator, formally reported that acknowledgments had

been received from the Queen and the Governor-General of the loyal addresses sent to them by order of last General Assembly. The Moderator reported the following committee on the reception of ministers:—President Forrest (Convener), P. M. Morrison, A. T. Love, W. T. Herridge, W. T. Wilkins, G. M. Milligan, Dr. Fletcher, P. Scott, Dr. Duval, A. J. McLeod, P. McLeod, ministers; and Hon. M. H. Goudge, J. Willett, W. Paul, John Keam, J. K. Macdonald, F. Rogerson, R. McQueen, Hugh Rutherford, John Patterson, John Charlton, M. P., J. McKelvie, elders. The usual documents relative to matters to come before this committee were laid before the Assembly and formally transmitted. A number of applications for licensure as students, and the retirement of ministers were submitted and referred to committees, to be named by the Moderator at the afternoon sederunt. The Assembly adjourned at 12 o'clock noon.

When the commissioners reassembled after lunch the Moderator announced the following committees, appointed by himself, as instructed by the Assembly:—

Committee on remits—Revs. S. Houston, J. A. Cavin, ministers; G. Gillespie, elder.

Retirement of ministers—Revs. D. J. Macdonnell, John Robbins, D. J. Fraser, Dr. Armstrong, J. R. McLeod, Principal Caven, Dr. W. A. McKay, R. G. McBeth, J. A. McDonald, ministers; and Andrew Walker, E. L. Thorne, Dr. W. Thompson, Dr. T. Christie, D. Fotheringham, J. A. Paterson, John Cameron, R. Lawrie, H. M. Campbell, R. Balmer, elders.

Committee on standing committees—Revs. J. McMillan, G. Bruce, Dr. Moore, R. Campbell, D. C. S., Alex. Gilray, Dr. M. Frazer, R. H. Myers, Dr. Bryce, Alex. Robson, A. B. Winchester, ministers; Jas. Forrest, Isaac Creighton, W. Drysdale, Warden King, J. N. L. Stevenson, Chas. Davidson, A. J. McKenzie, Adam Spence, D. Goldie, W. R. Ross, Hamilton Cassels, elders.

Committee on students—Revs. Dr. Gregg (Convener), D. M. Gordon, H. H. McPherson, K. McLennan, Dr. McNish, J. K. Smith, J. A. McKean, G. Burson, Dr. John Thompson, D. Campbell, P. Langille, ministers, and F. Falconer, D. Chamberlain, G. Hay, Jas. Jack, W. B. McMurrich, Judge Creasor, A. Marshall, Dr. MacDonald, David Morrice, Mortimer Clark, elders.

ORDINATION OF MISSIONARIES.

A number of overtures were then taken up, the first being from the Presbytery of Renfrew and Lanark, asking that the authority of the Presbytery be recognized by the Foreign Mission Committee at the designation services of female missionaries.

Rev. A. H. Scott, of Perth, supported the overture, and Dr. Campbell, Renfrew, followed him.

Rev. Dr. MacDonald, Seaforth, pointed out that designation services, not constitutionally recognized by the Church, should take the form of a good-bye service by the Foreign Mission Committee.

On motion the overture was passed on to the Foreign Mission Committee.

WORK AMONG THE MORMONS.

The next overture was from the Presbytery of Calgary, ament the work of evangelizing the Mormons of the Northwest. The necessity for the Presbyterian Church taking up the work seemed to be admitted on every hand, but the difficulty was as to which branch of the Church work the matter referred, neither the Home nor Foreign Mission Boards being inclined to take up the matter.

Dr. Laing supported the overture and moved a resolution to receive it and approve the zeal of the Presbytery and refer the matter to the Home Mission Committee, with instructions to act in conjunction with the Calgary Presbytery and go forward with such missionary endeavor as they might consider necessary.

The resolution was supported by Dr. Robson of Fort Qu'Appelle, N.W.T., Rev. P. Strath, Innerkip, and Rev. W. S. Ball, Vanneck.

Dr. Cochrane, convener of the Home Mission Board, pointed out that the Board had its hands full now and that the entering into this work was an immense undertaking, involving a great expenditure, and, while not opposing the resolution, he hoped the Assembly would remember this and suggest where the money was to come from.

Rev. W. T. Herridge, Ottawa, suggested the division of the resolution and this was agreed to, the clauses approving of the zeal of the brethren at Calgary and commending the work to the Home Mission Board being adopted, and that portion which gave instructions in the matter as to further action was left over to a later date.

PROF. CAMPBELL'S CASE.

It being 4 o'clock the order of day specially appointed for that hour was taken up, namely, the receiving and consideration of an overture from the Presbytery of Maitland, having reference to the teachings contained in a recent lecture delivered by Prof. John Campbell, LL.D., of

Montreal College, at Queen's College, Kingston, and entitled, "The Perfect Book or 'The Perfect Father?' The overture read as follows:

"Having seen no notice or overture by any other Presbytery upon the same subject the Presbytery of Maitland overture the venerable the General Assembly of the Presbyterian Church in Canada, cited to meet in the City of Brantford, Ont., on the 14th day of June, 1893, as follows: Whereas an ministers at their ordination and an professors at their induction into professorial chairs in the colleges of the Presbyterian Church in Canada, solemnly declare that they believe the Scriptures of the Old and New Testaments to be the words of God and the only infallible rule of faith and manners, and that they believe the Westminster Confession of Faith as adopted by this Church on the basis of union to be founded on and agreeable to the word of God and promise in their teaching faithfully to adhere thereto; and whereas, the Rev. John Campbell, LL.D., both at his ordination and also at his induction into the chair of Church History and Apologetics in the Presbyterian College, Montreal, made the foregoing declaration of belief and gave the foregoing promise, being the indispensable condition of his said ordination and induction; and whereas, the Rev. John Campbell, LL.D., professor of Church History and Apologetics in the Presbyterian College, Montreal, has, in an address delivered by him in Convocation Hall, Queen's College, Kingston, February 28, 1893, corrected by himself for publication, made use of language highly derogatory to the character of God, to the character and inspiration of the Scriptures, and the characters and writings of the inspired penman, etc., as for example: "The prevailing Old Testament notion concerning God was that of an oriental monarch subject to no law, ruling absolutely, sitting upon the circle of the earth and looking down upon its grasshoppers beneath; a warrior king he goes forth to fight for Israel against the rest of His children, an avenger He takes the little ones of Babylon and dashes them against the stones, etc.: we find God tempting Abraham to commit murder and David to number Israel to his people's destruction; sending lying spirits to deceive, and commanding Hosea to sin filthily, save in the book of Job, 21st chapter of I. Chronicles, and a few other places. The Old Testament writers merged two supernatural agents most diverse in power and character, namely, God and His creature the devil, into one. If you are an intelligent Christian, zealous for your Father's reputation, you can read between the lines and tell when God speaks and when the evil one, but your reading does not exonerate the sacred writers. It is in vain, God says I am the Lord that healeth thee, for He sends plague and pestilence on Egyptian, Israelite and Assyrian. It is of infinitely more importance to believe in an infallible God than in an infallible book; the latter is vulgar idolatry. When I come to investigate this book I find that those to whom God spake at sundry times and in divers manner had very different and contradictory views of God. The infallible teaching of Christ reveals the fallibility of preceding teachers. The divine perfections set forth in the New Testament declare the untruthfulness of the statement in Samuel." And much more of the same nature; and, whereas, watching over and preserving to the Church the sound teaching of the Scriptural standards in her colleges and pulpits is a primary duty of the Supreme Court of the Church; therefore the Presbytery of Maitland humbly overtures the venerable the General Assembly to take such steps, with the least delay, in the premises as shall uphold in the colleges of the Church the teachings of her Scriptural standards, remove from the minds of the people the well-grounded anxiety and alarm awakened by the address at Kingston, complained of, and deal with Prof. Campbell as faithfulness to himself and to the best interest of the Church demand." Rev. A. Hartley, of Bluevale, was commissioned to support the overture before the Assembly in conjunction with Rev. Angus McKay, of Lucknow. Before Mr. Hartley could reach the platform to speak to the overture Rev. Dr. D. L. McRae, of Collingwood, rose to a point of order, contending that it was utterly incompetent for the Assembly to deal with the matter as it stood at present, as the Montreal Presbytery had it under their consideration, and it must be dealt with by that body first. The Moderator ruled that it was competent to receive and consider the overture, but that when any motion was offered or action suggested later in the proceedings the question of competency might possibly arise. On behalf of Montreal, Principal MacVicar explained that the Presbytery was proceeding in the matter according to the laws of the Church and had appointed a committee to confer with the accused. Upon hearing this the Moderator appealed to the representative of Maitland Presbytery to withdraw their overture or refer it to Montreal, and the proposal was met by some applause, while others expressed dissent, and Mr. Hartley

asked that he might be heard in the matter before more was said on either side.

This was agreed to and Mr. Hartley took the platform amid considerable applause. The Presbytery of Maitland, he said, was not seeking notoriety in this matter and they had waited until the last moment, hoping some other body would move in the matter, and it was not until it had become known that they had moved that Montreal took it up. It was the feeling in Maitland that Montreal should have taken up the matter sooner, and all that Maitland Presbytery asked now was that definite action should be taken, and that without delay, for a very strong feeling existed upon the question, not only in his vicinity, but, he was assured, throughout the country. The Assembly appointed its professors; it should be prepared to say, "Stop!" to them when their teachings were out of harmony with those of the Church. He would not say that any of their emolument or privileges as ministers should be curtailed, but they should not continue to scatter broadcast the doctrines which the Church disapproved and disavowed.

Dr. McRae again rose to his point of order. They were not then trying Prof. Campbell, and it was not fair to allow any member of Assembly to speak thus at this time. (Hear, hear.)

The Moderator hoped the brethren would not insist too closely upon such points of order. He did not think the speaker was out of order so far. (Applause.)

Rev. Angus M. Kay, Lucknow, the other commissioner charged to support the overture before the Assembly, quoted from the lecture in support of the contentions that it contained objectionable doctrines. These quotations were as follows: "Neither Christ nor His apostles will allow us to follow the typical Old Testament God. We are not to tremble as slave before His iron, but to rise unto an atmosphere of peace and confidence, hearing Him say, 'Fear not, it is I.' If in the writings of the Hebrew fathers we meet a spirit of fear, of deceit, of anger, of cursing, of revenge, we are to try the spirits, whether they be of God, since many false spirits are gone out into the world. How can we try them? Here it is, 'Every spirit that confesseth that Jesus Christ is come in the flesh is of God.' Note this, 'That Jesus Christ is come,'—not Moses, nor David, nor Isaiah, nor Paul, nor John—although God spake by all these men. Take away the right to search the Scriptures, to test Scripture by Scripture, to try the spirits, and the Bible is a house divided against itself. The infallible teaching of Christ reveals the fallibility of preceding teachers. Christ did not come to destroy the law or the prophets, but to fulfill them by raising their moral enactments to the higher, all-embracing law of love, by emphasizing sin and its reward, and by giving a grander view of God than all they had attained. The law was given by Moses, but grace and truth came by Jesus Christ. Again, why did the chronicler of the books called Samuel say that God tempted David to number Israel, and he of the Chronicles impute the act to Satan? Because they were free to view the act from their own standpoint. There can be no doubt which is the more truthful. The divine perfections set forth in the New Testament declare the untruthfulness of the statement in Samuel. Again, such men ask what neither revelation, reason, nor the analogy of the faith gives them a right to demand, when they seek a sent to the proposition that the Scriptures from Genesis to Revelations were in the original manuscripts infallibly void of all error."

"Here," added Mr. McKay, in comment on the last quotation, "is one of the very points upon which Dr. Briggs was suspended."

Mr. Walter Paul, Montreal, explained more fully the action of the Presbytery there. Although the lecture was delivered in February, it really did not become public property until published from the author's revision on May 11. As soon as it was thus published, they at once took action, and he assured the Assembly that they had lost no time since, but had done everything consistent with the laws of the Church.

Rev. Dr. Campbell, Clerk of the Assembly, moved the receipt of the overture and its reference to the Montreal Presbytery. Rev. Mr. Hartley seconded this proposal.

Principal MacVicar thought it was superfluous to refer an overture from one Presbytery to another. He had been questioned by many because of his silence on this question, but he was prepared to speak at the proper time and place, but, that he might not be misunderstood, he would say here: "I abide in the old way." (Loud applause.)

Rev. Kenneth McLennan, Point Levis, Que., thought the matter was entirely one of procedure. He would suggest a minute to the effect that the overture was received, and the statement made that Montreal was giving the matter proper attention, and, therefore, the Assembly was satisfied to leave it in their hands.

Dr. Laing seconded this proposal. They

had, he was sure, perfect confidence in Montreal. The removal of professors rested with the Assembly, however, and could be made with or without cause. Mr. Paul had said that Prof. Campbell was beloved in his Presbytery and college, and he would add that he was beloved greatly outside. It was contended that steps should be taken to prevent a repetition of such teaching. (Applause.) All he could say was that, if Montreal decided to leave him in the chair, there would be good reason for so doing.

Principal Forrest suggested the desirability of unanimity in arriving at a decision, and urged the withdrawal of some of the amendments or their fusion.

Dr. Campbell and Mr. Hartley agreed, provided Maitland was not blamed for their action.

Dr. A. B. MacKay, Montreal: As a member of Montreal Presbytery, I thank you for bringing the matter before this Assembly. (Hear, hear.)

A member asked whether it would be possible, if the Assembly took no definite action, that Prof. Campbell continue his teachings, for, if he did, it would weaken the power of every pulpit in the land.

Rev. John Somerville, Owen Sound, thought the only way to stop the teachings was to suspend the teacher. Every member of the Assembly would be sorry to endorse the professor's teachings.

Principal MacVicar pointed out the rule in the Church blue book which empowered the Presbytery to take definite action and suspend any professor if full investigation required it. The Presbytery of Montreal would meet on July 11 to receive the report of the committee already appointed to examine Prof. Campbell, and from then until Oct. 1, when the college would re-open, there would be plenty of time to decide on final action.

Mr. George Hay, Ottawa, spoke of the deep anxiety which existed in every section of the Church in all parts of the Dominion, concerning this case, and the suspense with which the treatment of the member would be awarded.

Principal MacVicar again rose and remarked that he quite agreed with the contention that the Assembly had every power to deal with Prof. Campbell's position under the constitution, and that is why he had been careful to say that he would oppose no proposal to take constitutional action.

Rev. Geo. Bruce, St. John, N. B., declared that he was satisfied the Assembly was seized of two things, first, confidence in the Montreal Presbytery and also that the feeling existed which had been referred to by Mr. Hay. It was most desirable that the people be given to understand that the Assembly was deeply concerned in the teachings of her colleges and it would, therefore, be well that it be understood that the fathers and brethren fully participated in the apprehension expressed in the overture.

Rev. G. Munro, Harriston, felt that in proposing to leave the matter to the Montreal Presbytery they were getting over it altogether too easily. (Hear, hear.) Such action would not allay the anxious feeling which had been spoken of. Definite action should have been taken two years ago, for the delay had resulted in those questioned utterances becoming now almost defiant. He moved in amendment that the overture be received and a committee appointed to examine Dr. Campbell's published letter complained of therein and recommend a course of action to the Assembly in the premises. He would ask leave to name the committee, and in so doing would keep out those interested in the denominational colleges, for then possibly the people would have more confidence in its finding. (Laughter.) The Committee was as follows:—Dr. MacDonald, Seaforth; Dr. Burson, St. Catharines; Dr. McKay, Woodstock; Rev. J. Somerville, Owen Sound; Rev. Kenneth McLennan, Point Levis; Rev. Geo. Bruce, St. John, and Rev. Dr. D. H. Fletcher, Hamilton.

Dr. Fraser seconded the proposal, and Messrs. Geo. Hay, Ottawa, and John Charlton, M. P., were added to the committee. This was accepted by the proposer.

Mr. Hamilton Cassels, Toronto, asked if it was the intention for this committee to proceed with its investigation in the absence of and without hearing Prof. Campbell. (Hear, hear.) Mr. Munro replied that it would be better to see what the committee recommended before deciding whether to cite Prof. Campbell to appear before them.

Mr. Robert Roe, Thedford, endorsed the amendment, but he feared that if the professor appeared before the Presbytery and expressed regret, the Presbytery might forgive and reinstate. These heresies were getting altogether too frequent. They had caused trouble and divisions in many other sections of the Church, and it was time the Assembly met the difficulty with a firm and stern hand.

The Moderator interposed a hope that subsequent speakers would be very careful and not give utterance to unguarded remarks in further discussion.

Dr. MacDonald, Seaforth, had much fear

and trembling in accepting the position of convener of the proposed committee. For he feared the spirit of the Assembly would judge the accused first and try him afterwards. This tendency must be guarded against. It might be taken for granted that the General Assembly of the Presbyterian Church in Canada was sound in the faith, and was prepared to defend it at all costs, and do justice to all. He desired to point out that it was dangerous to interfere with the constitution of the Church, and it would be plenty of time to talk to the Montreal Presbytery when they showed signs of cowardice. He endorsed the contention that it was unfair to take up the matter in Prof. Campbell's absence. He would propose that a committee be appointed to prepare a deliverance upon the order of procedure, and not go into the merits of the case at all.

Rev. Dr. McRae, of Collingwood, desired to say a word of explanation on the point of order he had previously raised. As a student of Prof. Campbell, he claimed a fair trial for the man he loved and revered. To discuss the case here, and still put it in the hands of Montreal Presbytery, was to try him twice, and with no unprejudiced spirit apparently, and such a course made his British sense of fair play rebel. He trusted they would take a lesson from the action of the American Assembly, and move very slowly and cautiously.

J. C. Eckford, Dunkeld, thought that while the Assembly was ready to give Prof. Campbell every opportunity to clear himself, they should insist upon his refraining from teaching in the meantime.

Rev. Dr. McKay, Woodstock, spoke briefly.

Principal Forrest, Halifax, said the committee's proposal was a very nice way to arrange the matter; but it would do no good if any departure was made from the established laws of the Church. If there was anything in this matter at which the world would jump with glee, it would be any attempt to reach a conclusion with greater haste than their constitution allowed. The outside world raised a great hue and cry on the other side of the line that Dr. Briggs had not been given a fair trial. He did not believe this was true, but still that was what was said. The committee proposed by Mr. Munro was most manifestly a one-sided committee. He warned the Assembly that they would gain nothing by losing their heads. He was in thorough sympathy with much that had been said; but he would emphasize the warning which had been given to make haste slowly.

Rev. Principal Caven remarked that if the case had been up for discussion upon its merits, he would not have spoken, but the resolution referred to the mode of procedure. He had the fullest confidence in the Assembly, but he beseeched them to be extremely careful to guard personal rights. He urged them to go slowly. A great body like this could afford to move cautiously. Of two things all might rest assured—first, that no unsound doctrine would be tolerated by that Assembly, and secondly, that when a brother falls under suspicion his personal rights would be conserved. He deprecated Mr. Munro's proposal. He beseeched the Assembly not to appoint a committee just at this juncture to examine that lecture, because the impression would go abroad that they were passing final judgment, and if eventually they had to do so it was essential that they have a clean record up to date. He begged, therefore, to move, "That the General Assembly, deeply impressed with the importance of the matter which has been brought before it by the overture of the Presbytery of Maitland, and sincerely alive to the importance of sound teaching in all the schools, commends the zeal of the Presbytery in the action it has taken; but, inasmuch as the General Assembly learns that the case is under the consideration of the Presbytery of Montreal, decides to take no action, but allow the Presbytery to proceed in the constitutional way in dealing with it."

Rev. George Bruce, St. John, N. B., seconded; and President Forrest, suggesting the withdrawal of the other motions, Messrs. Munro and McLennan acquiesced, and Dr. Caven's amendment became the substantive motion, and was carried without further discussion.

Dr. Cochrane reported on behalf of the committee appointed to arrange for the services in the Assembly church, as follows:—11 a. m., Rev. D. M. Gordon, B. D., Halifax; 3.30 p. m., communion service, the Moderator to preside, assisted by Principal Caven and Dr. John Thompson, Sarnia; 7 p. m., Rev. John G. Paton, New Hebrides, delegate from the Australian Assembly.

The Assembly adjourned at 6 o'clock for supper.

At 7.30 the Assembly was again constituted, and at once proceeded to the consideration of the Home Mission reports. The report of the Eastern Section was

presented in an eloquent and comprehensive address by Rev. John McMillan, of Halifax, N. S., convener of the council.

Rev. John Robbins, Truro, seconded the adoption of the report, and the motion prevailed.

Rev. George Bruce, St. John, N. B., moved, and Rev. George McMillan, Princetown, P. E. I., seconded the adoption of the report of the Eastern Section Augmentation Report, which was accepted.

The report of the Home Mission Board of the Western Section was presented by Dr. Cochrane, of Brantford, and supported by Rev. D. J. Macdonnell, of Toronto, and adopted.

The Western Augmentation Report was submitted by Rev. Principal Grant of Kingston and Rev. Dr. R. N. Grant, of Orillia, and supported by Rev. Dr. Robertson, of Winnipeg and Rev. P. D. Langill, of Vernon, B. C.

This report was also adopted, and the Assembly adjourned at 10.30 p. m.

Before taking up the first order of the day, leave was given Rev. Dr. A. B. MacKay, Montreal, to introduce the report of those delegates who represented the Canadian General Assembly at the jubilee of the Free Church of Scotland last summer. Dr. Mackay gave an interesting account of the proceedings, making a special reference to the strong and growing indications of approaching reunion between the Free Church and the Established Church of Scotland, and quoting the reciprocal resolutions passed by both of the General Assemblies looking towards an ultimate fusion. The statement was attentively listened to, and at its conclusion a warm vote of thanks was accorded Dr. Mackay and his co-delegates for their services.

SABBATH OBSERVANCE.

Rev. Dr. W. D. Armstrong, of Ottawa, the convener of the Sabbath Observance Committee, then presented the report of the committee in a clear, forceful speech.

Mr. John Charlton, M. P., moved the reception of the report, the thanking of the committee, and the consideration of the recommendations of the report serially. In prefacing his remarks, Mr. Charlton spoke eulogistically of the services of Dr. Armstrong, convener of the Sabbath Observance Committee. Turning to the general subject matter under consideration, the speaker referred to the divine institution of the Sabbath, and its essential influence upon the very continuance of Christianity, quoting from infidel writers to show the importance they attached to the breaking down of its observance. The legislation which had been proposed, and which he had had much to do in promulgating, had been a good deal misunderstood; he had never proposed to compel men to go to church or to interfere with his liberty of conscience, but if it would be an outrage to attempt this it would be an equal outrage to prevent a man from resting from labor and observing the Sabbath as he might desire in worshipping God. The only excuse for all legislation was the necessities of the people, and upon that ground only he and those with him had urged, and would continue to urge, legislation along these lines. Why were the shores of time strewn with the wreck of empires, why had Rome, Babylon and Nineveh passed away? The wages of sin were death, and these nations had earned and received their recompense and reward. The working man, if he understood his interests aright, demanded a change in this matter. It had been noted by those best able to observe and judge that those who received the dividends favored Sabbath labor, while those who earned the dividends opposed it. Then it was declared that these laws would be an infringement of personal liberty; so then in the same sense were the laws against obscene literature, against murder, stealing or perjury. The state, too took cognizance of educational and social interests, and what interest was more essential or important than this?

Then this law recognized the rights of conscience and religious liberty. These rights were among the most cherished in the British constitution. It gave a man the opportunity to attend church with his family; it would assist in building up good homes which were, as Daniel Webster had said, the bulwarks of the state; it assisted in diminishing crime; it promoted the cause of temperance better than any prohibition act would do. And lastly, it would make for the advancement of the prosperity of the state more than any other legislation conceivable.

THE CHICAGO FAIR.

Turning to the reference in the report to the efforts to close the Chicago Fair, Mr. Charlton quoted the resolution on the question submitted in the Canadian Parliament, and the remarks upon the matter by Hon. G. E. Foster, as leader of the House, strongly condemning the action of the Government in shelving the motion by adjourning the debate on the last available day of the session. The battle around the gates of the fair continued, however, but the effects of the godlessness

and greed of the directorate were making themselves felt, and he believed that the financial failure of the fair so far, was due to the fact that the Christian people of the country were boycotting the fair and he was happy to believe the Christian sentiment of the Republic would eventually prevail. (Cheers.)

Continuing, Mr. Charlton referred at length to his bill which was crowded out during the last session of Parliament, but which would come up again at the next session, all being well. It was essential, however, he said, for the Christian sentiment of the Dominion to unite solidly in the matter. It was a non-political, undenominational, non-partisan measure which should receive the support of every Christian man. The possible loss of vote was the most potent influence which could be brought to bear upon the average politician, and just as soon as the Christians of the country went to their parliamentary representatives and gave them the alternative of supporting the bill or losing their votes, so soon and no sooner would the legislation they desired be secured. From a civil standpoint, it was not necessary to speak of the religious aspect before the Assembly, it was essential to the well-being of the state that this bill pass. (Cheers.) Mr. Charlton spoke earnestly and lucidly for upwards of an hour, and was closely followed and frequently applauded by the fathers and brethren.

Rev. Robert Wallace, Toronto, seconded the reception of the report, which was agreed to.

THE COMMITTEE'S RECOMMENDATIONS.

Dr. Armstrong then moved the adoption of the recommendations appended to the report, which were approved as follows:

(1). That the Assembly, whilst deploring the many violations of the sanctity of the Lord's Day, would humbly record its gratitude to God for the large measure in which the day is observed by the people of this land.

(2). That the Presbyteries be urged to hold stated conferences upon the subject of Sabbath observance, and to make suitable arrangements to have the claims and obligations of the Sabbath brought prominently before the congregations within their bounds.

(3). That the ministers and members of our Church be urged to show the greatest carefulness with regard to the observance of the Lord's Day, and seek by every means in their power to maintain the rest and sanctity of the day.

(4). That the Assembly regrets that the Parliament of Canada has not yet seen fit to pass the bill introduced at last session for the better observance of the Lord's Day, expresses its general approval of the terms of this bill, and records its appreciation of the efforts of Mr. Charlton and those laboring with him to secure the passage of the bill.

(5). That the attention of the Government be called to the fact, reported by the Presbytery of Vancouver Island, "That by authority of the Dominion Government, officials and employees are compelled to work on the Sabbath Day at the Government graving dock at Esquimalt."

(6). That the Assembly, holding that the observance of the Sabbath as a day of rest is highly beneficial to man's moral, mental, physical and social welfare, expresses its sympathy with the efforts of working men, who, through their corporations and leagues, are seeking to secure that all unnecessary work shall cease on that day.

(7). That the Assembly expresses its gratification at the cordial co-operation of all the Protestant denominations in the Lord's Day Alliance of Canada, and appoints as its representatives in the Alliance the members of its Sabbath Observance Committee.

(8). That questions be sent down to Presbyteries for the purpose of securing more complete information as to the nature of Sabbath observance throughout the country.

Considerable discussion arose on the fifth clause of this recommendation, which as originally drafted refers only to the work going on at the Government graving dock at Esquimalt. A number of the commissioners referred to other works coming within the same class—the traffic on the Welland Canal, the construction on the Soo Canal, and the Cornwall Canal—and finally the recommendation was referred back for reconsideration and remodeling.

The Moderator announced the following committee on loyal addresses: Revs. Dr. A. B. Mackay, D. M. Gordon, Dr. Carmichael, ministers; and Messrs. Thos. Gordon and P. Morrison, elders.

OVERTURES CONSIDERED.

The further consideration of overtures from Presbyteries was then taken up.

The Presbytery of Barrie and the Synod of Toronto and Kingston sent up an overture asking for a change in preparing the annual statistical tables, so that the detailed revenue and expenditure of each Church be clearly stated. The matter was referred to the Statistical Committee.

Guelph Presbytery sent up an overture praying that the Assembly order a copy of the minutes of its proceedings to be sent to every elder—a plan which had been tried in former years, but was departed from two years ago. The overture was supported by Rev. R. M. Craig, of Fergus, and Rev. Dr. Torrance, of Guelph, and was strongly opposed by Rev. Wm. Bennett, Springville, but no decision had been reached at the noon adjournment.

AFTERNOON SEDAUNT.

The first item of business to come before the Assembly after lunch was a report from the Foreign Mission Committee, presented by Mr. Hamilton Cassels, Toronto, and dealing with the overture from Lanark and Renfrew anent the designation of unordained missionaries, which was referred to at yesterday's sederunt. The report recommended that designation services be continued as heretofore, and that proper notices thereof be sent to the Presbytery within whose bounds the meeting was to be held. The report was accepted.

ORGANIZATION OF THE YOUNG.

At the last meeting of the General Assembly a committee was struck to consider the question of organizing the young people of the Church, and to report at this present meeting. This report was now presented by Rev. John Somerville, Owen Sound. It was very brief, and contained one recommendation and one request, the recommendation being that an endeavor be made to organize the young under a constitution, embracing the essential features of the Y. P. S. C. E., and the request was that the committee be continued another year, in order that they might proceed to draft that constitution.

In moving the adoption of the report, Mr. Somerville laid great emphasis upon the immensity of the question, the importance of the recently-developed movement among the young people, and the danger which existed of allowing the movement to proceed without more guidance and control. When the committee started upon the work entrusted to it, it was appalled at the vastness of the work; for instance, there were already 805 Y. P. C. E. societies in connection with Presbyterianism in Canada. (Cheers.) This embraced three-fourths of the congregations in the Church. But there was great danger, inasmuch as these societies were drifting too much into congregational lines, and becoming antagonistic to Presbyterian lines. He knew there was much that might be improved. Many of the pastors objected to the full pledge. This might be changed and other alterations made, but all this could be arranged in drafting the new constitution, which the committee asked another term to formulate. (Applause.)

Mr. Walter Paul, Montreal, seconded the adoption of the report and emphasized much said by the previous speaker.

Rev. Dr. Cochrane would not say a word against the great work being done, but he thought they should be very careful in laying hands on the Christian Endeavor movement. He preferred denominational societies, though he would not discredit the Endeavor meeting. His own experience was that the young people could be guided into profitable Church work. His society gave a night a month to home mission work, another to foreign mission work. Even if, in some degree, they did not entirely agree with the ideas of the older men, they were surely marching on under the banner of their common Lord. If they were not under the influence of the Sessions, that was the fault of the Sessions, and not the society. (Applause.) This he would repeat, that those who would lay violent hands upon the movement would do a great hurt to Christ's work on earth.

Rev. Angus McKay, Lucknow, raised two points in the question of constitution—Could a non-communicant hold office in the society, and would the constitution approve of socials, etc., in the Church?

Rev. W. J. Clark, London, thought two ideas had been advanced as to methods of handling this question—one was to utilize the force already existing, and put the stamp of Presbyterianism on it, and the other was to let the movement go along without interference. He favored the former. The Methodists, Anglicans and Baptists had taken their young people under their approval, and Presbyterians should not be afraid to adopt the same course. (Hear, hear.) He had no fear of alienating the affections of their young people.

Principal MacVicar, Montreal, said the young people were crying out for help and counsel, and it would be only right and wise for the older members of the Church to heed their cry. He endorsed the remarks of the last speaker.

Rev. Prof. George Bryce, Winnipeg, said he wished to say a word from Manitoba, the birth-place in Canada of the Endeavor movement. He did not believe a change was necessary at present; wait till danger appeared. He testified warmly to the great good the Endeavorers are doing in his Church.

(Continued on page 393.)

Our Contributors.

TWO CAPITAL THINGS TO CONTRIBUTE.

BY KNOXONIAN.

When President Cleveland writes he usually gives a fine illustration of Buffon's famous saying: The style is the man. The President is a strong man, and he writes in a strong style; a little stiff at times, but still strong. If he could make his strong sentences a little more sinewy he would be almost as good a writer as George Brown was.

Like all strong writers, the President occasionally makes a richly suggestive phrase. One point of difference between a strong writer or speaker and a weakling is, that the strong man often gives you something you can think about and beat about, while the weakling makes his matter so thin that it does not stand any beating. Too often there is nothing to beat. One reason why some people prefer a weakling to a strong man is, because the weakling never calls upon them for any thinking. They are too frivolous, or too indolent, or too imbecile to do any half-decent thinking, and therefore they prefer a writer or speaker, or preacher who does not give them anything to think about. Some people would enjoy President Cleveland's State papers more if he described the Eagle with one wing touching the Atlantic, the other, the Pacific; her talons clasping the north pole, while she grasped South America in her beak. President Cleveland does not indulge in flights of that kind; but he did say, not long ago, that in matters of trade the American people are brought face to face with

A CONDITION, NOT A THEORY, and when he said that, he sent a richly suggestive phrase on its travels, and it has travelled ever since. You meet it in almost any good article on tariffs and in dozens of other places.

The Presbyterian Church of this young country has many a time been brought face to face with a condition and a theory and has been compelled to choose between them. The theory was, that no man should preach until licensed; the condition demanded student preaching and the theory had to go. The theory was that Presbyteries should work their own Home Mission fields; the condition most imperatively demanded Home Mission Superintendents, and the Church appointed Messrs. Findlay and Robertson, two men who work as hard and as successfully for the Church as any other two men within the pale. The theory was in favour of winter sessions; the condition required summer sessions and the Church, wisely, we think, though some wise men think otherwise, made the theory yield to the condition. The number of times the Church has made the theory bend to the condition shows how wise the Church is; and the phrase that so well describes the action of the Church, shows how useful a good combination of words may be. Why have we so few useful combinations of that kind. One good, easily remembered phrase, that throws a flood of light on things, is worth a bushel of words. There should be a professor in every college to teach the art of putting things.

The other day President Cleveland coined another capital phrase. Alluding to the financial situation in the United States, he said, the duty of business men was to avoid panic and contribute their share of

HOPE AND STEADINESS.

What could be better than that? The longer you think over the words, the more clearly you see that "hope and steadiness" are indispensable to the prosperity, yes, even to the life of a young nation. Without hope no nation can prosper; without steadiness the most prosperous nation under heaven might be wrecked in a twelvemonth. The Australians may have been hopeful enough, but the last few weeks have shown that

in the matter of banking, steadiness was not their forte. Eleven years ago Winnipeg may have been hopeful, but it was not steady. Canada at the present time needs "hope and steadiness," and every good citizen should contribute his fair share of both.

Turning to the Church arena, we soon see how much hope and steadiness are required there—not hope alone, or steadiness alone, but hope and steadiness. A Church without hope would be useless. In fact a Church without hope does not long exist; and the sooner it dies the better. That brilliant Scotchman, the Moderator of the Free Church Assembly, said the other day that when a Church becomes nothing more than a moral police, it becomes a moral nuisance. Where a Church or congregation becomes hopeless, it may not be exactly a moral nuisance, but it becomes an ecclesiastical corpse, and it should have immediate burial lest it become a nuisance.

Nobody need worry about the future of a Church or congregation that has no steadiness. It has no future. The only business before it is to go to pieces; and the sooner that business is attended to the better. A Church or congregation that can do nothing better than shout, will soon not be able even to shout. A so-called minister who gets up shows of one kind and another on Sabbath evenings, sooner or later finds that Sabbath shows do not pay. The very people who induced him to go into the show business, are the first to kick him when the business falls.

Let no one suppose that by steadiness we mean inaction. A Church soundly asleep is steady. A dead Church or a dead man is quite steady. President Cleveland did not ask the business men of the United States to contribute their share of steadiness to the nation by dying or going asleep. He meant that they should help to make the national machine run steadily and keep on the track. This is exactly the kind of help the Church needs—not the steadiness of inaction, but the steadiness of smooth running.

Some trains run steadily at forty miles an hour. We have seen a car derailed when backing slowly into the switch. Do you see the point?

Let us close, as the preachers say, with a few practical questions.

Brother, do you contribute your fair share of hope and steadiness to the Church of God?

If not, what do you contribute?

We hope you do not contribute any hopelessness or any friction, or any trouble of any kind? What do you contribute?

Do you contribute any steadiness, or are you consciously, or unconsciously, helping to throw the ecclesiastical car into the ditch?

A good question for a thoughtful Christian man is, Do I contribute hope and steadiness to the Church of God? If not, why not?

If some of our Church courts would take a diet of catechizing and ask themselves how much they contribute to the hope and steadiness of the Church, no particular harm would be done.

J. M. Buckley, D. D.: In spite of all that is unexplainable, there is enough in the Scriptures that is clear and certain to guide our steps. As a man who hesitates to climb a mountain peak, because the valley is enveloped in mist, and he can see only the path at his feet, discovers when he reaches the summit, that the peak itself is in the glorious sunlight, so we may be sure that through the mysteries of the Bible, is a clear, straight path, to the sunlight above.

R. S. Storrs, D. D.: The religion of the Bible is not of human origin, for it refutes the tastes of men. Men might as well be supposed to invent pain or the storm, as to invent that system which, at so many points conflicts with their preferences. The attempts to amend, modify, mitigate, and make religion easy, come from those who know not its power. They wish something to suit them. The Gospel stands when human preferences are forgotten, enduring as history, firm as the earth itself.

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The Canada Presbyterian

WEDNESDAY, JUNE 21ST, 1893.

The telephone city was at its best when the Commissioners arrived there last week. Brantford is a beautiful city at any time, but specially beautiful in the month of June. The people, however, are the main part of any city, and if there are any more kindly and hospitable people in the Dominion than the citizens of Brantford, the General Assembly has not yet come across them.

The General Assembly knows no East or West in the distribution of its honours. Dr. Cochrane and Dr. McMullen were elected to the Moderatorship in Eastern cities, the one in Halifax, and the other in St. John. Quite likely there was a majority of Eastern Commissioners in the House when both gentlemen were elected. There were, at least, ten Western to one Eastern man present when Dr. Sedgewick was unanimously put in the chair. There is no sectional feeling in the Church; a matter for which the Church should be profoundly thankful.

It is pleasant to know that fortune smile kindly upon manse families, as well as upon families that have more of this world's goods. Not long ago, one of the sons of a well-known Nova Scotia minister, was appointed a judge of the Supreme Court of Canada. Soon after, another was made a D. D.; and last week, the General Assembly appointed the new D. D. Moderator of the Supreme Court of his Church. Rarely, indeed, does so much honour come to one family in so short a time. But after all, is there any better place in the world for a boy to start from than a manse?

It was a happy circumstance that the reports for the best Home Mission year should have been read in the church in which the Convener of the Home Mission Committee of the Western Section has preached for thirty-two years. Dr. Cochrane has been associated with the Home Mission work of the Church, while that work has moved westward from the County of Bruce to the Pacific. He looked, and no doubt felt, happy, as he made the total of \$142,000 ring through the splendid audience room in which his voice has been heard so long. Why should he not be happy and grateful, in looking over the Home Mission report. It is given to few men to be so long and so successfully connected with such a noble work.

Principal Caven's opening sermon—elsewhere published in full—was a timely and able contribution to the discussion of a subject that has, of late, bulked largely in the public mind on both sides of the Atlantic, and on which the last word may not be spoken for some time to come. While open to light, that may come from any quarter, provided it is light, the learned Principal holds fast to the orthodox theory of Inspiration, and is both willing and able to defend the theory he believes and teaches. And here is a good place to say that, there is no occasion for unrest in the Church in regard to this particular doctrine. If one good man has gone wrong, and it rests with the Church Courts to say whether he has or not, the Church, as a whole, is as sound on the question of Inspiration as it ever was. Indeed, there is more danger at the present time from precipitate action, than from any other cause.

The popular evening meetings of the Assembly have so far been among the best, if not the very best, ever held by the Supreme Court. There was a splendid audience on Home Mission evening, the speaking and the singing were good and though the meeting did not end until half-past ten, the attention of the audience never flagged. The next evening, when the Foreign Mission work was discussed, the church was crowded, and the audience as lively and responsive as ever. The speakers were limited to ten minutes each, and stopped, most of them, in the middle of a sentence, when their time was up. It seemed a little hard to some in the audience, that a missionary who had come all the way from India or China, should have so little time, but what could be done? There are only a certain number of minutes in an evening, and if a large number of men have to speak, each can have only a limited amount of time. The returned missionaries acquitted themselves well. It is needless to say that Dr. Paton was received with enthusiasm. The vast audience rose when he was introduced, and gave him a royal welcome. With characteristic modesty, he stopped twice as the hour of adjournment had come, but each time the audience compelled him to go on. Altogether, the meeting was one of those powerful demonstrations that only Presbyterians get up, and they only once in a long while.

The following suggestive incident was related by the Moderator of the Free Church Assembly in his closing address:—

"Many years ago I met on a Highland road one of 'The Men', as they were called, who have exercised so large an influence in that part of our Church. He had learned to regard me with profound distrust; I may even say that he thought me about the most dangerous person then within our borders. But we got into conversation, and sat down on a wall by the roadside, and I soon found that he was a good man, a devoted servant of the Lord Jesus, from whose experience there was not a little that I could learn. Had we discussed and disputed, as we might have done, I fear it would have been a barren meeting to us both. But I look back on that hour under the shadow of Cairngorm as one of the best in all my days, when two souls, wayfaring here amid clouds and mists and misunderstandings, met and recognized one another, and saw the shadows flee away ere they parted."

Had Dr. Smith and this Highlander discussed some of the questions pending in the General Assembly, no doubt they would have differed, and probably parted in an irritated, if not angry, mood. But they discussed experimental questions, and the Highlander went home, no doubt, thinking the Edinburgh minister was not such a heterodox man after all; and the brilliant young preacher went away convinced that "The Men" were much more reasonable than he had thought. There is a timely and suggestive lesson here for the Presbyterian Church in Canada at the present moment. If ministers and other good men would talk less about the "Campbell case," and more about experimental religion, when they meet, the Campbell case would be much more easily settled.

THE CASE OF PROF. CAMPBELL.

The General Assembly never did a wiser thing than when it left the case of Prof. Campbell to the Montreal Presbytery. Any kind of deliverance given by the Supreme Court now would have the appearance of a pre-judgment, and would have fettered the action of the local court. Besides, Prof. Campbell was not before the Assembly, nor was he in any way represented there; and the very appearance of trying a man behind his back and unheard is so repugnant to our ideas of British justice, that had the Assembly done anything of that kind, any future action it might be called upon to take would have been seriously discredited. The Assembly was wisely guided, and everybody hopes the wisdom displayed last week may exert a salutary influence upon the whole matter.

The Montreal Presbytery is quite able to deal with what is called the Campbell Case without any outside assistance. There is no Presbytery in the Church that can be more safely trusted. It is a large body, and has on its roll a considerable

number of the most influential names in the Presbyterianism of Canada. Its orthodoxy is beyond question. The Presbytery will do its duty; and let every man outside of its bounds do his duty by letting the Presbytery alone—in other and plainer words, by minding his own business. We can get on in this country without the American system of deluging with letters every man who has important duties in Church or State. The only adverse criticism heard in the Assembly was that the Presbytery moved slowly. Well, justice always does move slowly. Judicial proceedings should never be conducted in a hurry. A Church Court is not a public meeting or a mob. A Presbyterian Church court has no business to take a panic. Anyway, the Presbytery itself knew best how and when it should act.

Now that Professor Campbell's Lecture is fairly before his Presbytery, it is to be hoped that common decency, not to speak of British fairplay or Christian charity, will prevent the press from commenting on the case while it is sub judice. The civil courts have a short and easy method of preventing people from interfering with the administration of justice. They fine or put in jail busybodies who try to influence judges, juries or witnesses, or try to inflame public opinion in regard to cases that are pending in the courts. It is a thousand pities that the Church courts have not some way of enforcing silence while judicial work is being done. Anything more base and cowardly than trying to influence a Church by editorials and anonymous letters cannot well be imagined. The injustice is all the more rank, because the writer of the anonymous attack may some day be found sitting as a judge in the case. The meanest tramp in the Dominion is protected from newspaper attacks while under trial; and surely Prof. John Campbell should have equal justice in the Church which he has served so well and of which his father before him was an honoured member and office-bearer. We have every confidence in the Presbytery of Montreal, and believe Prof. Campbell will have fairplay in spite of the attempts that have been made to prejudice the minds of the Church against him. Newspapers are useful for their own purposes, but they never were intended to take the place of ecclesiastical courts.

THE HOME MISSION REPORT.

No more interesting or encouraging document, as a rule, comes before our General Assembly than the Home Mission Report. We shall refer to it more at length, and from time to time during the year. Meanwhile, we content ourselves with a brief reference to the Report for 1892-3, and that only for the western section of the Church, reserving that for the eastern section to a later issue. It embraces within its compass several departments of Church work coming under the head of Home Missions, such as Augmentation, with which we shall deal separately by and bye, Students' Missionary Societies, Young People's Home Missionary Societies, and Women's Societies for a like purpose, Missions to the Lumbermen, with tables of statistics embracing finance and work done generally.

For years, with scarcely an exception, this Report has had to speak of success, prosperity and progress, and to ascribe praise and thanksgiving to the great King and Head of the Church for His manifest blessing resting upon our Church's work in this regard. The Report of this year is no exception in this respect. "A large number of new fields, especially in the North-West and British Columbia have been taken up, while many Mission Stations have passed to the list of Augmented Congregations, and a considerable number of Augmented Congregations have become self-sustaining."

The liberality which has so steadily for many years sustained and carried forward this great arm of our Church's work, is worthy of all praise. The spirit of giving has grown with the growth of the demands of this work; and, let our readers note it, as there is room, so there is still need for this spirit to grow. "The de-

mands," says the Report, "upon the Committee are constantly increasing, year by year, requiring a much higher degree of liberality on the part of our congregations, if the Church is to maintain the position she has attained, and advance to still higher things in the years to come." We trust and believe that this call of the Home Mission Committee will be responded to and that the young race of Presbyterians rising up will in this respect be worthy of their fathers.

Brief sketches of Home Mission work in many Presbyteries are given, being more full in those which have the largest mission fields, such as Quebec, Montreal, Kingston, Barrie, Algoma, the Muskoka region, and in Manitoba, the North-West and British Columbia. A very interesting item appearing for the first time in this year's Report is that of winter supply of our mission fields, as affected by the summer Theological Session, instituted in connection with our College in Winnipeg.

It will gladden many in our Church, all we should hope, to hear that this new departure in our Church's action has been attended with "very gratifying results," so far as the question of winter's supply is concerned. "These young men supplied 26 mission stations, connected with which are about 1,200 families of our own Church and a large number belonging to other denominations. But for their help several important missions would have had no supply, which would have inflicted serious loss on our cause. The summer session arrangement from the side of the mission field may hence be pronounced a distinct success."

In this Report are also found what should be most helpful and stimulating to the end in view—forms of Constitution for Young People's Home Missionary Societies, auxiliary to the Home Mission Committee, for Presbyterian and Synodical Societies, and for Women's Missionary Societies on behalf of Home Mission work. Why should not such societies become as numerous and as powerful for good at home as they have already become for work abroad?

The receipts for the Home Mission Fund proper during the year have been \$116,857.96, not including Augmentation. This leaves a balance in favour of the fund of \$6,024.98. This favourable showing is due, however, the Report states, "not to the increased contributions of congregations, but to donations and bequest received during the year, a source of revenue that can never be depended upon." Let not congregations, therefore, slacken their contributions, but rather, in view of ever-increasing needs, greatly increase them.

The number of mission fields reported this year, is 342, having 990 preaching stations. Average Sabbath attendance, 35,171, coming from 11,254 families, and 2,897 single persons not connected with families, and a roll of communicants of 12,547.

This brief resume, gives but the faintest idea of the zeal, interest, thought, care and diligence given to it by all connected with this great work of our Church. All honour to the men engaged in carrying it forward so successfully, from the energetic Convener of the H. M. Committee, to the humblest labourer in the most distant post of the wide-spread field covered by our Home Missionary operations. Let the Church support them heartily, by their prayers, contributions, and sympathy, to the honour and glory of Him who has given our Church this great work to do, for the extension and building up of His kingdom in our land.

THE BRIGGS CASE.

The verdict of the Assembly settles nothing. Instead of the end of the battle over the Bible, it is only the beginning.—Christian-at-Work. (Undenominational).

The Church stands by the Bible. It will have none of that criticism which begins with doubt as to the absolute authority of the Word of God.—Herald and Presbyter.

With the sincerest sympathy for both

the General Assembly and for Dr. Briggs in the painful struggle through which they have come, we await developments. —The Churchman (Protestant Episcopal).

The issue was regularly made and has now been settled, and it is neither for the good of the Church, nor for the credit of her official members to stir up further trouble.—The Presbyterian (Philadelphia).

That the decision of the Assembly is just on the whole, will be the opinion of the larger part of Christian men of other denominations who have followed the proceedings in the case.—The Examiner (Baptist).

Presbyterianism is doomed. It cannot stand the application of its own rule of faith, and the prosecution of Dr. Briggs for heresy is practically a confession that its theological system is built on sand.—Catholic Herald.

Dr. Briggs has gone to his own place. It is for the present outside of the ministry of the Presbyterian Church; but it is a large place and there are in it generous thinkers and happy workers.—Christian Register (Unitarian).

We believe then and believe now, that he could have set himself right with the Church in a half-column article, and have kept the peace by abstaining from belligerent and exasperating defiances.—The Interior (Presbyterian).

That the action of the Assembly will be approved by the great body of the Presbyterian Church, and also of all other evangelical Churches, cannot be doubted. It has achieved a great victory in behalf of the Bible and orthodoxy.—Presbyterian Banner.

It would now look as though year after year the attendance at Lane and Union will grow less and less; they may have enough money, but it takes something besides money to run a theological seminary—you need students. No man can afford to graduate from a doubtful quarter.—The Ensign (Baptist).

Nobody who heard that five hours' speech and saw him with uplifted hands vehemently assert not only the improbable but the impossible can ever again read his works with unimpaired confidence. Dr. Briggs has certainly substituted a process of inner consciousness for real knowledge of actual facts.—The Advance (Congregational).

The end was reached after the careful observance of the forms of judicial procedure, and after a protracted and painstaking consideration of the whole question. The decision has been expressed, too, by a majority so large and clear, that great moral weight is added to its legal effect. No personal element entered into the action: Without malice and without rancor, with kindness but also with firmness, has the step been taken. And let all the people say Amen.—Mid-Continent (Presbyterian).

Surely all loyal Presbyterians must now accept the status of the Church as decisively defined, and must adjust themselves to it as thus defined, without further agitation or resistance. There is no longer honorable room in our denomination for contention over the issues that three successive Assemblies have met with unbroken front and have at length judicially determined in a constitutional way, after ample debate, and by an overwhelming majority.—The Occident.

The supreme court of the Church has spoken in this case and closed it. Dr. Briggs appeared before it, made his plea, and exhausted his rights. The decision was against him; and now he condemns the court and speaks of it as having "trampled underfoot the constitution of the Church," "liberty of conscience," and "freedom of scholarship." This, he says, has been done by a "ruthless majority." Questions of scholarship cannot, it has been said by the defendant's sympathizers, be settled by ecclesiastical courts. They must be settled by the general court of scholarship itself. Very well. Then let Dr. Briggs and his friends await that verdict patiently. If the Assembly is wrong, the ultimate verdict of scholarship will set it right.—The N. Y. Independent.

Such being the views and attitude of Dr. Briggs, and his case having been legitimately brought before the General Assembly, that body could not do otherwise than it has done. It has enunciated the sentiment of the Church, and its voice should be heeded and obeyed.—The Observer.

OBITUARY.

Mrs. Donald Cattanach, who died on Sunday afternoon, 4th inst., at 220 Richmond street west, was in her 80th year, and was known to many for her high Christian character, not only in Toronto, but throughout the Province. She was born in the Highlands of Scotland, and was directly connected with some of the oldest and most distinguished families of the old country. Connected with the MacLeods of MacLeod of the famous Dunvegan castle, she was through them related to many of the noble houses of England and Scotland, a connection she never paraded, and of which few of her friends were aware. But she delighted to tell of the Macdonalds of Kingsburgh, Skye, and of Florra Macdonald, the heroine of the '45, and the Prince Charlie, of whom Mrs. Cattanach was grand niece. Her knowledge of the language, writings and folk-lore of her native country was extensive, and when dispensing the generous hospitality of her home, for which she was notably famous, she could always interest, amuse or instruct to an unusual degree. She was of a deeply religious cast of mind, but cant or narrow-mindedness was foreign to her nature. Her home was the resort of ministers of the gospel on their travels, of men and women engaged in good work, and of friends passing through the city. The graces of a hostess sat on few women with more charm, and she had more than an ordinary opportunity in her lifetime of administering in that capacity to the pleasure and comfort of her friends. In 1839 she married Donald Cattanach, of Laggan, Glengarry county, whose second wife she was. She lived for a long time in Glengarry, for a short time in Winnipeg, and for many years in Toronto with John Cattanach MacMillan, her husband's step-son, and Mrs. Campbell, her step-daughter, widow of Rev. Hugh Campbell, of Cornwall and Gannington, Ont. Here she gathered around her a circle of friends who could not fail to appreciate her remarkable qualities of head and heart. Her family consisted of four daughters, Jessie, Flora, wife of A. W. Ross, M.P. for Lisgar; Anna, widow of the late Mr. Perry, Winnipeg; Margaret, wife of Malcolm MacLean, merchant, Vancouver, B.C. and Mary J. D., deceased, who was married to Prof. Pantou of the Agricultural College, Guelph. Her brother is James R. Mackenzie, postmaster, Lochiel.

PRESBYTERIAN LADIES' COLLEGE.

In this issue is given an excellent illustration of the Presbyterian Ladies' College on Bloor street, facing the Queen's Park. The transformation effected in the building during the past year, has attracted more than ordinary attention, owing to the interest taken in this educational institution founded four years ago. It is universally conceded to be an ornament to Bloor street, having from the outside all the appearance of a private residence, while the inside reveals all the requirements of the home, besides providing for the most modern educational appliances. Remarkable success has attended this enterprise from its inception, and inasmuch as it is a proprietary institution, the long and practical experience of Dr. and Mrs. MacIntyre has enabled them to reach as near as possible an ideal school for young women.

The beautiful location, the high order of the teaching staff, the inducements of Toronto as an educational centre, and the wide reputation of the principal have all been potent factors in bringing about the satisfactory results already achieved. The curriculum embraces a full matriculation and first year university course, practical courses in the modern languages (Berlitz system), special courses in science and elocution, together with a fully equipped department in art, and a music department in connection with the Toronto Conservatory of Music. Students are received at any time when vacancies occur. The session closed this week and the fifth session is announced to open on the 6th September. Full information may be obtained from the published calendar of the institution.

Christian Endeavor.

PRAISE AND CONSECRATION.

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

JUNE 25.—11 Chron. 29 : 25-36.

It is a mistake to suppose that revivals are of modern origin. This chapter directs us to a time when there was a great awakening and glorious revival in Jerusalem. The heart of the king had been stirred up to seek the Lord and to restore again those religious ordinances which had fallen into disrepute during the reign of some of his predecessors. The temple was cleansed and repaired by order of the king (ver. 5), and the priests and Levites were encouraged to sanctify themselves and to minister before the Lord, (ver. 11).

On an appointed day the king, the priests and the Levites met in the temple for the purpose of holding a praise and consecration service (ver. 20). In connection with this work we observe:—

1. That preparation was made for holding a very solemn and impressive service (ver. 25). The Levites took up their cymbals, psalteries and harps; and the priests took up their trumpets to accompany the people in their devotions. At the same time the burnt-offering was presented to the Lord; and while the smoke of this sacrifice was ascending to heaven, the songs of the singers and the joyous strains of musical instruments went up as a sweet incense before the Lord. What a grand and impressive service it must have been! The hearts of the older people must have thrilled with joy, and the hearts of the young must have throbbled with pleasure as they participated in it.

Though our form of worship is necessarily very different from what was customary at that period, yet we can learn here something for our advantage. Provision should be made for worshipping God acceptably. Those who have charge of the musical exercises should endeavor to make them solemn and appropriate. The hymns should be carefully selected, and they should bear as directly as possible upon the subject so that unity may be preserved in the service. Those who lead the devotions, whether of praise or prayer, should make due preparation, not for artistic effect, but that there may be no discord nor anything incongruous in the service. Then, when the people assemble, they should join heartily in the exercises. Although we have no liturgy there is no reason why our minds should wander while the leader is engaged in prayer. There should be an unexpressed "Amen" after each of the petitions. We should remember also that we are not there to be entertained, but to be edified, to edify others and to worship Him to whom all praise is due. Ps. 50:23; Ps. 100:4.

2. The people consecrated themselves to God (ver. 31). In the C. E. society we have a consecration meeting every month; but should we not at every service dedicate ourselves anew to God? We cannot too often remind ourselves of our obligations to Him, nor can we too frequently recall what He has done for us. The world with its affections and lusts is so apt to draw our hearts away from what is pure and Christ-like, that we cannot too often or too determinedly renounce it.

Every service, then, should be in fact, if not in form, a consecration service. And when we have consecrated ourselves to God, let the fruit of that consecration be manifest in our lives. Thus it was in the days of Hezekiah (ver. 31), and thus should it be to-day.

Mr. Charles Mitchell, Newcastle-on-Tyne, England, who has given £13,000 for the erection of a Graduation Hall and Students Union in connection with the extension of Marischal College, Aberdeen, has promised a further donation of £7,000 for carrying out the object.

(Continued from page 391.)

Rev. John Robbins, Truro, N.S., desired to repeat for the east what Dr. Bryce had said for the west. The movement down by the sea had done great good. There had been no friction, but the greatest harmony. It never entered the heads of their young people that they were antagonistic to the Church, but every action of the societies had been in sympathy with all their schemes. (Applause.)

Rev. John McGillivray, Montreal, denied that the tendencies of the Endeavor movement was towards Congregationalism. He thought they were essentially Presbyterian.

Dr. Robert Campbell, Montreal, had found the Endeavor movement one of the grandest and happiest experiences of his ministerial life.

Rev. D. J. Macdonnell, Toronto, thought the request of the committee most reasonable, and he deprecated any attempt to discover any antagonism of feeling in the Assembly which did not exist.

Mr. Larkin, Chatham, spoke of the strength of the movement, and the good it was doing.

Rev. Dr. McTavish, Toronto, was delighted at the great change which had come over the Assembly in the past few years, and it would be a great joy to their young people to know of it, for some had felt deeply the treatment of previous Assemblies.

Dr. Laing, Dundas, asked if the adoption of the report would commit the Assembly to an endorsement of the principles of the Endeavor system, because if so he must offer an amendment.

Dr. Gregg, Toronto, suggested that the report be accepted as an interim report, which would commit the Assembly to nothing. This suggestion met with general favor, and was adopted.

The following names were added to the committee: Revs. Dr. Wm. MacLaren, Dr. Stiles Fraser, J. B. Fraser, E. D. Millar, Prof. A. B. Baird, Dr. McTavish, W. J. Clark, and Mr. Justice Taylor. The old members of the committee were Revs. Dr. Wardrope, Dr. Parsons, J. Somerville, J. A. R. Dickson, R. D. Fraser, Dr. A. B. Mackay, John McGillivray, W. S. Hanna, D. Duval, R. Johnston ministers, and Walter Paul, Robert Kilgour, J. S. Smith Dr. McDonald, Wm. Clark, elders.

REV. THOMAS DUNCAN, FROM SCOTLAND.

A pleasing incident here took place in the introduction to the Assembly by Rev. Dr. Cochrane of Rev. Thomas Duncan, of the Bridge of Weir, Scotland, who came as the accredited representative to the Assembly of the General Assembly of the Free Church of Scotland. Mr. Duncan had been in the Canadian ministry 37 years ago and was cordially welcomed back by the Assembly, some members of which had been his associates long ago. He spoke at length upon the affairs of the Church, past and present, and conveyed warm greetings from the old land to the new. Upon motion of Principal Grant and Dr. Cochrane, a vote of sincere pleasure and satisfaction at his presence was tendered Mr. Duncan, and in presenting it the Moderator spoke of the times when Mr. Duncan and he had been associated in the past and of the happy relations now existing among the sections of the Church. Mr. Duncan suitably acknowledged the vote.

A few minutes were still left before the hour of adjournment which were given to further consideration of the overture from Guelph anent distribution of the ministers of Assembly, but no decision was reached when the supper hour arrived.

In "The Simple Adventures of a Mem-Sahib," which has been appearing in the columns of the Globe, Sara Jeannette Duncan describes the experiences of a young lady in going to India, and in getting married and beginning housekeeping under novel conditions. It is a clever story, full of humour and shrewd observations of character, and is worthy of the author of "A Social Departure." The book will be published immediately by the Appletons.

Choice Literature.

SIGNS OF SUMMER.

When the lark is singing carols from its
viewless place on high,
As the sunshine hangs its banners crim-
son tinted o'er the sky;
When the hum of busy insects answers
back the linnet's song,
When the mists have veiled the mornings
and the lovely days grow long;
When the leaves are all a-tremble 'neath
the passion of the breeze,
And the grain fields change their shad-
ows like the billows of the seas;
While each cricket chirps its challenge
from its refuge in the grass,
And the blossomed boughs are nodding to
the pilgrims as they pass;
Summer's come!

When the dragon flies are darting like
winged jewels through the air,
When the birds are singing sweetly to
companions everywhere;
When the mountains blend their gran-
deur into softly moulded lines,
And the rocks peep out in gladness
from their drapery of vines;
When the streams laugh very softly to
the willows as they pass,
Where the flowers cluster gayly in their
many-tinted mass,
While the velvet moss is spreading there
its carpeting of green,
And a fringe of bushes furnish perfect fram-
ing of the scene,
Summer's come!

When the forest's cooling shadows tempt
to rest at sultry noon,
While the murmurs of the leaflets tempt
to slumber with their tune;
When the clouds are fleecy whiteness,
when the atmosphere is bland,
And the sea on spreads its gladness and
its plenty o'er the land;
When the lakelet drinks the sunshine—
while its mirrored gold is still—
As it waits to clasp the streamlets danc-
ing gayly down the hill,
While God's beauties, like soft blessings,
permeate the earth and air,
And unspoken benedictions meet our vision
everywhere,
Summer's come!

When the air is perfume-laden through
the watches of the night;
When the moonlight on the meadows is
a glorified delight,
As it gilds the lake and river, as it softens
rugged scenes,
With its lights and shadows shifting
through a million leafy screens;
Every pool a shining wonder, every tree
unstudied art,
Every hill and valley making of its mar-
vel-work a part;
Every day a dream of beauty, every
night a new surprise;
Every hour a tempting picture for our
wonder-haunted eyes;
When all these are spread before us—each
a gem without alloy—
When the soul responds in gladness and
the earth is drunk with joy,
While the heart intones its anthems, join-
ing nature in her praise,
And perfection meets perfection in a thou-
sand wondrous ways,
Summer's come!

"TO HIM WHO WAITS."

BY KATE MILNER BABB.

The organ voluntary had just been
played and the congregation was sing-
ing the first hymn when they walked
into church. But the eyes of the as-
semblage did not abash them, for they
walked the whole length of the aisle and
took their seats in the Amen corner, al-
most facing the congregation. I nudged
my friend: "What a queer, old couple!"
and after that the sermon was of second-
ary interest to me, for make what effort
I would to listen, my eyes would wan-
der back to the queer, white-haired man
whose very features beamed with such
evident joy, and the prim old lady by
his side who bore the stamp of "the
peace which passeth understanding."

The more I studied them the more
interested I became. They had not the
air of an old couple who had grown to-
gether through years of joy and sor-
row; who together had tasted life's
sweet and bitter draughts, and who now,
mutually sustaining, faced the valley of
the shadow. On the contrary, there
was an almost girlish coyness in the
way she accepted the hymn-book from
his trembling hands, and a boyish
eagerness in his picking up her handker-
chief, and seeking a glance from her
mild eye, fixed upon the preacher. Some-

thing in their dress, as well, assured
me that I was correct in my surmises.
Instead of the plain black dress in which
all the women of her age in the congre-
gation were attired, she wore brown,
with a bit of white lace looped coquet-
tishly at the neck, and round her plain
straw bonnet was tied a brown tissue
veil in the style in vogue when she was
young.

When my friend and I had strolled along
the shady streets to her pleasant home
and sat upon the wide verandah to rest
and "cool" before dinner, I begged her
to tell me at once, the story of the
strange old couple, for story they sure-
ly must have.

"I knew you were interested as soon
as you nudged me," she began, "and in-
deed I rather counted upon it and should
have been a little disappointed had you
not been. They have a story, and an
interesting one. It is new to all of us,
for to-day is the third Sunday they have
come to church together; they have
been married recently."

She paused to see the effect of her
statement. "I knew it!" I cried. "Go
on!"

Mortimer Snow was an old friend of
my mother's. I have often heard her
talk of him, but she did not live to see
the end of his story. It is only one of
the many novels which we read page by
page and chapter by chapter every day
of our lives. In his youth he gave great
promise, and his father, although not a
rich man, did all that he could for his son.
He was sent to college and then chose
his profession.

Some of his friends were disappointed
that it was not the ministry, but he
chose what he thought as noble, the
"healing art," wishing, he said, to min-
ister to both soul and body. That he
proved himself adapted to it, goes with-
out saying. After the years of study
came the vital point of deciding where
to locate. Some urged the city; one
of his ability must surely succeed there,
and only there would he find a wide
enough field. However, he must con-
sider other things. In the little town
some practice would come to him from
the first, and he could sooner make a
reputation for himself; if he chose the
city he must call upon his father again
for support during the tedious years of
waiting. To ask his father for any more
sacrifices, was out of the question, so
he selected this little town for his loca-
tion.

His success was something wonder-
ful. He was handsome, honest, straight-
forward; he made friends rapidly, and
the sick he attended testified that his
touch was as soothing as a woman's,
and his very manner in the sick room
full of healing. In consequence his prac-
tice soon became the largest in the
town as well as the most profitable.

About this time, when he was at the
height of his popularity, he received a
call one evening to one of his old patients.
The wife was very ill, and he must go
to her immediately. While making out
some powders he found himself in need
of some materials, and at the call of the
invalid a door opened, and a young girl
came, bringing what he desired. It was
in the twilight that Mortimer first saw
her, and her beauty was enhanced by
"the flowing white gown she wore." The
wide "angel sleeves" fell away from arms
of snow and perfectly moulded hands; her
brown hair curled upon her "neck's rose-
misted marble;" she was beautiful in
every way, but it was only when her
deep blue eyes were turned upon Mort-
imer that he felt himself completely un-
der her spell.

The patient continued very ill, and
Mortimer of necessity paid many visits
to the house. Each time he saw the
beautiful girl, and each time, as the
soft light of her eyes fell upon him, was
more deeply convinced that she was his
soul's bride. And yet it was character-
istic of the man that he never inquired
about her, did not learn her name, and
knew just as little after his tenth visit
as he did at the first. But at the tenth vis-
it he did not see her, and his heart so

longed for the sight of her that when
at the eleventh she did not appear he
ventured to ask his patient, who was
beginning to convalesce, something about
her.

"Who? Charlotte?" she asked. "She
and her husband have gone to house-
keeping. She married my nephew, James
Barker. They stayed with me awhile,
but as soon as I began to get better
they went to housekeeping. They were
married only a few weeks ago; they
had just come the first evening you were
here."

The shock stirred Mortimer's soul.
He had never thought of her as any-
thing but a maiden destined to be his
soul's bride; he had seen her thus
in his dreams; he had pictured to him-
self the bliss of life with her. This revela-
tion seemed almost too much to bear.

After this he saw her almost every
day, at church, on the street, at the
homes of their friends, and each time
the old pain felt so strongly when he
was first told of her marriage, had to
be fought down; the agony of shame
at having longed for another man's wife,
to be endured.

People began to wonder why Dr. Snow
did not marry. It was the proper
thing for the young doctor to do; be-
sides, he was approaching middle age.
Some of his friends advised him, and even
the minister expressed his disapproval
of his course.

But Mortimer shook his head at their
suggestions and was silent. "Marriage
without love is a mockery," he said to
himself, "and I have loved. I will keep
myself pure and unstained for the world
beyond where there is no marriage or
giving in marriage. There we will be
even as the angels in heaven are."

Thus his soul took comfort. It was
about this time that he became more
devout, striving by his fervent prayers
and great devotion to become stronger
and purer. And at the very time of his
intensest devotion, came his greatest
trial. Every place he met Charlotte, un-
conscious, smiling with a sweet friend-
liness that was insupportable, in his
morbid state of mind. He was sorely
tempted. To leave the town, seemed to
be his only chance, and this meant to
leave behind, his practice, his reputa-
tion, his friends, and to go through the
struggles again in another place. "But
I leave behind my temptation as well,"
he thought, and that night found him
making preparations for departure. At
the last his firm will overcame. "I
am no coward; flight will only make me
weaker. Here I will remain, here over-
come, and hereafter," he sighed, "we
shall be even as the angels are."

Only a few years after this Barker
was seized with a malignant fever and
died suddenly. After the shock of his
sudden death, the heart of Mortimer beat
wildly with an unreasoning joy. "The
reward of my conquered temptation," he
thought. "Now she shall be mine."

But he respected her grief for her
husband. Not until the period of mourn-
ing was over would he trouble her with
any look or word. Could not he who
had expected to wait a lifetime, with
only the hope of meeting her in heaven
to be "as the angels are," have pa-
tience for a few months? So he strength-
ened himself.

The months went by, and just as he
was beginning to take courage and to
meditate on "how to go a-courting," in
a boyish, bashful fashion, that half
amused him, the news of Mrs. Barker's
second marriage fell like a thunderbolt
upon the town. Some wiser suitor had
been improving the time, and Mistress
Charlotte—it was said now that the
first marriage was no love match—had
made a second choice. The new husband
was an old acquaintance from her for-
mer home, and she was to go with him
to a home in the North-west.

My mother told me that soon after
this Mortimer's hair began to be streak-
ed with white. His strong face took
on deeper lines of suffering and pain.
But his life was purer and holier from
year to year. Now, in truth, he felt

that only in heaven would his dream
be realized; and his whole life must be
a fitting for the one to come. "Even as
the angels in heaven are" had come to
have a deep significance to him.

The minister and interested friends
had ceased to trouble him about his
marriage. They fancied some secret
grief, and some had even begun to
suspect the truth, for when the news
of her second marriage came, he had
felt less able to sustain himself and had
perhaps betrayed his secret to some
watchful eye.

As he grew older he became more
beloved by the townspeople. The secret
trouble added a bit of romance to his
useful life. Mother admired him great-
ly, and she often told me about him.
But he has been an old man ever since
I can remember, and, as I said, mother
did not live to see the end of the story.

She paused. "Well, the end?" I ask-
ed.

"It came, as it must come "to him
who will but wait," she said. "Years
and years passed by, and Charlotte's
second husband was taken from her.
Then she left her western home and
came back to the village where James
Barker first found her. And here, Mor-
timer, grown stronger and braver by
his long waiting, convinced after this
that she was the wife of his soul, and
that the fates meant for him this taste
of worldly bliss, took courage and went
to her. They say she loved him from
the first, too, and that piqued by his
seeming coolness, she married the sec-
ond time. I don't know as to that,
but at any rate the bit of coquetry had
all been refined out of Mistress Char-
lotte's nature. You see she had begun
to resign herself to be as the angels are,
and—ah!"

She caught her breath. I followed
her glance. Down the street, and past
our gate walked the old couple. The
brown tissue veil was drawn down over
her sweet old face, but it could not
conceal the lovelight in her eyes. He
walked proudly by her side, carrying her
old-fashioned parasol gallantly. We
smiled, but our thoughtful eyes follow-
ed them down the long street until they
were lost to sight under the spread-
ing elms.

Rev. Dr. Douglas, in addressing on Sun-
day the conference at Owen Sound, made
another political outburst, this time
scoring Sir Oliver Mowat for not hav-
ing a Methodist in the Cabinet. On
this the Ottawa Citizen remarks: Why
should there be a Methodist in the
Cabinet? The only interest the denomi-
nation has in politics is that individuals
of that communion should have equal
rights with all others before the law;
and who will pretend that the Metho-
dists are deprived of any of their rights
in Ontario.

The revised and official statement of
the statistics of the Presbyterian Church
of America (North), shows 30 synods and
217 presbyteries, 7208 churches—a gain
of 138, although the number of churches
organized is 196 against 208 of last
year. Sixty-five churches have been dis-
solved, 3 dismissed, and 6 have been re-
ceived. The total number of communi-
cants is 830,179 as against 806,769. The
additions by examination have fallen from
59,650 in 1891 to 59,478. The eldership
has increased from 24,475 to 24,790, the
number of ministers from 6,223 to 6,331,
the licentiates from 374 to 431; but the
candidates have fallen off from 1,317 to
1,280. The greatest growth has been
in Sunday-school scholars, who number
894,628 as against 883,680 last year.
The contributions show that \$998,111
have been received for Home Missions, and
\$812,723 for Foreign Missions, a
gain in each case. The total is \$14,285,
562 as against \$13,961,211 for last year.

When I see leaves drop from their trees
in the beginning of the autumn, just such,
think I, is the friendship of the world.
Whilst the sap of maintenance lasts my
friends swarm in abundance; but in the
winter of my need they leave me naked.—
Warwick.

Teacher and Scholar.

July 2nd, } PAUL CALLED TO EUROPE. { Acts xvi.
1893. } 6-15.

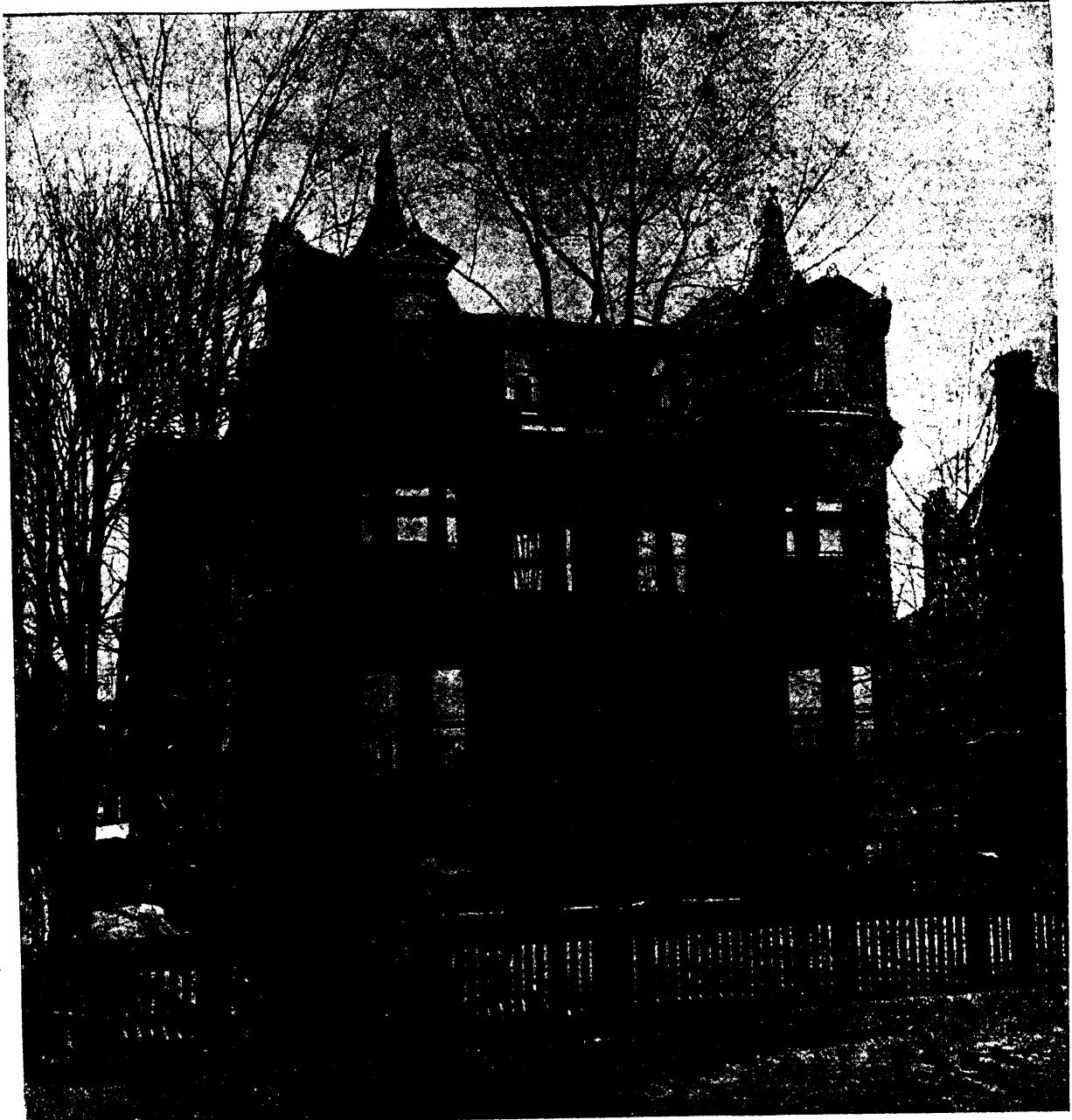
GOLDEN TEXT.—Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. xxviii., 19.

The New Testament lessons are taken up at the commencement of Paul's second missionary tour. In the Council at Jerusalem, (ch. xv.) Paul and Barnabas had told the story of their first, and a decision had been given on questions connected with the admission of Gentiles into the Church. The two missionaries, accompanied by delegates from Jerusalem, returned to Antioch, and sometime after resumed their missionary activity, but in different sphere of labor, on account of a sharp contention as to whether Mark should accompany them. Choosing Silas, one of the delegates, Paul went northward through Syria, revisited Cilicia, and delivered to the Churches the decrees of the Jerusalem Council. On the way the party was increased by Timothy's presence.

I. Restraining Guidance.—The apostolic intention to preach in Asia was thwarted by repeated indications from the Holy Spirit, through which their way was guided to the coast. The region of Phrygia lay north of Pisidia, separated from it by the Taurus River. Among its cities were Colossae, Laodicea and Thyatira. Galatia lay to the north and east of Phrygia, and first received the Gospel from Paul, Gal. iv. 13-15, 19. The Holy Spirit next to preach in proconsular Asia, a jurisdiction of varying limits, which probably embraced Mysia, Lydia and Caria, with Ephesus as chief city. The Holy Spirit preventing, they turned northward from the frontier of Mysia, proposing to enter the adjacent province of Bithynia. Again restrained by the Spirit of Jesus, they left Mysia aside, and came down from the inner highlands to the coast city of Troas, near ancient Troy, the transit harbor between the northeast of Asia Minor and Macedonia.

II. The Macedonian Call.—The meaning of the Spirit's restraint is now made plain. During the night, either in a dream or a state of ecstasy, Paul sees a man whom in some way he recognises as a Macedonian, in the name of the people beseeching him, having crossed over, to help them. He and his companions, now including Luke, drew from this vision the conclusion that God had called them to preach in Macedonia. Immediately they sought to give effect to it, by taking passage from Troas. Favored by a fair wind, they sailed by the Island of Samothracia, reaching Macedonia at Neapolis, sixty-five miles from Troas. The Macedonian kingdom, founded four centuries before, gave to the Eastern world a common culture and language, both important agents in the diffusion of the Gospel. As a Roman province it was at this time equivalent to Northern Greece. Ten miles inland from Neapolis, Philippi was reached, a city on the Gaugus, colonised by Augustus, and accordingly one of the first in the district.

III. First Fruits in Europe.—As the door into the kingdom for the Gentiles was opened in Asia, first to a European, Cornelius, so in Europe it was first opened to an Asiatic, Lydia of Thyatira, a city in the borders of Mysia, famed for its purple. In the circumstances which brought her into contact with the Gospel are to be recognised both human means and divine agency. The apostle and his companions, on the Sabbath following their arrival, seeking to meet with worshippers, go to what they suppose a place of prayer by the riverside, that they may speak with any resorting thither. This was probably a roofless structure, such as was sometimes erected near cities, in which the number of Jews and proselytes was so few that there was no synagogue. Lydia, on her part, by attendance at the place of prayer, was making use of what means of grace the city afforded. She was a worshipper of God, i. e., one who had become a proselyte to the Jewish religion (comp. ch. x. 2.), and was at least in the way of being saved, if not already within the kingdom. The divine agency, which guided all the parties to this meeting at Philippi is also manifested in opening Lydia's heart. She was enlightened, impressed by the Spirit, and so prepared to receive the truth. The fruits of a heart opened to, and receptive of the truth appear. There is first attention to the word spoken. She recognised that it concerned herself. Then in accord with it she received the ordinance of baptism, thus declaring herself a disciple. This was at once obedience to our Lord, and confession of His name. Moreover her religion was not merely personal, but domestic. Her household was baptized. Whether they all were of age to exercise faith is not said. Further, she exercised Christian liberality, in the fullness of her heart constraining the missionary band to accept her hospitality, and finding a plea in their judgment of her sincerity expressed in baptizing her.



PRESBYTERIAN COLLEGE, BLOOR STREET, TORONTO.

Our Young Folks.

MOTHER'S GOOD-BYE.

Sit down by the side of your mother, my boy;

You have only a moment, I know,
But you will stay till I give you my parting advice—

'Tis all I have to bestow.

You leave us to seek for employment, my boy;

By the world you have yet to be tried;
But in all the temptations and struggles you meet,

May your heart in the Saviour confide.

Hold fast to the right, hold fast to the right,

Wherever your footsteps may roam;
O! forsake not the way of salvation, my boy,

That you learned from your mother at home.

You'll find in your satchel a Bible, my boy;

'Tis the book of all others the best;
It will teach you to live, it will help you to die,

And lead to the gates of the blest.

I gave you to God in your cradle, my boy;

I have taught you the best that I knew,
And as long as His mercy permits me to live,

I shall never cease praying for you.

Your father is coming to bid you good-bye;

O! how lonely and sad we shall be;
But when far from the scenes of your childhood and youth,

You'll think of your father and me.

I want you to feel ev'ry word that I've said,

For it came from the depth of my love;
And, my boy, if we never behold you on earth,

Will you promise to meet us above?

TELL YOUR MOTHER.

I wonder how many girls tell their mother everything. Not those "young ladies," who going to and from school, smile, bow, and exchange notes and pictures with young men who make fun of them and their pictures, speaking in a way that would make their cheeks burn

with shame if they heard it. All this, most credulous young ladies, they will do, although they will gaze at your fresh young face admiringly, and send or give you charming verses or bouquets. No matter what "other girls do," don't you do it. School-girl flirtation may end disastrously, as many a foolish young girl could tell you. Your yearning for some one to love is a great need of every woman's heart. But there is a time for everything. Don't let the bloom and freshness of your heart be brushed off in silly flirtations. Render yourself truly intelligent. And above all, tell your mother everything. Never be ashamed to tell her, who should be your best friend and confidante, all you think and feel. It is strange that many young girls will tell every person before "mother" that which it is most important that she should know. It is sad that indifferent persons should know more about her fair young daughters than she does herself—Fanny Fern.

"THE KIT THAT 'GOT EVEN.'"

The two plump house kits were washing their faces on the front door-step as the thin barn kit came up the path. "Good-morning, my dears," she said, stopping and grinning politely.

The two house kits looked at each other; then they looked at the barn kit; then they made up two naughty faces.

"You are very thin," said the black one.

"And homely," added the white one.

"And we don't wish to associate with you," said both at once, after which they stuck their tails out straight and marched around the corner.

"Pooh! who cares for them, anyway?" cried the barn kit, fluffing her back up. "I'm sure I'd rather be homely than have such awful manners. But I'll find a way to get even with them," and she stalked slowly back to the barn.

By-and-by the house kits looked into each other's eyes, and because they could only see a narrow thread of black in the green they knew it must be 12 o'clock,

and dinner-time; so back they trotted to the side door, and what do you think they found waiting for them? An empty saucer—just that, and nothing else.

"The shutters are all closed," said the black kit.

"Everybody is gone away," added the white house kit.

"And we are forgotten," said both at once. So they sat side by side on the piazza, and cried into their left fore-paws—their right fore-paws they needed to sit up with. Now, when they had shed about seven tears, they suddenly stopped.

"It seems to me—" sobbed the black kit.

"As if I smelled something good," sobbed the white kit.

"Rather like mice," sobbed both at once.

So they dried their four eyes with their fore-paws (and then there were two eyes to each paw, which is a riddle) and then they both looked around. Lo, and behold! in the saucer which had been empty lay two little brown mice, fairly begging to be eaten.

"Who put those there?" cried the house kits in surprise.

"I did, my dears," answered the barn kit, popping out from behind the pump; "I put them in there to get even with you for being so rude this morning."

The two house kits grew so limp with shame that their tails dropped off the piazza.

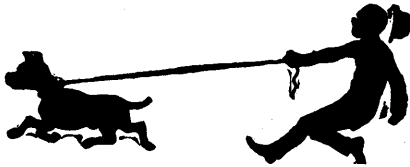
"We're very sorry," whispered the black one.

"And awfully ashamed," added the white one.

"Will you please excuse us?" said both at once.

"Pray don't mention it," answered the barn kit, pleasantly; "I've got even, and that's enough. Let's begin over again."—Harper's Young People.

There is strength deep-bedded in our hearts, of which we reck not till the shafts of Heaven have pierced its fragile dwelling. Must not earth be reft before her gems are found?—Mrs. Hemans.



LET IT RUN,

and your cough may end in something serious. It's pretty sure to, if your blood is poor. That is just the time and condition that invites Consumption. The seeds are sown and it has fastened its hold upon you, before you know that it is near.

It won't do to trifle and delay, when the remedy is at hand. Every disorder that can be reached through the blood yields to Dr. Pierce's Golden Medical Discovery. For Severe Coughs, Bronchial, Throat and Lung Diseases, Asthma, Scrofula in every form, and even the Scrofulous affection of the lungs that's called Consumption, in all its earlier stages, it is a positive and complete cure.

It is the only blood-cleanser, strength restorer, and flesh-builder so effective that it can be guaranteed. If it doesn't benefit or cure, in every case, you have your money back. All medicine dealers have it.



Don't wait till spring is past before trying K. D. C. It cleanses and heals the stomach, invigorates and tones the system. No other tonic needed. Take it now.

Free sample mailed to any address. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State

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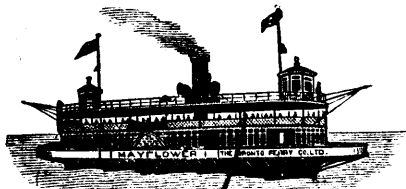
BRIGGS HERESY TRIAL.

The only extended report of this celebrated trial before the General Assembly, Washington, will be published June 25th (in pamphlet, 100 pages, octavo,) by the New York Tribune, edited by the Rev. Jno. B. Devins, an experienced journalist now a Presbyterian minister, contains portraits of leading members of the Assembly.

PRICE, 25 Cents.

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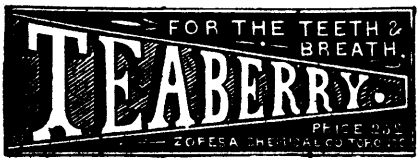
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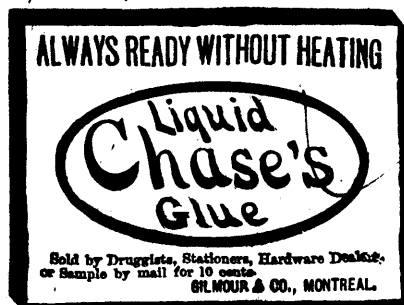
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The perfect equivalent of
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Sold by Druggists, Stationers, Hardware Dealers,
or Sample by mail for 10 cents.
SILMOUR & CO., MONTREAL.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest

CATARRH

Sold by druggists or sent by mail,
50c. E. T. Haseltine, Warren, Pa.

Ministers and Churches.

Rev. Mr. Stewart, of White Lake, has received a call to the pastorate of the Dunbar congregation, Dundas county.

The Rev. W. Ormiston, D.D., has been delighting the Whitby Presbyterians with sermons full of old-time fire and eloquence.

Sir Donald Smith, the wealthy philanthropist, of Montreal, has donated an organ to the Cromdale Church in the Scottish Highlands.

Rev. M. W. Maclean, M.A., pastor of St. Andrew's church, Belleville, has declined a call to the First Presbyterian church, San Diego, Cal.

The Presbyterian Anniversary tea-meeting at Burlington was a decided success. Rev. R. N. Abraham, M.A., has been pastor there for 13 years.

The Presbyterian congregation of Kirkfield have been fortunate in securing the services of Rev. Mr. Hodges, B.A., of Queen's College, for the summer.

The Rev. R. T. G. Anderson, M.A., B.D., of St. Helens, occupied the pulpit of St. James Square Church on Sabbath, July 18th, and preached two very excellent discourses.

The Rev. Dr. Beatty, of Columbia College, South Carolina, is visiting friends in Toronto, and will occupy the pulpit of St. James' Square Church during the month of July.

The Rev. Dr. Muir, of St. Andrew's church, Huntingdon, desires to thank the members of his congregation at Port Lewis for a sum of money to furnish a carpet for his study.

Rev. Andrew Rogers, of Windsor, N.S., has accepted the call to Union church, New Glasgow. He will preach his farewell sermon to the Windsor congregation on the first Sabbath of July.

The Stewarton Presbyterian Church, Ottawa, small and struggling when entered upon by Rev. R. E. Knowles, two years ago, is now large and thriving. The work of enlargement is now going on.

Rev. Dr. McNish, of Cornwall, who has been visiting in the city, was the guest of President London, of the University of Toronto, and attended convocation on Tuesday of last week, having formerly been for years a distinguished member of the senate of the university.

Rev. Dr. Smyth, of Calvin Presbyterian Church, Montreal, who has been suffering from nervous prostration, is gradually recovering. Since Sunday no one has been allowed to see him, but his physician expects to have him able in a little time to go for a week or two's rest in the country, prior to his taking an extended holiday.

Vancouver World, June 5th: Rev. J. G. Macneil, of St. John, N.B., occupied the pulpit of St. Andrew's Presbyterian church on Sunday evening. The reverend gentleman has many old-time friends in Vancouver, and as a consequence the edifice was crowded to the doors. Mr. Macneil occupied exactly forty-five minutes in the delivery of his discourse, which was eminently practical, and at the same time eloquent and greatly appreciated.

Mr. and Mrs. Thomas Ray, of Ops, Victoria County, celebrated their pearl wedding on Tuesday, June 13th. Their children, grandchildren, great grandchildren and many friends, made it the occasion of a quiet jubilee. Two very handsome easy chairs, accompanied by a touching address, were presented the aged couple by their children, while many other gifts were made by their grand-children and friends. Mr. Ray is an esteemed elder of St. Andrew's Church, Lindsay, with which he has been connected for many years.

Prof. Thompson arrived in Winnipeg on Saturday. He will conduct the lectures in apologetics at the summer session of Manitoba College. He will spend a few days with friends in the country before taking up the work. Prof. Thompson, says the Free Press, is not unknown in the city, having before assisted in the lectures in Manitoba College. He also had charge of the pulpit of St. Andrew's church between the date of its organization and the induction of Rev. Mr. Pitblado in 1882.

The Hamilton Times makes mention of the following pleasing incident: Hon. R. Moreton, Rev. R. W. Woodsworth and Rev. R. G. Boville, a deputation from the Hamilton Ministerial Association, waited upon the grand old Presbyterian minister, Rev. Dr. Scott, at his residence on George St., Thursday morning of last week, being the 76th anniversary of his birth; and his ministerial brethren called to congratulate him. They gave him, besides congratulations and good wishes, a beautiful bouquet and a substantial volume on Wycliffe, as birthday gifts.

Rev. Robt. Anderson, D. D., St. George's Road U. P. Church, Glasgow, is now on a visit to this country accompanied by Mrs. Anderson. They have been staying with their son, Rev. R. T. G. Anderson, M.A., B.D., St. Helens. Dr. and Mrs. Anderson sail in July for Scotland, and Rev. Mr. Anderson and Miss Anderson also go on a visit to Scotland, the former having obtained leave of absence for three months; his pulpit in the meantime to be supplied by members of the Presbytery and others. We heartily wish the party bon voyage.

The charge of heresy against Rev. Dr. John Campbell, Professor of Church History and Apologetics in the Montreal Presbyterian College, was brought up at a special meeting of the Presbytery of Montreal last week. The Moderator's action in calling the meeting was sustained. The lecture delivered by Professor Campbell at Kingston was then read by the Clerk, and after considering it, a Committee composed of the Moderator (Rev. W. R. Cruikshank, Rev. Dr. MacVicar, Rev. Dr. Warden and Rev. Dr. Paterson (St. Andrew's, P.Q.) was appointed to confer with Prof. Campbell, and report at the ordinary meeting to be held on July 11.

The Presbytery of Kingston met at Thurlow, in Hastings county, Monday of last week to ordain John A. Black, a late graduate of Queen's College, and induct him into the charge of Roslin and Thurlow. Rev. S. Houston, of Kingston, presided and after the usual preliminaries, Mr. Craig, of Deseronto, preached the sermon, whereupon the Moderator put the questions and by prayer ordained in the usual way by the laying on of the hands of the Presbytery, and then addressed the minister. Mr. Rattray, of Melrose, addressed the people. The church was well filled and the singing was good and hearty. Mr. Black enters on his work under favourable auspices.

Interesting services were held on Sunday last, in connection with the opening of the new Presbyterian Mission Church, at North Ekrid. Able and appropriate sermons were preached to large congregations by Rev. D. Currie, of Glencoe, and Stewart of Melbourne. On Monday evening a grand tea-meeting was held in the school-house grounds. Mr. Sutherland, of Napier, took the chair, and guided the assembly in his genial style, keeping both speakers and people in order and good temper. Addresses, short but pertinent, were delivered by Rev. Messrs. Currie, Glencoe, Henderson, Appin, Jackson, Caradoc, Jordan, Strathroy, and Stewart, Melbourne. Music was furnished by the Glencoe choir, the Melbourne choir, the Glenoe quartet, Mr. Mason, of Strathroy, and several lady soloists.

On the 13th inst., says the Winnipeg Free Press, a double wedding was celebrated at the North Presbyterian Church manse. The contracting parties were G. A. P. Smellie, merchant and postmaster at Binscarth, and Miss Katie E. Hogg, third daughter of the Rev. John and Mrs. Hogg; and Robt. J. Hogg, farmer, of Binscarth, second son of Rev. Mr. Hogg, and Mrs. Ellen L. Smellie, of the same place. The event was witnessed by only the immediate relatives, the ceremony being performed by the Rev. John Hogg. The bridesmaids were Misses Annie C. and Minnie Hogg, and the grooms were assisted by Messrs. Geo. Smellie and K. S. Hogg. The brides were costumed in neat travelling dresses. Many beautiful presents were received, attesting to the esteem of the contracting parties. After the ceremony, Mr. and Mrs. R. J. Hogg left for Moosomin, where they spend their honeymoon, going north to Binscarth in a few days. Mr. and Mrs. Smellie left last night to visit at Fergus, Ont. Congratulations were received from all sides at the happy event.

The Rev. M. H. Scott, of Winchester, having lately accepted a call to Hull, the ladies of his congregation presented Mrs. Scott with a certificate of life membership in the W. F. M. S. of Canada (W.D.). Following is the address to Mrs. Scott at the presentation: Dear Mrs. Scott,—It is with heavy hearts that we have met upon this occasion—the eve of the departure of yourself and our esteemed pastor from among us; but we have the consolation of knowing that He who seeth the end from the beginning doeth all things well. Words fail us in attempting to express the love and esteem in which you and our dear pastor have always been held. Knowing that you are too sensible to be flattered and too wise to be vain, we wish to testify to the pleasant and sociable manner in which you have ever gone out and in among us. Your readiness to lend a helping hand, to give words of encouragement, to "scatter seeds of kindness" have always made you a welcome visitor; and from you we have learned many useful and practical lessons for our daily walk in life. Now in behalf of the ladies of this Church, we have the pleas-

ure of presenting you with a life's membership certificate in the W.F.M.S., believing from the interest you take in the work, that nothing would be more acceptable. Also, a purse containing a sum of money. We do earnestly pray that you may long be spared for active service in your new field of labour, that peace and prosperity may attend you through life, and that at last you may hear the "Well done, good and faithful servant, enter thou into the joy of the Lord." Signed on behalf of the ladies of the congregation, Mrs. T. Scott, Mrs. J. Holmes, Mrs. J. J. Empey—Winchester, May 20th, 1893.

BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

At the Presbyterian manse, St. Stephen, N. B., on the 18th inst., the wife of the Rev. John Anderson, B. D., of a daughter.

MARRIAGES.

In Grey, on June 7th, at the residence of the bride's parents, by Rev. D. Forrest, of Walton, Miss May, only daughter of Mr. Peter Watson, to Mr. James Sholdice, of Morris.

At the manse, on June 13, 1893, by the Rev. Dr. Fletcher, Daniel Marshall Quarrier, machinist, Toronto, and son of John Quarrier, of this city, to Mary McPherson, of Dundas.

At St. Andrew's Church, Toronto, on June 14th, 1893, by the Rev. D. J. Macdonnell, John P. Russell, M. D., only son of the late John P. Russell, M. D., Eden, to Helen, eldest daughter of John Ross, Esq., Toronto.

At St. Laurent, Que., on Wednesday, June 14th, at the residence of the bride's mother, by the Rev. J. Myles Crombie, F. S. A. S., Charles C. G. Muir, to Annie L. M. Wellwood, daughter of the late John Davidson.

On June 10th, 1893, by the Rev. William Patterson, of Cooke's Church, Toronto. Frank K. Snettinger, second son of J. G. Snettinger, Esq., Moulinette, to Jennie Mowat Rice, daughter of Captain James Campbell Rice, of Cantire, Argyleshire, Scotland.

On the 14th inst., at the residence of the bride's father, 144 Burgess St., by the Rev. Wm. Shearer, of St. Andrew's Church, Sherbrooke, P. Q., (cousin of the bride), James A. Russell, H. M. Customs, Pictou, N. S., to Jessie, second daughter of Thomas Russell.

On the 13th inst., at the residence of the bride's father, 202 Mance street, by the Rev. D. W. Morison, B. A., uncle of the groom, assisted by the Rev. James Fleck, M. A., and by the Rev. J. Arch. Morison, B. A., brother of the groom, W. T. Morison, to Annie, daughter of Alexander Craig, Esq.

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.

Rumford Chemical Works, Providence, I. E.

Beware of Substitutes and Imitations.

A HALIFAX MIRACLE.

INTERESTING STORY OF A LADY WELL KNOWN IN THE CITY.

After Two Years of Suffering She Has Fully Regained Her Health, and Tells Her Story That Others May be Benefitted—The Testimony of a Leading Druggist.

From The Halifax Critic.

Camille Flammarion, the great French astronomer, in his new story "Omega; or The Last Days of the World," which is now being published in the Cosmopolitan Magazine, gives the press of the future a very hard hit. Whether or not the great astronomer may be right in his view of the press of the 24th century, one thing is certain, the world of to-day is more largely indebted to the press for efforts to promote the highest civilization, than to any other human agency. Great discoveries in all branches of scientific research are chronicled with a faithfulness that enables the multitudes to enjoy, to the greatest extent the benefits accruing therefrom. The newspapers of our land, have, for many months past, contained accounts of miraculous cures effected through the agency of that marvelous medicine, known to the world as Dr. Williams' Pink Pills for Pale People. A large number of these stories have been published in the columns of The Critic, and have no doubt been read by the majority of our readers with full assurance of the truthfulness thereof, and yet, we imagine, there have been a few who have doubted, and who have not been so much interested in the experiences of people miles away from Nova Scotia, as in those of their own Province. Now, however, The Critic can give an account of a perfect cure, the facts of which we can guarantee as being true in every particular.

One day, some time ago, some members of The Critic's staff were discussing, in the editorial sanctum, the merits of Dr. Williams' Pink Pills, of which so much is being heard nowadays, when one of the company said, "By the way, did you ever hear of a cure anyway approaching the miraculous being effected by Pink Pills in Halifax?" "No," confessed the others, "we never did. Of course there have been many cases in which the medicine has undoubtedly been very beneficial, but hardly miraculous." "Well," said the first speaker, "you know Robert Ainslie, of this city, do you not? His wife was one of the sickest women in Halifax at one time, and is now hale and hearty, and gives all the credit to Dr. Williams' Pink Pills." Keeping this conversation in mind, one of our reporters having a little leisure time, one afternoon last week, called upon Mrs. Robert Ainslie, at her home, 26 Blowers Street, and after making known his errand, was invited into the comfortable sitting room, and was cordially welcomed by Mrs. Ainslie, who said she was only too happy to make known to others the wonderful properties of the medicine which had done her so much good.

"How long were you ill, Mrs. Ainslie?" asked the reporter.

"I was taken with a severe attack of pneumonia, some two years ago," said the lady, "which lasted for about three months, and left me a wreck of my former self. Just seventeen weeks from the time I was first prostrated until I could put my foot on the floor, and even after I was able to walk about, I was but a shadow of the woman I had been. 'Death of the nerves,' was the name the doctors gave the disease from which I was then suffering, and indeed, it seemed at one time, that I would not belong for this world. Pale, thin, weak, and emaciated, I was but an object of pity to all who saw me, and a source of much anxiety to my family and friends. While in this condition, I travelled throughout the Province, hoping thereby to regain my health. I visited the Spa Springs at Middleton, drank the mineral water and took the baths, but all to no effect. Finally, I was advised by a friend, who herself had been greatly benefited by Dr. Williams' Pink Pills to try this wonderful remedy. Although, I confess, I had little faith in this, or any other medicine, I purchased a box of the celebrated Pink Pills, and began taking them according to directions, and took box after box, until I had taken eight, when I found I was becoming fat, and as I was then in excellent health, I took no more, and have since then been well and strong."

Mrs. Ainslie's story, although given in her own words, conveys but a faint idea of the faith she has in Dr. Williams' Pink Pills, to which she feels she owes her present excellent health. Mrs. Ainslie informed The Critic representative that she had recommended Pink Pills to some twenty-five or thirty of her friends throughout the Province, (in which she has an extensive acquaintance), and in some cases had purchased several boxes of the pills in Halifax, for people living in country places.

"I understand, Mrs. Ainslie, that you yourself manufacture a medicine which is highly spoken of?"

"Yes," said the lady, "I do. My dyspepsia cordial is well known in Nova Scotia, and even further away." This struck us as a case in which "physician heal thyself," might have been applied, but it goes to prove that Dr. Williams' Pink Pills have a power to strike to the root of disease that other medicines, be they ever so good in their place, have not. After thanking Mrs. Ainslie for her kindness in giving the above hearty recommendation of the medicine, we proceeded to interview Mr. Hamilton, of Messrs. Brown Bros. and Co., druggists, of this city, from whom Mrs. Ainslie had purchased the Pink Pills. This course was taken, not in the least that we doubted Mrs. Ainslie, but simply to satisfy any sceptical ones among the readers of The Critic, who, not being acquainted with the lady, might feel that they would like assurance made doubly sure. Mr. Hamilton said he remembered Mrs. Ainslie when she purchased the first box of Dr. Williams' Pink Pills. She was then much debilitated, and had been very ill. He also remembered her coming to him when she had taken a half dozen boxes; and testifying both by her words and appearance, to the good they had accomplished in her case. Mr. Hamilton stated that there was more of Dr. Williams' famous Pink Pills sold by his firm, than any other medicine, and that they were very frequently hearing from their customers of the wonderful beneficial results of the treatment.

Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams' Medicine Co., of Brockville, Ont., and Schenectady, N. Y., a firm of unquestioned reliability. Pink Pills are not looked on as a patent medicine, but rather as a prescription. An analysis of their properties show that these pills are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anaemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatia, rheumatism, St. Vitus' dance, the after effects of la grippe, all diseases depending on a vitiated condition of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions, and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. 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 not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system. They act directly on the blood, supplying its life-giving qualities, by assisting it to absorb oxygen, that great supporter of all organic life. In this way, the blood becoming "built up," and being supplied with its lacking constituents, becomes rich and red, nourishes the various organs, stimulating them to activity in the performance of their functions, and thus eliminate diseases from the system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper, (printed in red ink). 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 builders and nerve tonics, put up in similar form, intended to deceive. 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.

PERPETUITIES.

A perpetuity, as ordinarily understood, is a definite, guaranteed money income continuing forever; an example of which can be found in the consols of the Government of Great Britain, the holders of which have secured to them and their representatives an income of 3 per cent. on their face value. Although money may not be worth 3 per cent. or, if it should happen to be worth more, the consols are unaffected in so far as the income derivable therefrom is concerned. It will thus be seen that this particular class of security is of a most permanent and reliable character, and in some respects a valuable one to possess. Akin to securities, known as perpetuities, are the Annuity Bonds of financial institutions having special powers by Government to grant them. This class of security is considered by many as being much more advantageous than the former class. It is contended, and rightly so, that the income derivable under an annuity bond is considerably greater than that under perpetuities, the reason being that the income in the one case is a continuing one, while in the other it is limited to the

natural lifetime of the annuitant. An illustration will serve to make this plain. Supposing a person at the age, say, of sixty-five, has \$10,000 invested in British consols, the income from them would be \$300 each year; while, if this same person had \$10,000 invested in an annuity bond, his income would be at the least \$1,200 each year, or four times what it would be in the case of the perpetuity. In the one case he would receive 3 per cent. for his money, while in the latter he would net 12 per cent. during life. In general cases which occur to the writer advantage has been taken of annuity bonds to provide a permanent specific income for an aged mother or father; also by people who have had their money invested in mortgages, stocks, etc., in which their income for these securities was but small, and the income irregular. In such a case as the latter an arrangement can generally be made by the financial institution which has the authority of Government to issue annuity bonds to take over the mortgages or other securities at their face value, and in lieu issue its annuity bond.

Another valuable feature which can be incorporated in annuity bonds is a provision that the interest cannot be assigned or in any way parted with: thus making the income a certainty to the party intended to be benefited. In a word, an income of a most permanent and regular character is secured so long as life continues. It must, however, be understood that what has been said in the main depends upon the financial standing of the institution empowered to grant the bond. Only those institutions which have a favourable record, backed up by large assets and a substantial surplus over and above all liabilities, should be negotiated with. Among the corporations long and favourably known in the annuity business, is the North American Life Co., of this city, whose President, Mr. John L. Blaikie, has had wide and successful financial experience, and whose Managing Director is Mr. William McCabe, Fellow of the Institute of Actuaries of Great Britain.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors," which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

How Can It Be CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar



COAL AND WOOD CONTRACTS.

SEALED TENDERS, addressed to the Hon. the Commissioner, at this department, will be received until noon, on

Tuesday, June 20th, 1893,

for Coal and Wood, to be delivered to the undermentioned institutions, for the term ending July 1, 1894:—

	Hard coal, tons of 2,000 pounds.	Soft coal, tons of 2,000 pounds.	Hard wood, cords of 128 cubic feet.	Soft wood, cords of 128 cubic feet.
TORONTO.				
Government house, about.....	180	30	8	7
Old Parliament buildings, such kinds as may be required and in such quantities as may from time to time be ordered to be delivered.				
New Parliament buildings, Queen's Park: hard coal screenings; soft coal screenings; pea coal, or furnace hard coal, with the option of taking delivery of as much of any or either of these kinds from time to time as may be required, up to a total in all of from 1,200 to 1,500 tons				
Education Department, about.....	325	40	20	20
School of Practical Science, 12 barrels of soft wood charcoal and.....	450	60	4	10
Osgoode Hall, about.....	250		30	10
OTTAWA.				
Normal School, about.....	250		45	25

The coal and wood must be delivered and stowed away in bins or other receptacles at the respective institutions in quality and manner satisfactory to the person in charge, and at any time until the 15th October next, except that for the Government House, Osgoode Hall and the Education Department, one-half the furnace coal is not to be delivered until after the 31st December next, and for the old and the new Parliament buildings it must be delivered from time to time in such quantities as may be required during the term ending July 1, 1894. Coal for the Government House, old Parliament Buildings, School of Practical Science, Education Department and Osgoode Hall must be weighed at such scales as shall be approved; and coal for the new Parliament buildings at the scales connected therewith. The wood must be of good quality, the hardwood in the proportion of not less than one-half maple and the residue of beech or kinds equally good.

Forms of tender and other information can be had on application to this department. Tenders will be received for the supply of the wood and the coal separately, and separately for Toronto and Ottawa. The bona fide signatures of two sufficient sureties will be required for the fulfilment of the contract, or for each of the contracts.

W. EDWARDS, Secretary.

Department of Public Works, Toronto, June 10th, 1893.

GOLD WATCHES FREE!

Agents, you can make \$75.00 per month selling our popular publications, and receive a Gold Watch free. Write at once for special offer. C. R. PARISH & CO., 28 & 30 Toronto St., Toronto, Ont.

A Healthy and Delicious Beverage.

Monier Chocolate. Learn to make a real cup of Chocolate, by addressing C. Alfred Chouillou, Montreal, and get free samples with directions.

Platinum at a white heat, it is said, will consume any quantity of tobacco smoke and keep the atmosphere perfectly clear.

THE RURAL CANADIAN.

CONTENTS OF JUNE NUMBER.

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- Agricultural Science Notes: Chemical Analysis. Grass Lands. Aeration of Soils.
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- Country Roads.
- Making Clover Hay.
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- The Robertson Ensilage Mixture: Soil. Time to Plant. How to Plant. Depth of Planting. Cultivation. Cutting in the Field. Putting into the Silo. Feeding the Ensilage. Silo.
- Are They Safe? Illustration.
- Does Storing Pay?
- Walks and Talks.—No. CVIII.: A Lesson in Forestry.
- Know the Cost.
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- The Improvement of Horses.
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- Sheep Notes.
- Frofitable Capons.
- Raising Squabs for Market.
- Care of the Young Chicks.
- Stock and Graft.
- Manure for the Garden.
- Some Points About Asparagus Beds.
- Blossoms and Hives.
- Prospects for the Season.
- Getting Moths out of Hives.
- After Rain. Poem.
- Dona Inez.

\$1.00 PER ANNUM.

C. BLACKETT ROBINSON, PUBLISHER, 5 Jordan St., Toronto.

"Shorter" Pastry and "Shorter" Bills.

We are talking about a "shortening" which will not cause indigestion. Those who "know a thing or two" about Cooking (Marion Harland among a host of others) are using

COTTOLENE

instead of lard. None but the purest, healthiest and cleanest ingredients go to make up Cottolene. Lard isn't healthy, and is not always clean. Those who use Cottolene will be healthier and wealthier than those who use lard—Healthier because they will get "shorter" bread; wealthier because they will get "shorter" grocery bills—for Cottolene costs no more than lard and goes twice as far—so is but half as expensive.

Dyspeptics delight in it!
Physicians endorse it!
Chefs praise it!
Cooks extol it!
Housewives welcome it!
All live Grocers sell it!

Made only by
N. K. FAIRBANK & CO.,
Wellington and Ann Streets,
MONTREAL.

An Absolute Cure for **INDIGESTION**
—ADAMS' PEP-SIN
TUTTI FRUTTI
IMPARTS TONE TO THE SYSTEM.
Take no worthless imitation.

Strengthens the Voice;
Purifies the Breath;
Keeps the Teeth Clean;
Improves the Appetite;
Builds up the System.
Sold by all Druggists and Confectioners
5c. Packages.

Take no worthless imitation. See that
"TUTTI FRUTTI" is on each 5c. package.

DALE'S BAKERY,
COR. QUEEN AND PORTLAND STS.,
TORONTO.

BEST QUALITY OF BREAD:
Brown Bread, White Bread.
Full weight, Moderate Price.
DELIVERED DAILY. TRY IT.

GILLETT'S
PURE
POWDERED 100%
LYE
PUREST, STRONGEST, BEST.
Ready for use in any quantity. For making Soap
Softening Water, Disinfecting, and a hundred other
uses. A can equals 20 pounds 3/4 Soda.
Sold by All Grocers and Druggists.
R. W. GILLETT, Toronto

STAMINAL

is a valuable food and tonic for the warm weather.

It supplies
the vital principles of Beef and
Wheat with Hypophosphites.

Minard's Liniment is the best.

British and Foreign.

The re-opening services of Newington Church, Belfast, conducted by Rev. Dr. Black, of Inverness, realized £161.

The Legislature of South Carolina has enacted a law, taking the sale of liquor into its own hands from July 1st.

A Local Option Bill, with the principle of compensation excluded, has been introduced into the New South Wales Legislative Assembly.

South Africa is being visited with a plague of locusts for about forty miles. Some parts of the veldt have been eaten completely bare.

The Archbishop of York has intimated to his clergy that they need a more general use of the razor. While he permits a slight whisker, he utterly abominates a moustache.

Dining cars for first-class and third-class passengers will, from the beginning of July, be attached to express trains leaving King's-cross and Edinburgh respectively at 2.30 p. m.

Newtonbreda—the pioneer congregation in the use of instrumental music—has raised during the year for all purposes £2,400. A recent sale of work reduced the debt on the new church by £1,150.

The Russian revenue is largely dependent on the sale of spirits, but the Government is striving to lessen the evil, and will either undertake the traffic itself, or introduce the Gothenburg system.

Dr. Stalker, speaking at the annual gathering of the Scottish Free Church Temperance Society, described the Government Liquor Traffic Bill as a great triumph and reward for two generations of earnest workers.

Rev. R. M. Thornton, of Camden-road, London, sails in July to spend his holiday in America. He has been presented with a cheque for £100, in recognition of his services as Moderator of the late vacancy at Marylebone.

Rev. Dr. Kennedy, Moderator of U. P. Synod, has been presented by North Richmond-street congregation, Edinburgh, the pastorate of which he lately resigned, with a cheque for £100, along with a silver bowl for Mrs. Kennedy from one of the members.

The total income last year of the Irish Presbyterian Church was £179,000. Its stipends are £14,000 more now than at the date of its disendowment. The Sustentation and Commutation Funds pay £85 a year to each minister—£15 more than the old Government grant.

Rev. John Barclay, of the West E. Church, Greenock, died suddenly on 24th ult., in his garden. He was only 52 years of age, but had long been troubled with asthma. As a preacher he was held in great esteem by many for his eloquence and dramatic delivery. His eldest son was recently licensed as a minister.

Rev. Dr. Blaikie, ex-Moderator of F. C. Assembly, was presented with his portrait at a crowded meeting, recently, in the New College common hall. Mr. John Cowan, of Beeslack, who presided, referred to the Professor's services to the Free Church and to Presbyterianism throughout the world. A warm tribute was also paid to him by Principal Rainy. At the recipient's request the gift has been made over to the senate of the College.

Conquest of Canada.

The reported discovery not long since, of a secret movement on the part of certain public men in the States and certain prominent annexationists in the Dominion, created quite a stir, but more recent attention is more strongly directed towards an invasion of Canada for the avowed purpose of conquest. Some serious apprehension might arise from the bare announcement, but for the fact that the invasion refers to the recurring visit of the great remedy, St. Jacobs Oil, and the conquest to its absolute power to conquer all aches and pains. The invasion is taking place and the conquest has begun, as those who have been promptly and permanently cured of rheumatism, neuralgia, sciatica, lumbago, sprains, bruises, frost-bites, and all minor painful ailments, will readily testify.

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.

Minard's Liniment cures La Grippe.



Saved Her Life.

Mrs. C. J. WOOLDRIDGE, of Wortham, Texas, saved the life of her child by the use of Ayer's Cherry Pectoral.

"One of my children had Croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicines given, I reasoned that such remedies would be of no avail. Having part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and, in a short time, she was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved her life."

AYER'S Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Prompt to act, sure to cure

Unlike the Dutch Process No Alkalies

—OR—
Other Chemicals
are used in the
preparation of

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.

Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

KARN PIANOS.



WARRANTED FOR 7 YEARS. STRICTLY FIRST-CLASS
UNEQUALLED IN TONE, TOUCH,

WORKMANSHIP AND DURABILITY.

USED IN TORONTO CONSERVATORY OF MUSIC.

CANNOT BE EXCELLED.

SUPERIOR TO ALL OTHER CANADIAN PIANOS.

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D. W. KARN & CO.,
MANUFACTURERS OF PIANOS AND ORGANS.
Woodstock, Ont



\$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.

NEW ENGLAND CONSERVATORY OF MUSIC.

Founded by CARL FAELTEN, Director.
The Leading Conservatory of America.
In addition to its unequalled musical advantages, exceptional opportunities are also provided for the study of Elocution, the Fine Arts, and Modern Languages. The admirably equipped Home affords a safe and inviting residence for lady students. Calendar Free. **FRANK W. HALE, General Manager,** Franklin Square, Boston, Mass.

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THE NEW TAILOR SYSTEM. The Leading System of the Day.

Drafts direct on material. Perfection in form and fit, easy to learn and guaranteed. Inducements to agents. Send for illustrated circular.

J. & A. CARTER, PRACTICAL DRESSMAKERS.
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Beware of models and machines.

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CONGER COAL CO., LIMITED
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THE PROFESSION.

"To meat eaters St. Leon Mineral Water is invaluable, preventing putridity and decomposition within the system. I consider its use, when hot, a specific in scarlet and typhoid fevers, measles, and kidney troubles. It washes the poisons out of the system very rapidly and effectively." W. E. BESSEY, M.D., 200 Jarvis Street, Toronto.

St. Leon Mineral Water Co., Ltd.

Head Office, King Street West Toronto.

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Druggists, grocers and hotels.

B. B. B.

Burdock Blood Bitters

Is a purely vegetable compound, possessing perfect regulating powers over all the organs of the system, and controlling their secretions. It so purifies the blood that it

CURES

All blood humors and diseases, from a common pimple to the worst scrofulous sore, and this combined with its unrivalled regulating, cleansing and purifying influence on the secretions of the liver, kidneys, bowels and skin, render it unequalled as a cure for all diseases of the

SKIN

From one to two bottles will cure boils, pimples, blotches, nettle rash, scurf, tetter, and all the simple forms of skin disease. From two to four bottles will cure salt rheum or eczema, shingles, erysipelas, ulcers, abscesses, running sores, and all skin eruptions. It is noticeable that sufferers from skin

DISEASES

Are nearly always aggravated by intolerable itching, but this quickly subsides on the removal of the disease by B.B.B. Passing on to graver yet prevalent diseases, such as scrofulous swellings, humors and

SCROFULA

We have undoubted proof that from three to six bottles used internally and by outward application (diluted if the skin is broken) to the affected parts, will effect a cure. The great mission of B. B. B. is to regulate the liver, kidneys, bowels and blood, to correct acidity and wrong action of the stomach, and to open the sluice-ways of the system to carry off all clogged and impure secretions, allowing nature thus to aid recovery and remove without fail

BAD BLOOD

Liver complaint, biliousness, dyspepsia, sick headache, dropsy, rheumatism, and every species of disease arising from disordered liver, kidneys, stomach, bowels and blood. We guarantee every bottle of B. B. B. Should any person be dissatisfied after using the first bottle, we will refund the money on application personally or by letter. We will also be glad to send testimonials and information proving the effects of B. B. B. in the above named diseases, on application to T. MILBURN & CO., Toronto, Ont.

St. Jacobs Oil

THE GREAT REMEDY FOR PAIN, CURES
RHEUMATISM,

Backache, Bruises,
Sciatica, Burns,
Sprains, Frost-Bites,
NEURALGIA.


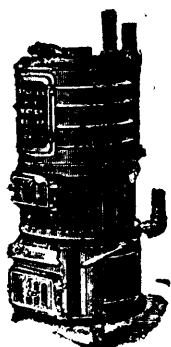


**MORSE'S
MELIOTROPE
TOILET
SOAP.**

FRAGRANT,
LASTING
AND PURE

A PERFECT
BOUQUET
IN YOUR
ROOM

JOHN TAYLOR & CO.
MANUFACTURERS
& PROPRIETORS

Note attractive design.

**THE SPENCE
"DAISY" HOT WATER HEATER**

Has the least number of Joints,
Is not Overrated,
Is still without an Equal

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MCCOLL'S OILS ARE THE BEST.
USE LARDINE MACHINE OIL, CHAMPION GOLD
MEDAL OIL OF THE DOMINION.

MCCOLL'S CYLINDER OIL WILL
wear twice as long as any other make

The Finest High Grade Engine Oils are Manufactured by
MCCOLL BROS. & CO., TORONTO.
For sale by all leading dealers in the country.

The Great Church LIGHT.

FRANK'S Patent. Builders give the Most Powerful, the Safest,
Cheapest and the Best Light known for Churches, Stores, Show Windows,
Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant
designs. Send size of room. Get circular and estimate. A liberal discount
to churches and the trade. L. F. VALIN, 551 Peel Street, N. Y.




MISCELLANEOUS.

The banking system of the world dates from the establishment of the Bank of England, about one hundred and seventy-five years ago.

TARIFF REFORM.

Tariff Reform is in the air. The praises of B. B. B. are also heard everywhere. No other medicine cures all diseases of the stomach, liver, bowels and blood so rapidly and so surely as Burdock Blood Bitters.

The best way to clean wells and cisterns of foul water, is to throw down a peck of unslacked lime. The heat so caused, carries out the foul air with a rush.

A CANADIAN FAVORITE.

The season of green fruits and summer drinks is the time when the worst forms of cholera morbus, diarrhoea and bowel complaints prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept in the house. For 35 years it has been the most reliable remedy.

Both American and foreign experts in navigation are advocating an extensive use of carrier pigeons on ships and smaller vessels, both at sea and on great lakes, to convey tidings homeward, especially of any serious accident.

ARE YOU NERVOUS,

Are you all tired out, do you have that tired feeling or sick headache? You can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength, and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

Hood's Pills are easy to take, easy in action and sure in effect. 25 cents a box.

An amendment to the bill for better regulation of coal mines and collieries, has been carried in the New South Wales Legislative Assembly, limiting the working day to eight hours.

BAD BLOOD CURED.

Gentleman,—I have used your Burdock Blood Bitters for bad blood and find it, without exception, the best purifying tonic in use. A short time ago two very large and painful boils came on the back of my neck, but B. B. B. completely drove them away.

Samuel Blain, Toronto Junction.

Aunt Mandy (putting down the paper)—"So the Mary Ann made sixteen knots an hour, did she? Wa-al, ef I couldn't tie knots faster'n that I'd stop knittin', thet's certain."

In view of what Hood's Sarsaparilla has done for others, is it not reasonable to believe that it will also be of benefit to you?

"That air is very familiar," said the musician, as a gust of wind took his hat away.

Place a guard on your lips, but in a penholder place one of Esterbrook's smooth writing pens.

A bulletin of the Geological Survey shows the product of minerals and mineral substances in Canada last year to have been \$19,500,000.

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.

"Terra cotta lumber," a baked compound of sawdust and clay, in which the wooden element burns out and leaves the brick full of cavities and hence rather light, is being substituted for tiling as a filling between iron beams in fire-proof buildings.

Oh, this ringing in the ears!
Oh, this humming in the head!
Hawking, blowing, snuffing, gasping,
Watering eyes and throat a-rasping,
Health impaired and comfort fled,
Till I would that I were dead!

What folly to suffer so with catarrhal troubles, when the worst cases of chronic catarrh in the head are relieved and cured by the mild, cleansing and healing properties of Dr. Sage's Catarrh Remedy. It purifies the foul breath, by removing the cause of offence, heals the sore and inflamed passages, and perfects a lasting cure.

The first and last thing which is required of genius is the love of truth.—Goethe
FOREWARNED IS FOREARMED.

Many of the worst attacks of cholera morbus, cramps, dysentery, colic, etc., come suddenly in the night and speedy and prompt means must be used against them. Dr. Fowler's Extract of Wild Strawberry is the remedy. Keep it at hand for emergencies. It never fails to cure or relieve.

**AYER'S
SARSAPARILLA**

CURES OTHERS WILL CURE YOU

THE SUPERIOR BLOOD-MEDICINE

PURE BLOOD

CLEAR SKIN

HEALTH

MENTAL ENERGY

PERFECT DIGESTION

SOUND SLEEP

LONG LIFE

VITALITY

STRONG NERVES



M. Hammerly, a well-known business man of Hillsboro, Va., sends this testimony to the merits of Ayer's Sarsaparilla: "Several years ago, I hurt my leg, the injury leaving a sore which led to erysipelas. My sufferings were extreme, my leg, from the knee to the ankle, being a solid sore, which began to extend to other parts of the body. After trying various remedies, I began taking Ayer's Sarsaparilla, and, before I had finished the first bottle, I experienced great relief; the second bottle effected a complete cure."

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.

CURES AND PREVENTS

COLDS, COUGHS, SORE THROATS, INFLAMMATION, RHEUMATISM, NEURALGIA, HEADACHE, TOOTHACHE, ASTHMA, DIFFICULT BREATHING, INFLUENZA.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

INTERNALLY.

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.

MALARIA

Chills and Fever, Fever and Ague
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

JOHNSTON'S

FLUID BEEF

is the virtues of Prime Beef in a concentrated and easily digested form.

INVALUABLE AS A STRENGTH-GIVING FOOD.

Minard's Liniment is the Hair Restorer.

