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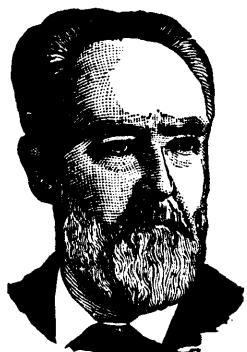
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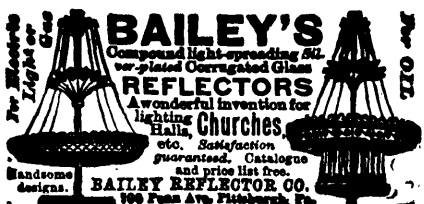
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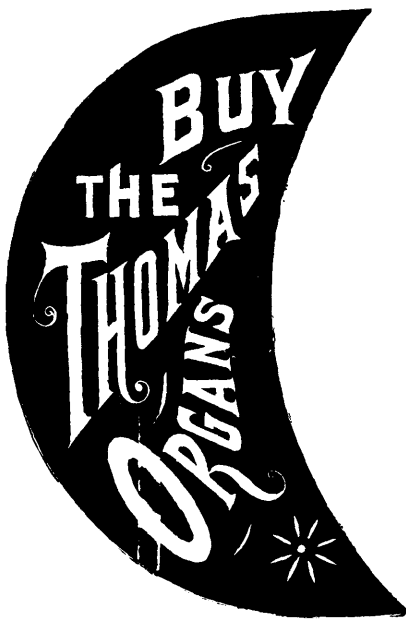
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Tomatoes are scalded to remove the skin, cut in slices when cold, and served with a spoonful of mayonnaise or boiled dressing on each slice.

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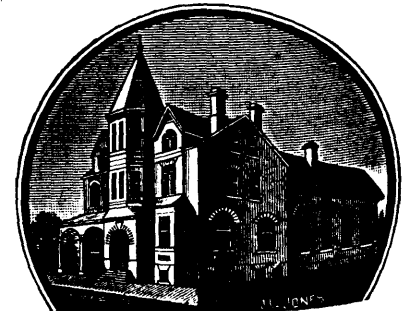


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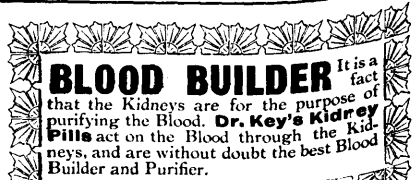
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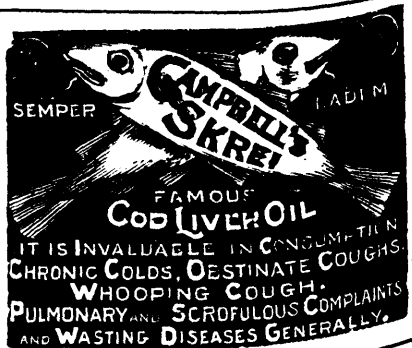
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TORONTO, WEDNESDAY, AUGUST 7th, 1895.

No. 32.

Notes of the Week.

The United Presbyterian Church in the United States has already removed the ban against hymn-singing in their churches, and now the Irish General Assembly has also opened the doors of its churches to hymns, and a hymnary is soon to follow.

By a vote of 100 to 50 the Brooklyn Christian Endeavorers decided last Sunday evening to rescind the invitation to Mayor Schieren to address the State gathering of the Society to be held in Brooklyn in October. His attitude toward the excise question was the cause of their action. They think he is unjustifiably liberal toward saloon keepers and violators of the Sunday Excise laws.

Dr. Grose read a petition at the Boston Convention drawn by the Christian Endeavor trustees, to be presented to the President of the United States and Queen Victoria, urging upon them the terrible condition of Christian subjects of Turkey, and asking them to use their influence to give to that country a safe and just government. This was greeted with applause and cheering.

At the late Christian Endeavor Convention at Boston, Rev. A. C. Peck, of Denver, unrolled the roll of honor of 5,551 societies contributing sums of over \$10 each for missionary work. The aggregate amount was \$340,000. The denomination making the largest contribution was the Presbyterian. The Rev. A. C. Crews, of Toronto, presented to the Cleveland Union for the second time the token for the best work in promoting systematic and proportionate giving.

Rev. Dr. W. McCulloch, pastor emeritus of the First Presbyterian Church of Truro, Halifax, N. S., died July 14th, aged eighty-four years. He was the son of Rev. Dr. Thomas McCulloch, founder of Pictou Academy and the father of higher education in Nova Scotia, and was himself one of the fathers of the Presbyterian Church in Nova Scotia, having been pastor of the church in Truro for half a century. He celebrated his jubilee six years ago. He was well known throughout the bounds of the Presbyterian Church in Canada.

The death in India is announced by cablegram of Rev. Dr. James L. Phillips, whose name was mentioned a short time ago by Rev. Mr. Wilkie, of Indore. He was the representative in India of the International Sunday School Union, and for four years he had been energetically engaged in the task of spreading Christianity among the natives. He was for some years pastor of the Auburn Free Baptist Church, and during that period was also chaplain at the State institutions. He left Auburn about six years ago to accept a charge in Philadelphia, going from there to his work in India.

A party of about one hundred Presbyterian American ladies and gentlemen, organized by Rev. Dr. Field, editor of the *New York Evangelist*, is on a tour to places in Europe of historic interest from their association with the names of men who were the founders of Presbyterianism. At Queenstown the party divided, one portion going on to Drogheda, where they were met at the station by Rev. Alexander Hall, the Presbyterian minister, and conducted to many points of historic interest in the town and neighbourhood. From thence they went to Belfast, where they met with a very hearty welcome from a large reception committee with the Lord Mayor at its head. In the evening there was a large assemblage of invited guests and others and much pleasant as well as inspiring speech-making.

The Rev. Dr. Arthur Brooks, a brother of the late Bishop Brooks, died lately under circumstances especially sad. Only a brief month ago he sailed for Europe in the hope of finding surcease of suffering from the dread disease which had fastened upon him some time before. He was disappointed, and was returning to his home on the same steamer on which he had been an outward-bound passenger, when he died at sea. If he filled a less prominent place in the public eye than his distinguished brother, he was no less a man of sincere and eminent piety and devotion, possessing a high order of ability, and richly endowed with gentle gifts and spiritual graces.

Accounts from the United States, with which in numberless ways we are so closely connected, of revival of business and general prosperity, still continue, and create a general cheerfulness and hopefulness corresponding to the depth of the long previous depression. Some great industrial and manufacturing establishments are voluntarily advancing wages, which is a good sign. It may be hoped that in Canada, although some parts of the country have suffered so much from drought, we shall enjoy our share of the improved state of things. In Manitoba and the Northwest generally, if the prospects are realized, the yield of grain promises to be simply immense. Now the question of the prices to be obtained is the one which agitates the hearts of farmers, and if these should be fairly good, it will be a boon, not only to all our Northwest, but to the whole Dominion.

International arbitration as a method instead of war settling disputes that arise between nations is making progress and is one of the happy signs of our times. France has had a long standing boundary dispute with Brazil, and she has now expressed her willingness that this should be settled by arbitration, and the President of the Swiss Republic has consented to act as arbitrator. And even more important, the French Chamber has adopted a resolution requesting the government to negotiate a permanent arbitration treaty between France and the United States. The latter country in 1889 and again in 1892 took important steps in this direction, as by its freedom from many of the complications in which European nations are involved, it is in a position to do. Last month, in an address before the Harvard Law School, Sir Frederick Pollock made a strong plea for an international tribunal of arbitration for the settlement of all differences between Great Britain and the United States.

The Beecher family is again brought into notice for a passing hour by the death a few days ago in the ninety-third year of his age of the Rev. Dr. Edward Beecher. He was the third son of Dr. Lyman Beecher. He graduated from Yale in 1822 and after teaching a few years was ordained to the ministry and became pastor of the Park Street Congregational Church, Boston. He next became president for fourteen years of Illinois College, Jacksonville. He then went back to Boston, and with Rev. Drs. Storrs and Parks founded the *Congregationalist*, and wrote largely for its pages. He was also the author of "The Conflict of Ages," and "The Concord of Ages," two separate works. He was next a pastor in Galesburg, Illinois. In 1872 he went to Brooklyn and became the assistant of Rev. Henry Ward Beecher, his brother. In 1885, when eighty-two years old, he received a call and became again a pastor. In 1889 he met with an accident, from the effect of which he never fully recovered. He had a great affection for his brother, Henry Ward Beecher, and during the famous trial in Brooklyn never left his side.

A speaker at the Boston Christian Endeavor Convention drew attention to the "amazing and beneficent change that has taken place, and is still taking place in the Roman Catholic Church," and he instanced among other things as evidence of this, "increasing regard for the public schools." We in Canada do not see very much of this latter evidence on the part of the Hierarchy at least. We shall need to see a great deal more before we become convinced of the great change for the better taking place in that church. It is only going on apparently where it is side by side with Protestantism, and is compelled to change by this or some other equally potent force if it would live at all. Where is this evidence in countries where it is all-powerful, as in South America for instance. "Only six days before these remarks were uttered," says *Christian Work*, "there was in Boston itself a Catholic riot directed against the model of a 'little red schoolhouse' that was carried in a patriotic procession on the Fourth of July. For that the Catholic priesthood and the Catholic city officials of Boston are held responsible by the best of the public press of that city. This riot sprang from a hatred of the public school system."

The elections in Great Britain have been the absorbing topic of interest for some time. That the Liberal party would be beaten was a foregone conclusion, but that the rout would be so utter and the defeat so crushing as it has turned out to be, was hardly expected. While many causes have no doubt conspired to bring about this result, it was evident from the first that Lord Rosebery had a most difficult place to fill, if it were only following a man of the strong and over-mastering personality of Mr. Gladstone. Internal divisions, the ill-health of the Prime Minister which necessitated his withdrawal from public affairs at a time and with a party which needed very much the hand and constant attention of a master, an indifference, to say the least, to the religious opinions of a large section of Nonconformist supporters, and the sickening of the country on the subject of Home Rule, not to mention the opposition of the whole liquor interest are enough along with combinations of straight Conservatives and Liberal Unionists to account for the great political overturn which has taken place. To all appearances the control of public affairs in Britain and throughout the Empire will be in the hands of the Conservative party for a long time to come if the coalition between it and the Liberal Unionists can stand the strain to which it will inevitably be subjected.

The Boys' Brigade is a recent, if it is not the latest of organized Christian societies. It is unique in that it is specially for boys. The first national encampment of the United Boys' Brigades of America is to be held at Highland Park, near Chicago, from the 22nd to the 29th inst., and is to be designated "Camp Wannamaker." Each boy is expected to take with him a Bible and Gospel Songs, 5 and 6; a suit of knock-about clothes and hat (besides uniform); a change of underwear; a rubber coat or blanket (if possible); a pair of dark blankets; a knife, fork, spoon, tin plate, basin and cup, soap, towels, clothes brush and comb. Companies should see that each are provided with shoe blacking and brushes, and one bed tick for every two members. Each member will deposit, on or before August 15th, with their proper company officers, \$2.25 for his ticket. This will cover all the necessary expenses for railroad fare, board and camp privileges during the encampment. The health of the boys will be well cared for, while for their moral and religious training there will be daily religious meetings, song-services, and stereopticon lectures under the immediate supervision of the Rev. Dr. Rusk, assisted by many eminent workers among boys who are promised a rare treat in the eminent speakers and musicians provided for them.

Our Contributors.

TO THE MINISTER WHO NEVER HAS A HOLIDAY.

BY KNOXONIAN.

You have labored faithfully in your pastorate for ten, fifteen or perhaps twenty years and your congregation has never given you one decent "let up." You have never even got your neck out of the collar except when you exchanged with somebody for a Sabbath and you did not find that very much of a rest. You have read all these years about ministers going across the Atlantic and down to the sea-side, and North to the holiday resorts and you wonder if your turn will ever come. You would not mind so much for yourself, but you notice that the little woman who takes care of the manse is not as lively as she once was. You know very well that before she came to the manse her father always gave her an occasional trip and it rather stings you to think you can't do the same. It is pretty hard. Yes, brother, it is pretty hard. No man who has any feeling and who knows the benefit of a little travel will deny that you have a grievance as certainly as the Manitoba minority has one. And with this difference that nobody issues a remedial order in your favor.

But you could do without a holiday, you say, if your people would only treat you in a reasonable and kind way. That is just what they don't do. Your anniversary services come in September or October and some well-kept leading man who has just returned from his six weeks' holiday, or his trip across the Atlantic is asked to conduct them. Your parishioners who have generously kept your salary down to the minimum and your nose on the congregational grindstone for twenty years, help you to look forward with pleasure to the anniversary services by constantly reminding you that they expect something next Sabbath that they "don't have every day." Your wife has been told the same thing twenty-seven times during the last week. The leading man comes along breezy and rather patronizing. Before he got to the manse he managed to let you know that he has refused thirteen applications for this Sabbath and no doubt expected you to draw the inference that it was a great act of condescension for him to accept your invitation. Sunday morning comes and the visitor appears in the pulpit, and preaches a good sermon, the plan of which he got on ship-board from some clever fellow who has a genius for sermon building. You of course notice that there is a big difference between the genius displayed in the plan and the common place used in the filling. The good man, however, is in fine trim. The sea air has braced him up. His nerves are steady, his head clear, his voice resonant and altogether he is in first class form. When the sermon is over one of the elders—the one that has always given trouble—says to everybody he meets around the church door—"Gin we had a man like thon." And the old maid that has always been bitter against minister's wives since she was jilted by a theological student creeps up to your wife and in a kind of hissing voice says, "If our minister could preach like that." And two or three women who have no children themselves and who always waxed malignant when a little stranger arrived at the manse, managed to say in your wife's hearing that it would be a good thing to turn out the present pastor and get a man like Dr. ———.

Now all this is no doubt aggravating. But it should be remembered that the ability to endure hardness should be one of the special qualifications of a voluntary minister. People who make such remarks are either hopelessly ignorant, or hopelessly malignant. More information is the cure for ignorance. For malice the only cure is the grace of God and malicious people seldom ask for that. One of the last things many people

ever learn is that the conditions under which a minister works are potent in making, or unmaking him. To expect a minister without a library, without periodical literature, without the educating influence of travel, without the stimulating influence of contact with superior minds, without the help that rarely fails to come from a large body of intelligent people to expect a minister who has none of these things to equal one who has most or all of them, is to expect something almost impossible. Once in a while a man breaks through the unfavorable conditions and overcomes the disadvantages, but the man who can do that is always strong enough to take a holiday when he wants one.

But after all, brother, there is no reason why you should "take on" too much about having no vacation. Any number of our best people never get more holidays than one or two at a time. Look around on a large congregation and you will see some of the very choicest of God's saints—men and women who sustain the church by their prayers and daily lives—who scarcely ever had a holiday in their lives, and who never expect one.

There are other considerations. Holidays are far from unmixed pleasure. Some of us who are fortunate enough to have congregations that give a vacation every year often take a holiday as a matter of duty rather than of pleasure. We know by experience that almost any kind of a vacation or any kind of travel brings annoyances that in many cases make one wish one had remained at home.

Some of us know by hard experience that a sudden "let up" in work, a sudden slackening of the tension brings on depression that destroys perhaps one half of a month's holiday.

The best substitute for an annual holiday is a holiday every week. If a minister could keep the decalogue and rest one day in seven he need not care much about the yearly vacation.

The next best thing is to begin sermon on Tuesday morning, work in the forenoons and in the afternoon and evenings lie around generally and read—well, we shall not prescribe. We know what we would take ourselves, but we do not know what kind of reading might be good for our neighbor.

MONDAY'S MUSINGS.

BY A CITY PASTOR.

I have just finished breakfast. Monday morning's breakfast is always a little different from that of other mornings; to partake but lightly seems most beneficial. Beecher was wont to indulge in a simple egg on Monday morning; now I admit there may be a Sunday here and there on which I do not preach like Beecher, but there is no Monday on which I may not breakfast as Beecher did. Therefore, I take one egg. And it is my custom to give the first hour after breakfast on Monday morning entirely to musing. To be alliterative, I might say that many are the ministerial Monday meditations—and moody, too. In the first years of my ministry, these reflections were almost always of a mournful character. I thought of abandoning the work of the ministry, because, overcome by its greatness, and by my unworthiness, I used to remember gladly that I had a B.A. to my back, and pictured myself as Principal of a grammar school. Monday seemed to teach me the futility of Sunday, so far as my pulpit efforts had been concerned. Everything seemed to be unaffected, undisturbed, by the truth I had declared, earnestly though I had tried to speak it. While preaching, it had seemed to me that surely life must be altered to all my people, by the vision of the Redeemer such as my own heart saw. Surely selfishness would decline, and pride wither, and worldliness pass away, before the revelation of Him who is invisible, and yet who alone is the real, the influential One; surely

the sublime romance of the spiritual life would lead into sweet captivity those lives which knew no allegiance save to things seen and temporal!

But, alas! as I looked about me on Monday morning, the world's song seemed attuned to the same old note of selfishness and greed and worldly passion. Worse than this, as I moved among my own dear people, they seemed to me as those to whom the Sabbath had brought no loftier aim, and no more heavenly ideal. The world and its rewards and possessions were still the object of their most intense ambitions. I met, all aglow with business enthusiasm, one of my elders, whom I had missed from church the day before; another, in full activity and wakefulness, whose deep slumber at the morning service had damped my ardour. And thus I used to wo discouraged. I felt that the minister alone led a life visionary and unpractical. And because I could not every week thrust in the sickle amid the golden, ripened grain, I felt that there was no harvest, failed to remember the virtue of the seedtime. But that state of mind has largely passed away. On Monday mornings nowadays, I meet the demon of despair with the buoyant thought that God still lives as Luther said. I feel with exultant gladness that mine is, of all sorts of work, the most practical and the most enduring. Rapturous is the thought that I have helped a soul, and that high above the work even of the physician, who heals the body; high above the work of the lawyer who cares for men's interests, even while not forgetful of his own, is the craft of that man who inspires a brother heart, who comforts a stricken soul, who revives a fainting heart, who gives liberty to some life, wing-caught in the thicket of a thousand doubts or cares, that it may soar on toward the void and the stainless blue, breathing the richer air, disporting on the higher life of God. But for this Monday, I shall muse no more. K.

ADDRESS FROM THE FRENCH PROTESTANTS IN CANADA TO THE GOVERNOR-GENERAL.

BY REV. T. FENWICK.

The readers of the CANADA PRESBYTERIAN will, no doubt, be pleased to see a translation of the above mentioned address, the first of its kind. As was stated in a late number, it was adopted at the great French Protestant festival at Monte-Bello, and ordered to be presented to His Excellency by a deputation, as, owing to other engagements, the former was unable to be present on the occasion. Those whose feelings it expresses are not termed "Protestant French Canadians," but "French Protestants in Canada," because, though their mother-tongue is French, many of them have come from other countries than Canada.

TO HIS EXCELLENCY LORD ABERDEEN, GOVERNOR GENERAL OF CANADA:—

Met to celebrate an open air and religious festival (*fete champetre et religieuse*) under the shade of the massy trees of the manor of Monte-Bello, the name of which awakens so many historic memories, we would, with others (*nous aussi*), welcome your Excellency and the Countess of Aberdeen.*

If we have unwillingly delayed to fulfil this duty, we find in that the advantage of now making mention of the happy influence which the unlimited devotion, and the perfect courtesy which you bring to the discharge of your high duties, exercise among our people.

Among us, you will meet only with loyal subjects of Her Majesty the Queen, citizens firmly attached to the order and the liberties which the British Constitution guarantees.

In this numerous assembly, we represent several thousands of Protestants, natives of different countries, members of different communions belonging to all classes of society, but all alike devoted to the fundamental

* In the original it is "Mme. (Madame) la comtesse d'Aberdeen. According to the French rules of politeness, one must say to another, for example "Give my compliments to Mr. your father, and Madame your mother," or, still better, put the first last, and the last first.

principles of the Reformation in which we see a sure pledge of national prosperity. While we proclaim our own belief, we respect the sincere convictions of others. Finally, we love, we speak, and we cultivate the language of our fathers without neglecting that of the English majority of the country.

Assured of your kind reception of our address, we pray you to accept the sincere wishes which we entertain for the happiness of Your Excellency and Lady Aberdeen, and we ask of God, who holds in His hands the destinies of the kingdoms of this world, to bless your administration in Canada.

HELPS TO NATURE STUDY.*

BY REV. WALTER M. ROGER, M.A.

Last winter, while driving amid the snow-drifts, I noticed securely fastened to a leafless twig, at the roadside a mouse-shaped bag of pearl-grey felt, which I at once suspected to be the coffin of some insect corpse. With orthodox faith in the future it had woven a thick and comfortable shroud on the approach of winter, skilfully tucked itself in, gone quietly to sleep and was now patiently awaiting the resurrection of the springtime. Hastily appropriating the cocoon, I took it home and placed it in a paste-board box, freely slitted for ventilation and left it in a corner of my study, almost forgotten till, one May morning, a sound of fluttering wings within announced the transformation complete. Gently opening the box, a vision of splendor, with an expanse of over four inches of painted wings greeted my sight. It was the giant silkworm moth, arrayed as Solomon, in all his glory never was, with

Velvet nap which on his wings doth lie,
And silken down with which his back is dight,
His broad outstretch'd horns, his airy thighs,
His glorious colors, and his gleaming eyes.

I confess I was not sure of the name and title of this gorgeous stranger till I turned to page 356 of Prof. Comstock's new "Manual for the Study of Insects," which the mail had recently brought to hand. It informed me that he passed among entomologists as *Samia Curophia*, whose huge caterpillar is so unfavorably known to most fruit growers. Here I had a practical illustration of the value of this new work which has cost Prof. Comstock and his accomplished wife so much owing labor and has given us *amateurs*, just what we have been longing for, as an introduction to the marvels and mysteries of the insect world. Our author's experience as professor of entomology in Cornell University prompted his design and faithfully and skilfully he has wrought till at last the task is nobly accomplished. He tells us:—"For many years past the most pressing demand of teachers and learners in entomology in this country has been for a hand-book by means of which the names and relative affinities of insects may be determined in some such way as plants are classified by the aid of well-known manuals of botany. But, as the science of entomology is still in its infancy, the preparation of such a hand-book has been impossible. Excellent treatises on particular groups of insects have been published; but no general work including analytical keys to all the orders and families has appeared. It is to meet this need that this work has been prepared. The reader must not expect, however, to find that degree of completeness in this work which exists in the manuals of flowering plants. The number of species of insects is so great that a work including adequate descriptions of all those occurring in our fauna would rival in size one of the larger cyclopedias. It is obvious that such a work is not what is needed by teachers and students in our schools, even if it were possible to prepare it. An elementary work on systematic entomology will always of necessity be restricted to a discussion of the characteristics of the orders and families, and descriptions of a few species as illustrations. . . . Although much pains has been taken to

* "A Manual for the Study of Insects," by Joo H. Comstock and Anna B. Comstock, Ithaca, N.Y. Comstock Publishing Co. pp. 700.

render easy the classification of specimens, an effort has been made to give the mere determination of the names of insects a very subordinate place. The groups of insects have been fully characterized, so that their relative affinities may be learned; and much space has been given to accounts of the habits and transformation of the forms described. As the needs of agricultural students have been kept constantly in view, those species that are of economic importance have been described as fully as practicable and particular attention has been given to the methods of destroying those that are noxious, or preventing their ravages."

Mrs. Comstock's work as artist and engraver, furnishing about 200 cuts including full page plates (one colored), is an immense assistance. The value of the book is further increased by an introductory chapter upon zoological classification nomenclature—subjects unattractive to some but important in the mental training they afford, besides helping the reader into such regions of wonder and delight as have been explored by men like Sir Jno. Lubbock and Prof. Huxley in their investigations into the private and public life of bees, ants, wasps etc.; and furnishing the agriculturist and horticulturist with innumerable pointers of great practical value. Then follows a chapter given to the near relative of the true insects, such as crabs, cray-fish, spiders, scorpions, and centipedes. The other twenty chapters deal with insects proper. Altogether the work is most valuable to every one who wishes to read intelligently the book of nature, or to foster a taste for such studies in our youth as at once inform, discipline and elevate the mind, expand its horizon, cultivate its powers of observation and its capacity of research and enjoyment, and deliver the soul from sordid cares and refresh it with the wonders and glories of divine wisdom, goodness, and power. "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." Ps. cvii. 43.

ELDERS AS MODERATORS OF CHURCH COURTS.

MR. EDITOR, — Your correspondent "Elder" asks some questions to which I may briefly make reply for the further elucidation of this subject. He demurs to my saying that the question is not one of "personal fitness" but of "Church order," and towards the close of his letter says: "If temporal courts, and governments, municipal, provincial and federal have co-operated and thriven under systems of complete autonomy, why may not spiritual courts do the same?" My answer is, that Presbyterianism corresponds so closely to all these that they were evidently modelled after it as the great prototype of liberty and good administration. In temporal courts the presiding officer, the judge, is not chosen there and then by the jurymen on the ground of personal fitness. A member of the jury or of the bar may be personally fit to preside; but the question is one of civil order, and not of personal fitness. Again, as to the "complete autonomy" of Provincial governments, this is closely Presbyterian, as the Federal Government appoints the chief presiding officer in each Province, the Lieutenant-Governor. And if the freedom and autonomy of the Province is not compromised by such appointment, why was not a congregation sufficient autonomy when the Presbytery appoints as chairman of its Session the man whom it elects to be inducted into that position? A Province has no such choice of its chief officer. To have a strong united Dominion, the Provinces must be held together; and the Church throughout the Dominion, in order to unity and strength for home and foreign work, must be fitly joined together and compacted so that which every joint supplieth. Thus it will be seen that my friend's reference to the civil realm is unfortunate for his side of the case. Nor will an appeal to other ecclesiastical systems avail him; for under

Congregationalism, the most democratic of all forms of Church government, the minister is permanent chairman of all Church meetings.

W. T. McMULLEN.

Woodstock, July 25th, 1895.

WINTER SUPPLY FOR WESTERN MISSIONS.

MR. EDITOR,—After the 1st of October next, between 65 and 70 missions west of Lake Superior, will be without supply. We expect to get about 25 from the Summer Session classes, but no men are in sight for about 40 missions. It is admitted on all hands that the number of students in the church is increasing much faster than our missions or congregations. Last spring 94 more students applied for appointments to the Home Mission Committee than could be accommodated, and the prospects are that the number next spring will be larger still. Thus there is a surfeit of supply for summer and a famine for winter. Could not our young men correct this? The General Assembly does not feel disposed to interfere with their freedom in this matter, as the Anglican and Methodist Churches do, but leaves it to their own sense of duty as to whether they shall volunteer for winter service or not. We are suffering as a church, as we have suffered in the past; is it too much to ask our students to save us from this loss and reproach? The Foreign Mission Secretary, if I mistake not, stated that about 20 young men wished to go to the foreign field, and that only two or three of them could be sent. Why should not some of them volunteer for service in the home field? We are constantly told that the work is one; this would be a practical way of showing it. The West can offer no snug charges, with pleasant surroundings, a large and sure salary, but it can promise abundance of work—work which God in the past has blessed and work that will powerfully affect the moral and spiritual well-being of our people for all time to come; and is it not to do work of that kind that we all enter the ministry? Theological students can take the Summer Session of 1896, and then join their own classes, if they wish, in the autumn of that year and graduate from their present colleges at the usual time. That they will not lose by a session in the West will be evident by remembering that year by year the staff is the peer of any in the church. In addition to Principal King and Prof. Baird, this year, lectures were delivered by Prof. Orr, of Edinburgh, and by Profs. Ross and Dr. Scrimger, of Montreal. And arrangements are already made for the presence of two distinguished professors for next session. The General Assembly has fixed the remuneration of students, for the winter half year, at \$7.00 per week and board, with travelling expenses to the field and return. Who is willing to help?

J. ROBERTSON.

Winnipeg, July 22nd, 1895.

A CORRECTION.

MR. EDITOR,—The statistical report presented to the Assembly states that there was a falling off of 79 in the number of communicants in the Synod of Manitoba and the North-West Territories in 1894 as compared with 1893. Instead of a falling off there was an increase of 921. The mistake arose by crediting the Presbytery of Regina with 642 communicants instead of 1,642. The number of communicants in the Synod should be 12,382 and not 11,382. This sentence occurs on page 12: "There were 45 manse, an increase of 6; 7 rented houses, no increase; 2 churches were built, a decrease of 5; 2 manse, the same decrease, and 11 churches, a decrease of 4." Were two or eleven new churches built? This sentence seems to say both. The detailed report says eleven. The detailed report says, too, that manse were built at Stonewall, Hilton and Russell—3 manse and not 2.

J. ROBERTSON.

Winnipeg, July 22nd, 1895.

STATE OF RELIGION.

The following recommendations from Presbyteries were read before the Synod of Montreal and Ottawa at its recent meetings at Sherbrooke, and by request of the convener, Rev. James Hastie, of Cornwall, we publish them as useful suggestions for Sessions and others in dealing with this important subject:

From Glengarry Presbytery comes this recommendation:—That Sessions be strongly advised to employ such methods as will ascertain as accurately as possible the religious state of each family within their bounds.

From Renfrew and Lanark.—That it be an instruction to Sessions to bring the matter of family worship at intervals to the attention of congregations, and especially to obtain a promise from members uniting with the Church that they will observe the same in their houses.

From the Ottawa Presbytery.—That an annual sermon be preached on the subject of family religion in each congregation, and that the several pastors report to Presbytery their action.

And from the rest of the Presbyteries much to the same effect.

From the Presbytery of Renfrew and Lanark.—That elders have districts assigned them, of which they shall have oversight specially. Also, that Sessions be required to instruct those uniting with the Church, especially on profession of faith, in the importance of regular attendance on all the means of grace, and that Sessions be asked to consider whether more might not be done to inculcate Temperance principles by instituting congregational societies.

From Quebec.—That we urge on all our people the duty of putting forth every effort to suppress those evils which are a hindrance to the spread of Christ's kingdom, especially the sale of intoxicating liquors, and the Sabbath-breaking tactics of wealthy corporations.

Also, that ministers be urged to call the attention of the young from time to time to the importance of cultivating personal simplicity and economy in dress, and in their expenditure generally.

From Montreal Presbytery.—That in view of increasing temptations, ministers be invited to undertake more personal work in dealing with young men.

Immediately after the prayer meeting on Wednesday evening last, a large number of the members of the West Presbyterian Church, met to bid farewell to Miss Macgregor, their retiring organist and choir-leader. After uniting in singing "Blest be the tie that binds," Mr. Dixon, on behalf of the choir, presented their late leader with a handsomely bound Bible and an address, expressing in most feeling terms their esteem for her as musical instructor and friend, and regretting that the bond which has so long united them was at last severed. The address was beautifully illuminated and signed on behalf of the congregation by Messrs. James R. Gibson, John and Alex. Gordon, Wm. Carlyle, David Miller, D. Graham and Captains Sylvester and Taylor. These gentlemen, with the exception of Mr. Graham, are the oldest members of Session and are well acquainted with her work. Captain Sylvester thus presented Miss Macgregor with a purse containing \$300 in gold as a more substantial token of their appreciation of her long, faithful and efficient service. During the evening a telegram was received and letters were read from Messrs. Miller and Gibson, who found it impossible to be present, expressing their sympathy and regret. Mr. Gordon, for many years superintendent of the Sunday School, testified to the assistance rendered him by Miss Macgregor in the Sunday School. Captain Sylvester told of her services in the Band of Hope; Mr. Carlyle of her help in the W. C. T. U. Mrs. Campbell of aid ever cheerfully given at the Young People's meetings; while Mr. Doole referred in touching terms to comfort and inspiration received from hymns sung by her at revival meetings held nine years since but still fresh in his memory. The deep emotion manifested by all present at parting was the highest tribute that could be paid to the faithfulness and efficiency of her work in the West Church.

At a meeting of the Guelph Presbytery in Chalmers Church, Guelph, last week, Mr. Blair, who had been Moderator for the past year, was succeeded in office by Rev. J. W. Rae, of Knox Church, Acton.

Christian Endeavor.

CHRIST'S WORK FOR THE WORLD.

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

(A topical song service, led by the Music Committee suggested.)

Aug. 13—John i. 1-14.

This is a great theme. The more we think about it the more significant it appears. So vast, so many sided is it that in the discussion of it one is almost at a loss to tell where to begin or where to end. Perhaps, however, the best starting point is at the opening clause of the text, "In the beginning was the Word." That little statement suggests to us one very important feature of Christ's work for the world. As the Divine Word He had to reveal something. What was it? The Father. As the Word, He came to tell us how much God loved the world—that He so loved it as to give the best gift it was possible to bestow (John iii. 16.) Meyer very beautifully says in this connection, "God is love. Love is the essence of His being, and all love everywhere is a far-travelled beam and ray of His heart (Eph. iii. 15 R. V. margin), but that love had never been realized unless the Word had embodied it in a human life, with caresses for little children, tears for broken hearts, tender pity for the lost, agony unto death for mankind."

Again, He came to give light, for He was the true Light which illuminates every man that comes into the world. Without Him how dark the world would be! To understand more fully the great significance of this thought, think how dark the world was before it was illuminated with the presence of Christ. Whatever light there was in the world before He appeared in the flesh was sent by Him, but when He came what a flood of light He threw upon many things which till then had been dark and mysterious. He gave clearer knowledge of our duty; He instructed men as to their condition; He taught them many things regarding the plans and purposes of God that were previously unknown and He presented a more vivid delineation of the state of the righteous and wicked, respectively, in the future life than any priest or prophet had ever presented before. What the physical world would be without the light of the sun, the moral world would be without the Light of the World—the Sun of righteousness.

He gave those who believed on Him the right or privilege of becoming the sons of God. What an honor that was! Because we have been made sons we are heirs of God and joint heirs with Jesus Christ. All things are ours, for we are Christ's and Christ is God's. It is said that an Eastern king was once showing his treasure house to the ambassador of the king of Spain. This was soon after the Spaniards had discovered what magnificent treasures they had in the mines of the new world. The ambassador, putting his hand to the bottom of the king's chest, said, "I can reach the bottom of your treasures; but there is no bottom, no end to the treasures of my Master." Greater, richer, grander still are the blessings Christ gives to those who believe on Him—and who thus are entitled to be called the sons of God. His treasures are simply inexhaustible. "It pleased the Father that in Him should all fulness dwell." Out of the fulness in Christ are all our needs supplied. What bread is to the hungry, what water is to the thirsty, what refuge is to the storm-tossed mariner, what home is to the weary wanderer, what deliverance is to the captive—that and much more than that Christ is to the soul that trusts Him.

"His worth if all the nations knew,
Sure the whole world would love Him too."

Dundee U. P. Presbytery by eleven votes to three has resolved that at ordinations and inductions, while as hitherto a member shall preach and another address the minister, the Moderator shall ordain and induct. The clerk protested on the ground that the resolution was incompetent.

Pastor and People.

THEY ALSO SERVE

"They also serve, who only stand and wait."
 Take comfort from that thought in lonely hours,
 When naught seems set aside for you by fate
 To do, while others have far richer powers.

With days brim full of hope, and work, and love,
 Full to the brim, and haply running o'er
 The angels, watching from their homes above,
 Can see how sad the waiting is; how sore.

But if the waiting is not all in vain,
 If those who wait are serving truly, too;
 Oh, then they need not mind the nameless pain,
 But think it is the part they are to do.

And peace and rest will fill the lonely days
 That once were filled with naught but pain and
 woe,
 For, though we cannot understand His ways,
 Enough to know our Father wills it so.

Written for THE CANADA PRESBYTERIAN.
THE C. E. CONVENTION.
 BY MR. THOMAS YELLOWFERS.

[This account of the great C. E. Convention by one of our most active working elders, has been delayed, but its value is not thereby lessened.—ED.]

Amid the beautiful decorations in the great city of Boston, a city which occupies such a unique place in history, and whose public halls and gardens unite in pointing with honest pride to the gifted sires who have gone, it is difficult, indeed, to calmly consider a movement so momentous in its bearings, so outreaching in its influence as the Christian Endeavor Society. The enthusiasm became infectious at Niagara Falls, where thousands of people were convened, all bent in one direction. Whole train loads from Texas and Ohio, etc., bearing their quota to the great C. E. Convention, where they would meet with representatives from all over the world. Everybody seemed happy, the glow in the heart and the gleam in the eye banished all stiffness and formality. Christian greeting and Christian handshaking predominated. All our isms were forgotten. The party were one in faith, one in hope, one in baptism. At Greenfield, over a hundred miles from our destination, the train was boarded by an army of young men learning to us a welcome in the name of the Y.P.S.C.E., of Boston. They bore with them bannerettes and programmes, in fact, took possession of the party. As our company received their salutation the whole train load of sixteen cars sang the following catching words to the old tune of "Marching Through Georgia":

"Come all ye Endeavourers, we'll sing another song—
 Sing it with a spirit, that will help the cause along;
 Sing with exultation of the fifty thousand strong
 Who will come marching to Boston
 Hurrah! hurrah for Boston '95!
 Hurrah! hurrah! Endeavourers, hearts revive.
 White and crimson banners floating free in '95
 When you come marching to Boston."

The Convention itself was something immense, so much so, that it was positively unwieldy. When we imagine that three immense places were provided for the accommodation of the visitors, namely, Mechanics' Building, and two huge tents, the tents alone capable of accommodating 10,000 people each, we can form some faint idea as to the numbers. Fifty-three thousand C. E. Endeavorers received badges and registered, so that all the accommodation provided was totally inadequate to meet the demand, and the question arises very naturally:

Whence all this enthusiasm?
 What are its objects and aims?
 What are the outlooks?
 Who are its leaders?
 Suppose for a little we look at these thoughts in their order:

There is no use in attempting to belittle the movement; there are evidences on every hand of its steady growth the report shows the Society to be fourteen years old. Last year there were added 7,750 new organizations, making a total of 41,229. To show how its influence has reached to all lands,

Australia has 1,509 societies, Africa 30, China 32, France 64, India 117, Japan 59, Madagascar 93, Mexico 25, Turkey 39, West-India Islands 63, every country being represented except five: Italy, Russia, Iceland, Sweden and Greece.

In the Province of Ontario there are 1,995 societies, in Nova Scotia 388, Quebec 204, and in the other Provinces 488. These represent the youth, the enthusiasm, the very pulse of church life. It is aggressive in its work, hence, regarded in some quarters with suspicion and fear as to results. Its methods are new, it is gradually suggesting other means, and undertaking many new branches of Christian work, and to-day there are enrolled in this organization the very best material in our Churches, and enlisted in this army the very flower of our Presbyterian Church. Realizing that they have a work assigned them, and that they are co-workers in extending the Kingdom of God, that there is a place for them to fill, a sphere for them to occupy, they are acquiring new hopes and aspirations this coupled with the marvellous strides which the organization has made, has evoked enthusiasm so hearty, so generous and so genuine, that Boston has been captured, as well as captivated, by this army of Christian workers. Rev. M. D. Kneeland expressed this truth but feebly when he said: "We surrender, surrender unconditionally; surrender bag and baggage, streets and markets, homes and buildings, lads and lasses, and bow our best welcome to this victorious army of the nineteenth century."

When we witnessed Boston literally besieged by Christian Endeavorers from all parts of the world, the numerous organizations represented by a delegation of over 56,000 people, there was evidence of some mighty power behind all this. We may reasonably inquire what was the object of these people, who marshalled their forces day by day on Boston Common, and in Mechanics' Building, in such vast numbers? Perhaps the motto which hung over the door of nearly every church in the city, and over every pulpit, viz.: "For Christ and the Church," will offer some solution and throw some light on the aims and objects of this gathering, largely composed of young people, Christian in their character, endeavoring to be Christian in their life, and in their work. To do Christ's will, obey His commands, is the primary object. Do it in any sphere or in any way.

Do it by sitting at the Master's feet and learning of Him; do it in His name and for His sake. This was exemplified every day of this magnificent Convention. They came not only to drink at the fountain of knowledge, and partake of the showers of blessings which were descending, but they sought to impart to others that which they had received. They made the air ring with their cheery words and glad songs. Every spot to them was a pulpit, every gathering a congregation, where Christ was taught. They entered the hospital ward, and the felon's cell; wherever there was human woe, and suffering, there were the Endeavorers always happy, always bright. Their motto seemed to be:

When the days are gloomy
 Sing some happy song,
 Meet the world's requirements
 With a courage strong;
 Go with faith undaunted
 Thro' the ills of life,
 Scatter smiles and sunshine
 O'er its toils and strife.

And the weary sons of toil stopped their work to listen and look, and wonder. The sick patient in the hospital ward was made, as they heard their glad song, to think of a land where the inhabitants shall never say, "I am sick," and the waifs in the Shelter for Homeless Children, gathered in from the lanes of Boston, to know of a better land and a happier clime. Christ was the aim and object of all this immense gathering.

Then this movement is not apart from, but in the Church, and is looking to the Church for direction and control; their meetings for testimony, prayer and business

are all along this line. "How they can best serve Christ in the Church," is their question, hence the importance of Sessions being quick to avail themselves of this new element of life and power in congregational life. Here is a band of consecrated young men and women, who, like Paul, are asking, "What wilt thou have me to do?" Will we direct their energies? Will we encourage them in their zeal? and will we avail ourself of this new force, a force that is but in its infancy, and which suggests such immense possibilities? During my stay in Boston I attended a Congregational church Endeavor meeting, where at least twenty young people led in prayer, each prayer breathing out the holy aspirations of the soul. Such a thing would not have been possible a few years ago, and yet it is but one of the results of this movement. Now, from this vantage ground, let us ask:

"What is the outlook?"
 May there not be enthusiasm? May not the objects and aims of the Society be conceded, and yet be defective in its organization, and prove to be a bubble that will burst in the hand. In the Presbyterian rally of all the Endeavorers from the Dominion, the topic discussed was: "The weak points of the Christian Endeavor Movement," and while a large number spoke, nearly all being ministers, it was remarkable that nearly all bore testimony to the splendid help rendered by their Society. One speaker stated that he thought there was a tendency to outward appearances, not enough of the inward and spiritual. But the whole meeting was proof of the hold the movement has taken upon our Church. There are points on which the danger signal may be placed, that evil may be averted. This only teaches, however, the old truth, that there are imperfections everywhere, and this organization is not exempt from the general law. If there are weak points in its construction, elements in its composition which require elimination, let the pruning knife be applied. With such diversity of opinion, with its membership gathered from every creed and clime, with the remarkable success which it has attained, the Convention just closed being one of the largest and most enthusiastic the world has ever witnessed, we need not wonder that there will be some weak points. The marvel is that there are so few. For a child of fourteen years the success is phenomenal.

Written for THE CANADA PRESBYTERIAN.
MISSIONS IN EAST CENTRAL AFRICA—NYASSALAND.

BY J. R.

The usual route to Nyassaland, which has been pictured to us as one of the most beautiful spots in Central Africa, is up the Zambesi and Shire rivers to Lake Nyassa. Navigation is impeded for about sixty miles along the Shire River by the Murchison Cataracts. Disembarkation and a march overland is necessary.

When Livingstone first sailed up the Shire River, and around the shores of Lake Nyassa, in 1859, he was delighted with the beauty of the scenery. The country appeared to be thickly populated; everywhere crowds thronged to the shores to see the white man, and with few exceptions the travellers were treated kindly. When he next visited it, just a few years later, his heart was saddened by the change. Silence and desolation reigned, where before all was life and stir. It was a grief to the great missionary explorer, that the first to make use of the highways into Central Africa, which, at the cost of much toil and hardship had been discovered by him, should ever be these Arab slave dealers.

Hearts in the home-land were touched by the piteous stories of suffering and wrong, and the earnest appeals for missionaries sent home at this time. The Universities of Oxford, Cambridge and Dublin united for the purpose of organizing a mission to the region round Lake Nyassa.

The first party of missionaries, numbering five, with Bishop MacKenzie as their leader, went out in 1860. Livingstone met them, and aided them in choosing a suitable site. During the early days of the mission several encounters occurred between the missionaries and the slave-dealers, and numbers of the unfortunate victims of this nefarious traffic were set free and kindly cared for at the mission station. This course of action led to intense opposition being manifested towards the mission by the Arabs. Other difficulties arose. Bishop MacKenzie and two others of the mission staff died; and the Bishop's successor decided it was best to remove the mission from the interior to Zanzibar. This caused Livingstone great grief. In writing to a friend at this time, we are told, he said he felt as if "he could sit down and cry." These years spent around Lake Nyassa were perhaps the most sorrowful years of the many he spent in toil and anxiety for Africa. It was during these years his wife was taken from him; and she was laid to rest in this land, for which she too had given her life. Discouragements came from the home-land; and the bright dreams of a prosperous mission, and the extension of commercial interests, and the extinction of the slave traffic, all seemed fated to disappointment.

There is a lesson for us here. In His own time and way God answered Livingstone's prayers, and everything he desired for this country round the Shire River and Lake Nyassa is now being advanced. Livingstone did not live to see it. He but opened the doors to these great fields for mission work, and his pleadings for others to enter and occupy these fields for the Master seemed very ineffective. God heard, and not only the labours but the prayers of Livingstone are remembered and will receive abundant answer. We need not faint if our efforts seem fruitless. Take Livingstone's motto: "Fear God and work hard," and leave results in God's hands.

R. M. Ballantyne in his book, "Six Months at the Cape," gives us an incident bearing on the early days of the Universities Mission, which is interesting. Visiting St. George's Orphanage for girls in Cape Town, in 1876, he found in one of the class-rooms a teacher as black as her pupils. Miss Arthur, the Principal of the school, told him "that this young teacher was the little girl who was saved by the missionaries of the Shire River, and who was carried home to the mission station on the shoulders of Bishop MacKenzie. She is now one of the best girls in the school, and a most sincere Christian. Her name is Dauma." Mr. Ballantyne in speaking of it says: "There is something very gratifying in having one's faith strengthened. I cannot say I ever doubted the existence of Dauma, or the facts connected with her history, yet there was something new in the feelings with which I thought of that Central African Mission, when thus I beheld the actual fruit of it standing before me. We may, indeed, say of it that the expedition was in some respects disastrous, but I mentally scouted the idea of calling it unsuccessful as I looked on the earnest face of the black girl, while she guided the fair spirits of the little black creatures who sat there grinning, and evidently doting upon her."

"No endeavor is in vain;
 Its reward is in the doing,
 And the rapture of pur-uing
 Is the prize the vanquished gain."

A higher prize awaited Bishop MacKenzie, and those co-workers who were the first to lay down their lives for Christ's cause in Nyassaland. "They shall receive an hundred-fold and inherit everlasting life." Zanzibar has for years been the headquarters of the Universities Mission.

Their stations stretch from the coast to the eastern shores of Lake Nyassa. In Zanzibar the mission quarters are situated very near where the old slave-market used to be. No more are seen the slave caravans with the poor creatures half-starved and half naked, bound together with chains, and the cruel slave-stick on their necks. No more are human beings stood up for sale in the market place, or the cries heard as mother and child are torn from each other to be sold to different masters. No more are any of the distressing sights and sounds of this traffic seen or heard. Instead, there is the church bell, the voice of Christian song, and the hum of industry. The church, the industrial schools and a number of Christian homes, all clustered together, form a Christian colony in the midst of this Mohammedan city.

Great changes have come since the first missionary party entered this field thirty-five years ago. Boys from the Industrial

Missionary World.

PULPIT, PRESS AND PLATFORM.

Teacher and Scholar.

GOOD NEWS FROM INDORE.

DEAR SIR,—Last evening two young men were added to the Church by baptism. One of these, a Brahmin, came here some time ago from Rutlam. He had been employed in the Maharajah's dispensary there and came to Indore to take up similar work in connection with the State dispensary of Maharajah Holkar. His brother is, I believe, in some way connected with the mission printing press of Rutlam. He himself first heard the truth and was led to think seriously of Christianity through the teaching of Mr. Campbell in Rutlam, and so after coming to Indore was led to seek for further information from the Christians here.

The second is a Mahomedan, or rather Memon, a class of Mahomedans. His father is a very wealthy merchant of Bombay and he himself has been engaged in the same occupation. Over ten years ago he became thoroughly dissatisfied with the inconsistencies of his own faith and began enquiring regarding Christianity. He met Imambux Bava shortly after he, through his wife's death, left Indore for Ahmadnager, and through him was greatly helped. During all these years he has struggled with his convictions, now coming very near and again going away from Christianity, and having at the same time to contend with his people here who were determined to crush out such thoughts. Some time ago he felt he must come to a decision, and so, along with his wife and child, ran away from his home. He first made his way to a Salvation Army officer, but as baptism is not administered by them he was not satisfied. Bringing a letter from the Salvation Army captain he appeared at Indore and asked to be received into the Christian Church by baptism. His people by this time got word of his movements, met him when he landed at Indore, took them all to one of their homes and then secretly carried off the child and wife to Bombay by the next train, in the hopes that he would follow them. He, however, felt that the crisis had come and so remained here identifying himself with us. He has a little money that he managed to save and so has determined to settle down in our midst, following the trade of commission merchant, in which he has been trained, and so from the first sought to impress upon us that he wanted nothing from us but the spiritual food which he needed. The longer we delayed the greater did his difficulties become. Only yesterday his father and brother came from Bombay in order to stop him from being baptized, and if possible to force him to go to Bombay with them. He was last night received and seems to be full of joy that at last he is a recognized disciple of Christ. These two cases are of interest as showing the leavening influence of Christianity, of which so little can be tabulated as yet under the head of results, but which nevertheless is a very encouraging feature of missionary work here. There are a very large number just in the same position as were these two. Further, it shows how one sows and another reaps. In the case of Hunsaraj it was a seed sown by Mr. Campbell and his workers that eventually led to his being numbered amongst the visible followers of Christ; in the case of Abdul Rahiman, it was the work of Imambux Bava and his connection with Indore that led Abdul to come here at this time. We can all rejoice however in the fruit gathered in and hope that these two young men may prove a power in the hands of the Master for the establishment of His Own Kingdom.

Last Sunday two of the "Home" boys joined the church in Mhow, their parents being workers in connection with Mr. Russell's work there. It is cheering to find such a healthy Christian influence in the "Home," that one by one the boys come to know and rejoice in Christ as a living personal Saviour. Mr. John in charge is an earnest Christian worker.

Our new college building is not yet quite completed, but we hope will be very shortly now. It is all in use and proves a very great comfort to us in the work. Through some mismanagement, when I was at home last year, the roof did not turn out as satisfactory as was expected. You will be glad to know the steps since taken have made the roof quite water-tight and, so far at least this rainy season, not a drop of water has come through. I was the more anxious in reference to it as this roof was an experiment—so far as I know the only one in the world of its kind and at the same time one of the strongest and cheapest roofs that I have yet seen in India. We must boast cautiously yet, but we believe it is a real success.

Yours faithfully,
J. WILKIE.

Rev. James Millar: The deliberate silence of Jesus regarding the common belief of His disciples in a future life ("I go to prepare a place for you") is one of the strongest arguments that a Christian can have, although it is very seldom used—"If it were not so, I would have told you."

Northern Christian Advocate: The gospel needed by our age is not a gospel of pageantry and sentimentality, but the gospel of Jesus Christ, which is characterized by reality, individuality of appeal, spirituality, and divinity. Melodramatic representations will minister little consolation in the shadows of sore trouble, and render small help in the stress of a great temptation.

Rev. Marcus Dods, D.D.: Our Bible by revealing to us the union of God and man in Him, is set altogether apart from all other sacred books. I heartily endorse the words of Professor Monier Williams when he says—"Pile them if you will on the left side of your study table, but place your own Holy Bible on the right side, all by itself, all alone—and with a wide gap between."

The Christian Leader: The younger men of the Free Church are supposed to be looking for leaders, not in the ranks of the higher critics (they are well represented there) but in the more important, difficult, and practical region of everyday Christian life and thought. At least one such will be found, writes an esteemed correspondent, when the time is ripe, in Rev. Robert Fogan, B.D., of Rothesay.

Rev. Marshall Lang, D.D.: It has been argued that 580 people out of a 1,000 ought to be simultaneously in church. That was the proportion some fifteen years ago, and at present it was computed that the proportion was under two hundred. Undoubtedly there was a serious drift in the large cities and towns. In Glasgow about two-thirds of the young men were conspicuous by their absence from church.

Philadelphia Presbyterian: Scotland is indebted to the manse for her literature. With only two or three exceptions, the pastor's family has furnished the best, ripest and highest products of the pen in that land of literary activity. The manse develops readers and thinkers. Its atmosphere is one of mental as well as of spiritual culture and development. He who breathes it from early childhood is almost sure to show the effects of it in after life in more or less marked forms.

Bishop Horne: The famous Oriental philosopher, Lokman, while a slave, being presented by his master with a bitter melon, immediately ate it all. "How was it possible," said his master, "for you to eat so nauseous a fruit?" Lokman replied, "I have received so many favors from you it is no wonder I should, for once in my life, eat a bitter melon from your hand." This generous answer from the slave struck the master so forcibly that he immediately gave him his liberty. With such sentiments should man receive his portion of suffering at the hand of God.

Bible Reader: When Pilate washed his hands in the presence of the Jews he really thought that he was throwing off all responsibility for the crime he was about to commit. How many people to-day fall into the same awful mistake! Get a man to the point that he feels he must do wrong for the sake of his party or his business, and he enters a formal protest against the act and then goes and does it as if he had purchased the right to do it. Get a hundred men into a fever for making money fast, and they will organize a corporation in which they can break the commandments at pleasure because the basin and water are always at hand to wash off the blood.

Aug. 18th, 1895. } THE NEW HOME IN CANAAN. { Deut. 6, 3-15.

GOLDEN TEXT—Deut. viii. 10.
MEMORY VERSES.—3-5.
CATECHISM.—Q. 34.

Home Readings.—M. Num. xxi. 10, xxii. 1. T. Deut. vi. 1-15. W. Deut. viii. 1-20. Th. Deut. xi. 8-28 F. Deut. xviii. 15-22. S. Deut. xxx. 1-20. Sab. Deut. xxxii. 1-43.

The Israelites continued their journey southward after their deliverance from the fiery serpents, until they came almost to the Red Sea, then turning northward on the east side of the Arabah and Dead Sea, they conquered the Amorites whose territory lay east of the Jordan between the Dead Sea and the Sea of Galilee. Then they encamped on the plains of Moab almost opposite Jericho and there they remained for some weeks. Then occurred the efforts of Balaam to curse those whom God had blessed, but his curses were changed into blessings; and then were delivered by Moses these discourses, consisting of a recapitulation of the Law, with much counsel and advice, which constitute the Book of Deuteronomy. Our lesson this week is an extract from one of these addresses and sets forth plainly the way in which Israel might retain the blessing of God in the new home to which He had brought them. We shall note the blessings promised, and the conditions of these blessings.

I. The Blessings Promised.—These are stated very briefly and yet are very comprehensive, "that it may be well with thee, and that ye may increase mightily," according to the promise of God. Here we find a pledge of prosperity in both temporal and spiritual things, and greatness among the nations of the earth. The land was one "which floweth with milk and honey." God promises to bless the land that it may bring forth its increase. He promises protection from war and pestilence and famine, and increase in strength and importance among the nations of the earth. Everything, in fact, that we find wrapped up in all the promises given to Abraham and to Isaac and to Jacob, including the blessing of the seed in whom all nations of the earth are to be blessed. But all these things are conditioned upon the continued faithfulness of Israel to Jehovah.

II. The Conditions of the Blessing.—Loyalty to God, gives in a single word these conditions, "The Lord thy God is one Lord." This is to be the foundation upon which they build. Their lives are to be marked by these things in manifestation of their loyalty to Jehovah. First Jehovah must have the first place in their affections. "Thou shalt love the Lord thy God with all thine heart." It does not seem that it would be very difficult to observe this, after all that God had done for Israel. But we have only to remember that our hearts are by nature filled with enmity against God, to know how hard it is to give God His proper place in our affections. The second thing they were to do was to give the Law of God a most prominent place in their lives. Home life and home training was made the foundation of national greatness and prosperity. Children were to be diligently taught the Law of the Lord—that Law was to form the subject of conversation in the home and on the way, by day and by night. The Law was to be a thing so prominent in the people's lives that it would be as manifest as though written upon their doorposts or upon their foreheads or upon their hands! We know from New Testament statements how mechanical the Jews became in their observance of this command. They taught their children the letter of the Law, but nothing of its spirit; they wrote sentences upon strips of various materials and bound them about their arms, or put them in a little box upon their foreheads; but the Law was not written in their hearts, God never intended any such mechanical contrivances to take the place of a diligent obedience to His Law. Perhaps we are far behind even the Jews in this matter. Now, as in the days gone by, the foundation of national greatness is to be found in home training. We are neglecting this beyond any doubt, and the result is being seen, and will be seen with greater plainness by and by. We do not give to God's word, that place and prominence in our lives that it ought to have, and we suffer because of the omission. The third thing whereby Israel was to show loyalty to God was earnest devotion to His service. They were not to worship idols, and to forget the Lord who had brought them up out of Egypt; but the enjoyment of all the good things of Canaan, which had been prepared for them by God's enemies under His direction and control, should bind their hearts closer to Him. They should devote themselves earnestly and reverently to God, and to the promotion of His glory in the earth. The same conditions are necessary to-day to secure God's blessing. We must love Him, we must train our children to know His Law and to love His Law, and we must give ourselves diligently to His service.

schools are found employed by exploring expeditions as interpreters, and in various occupations in many parts of Africa. It was one of these boys who accompanied Stanley on his first visit to Uganda, and who first translated the Bible for Mtesa, reading to that monarch daily, and giving the explanations he had learned at the mission school in Zanzibar. No doubt if we could read the individual history of the boys trained in this mission, many an interesting story would result. The mission reports for 1894, eighty-five European missionaries, and one hundred and native workers. As space will not allow, I must leave the work of the other societies now in Nyassaland for a future paper.

Written for THE CANADA PRESBYTERIAN.
THE RAINBOW ROUND THE THRONE.

BY REV. CHAS. A. DOUDIET.

The rainbow is visible light, in the seven primitive colors of the spectrum. The red could not say to the blue, "Thou art not light." The green could not say to the yellow: There is nothing in common between us. Each colored line is light, and together they form the arch around the throne. Jesus has said to His disciples, "Ye are the light of the world." In heaven all these lights are gathered into one, that one complete unity, symbolized also by the number seven, the emblem of completeness and perfection all through Scripture. When Christians leave this dark world behind them, and are received into heaven, they do no longer keep apart as they too often do on earth. United they encircle the throne of their Lord and God. They share His favors equally. They sit down in love and harmony at the feast of the Lamb. Yet on earth some would have held up their hands in horror at what they conceived a profanation. Why? Because blue was not red, and green was not yellow. The rainbow round the throne has at last solved the riddle for them. Not the same color, and yet light, not the same name on earth yet gathered together in One, in heaven. The rainbow round the throne is a bright testimony against the narrowness of earth. It gives a fresh meaning to our Lord's words, "He that is not against us is for us." One Christian's opinion on many points of doctrine may widely differ from that of another, but if he casts out devils in the Saviour's name, let him alone! Forbid him not! Men can easily be mistaken in their beliefs, but there is no mistake about Christian work, and by our works we shall be judged. If your belief in Christ's atoning work leads you to keep yourself unspotted from the world, and to abound in the fruits of the Spirit, are you not a servant of Christ? But, says one, you are utterly wrong on this or that theological question. That may be, in his opinion at least, but remember the rainbow round the throne. Why should it be all of one color? But we want unity. Others cry, "Is it not a mark of true Church?" Yes; but what unity? "The unity of the Spirit in the bond of love," a very different thing from uniformity. Darkness is uniformity, night has no colors; but Christians are light—light that must shine—not all alike; but when the light is taken into heaven by the angel of death, out of the colored lantern which encircled it on earth, it will be seen that the oil of grace had given each lamp the same light and heat. As if in irony of exclusive Christian sects, the rainbow round the throne encircles the Saviour from one side of the sapphire pavement to the other, and men and angels, Cherubim and Seraphim gaze, in wonder at the beauty of the seven-colored arch; one Lord, one Faith, one Baptism and one rainbow of saved souls around the throne. The whole seven colors equally represented there, in the presence of Him, "One God and Father of all, who is above all, and through all, and in you all." In you all!—Paul had left exclusiveness behind forever, when he also got a glimpse of the third heaven and the rainbow circled throne. In you all! What? In those Corinthians, who were of Cephas and not of Paul? of Apollos and not of Cephas? Yes! In you all. Praise be to God for His unspeakable gift, since a possible error of judgment or belief in the administration of a sacrament, in a form of church government, in the necessity of this or that rite, will not keep the good and honest heart from attaining an honorable place in that rainbow round the throne! The great fatherly heart of God can know nothing of the petty bigotries which keep Christians apart on earth! For there was and there is a rainbow around His throne.

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The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER

TORONTO, WEDNESDAY, AUGUST 7TH, 1895.

POLITICS and poverty bring strange bedfellows. Semi-political questions bring the same result to a church court. Allen Pringle, of Selby, is defending the Synod of Manitoba.

THE "local man" cry has no potency with the electorate of Great Britain. They are educated above such smallness. Any number of Englishmen of both parties have been elected for Scotch constituencies. Five out of the six members for Manchester are Scotchmen and most of them, we believe, are non-residents. John Bull, Pat and Sandy care not a straw where a candidate lives or where he was born, if in other respects he suits them. When will Canada be educated up to that point?

KNOX COLLEGE BOARD is to be congratulated in securing the services for a short series of lectures in connection with the college during the coming winter of the Rev. Benjamin B. Warfield, D.D. Dr. Warfield is well-known as a voluminous and able writer for the best of our religious quarterlies, besides other sections of the press. He is professor of Systematic Theology in Princeton Theological Seminary, the chair so long and ably filled by the late Dr. Hodge. He is also the author of "An Introduction to the Textual Criticism of the New Testament," and editor-in-chief of the *Presbyterian* and *Reformed Review*, one among the ablest of the religious quarterlies. Dr. Warfield will receive a very cordial welcome to Knox College, and in her students we have no doubt he will find a class of appreciative, earnest workers who will well repay his efforts as an instructor.

HOW far publicity should be given to the details of crime and how far secrecy should be observed are difficult questions to answer, and what practical measures can be taken to regulate this publicity, or whether any can be taken except public opinion, are still more difficult to settle. The Holmes horror has lately been served up to us morning noon and night. That much harm is done in many cases by such revelations of crime, and the way in which it is perpetrated, and the commission of it suggested and actually carried into effect do not admit of question. The verdict of the jury in a recent case where two boys took the life of their own mother is very significant in this respect, and gives emphasis to the great responsibility of the press in regard to it. In their verdict they urged that the sale of inflammatory and shocking literature be stopped on the ground that it is answerable for many crimes.

SOMEbody with a fine talent for putting things, said the other day that the Rosebery Government floated out of office and the Salisbury Government floated in, on a sea of beer. Ought not some credit to be given to the Established clergy who so vigorously helped the beer men?

AS we go to press, reports reach us of outrages and massacre of a very shocking nature by an anti-foreign faction at Kucheng, China, a place about ninety miles south-west of Foo Chow. Accounts vary from five to ten as to the number of killed, who are chiefly ladies connected with a Church of England mission and the American Methodist Episcopal mission. Details will be very anxiously waited for and much sympathy felt by the whole Christian world with the societies with which the victims were connected and with their relatives and friends.

THE suggestion has been made that the Dominion Government should withdraw the Remedial Order and that the minority in Manitoba should lay their case before their own Government and trust to their fairness and honour to redress in a reasonable way any real grievance that may exist. We have little doubt that if the priests in Quebec, the firebrands in Ontario and the politicians everywhere outside of the Prairie Province would take and keep their hand off, this plan would work and the question would soon be settled. If the Hierarchy will only be satisfied with reasonable concessions they can be made to the minority if a real grievance is shown to exist without going back to the system that existed before 1890 or in any serious way interfering with the national system as it now exists. We never believed, and do not now believe, that the Manitoba Government ever intended to deal unjustly or even ungenerously with the minority. The interference of outsiders has made it much more difficult for the parties most interested to settle the matter in a conciliatory spirit.

WE shall not probably have long to wait now before the important question is decided where the power of prohibition in the manufacture and sale of intoxicating liquor is vested, whether in the Provincial or Dominion Government. On the first instant the case was up before the Judicial Committee of the Privy Council, Mr. J. J. MacLaren Q.C., who with Mr. Richard Haldane, M.P., Q.C., are charged with the case, claiming the power for the Province of Ontario, was heard in part on that day, but had not completed his argument. The most able counsel are also employed on behalf of the Dominion Government, and in the interest of the Brewers and Distillers' Association of Ontario. The interest felt in the case was shown by the presence at the hearing of Sir Oliver Mowat, Judges MacLennan and Burton, and Messrs. Emilius Irving, C. W. Moss, and N. W. Hoyles, all well known Q.C.'s. The rendering of the decision, whatever it may be, will no doubt be the signal for immediate action towards securing the great end for which the temperance workers of the Dominion have so long been contending.

"LOOKER-ON," whose bright, racy and easily identified pen furnishes trenchant and most readable notes to the *Brantford Expositor*, has this to say on the clerical show business:

There is too much of this kind of thing in Canada. The mere filling of a place of worship is regarded as the end of preaching. If ordinary gospel truth fails "to draw," them some mountebank is got who will condescend to act the buffoon.

"Make money, and keep honest if you can."
If not, make money by whatever plan."

That is the creed and practice of certain so-called religious societies that have become variety halls to attract a class of religious vagrants found in every large centre who only attend church for amusement. They take a sniff at this place and a sniff at the other, like so many religious gypsies, who go about with their rags and tents to avoid paying taxes. Churches that minimize the pulpit and are converted into mere social circles, around which cluster clubs of all kinds, are a burlesque on religion. These things may be very excellent in their way, and may be useful adjuncts to the proper work of a church, but that work is to proclaim divine truth and foster spiritual life. If these ends are not accomplished the Church has failed of its proper purpose, and the preacher has missed his calling. The failures therefore of certain congregations to pay their way, is, after all, a healthy sign of the times. The people of Canada attach more importance to the moral and spiritual qualities of the pulpit, than to the power of drawing a crowd.

Some of them do and some of them do not. There is reason to fear that in too many localities the number of people who consider the ability to

draw a crowd of more importance than "moral and spiritual qualities," is rapidly on the increase.

CHRISTIAN ENDEAVOR SOCIETIES AND MISSIONS.

A CIRCULAR was lately published in our columns addressed to Young People's Societies of Christian Endeavor from the Foreign Mission Committee of our church, and signed by its secretary Rev. R. P. MacKay. As these circulars are often read and thrown aside without further notice, we wish to draw attention to this one to save it from such a fate. Its object is most important in view both of the immediate and direct effect it may have upon our mission work, and also of the educative effect it may have upon our Young People's Societies in filling their minds with information and cultivating their interest in the mission work of our own church. Let it be premised here that, it is again and again insisted upon by the leaders of the Christian Endeavor movement as a foundation principle, that it is no part of its object to weaken denominational ties, and that all contributions raised for missions should be devoted to the mission work of the denomination with which the individual societies may be connected. All loyal Christian Endeavorers proclaim this.

The proposal of this circular is therefore thoroughly in line with these Christian Endeavor principles. Its object is to strengthen Christian Endeavor Societies by proposing to them a plan whereby a further bond of unity among themselves shall be formed, and concentration given to their missionary efforts, by directing them to certain specified fields. By the authority of the Home and Foreign Mission Committees of the church the fields suggested to be specially adopted by Christian Endeavor Societies for this year are Honan and British Columbia.

As we think this plan, besides having in view a good object, an eminently feasible one as well as desirable, we ask attention more in detail to some of its advantages than could be done in a circular. First, as to concentration: while this circular does not ask or recommend any narrow or sectarian selfishness in the direction of contributions, it yet suggests wisely, as we believe, concentration in giving for some specified field or fields. An advantage of this is that by such a course the help given to the chosen fields would be very manifest, would be visible and evident both to the givers and the receivers. The fullest information could be furnished to all the societies simultaneously as easily as to one, and their oneness would be consciously felt by all receiving at once the same news from the same field, much as unity of interest is felt among all Sabbath schools by all studying together the International series of Sabbath school lessons. There would also be the great benefit of concentration of prayer for the same field, and from this, if we believe in prayer at all and the promise of the Master given to united earnest prayer for special objects, we are entitled to expect the greatest blessing.

Another advantage will be a feeling of security on the part of all societies, as to the fields and the agents employed, that the former are such as the wisdom of the church, after full and prayerful deliberation as to needs and claims in the light of the fullest information carefully sought, have settled upon and decided to occupy. And so also as to agents. Scarcely anything is more chilling to missionary interest and enthusiasm, than for a society to find that its funds have been thrown away upon unfit or unworthy agents. By the plan proposed, this danger is reduced to a minimum, as it is evident that a large church committee can better guard itself from being imposed upon in this respect than any single society can do.

As to fields also, the proposition of the circular has this advantage, that the societies co-operate and act in the light of the accumulated knowledge of the past and the present of the missionary committees of the church, as to the needs and claims of this, that, or the other field. The field might be changed from time to time, and it would be no doubt wise to do this, so that in a course of years every one in the church, home and foreign, would be gone over, and such a broad foundation of knowledge, and interest, and prayer, and giving be laid with regard to each as would cover all the missionary operations and fields of the church, and all, both the mission fields and operations, and the

Books and Magazines.

HOW CANADA IS GOVERNED. A short account of its Executive, Legislative, Judicial and Municipal Institutions, with an historical account of their Origin and Development, with numerous illustrations by J. G. Bourinot, C.M.G., LL.D., etc, Clerk of the House of Commons, etc. [The Copp, Clark Co., Ltd., Toronto.]

To state that the object of this work is, "to present such a succinct review of the public institutions of Canada as will be easily understood by all classes of her people," and that it is by Dr. Bourinot, whose reputation as an authority on all the subjects of which it treats, is well established, should be enough to commend it to all seeking information on the subjects included in it. It takes up in chapters, "Growth of the Constitution," "Imperial Government," "The Dominion Government," "The Provincial Governments," "Municipal Government in the Province," "School Government in the Provinces," "Government in the Northwest Territories," with a conclusion on "The Duties and Responsibilities of Canadian Citizens," an appendix containing the "British North America Act, and Amending Acts," and last, an analytical index making reference to it most convenient. The book is calculated to be exceedingly useful and should have a wide circulation.

THE BIBLE AND THE PRAYER-BOOK: Mistranslations, Mutilations and errors with reference to Paganism. By Homer Dixon, K.N.L. Willard Tract Depository, Toronto.

This book is a curiosity in some respects. Without chapters or headings of any kind it begins: "As pamphlets are ephemeral productions," etc., and goes on to the end without a break except into paragraphs. It has, however, at the end an index which to some extent relieves this difficulty. It is a strong indictment of many expressions used in the Prayer-Book, and of the practices in many respects of the Church of England, supported by abundant references to history and the opinions and writings of many eminent clergymen and members of that church. It is replete with information which to many must make rather unpalatable reading, and to others will be interesting and instructive.

HOW TWO DOCUMENTS MAY BE FOUND IN ONE: A Monograph in connection with the Higher Criticism. By Rev. James Carmichael, D.D., D.C.L., Dean of Montreal. [The Gazette Printing Company, Montreal.]

"The object of this monograph," the author tells us, "is to deal fairly and temperately with but one aspect of the criticism, the claim that certain chapters or portions of the Pentateuch may be divided into two or more reasonably consecutive documents. It shows that the nature of the subjects treated in the Pentateuch, and the style, lend themselves to a doubleness of writing apart from doubleness of authorship. This is illustrated by placing side by side passages from well-known writers who are yet the sole authors of their works. The pamphlet is ingenious and interesting."

"An Apocalyptic Crisis in Papal History," by Dr. Arthur T. Pierson, which opens the August number of the *Missionary Review of the World*, is well worth the attention of every student of history and of the Church. "Missionary work in the New Hebrides" is interestingly described by Rev. J. H. Laurie, D.D., of Aneityum, and is illustrated several well-chosen photographs, showing the life and work in those islands. Rt. Rev. H. C. Q. Moule contributes a very strong paper on the "Perpetual Obligation Resting on the Church to Evangelize the World." Among other articles of importance and interest are "La Missions Interieure, France," by Dr. J. M. Mitchell; "The Present Condition of Work in Japan," by Dr. J. P. Moore, and "Two French Anarchists and the Gospel," by Dr. J. L. Bertrand. The International Department is largely devoted to a report of the International Missionary Union at Clifton Springs, and the Field of Survey to interesting facts about the "Papacy and Work in Papal Lands." The other departments are well up to their standard and never fail of interest and helpfulness. [Funk & Wagnalls Co., 30 Lafayette Place, New York City. \$2.50 a year.]

In *Harpers Magazine* for August the "Personal Recollections of Joan of Arc" are continued, with a good installment of Mr. Hardy's "Hearts Insurgent;" "Bobbo," by Thos. Wharton; "An Evangel in Cyene," "Purity," and the "Little Rome" are the short stories. The Editor's Study discusses the "Evolution of the Newspaper" and the "Such Greatness of Japan." In addition to the usual abundance of other good matter, important and illustrated special features are "Midsummer Night's Dream," "Everyday Scenes in China," "Cracker Cowboys of Florida," "The German Struggle for Liberty" and "Roundabout to Boston." Harper Brothers, New York, U. S.

Littell's Living Age for August 3rd contains—from the *Nineteenth Century*, "Recent Science"; from *Blackwood*, "A Boer Pastoral" and "Mountaineering Memories"; from the *Contemporary Review*, "The Letters of Coleridge," from *Temple Bar*, "The Grave of the Druids,"; from the *Gentleman's Magazine*, "Unconquered Mithras"; from *Macmillan's Magazine*, "When we were Boys," Part III; and from *Minster Magazine*; "The Land of Siam," with poetry. Littell & Co., 31 Bedford Street, Boston.

The last *Literary Digest*, that for the 27th ult., under "Topics of the Day"; "Letters and Art"; "Science"; "The Religious World"; "From Foreign Lands," and "Miscellaneous," presents a view of current opinion on a great variety of interesting and important subjects in a most convenient and useful shape for busy people. [Funk and Wagnalls Company, 30 Lafayette Place, New York.]

agents, and the church at home carrying on this work would be greatly benefited and blessed. A considerable number of societies, we are glad to learn, have already agreed to the arrangement proposed by the committee, and the first Leaflet with the first letter from one of our missionaries upon the work in Honan will be issued in a few weeks. Any societies in sympathy with the scheme, wishing to get this Leaflet can do so by sending an intimation to that effect to Rev. R. P. MacKay, 63 Confederation Life Buildings, Toronto.

SUNDAY LAWS IN NEW YORK.

A VERY angry discussion is just now going on in the newspapers in New York city over the enforcement of the laws on the statute book against liquor selling on the Sabbath. These laws were purposely made strict first by a legislature of one party, then confirmed by that of another, and now they are being enforced by Republican officials, and very loud and fierce are the denunciations made chiefly by Democrats against the enforcement of laws which they last revised and improved upon. So demoralized however has political life become amongst our neighbours in some parts of the country, in New York State at least, that it appears the object of such strict laws being enacted against Sunday liquor-selling was, not to stamp out what by very many was felt to be an evil and source of danger to the community, but to enable corrupt officials in New York city to exact larger sums, than they could have done had the laws been less severe, from liquor-sellers as bribes to secure themselves against being punished for violating the law, which bribes went partly into the pockets of conniving corrupt officials and partly to work the party machine.

Mayor Strong has appointed commissioners of police who are determined to carry into effect the Sunday laws against liquor-selling and who are doing it. Very indignant is the Democratic press now against the enforcement of the law; it is a new and unheard-of thing that laws deliberately and to all appearance seriously made should be actually enforced. Now that they are, the spirit and language of the press, if they express the feelings of the community, bode ill for the Sabbath. A demand is made that a special session of the legislature be called to abolish or modify the Excise law under the authority of which Sunday liquor-selling is being put down, so as to allow things to go on as they have been doing. Democrats blame Republicans for enforcing the law from political motives to weaken the opposite party, and Republican papers are cautious and non-committal in what they say, so that Sabbath-keeping for quiet rest and worship, we fear, has not much to hope for from either party. Commissioner Roosevelt is the chief object of attack by all the angry advocates of Sunday liquor-selling, and in a letter to the *New York World* he vindicates his course as chairman by the following unanswerable logic, applicable not only to New York but equally so amongst ourselves:

"If it is right to violate this Excise law because a large number of the people want to violate it, then it is right to violate any law for the same reason. If it is right for the poor man or for any other man to violate the law in order to get beer on Sundays, then it is right for him to violate the law in order to get bread on any other day. It is more important for him to get food than it is for him to get drink, and there is much more to be said in favor of the relaxing of law for the sake of the hungry thief who would steal bread than there is to be said in favor of the relaxing of law for the sake of the man who is not hungry at all, but who chooses to spend on liquor the money that he ought to keep for his wife and children."

THE LATE REV. DR. McCULLOCH, OF TRURO, N.S.

THE long and useful life which closed by the death of this venerable father of the Church, on Sabbath, 14th ult., at the age of eighty-four years, is deserving of a fuller notice than the bare reference to it which appears in another column. The following particulars are condensed chiefly from the pages of the *Halifax Presbyterian Witness*:

The deceased was the son of the late Rev. Dr. Thomas McCulloch, who came to Pictou in 1804, and was mainly instrumental in establishing the famed academy of that town where his son received the chief part of his education, finishing his theological studies, however, in Scotland, and it was from the University of Glasgow he received the degree of Doctor of Divinity. Like his father, the late doctor took a deep interest in education, and his services to it during his long life, from the com-

mon school up to the college were many and valuable. To Dalhousie College he made a gift of very great scientific value, the ornithological collections of his brother, Professor Thomas McCulloch.

He was licensed as a preacher on August 6th, 1838, by the Presbytery of Merigomish, and on February 13th, 1839, he was ordained over the First Presbyterian Church, Truro, which then comprised what are now five flourishing congregations. His predecessors in that pulpit were Rev. Daniel Cock and Rev. John Waddell. His successor in the active pastorate of the congregation was Rev. John Robbins, so that in 125 years that church has had but four pastors—a remarkable record.

"Here, during the whole of his ministerial career he lived and labored. For half a century he seemed to be one of the 'institutions' of the town, and was closely identified with all its interests, religious, moral, social, educational. No pastor ever labored with more sedulous industry for his flock. His sermons were carefully studied. He was a sound theologian, a well read man, a close and vigilant student of men and things. His attention to the sick, the dying, the bereaved endeared him to his people and made him partaker of the joys and sorrows of all. His influence in Truro during a pastorate that continued nearly fifty years was very marked and was most beneficent. He was kind to the young, especially kind to students and to young ministers, his house being ever open with the largest hospitality to his co-presbyters and to a multitude of friends who honored and loved him."

His jubilee was celebrated in 1889, when he preached from the same text as on the first Sabbath after his ordination, I Chron. xxviii. 10. The fact is worthy of being recalled that at his jubilee eleven members who were on his first communion roll (1839) were living and most of them present. Some of them have since passed away.

Like every earnest minister of the gospel, Dr. McCulloch took a very deep interest in foreign missions, and was, until very recently, a member of the Foreign Mission Board, retiring with manifest regret only because of increasing age and infirmity. He took an active part in the public work of the church and was an influential member of its courts. He was long the father of the Presbytery of Truro, on the roll of which his name has stood from 1839 till the day of his death. The last meeting of Synod, which he regularly attended was at Moncton in 1890. On that occasion he proposed moving a strong resolution on the Temperance question, but time pressing, he gave notice that he would move his resolution next year. He was unable to be present next year and the resolution was never moved.

The tie that existed between him and his congregation continued for upwards of fifty-five years, and in the case of such a man, was naturally very close, affectionate and influential. It took a tangible shape on the occasion of his jubilee when he was presented with a purse of \$1,200. He remained pastor *emeritus* till the close of his life. On the Thursday after his death all that was mortal of Dr. McCulloch was followed to the grave by a large concourse of sympathizing friends, many coming from great distances. The forenoon session of the "School of Theology" at Halifax was suspended in order that Professors and others from this city should attend the funeral. A widow and two daughters are left to mourn their loss in the old home at Bible Hill.

"Their impress of his character and labours are to be seen in the sturdy Presbyterianism of Colchester county. Well educated, possessed of a logical and cultured mind, unswerving in his adherence to the principles of truth and right, faithful as a preacher, firm and yet kind in his pastoral relations with his flock, Dr. McCulloch wielded an influence in his congregation and in the community which was always of a beneficial and far-reaching character. It won for him the esteem of all good men and the respect of those who differed from him. Kind and gentle with the erring and the seeking, he was never afraid to administer stern rebuke to the blatant wrong-doer, no matter what his station in life. The verdict of all who knew him, no matter to what denomination they may belong, will be that a great and good man has been called away from the scene of his abundant labors to his eternal reward, and his memory will long be cherished by the people among whom he has so long been a notable and influential personality."

The Family Circle.

AT HOME AMANG HER AIN FOLK.

Written on reading the ceremony of laying the foundation stone of the new parish church of Crathie by the Queen.

At hame amang her ain folk
Mong Crathie's mountains high,
Wi' faithfu', leal, an' faim folk
Wha joy when she is nigh,
Oh, never seemed our Sovereign
So royal as she's now,
And never seemed the diadem
So graceful on her brow.

At hame amang her ain folk,
Nae armed horsemen nea,
Nae noisy clang of trumpets,
Nor glare of glittering spear,
But plain and good men gather
Round her that owns the throne,
To name her friend and neighbor,
And claim her as their own.

At hame amang her ain folk,
Where oft in bygone days,
She joined the prayers holy,
The simple Psalms of praise;
Gratefully glad to mingle
With that small, faithful band,
For dear to her the "Auld Kirk"
O' our lo'd Cov'nant land.

At hame amang her ain folk,
An' hamely can she be
Wha's name is loved and cherished
O'er every land and sea,
And will through coming ages,
Unsuilied and serene,
Be trac'd on history's pages
As monarch's ne'er hath been.

At hame amang her ain folk,
Then may a' g'iid attend,
May faithfu', leal and kind folk
Surround her till the end;
Still shielded and still sheltered
Neath shadow of His wings,
Who is the God of nations,
Who is the King of kings.

AN UNSUNG HERO.

The long weary years of waiting were over. Happiness was at last within the reach of Stephen Ramsay—that happiness for which he had toiled and waited so long. And as he looked over the contents of his savings bank book that night the prospects of the bright future in store for him seemed to take at least five years from his age. Even that prospect could not eliminate the grey streaks which appeared here and there among his locks, or fill out the hollows in his cheeks, but it had smoothed away some of the wrinkles on his brow, and given to his eyes a brightness which they had not known for years.

It was a comparatively small sum he had saved after all—but a hundred pounds in all; yet how much it represented to him. Every shilling of that little store meant some luxury foregone, some selfish desire nipped in the bud, some much-needed holiday or rest done without. It represented the savings of fifteen years. It meant not only having done without the luxuries, but at times without the absolute necessities of life as well. But that time was past, and the future loomed ahead of him bright with promise, for in that future Mary Laing, his promised wife, was to play a very important part. Not another day should she trudge through the dreary streets to her long day's toil in the close, heated atmosphere of an underground workroom—a life eminently unsuited to her frail, delicate constitution. For it was only a few months ago that she had been positively warned by the doctor whom she had consulted, more to satisfy her lover's fears than to please herself, that life for her under these circumstances must cease or he could not answer for the consequences. Idle words these—the kind hearted man had thought so even when he uttered them. With poor Mary, like many more, it was only a case of work or starve, and he had merely slipped back into her hand the fee she had held out to him, saying she must come again and let him know how the tonic he had ordered suited her. But the girl had struggled bravely on, for it was only for a few months now, and the light of hope enabled her to defy the chill winds and blighting fogs of the early spring.

And now the time had come when Stephen could take her into his own keeping for ever. He would see her to-morrow, he thought, and let her know that their weary waiting was over.

There was but one thing which intruded itself to check this rapturous flow of thought. It was his brother Julian. It was ten years now since his stepmother had died, leaving him as a last charge the care of her only son, then a lad of nineteen years. And he had cheerfully undertaken the task, though his heart misgave him at times as he saw in the gay, handsome youth unmistakable signs of the tendencies which had brought his father to a drunkard's and a gambler's grave. Moreover, he had not as Stephen had had, before him as a constant warning the sight of that broken-down, bleary-eyed prematurely old figure as Stephen remembered it last. For a time it seemed as if his worst fears for Julian would be realised, but that time was past now, and the young man was doing well and fast gaining for himself a position in a stock-broker's office in the town. So that latterly Stephen's mind had been much more at ease on the subject of his brother's doings.

This very night, however, as he sat wrapped in happy contemplation of his future prospects, Julian came to him, ghastly, haggard, with despair in his face, and thoughts of madness and suicide in his brain. His story was, alas! only too common a one. The gambling mania had got hold of him. He had been exceptionally lucky, had won time after time until it had seemed to him as if he could not lose. From one heavy stake to another he had gone on, until one day he had taken from his employer's desk what he fondly believed was but a loan—had literally robbed him of a hundred pounds. He had lost heavily, and had no means of refunding the money, so that unless Stephen could help nothing stared him in the face but ruin and disgrace.

It was some time before Stephen fully realised what it was that was required of him. The sum of a hundred pounds—just, in short, the sum that had taken him fifteen years of unremitting care and toil to gather together. It was to take the savings of a lifetime to redeem that one act of madness and folly that his brother had been guilty of. It meant to him the giving up of all hope of future earthly happiness, and involved the happiness of another one dearer than himself as well. It was this thought that was uppermost in his mind. That he should suffer could have been borne, perhaps; but poor, delicate Mary, whose pinched, pallid face as he had last seen it rose up before him now—that she should suffer, too! Her very life, he knew well, depended upon her being removed from that toil which was undermining her health to an extent that meant death if persisted in. And he could have saved her had this sacrifice not been required of him. Surely such a sacrifice could not be required of any human being! On the other hand, there was disgrace, imprisonment, and ruin to the man whom he had promised to guard and care for, and everlasting remorse to himself. The thought that he could have saved him and did not would never leave him. Happiness could never be his at such a price. The sacrifice must be made; through the chaos of his thoughts that alone stood out clear and distinct. He scarcely heard the thanks of his brother or the blessings that he heaped upon his head. Neither did he say anything to his repeated assertions of how he would never indulge in gambling again, or associate with those who did so. Stephen only smiled sadly. These promises had been made before, and as repeatedly broken. He said nothing; one thought alone possessed his mind—how to break the news to Mary. He would write to her that night, he thought; he dared not risk a personal interview yet.

That letter was little short of a death-blow to the girl who received it next day. The hope that had kept her working on in spite of weakness and failing health was

gone. She could fight no longer against the dread disease that was fast claiming her for its own. She was sinking. Even Stephen, try as he might to account for her weakness in the trying weather they were having, knew well in his heart that it was the shadow of approaching death that lay on Mary's face. And as he went about from day to day with that broken, aged look which he had worn ever since the night of that costly sacrifice he had made, his brother would eye him with a strange, shrinking look, though he said nothing. He knew not what to say. He who by his mad folly had blighted the lives of two of God's creatures could best show his sympathy by silence. What was done could not be undone now.

But one dark, wet night in the early autumn, when a wild, northerly wind was howling through the streets, Stephen had come in with a look on his face that haunted his brother ever afterwards. It was the look of a man who has lost hold of all hopes of earthly happiness for ever. It was the look you will sometimes see in the face of a hunted animal—dogged, desperate. Without looking up, he had gone with that look of fixed anguish on his face and shut himself up with his breaking heart alone. And then Julian knew that Mary was gone. But the thought of the havoc and desolation he had brought on these two lives wrought like madness in his brain, and he fled from the house, desperate, heedless, longing only for oblivion—for any escape from the pangs of remorse which consumed him. But the fresh wind and the exercise cooled his fevered brain, and he paused but for a moment on the embankment whither his steps had led him—paused long enough, however, for saner thoughts and truer conceptions of life to find their way into his heart. Of what use were it now to throw away his life, steeped in selfishness as it had been? It would only add one more burden to the already overweighed heart of his brother. And he saw his conduct that night in a light he had never seen it in before. A great change was taking place in his heart; new thoughts of life, of its meaning, its responsibilities, came to him, and he went home filled with a resolve to make his life henceforth something that would bring credit and not disgrace on those around him.

In a corner of a graveyard a few days later two young men met each other unexpectedly. Both had come on the same errand unknown to each other. And Julian, half ashamed of being caught there by his brother, whom he had scarcely dared to look in the face for some time past, would have shrunk away without placing on Mary's grave the wreath of *immortelles* he had brought for it had not Stephen bade him stay. And Stephen, as he looked on his brother's face with that new and softened expression upon it, realised that the supreme sacrifice of his life had not been made altogether in vain.—*I. H. R., in Christian Leader.*

MR. CHAMBERLAIN.

There is a racy character sketch of Mr. Joseph Chamberlain in the London *Echo* in the course of which the writer says:—To use a hackneyed phrase, Mr. Chamberlain is the architect of his own political fortune. Neither birth nor fine connections helped him to the lowest rung of the ladder of fame. When he placed his foot upon the lowest rung it was as a Tory. When men began to talk of him he had passed from Toryism to Republicanism. He was one of the *bourgeoisie*—the son of a *bourgeois* father, the working head of a *bourgeois* manufactory. He came to London out of the obscurity of a country mayoralty—an alderman in a Midland corporation. He spoke English with an uncultivated accent. His associates with one exception, Sir Charles Dilke, were obscure persons. Yet he entertained the Prince of Wales while the pages of the magazine that contained his friendly essay upon the

virtues of a mob governed State were yet damp, and the Prince was delighted with his host's elegance, his courtliness, his wit, and his shrewd good taste. When he entered Parliament the squires looked with a shudder for a truculent fighter, and found a sprucely-dressed gentleman, as full of repose as the oldest Parliamentary hand there, and wearing that trinklet of effeminacy an eye-glass. Yet in that eyeglass Mr. Chamberlain found the cicerone to the interest and attention of the House of Commons. Contrast his alert and bustling energy with the lethargy of Ministers and their rivals. Note the habitual depression of the Leader of the House, the languorous pallor and the bent head of the Leader of the Opposition, as if warped in "philosophic doubt." Arrest for a moment the Minister for Education, or the Secretary for Ireland, or the Minister for War, or the Secretary for Scotland. They might have been rudely awakened and evicted from an opium den. How sadly melancholy is Sir Michael Hicks-Beach; how moribund the bearing of Mr. Goschen; what a worn-out fabric of a man we have in ex-Secretary Matthews. These statesmen, past and present, occupied and unoccupied; fight shy of the society of their followers. They seem to exist in a terror lest someone speak to them, ask them for something. Mr. Morley will turn upon you with the startled flush of a man who expects the hand of a policeman about to execute a warrant or the grip of a seedy friend in want of a £5 note. Mr. Chamberlain, on the other hand, will go down into that place of torments—the Lobby—his hat cast aside, and "do business" with the verve of a pushing stockbroker, button-holing his Higgins, and never allowing that eminent Q.C. to escape until he has plighted his troth at the altar of Unionism.

THE DOMINIE'S PRAYER.

Miss Molly Elliot Seawell relates the following anecdote in the course of a sketch of John Paul Jones, in the *Century* for April:

The landing on St. Mary's Isle thoroughly alarmed the coasts, and the name and character of the vessel and her commander were well known. The *Ranger* being seen beating up the Solway toward the "laug town o' Kirkcaldy," the frightened people assembled on the shore, and presently down came their "meenister," the Rev. Mr. Shirra, lugging a huge arm-chair, which he flung down on the shore, and then plumped himself violently into it. He was short of breath, and very angry with the Deity for permitting such doings as Paul Jones's; and puffing and blowing, he made the following prayer, which tradition has preserved:

Now, Lord, dinna ye think it is a shame for ye to send this vile pirate to rob our folk o' Kirkcaldy? For ye ken they are pair enough already, and hae naething to spare. They are all fairly guid, and it wad be a pity to serve them in sic a way. The way the wind blows, he'll be here in a jiffy, and wha kens what he may do? He is nae too guid for anything. Muckle's the mischief he has done already. Ony pocket gear they hae gathered together, he will gang wi' the whole o't, and maybe burn their houses, tak' their cla'es, and strip them to their sarks! And wae's me! Wha kens but the bluidy villain may tak' their lives. The pair women are maist frightened out o' their wats, and the bairns skreeking after them. I canna tho'll it! I canna tho'll it! I hae been long a faithfu' servant to ye, Lord; but gin ye dinna turn the wind about, and blow the scoundrel out o' our gate, I'll nae stir a foot, but just sit here until the tide comes in and drowns me. *Sae tak' your will o't, Lord!*

The prayer appears to have been effective, for at that very moment the wind changed, and blew "the scoundrel out o' our gate."

WHITTIER'S COURAGE.

Before he was thirty he had made up his mind that it was his duty to do what he could for the relief of the unfortunate negroes who were held in bondage in the South. In 1833 he wrote a pamphlet called "Justice and Expediency," in which he considered the whole question of slavery, and declared that it should cease forever. Three years later he became secretary of the Anti-Slavery Society. In 1838 he went to Philadelphia to edit the *Pennsylvania Freeman*; and so boldly did he advocate the right of the negro to own himself that the printing-office was sacked by a mob and burned. Then, as more than once afterwards for the same cause, Whittier was in danger of his life.

Whittier showed physical courage in facing the ruffians who wished to prevent free speech; but he had revealed the higher moral courage in casting in his lot with the little band of abolitionists. Up to this time he had looked forward to holding public office, as well he might, when many another journalist was stepping from the newspaper desk into public life. When he became one of the small band who denounced slavery, he gave up all chance of office. He also had literary ambition, but so strong was the power of the slave-owners then, and so intolerant were they, that most editors and publishers were sorely intimidated, and declined to print not only any attack on slavery, but even the other writings of an author who was known as an abolitionist. Thus Whittier, in identifying himself with the anti-slavery movement, thought that he was giving up his literary future also. He made his decision promptly, and he never regretted it. Indeed, in later life he said to a boy of fifteen to whom he was giving counsel, "My lad, if thou wouldst win success, join thyself to some unpopular but noble cause." —*Prof. Brander Matthews, in July St. Nicholas.*

SLEEP IN SICKNESS.

Concerning sleep, in connection with sickness, there is a good deal of heresy regarding the matter, among otherwise well-informed people. "Don't let her sleep too long!" "Be sure to wake him when it is time to give the medicine; it will be a great deal better for him not to sleep too long at one time!" How often we have heard these words, or words to that effect, when in fact, in nine cases out of ten, and very likely in ninety-nine out of a hundred, they were the exact opposite of the truth. Gentle, restful sleep is better than any medicine; and how often, even how almost invariably, does the "change for the better" for which anxious friends are waiting so prayerfully, come during sleep—making its first manifestation when the patient awakes with brightened eyes, stronger voice, a faint tinge of returning health mantling the features, in place of the hue of threatening death! In the words of Sancho Panza, we may well say, "Blessed be the man who invented sleep!" There are, of course, critical situations in which a troubled, imperfect sleep may properly be broken to administer medicines; but in these later days physicians, quite generally, give the caution that in case of restful sleep the patient is not to be awakened for the administering of medicines.—*Good Housekeeping.*

The church at Rotterdam in Holland, recently renovated as the result of a movement begun at the celebration of its 250th anniversary in 1893, was re-opened on the 7th ult., with special services conducted by Rev. Dr. Donald Macleod, Moderator of Assembly. An organ has been introduced.

At a conference of the Free Presbyterian Church of Scotland, Rev. Mr. McFarlane, of Raasay, stated that they had now seven ministers, eighteen students, and forty missionaries, with about twenty thousand people. In the island of Raasay a site for a church and manse has been refused five

Our Young Folks.

GRANDMA-LAND.

There's a wonderful country far away,
And its name is Grandma-Land;
'Tis a beautiful, glorious, witching place,
With grandmas on every hand.
Everywhere you may look or go,
Everywhere that the breezes blow,
Just grandmamas! Just grandmamas!

In this wonderful country far away,
Where grandmamas abide,
In this beautiful, witching Grandma-Land,
The good things wait on every side—
Jam and jelly-cake heaped in piles;
Tarts and candy 'round for miles;
Just good things here! Just good things here!

In this wonderful country far, afar,
Where blow the candy breezes,
In this beautiful, glorious pudding-land,
Each child does just as he pleases.
All through the night, all through the day,
Every single child has his way.
Each his own way! Just as he pleases!

In this wonderful country far away—
In this gorgeous grandma clime—
When tired children can eat no more,
There are stories of "Once on a Time."
Stories are told and songs are sung
Of when the grandmamas were young.—
"Once on a Time!" "Well, Let Me See!"

To this wonderful country far, afar,
Where only good things stay,
To this beautiful, glorious Grandma-Land
Good children only find the way.
But when they sleep and when they dream,
Away they float on the gliding stream
To Grandma-Land! To Grandma-Land!
—*Harper's Young People.*

TOM'S FLOWER SUNDAY.

He was not exactly a pretty boy. The sun had tanned not merely his round face, but also his straw colored hair, and the freckles were so thick on the bridge of his nose that they seemed to be trying to crowd each other off into space. But his eyes were all right. They were as bright as—I won't say stars—but as bright as you would like your own boy's eyes to be. He was as erect and well formed as that ideal boy of yours. His predominating characteristic was energy. It seemed to surround and radiate from his small, country-clad figure almost like a halo.

Tom never went fishing without catching something. If he went frogging his mother was sure of a mess of legs when he returned. If he went for wild flowers his sister always filled the vases with fresh water ready for the blossoms which she knew would come.

Tom was standing on Miss Spriggins's doorstep, pulling at the heavy knocker.

"Please ma'am, do you want your garden weeded?"

"Do you know a weed from a flower?" asked Miss Spriggins severely.

"Yes, ma'am, I believe I do," answered Tom, somewhat abashed.

"No, you don't, you can't; I don't always myself," said Miss Spriggins sharply; but she took off her spectacles to have a better look at Tom, and asked abruptly, but in a milder tone; "And what would you charge for weeding my garden?"

"I'd like to take it out in flowers, bouquets, if you please, Miss Spriggins," answered Tom promptly.

"Of all things!" exclaimed Miss Spriggins, putting on her spectacles and wiping her hands on her apron as she always did when much surprised.

"I supposed it was money for firecrackers that you wanted to earn. My guess was pretty far out of the way, unless snapdragons are related to firecrackers. What on earth do you want flowers for?"

Tom was the least bit offended and very, very much confused, and he answered vaguely: "O—ah—something—that is, I thought I'd like to have some."

Miss Spriggins was not to be put off. She seated herself on the top step and motioned Tom to a seat beside her. "Now tell me," she said persuasively, "what you want cut flowers for and I'll give you the job."

A stranger could have seen at a glance

that events were few in Round Grove, and Tom had unintentionally made himself very interesting. He shut his teeth tight together and mentally resolved to die before he would tell that old lady. He wished that he had never gone into it anyway, and then he remembered what had brought him to Miss Spriggins in the first place. She had the finest garden in Round Grove. If she failed him how could his plan succeed?

"Tell me all about it," repeated Miss Spriggins, tapping the step with the toe of her slipper.

The color rushed over Tom's face and up to the top of his forehead, as if trying to dye his hair. He looked away at distant haystacks, then back at Miss Spriggins; but his eyes got no farther than her belt, and he was obliged to count the buttons up the front of her waist before his embarrassed gaze finally rested on her face.

"Well, you know," began Tom awkwardly, "Flower Sunday's coming."

"U-m!" responded Miss Spriggins indefinitely, but encouragingly. The truth was Miss Spriggins never had heard of Flower Sunday; but she did not want to add to Tom's very evident embarrassment by telling him so.

"Here's where I learned about it," and Tom drew from his pocket a ragged newspaper clipping which Miss Spriggins eagerly read. It was cut from a city paper and described the elaborate festival that had been prepared for the children of one of the city churches.

"You see each one, everybody, was given some flowers," explained Tom as Miss Spriggins folded the paper and handed it back.

"That was last year, and it seems as if we ought to be able to do that here this year. Round Grove's quite a place," and Tom glanced affectionately around at the neighbours' houses and down the street where he could see his father's store.

"It does so," agreed Miss Spriggins.

"I asked Mr. Reynolds, the superintendent, about it, and he said that there isn't any money in the treasury."

Miss Spriggins made no comment, and Tom went on: "I hated to give it up; so I thought that perhaps you'd let me weed your garden, and when Flower Sunday comes, pay me in flowers, so that all the children can have some, just a few apiece. There are only thirty, Miss Spriggins, and you know it's good for plants to have the flowers cut."

Tom was getting breathless with excitement, but he went right on: "I'm sure I could earn them if only the weeds will grow, lots of them and big!"

There was a grim smile in the eyes back of Miss Spriggins's spectacles, and they were looking rather admiringly at the small boy who had dared to tell the most successful gardener in Round Grove that it was good for plants to cut the flowers, and who was the only person whom she had ever known who wanted weeds to grow, "lots of them and big."

"All right, I'll try you," she said, "but mind one thing: you are to look after the weeds in that garden. I can't wait around till the flowers are choked and then put my sunbonnet on and run down street after you, just to learn that you're out at Mill Creek fishing. If you agree to weed my garden I'll expect you to do it without being reminded every day, and if the weeds grow the way you want them to it will be work enough," and Miss Spriggins chuckled dryly.

"All right, ma'am. Thank you. Good morning, Miss Spriggins!" and Tom was out of the gate before Miss Spriggins realized that the interview was over.

Tom did his work faithfully and the weeds did their part bravely. Tom never knew how fast they could grow before. He had been told that he grew like a weed; but he knew that could not be, or he would be as tall as the town flagstaff before he was fifteen. Nobody knew what a struggle he

had or how tired he sometimes grew. Miss Spriggins had a slight idea, for she had weeded the garden the year before, and sometimes she couldn't resist helping him by pulling a few weeds herself while he was at school and didn't know about it.

No butterfly took greater delight in the sweet peas than Tom, and Miss Spriggins herself bent no more lovingly above the roses than did he.

Flower Sunday was a perfect day, and Tom awoke in perfect spirits. He had not gone to bed with the thought on his mind that he must be up at daybreak to arrange the flowers. "I'll make your bouquets for you," Miss Spriggins had said the night before. "You go to bed and sleep and get rested and don't think any more about the flowers at all. Just come here a little before Sunday School time and everything will be ready for you." And Tom acted upon her kindly advice.

When Tom saw the flowers Miss Spriggins had arranged for him his delight was unbounded. He had been very modest in his hopes and never dreamed of such generosity. When she had carefully adjusted the large basket with its thirty bouquets on Tom's right arm, she placed in his left hand a bunch of the most beautiful, longest-stemmed roses that Tom had ever seen.

"Those are for the teachers, two apiece," she explained.

Tom had told no one but his mother of his plan, and she and Miss Spriggins had kept his secret, so that his gift of flowers was a complete surprise.

Flower Sunday was a grand success at Round Grove and the happiest day in Tom's life. The Sunday School there will celebrate Flower Sunday this year; but Tom will not have to do all the work.—*New York Observer.*

HOW A BEE STINGS.

The sting is, of course, a bee's only weapon, says a writer in the *June Cosmopolitan*. It is not the single spear that it appears to the naked eye, but consists of three prongs each beautifully grooved into the others, thus forming a sort of tube through which flows the poison from the sac to which the sting is attached. As soon as the point of the sting enters the flesh, two of the prongs, which are barbed, begin to work forward alternately. When one has been thrust forward, its barbs catch in the flesh and hold while the other is being thrust forward, and this motion, which also pumps the poison from the poison sac, is continued until the sting has penetrated to its full length. The sting, accompanied by its appendages, is almost invariably torn from the bee, and remains in the flesh of the unfortunate victim. Unfortunate bee, too, as the loss of its sting is eventually followed by death! Hence it can be said that a bee literally defends its home with its life. It is also well to remember that a bee seldom uses its sting except in defence of its home. Out in the fields, flitting from flower to flower, a bee is the most harmless creature in existence. If one strays into a building, there is no danger that it will sting the inmates; its only thought is to again find its way out.

THE SALARIES AND INCOMES OF RULERS.

There is certainly one very nice feature about being a potentate, and that is the income that comes to the occupant of a lofty place. Besides having all his wants attended to, and a large number of palaces always at his disposal, the Emperor of Russia is said to receive \$25,000 a day; the Sultan of Turkey receives \$18,000 a day; the Emperor of Austria rejoices in \$10,000 a day; Emperor William has to get along on \$8,000 from breakfast to bedtime; Queen Victoria has \$35,000 to spend every week, and the President of the United States receives a trifle under a thousand dollars a week, but a great deal of free advertising goes with the office.—*Harper's Young People.*



Women exchange confidences about their own health and that of their husbands. A man's physical well being is closely watched by a thoughtful wife. It is part of her duty in the world to keep him well. If she sees him running down, she should take measures to stop it. Very few men enjoy being sick. They won't admit even to themselves that they are sick. They will go on losing flesh and vitality—working too hard—worrying too hard—taking little or no care of their health. Maybe they need only a little help to be made well. Maybe a good simple tonic is all they require. Maybe it is something more serious. Whichever it is, it should be attended to. When a man gets really sick, his work stops. He can't tend to business. He loses all he has previously gained. Actual want may stare him in the face. It doesn't pay to get sick, or to stay sick. There's no need of doing either. Dr. Pierce's Golden Medical Discovery will prevent sickness. It is a blood helper and a flesh builder. It restores perfect digestion and insures perfect assimilation of the food. It is a powerful enemy to germs and will search them out in all parts of the body, forcing their evacuation. It has been proven by the written testimony of hundreds of grateful people that the "Golden Medical Discovery" will even cure 95 per cent. of all cases of consumption if taken in its early stages. A book of 160 pages containing testimonials and much valuable health talk will be sent on receipt of this notice and 6 cents to cover postage. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

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On the authority of a correspondent of the *Manchester Guardian*, Mr. Gladstone is declared to have approved of the Irish opposition to the Cromwell statue. While he regarded Oliver as one of the biggest men that ever wielded power in this country, he could not forgive him for his massacres in Ireland.

Ministers and Churches.

Dr. J. D. Kellock has gone to Britain on a pleasure trip.

At St. George an election of elders will take place next Lord's Day.

The Rev. M. W. Maclean, M.A., and family are guests at the Massassaga Park Hotel.

Rev. John Ross, of Brussels, has gone on a visit to Manitoba and the North-west.

Rev. R. Hadow, B.A., left Milton on Monday morning last for Dalhousie, N.B.

Rev. J. W. MacMillan, Vancouver, has accepted the call to St. Andrew's Church, Lindsay.

Rev. Peter Scott, of Cromarty, Perth county, is spending a month's holidays with his friends in Saugeen.

Rev. Dr. Waters, late of Newark, New Jersey, preached in the Presbyterian Church in Southampton recently.

Rev. George B. McLeod, of Toronto, has been called by Newcastle and Newtonville Presbyterians to fill their pulpits at a salary of \$1,000.

Rev. R. H. Milligan, of Chicago, and Rev. Wm. Meikle, the evangelist, occupied the pulpit of Westminster Church on Sunday, 28th ult.

Rev. Mr. Meikle, of Toronto, occupied the pulpit of Knox Church, Guelph, on Sunday, 28th ult., and gave to those present two able sermons.

Rev. Samuel Carruthers, of Toronto, spent a few days in the village of Kirkwall, and occupied the pulpit on Sunday. His many friends were pleased to see him.

Rev. J. Johnston, pastor of Knox Church, Paisley, preached in the Port Elgin Presbyterian Church on Sunday, August 4th, both morning and evening.

Rev. Mr. Horne, of Elora, preached in Chalmers Church, Guelph, on Sunday morning and evening, 28th ult., giving to the congregation two excellent sermons.

The Presbyterian church, Burgoyne, was well filled on Sunday evening and the hearers enjoyed the able discourse delivered by Rev. Mr. McQuarrie, of North Bruce.

Augustus Laing, son of Rev. Dr. Laing, of Dundas, occupied the Presbyterian pulpit, Strabane, on a late Sunday. For a young man and his first effort he did very well.

Rev. A. H. Drumm and family, of Avonton, have gone to Long Branch for their summer outing. Mr. Bailey, a Knox College student, occupies the pulpit during Mr. Drumm's absence.

Rev. Mr. Sutherland, Inverness, Quebec, who preached in St. Andrew's church for two Sabbaths, a short time ago, has left a good impression on many of the congregation.

Mr. Williamson, who has been supplying at Knox Church, Dundas, during Dr. Laing's absence, leaves town next week for Brampton, where he supplies for the rest of the summer.

The congregations of the Presbyterian churches of Centre Bruce and Underwood held an immensely successful garden party at the manse grounds on Friday night. There were 500 people present.

Rev. R. P. McKay, Foreign Mission Secretary, has received letters from Revs. J. Shimon and W. H. Grant, of the Honan, North China, mission; they reported all quiet and the work progressing favorably.

The Rev. W. Deas, M.A., B.D., Kersville, Professor of Oriental Languages and History, Lincoln University, Pa., preached in the Presbyterian Church, Waterloo, last Sunday morning and evening.

Rev. Dr. Waters and Mrs. Waters, of Newark, New Jersey, were in town on Thursday. The doctor is trying to recuperate his shattered health. He is remembered by many old friends in Port Elgin.

Evangelist Meikle returned to Winnipeg from Gladstone on the 26th ult., and it is not improbable that he will remain there during the month of August. He delivered an address in the Y. M. C. A. rooms on the following Saturday.

Rev. Mr. Malcolm, of Teeswater, occupied the pulpit of the C. P. Church, Galt, on Sunday, the 28th ult. The pastor, Rev. Dr. Dickson, will return to-day, after spending a month recuperating at Boston and Old Orchard Beach.

Sunday, 28th ult., Rev. M. Mackay preached his last sermon as pastor of Lecture and Union Churches, which was from Acts xviii. 32, and was deeply impressive. The congregation was large. Rev. A. Henderson preached here on Sunday last at the usual time and declared the pulpit vacant.

Chalmers Church, Guelph, officials are making extensive alterations in their basement. The vestry has been decorated and refurnished, and the church parlor has been undergoing a like treatment, making this portion of the edifice very bright, besides adding much to the comfort of those using these rooms. The lecture room is to be seated with chairs at once.

The Rev. Mr. Laurio of the Free Church, New Hebrides Mission, passed through the city last week on his way to Scotland, the state of his wife's health not allowing him for the present to remain on the islands.

Through an oversight in our last issue the ordination to the eldership of Messrs. D. McColl, D. Little, G. Leslie and R. C. McCulloch was to have been at St. George. We should have said at Georgetown.

No services were held in St. Andrew's church on Sabbath, 28th ult., on account of the sad death of Rev. T. W. Winfield's young son. Mr. Winfield has been filling the pulpit in the absence of Rev. Mr. Herridge.

The Rev. James Millar, of Hamburg, N. Y., preached last Sabbath in St. Enoch's Presbyterian Church, of this city, to an interested congregation, which, for the season of the year when so many are out of the city, was a good one.

At a congregational meeting held at Arnprior, lately, in the Presbyterian church, all were unanimous that the Rev. D. J. McLean should remain, a decision very gratifying to the rev. gentleman's host of friends who are not Presbyterians.

Rev. J. L. George preached his farewell sermon in Belleville on Sabbath a week ago. He leaves for Nova Scotia in a few days. A social gathering of the Young People's Association was held in the lecture room at which a reception was tendered Mr. George.

A special meeting of the Presbytery of Paris will be held in Zion Church, Brantford, on the 13th inst., to deal with call of the Church of the Redeemer addressed to the Rev. W. S. McTavish, B.D., of St. George, and of the resignation by the Rev. W. M. Reid, of Onondaga and Alberton.

Zion Presbyterian Church, Carleton Place, has been re-roofed and pointed, painted both inside and out, and the walls and ceilings handsomely frescoed, and was reopened for service on Sunday, July 28th. The speaker for the day was Rev. W. A. Hunter, M.A., Ph.D., of Erskine Church, Toronto.

At the Presbyterian Sunday-school Orillia, on Sunday, 21st ult., the thirteenth anniversary of Dr. Grant's pastorate, and the fifteenth of Mr. Cooke's superintendency of the Sunday school were celebrated. Addresses appropriate to the occasion were delivered by the Revs. Dr. Grant, George Grant, Dr. Gray, and others.

During Rev. J. L. George's pastorate of John St. Church, Belleville, 92 persons have been received into the full communion of the Church—58 on profession of faith, and 34 by certificate from other churches. The sum of \$10,383 has been raised for all purposes. The pastor has made about 3,000 visits and calls. He has been recognized by all as a faithful minister of the word.

The Rev. Neil D. McKinnon, of Underwood, was ordained and inducted into the pastoral charge of Glenallan and Hollin on Tuesday of last week. The settlement is a very happy one and in Mr. McKinnon the congregations have got an able, earnest and energetic preacher and pastor. We trust his stay among the good people of Maryborough and Peel may be long and pleasant.

Rev. Robt. Johnston, B.D., of St. Andrew's church, London, and recently in charge of the Presbyterian congregation, Lindsay, dropped somewhat unexpectedly on Wednesday evening into the usual weekly prayer meeting at St. Andrew's. It was taken charge of by Mr. Johnston. The attendance was large, and at the close of the meeting a pleasant quarter hour was spent in handshaking and renewing old friendships. Mr. Johnston preached on Sabbath, 28th ult., in the Cowan St. Presbyterian church, Parkdale.

Some time ago the Board of Management of the above college decided to secure the services of some prominent theologian to deliver a series of lectures and Dr. Caven has just received word that Rev. Prof. Warfield, D.D., LL.D., of Princeton Theological Seminary, will deliver a course of ten lectures in Knox College during the approaching session. The general title of the course will probably be prolegomena to the study of dogmatic theology. The course, it is expected, will begin about the middle of October. Dr. Warfield fills the chair in Princeton which was occupied by the late Dr. A. A. Hodge and by his father, Dr. Chas. Hodge.

The Rev. John Campbell, late of the Free Church of Scotland, who was lately received into the church here by the Presbytery of Montreal, preached last Sabbath, both morning and evening, for the Rev. Dr. Parson, in Knox Church, Toronto. In the afternoon Mr. Campbell conducted in the same church a Gaelic service, which was well attended and much prized by all present. Mr. Campbell comes to our church in Canada with excellent testimonials from Principal Brown, D.D. Aberdeen; Principal Rainy, D.D., Edinburgh; Rev. Alex. Lee, late of Nairn, Scotland; Rev. George McDonald, Aberdeen; and from quite a number of other prominent ministers of the Free Church.

On Thursday evening, 4th ult., a large number of friends of the Rev. Jas. Argo from Union, Norral and the vicinity met in Norral Presbyterian Church to bid him good-bye. The heartfelt sympathy to which this gathering gave public expression was emphatic proof of the appreciation and esteem in which Mr. Argo is generally held, and of the place he has won, during a pastorate of nearly eight years, in the hearts of the whole community. Letters of regret at unavoidable absence

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were read from Rev. Dr. Parsons, Rev. Mr. Tibb, Milne, Campbell and others. Warmly appreciative addresses from both sections of the congregation were read and a presentation made to Mr. Argo, and to Mrs. Argo an address was presented by the ladies of the Norral Church accompanied by a life-membership in the Woman's Foreign Missionary Society. Brother ministers present on the occasion also gave suitable addresses.

OBITUARY.

CHARLES FARQUHARSON ELDER (LATE OF TILBURY EAST).

With your permission and indulgence I should like to supplement the brief notice of this good man's death, which appeared in your issue of the 10th ult., with a few brief notes, or reminiscences which may be interesting to some of your numerous readers:

When Mrs. Farquharson died, some ten years ago, the venerable Mr. Logie, who officiated at the funeral (himself now in glory), said "that in all his experience he had never known a family, all of whose members were so prominently engaged in the work of the Church." Still more noticeable, perhaps, is this peculiarity to-day, showing that the "generation of the upright shall be blessed." Mr. Farquharson is survived by four sons and two daughters. The eldest son fills his father's place as ruling and Presbytery elder in Tilbury East and Fletcher congregation; is clerk of Session, Bible-class teacher and regular pulpit supply in the absence of the pastor. The next two, graduates of Knox College, are well known as respected ministers in our Church—Rev. James, of Pilot Mound, to whom North-West missions owe so much, and Rev. William, of Claude and Mayfield, at present prominent in Higher Religious Instruction Sunday-school work, and whose name has been mentioned in connection with vacant chairs in Knox College. The health of the youngest son failed while attend-

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ing college, but meantime, on the family homestead he is serving the Master in Bible-class, Christian Endeavoring, Y.M.C.A. and temperance work, besides having the charge of a Sunday-school, and the duties of manager and treasurer of the congregation. The eldest daughter is the wife of a missionary in Manitoba; and the youngest, although an invalid, is actively engaged in Sunday-school and W.F.M. Society work. Of the grandchildren, all who are of age—six—are members of the Church and active members of Christian Endeavor societies. One is the wife of Rev. A. L. Manson; another is at present engaged as a student missionary in Manitoba.

Not many departing fathers have the satisfaction of bequeathing to the Church a dozen direct descendants (besides those with whom they are allied), not only adorning the doctrine of their father's God by a consistent life and conversation, but actively engaged in propagating the gospel. The leading traits of this man's character told in a sentence, may be expressed in the words of love and sincerity. His son—now at Claude—when a student at Knox College, and attending St. James Square Church, has said that almost invariably he went all the way round the church to enter by a particular door, because the elder who stood at that door had a handshake that was almost as good as a sermon. Such was our experience with the deceased. A shake of his hand was worth walking a mile out of one's way to secure; it was something to be remembered. Whilst learning a trade in the Granite City (Aberdeen, Scotland) he was a hearer of the great Dr. Kidd, then in the height of his fame. He took a conspicuous part in the great non-intrusion controversy, which culminated in the Disruption of 1843. He sided with the Free Church party, among whom he was ordained an elder, and was a delegate on more than one occasion to the General Assembly at Edinburgh. Fully conversant with all the leading incidents of the "ten years' conflict," he was always ready to speak of the "Banner and its battles." For many years he led the service of praise and always took great interest in any endeavor to improve congregational singing. He emigrated with his family to Canada in 1866, and settled in the township of Tilbury East. He was soon invited to join the Session in Tilbury East congregation under Rev. John Strath, where his experience and sound judgment were much appreciated. He took a warm interest in the union of the various sections of Presbyterianism in 1873, and everything relating to union the world over. Retiring from the farm on the death of his wife, he resided with his son, first at Dover, then at Claude. About a year ago he had a stroke of paralysis from the effects of which he never wholly recovered, and on the fourth of last month, at the manse Claude, passed peacefully to his rest at the good old age of eighty-two years and ten months. "Blessed are the dead who die in the Lord."

PRESBYTERY MEETINGS.

HONAN: The Presbytery of Honan met at Ch'u Wang, Honan, on May 23rd, immediately after the arrival of our brethren, Messrs. Goforth, Slimmon and Malcolm, from Canada, the Moderator, Rev. M. McKenzie, in the chair. Two new members, viz.: Messrs. Kenneth McLennan, and James A. Slimmon were welcomed with the right hand of fellowship, and enrolled as members of Presbytery. A letter was read from Rev. E. P. MacKay announcing that the Y. P. S. C. E., of Souris, Manitoba, wished to support a native pastor; Presbytery thanked the Souris Y. P. S. C. E., and allotted them a helper. Reports were presented from our three stations—Hsin Chen, Ch'u Wang, and Chang Te Fu—showing all to be quiet and the work of the mission in a prosperous condition. At a small village near Hsin

Chen, where we have several earnest enquirers, the Roman Catholics are interfering, but thus far have done little harm. Great want is experienced by many of our enquirers and church members in all parts of the field. This has been a very hard year for many. One of the members of Presbytery called on two "Fu" and nine "Hsien" magistrates and presented them with copies of "Dr. Faber's Civilization," which were cordially received. Two members of Presbytery, assisted by a large band of natives, attended the annual religious fair at Hsun Hsien, and met with much more encouraging results there than in any previous year. Presbytery after long discussion, resolved that in view of the varied obligations and circumstances of unmarried male missionaries, their salaries could not wisely be reduced. Presbytery discussed at length the wisest method of dealing with polygamous enquirers, and resolved that, after having heard the diverse methods adopted by many of the older missions in China, a digest of our correspondence with other missions be forwarded to the Foreign Mission Committee, and the whole matter left to the General Assembly of our Church for decision. Considerable routine business was disposed of through committees. Presbytery discussed the outlook for mission work in China, resulting from peace between Japan and China, but felt that it was yet too early to forecast the real results. It was resolved to re-rent the premises at Hsin Chen, on the best possible terms for another term of five years, with additional premises for medical work, if possible. The mission staff were arranged for the summer as follows:—Mr. Goforth at Chang Te Fu; Messrs. Slimmon and Grant at Hsin Chen; Messrs. McGillivray, McKenzie, Malcolm and MacLennan at Ch'u Wang. Presbytery unanimously resolved to ask the Foreign Mission Committee to urge strongly upon single men the advisability of coming out unmarried, and remaining so for at least two years, setting forth numerous and weighty reasons for the same. Having heard of Mr. John Penman's generous offer to support a physician in Honan, Presbytery expressed their hearty appreciation, and took measures to make satisfactory arrangements for accepting the same. Presbytery then adjourned sine die to meet at the call of the Moderator.—W. HARVEY GRANT, Clerk pro tem.

BARRIE: This Presbytery met at Midland on July 30th. Mr. James was elected Moderator for the next six months. At his request Mr. McLeod, the late Moderator, occupied the chair for the day. The resignation of the charge of Parry Sound, tendered by Mr. Duncan at last regular meeting, was accepted, to take effect at the end of September. A minute of the congregation was read expressing the high esteem in which he is held by the members of the Church. Mr. James was appointed to preach the charge vacant on first Sabbath of October, and Mr. Findlay to act as Moderator of Session during the vacancy. Mr. Carswell resigned part of his charge, that of Monkman's. Messrs. Smith, Hewitt and Ross were appointed a committee to confer with the congregation and to acquaint the associate congregation of Bondhead of the result of their conference, and report at a special meeting of Presbytery to be held on first Tuesday of September. The resignation of the charge of North Bay, tendered by Mr. McMillan, was laid over to the same meeting. Dr. Clarke was appointed to cite the congregation for their interests. A petition from a number of persons, Methodist and Presbyterian, who have been accustomed to worship in a church at Gifford, said to have been closed by the late Conference of the Methodist Church, asking for services by Mr. Ross of Churchill, was read. Mr. Ross was instructed to confer with the chairman of the district as to the occupancy of the church and report at next meeting. It was agreed that services be held at Dec Bank during the winter and at Wundemere during summer. Leave was given to mortgage the church property at Novar for \$350. The Standing Committees for the year were appointed. The conveners are: Home Missions, R. Moodie; Augmentation, the same; Church Life and Work, Dr. Grant; Sabbath Schools, W. R. Johnston; Finance, J. Leishman; Statistics, F. Smith; Young People's Societies, Christian Endeavor, J. A. Ross; Old Students, J. D. Leishman; Aged and Infirm Ministers' Fund, J. K. Henry; French Evangelization, D. James. Mr. James stated that arrangement was made for a public meeting in the church on the occasion of the Presbytery meeting in Midland, and topics appointed for conference. The arrangement was cordially approved of. At 5 p.m. the Presbytery met again and was constituted in presence of a considerable number representing different churches. During the session appropriate addresses on Missions and Systematic Benevolence were delivered by Messrs. D. D. McLeod, R. N. Grant, D.D., and J. A. Ross, B.A. There was marked attention to the addresses. The Rev. Messrs. Caldwell, of the Methodist Church, and Kendall, of the Baptist, also gave short fraternal addresses. The choir was present and led the praise of the congregation.—ROBT. MOONIE, Clerk.

SUPERIOR: This Presbytery met in the Presbyterian Church at Port Arthur on Wednesday at 10 a.m. Members present: Messrs. S. C. Murray (Moderator pro tem.), W. L. N. Rowand, Dr. Robertson and Mr. Wm. Haddon, and Messrs. Bryan and McMillen missionaries at Schreiber and Ignace. The principal business for which the Presbytery met was the licensure of Mr. A. L. Bryan. A letter of transference for Mr. Bryan from the Presbytery of Kingston, authorizing the Presbytery of Superior to take him on trials for licensure, was read. A certificate of sufficient college education was also read. Mr. Bryan was

then examined on the usual subjects and written exercises and the examination was sustained as satisfactory. The question appointed to be put to candidates for licensure were asked and satisfactorily answered, whereupon Presbytery licensed Mr. Bryan to preach the gospel. A letter from Mr. Floyd, student missionary at Fort Francis, representing the Presbytery to appoint him a course of study for the second year in theology, and examine him thereon, was read. In view of the fact that Mr. Floyd had proved himself a good student while at college, that he was doing a valuable work at Fort Francis, which could not be interrupted, without serious loss, and that Fort Francis is a remote field, and difficult to supply satisfactorily, it was agreed on motion of Mr. Rowand, seconded by Mr. Haddon, that the Presbytery prescribe Mr. Floyd a course of study, examine him on the same next March, and that if the examination be found to be satisfactory, the General Assembly be asked to sustain the examination as sufficient and give Mr. Floyd third-year standing in theology thereon. Dr. Robertson was authorized, and requested to secure a student to labor for a time in the Oliver and Paipouge settlements. The Presbytery then adjourned.—W. L. H. ROWAND, Clerk.

TORONTO INDUSTRIAL FAIR.

An unbroken record of successes in the past is the best possible guarantee that the Toronto Industrial Exhibition of 1895, which opens on the 2nd of September, will be a display of unrivalled attractiveness. Many improvements in the buildings and grounds have been made to further the convenience of exhibitors and the public, and with the return of an era of prosperity the enterprise of the management will doubtless be rewarded by a thorough appreciation of the inducements offered. The volume of exhibits this season will be larger and more diversified than ever before, and special attractions of a brilliant and exciting character will be presented, including the novel military spectacle, "The Relief of Lucknow," with gorgeous Oriental accessories and pyrotechnic effects on a scale of grandeur and variety hitherto unequalled. The system of cheap railway fares and special excursions from far and near enables all to visit the fair at trifling cost, and everyone should take advantage of the opportunity, as it embodies all that is best worth seeing and knowing in mechanical progress and scientific invention. All entries close on the 10th of August.



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The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept lowest or any tender.

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Department of Railways & Canals, Ottawa, 26th July, 1895.

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British and Foreign.

The Emperor of Austria will visit the Highlands this month.

The salaries of the Marquis of Salisbury's nineteen Cabinet Ministers amount to £95,000 (\$475,000) per annum.

Edinburgh Free Church Presbytery's contributions to the Sustentation Fund for June, show a decrease of £266.

The appointment of Gen. Lord Roberts to the command of Her Majesty's forces in Ireland has received royal approval.

Recent cases in the teind court show that the money value of stipends has fallen nearly a third during the past twenty years.

A report is gaining currency in London, that Prince Edward, the baby child of the Duke and Duchess of York, is deaf and dumb.

It is regarded as certain that the Duke of Connaught will be the new commander-in-chief, in succession to the Duke of Cambridge.

It is stated that Prince Adolphus of Teck, who married the daughter of the Duke of Westminster, is a candidate for the throne of Bulgaria.

Manager Break, of the Detroit Railway Company, formerly of London, resigned his \$2,500 position from conscientious scruples against working on Sundays.

Dundee U.P. Presbytery adopted a resolution calling on the members of the denomination to support parliamentary candidates pledged to disestablishment.

Rev. Dr. Charles L. Thompson, of New York, ex-Moderator of the Presbyterian Church of America, preached lately in South Morningside church, Edinburgh.

Rev. Dr. James MacGregor exhorted St. Cuthbert's congregation from the pulpit to support Unionists for the preservation of the church. His views were also expressed in prayer.

Rev. Charles Spurgeon who resigned his charge at Greenwich, on account of ill health, seven months ago, has so far recovered by his trip to South Africa as to accept an invitation to resume the pastorate.

Rev. Robert Thomson of Ladywell, Glasgow, offered himself to the Parliamentary electors of the St. Rollox division of Glasgow as an "Independent Unionist People's candidate." His candidature was not taken seriously.

Bridge of Allan New United Presbyterian Church is to be opened on September 25th. The dedication service will be conducted by Rev. James Muir, senior minister, and the sermon will be preached by Rev. Prof. Hislop, D.D.

In the inventory of Prof. John Stuart Blackie's estate the copyrights amount only to \$426; "Self-Culture," is valued at \$250; "The Wisdom of Goethe," at \$100; "The Lays of the Highlands," at \$25; and "The Scottish Highlands," at only \$6.25.

There is reason to believe that Mr. J. L. Huddart's scheme for the fast Atlantic and Pacific mail services is making headway at last. Lord Ripon, before leaving the Colonial Office, left a memorandum strongly urging the matter upon Mr. Joseph Chamberlain, his successor.

Principal Rainy delivered a speech at the late elections in support of Mr. Paul's candidature for South Edinburgh—the first time he had addressed a political meeting since he was at college fifty years ago. Dealing with disestablishment, he said he wanted the churches delivered from politics as churches, and there was only one possible way of doing it. Dr. Rainy was received with great enthusiasm.

IS PARALYSIS CURABLE.

MR. GEORGE LITTLE, OF ESSEX COUNTY, SAYS IT IS.

He Gives His Own Terrible Experience to Prove the Truth of His Assertion Suffered For Over Two Years Both Himself and Family Thought That Only Death Could End His Sufferings Again Enjoying the Blessing of Sound Health.

From the Essex Free Press.

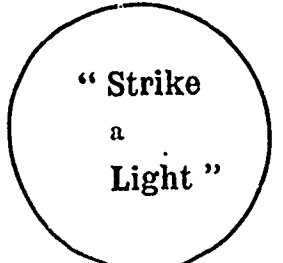
Life is truly a burden to those not blessed with a full measure of health and strength, but when a strong man is brought to the verge of almost utter helplessness, when doctors fail, and there is apparently nothing left to do but wait the dread summons that comes but once to all, the case assumes an aspect of extreme sadness. In such a condition as this did Mr. George Little, of the township of Colchester North, find himself, and recently the Essex Free Press hearing incidentally that he had recovered health and strength, a reporter was sent to investigate. When seen, Mr. Little expressed a willingness to state the nature of his case, and his story is as follows:—

Some four years ago Mr. Little suffered from a severe attack of la grippe which left his lower limbs partially paralyzed. He called in one of the best known physicians of Essex county, who appeared to do all that lay in his power for the relief of Mr. Little, but to no avail. For two and a half years he suffered the most intense pain and was confined to his bed for the greater part of the time. The doctor was puzzled with his case, and, as he seemed to obtain no relief, he changed doctors for a period. The second doctor did no better than the other, and Mr. Little returned to the one he had first called in. Finally, despairing of ever obtaining relief, he told the physician that he did not see any further use of taking his medicines, and believed he should die if he did not obtain relief in a short time. He had wasted away to little more than a mere skeleton, and was an object of pity by his neighbors, and felt himself a burden to his family. His wife and family had given up hope, and his neighbors all thought it was merely a question of time when Mr. Little's death would relieve his sufferings. While his limbs were partially paralyzed he could use them sufficient to hobble about the house and door yard, but if he undertook to walk to the stable he would be confined to his bed for a week after. His limbs grew numb and cold. During the hottest summer days he



"Had to sit with feet in a hot oven."

was obliged to sit with his feet and legs in a hot oven, wrapped in flannels and hot cloths until the skin would come off in scales. Mr. Little believed that his physician was doing all that could be done and had nothing but kindly feelings for the treatment he received at his hands but he is certain that the doctor had no hope of his recovery. He had tried an advertised mineral water, taking in all seven gallons of it, but failed to obtain relief. After suffering for two and a half years, Mr. Little, in the summer of 1893, read of a case similar to his own that had been cured by the use of Dr. Williams' Pink Pills. Grasping at this last hope, he sent for a few boxes and began taking them. Before the second box was all used, Mr. Little was satisfied that he had found a remedy that would cure him of his exceedingly painful and mysterious ailment. Mr. Little continued the use of the Pink Pills for several months and was able to get out and do light work about his farm, which he



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RIPANS TABLETS are the best Medicine known for Indigestion, Bilelessness, Headache, Constipation, Dyspepsia, Chronic Liver Trouble, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels. Ripans Tablets contain nothing injurious to the most delicate constitution. Are pleasant to take, safe, effectual, and give immediate relief. Price—20 cents per box. May be ordered through nearest druggist, or by mail. Address THE RIPANS CHEMICAL CO., 10 SPRUCE STREET, NEW YORK CITY.

had not been able to do for over two years. He continued taking Pink Pills a while longer, when he was fully recovered and was able to do any of the hardest work on his farm, and in the winter time worked almost steadily at saw-logging and wood-chopping. During the past fall, he says, he was frequently caught out in heavy rain storms when away from home, but he had so far recovered that his exposures have not brought any bad results. During the very cold weather of the present winter he was hauling wood to Windsor, a distance of fifteen miles. He looks at present as if he had hardly seen a sick day in his life time.

Mr. Little feels deeply grateful to Dr. Williams' Pink Pills and claims that his complete recovery is entirely due to the use of the pills. He gives his testimony for the benefit of others who may be similarly afflicted. Mr. Little's wife who was present at the interview corroborated Mr. Little's testimony and heaves his entire recovery to the use of Pink Pills. The entire family look upon the husband and father as one rescued from the grave by the timely use of Pink Pills.

On inquiry among Mr. Little's neighbors, we find that he is a man of undoubted veracity. He has lived in Essex county all his life time, and on his present farm in Colchester North, about four years. He is the superintendent of the Edgar Mills Sunday school, and his case is too well known in that district to be disputed. His neighbors looked upon his cure as a most miraculous one, his death having been expected among them for many months before he began the use of Pink Pills.



SEE THAT MARK "G. B." It's on the bottom of the best Chocolates only, the most delicious. Look for the G.B.

Ganong Bros., Ltd., ST. STEPHEN, N.B.

BEST FOR WASH DAY

USE SURPRISE SOAP

BEST FOR EVERY DAY



To Nursing Mothers!

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

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

PRICE. 40 CENTS PER BOTTLE.

HEALTH FOR ALL!!

HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the
LIVER, STOMACH, KIDNEYS & BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford Street, London And sold by all Medicine Vendors throughout the World.

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

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

HIGHEST AWARDS
 NEBRASKA STATE BOARD
 OF AGRICULTURE, 1887.

DIPLOMA
 ALABAMA STATE AGRICULTURAL SOCIETY,
 At Montgomery, 1888.

AWARD
 Chattahoochee Valley Exposition,
 Columbus, Ga., 1888.

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

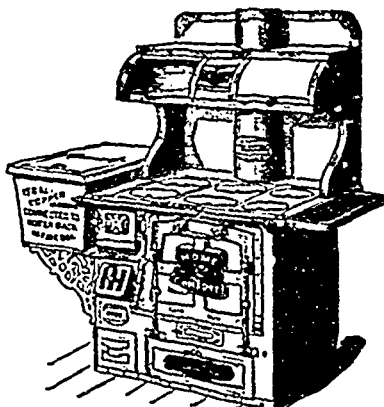
SIX
 HIGHEST AWARDS
 WORLD'S COLUMBIAN EXPOSITION
 CHICAGO, 1893.

HIGHEST AWARDS
 WESTERN FAIR ASSOCIATION,
 LONDON, CAN. 1893.

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

ABOVE HONORS WERE

RECEIVED BY **WROUGHT IRON RANGE CO.**, MANUFACTURERS OF
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Above Style Family Range is sold only
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Made of MALLEABLE IRON and WROUGHT
 STEEL and will LAST A LIFETIME
 if properly used.

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

MISCELLANEOUS.

Harvard graduated 678 students this year and Yale 575.

We may not all be able to do great things, but we can all be faithful in little ones.

Eton now has 1,019 students. Among them are four earls and seven oldest sons of peers.

The best is what you want when you are in need of a medicine. That is why you should insist upon Hood's Sarsaparilla.

The rental of London is estimated at £40,000,000, of which two-fifths is paid for the sites alone.

The Highland Mary statue in bronze, which is to be erected at Dunoon, is now in the hands of the sculptor.

The entire collection of coins and medals in the British Museum now consists of nearly 250,000 specimens.

HEART DISEASE RELIEVED IN 30 MINUTES.

Dr. Agnew's Cure for the Heart gives perfect relief in all cases of Organic or Sympathetic Heart Disease in 30 minutes, and speedily effects a cure. It is a peerless remedy for Palpitation, Shortness of Breath, Smothering Spells, Pain in Left Side and all symptoms of a Diseased Heart. One dose convinces. Sold by all Druggists.

Mr. R. L. Everett enjoys the proud distinction of having been the only farmer in the late House of Commons.

The number of trains that passed over the Forth Bridge last year was 48,000, while the weight of the trains with their loads amounted to 11,466,000 tons.

The Queen, who was accompanied by Princess Louise and Duchess of Connaught, recently, reviewed some 12,000 troops on Laffin's Plain, Aldershot.

WHY NOT YOU?

When thousands of people are taking Hood's Sarsaparilla to overcome the weakness and languor which are so common at this season, why are you not doing the same? When you know that Hood's Sarsaparilla has power to cure rheumatism, dyspepsia and all diseases caused by impure blood, why do you continue to suffer? Hood's cures others, why not you?

Hood's Pills are prompt and efficient. 25c.

The Manchester Courier understands that a dukedom has been offered to the Marquis of Londonderry, an honour which, in all probability, he will accept.

The Danish painter, Tuxen, has gone to St. Petersburg, at the request of the Czar, to finish a painting representing the wedding of the Emperor and Empress, which is to be presented to the Queen of England.

WHAT A WORD WILL DO.

Byron reminds us that a word is enough to rouse mankind to mutual slaughter. Yes, there is power in a word—Marathon, for instance, Waterloo, Gettysburgh, Appomatox. Great battles these, but what a great battle is going on in many a sick and suffering body. In yours, perhaps. Take courage. You can win. Call to your aid Dr. Pierce's Golden Medical Discovery. It acts powerfully upon the liver, cleanses the system of all blood-taints and impurities; cures all humors from a common Blotch or Eruption to the worst Scrofula, Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short, all diseases caused by bad blood. Great Eating Ulcers rapidly heal under its benign influence. Especially potent in curing Tetter, Eczema, Erysipelas, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, Hip-joint Disease, "White Swellings" and Enlarged Glands.

Dr. Pierce's Pellets cure permanently constipation, biliousness, sick headache and indigestion.

Radway's Ready Relief.

Pain Cured in an Instant.

For headache (whether sick or nervous), tooth-ache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of RADWAY'S READY RELIEF will afford immediate ease, and its continued use for a few days effect a permanent cure.

A CURE FOR ALL SUMMER COMPLAINTS.

A half to a teaspoonful of Ready Relief in a half a tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure. Internally—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency, and all internal pains.

Malaria in its Various Forms Cured and Prevented.

Price 25c. per Bottle. Sold by Druggists

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

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

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282 Church Street.

Evening dresses and dress making of all style made on the shortest notice.



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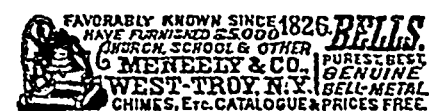
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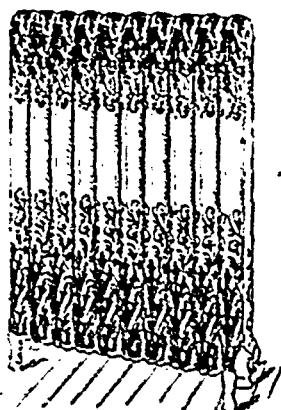
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Miscellaneous.

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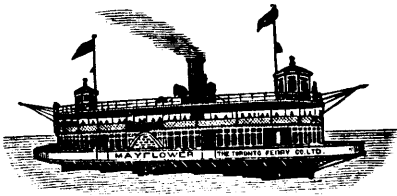
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Hold your Annual Church Picnic at Hanlan's Point or Island Park. Hanlan's Point has been converted into the most beautiful grounds in the province.

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Open to Christian men and women of all denominations. Prepares for Sunday School, City, Home and Foreign Mission Work.

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Victoria Park.

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

The Toronto Railway runs to Balsam Avenue every 6 minutes.

Entrance to the Park Free by either of the lines.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Richard's Landing, St. Joseph's Island, in September. BRANDON.—At Brandon, on August 2nd, at 3 p.m.

A rally of Canadian Presbyterians present at the Boston Christian Endeavor Convention, was held at Boston, the Rev. W. R. Cruikshank, of Montreal, in the chair.

High Class Church Windows Hobbs Man'g Com'y, London, Ont. Ask for designs

Coligny College, OTTAWA, ONT.

For the Board and Education of Young Ladies.

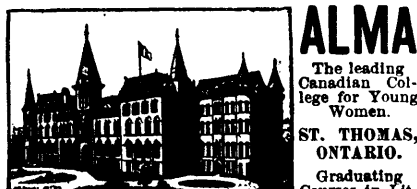
Session Opens 12th September, 1895.

Ten resident teachers, including English, Mathematical, Classical, Modern Languages, Music and Fine Art.

Grounds extensive. Buildings have latest sanitary improvements and are heated by hot water.

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The Leading Conservatory of America CARL FAULTEN, Director. NEW ENGLAND CONSERVATORY OF MUSIC.



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CONSERVATORY OF MUSIC.

Points to be noted.—(a) The teachers are experienced and trained for their work (b) The Curriculum in English and Mathematics is in line with Toronto University.

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

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

Music: The Toronto Conservatory of Music.

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

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

MORRIN COLLEGE, QUEBEC, P.Q.

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

MONDAY, September 30th.

The Examination for Matriculation will commence September 28th, at 9 a.m.

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

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

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

(Signed) A. H. COOK, Secretary Board of Governors July 9, 1895.

HAVERGAL HALL, 350 JARVIS ST., TORONTO.

OPENED SEPTEMBER, 1894.

The Board having determined to make this School equal to the best Ladies' School in England, was most fortunate in procuring as Lady Principal, Miss Knox, who has taken a full course in the University of Oxford.

The Board has determined to have a staff of assistants fully competent to sustain the Lady Principal in her work.

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

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

AGRICULTURAL COLLEGE GUELPH.

The Ontario Agricultural College will re-open October 1st. Full courses of Lectures with practical instruction suited to young men who intend to be farmers.

JAMES MILLS, M.A., President.

Guelph, July, 1895,

Miscellaneous.

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