



THE PRESBYTERIAN REVIEW

"I am in the place where I am demanded of Conscience to speak the truth, and therefore the truth I speak, impugns whoso list. — JOHN KNOX.

Vol. X.

Toronto, July 5, 1894.

No. 52

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LITERARY NOTES.

A summer toilette from Worth, drawn by Sandoz, a garden party gown, and a travelling costume of rare simplicity and distinction are described in *HARPER'S BAZAAR* for June 23rd. The elegance of these Parisian creations commend them to all women of taste and refinement. "One Aspect of the City Almshouse," with a page of sketches drawn from life, appeals to the philanthropic. It is a touching revelation of the way some of the other half live and die. "Spectator" writes in a delightfully practical style of an ocean voyage. There is a poem by Clinton Scollard, entitled "Even Song." "Our Paris Letter" is very sprightly. Mrs. Candace Wheeler contributes a beautiful decorative design for embroidery.

The climate of the Sierra, although not so very pleasant on account of the winds, is extremely salubrious, the heat never becoming enervating, as it does not exceed 90 deg. F., while the nights are deliciously cool. Lung diseases are unknown, and the sanitary condition of the Sierra may perhaps be inferred from the reply of an old American doctor, who lives in the now almost abandoned mining place, Guacalupe y Calvo. When I asked him to give his experience as to the health of the people, he said: "Well, here in the mountains it is distressingly healthy. Despite a complete defiance of every hygienic arrangement, with the graveyard, a tannery, and the sewers at the river's edge, no diseases originate here.—From "Among the Tarahumars—The American Cave-Dwellers," by Dr. Carl Lumholtz, in the July *Scientist*.

The Fourth of July special holiday number of the New York *Ledger* is a publication of unrivalled beauty and interest. The cover has a beautiful girl waving an American flag from a window as a decoration. The contents of this number of the *Ledger* make a strong appeal to patriotic Americans. "Johnny's Fourth of July" is an amusing poetical effusion, dedicated to the spirit of Young America intent on celebrating the holiday. The *Ledger* is now an illustrated paper of the first class, and one of the best and cheapest illustrated family papers published in America.

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The Presbyterian Review.

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Guidance for the Pilgrim.

For the Revue.

Put thou thy trust in God
Lean thou upon His arm ;
Though rugged be thy road
He'll shield thee from all harm

Gave thou to Him thy love
Thy treasure let Him be ;
He left His home above
And bought thee on the tree.

Look thou to Him for power
Each duty to fulfil ;
He'll grant thee every hour,
Rich grace to do His will

Commit to Him thy grief
When sorrow fill thy heart ;
He'll send thee sure relief
And Heavenly aid impart.

Take all to Him in prayer
As past the moments fly ;
He'll to thy cry give ear
And all thy needs supply

And when thy sun goes down
And all thy days are past ;
He'll come for thee, His son,
And take thee home at last.

Pure streams of lasting joy
Shall then thy portion be,
And bliss without alloy,
Through all eternity.

The Mause, Kippam, Ont.

REV. SAMUEL ACHESON.

Atrophy of Song Cause and Cure.

A CLERGYMAN, recently writing for a religious magazine, comments upon the failure of his congregation to participate in the service of praise, and expresses the belief that the church which he serves is threatened with an *atrophy of song*.

The Protestant clergymen as a rule, have had little or no musical training, neither have they made hymnology a study. Many among them, and likewise many of the laymen, fail to realize the importance of the worship of God in holy song. In some churches the music is in the hands of a music committee. This committee may be composed of men, who, like the minister, have little, if any knowledge, either of music or hymnology. As a consequence of this state of affairs, the organist and choir are often selected, without any regard whatever to the interests and requirements of the congregation in the service of praise. Is it to be wondered at, when the hymns are selected by the minister simply because the words are in accord with his subject, that the organist and choir should appropriate this part of the service, and the congregation become indifferent.

Among those possessed of the greatest musical talents, professional and amateur, few heed the call to become leaders of congregational song, but are content to exhibit their own superior talents in the solo, duet or quartet. Even in Sabbath-schools to-day we often hear of a "children's choir." Why should not the whole school be the choir? The Birmingham, England, Sun-

day school Union is on record as follows: "What we wish is that the whole of our young people should be led forward, and not merely the selected scholars of a school choir."

God forbid that the Christian Church, with her glorious hope—a risen, reigning Christ, ever present inspiration—should neglect the heaven-endowed gift and privilege of worship in song.

"My God, my God,
My music shall find Thee.
And every string
Should have His attribute to sing"

Pure water, trickling a-down through the crevices of the moss covered rocks, fern fringed, glistening like a ribbon of gold and arrow of silver were touched by the sunlight, seeking its way to form the roadside spring—how beautiful! how attractive! To the worn and fainting traveller, however, what a mockery would be the murmuring voice of the falling water, were he denied the reviving draught by the intervention of a power he could not resist. Like such a Tantalus there is a dominant element in the church to-day, which almost universally denies, or to say the least, hinders the participation of the congregation in the service of praise, and to the children and youth, the lambs of the flock, denies a suitable channel for the expression of worship. The writer's own ideal for the children is, that the best, not of necessity the most difficult, is not too good for them and his own faith in their appreciation of and ability to do justice to the best, is unlimited.

One reason for the atrophy of song, the writer believes, may be found in the lack of attendance by the young, upon the Sabbath services and regular weekly prayer-meeting of the church. Children and youth know no proxy and would join with heart and voice in the songs of praise, if opportunity offered, and they were encouraged to do so.

The time is coming when the children and youth of the church will become the leaders in a "perfected" service of praise, and the medium will not be the "jingle" tune of the past and present, but those nobler, purer, sweeter strains that in thought, in harmony and in melody accord best with pure and happy childhood, the breath of gladness, encouragement and a higher devotion, floating like song birds above us, and rising like the lark, heavenward, away from the mean and casual things of earth.

"The last glad song will not arise until sacred song itself, poetical and musical, is advanced as a fine art and to a larger place in an improved worship at home and in the house of God."

In the redemption of the world to holy song will ultimately be accorded the lofty place now almost universally denied. Already the eye of faith discerns on the distant horizon, the ruddy glow of the dawning of a better morning.—G. F. Bushnell, *New York Observer*.

The Presbyterian Review.

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Toronto, July 5, 1894.

The Cleveland Convention.

IN this issue we publish information of the great convention of Young Peoples' Societies which is about to take place at Cleveland, Ohio. Few conventions of Christian workers call forth greater interest than this one. Not only is it important as being comprised of the young men and women of the churches but on account of the high character of the work which the organization represents. The Young People's Societies are, indeed, to some, not free from objection because of the novelty of the movement, and because of a feeling that they are governed within themselves, and not entirely amenable to the control of the sessions, yet these very objectors have nothing but good wishes for the members and if their approval be qualified the qualification itself springs from kindness. And, moreover, we are getting more and more accustomed to the innovation, and it is safe to say that the better the work of the societies is known in its wider scope, as a world influence, the more apparent becomes the great good accomplished.

Last years convention will be long remembered in Canada, especially on account of the Karmarkar incident, which aroused the ire of the Roman Catholics of Montreal where the representatives of the societies were gathered together; and the indignation of Protestants of all denominations on account of the remarkable manner in which the Press Committee shirked responsibility by throwing the Hindoo overboard, but it is not likely that there will be an exhibition of such weakness this year. The organization is still making wonderful progress. At last year's annual meeting the membership was 1,500,000, at this year's convention the reports will probably show a membership little short of 2,000,000. In Great Britain the growth has been wonderful, over one hundred new societies having been formed there. In Australia, in Canada and in the United States the societies are rapidly increasing in number and in usefulness. They penetrate everywhere, and infuse vigor and new life into many of the staid agencies of the Church, while their own distinctive work has, as has been said, marked in its success.

The Cleveland gathering will be very large. There will be many thousands of delegates. The duty of providing for their accommodation and comfort has been an arduous one, but not too heavy for the energy and resource of the local societies. The City of Cleveland is well adapted for a large convention, having spacious halls, and the readiness with which the various churches placed lecture rooms and halls at the disposal of the Committee will enable the sections, provinces and

States to have separate headquarters for their delegates. The arrangements foreshadowed on the programmes seem to be complete, leaving nothing to be desired, and doubtless, added to the feeling of good done will be one of gratitude on the part of the delegates for the welcome with which they will be received and the thoughtfulness which will minister to their convenience.

Indian Missions.

THE June number of the *Forum* contains an article of much value to the cause of Christian missions. The writer is F. P. Powers, the theme, The Success of Missions in India. Mr. Powers says that Protestant Christianity is growing in India as fast as it is in the United States, and that the growth of the missionary churches has exceeded the estimates, or rather the conjectures, of the missionaries twenty-three years ago. He gives the following statistics: According to the figures of the Bombay Missionary Conference of last year, the communicants in Protestant churches in India numbered 182,722 at the end of 1890, which was a little more than the communicants in the Presbyterian Church, South, in the United States. From 1880 to 1890, the Methodist Episcopal communicants in the United States increased 31 per cent.; the Congregational 33 per cent.; the Presbyterian, North, 37 per cent., and the Protestant Episcopal 55 per cent. In the churches of India, represented by the Bombay Conference, between 1881 and 1890, the increase of communicants was 61.24 per cent. This rate of increase is a little discouraging in view of the fact that the communicants increased 114.56 per cent. between 1871 and 1881, and 111.46 per cent. in the previous ten years. In spite of the Mutiny, the increase between 1851 and 1861 was 70 per cent. Baptist missionaries worked among the Telugus thirty years to get 25 converts, and then baptized 2,222 converts in one day, and 8,691 in six weeks, and, now, have over 50,000. The ordained ministers, both native and foreign, are not much in excess of one to 200,000 of the population; but the number of ordained natives is increasing rapidly. In 1890, there were 300,000 pupils in the missions schools. Instead of reckoning six adherents to one communicant, as in the earlier years, the missionaries, in 1890, reckoned only three, so careful are they not to exaggerate, though "statistics of conversions," wrote Sir Charles U. Atchison, lieutenant-governor of the Punjab, to Rev. Robert Stewart, of Sialkot, in 1886, "are no proper or adequate test of missionary work." In 1871, the missionary statisticians reported that at the then rate of progress there might be nearly 1,000,000 Protestant Christians in India in 1891, 11,000,000 in 1951, and 138,000,000 in 2001; but they added: "It is needless to state that such calculations hardly come within the bounds of sobriety." Yet, at four adherents to a communicant, they would have had a good deal over 700,000 in 1891, and would have many more than 1,000,000 in 1901. In other respects as well as that indicated by these figures is Mr. Powers defence interesting and the article deserves wide perusal.

Sabbath Observance.

This time last year Toronto was in the throes of a well-fought fight against the running of street cars on the Lord's Day, a fight in which what was best in our citizenship came out victorious. It was thought that

the victory then won after a fierce struggle would not be challenged nor disturbed for years to come, and it is to be hoped, notwithstanding rumors to the contrary, that this hope will prove well-founded. It is, however, alleged that certain interested persons are trying to steal a march on the opposition and once more to bring on a contest. The allegation has been denied but the maxim must not be forgotten that eternal vigilance is the price of liberty—liberty from the domination of the world, the flesh and the devil, forces always in accord in an onslaught on the Sabbath. For many months busses have been run on some of the streets, those travelling by them presumably riding free. Whether fares are received or not we do not know, but that there is an object behind the free bus other than public convenience may well be believed for there be few people who would expend money in this special manner from quite disinterested motives. What that object may be would not probably be difficult to discover. It is supposed that people will thus become accustomed to the running of such vehicles, that citizens will take advantage of them to go out to the parks, and that once having tasted the bait thus held out they would find a withdrawal of the convenience intolerable. The busses are manned in part by Street Railway employees, a fact which it is supposed will demolish the "work for seven days a week" objection. But these tactics need not give cause for anxiety if citizens who have regard for Sabbath rest will but keep awake. The free busses, notwithstanding that they are "free," have not proved a success. The denizens of city slums (?) have not taken to the "bit of green sward", "the fresh, free air of Heaven," or to the "shady groves" so eagerly offered for their physical and moral good by the capitalists of soulless corporations and others who are usually more at home in the betting ring than in the family pew. The working men look with no kindly eye on the employers who have lent themselves to the plans of the bussesmen, knowing what these plans are, and public opinion has not changed a jot since it stamped itself on the adverse ballot of last year. Yet, when the enemy is about, the arms should be bright and the fortifications made secure.

"Stop My Paper." You never hear of a publisher refusing to send his paper because his readers have faults, says the Midland. We did it once, but usually we try to be charitable.

Our Anniversary. With this number the present management brings the PRESBYTERIAN REVIEW to the close of its first year under their control, and next issue will be its anniversary number. The publishers and editors return thanks to the friends who have helped them in so many ways, and so readily, to maintain the interest and usefulness of the paper throughout the Church. On the labor of all concerned with them in their undertaking, they pray a blessing may rest.

Tribute to a Missionary. The missionaries who are faithful, and make their mark upon the people to whom they go, find themselves appreciated at home, and welcomed as honored servants of the Church when they return. Dr. Paton has been greeted with much affection and hearty interest, both in Great Britain and America. Dr. G. L. MacKay, who has been at work for twenty-two years on the Island of Formosa, and

with much success, has returned the second time to Canada, and was lifted to the Moderatorship of the Canadian General Assembly by acclamation, and was led to the chair in the midst of great applause. His work in the East has been a grand one. Another church acknowledges its value by bestowing upon him her chief office. We have an interest in the graceful act of the Canadian Church, on this side of the line, for Dr. MacKay was, in part, educated in our country, having been a student, years ago, in Princeton Seminary. —American Exchange.

Public Spirited. Not long ago the Ancient Order of Roman Catholics. Hibernians in Minnesota passed a significant resolution in which they record their "unqualified objection to any division of the public school fund of the United States, or an appropriation of it towards the maintenance of any private or sectarian institution" and renewing their declaration of loyalty toward the public school, teaching as it should the fatherhood of God and the brotherhood of men.

Church Union. Church Union will not be suppressed. Bishops and Presbyters may prove that it is impracticable, that many insurmountable obstacles are in the way, yet the question crops up in an earnest manner in places and ways quite unexpected. At the young people's societies, at missionary meetings, at joint Sabbath schools, at church conventions and assemblies when fraternal greetings are extended, and now in a practical form in the work of two London congregations. The *Presbyterian* says: "Church union has come about at Clapham in a very interesting fashion. The Rev. Dr. MacEwan, and the Rev. F. A. C. Lillingston—his earnest, evangelical Episcopalian neighbor—have combined to produce an excellent catechism suited to the young of both denominations, entitled "Lessons on Bible Truths." May this be a presage of the coming day when the unity of the spirit will be held in the bond of doctrine too!"

Victoria General Assembly. In the report of the proceedings of the General Assembly of the Colony of Victoria is the following from the correspondent of the *Belfast Witness*. Dr. Rentoul is the delegate to the meeting of the Presbyterian Alliance in Toronto who attracted considerable attention: "In the selection of a nominee for the moderatorship, Dr. Rentoul's splendid services to the Church during the past year, especially his letters in the Church controversy and his papers on the evolution question in connection with Professor Drummond's lectures, seem to be recognized all over the Church as marking him out as the man whom the Assembly delights to honor. As a theologian, particularly on the apologetic side of the Christian faith, he stands in the front rank. As a brilliant speaker and ready debater, he has few equals in an Assembly that I know of. As a professor, he has done work that will last in the living pastorates of the students he has trained. And as Moderator—well, that is yet to come, but I am sure that the name of Rentoul and of Ireland will not suffer in his hands. My only regret about his being called to the Moderatorship is that it puts further off the hope, which those who know him cherish, of seeing from his pen some theological work of more enduring form than anything he has yet done."

The New Guides and the New Theology.

Mr MacInnes' Address.

BY REV. HENRY BRACEY.

With a great deal that Mr. MacInnes says in the latter part of his address about "the manifestation of Christ," the dignity and beauty of His character, the power of His personality, and the results of seeing Him, we most heartily agree.

But when he introduces all these fine descriptions of the Saviour, these beautiful views of His character, these sublime results of His life and teaching, as the outcome of the Modern Criticism—things not seen or known before, utterly hidden until in these days, "Historical Criticism has torn away the veil of Rabbinical tradition that obscured His person, and the Historical Imagination has led to a clearer and deeper insight into His environment, life, work, and self." When he represents all as due to these sources, we take issue with him and protest strongly against the extravagance, the recklessness, and the impudence of the claim.

When he says:—"The 19th century has been fertile in discoveries, and inventions almost miraculous. But its chief discovery, that which will make it an epoch in the world's history, is the discovery of Christ, the real Christ, whom men are beginning to perceive face to face, and to know better than ever before, better than he was known in the Council of Niceea or in the Diet of Augsburg, or in the Assembly at Westminster." When Mr. MacInnes rants in that way it becomes a little too much for the patient and the most tolerant, of extravagance and confident assertion.

Let us come to particulars and enquire what has been done by the Higher Criticism, and the Historical Imagination to justify such ranting. Have any new facts been brought to light about Jesus of Nazareth not before known, not recorded in the sacred Canon? No, the New Criticism has found nothing new. Not a single document, not a single fact, historical or biographical, unknown before, has been revealed. Not a ray of light, or a shade of coloring has been thrown upon the great Nazarene that did not stand out clearly in former centuries. "Ah, but the facts, the naked facts; formerly known may have been set in a new light, or arranged in a more logical and natural order, so that now their cumulative effect can be better seen." No, the old order stands. Nothing has been changed. Little, if any, improvement has been made upon the old harmonies. We have the Synoptic gospels and John's just as they were. Now schemes have been proposed yet latest results seem to favor old theories. "But if the old arrangement remains, perhaps we have a new system of theology, more logical, more scriptural, and which more naturally and easily embraces and places all the facts of the Gospel." No! the most advanced supporter of the new theology will hardly claim that. He will allow that their theological system is somewhat chaotic as yet. That there is a good deal of difference and jangling among their highest authorities about the system that should prevail; that, in fact, their system is as yet scrappy and confused; that so far, they have devoted their energy and learning to the work of pulling down, rather than of building up, that indeed there is not, up to date, anything in the shape of systematic theology, that claims to represent even tentatively, the consensus of opinion among the Higher Critics. This being the case we are not a little puzzled to know where this superior knowledge of Christ has come from. How is it that in our day there has been, what Mr. MacInnes modestly calls a sort of "Second Advent of Christ," and such an effulgence of His glory as former ages know nothing of? Among Presbyterians at any rate the Westminster Assembly of Divines is thought to have been a body of men distinguished by remarkable knowledge of sacred writ; and that their grasp of revealed truth in its varied bearings was wonderful. We are therefore not a little surprised to hear this Moderator of a Presbyterian Assembly telling us that the Westminster Assembly did not know Christ—they were groping in the dark.

But we are told that Historical Criticism and the Historical Imagination have done great things for us. They have practically superseded Verbal Inspiration, showing it not only unnecessary but positively misleading and absurd. So it is swept away. Some may regret the loss and tremble for the Ark of God, but Mr. MacInnes allays their fears. He says sympathisingly, "One almost regrets the loss of the Verbal Theory, but its loss is great gain, for it has been the ally, the vantage ground and the trenchant weapon of the infidel. It has banned inquiry, and loved darkness rather than light! It has narrowed, perverted and bewildered

theology, it has cramped the energies of the church, checked her development and growth, and made the faith of many only a wretched half faith. It has turned many to indifference or to unbelief who but for it would have believed and followed Christ."

Such a dangerous, misleading, and soul destroying thing has the Verbal Inspiration Theory been. It is now to be set aside and we are to be put right and kept right by Historical Criticism, and we are to have a broad and solid basis for our faith supplied by the Historical Imagination.

Very well. Let us examine our new friends, so capable and helpful. What are their methods? Historical Criticism gathers most industriously from contemporaneous sources all kinds of information, about the times, the customs, the laws and practices, and the religious views and observances of the Jews, Greeks, Romans, and any other people that it can find anything about. It gathers from all sources. Everything is grist that comes to its mill, everything is trustworthy and unquestionable that it thus picks up. Then the N.T. writers are collected and compared with this promiscuous gathering, and what fits in and harmonizes is accepted as true, what does not is treated as doubtful, spurious, or the pious addition of a later age. Of course, Verbal Inspiration being set aside, the N.T. has no more claim to reverence and confidence than any other ancient writing, nor so much, for if any conflict arises the N.T. must give way.

But it is with regard to the O.T. that Historical Criticism gets in its most effective work. There it has shown that the Pentateuch was not written by Moses, nor for 1000 years after his time. That the Book of Joshua was written during or after the exile; that David did not write half a dozen of the Psalms, that Solomon wrote nothing at all, that the first known of a sacred volume among the Jews was when the Book of Deuteronomy, lately constructed, was foisted upon the young and unsuspecting Josiah, who in his pious simplicity gladly received it as a genuine work by Moses. Historical Criticism has shown us that less than half the Book of Isaiah was written by that prophet or in his time, that the Book of Daniel was not written for 300 years after the time of Daniel. And not only have these results been produced, but by Verbal and Historical Criticism combined, the whole volume of the O.T. has been combed, carded and mixed to such an extent and in such a fashion that nothing of unity or originality or reliability has been left to it. Every part is a conglomerate, and the mixing and muddling has been so complete that nobody can tell to day what is part of the original work and what is a later patch.

Such are some of the results of Verbal and Historical Criticism, and Mr. MacInnes hails it as such a god send. What a beautiful precious, and comforting result it is! How thankful we ought to be! and armed and equipped with this new Bible, how much better qualified we are to meet and defeat the infidel! Because now we need not defend anything. If the infidel says, "your O.T. history is unreliable, the mere gatherings from useless tradition," we reply, "We know that and we grant it at once. But then you must allow that they are neatly put together and that the Sopher who did the work were clever fellows." If the infidel says, "The religious observances of the O.T. are not what they pretend to be, and had no such origin as is assumed," we can triumphantly exclaim "Granted, but you must allow that they were contrived and foisted upon an ignorant people by Josiah in the first place, and by Ezra in the second, with a good end in view, and the end justifies the means." If the infidel says, "There is no such thing as prediction in the O.T. or the new, the pretended predictions by Isaiah, Jeremiah and Daniel were all written after the events, and are simply projected into the past to fill the mind of the reader with wonder." We must meekly answer, "Quite true my dear sir, but you must allow that they are very fine descriptions of the events." And so the infidel is silenced at every point and easy and triumphant victories are ever for the Bible and for truth! How much better is this state of things than the old position where the believer had to contend for the honesty, the historical truthfulness, and the religious verity of the sacred record as an inspired record!

With regard to the N.T., Historical Criticism has not produced such marked results, as with the O.T. Still a good many doubts and misgivings have been raised about it. The fourth gospel was hardly written by the beloved disciple. 2 Peter was not written by the apostle whose name it bears. James has a very questionable right to a place in the Canon. It is very doubtful whether Paul wrote the Pastoral Epistles. They show a state of development in regard to the origination of the church and ideas of church government that could hardly be expected in Paul's time.

But we have another very interesting agent to consider—the historical imagination. The special function of this agent is, according to Mr. McInnes, 'to develop into greater sharpness of outline and truth of colouring, the great figure of Christ before the adoring eyes of mankind.'

Getting rid of the trammels and restraints of a verbal inspiration is almost necessary to afford free scope to this new teacher, and doubts and misgivings about the authenticity and genuineness of portions of the New Testament or the Old only open for it a larger field and give it wider and freer scope.

Its methods of working are interesting. Let us consider them. Here we may say there is a legitimate field for the historical imagination, or the sanctified imagination. Nearly all the historical and biographical portions of the Word of God are but brief outlines. Sometimes a few words set forth a life; a few verses present the history of a century. So likewise with morals and doctrine; we have often only brief statements setting forth the salient truths, important seed germs or fundamental principles, and it is interesting to fill up these historical notices according to the outline given us. We know very little about Jabez, for example, yet from the little that is known the sanctified imagination can build a beautiful and instructive biographical sketch, which is legitimate and proper. The Book of Judges gives but very brief notices of a period of more than three centuries. The historical imagination can introduce here a great deal that is legitimate and proper, or a great deal that is utterly wide of the mark and misleading. So likewise with the New Testament. The opportunity and the invitation is given to the imagination in a thousand places to fill in and build up. The "Life and Epistle of Paul" by Conybeare and Howson, and the "Early Days of Christianity" by Farrar, are beautiful and powerful illustrations of what may be done by the historical and sanctified imagination. We, therefore, heartily concur with much that is said by Mr. McInnes about the historical imagination. But the imagination is a very volatile and wayward faculty. Not a power we possess needs more careful watching.

Accepting the New Testament story as historic, the imagination may be let loose in that field while it keeps within the historic limits. Assuming the New Testament doctrinal teaching to be literal and authoritative, the imagination may be allowed pretty wide scope in illustrating without much danger. Indeed a great deal said and written in the name of Christian teaching is of this character.

But the historic imagination becomes a very different thing and produces very different results when the idea of inspiration is removed, and the restraints of historic verity are withdrawn from the Scriptures. But it is just in these circumstances that Mr. McInnes finds these agents doing such praiseworthy work. Historical criticism and the historical imagination proceed to build upon accounts of Jesus and His teaching. But they are not limited to the facts of revelation. They claim a wider sphere, and the right to shape their portrait according to the New Testament model or varying from it according to their own bent and teachings. Just here there is need for caution. While the historical imagination is hemmed in by the well-defined limits of the inspired word, it can hardly get dangerously astray. But break down this limitation, and we have no reliable guarantee that its conclusions are sound.

Mr. McInnes speaks in eloquent language of "the unveiling of Christ." But what is true in his account is not new, and what is new is not true. He cannot speak more enthusiastically of the beauty and glory and exalted character of Christ, than many old writers perfectly satisfied with the Westminster standpoint. Consequently when he says this view has only been enjoyed by those who have discarded the old idea of the Scriptures and embraced the views of modern criticism he is simply romancing. Not a single idea of any value has been added by the modern methods to the historical representation of Christ. Any change that has been urged has been in the direction rather of obscuring our view; because it has tended to limit the range of our authentic accounts of Jesus and His teaching. For example, the tendency of modern criticism is to raise doubts about the Johannine origin of the fourth Gospel. But if this were not written by John it was written at a later period—some time in the second century. And if written in the second century, its accounts of the discourses and actions of Jesus are largely conjectural and the product of mystical speculation. They must consequently be set aside when we are forming our conception of the Great Teacher. But if the fourth Gospel is barred, then some of the most important and characteristic views of Jesus must be dropped; and accordingly our knowledge of Him must be curtailed—modified so as to lower rather than exalt our conception of Him.

A good deal that Mr. McInnes says about "believing Christ on His own authority," and recognizing Him as the "self-evidencing" Christ, is confusing and misleading. It is evidently introduced as a sort of alternative way of becoming acquainted with Jesus, over against the common way of knowing Him through the Scriptures—as if there was one way of seeing Christ, namely, through the revealing word, and another way, through the self-evidencing Christ. But is this second way a reality? Is it not a mere fiction, a mere name for a baseless idea? Can any man get a correct and soul-satisfying view of Jesus otherwise than through the Scriptures, Old and New? Mr. McInnes may think he is talking of a reality, and others may be imposed upon by his confident assertion, but in truth he is simply imposing upon himself and others by a phantom.

His "results of seeing Christ" may be accepted. It is with his way of seeing Christ that we find fault.

He closes with a glowing and grandiloquent paragraph upon the new theology, for if the Higher Criticism has not yet formulated a system of theology it is to have one, and Mr. McInnes kindly gives us an outline of it.

The first dogma is to be this: "Christ Himself is to be the sole rule of life," and the result of this new rule will be that the Christian of the future "will no longer limp along laden with innumerable fetters which gail him at every limp." The rule of faith is to be Christ, and the great aim of life is to be Christlikeness. This is very good and does not seem to differ much from what we hear every day and are very familiar with. One thing we would like to know, however, is this. How are we to see and know Christ—to become acquainted with His life and example and enjoy His guidance? Is it to be through the medium of the Scriptures? Are we still to search the Scriptures, or is there some other way of knowing Christ as our example and rule of life? If the former, we do not see how it differs materially in principle from the old way, "the Bible, the rule of life, but if the latter we are at sea, we know not where to look or what to do.

A second thing, a fact, not a dogma: "Theology is not to be systematized and rationalized as at present. It is to be Biblical in a historical setting." This will give fine scope to the new methods, and a delightful range for new and startling results.

The third thing—a dogma: "The centre, round which all its parts must be grouped and to which they must all conform, is Christ's infallible intuition of the Fatherhood of God."

This is to differentiate the new system from the old so clearly that no one can make a mistake about it. "The popular theology has been shaped by philosophers and scholastics, and has incorporated into its elements of Hebrew ideals, Rabbinical traditions, Greek speculations and Roman jurisprudence and polity. The new theology is to be the theology of Christ, who alone is the pure fountain head of Divine truth. The root idea of the present theology is the sovereignty of God,—God an autocrat; man a subject, a rebel and a criminal. There is too much of the forensic in the old theology." This is all to be discarded in the new, whose root idea will be the fatherhood of God. The sovereignty of God is to be still recognized, but it is not to be the sovereignty of a ruler, but of a Father. All this is a very ingenious preparation for getting rid of the doctrine of atonement and the vicarious work of Christ, which, I think, we may venture to affirm, will have no place in the new theology any more than they have in the theology of Theodore Parker. Suffering and chastisement are recognized as reforming influences, and these, endured by the sinner, are apparently all that is needed by way of atonement, all of which is only a round about way of reaching a position long ago attained by abler men. In Theodore Parker and the Modern School of Unitarians, represented by James Martineau, Mr. McInnes will find kindred spirits and beautiful things said and taught about the self-evidencing Christ, His intuition of the Father, and the Fatherhood of God that may even pale his own eloquent sentences. And when he goes to them and lays before them his new discovery which is to save the Church from impending overthrow, he will, no doubt, receive from them a very hearty welcome. But they will also be able to show him that his positions have been found and proclaimed long ago, and by these good and eminently wise men he will be assured that long before he was born the danger to the Church, which now alarms him, had been seen and warning given. He will be told that shelter and rescue have been offered the imperilled Church again and again, but she has all along turned a deaf ear and persisted in going her own way. And we are very much mistaken if the Presbyterian Church does not give Mr. McInnes similar treatment and resolve to go forward in her course, taking all risks of shipwreck and run from the dangers against which he warns her. Mr. McInnes can find many sympathisers and many kindred spirits in modern Unitarianism, but we trust not in modern Presbyterianism, either under the southern cross or in northern climes.

CHRISTIAN ENDEAVOR.**National Christian Endeavor Rallying Hymn.**

Once, bound by chains that sin had forged,
We lingered in captivity,
But Christ the ransom fully paid
And set us wholly free
So now beneath His sacred cross
We take our stand forever,
For Christ to count all things but loss,
And for His Church endeavor

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— — — — —

Christ and the Church, Christ and the Church,
Our battle cry forever,
In God we trust, so conquer must,
By Christlike true Endeavor

From broad Pacific's golden strand
To old Atlantic waves we claim
Our beautiful Canadian land
In Christ our Leader a name;
And filled with Pentecostal might
We forward march forever
Sun a forces in God's strength to fight
With sanctified Endeavor

Though all the world in every land,
Endeavor friends we gladly greet,
And rise with them our triumph song
As round God's throne we meet
At last, when all earth's struggles end
We go to dwell forever
With Him for whom we gladly spend
Our lives in true Endeavor

S. J. DISCAN CLARK.

THE CLEVELAND CONVENTION.

As the Cleveland Convention is always spoken of as the Thirtieth International Convention of Christian Endeavor, our readers will no doubt be interested in knowing where the previous Conventions have been held.

1. The first was held June 2nd, 1882, in the Williston church, Portland, Maine. The church in which the first Christian Endeavor Society was organized. Six societies were enrolled, and the entire expenses of the convention amounted to \$5.50.

2. The second was held June 7th, 1883, in the Second Parish church, Portland, Maine. Statistics were obtained from fifty three societies with 2,630 members. Of these societies five were organized in 1881, twenty one in 1882, and twenty seven in the first five months of 1883, showing that an impetus had been given to the work by the previous convention.

3. The third convention was held October 23rd, 24th, 1884, in the Kirk Street church, Lowell, Mass. This was a large and enthusiastic meeting. The secretary reported that the society has nearly doubled during the year, having grown to 150 societies with 6,414 members.

4. The fourth convention was held July 8th 9th, 1885, at Ocean Park, a charming seaside resort near Old Orchard, Maine. The United Society of Christian Endeavor was organized and incorporated at this convention. A general secretary was employed. It was here decided never to be dependent on private hospitality for entertainment at National Conventions. There were reported 253 societies, with 14,892 members.

5. The fifth convention was held July 6th 8th, 1886, at Saratoga Springs, N. Y. This was attended by 1,000 delegates, and was the precursor of the great conventions which were to follow. It was a meeting of wonderful spiritual power, and the addresses were delivered by leading men in the different departments of religious work. The secretary reported 850 societies, with a total membership of 50,000.

6. The next convention was held July 5th 7th, 1887, at the same place, and was attended by about 2,000 delegates. Rev. Frances E. Clark was chosen president of the United Society and editor of Christian Endeavor literature. In the following autumn he resigned the pastorate of the Phillips church, South Boston, to accept the position. The societies had increased to 2,314, with a total membership of 140,000.

7. The seventh convention was held July 5th 8th, 1888, in Chicago. Over 5,000 delegates were present from thirty three states and territories. The movement had grown to 4,879 societies, with a total membership of 310,000. The secretary records it "the greatest and grandest of all national meetings ever held under the auspices of our society." The programme was a very strong one.

8. The eighth convention was held July 9th 11th, 1889, in Philadelphia, and was attended by over 6,500 delegates from thirty one states and territories, besides Ontario, Quebec, Nova Scotia, Germany and Turkey. The entire city was moved by the greatness and spirit

of the gathering, the press of the entire country took notice of it, and a telegram of greeting was received from President Harrison. The secretary reported 7,072 societies, with an estimated total membership of 180,000 members.

9. The ninth convention was held June 12th 15th, 1890, in St. Louis, and was attended by nearly 8,000 delegates from 37 states, territories and provinces, and foreign countries. Governor Francis delivered the address of welcome. The secretary reported 11,013 societies, with 460,000 members. As many societies had been formed during the last eleven months as during the first seven years.

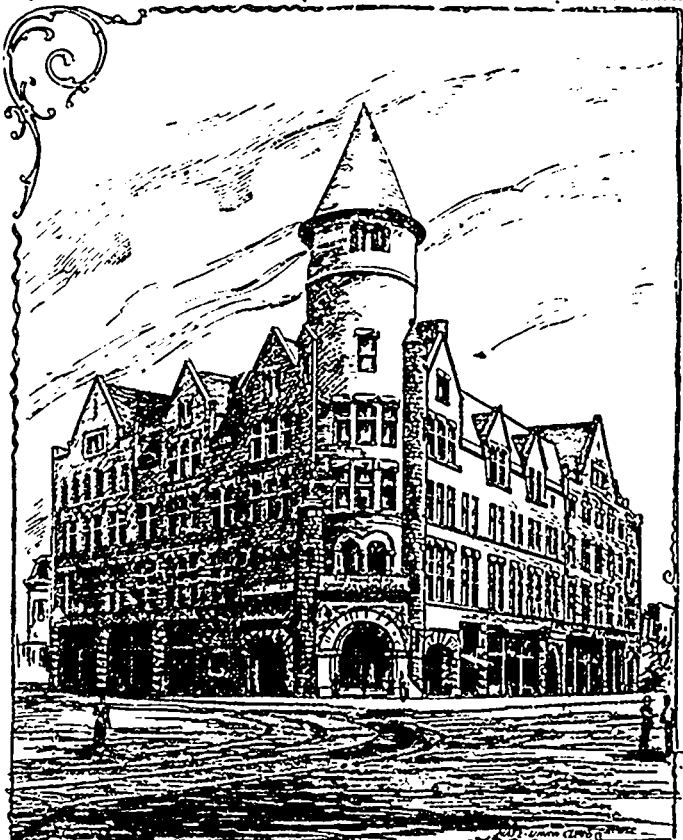
10. The tenth convention was held July 9th 12th, 1891, at Minneapolis, and surpassed all its predecessors. Over 14,000 delegates were present, from nearly every state in the union and Province of Canada, and from many foreign lands. For spiritual helpfulness and for the permanence of its influence this convention was a marked one. The movement had grown to 16,274 societies, with a total membership of 1,008,980.

11. The eleventh convention was the great one held July 7th 10th, 1892, in New York City. It eclipsed not only all previous conventions of Christian Endeavor, but stands without an equal in the entire history of our country. A conservative estimate places the attendance at 35,000. The doings of this convention attracted the attention of the entire religious world, and received unparalleled notice from the press. Speakers of the highest eminence appeared on this programme. The secretary reported 21,080 societies, with a total membership of 1,370,200. It was at this convention that the Board of Trustees decided to hold the convention of '94 in Cleveland, O.

12. The twelfth and last international convention was held July 5th 9th, 1893, in Montreal, Canada. Notwithstanding the attractions of the World's Fair, and other hindrances, yet, with the solitary exception of the great New York Convention, the attendance at Montreal surpasses all previous conventions. There were 16,500 delegates present, while in many of the essential elements of a truly great convention, this one still stands without an equal. But Cleveland means to break the record in July.

State Headquarters.

Each state will have its headquarters in some church. The following are the assignments which have been made: District of Columbia—The Reformed Episcopal church. Massachusetts—Calvary Presbyterian church. Michigan—Franklin Circle Church of Christ. Tennessee—Cedar Avenue Disciple church. Illinois—Plymouth Congregational church. Pennsylvania—First Baptist church. Connecticut—East End Baptist church. New York—Woodland Avenue Presbyterian church. Indiana—Euc'd Avenue Baptist Church. Maryland—Pilgrim Congregational church. Ohio—First Presbyterian church. Nebraska—Willson Avenue Baptist church. Iowa—Case Avenue Presbyterian church. Rhode Island—Case Ave. Presbyterian church. Delaware—Fourth United Brethren church. New Hampshire—First United Presbyterian church.



Y. M. C. A. BUILDING, CLEVELAND.



1. REV. J. Z. TYLER, CHAIRMAN. 4. J. F. COUSMAN, LEAD. OF MARKING. MISS MIRIAM C. SMITH, SECRETARY. 5. A. F. ROBEY, TREASURER. 6. FINANCER. 7. I. MELVILLE LEWIS, PRINTING. 8. NORMAN E. HILLS, ENTERTAINMENT. 9. REV. R. A. GEORGE, EX OFFICIO. 10. J. W. NEASE, RECEPTION. 11. S. L. DAVIS, MESSENGER. 12. R. B. HAMILTON, CLERK. 13. J. V. HEDGECOCK, ADDRESS.

Vermont—First United Presbyterian church. Minnesota—Beck with Presbyterian church. Missouri—Euclid Avenue Presbyterian church. New Jersey—Wilson Avenue Presbyterian church. Texas—Madison Avenue Congregational church. West Virginia—First Congregational church. Kansas—Bolton Presbyterian church. Kentucky—Euclid Avenue Disciple church. Virginia, North Carolina and South Carolina—Hough Avenue Reformed church. Georgia and Florida—Miles Avenue Disciple church. Alabama, Mississippi and Louisiana—North Presbyterian church. Wisconsin—Euclid Avenue Congregational church. Indian Territory—Superior Street Baptist church. North and South Dakota—Etna Street Disciple church. Montana, Wyoming and Colorado—Hough Avenue Congregational church. New Mexico, Arizona, Utah and Nevada—Trinity Baptist church. Washington, Oregon, Idaho and California—Miles Park Presbyterian Church. Canada—Dunham Avenue Disciple church. Oklahoma—South Presbyterian church. Maine—Seranton Avenue Baptist Church. Arkansas—Brooklyn Congregational Church. Saginaw Valley (Mich.)—Third Baptist church.

Provisional Programme.

Wednesday, July 11.

EVENING—Fifteen Preparatory meetings in fifteen of the largest churches of Cleveland. Amongst the speakers will be Anthony Comstock, Rev. George Dana Boardman, D.D., Mrs. Frances J. Barnes, Rev. J. H. Barrows, D.D., Rev. P. S. Henson, D.D., Bishop Samuel Fallows, D.D., Rev. Canon Richardson, Rev. Wayland Hoyt, D.D., President W. R. Harper, LL.D., Rev. Wm. Patterson, and Mrs. Alden (Pansy).

Thursday, July 12

MORNING—Address of Welcome on behalf of the State of Ohio, Governor Wm. McKinley. Address of Welcome on behalf of city pastors and Committee of '94. Response to the addresses of welcome, Rev. E. R. Dille, D.D., of San Francisco. Annual Report of the General Secretary, John Willis Baer. Annual Presentation of State Banners.

AFTERNOON—Denominational Conferences held in various churches.

EVENING—The Tent: President Francis E. Clark's Annual Address. Address, Rev. A. C. Dixon, P.D., Brooklyn. Sangerfest Building: Mr. A. A. Aver, Montreal, presiding. Address, Rev. Malthie D. Babcock, Baltimore. President Francis E. Clark's Annual Address.

Friday, July 13

MORNING—Ten Sunrise Prayer meetings in ten churches. Sangerfest Building: Free Parliament on "The Pledge," conducted by Rev. G. H. Simmons, Louisville. Address, "Christian Endeavor

in the Saloon," Mr. John G. Woolley, Chicago. Presentation of the Good Citizenship Banners and Diplomas. Address, Rev. Smith Baker, D.D., East Boston. The Tent: Open Parliament on "What has your Society Done to Promote Good Citizenship?" conducted by Mr. Edwin D. Wheelock, Chicago. Address, Rev. E. Chappell, D.D., St. Louis. Question Box, conducted by Treasurer Wm. Shaw, Boston. Address, Mr. John G. Woolley.

AFTERNOON—A School of Practical Methods of Committee Work, to be held in various churches, Y.M.C.A. Building: Conference of officers of State, Territorial, and Provincial Unions. Conference of officers of Local Unions. Conference of Corresponding Secretaries.

EVENING—The Tent: Address, Bishop Arnett, D.D., Wilberforce, O. Address, Sangerfest Building. Address, President William J. Tucker, D.D., Hanover, N.H. Address.

Saturday, July 14.

MORNING—Ten Sunrise Prayer meetings in ten churches. The Tent: Open Parliament on "What are the Benefits of Interdenominational Fellowship?" Brief reports from the denominational conferences. Address, "Christian Endeavor among the Germans," Rev. Theo. F. John, New Albany. Ind. Presentation of the Interdenominational Fellowship Banners and Diplomas. Address, "Interdenominational Fellowship," Rev. John H. Boyd, Charlotte, N.C. Sangerfest Building: Open Parliament on "The Junior Society," conducted by Rev. Cornelius Brett, D.D., Jersey City. Address: Question Box. Address, Rev. P. R. Danley, D.D., Springfield, Ill.

AFTERNOON—Sangerfest Building: Grand Junior Christian Endeavor Rally. Addressed by President F. E. Clark, Rev. C. Brett, Rev. H. W. Pope, New Haven, Rev. A. W. Spooner, Mrs. Alden (Pansy), Mr. T. E. Murphy, and others.

EVENING—Receptions and Rallies of State, Territorial, and Provincial delegations in churches used as headquarters.

Sunday, July 15.

MORNING—Ten Sunrise Prayer meetings in ten churches. Attendance upon the regular church services throughout the city of Cleveland.

AFTERNOON—The Tent: Address, "Systematic and Proportionate Giving to God," Rev. E. E. Baker, Dayton. Address, "Movement among the Jews toward Christ," Rev. Hermann Warszawak, New York. Address, "The Christian Endeavor Missionary Extension Course," Mr. S. L. Mershon, Chicago. Sangerfest Building: Address, Rev. M. S. L. Mershon, Chicago. Address, Rev. N. D. Hillis, P.D., J. W. Chapman, Albany. Address, Rev. J. Judson Taylor, of the Evanston. (It is also expected that Rev. J. Judson Taylor, of the China Inland Mission, and that Bishop Thoburn, of India, will both arrive in this country in time to address the Convention. (They have both consented to speak if able to reach Cleveland in time.)

EVENING—The Tent: Secretary Baer presiding. Convention Sermon, Rev. Dr. Behrends, Brooklyn. Farewell meeting, Sangerfest Building: President Clark presiding. Convention Sermon, President C. P. Raymond, D.D., Middletown, Conn. Farewell meeting.

Denominational Conferences.

More attention will be given to the Denominational Conference at the Cleveland Convention than heretofore. These conferences will be led by a representative man of each denomination, and will occur on Thursday afternoon, July 12, as follows:—African Methodist Episcopal—African Methodist Episcopal church. Baptist—Euclid Avenue Baptist. Canadian Presbyterian—First Presbyterian Christian—Y.M.C.A. Church of England in the United States and Canada—St. Paul's Protestant Episcopal. Church of God—Y.M.C.A. Congregational—Plymouth Congregational Cumberland Presbyterian—Euclid Avenue Presbyterian. Disciples of Christ—Euclid Avenue Disciple. Episcopalian—St. Paul's Protestant Episcopal. Evangelical Association—Calvary Evangelical Association. Free Baptist—Free Will Baptist. Friends—Friends church. German Societies—Zion Evangelical Lutheran—Lutheran—Holy Trinity. Mennonite—Y. M. C. A. Methodist Episcopal—Epworth Memorial. Methodist of Canada—Epworth Memorial. Methodist Protestant—Euclid Avenue Presbyterian. Moravian—Cedar Avenue Disciple. Mount Zion (Colored)—Mount Zion Congregational. Presbyterian—First Presbyterian. Protestant Episcopal St. Paul's Protestant Episcopal. Reformed Church in America (Dutch)—Second Dutch Reformed. Reformed Church in the United States—Hough Avenue Reformed. Reformed Episcopalian—Epiphany Reformed Episcopalian. Reformed Presbyterian—Willson Avenue Baptist. United Brethren—Fourth United Brethren. United Presbyterian—First United Presbyterian. United Evangelical Church—Y.M.C.A.

Places of Meeting.

Fifteen of the largest churches in the city have been secured for the Wednesday night meetings. These promise to be the best meetings during the convention, and delegates who do not arrive in Cleveland Wednesday will certainly "miss it."

THE BROOK.

Through the cool and shady
forest

Where the pine-trees toss and sigh,
Flows a tiny rippling streamlet
Neath the trees so tall and high.

Softly rippling
gently flowing
Still it murmurs
sweet and clear
Telling of its many
wanderings.
Through the meadows far and near.

Now it wandered from the mountains
Down through many a grassy glade
Till it reached the mighty
forest,
And the pine-trees
peaceful shade.

Still it wanders
wanders
wanders ever
Through the forest
deep and cool.
Sometimes pausing
for a moment
In some smooth
and glassy
pool.

So it wanders
wanders ever.
For it never is
at rest
Till it ends its
many wanderings
In the rivers peaceful
breast.

Alice M Richards



For the Sabbath School.

International S. S. Lesson.

LESSON III.—JULY 15.—MATT. II., 1-12.

(Visit of the Wise Men.)

GOLDEN TEXT.—“They saw the young child with Mary His mother, and fell down and worshipped Him.”—Matt. ii: 11.

WISE MEN FROM THE EAST SEARCH FOR HIM.—Vs. 1, 2. There came wise men (Greek, *Magi*, sages). Originally a class of priests among the Persians and Medes, who formed the king's privy council, and who cultivated astrology, medicine, and occult natural science. They are frequently referred to by ancient authors. Herodotus speaks of them as a priestly caste of the Medes, and as interpreters of dreams. Afterwards the term was applied to all Eastern philosophers. They are men of rank and wealth and learning from the far East, representatives of all that is best in the old civilizations of the world. Daniel became president of such an order in Babylon (Dan. ii: 48). The Gospel does not tell how many in number these wise men were, but tradition has made them three, from the number of their gifts, and represents them as kings,—“three kings of the Orient.” From the East. Here in the plural, referring to the Eastern regions, probably Persia, since the Magi were the priestly caste of the Zoroastrian religion, the religion of Persia, and hence were not idolaters, but worshippers of the one God under the emblem of fire. To Jerusalem, the capital of the country, these strangers would naturally come to find the king of the country.

The Expectation of the Messiah in the World. “In the far East the Chinese, the Japanese, and other kindred nations, have cherished and immemorial tradition that God was to descend upon earth in visible form, to enlighten men's ignorance in person and redeem them from their sins. Zoroaster taught the Persians concerning Christ. He declared that in the latter days a pure virgin should conceive, and that, as soon as the child was born, a star would appear, blazing, even at noonday, with undiminished lustre. “You, my sons,” exclaimed the venerable seer, “will perceive its rising before any other nation. As soon as you see the star, follow it wheresoever it leads you, and adore the mysterious child, offering your gifts to him with the profoundest humility. He is the Almighty Word which created the heavens.”

Whence arose this Expectation? Without doubt from the Jews, who were scattered everywhere, with their Scriptures and their hopes, since the Babylonish captivity. Daniel himself was a prince, and chief among this very class of wise men. His prophecies were made known to them; and the calculations by which he pointed to the very time when Christ should be born became, through the Book of Daniel, a part of their ancient literature.

Nearly all the ancient religious “are confessions of need, and Christianity is the supply of the need. Their sacrifices proclaim man's need of reconciliation. Their stories of the god's coming down in the likeness of men speak of his longing for a manifestation of God in the flesh. The cradle and the cross are heaven's answer to their sad questions.

THE GUIDING STAR.—V. 2. For we have seen His star in the east. Seen by them in the eastern countries, or seen in the eastern sky. The first is certainly the fact, but the second is the probable meaning here. This must have been a miraculous star, for it went before them, and stood over the exact place where Jesus was with his mother. But, at the same time, the remarkable conjunction of planets at this time may have had something to do with it. It is natural that a miraculous being should be heralded by a miraculous star. His birth was a miracle; the angels sang at His birth, miracles accompanied His life and crowned His death with the resurrection. It is also natural that nature should show some sign at His birth, as the darkened sun and quaking earth did at His death. And are come to

worship Him. To acknowledge His *worship*; to do homage to Him.

The Star in the East. We learn from astronomical calculations that a remarkable conjunction of the planets of our system took place a short time before the birth of our Lord. It was the conjunction of the bright planets Jupiter and Saturn, close together at one point of the heavens. The attention of the whole astronomical world was called to the sight; and this seemed to draw notice to another sight,—the appearing of a new star in the constellation of the Serpent. The glorious spectacle continued almost unaltered for several days, when the planets again slowly separated, came to a halt, and then Jupiter again approached to a conjunction for the third time with Saturn, just at the time the magi may be supposed to have entered the holy city, in December.

Why Should the Star Lead Them to Think of the Messiah? (1) Such appearances were continually regarded by the sages of those days as signs of some great event. (2) The general expectation of the Great King at this time would cause the wise men to think of Him when they saw the wonderful star. (3) They were doubtless pious men, looking for the hope of the world. And (4) God may have made some communication to them, as we learn from verse 2 that He actually did afterwards.

A Hint to Sabbath-School Superintendents.

Unity in thought and teaching in our Sabbath-school lessons is most desirable. It gives spice and interest to the work, and develops the sympathy of teachers one with another.

Last Wednesday our teachers met at our first “Preview” teachers meeting.

On the black-board we had a simple chart showing the lessons for the quarter, and in the blank space alongside was to be written the central truth or “catch-word,” suggested by a majority of the teachers. Two small maps of Palestine stretched on the board indicated the places named in the quarter's lessons, and red lines showing the journeys of Jesus from the time of His leaving Nazareth to the arrival at Jacob's Well, were very helpful.

We also used a small chart made in rings, each ring representing a year, showing the time from the Temptation to the last lesson. Our meeting occupied just 35 minutes.

The following circular letter has been sent to each of our 60 teachers:

PREVIEW OF THIRD QUARTER'S LESSONS.

The following is a list of the next quarter's lessons, and the “catch-word” or central thought of the lessons, which the teachers, at the Preview meeting held last Wednesday night, thought most suitable. It is designed to have the truth expressed in this single word, prominently brought out by teacher and superintendent, and at the end of the quarter to review along the same line of thought. This will give a unity of spirit and teaching, which it is hoped will lend additional interest and power to our school.

<i>Topic.</i>	<i>Central Truth.</i>
1 Birth of Jesus.	Incarnation.
2 Presentation in the Temple.	Dedication.
3 Visit of the Wise Men.	Worship.
4 Flight into Egypt.	Providence.
5 Youth of Jesus.	Obedience.
6 Baptism of Jesus.	Consecration.
7 Temptation of Jesus.	Victory.
8 First Disciples.	Service.
9 First Miracle.	Power.
10 Jesus Cleansing the Temple.	Reverence.
11 Jesus and Nicodemus.	Regeneration.
12 Jesus at Jacob's Well.	Salvation.
13 Temperance.	Purity.
14 Review.	

GEO. H. ARCHIBALD,
Supt. St. Matthews S. S.
Montreal.

Church News.

In Canada.

MR. R. F. CAMERON, who is in charge of the Wingham congregation during Mr Perrie's absence, is not ordained, but is a student of Knox College, Toronto.

REV. L. S. GLOAG, of Morewood and Chesterville, has resigned his charge. He goes to England, accompanied by his wife, on business connected with his family. Mr. Gloag expects soon to return to Canada. Rev. D. G. S. Connery, M.A., Winchester, has been appointed moderator of the session during the vacancy.

THE congregation of the First church, Brantford, were unanimous in favour of a call to Rev. R. McL. Hamilton, B.A., of Toronto. The call has been signed by all members and adherents present, and will be presented at the next meeting of the Presbytery on July 10. Permission was also granted by the congregation to the board of management to improve and alter the manse, cost not to exceed \$1,000.

LAKEFIELD Presbyterian Society held a lawn social at the residence of Mr. S. Cullen, 6th line of Smith, lately, and notwithstanding the gloomy outlook of the weather, it was a grand success. There were about 150 present, and from the merriment manifested it was apparent that everyone enjoyed themselves. A hearty vote of thanks was tendered to Mr. Cullen for the use of his lawn and his kindness in making all so comfortable.

At the lawn social of Chalmers church, Woodstock, 21st June, among the speakers outside of local gentlemen were Mayor Froyt of Smith's Falls and Rev. Mr. McTavish of St. George. Excellent solos were rendered by Miss L. McKay, Fred Midgley and Charles Hamlyn. The violin solos by Mr. Murray were artistic numbers and much appreciated. Piper Fraser patrolled the grounds and squeezed some of the Scotch man's music from the melodious pipes.

A GOODLY number of members and adherents of the Presbyterian church, Warsaw, assembled in the manse recently to say good-bye to the pastor's wife on the eve of her departure for Regina, N. W. T., to visit her aged mother and other relatives. As soon as all were comfortably seated, Mrs. Robert Knox, South Dumfries, took a position in front of the pastor's wife, and read and address, and Mrs. John Wason, Warsaw, presented her with a well-filled purse. The pastor, Mr. Hyde, suitably replied.

A VERY pleasant lawn social was held on the grounds of Culloden church. Every provision was made for the enjoyment of the guests. Solos and duets were acceptably rendered by Miss Haddock and Mr. and Mrs. Taylor, of Mt. Elgin, Messrs. Kipp and Barr, of Culloden. A well rendered chorus was given by the choir. Mr. Cameron, of Toronto University, rendered in good electionary style "The Revenge." Addresses were delivered by Rev. Mr. McGregor, M.A., Mr. Carlyle, I.P.S., and Mr. W. J. West, B.A. The Brownsville band enlivened the evening's enjoyment by many well rendered selections. Proceeds of evening, \$75.

A RECENT number of the Montreal Witness says:—"Monday and Tuesday were field days for Presbyterianism at Hintonburg, a rising suburb of Ottawa. On Monday afternoon Mr. Robt. Eadie, a graduate of this spring of the Presbyterian College, Montreal, was ordained and inducted into the charge of the congregation at Bethany, and on Tuesday evening a social gathering was held in honour of this event. A number of friends interested in the work in that community were present, among whom there was, on both occasions, the Rev. Dr. Wardrop, who holds a warm place in the affections of many in Ottawa. Both gatherings were well attended and were interesting and helpful."

THE Woman's Help Society of Virden, Man., gave an ice cream social in the town park recently, and the weather being all that could be desired, there was a large turnout. During the evening the society presented the pastor, Rev. W. Beattie, with a handsome bed quilt, with a large number of names worked in, Mrs. Caldwell, in a neat and appropriate speech, making the presentation.

A QUARTERLY meeting of the Montreal Christian Endeavor Union was held in St. Gabriel Presbyterian church recently, and was largely attended by the different societies of the union in the city. After the report of the secretary has been read, which proved very satisfactory to all, speeches were made by Miss M. L. Lynch, superintendent of junior work, Rev. Wm. Shearer, B.A., of Sherbrooke, and Mr. J. R. McConica, superintendent Old Brewery mission, each giving an account of the work which is being done in the different sections of the union. Arrangements were also made for the coming convention, which is to be held at Cleveland, Mr. Shearer expressing the desire of seeing the Montreal societies strongly represented there.

Presbytery of Lindsay.

THIS Presbytery met at Glenarm on Tuesday, June 26th, at 11 a.m. Small attendance of members. Rev. D. McDonald was appointed moderator *pro tempore*. Rev. R. Johnston, B.A., B.D., of St. Andrew's church, Lindsay, was appointed moderator for the ensuing year. The clerk read an extract minute from the Synod of Toronto and Kingston transferring the mission field of Hildburton and Minden from the Presbytery of Peterborough to that of Lindsay. It was agreed to place this field on the roll and invite the missionary in charge to a seat in this court. The Committee on Superintendence of Students was instructed to assign subjects of discourses to the students labouring within the bounds to be read at the August meeting. The following Standing Committees were appointed for the ensuing year: State of Religion, Rev. R. Johnston and elder; Sabbath Schools, D. D. McDonald and elder; Temperance, D. Y. Ross and elder; Sabbath Observance, D. McDonald and elder; Home Missions, M. McKinnon and elder; Systematic Benevolence, H. Currie and elder; French Evangelization, W. G. Hanna and elder; Foreign Missions, A. V. Campbell and elder; Widows' and Orphans, M. N. Bethune and elder; Colleges, A. McAnlay and elder; Remits, D. Y. Ross, D. D. McDonald and A. Jackson; Superintendence of Students, Messrs. D. McDonald and McLeod; Statistics and Finances, Clerk, Treasurer and Mr. McAnlay. The following minute was passed on the death of the late lamented Rev. John McMillan, of Wick and Greenbank, and ordered to be engrossed in the records of the Presbytery, and a copy sent to Mrs. McMillan: The Presbytery of Lindsay desires to express its profound sorrow in recording the death of the Rev. John McMillan, of Wick and Greenbank. For about seven years he was a member of this court. During all that time he was singularly diligent in attendance at its meetings and remarkably faithful in the performance of all duties assigned him. He was wise in counsel as well as peace-loving and equitable in all his administration of affairs. He was an honest, earnest and persuasive preacher of the Word, continually pleading with men to be reconciled with God, and tenderly exhorting them to the nurture of a Christlike life. Then, too, the moral force of his own daily life gave power and efficacy to his message. It would be difficult to find a higher ideal of pastoral work than he cherished, for he held his duty undone till he should bring the matter of personal salvation directly before the heart of every one of his people by repeated personal appeal and individual conference. In his pursuance of this ideal with warm devotion and unflagging zeal, he overtaxed his strength, and after a lingering illness of many months, borne with ex-

emplary patience and resignation, he was called to rest. Though his voice is silent here his influence is living and present with us still, for he left a shining example of zeal and consecration to God in the work of the ministry that will continue to be a reminder and inspiration. Long will his sick-bed messages to his brethren be cherished in loving remembrance: "It is a great privilege to be permitted to preach the Gospel of Christ." "Preach with all your might." We sincerely mourn his death and deeply sympathize with Mrs. McMillan and family in their bereavement. It is ours to bow submissively to our Father's will and prayerfully commend them to His paternal guidance and care. By request, Mr. W. G. Hanna was appointed moderator of the vacant session of Wick and Greenbank with instruction to preach the pulpits vacant on the second Sabbath of July. The session was empowered to secure its own supply for two months of every quarter beginning 1st of July and give the last month of the quarter to the disposal of the Committee on Distribution of Probationers. The next regular meeting was appointed to take place in St. Andrew's church, Eldon, on the third Tuesday in August at 11.30 a.m. Closed with benediction.—P. A. McLEOD, Clerk.

Presbytery of Victoria.

REV. WM. LESLIE was inducted into the pastorate of St. Andrew's church, Victoria, on the 21st ult., after which the Presbytery adjourned to the lecture room to receive the report of the Presbytery's committee on the question of the formation of a new congregation at James' Bay, referred to in the petition of W. A. Lorimer and others. Rev. Mr. Macleod was in attendance with the petitioners. The convenor of the committee reported that he had not been able to hold a meeting of the committee at 2 o'clock in the afternoon as called, on account of there being no quorum—in fact, he had no report to make, as he was the only member present, both Mr. Rogers and Mr. Shaw, the other members, having been absent. Great disappointment was expressed at the non-attendance of Mr. Rogers, the petitioners represented by Mr. Macleod stating that the delay that would arise would cause serious loss to them. A motion was adopted, after an explanation by the clerk and the moderator, that they had done all they could to secure Mr. Rogers' attendance, that Mr. Rogers be cited to appear at the next meeting to show why he did not appear as a member of the committee. A very long discussion followed as to the best course to pursue. It was resolved to discharge the committee. Then came another long discussion as to the next step, the petitioners, through Mr. Macleod, asking that immediate steps be taken to bring their case to an issue. Several members of the Presbytery pointed out that the law of the Church must be obeyed, and that the sessions interested who had been cited to appear in the afternoon had to receive fresh notices of ten days, and that no meeting of the Presbytery could be held until the 1st Tuesday in September, and that it would be unwise to call a *pro re nata* meeting sooner. Nearly two hours were spent in trying to arrive at some conclusion that would meet the wishes of the petitioners as well as comply with the law of the Church and protect the interests of the sessions previously cited. It was suggested to call a meeting of a new committee to meet in Nanaimo on the 10th of July, but this too was found impracticable. Ultimately it was resolved on motion to appoint a committee consisting of the moderator (Rev. Mr. Macrae, Nanaimo), Mr. Rogers, Mr. Alex. Shaw and Rev. Alex. Tait, to meet at Nanaimo on the day previous to the ordinary meeting of Presbytery in September next, and to report their findings to the Presbytery on the following day. The usual power was given to this committee to investigate the matter referred to in the petition, and that the clerk be instructed to cite all parties interested. The Presbytery was adjourned to meet at Nanaimo in September, the moderator pronouncing the benediction at 1 a.m.

Correspondence.

The Two Holes.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—A person once caused a hole to be made in the bottom of an outer door of his house, to let the old cat come in and go out, without putting any one to the trouble to attend to it. That done, he said: "Now, there must be a small one made for the use of the kitten." The carpenter answered: "One is enough. The kitten can go through what the old cat can." The master of the house had not thought of that.

Among the conclusions to which the General Assembly has come on the Hymnal question, are these: "The complete collection should include (1) The whole of the Psalms in the metrical version, now in use; (2) Selections from the Psalms in the ordinary metrical version, and in other versions."

Well, sir, I maintain that if the whole of what I shall for convenience sake call Rouse's version of the Psalms be printed, it will be an utterly useless outlay of money to print an expurgated edition of it, for that is just the plain English of "selections" in this case—a sort of "Rosa Psalter," as far as regards Rouse's version. It will be a parallel instance of absurdity to that of the design of the master of the house above mentioned, to have a big hole in the bottom of the door for the use of the old cat, and a small one for the use of the kitten. Why cannot the minister make his own selections from the whole collection, without having an assortment of ready-made ones, like one of ready-made clothes, provided to his hand? It may be said that these ready-made selections would be a great help to him in making his selections. If he knows so little about the Psalms that he cannot make his own selections, he should not be in the ministry. If there should be a little Psalm book as well as a big one in church, there should also be there a little Bible—a sort of "Rosa Bible," as well as a big one.

I would pause here to say a word regarding making selections of Psalms and hymns to be sung, and portions of Scripture to be read in church. The minister should always, except in special cases, attended to that before going to church. It is not becoming to put off doing it till he goes into the pulpit, as is sometimes done. On his way to church, or after he arrives there, he may hear of something, for example, the death of a member of the congregation, which may render it becoming to have a change in his selections. But that is one of the special cases above mentioned.

The only thing like reason that I can see in having both an entire edition of Rouse's version of the Psalms and an expurgated one, is this. The former is to please the old fogies who believe that the Holy Spirit designed the whole Psalter to be used "till He come." "We who are strong ought to bear the infirmities of the weak." By and by death will remove these "weak brethren." Then the little Psalter will be sufficient, and even it, very likely, will, at most, be sparingly used. Other denominations use only hymns, and we must be very neighbour-like, you know.

T. FENWICK.

WOODBRIDGE, Ont.

A Prominent Musician.

MR. F. L. NAPOLITANO, 60 Elm-street, writes: "This is to certify that I have received great benefit from the use of St. Leon water. I have visited the spring on several occasions and can testify to its marvellous power in healing disease, having witnessed numerous instances during my stay there. In my own case the water has completely cured me of indigestion, and I consider it the finest thing in the world for those whose kidneys or liver are in any way affected."

THE American Bible Society recently received a donation from an auxiliary society in Soochow, China.

Brantford Ladies' College.

NOTWITHSTANDING the inconvenience of the great heat a large and fashionable audience attended in Wickliffe hall to listen to a literary and musical programme rendered by the students of the Brantford Young Ladies' College. The popularity of these concerts are ever on the increase, while the musical and literary talent displayed seems, notwithstanding the graduation yearly of many pupils, to go on from year to year to a higher standard of excellence. Last night's entertainment will take rank among the best ever produced by the pupils, and reflects, in a marked degree, the care and ability exercised by the teaching and governing staff of the college to make it not only equal but to excel the most similar institutions in Canada.

Rev. Dr. Cochrane, governor of the college, presided, and in a few kindly words of welcome expressed the pleasure of the faculty at the large audience. The pianoforte students gave an excellent display, indicating the good and faithful work of Prof. Boyce, Misses Holls and Welding. Many of the concerted pieces were played with much skill and taste. Among the students in this class were Misses Maud Smith, Bowland, Riddell and Cockburn, Knowles, B. Knowles, Sutherland, Archer, Hext, Sibbit, Weir and Staneland. Nothing but praise can be said of Miss Hart and her pupils. The elocutionary department was well to the front, and a very high degree of ability was displayed in their respective pieces by Misses M. L. Cuttall, Bowland, Howell, Innes, Campbell, Cockburn and Miller.

The voice music was specially good last night and was very favourably commented upon. The solos of Miss McCulloch, Miss Whyte, and Miss L. Scarfe were all very enjoyable indeed. Misses Taylor, Cockburn and Neill gave a charming trio called "Evening Shadows," while the rendition of "Twilight," by the choral class, was very clever.

The guitar medley and violin obligato of Miss Grace Hastings, introducing many old and popular airs, was much appreciated.

The orchestral accompaniment was delightful. Professor Boyce, and indeed equally all the other teachers, are to be congratulated on the success of the entertainment.

Mission Field.

THE Ladies' Kaffrarian Society of the Scottish Free Church aids 170 young women in the school at Imgwali.

It is said that 125 wealthy men and women have gone out from Great Britain as missionaries at their own charges.

A VERY poor woman brought as her offering for missions fifty-two half pennies, which she had saved at the rate of a half-penny a week.

THE new Zambesi Industrial Mission has acquired 100,000 acres on the Shire, started coffee plantations and established stations.

"I put it to thank God," said a Chinese convert in Singapore, of a service he had performed which pleased and surprised the missionary.

THE best missionary policy, says Bishop Thoburn, is that which avails itself of every agency out of which anything good can be wrought.

As a result of the Colonization Scheme of Baron Hirsch, more than 6,000 Jews, mostly from Southern Russia, have settled in the Argentine Republic.

AMONG the curiosities of a Bombay collector there is said to be a Chinese god marked "Heathen Idol," and near it a gold coin marked "Christian Idol."

REV. HENRY LOOMIS, of Japan, mentions in the Chinese Recorder, as a cheering fact that has just come to light, the removal of all objection to the possession or use of the Scriptures in the higher normal schools in Tokyo.

WHEN I first visited Uganda, writes Rev. R. P. Asho in Spirit of Missions, it was a shame for a man not to have a great following and a great number of women who were the cultivators of the soil, and therefore, a sign of wealth. Now in Uganda it is a shame for a man to have more than one wife.

Ladies Missionary Meeting in Caledonia.

THE monthly meeting of the W.F.M.S. of the Presbyterian church, was held at the residence of the Misses Ferrier on the 13th inst. There were about fifty ladies present, all interested in the mission work. Mrs. Grant, president of the Hamilton Presbyterian Society, gave a very interesting account of her trip to Ottawa and the annual meeting held there in April, bringing out incidents that had not appeared in the papers, and she explained many points regarding the work of the society that had not been fully understood before; then Miss Darling, late organist of the church here, sang a solo very sweetly. Miss Dr. Beatty, our pioneer medical missionary to Indore, C. I., was also present, and though unable from her weak state of health to give a formal address, it was a great pleasure for the ladies to meet with one who had done so much service for the Master in India, and we trust the account she gave of the sufferings and privations of heathen women will serve to quicken our efforts to send the help they so greatly need, and especially to do all in our power to bring them to a saving knowledge of Christ, the Great Physician. Dr. Beatty had a number of photographs of Indore College, hospital, students, etc., with her, which were examined with interest. Refreshments were served, and a pleasant time of social intercourse enjoyed. LIZZIE FORBES, Secretary.

Letter from Tamsui.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—The following is a translation of a private letter lately received from Rev. Giam Chheng Hoa, of Formosa, a most energetic worker there and the right hand man of the present Moderator of Assembly.

A. S. J.

CHATRAM, Ont., June 27th, 1891.

TAMSUI, April 14th, 1894.

DEAR MRS. JAMIESON.—It is quite a while since I sent you a letter, for I cannot get time to write. I must tell you just a few things.

Converts, men, women and children, speak night and day of our absent Pastor and his family, and sometimes when talking together about his work they cannot keep back the tears. They do love and honor him, that is the true meaning of their hearts. Many heathen too speak most gratefully of him.

We are happy in that God keeps me just now very strong and well. If I were weak or sick we would be in great trouble enough, for you know when Pastor Mackay was here he used to attend to so many things himself. He—a single one—was able to do as much work as six pastors usually do. So, now that he is away, just think how busy I am trying to oversee sixty different churches. . . . I do pray God to be every moment at my side and give me strength to care for all these churches till Pastor Mackay comes back.

Pastor Gould seems true to the Lord's work. He went with me himself to visit the stations in Tamsui and Tek chhan districts and seemed much pleased to see the churches prospering. . . . I think Mrs. Gould such a good Christian lady; she makes no pretence, but just tells foreigners the truth about the church here and our absent pastor's work.

I hope we shall see you again and mean time entrust you for me to wish the church in Canada peace. With greeting to you and praying our Lord Jesus Christ to defend and protect you unceasingly.

GIAM CHHENG HOA.

MR. AND MRS. GORFORTH who are at home on furlough, have reached Toronto with their children.

THE Society of Friends is an enthusiastic missionary society, giving an average of \$5 a year per member to its missions in China, India, Syria and Madagascar.

THE strong government established in the Gilbert Islands since British annexation has suppressed foreign ruffianism and other hindrances to missionary work.

GREAT Britain's possession of Uganda means freedom for the slave and the opening of the Eastern Soudan to the influence of Christianity, says Bishop Tucker.

THE Buddhists in Japan are trying to monopolize the sale of lumber, so as to prevent Christians procuring material for building churches. Missionary Guardian.

FINDING at Daron, forty miles south of Assouan, certain rich Moslem refugees from the Soudan, the American mission in Egypt has opened a mission at that place.

THE women of China, writes Rev. C. S. Medhurst, are slaves hardly knowing any other motive than the power of habit, weary drudges whose gods know nothing of love.

ACCOUNTING to the estimate of Rev. Henry Loomis the total adult membership of the Protestant churches in Japan at the close of 1893 was 37,398, an increase for the year of 1,864.

SAYS a missionary in Serampore, India: The past year will ever be memorable as that in which complete failure attended the pulling of the cars at the Juggenath festival.

THERE are in Germany 31,000,000 Protestants and upwards of 17,000,000 Roman Catholics. The former are increasing more rapidly than the latter.—Free Church Monthly.

ALEXANDER DUFF declined a distinguished position in a college in Scotland, preferring to retain in the view of all men the clearly marked character of a missionary to the heathen.

UPON an abandoned tea plantation of 1,000 acres recently purchased in Northern India, Bishop Thoburn hopes to establish a vast system of industrial education for native Christians.

REV. PAMBAZI J. MZIMBA, pastor of a Kaffir church with 800 members at Lovedale, is mentioned as "a splendid specimen of what the grace of God can achieve in the African race."

Mrs. L. D. WILHARD, during her journey round the world, noticed among the women of non-Christian lands an intellectual awakening and a growth of courage and missionary zeal.

A LEADERSHIP on the relation of Christianity to the religions of the world is to be established in Chicago University. For this purpose, says the *Tribune*, Mrs. Haskell has given \$20,000.

THE Woman's Union Missionary Society, founded by Mrs. Doernum in 1861, was the first of seventy-five similar societies, fifty of them in the United States, with 20,000 auxiliaries and 5,000 bands.

A MISSIO-NARY in southern India believes there would be no reductions in appropriation for foreign work if there were the same consecration in the churches that the churches ask of their missionaries.

THE sale in Uganda during two months of 40,000 reading sheets reveals, says Bishop Tucker, a settled purpose in the mind of the people, and means that a quarter of a million of them are learning to read.

THE North Africa Mission began its work in Algiers in 1881. It now employs more than seventy missionaries, and has translated parts of the New Testament into Kabyle and Riffian.—Missionary Review.

MR. RABINO, of the Imperial Bank of Persia, in a letter from Teheran, can find no words to express his admiration for the American Presbyterian missionaries, whose constant care and untiring energy saved many from Asiatic cholera. They were absolutely fearless in the discharge of duty.

THE first monument erected by women to a woman was unveiled in May at Fredericksburg, Va., to commemorate Mary, the mother of Washington, whose son declared: "All I am I owe to my mother."

THE British and Foreign Bible Society, though it began the year with a deficit of £25,000, found itself May 1, 1894, with a surplus of £11,000. This is the result of economies, reductions and unexpected legacies.

OF all the seventy nations mentioned in ancient history and Holy Writ, says Dr. William Ashmore, only two survive to day. One of them is scattered among the nations, awaiting its resurrection call; China is the other.

I AM more and more impressed, says no eminent missionary of twenty years experience, that what is wanted in China is not new, "lightning" methods so much as good, honest, persistent work in old lines and ways.

WHEN a Jew in London recently confessed faith in Christ and was baptized, his family had a funeral card printed and circulated, announcing that his death took place on a certain day—the day of his baptism.—Christian Herald.

AMONG the more religiously disposed, writes Rev. Frederic E. J. Lloyd, the departure from Newfoundland of the Labrador fishing fleet is always the occasion of a special service of prayer and praise, and a touching sight it is.

SAIN David Abel, at a meeting in Exeter Hall in 1831, challenging the young men in the colleges to join the missionary ranks: Who has given you a dispensation to remain at home while the whole world is calling so loud for assistance?

DR. SOMERVILLE was accustomed to bring to the prayer meeting a Gazetteer of the world, saying: "Now, brethren, we have a new prayer-book to-night." Then after the mention of persons and places with their needs, special prayer was offered.

FORCED to build in the Congo of material not affected by white ants Dr. Sims, with the aid of raw recruits and never having learned the trade, dug clay, moulded and fired bricks, and with his own hands laid the walls of the church in Leopoldville.

OF twenty-three Syrian girls, twenty years after graduation from the mission school, two had died a triumphant death, the remaining twenty-one were all heads of families, esteemed and honoured in their communities, and nine were also teaching school.

"I HAVE given up my life to God and the Salvation Army. I am thankful that I have at last found a use for my self and my income." This is the statement of Prince Galitzin of Russia, a recent convert. It is his purpose to carry on the work in Siberia.—Missionary Review.

FROM the commencement of my Christian life, writes Rev. J. Hudson Taylor of the China Inland mission, I was led to feel that the promises were very real, and that prayer was in sober fact transacting business with God, whether on one's own behalf or on behalf of others.

A KENTUCKIAN who visited Korea presented to the King a bottle of whiskey as a sample of the chief product of his State. Christian people in Kentucky have since sent to the King a beautiful copy of the Bible to show that the State has something better.—Missionary Review.

REV. ELLIOTT YOUNG says of the Indians of British America that while formerly it was thought a sign of weakness for an Indian to say a kind word to a woman, now many a stalwart warrior is seen bearing on his shoulders an aged mother, too infirm to walk to the Church services.

ROBERT BOYLE, son of the Earl of Cork, for thirty years a member of the oldest mission board of the world was not content to cut the "covenant from the bonds of everlasting covenant as fast as they became due, realizing a hundred fold in this life," but left the residue of his estate to found the Christian Faith Society. Though Boyle has

been in the spirit world nearly 200 years, the annual interest on his estate continues to be used in missions.—Missionary Record.

UNLESS you are at least a missionary at home you will not understand the story of missions abroad. Golden Rule.

THE discussion of timely missionary topics instead of addresses at the annual meeting is the plan adopted by one Women's Society.

IT is the Church's task to explain life to the African, to show him how his ills may be avoided and his diseases cured by natural means and human skill, and to bring him to feel that a higher power than witchcraft or the "Evil Eye" is ruling over him.—Rev. A. Hetherwick.

A CURIOUS custom which has long prevailed among the Rajput princes forbids a girl after marriage ever to return to her childhood's home. On the recent occasion of the marriage of Rajah Ram Singh's daughter the custom, by a consultation among the chiefs, was disallowed.—The Zenana.

HENRY THORNTON, a London merchant in the days of Wesley, hearing of the loss of two of his ships, made a liberal contribution to foreign missions. "The loss reminds me," said he, "that if I do not make haste the Lord may deprive me of all my wealth before I have done much good with it."

WHILE vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field.—Keith Falconer.

FOREIGN missions have shifted the balance of power. Since Marathon was won numbers and weight have ceased to be synonyms for vigor and victory. Quality outweighs quantity. This is why Christian missions cast political power and the secular destinies of the world into Protestant hands. The Interior.

THE sakura, or cherry tree is cultivated by the millions in Japan, and is valued only for its blossoms. This is Japan's national flower. In June multitudes of the people go out to sing and sport and laugh and play under the cherry-trees, or to catch the snow showers that do not fall from the sky.—Missionary Guardian.

EARNEST support to foreign missions is usually accompanied by increased gifts to home work. A real interest in foreign missions stirs up the heart, enlarges the sympathies, fosters gratitude for our blessings in a Christian land, and the result is increased liberality toward all God's work, whether at home or abroad.—Missionary Herald.

IT is our brave contingent of missionary teachers, and not the present greedy squads of German and Spanish traders and officials, who have annexed the islands of the Pacific to civilization. Many of them have been completely transformed by the missionaries, whose labors alone have given them commercial importance.—Review of Reviews.

LETTERS of a recent date from Ch'u Wang, Houan, bring the good news that Mrs. Malcolm is rapidly recovering from the severe attack of smallpox with which she was stricken down some weeks ago, and that the health of Dr. Smith's little girl May has been improved by her trip to Japan. It is, however, with deep regret that we learn from the same letters that Dr. Smith himself has been taken down with typhoid fever. He is under the care of Dr. Malcolm and Miss McIntosh and further news may be looked for in a few days.

THE Ramzan gives Islam an advantage over Christianity which ought not to be ignored by Christian missionaries. The Christian community needs some *via dolorosa* in which loyal Christians may walk conspicuously and thereby declare to the world and to each other that "bear this pain and will ever bear it in testimony of allegiance to our Redeemer. Church services and sacraments are not sufficient, for they all lack that element of personal, undeniable suffering which makes the Ramzan a living, mighty force in the Mohammedan community. Indian Witness.

The best elements in history, says Dr. F. F. Ellinwood in the Interior, are found in the missionary movements of the Church. Many home charities were born of these movements, which have done so much to overcome the narrow and selfish subjectivity which Christianity had assumed two generations ago. Missions have corrected many confident theories of scientific men which were degrading to the human race, and have shown the feasibility and reality of that brotherhood of man which is in Christ. They have accomplished much in the corroboration of Christian doctrine, and have completely demonstrated the transforming power of the Spirit with and through the preaching of the Gospel.

A Timely Letter.

ROUND BUNGALOW, NEWERA ELIGA, Ceylon, May 7th, 1894.

REV. MR. WILKIE.—Several Jaffna young men now working in India have mentioned in their letters to us the fact that the Canadian Mission contemplated the reducing of the work of the English Middle School, and of employing some of the teachers as preachers in the villages.

We have known you for a long time, having had the privilege of travelling out with your wife and yourself to the East, and write as a friend to say that as far as the experience of this Mission goes you would be losing your hold on the higher castes and more influential classes by giving up higher educational work among them.

Formerly the American Ceylon Mission had some very good schools in North Ceylon. A deputation came from the home Society and cut down all the educational work, degrading the seminaries for young men and young women to vernacular institutions, and turning out in one day 5,000 children from the mission day schools ("as an offering to Siva," said one of the older missionaries), reducing the Medical Mission work, and the work of the mission printing press, and turning all the mission helpers out into the district as itinerant preachers. This was done by the deputation and the vote of the younger missionaries against the earnest and fearful protests of the venerable missionaries who had been for many years in the country.

The result proved that this policy was a mistake, and it was only after twenty years that we i. e. the missionaries, were able to bring back the work to its former standing and build up the schools, medical work and printing operations to their former or nearly their former position. In the meantime we had lost golden opportunities for influencing and moulding the characters of the rising youth who are now the leading Government officials and men of influence in the province and in other parts of the island.

It was from the old seminary at Batticotta when it was in its flourishing condition that those who are now our oldest and best pastors came. For nearly twenty years the mission was not able to produce such thoroughly trained all-round well-equipped men. Now during the last fourteen years they have built up the work again and are sending out well trained men and women from their schools, and by these schools exercising a controlling Christian influence on the community at large.

If you abandon your strong educational work at Ujjain you may be able in the next ten or twenty years to gather in a considerable number of converts from among the poor and ignorant people of the villages, but at the same time you will have lost your influence over hundreds and hundreds of the rising youths of the upper and more influential classes, having turned them over to utterly ungodly or Heathen influences in these formative periods of their lives, and thus sent them out to work not as your friends and helpers, as might have been the case, but as your opposers.

If the commission had been to disciple a few here and there of those easiest to reach the matter would have been different, but as the commission is to disciple all nations, are we not bound to give the Gospel to the high castes as well as to the low? Are we not bound to "preach the Gospel to every creature," and are they not creatures to whom it must be preached?

Where and how can it be preached so effectively as day by day by a beloved teacher to his class of listening students? If the teachers can but influence the characters of the hundreds of boys who pass through their schools, they in turn may influence hundreds more, and your school will be a power, a growing power, for good in the city and district.

This work need not interfere at all with your village work. On the contrary, it will help it by raising up helpers for it from among the converts made in the school.

The old saying is, "You do not need a razor to cut a hedge fence." You do not surely require highly paid and highly educated helpers, taking them out of the high school, to use them in itinerating work in the villages.

I am sure that if you only made known at home the work this school had done and could do, you could easily, even from private sources, or from the home society, get funds with which to carry it on.

Please excuse me for writing so freely and fully. I write as to a brother in Christ, and from no other motive but a wish that your mission should not, even at one of its stations, make the mistake made by the A. C. M. in years gone by.

With kindest regards from my sister and myself to Mrs. Wilkie and yourself, I am,
Yours very truly,
MARGT. W. LITCH.

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SESSION 1894-5.

The calendar for the Session 1894-5 contains information respecting conditions of entrance, course of study, degrees, etc., in the Several Faculties and Departments of the University as follows:

- FACULTY OF LAW. (Opening Sept 3rd.)
- FACULTY OF MEDICINE (Sept. 20th)
- FACULTY OF ARTS, OR ACADEMICAL FACULTY.—Including the Donalda Special Course for Women. (Sept 17)
- FACULTY OF APPLIED SCIENCE. Including Departments of Civil Engineering, Mechanical Engineering, Mining Engineering, Electrical Engineering and Practical Chemistry. (Sept. 18.)
- FACULTY OF COMPARATIVE MEDICINE AND VETERINARY SCIENCE. (October 1.)
- McGILL NORMAL SCHOOL. (Sept 3.)

Copies of the Calendar may be obtained on application to the undersigned.

J. W. BRACKENRIDGE, B. C. L.,
Acting Secretary.

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The speaking canvas with a master-hand,
I'd paint a scene I truly love as much
As any landscape in this fair new land!

That picture would be Queenston's lovely height,
'Neath which Niagara's rushing waters gleam,
Like molten glory in the sunset bright,
Or fancy's vision in a pleasant dream!

Here two great nations meet as if to kiss,
Divided only by a silver line;
Peace, welfare, harmony, and mutual bliss
Link fruitful branches of a parent vine!

The setting sun would tint Niagara town
With gilded glory as he sinks to rest;
A noble steamer bearing swiftly down
Toward Ontario's heaving, billowy breast!

The stately monument of Brock would stand
In bold relief against the azure sky,—
The valiant leader of a noble band
Who for their country's honour dar'd to die!

A picture thus I'd paint in Nature's praise,
And worship at the threshold of her door;
Before the scene I stand in rapt amaze—
In silence dumb—yet love it all the more!

You should get a copy of the Third Edition of JOHN IMRIE'S POEMS containing about 400 pages, neatly bound in cloth and gold, and will be sent, post free, on receipt of one dollar. IMRIE & GRAHAM & Co., 31 Church Street, Toronto Canada.

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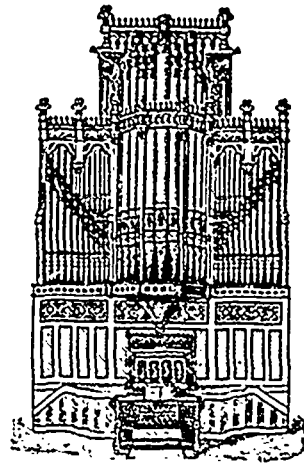
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MILITIA

SEALED TENDERS for the supply of clothing for the Militia and Permanent Corps, comprising Trousers, Great Coats and Caps, Militia Store Supplies and Necessaries consisting of Boots, Gloves, Shirts, Drawers, Socks, Iron Bedsteads, Brownies, Brushes, Saddlery, Horse Blankets, etc.; 11 rd and Soft Coal; Hard and Soft Wood (English measure) for the heating of all Military Buildings in the Militia Districts, will be received up to noon Thursday, 4th July, 1894. Tenders to be marked on the left hand corner of the envelope: Tender for "MILITIA CLOTHING," "MILITIA STORE SUPPLIES," "COAL" or "FUEL WOOD," as the case may be, and addressed to the Honourable the Minister of Militia and Defence, Ottawa.

The contracts for Clothing are to cover a period of three years from the 1st July, 1894; those for Store Supplies and Necessaries, Coal and Wood, are for one year from 1st July, 1894.

Printed forms of tender containing full particulars may be obtained from the Department at Ottawa and at the following Militia Stores, viz.—The Officers of the Superintendents of Stores at London, Toronto, Kingston, Montreal, Quebec, Halifax, N. S., St. John, N. B., and Winnipeg, Man.

Every article of Clothing, Store Supplies and Necessaries to be furnished, as well as the material therein, must be of Canadian manufacture, and similar in all respects to the sealed patterns, which can be seen at the Militia Stores at Ottawa. This does not apply to material for saddlery.

No tender will be received unless made on a printed form furnished by the Department, nor will a tender be considered if printed form is altered in any manner whatever.

Each tender must be accompanied by an accepted cheque on a Canadian Chartered Bank for an amount equal to ten per cent. of the total value of the articles tendered for, which will be forfeited if the party making the tender declines to sign a contract when called upon to do so. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

A. BENOIT, Capt., Secretary
Department of Militia and Defence,
Ottawa, 2nd June, 1894.



SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for Supplying Coal for the Public Buildings, Ottawa," will be received at this office until Wednesday, 11th of July next.

Specifications can be seen, and forms of tender obtained, on and after Monday, 24th inst., at this office, where all necessary information can be had on application; also at the office of A. Itaz, Architect, Montreal, Demson & King, Architects, Toronto, and A. P. Leprie, Post Office, Guelph.

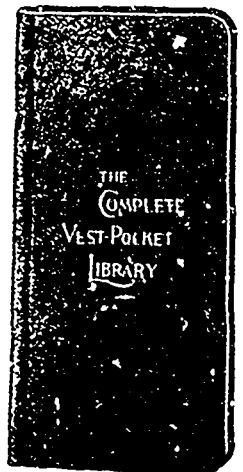
Each tender must be accompanied by an accepted bank cheque for the sum of \$20, made payable to the order of the Honourable the Minister of Public Works, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department will not be bound to accept the lowest or any tender.

By order,
E. F. E. ROY,
Secretary

Department of Public Works, }
Ottawa, 22nd June, 1894. }

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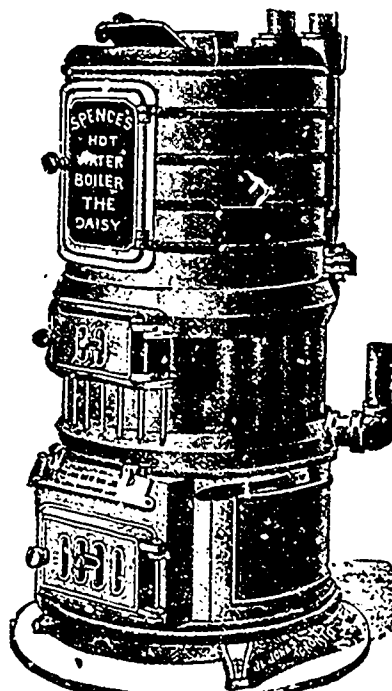
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Births, Marriages and Deaths.

Births.

KITCHEN—On Friday, June 15th, 1894, at 102 St. Matthew street, Montreal, the wife of William George Kitchen, of a son—William.
LILLY—The wife of Mr O. F. Lilly, at Pointe Claire, on the 15th inst., of a daughter.

Marriages.

BUTLER—GARVER—At the residence of the bride's father, King St., Picton, on June 20, by the Rev. Donald G. MacPhail, B.A., Edward Butler, of Adolphustown, to Alice Sophronia Garvey.

FURBER—LESLIE—On the 14th inst., at the residence of the bride's mother, by the Rev. James Fleck, Arthur J. Furber, second son of the late George T. Furber, of Carleton, to Margaret A. Leslie, second daughter of the late Captain J. H. Leslie, of Montreal.

KEMBLEY—SPARNS—At Picton, on June 14, 1894, by the Rev. Donald G. MacPhail, B.A., John Kembley, of Picton, to Maggie Sparks, of South Bay.

MCLAUGHLIN—CHRISTOLM—At Yank'ee Hill, on June 20, 1894, by the Rev. John McLeod, Duncan McLeod, of Caledonia, to Catherine Christolm, of Kenyon.

MCFARLANE—STEWART—June 26, 1894, at the residence of the bride's father, 2705 St. Catherine street, Montreal, by the Rev. A. J. Sloat, assisted by the Rev. James Stewart, father of the groom, Jeanie, youngest daughter of David McFarlane, Esq., to W. Grant Stewart, M.D.

PHILLIPS—SHAW—At the residence of the bride's brother, Mr George Shaw, Smith's Falls, on Wednesday, June 15th, by the Rev. John Cromble, M.A., Mr. J. Herbert Phillips, to Miss Minnie, third daughter of the late Richard Shaw, all of Smith's Falls.

ROXBOROUGH—CONNOR—At the residence of Mr. R. W. Bartlett, Smith's Falls, on Tuesday, June 12th, by the Rev. Mr. Cromble, M.A., Mr. J. H. Ruweyear, of Dufferin Co., to Miss Janet Connor, of Shelburne.

Deaths.

GRANT—At Woodstock, on Monday, June 13th, 1894, Isabella Gordon, beloved wife of Thomas Grant, in her 79th year.

Those sending notices for the above column may send with them a list of names of interested friends. Market copies of the "Review" containing such notice will be sent free to any address in Canada, Toronto's excepted.

The Union Loan and Savings Company.

Fifty-ninth Half-yearly Dividend id.

Notice is hereby given that a dividend at the rate of 8 per cent. per annum has been declared by the Directors of this company for the half-year ending 30th instant, and that the same will be paid at the Company's offices, 23 and 30 Toronto Street, on and after

Friday, the 6th day of July prox.

The transfer books will be closed from the 23rd to the 30th instant, both inclusive.

By order, W. MACLEAN, Managing Director.

Toronto, June 6th, 1894.

THE HOME SAVINGS AND LOAN CO., LIMITED.

DIVIDEND NO. 30.

Notice is hereby given that a dividend at the rate of seven per cent. has this day been declared on the paid-up Capital Stock of the Company for the half-year ending 30th June inst., and that the same will be payable at the office of the Company, No. 78 Church Street, Toronto, on and after 3rd July prox. The transfer books will be closed from 16th to 30th June inst., both days inclusive.

By order of the Board, JAMES MASON, Manager.

Toronto, June 8, 1894.

Burdock BLOOD BITTERS Cures BILIOUSNESS.

Direct Proof.

SIR—I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspepsia.

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In 1, 2, 4, and 8 oz. Bottles.

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Makers of The Crown Lavender Salts

SOME PERSONS THINK CANCERS

CANNOT BE CURED.

We can give the addresses of hundreds who have used Dr. Mason's pleasant home treatment, and we are willing to let them tell for themselves what the remedy has done for them. Send 6 cts. for Dr. Mason's treatise on cancers and tumors.

STOTT & JURY
BOWMANVILLE.

Mention this paper

Spring and Summer

1894 . . .

We take the liberty of announcing the arrival of our Spring and Summer Importations, which upon inspection will be found

Elegant in Design and
Extra Choice Quality of Material.

An early visit is respectfully solicited, and we will be pleased to serve you at the very lowest prices consistent with good workmanship.

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261 YONGE ST., TORONTO.

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BEST QUALITY OF BREAD

Brown Bread. Moderate Price.
White Bread. Delivered Daily.
Full Weight. Try It.

It cures with SORE EYES Dr. ISAAC THOMPSON'S EYE WATER

Meetings of Presbyteries

- ALBION—Little Current, Sept. 18th, 7 p.m.
- BARRE—Barre, July 31st, 10.30 a.m.
- BRUCE—Paisley, July 10th, at 11 a.m.
- BROCKVILLE—Cardinal, July 9, 1.30 p. m.
- CALDWY—Macleod, Aita, September 5th, 8 p.m.
- CHATHAM—St. Andrew's church, Chatham, July 10th, 10 a.m.
- GLENGARRY—Alexandria, July 10th.
- GUELPH—Guelph, St. Andrew's church, July 17th 10.30 a.m.
- HEPON—Brucefield, July 10th, 10.30 a.m.
- KAMLOOP—Enderby, Sept. 11th.
- KINGSTON—Belleville, John Street Church, July 3rd, at 7.30 p.m.
- LONDON—St. Thomas, Knox Church, July 10th.
- MAITLAND—Wingham, July 17th, 11.30 a.m.
- MONTREAL—Presbyterian College Montreal, Tuesday, July 10th, 10 a.m.
- ORANGEVILLE—Orangeville, July 10th, 10.30 a.m.
- OWEN SOUND—Owen Sound, Division St. Hall, conference, July 16th, 2 p.m.; for business, July 17th, 10 a.m.
- PAINESVILLE—Ingersoll, July 10th, 11 a.m.
- PETERBOROUGH—St. Andrew's Church, Peterborough, July 3rd, 9 a.m.
- ROCK LAKE—Melita, July 10th, 8 p.m.
- QUEBEC—Sherbrooke, August 28th.
- REGINA—Regina, July 11th.
- SAUGREY—Harriston, July 10th, 10 a.m.
- TORONTO—Toronto, St. Andrew's Church, first Tuesday of every month.
- WHITBY—Bowmanville, St. Paul's July 24th, 10 a.m.
- WINNIPEG—Winnipeg, July 10th.

New York, Chicago & St. Louis R. R. Co.—Y.P.S.C.E.

A SPECIAL train will leave Buffalo on July 11th, at 10.30 a.m. via the Nickel Plate Road for the accommodation of delegates to the Christian Endeavor Convention at Cleveland, O. This train will stop at Euclid Ave., Madison Ave., Willson Ave. and Broadway stations.

A souvenir map furnished by addressing F. J. Moore, General Agent, 23 Exchange St., Buffalo, N. Y.

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BAR BLOOD causes blotches, Boils, Pimples, Abscesses, Ulcers, Scrofula, etc. Burdock Blood Bitters cures Bad Blood in any form from a common Pimple to the worst Scrofula Sore.

Burdock Blood Bitters cures all diseases of the blood from a common Pimple to the worst Scrofulous Sores or Ulcers. Skin Diseases, Boils, Blotches and all Blood Humors cannot resist its healing powers.

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Send 25 "Sunlight" Soap wrappers (wrapper bearing the words "Why Does a Woman Look Old Sooner Than a Man") to Lever Bros., 43 Scott St., Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market and it will only cost 1c. postage to send in the wrappers, if you leave the ends open. Write your address carefully.

STOTT & JURY, the Druggists, Bowmanville, Ont., will send Dr. Mason's treatise on home treatment of Cancer and Tumour for six cents in stamps.



SHE DON'T WANT TO TELL

—what made her beautiful. Yet it's only what other women know. Wealth of beauty comes only with a healthy body. Health is a set of good habits. Dr. Pierce's Favorite Prescription assists nature in establishing these habits. Women have sallow faces, dull eyes and hollow cheeks, together with low spirits, when they are made miserable with disorders, derangements and weaknesses peculiar to their sex. Health is regained, after periods of dizziness, nervous prostration and excitability, or other manifestations of derangement or displacement of the womanly organs, when the "Prescription" is used. Besides, it's sold on its merits. The proprietors take the risk.

It is guaranteed to benefit or cure all the disorders, diseases, and weaknesses of women, or money is refunded.

What offer could be more fair?

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A Skin of Beauty is a Joy Forever.
DR. T. FELIX GOURAUD'S
Oriental Cream, or Magical Beautifier.



Removes Tan, Pimples, Freckles, Moth Patches, Rash and Skin diseases, and every blemish on beauty, and defies extinction. On its virtues it has stood the test of 45 years; no other has, and is so harmless, we take it to be sure it is properly made. Accidents and ailments of skin are none. The doctor quipped

Dr. L. A. Sayre, said to a lady of the hautton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the skin preparations." One bottle will last six months, using it every day. Also Poudre Sublime removes superfluous hair without injury to the skin.

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VIA THE

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are built of Steel, finished in hardwood, lighted by electric light, and upholstered in modern style.

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Ar. Cleveland 7 30 a.m. | Ar. Buffalo 8 30 a.m.
(Eastern Standard Time)

Low rates, unexcelled service—ask your ticket agent for through tickets, via C. & B. line. Send for our illustrated Summer look.
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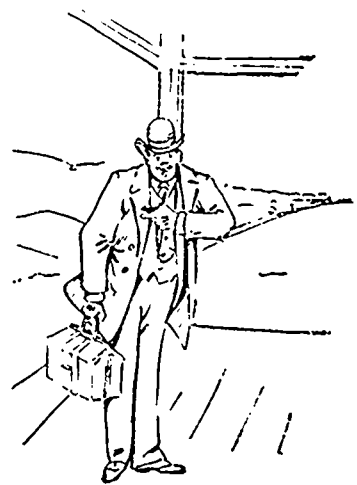
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