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A New and Simple Dish.—Pour boiling water over as many firm, ripe tomatoes as you may need; let them stand a moment, then peel and stand on ice. When ready to use, scoop out the seeds, leaving a firm wall, scatter with salt and pepper, put in a buttered baking dish, and bake slowly twenty minutes. Then break one egg into each tomato and put into the oven until the eggs set.

Canning Strawberries.—My way is: After stemming, I sprinkle sugar on them freely, and let them stand over night in a granite-iron stewing pan. The sugar helps to keep their shape, and color, too, I think. Set them over fire in the morning, and dip into the jars as soon as they begin to boil. The juice left over makes a fine jelly, sweetened and cooked a little more. But my strawberries sometimes get soft before using.

Strawberry Pie.—Line deep pie dishes with good plain paste, fill them nearly full of strawberries, sprinkle over two large tablespoonfuls of sugar and dredge this lightly with flour. Cover with the upper crust rolled as thin as possible, turn the edges neatly with a sharp knife, make a rent in the centre; press the edges tightly together so that the juices of the fruit may not run out while baking. Serve the same day as baked or the under crust will be heavy.

Chicken, a la Tomate.—Cut a good sized fowl into twelve or fifteen pieces, place them in a saucepan, with some pepper, salt, and a half dozen tomatoes, add a piece of butter the size of a walnut, half a glass of milk, half a pint of good stock, parsley and a bay leaf; cover the saucepan, and let the whole stew for an hour and a half. When cooked serve the chicken in the centre of your dish, place the tomatoes round it, and pour over all the strained gravy.

Baked Mutton Chops.—Beat and trim the chops, roll each one in beaten egg, and then in dried bread crumbs; put them in a dripping pan, with a small lump of butter on each one. Set in the oven, and as they brown, baste every few minutes with boiling water and a little melted butter. When nut-brown, keep them hot, sprinkled with pepper and salt, while you thicken the gravy left in the pan by adding brown flour and a few tablespoonfuls of tomato catsup. Pour over the chops and serve.

Tomato Salad.—Take as many firm, ripe, round tomatoes as there are persons to serve. Pour over them boiling water, remove the skins and place tomatoes on ice. Chop fine two onions and grate a cucumber. Mix these ingredients, after salting and peppering, with a small quantity of thick mayonnaise dressing. Scoop out the cores of the tomatoes and fill with the mixture. Place on lettuce leaves, and pour over the red tomatoes the golden dressing. This makes a nice course served with wafers or cheese straws.

Strawberry Pudding.—One pint of milk, three and a half cups of flour, three eggs, one-half teaspoonful of salt, one tablespoonful of melted butter, two heaping teaspoonfuls of baking powder and one pint of strawberries. Beat the eggs, white and yolks together, until light. Then add the milk, then the flour and beat until smooth. Then add the butter, melted; salt and baking powder. Drain the berries, dredge them with flour. Stir them into the pudding and turn them into a greased pudding mold. Cover and stand in a pot of boiling water and boil continuously for three hours. If the water evaporates in the pot replenish with boiling water. Serve with butter sauce.

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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, JULY 3rd, 1895.

No. 27.

Notes of the Week.

"Again," says the *Interior*, "the Manitoba school question is approaching an acute stage. The Roman Catholic members of the Manitoba Legislature favor the restoration of the separate schools as they were prior to 1890, while the conservative members of the Opposition propose that a system of separate schools similar to those in Ontario should be introduced. Neither of these proposals will be entertained by the Government and people of Manitoba. The Presbyterian General Assembly of the Canadian Church, after a keen and able debate, passed a resolution opposing separate schools in the Prairie Province, and various Methodist district conferences have passed deliverances deprecating interference with Provincial education by the Dominion Government."

What to do with probationers and how to keep them employed is a difficulty not confined to our Canadian Church. At the Free Church Assembly, one of the proposals of the report on Probationers was that, when a congregation will only call an ordained minister no probationers should be sent by the committee. The amendment, however, that this be rejected on the ground of its not being within the right of a congregation to come to such a finding, nor for a Presbytery to consent to it, only received five supporters. The committee accepted a motion strongly disapproving of probationers approaching vacant congregations with testimonials procured at their own request for circulation, and a motion by Mr. Hugh Ross, of Glasgow, was likewise accepted, directing the committee to take steps to secure the yet fuller employment of probationers as assistants and missionaries.

A Mr. James R. Green, of Ellsworth, Mahoning County, Ohio, now ninety-seven years old, was giving the other day to the students of Mount Union College, Ohio, some reminiscences of the Battle of Waterloo, of which as a middy, then seventeen years of age, he was a spectator. This old man, now so near the century mark, and who was in his young manhood at a time when the name of Napoleon was hated throughout Europe except in France, still retains his dislike of the conqueror and speaks of him after the manner of a century ago. "Napoleon was a cruel tyrant," said this nonagenarian veteran to the college boys, "and if you had known him in the age in which I knew him you would have thought so too. This Napoleon craze, of which my friends have been reading to me out of the current magazines of the country, makes me very weary indeed. I have not a spark of love for Napoleon."

The Turk is just now having a hard time of it, no harder we suspect than he deserves to have. To satisfaction of some kind, and in some way to give to Europe for Armenian outrages; an insurrection broken out in Macedonia which may easily assume large proportions, is to be added the report that Turkish troops have been sent into Bulgaria to assert the sovereignty of the Sultan. Bulgaria was delivered to a certain extent from Turkish rule after the Bulgarian atrocities, through the Russo-Turkish War, but the Turkish Suzerainty was still kept up and acknowledged by a payment of tribute, and a garrison of Turkish police. It is through an atrocious murder by one of these policemen that the present difficulty arises. The policeman murdered a young woman on the eve of her intended marriage, and a riot ensued, in which several Turkish policemen were killed and also some Bulgarians, who took up the cause of their murdered countrywoman. The Turkish Government sides with its police, and an unequal war is threatened, but to which side unequal only the future can decide.

Another canal opening on a more modest scale than that of the Kaiser Wilhelm has also just been celebrated by our cousins across the line. This is the Harlem Canal to open a direct passage from the Hudson to Long Island Sound. More than half a century ago the first attempts were made. But interest waned and money was not forthcoming. When the volume of trade increased to the extent which it has the project was revived, and two years ago it was again undertaken in earnest. Here also were great public rejoicings and congratulations, a picturesque water and land parade, bunting floating, music, booming of cannon, blowing of steam whistles, fireworks, the inevitable banquet and speech-making. The substance of the whole is that, the "ocean gateway of New York has been greatly improved, and modern argosies will bear rich merchandise along the canal, which supersedes the marine utility of Spuyten Duyval Creek."

One of those great pageants, which in some respect can only be enacted in all their splendor in old world lands, has just taken place in Germany, the opening of what is now to be known as the Kaiser Wilhelm Canal connecting the waters of the North Sea and the Baltic. It was international in its character, and so was made the occasion of one of those great gatherings of the greatest nations, in which, though war in its pomp and magnificence is displayed, yet make for peace. The whole occasion required much delicate management on the part of the Emperor and his subordinates which they appear to have managed very successfully. There were much feasting and speech-making, and considering the importance attached to the utterances of these royal personages, what was said was watched with interest. In the circumstances, the language could scarcely be anything but pacific, and we are assured it was eminently so. The sight was one of great magnificence and doubtless will prove to be of such historic importance that its like cannot often expect to be witnessed.

Koa Kau, the Chinese student with Dr. MacKay, of Formosa, created a little merriment in the foreign mission meeting at the Assembly, by telling the audience that the religions of China, "Confucianism, Brahmanism, Taouism," and others were all mixed up like "a stew." The political world both in Britain and here is just now mixed up pretty much like a stew. What with Home-rule, Liberal Union, square honest Tory, and square Liberal, Radical, Parnelite and anti-Parnelite, the Welsh disestablishment issue and all the rest; and here the Manitoba school question, the threatened Quebec revolt, Curran Bridge and like scandals, remedial and anti-remedial legislation, tariff issues, hierarchical interference and other questions, we have what may be most appropriately called a stew. Precisely what will be evolved out of this stew no one can tell, but it will be a relief when the whole thing is settled down, and political affairs are running once more in something like their accustomed channels. These are times when sound principle is needed, and holding fast to it, is the only way of getting successfully through a very mixed up state of things.

The closing or the opening addresses of the Moderators of Assemblies or Synods in Britain are often elaborate and carefully weighed reviews of public events and tendencies in the Church or State or both. The Rev. Dr. MacLeod, the Moderator of the Established Church Assembly, speaking in his closing address of the Catholic Revival said: "It was, perhaps, not an unnatural reaction from negative teaching, but he regretted the aping by some of their ministers of a ritualism foreign to Presbyterianism, and out of place when not connected with doctrines repudiated by their Church. It would be deplorable if the loyalty of the people were shaken by painful suspicions aroused by a most uncalled-for use of phrases and mannerisms;

still more by sacerdotal claims and a type of ceremonial which, as used, were worthless in themselves, and could only create offence and produce division." These are wise words and we hope that our beloved Church in Canada may ever by the blessing and guidance of her great Head, steer clear of a rock, which appears so greatly to threaten the peace of some portions of the Church in Scotland, and alienate from her the affection and devotion of a large body of the people.

It is creditable to our church in this country that it should have discovered and put to use an elasticity in Presbyterianism that the church in older lands is only now discovering. Ordaining missionaries for service in our home field for a term of years has been in use with excellent effect amongst us for years. In the Free Church Assembly Dr. Ross Taylor tabled the report of a committee to which had been remitted the question of ordaining ministers without charges. It was proposed to empower the committees of the Home Mission and the Highlands and Islands to ordain probationers for a limited term not exceeding three years to suitable places. Dr. Winter moved that the proposal be rejected as opposed to the principles of the church, and Dr. Thomas Smith seconded him. Dr. Wells heartily approved of it, and wished it applied to the missions in towns. Mr. Mitchell, of Kirkcudbright, moved that it be sent down to Presbyteries for consideration, and Mr. Somerville, of Mentone, seconded. It was pointed out by Professor Lindsay that in the case of foreign missionaries the principle that ordination must be conjoined with a charge had been broken through. The proposal was supported by Dr. Rainy, who contended for elasticity in the church system. On a vote, Mr. Mitchell's motion was carried against Dr. Winter's, but was defeated by Dr. Ross Taylor's. The scheme, therefore, was approved of.

Bishop Brooks of blessed memory, has been followed by one of like Catholic spirit, if we may judge by the following utterance from him in his pulpit, quoted in the *Interior*: "What is the significance of affiliation with the remote Russo-Greek church, of whose spirit and work we know almost nothing, compared with the significance of, at least, a spiritual affiliation with the Presbyterian Church, of the splendid results of whose Christian missionary, philanthropic and educational work we know almost everything. Who and what are the Old Catholics that we should grant to them the recognition and sympathy we withhold from the Methodists, who found a new church every day of every year, in which is proclaimed pardon and salvation through Jesus Christ our Lord? What has Pere Hyacinthe done—what does he give promise of doing—in France that he should be received into our open arms, while we have no relations with the millions of Baptists, North and South, who are doing more than any man can tell for the religious and moral education of America. The Greek Church never gave us a single priest; the Presbyterian, Congregational and Methodist Churches have given us, out of their ranks, bishops and clergy by the hundreds. The Old Catholics have never been anything to us: we never come into contact with them, we know almost nothing of them; they know quite nothing of us; yet with Greek Church and Old Catholics we are united in fraternal bonds. But Presbyterianism and Congregationalism are not simply names: there is not an intelligent man in this city who does not know that the religious, moral and intellectual life of this country is immensely the richer for their presence and work among us." God speed that good bishop in his work. When this spirit prevails everywhere among our Episcopal brethren, if we cannot have an incorporating union, we shall have a true spiritual union, and Christian fellowship, and real, mutual helpfulness in every good work.

Our Contributors.

TWO MORE LINKS ABOUT SEVERED.

BY KNOXIAN.

The retirement of Dr. Reid and Dr. Gregg at the meeting of Assembly, from part of their work, reminds us painfully that the links which bind the Canadian Presbyterianism of the present to that of the past are gradually being broken and taken apart. Usually one link at a time is severed and the severance does not attract so much attention. When Dr. Reid and Dr. Gregg retired, though Dr. Reid still remains a clerk of Assembly, and agent of the Church for a year, the Church, and more especially the Western part, feel pretty much as one does when he hears that two of his oldest and best friends are gone.

And still the pain which we all feel should be tempered with gratitude. Dr. Reid has served the Church as an ordained minister for fifty-five years, and Dr. Gregg for forty-eight. Between them they have given the Presbyterianism of Canada one hundred and three years of exceptionally faithful and efficient work. Some men sustain the Church and some are sustained by it. Dr. Reid and Dr. Gregg most manifestly belong to the class who do the sustaining. That kind of work is wearing on the worker. Not one man in a thousand can stand it for half a century. Dr. Reid and Dr. Gregg make more than half a century between them. They owe the Church nothing. The obligation is all the other way. Many times over have they earned their rest and every good thing that can come along with it. The Church should be profoundly thankful for half a century of two such men. Over and above their work the influence of their example has been of the most healthful kind. The amount of good done by their work and their lives can be correctly estimated only by Him who keeps the record above.

It is easy to say that a public man has served for half a century. How many of us realize what that implies in a young country like Canada. In replying to an address at the opening of the Parliament buildings in Toronto, Sir Oliver Mowat astonished some of his friends by reading a list of the things that were not in Ontario when he began to take an interest in public affairs. "There was not at that time," said the veteran Premier, "a mile of gravel road in the Province, nor a mile of railroad"; and on he went through a list that made one wonder whether there was anything in the Province then but Indians, trees and a few early settlers. Sir Oliver Mowat was a boy, or, at most, a young law student, when Dr. Reid began his Canadian life-work in Kingston fifty-five years ago. Sir Oliver was a youthful lawyer just beginning to make himself felt at the Equity Bar when Dr. Reid took charge of the Agency of the Church forty-two years ago. The only public men in Canada that we can think of who began their life work with Dr. Reid, are Sandford Fleming and Chief Justice Hagarty. It is a pleasant coincidence that Dr. Reid, then a young minister from Scotland, and Mr. Fleming met in Peterboro', and became well acquainted at the outset of their Canadian careers, and that Chief Justice Hagarty and Dr. Reid have been near neighbors and intimate friends for nearly half a century. The first time they met was in the Synod in anti-Disruption days. Lawyers were allowed to conduct cases in church courts in these "good old times"—we have sometimes thought it would be an improvement if they were allowed now—and Dr. Reid and the future Chief Justice of Ontario met, the one as a member of Synod sitting as judge, and the other as counsel in a case that attracted some attention at the time.

Dr. Reid saw the Disruption in '44, though we believe we are correct in saying that he was not quite clear at that time—perhaps has never been quite certain—that a disruption was really necessary in Canada.

Twenty years after he saw the church that seceded united with the United Presbyterian, and took a leading part in the negotiations for Union. Ten years later on, he saw nearly all the Presbyterians of the Dominion united in one church. These unions necessarily brought many changes in the official work of the Church, but the most rabid revolutionist never thought of changing Dr. Reid. So thoroughly had he done his work, so strongly was he entrenched in the esteem and confidence of everybody who knew him—and who did not know him—that everybody assumed whatever else was changed Dr. Reid's position would remain as it was.

Some men are trusted because the people don't know them. Dr. Reid is honoured and trusted because the people do know him. For over forty years he has been in closer touch with the western part of the Church than any living man. During these years forty-two classes have finished their studies in Knox College, and it is perhaps safe to say that no student ever left the Hall that Dr. Reid did not personally know. At all events, very few, if any, did. During part of these years he has been in correspondence with the treasurer of every congregation in the West, and with some of them all the time. But the treasurers were not the only men who corresponded with him. Anybody wanting advice on any difficult matter of procedure was almost sure to write to Dr. Reid or Dr. Laing. The Agent of the Church was always willing, his advice was always pacific, and it generally came by the next mail.

More than any other man in the Church Dr. Reid has been brought into contact with the press. Whether the enterprising reporter interviews him much we do not know. The Doctor is not the kind of man that takes kindly to being interviewed. The reporters in the Assembly, however, and he always got on well. We have met old press men in several parts of Canada who used to be on the reporting staff of the Toronto dailies, and they always had a friendly word for Dr. Reid.

Next week we may have something more to say about the venerable Doctor and about Dr. Gregg. We don't believe in letting a good man die before you do him justice.

FRAGMENTARY NOTES.

BY K.

I left Toronto with the thermometer in the eighties; and reliable people saying that they never remember such heat early in May. Then there was the oft repeated remark among housekeepers which we have been accustomed to for years, about house-cleaning, there were so many in the throes of this old business. But why complain of it; it is an old story which repeats itself every year.

A few years ago this writer was treated to it for about two months; commencing in Western Ontario and finishing in the Eastern part of the Province of Quebec. I cannot say that I sympathized much with the male portion of the families, but I did feel often for the women folks, who were working late and early, to make others comfortable. It was amusing sometimes to hear the chronic grumbling drummer spread himself. Sometimes a colored lady with a pail and mop would cross his path; she would probably be quickly followed by a "Jack of all Trades" who did not dread the frowns of the "commercial," but who, with his usual smile, would say "It will be all right, boss." Such is life.

When I reached Montreal I found that a number of families were beginning to move to their country residences, where they will sojourn for the summer, and return fully recuperated for the fall and winter. Montreal is a great city, and is growing fast, and it is with much pleasure I note that the progress of our Church is keeping sufficient pace with the rapid growth of the city.

The churches are all now supplied with

pastors, and are all well manned. The fact that the Rev. Mr. Macgillivray has resumed his work in Cote St. Antoine is a source of much thankfulness, not only to the large congregation to which he preaches, but to the entire community. The only congregations visited were St. Pauls, and Erskine, both representative churches, and flourishing congregations. Erskine is probably the handsomest church in the Dominion, and on the occasion of my visit was well filled. The pastor, Rev. J. A. Mowat, preached with his old time force and effect.

The Synod of Montreal and Quebec was in Session in Sherbrooke; and all the meetings were profitable and stimulating to the brethren. Much regret was felt at the absence of the Rev. James Fleck, who would probably have been elected Moderator, but who was prevented being present owing to sickness in his family. Mr. Fleck is a man who has opinions, and who is never afraid to express them; and that, too, in language at once eloquent and convincing.

Our cause in Amherst, N. S., continues to prosper. At all diets of worship the Church is taxed to its utmost capacity; and the Sunday School has to be divided between the Sunday School hall proper and the auditorium of the Church. The superintendent is Mr. John McKeen brother of the Rev. Mr. McKeen of Ontario.

The pastor, the Rev. D. MacGregor, is not only popular with his own people but has the respect and esteem of the entire community. He is a faithful expounder of the doctrines of grace; and for sometime has been giving a course of sermons on the old Testament, which have been highly spoken of by all who have had the privilege of hearing them. The latest improvement to the service is the introduction of a pipe organ from Toronto, which for the present completes the praise service of the congregation.

Amherst is among the most progressive and substantial towns in Nova Scotia. There is being erected here at present and approaching completion, one of the finest Baptist Churches in the denomination in the province. The congregation is large and wealthy, and the Church is expected to be opened in July. It is in this neighborhood that the famous Ship Railway was started a few years ago, but which was never yet completed, and in which enterprise some hundreds of thousands of English capital have been sunk. The projectors of the scheme, it is said, are ready to proceed again if they can get a renewal of the subsidy and the time extended from Dominion Government to finish the work. Even when finished the hopes of realizing any dividends must be slight.

Bedford is about ten miles from Halifax by the Intercolonial Railway and is a pleasant watering place. A large number of the business people of Halifax summer here, whilst a number reside permanently. The boating and bathing are very good, and the scenery and pleasure drives are charming. There is a good hotel well run; a neat Presbyterian Church well filled with worshippers. The pastor is the Rev. Mr. Falconer, a graduate of Pine Hill College, Halifax, and a young man of much promise, and just appointed to a professorship by the General Assembly. Although of youthful appearance his sermon gave evidence of a ripeness and maturity which some older ministers might envy. There is a Sunday School, and weekly prayer meeting, the latter largely in the hands, and conducted by, the Christian Endeavor Society, which is much to the credit of this rising body of young Christians.

I attended a prayer meeting once where by actual count there were fifty women, one man and a boy; besides the officiating minister. I may say that this was not in Nova Scotia, so my readers need not attempt guessing as to the congregation with which it is connected.

Halifax is the hub of Nova Scotia, and gives evidence of steady progress, both from a temporal and spiritual standpoint. Busi-

ness is on a firm basis, and many of the establishments have been re-modeled and painted; which give them a fresh and handsome appearance. The only break in the ministerial ranks is about to be filled up. I understand that Rev. J. S. Black has been called to St. Andrew's Church which has been vacant by the removal of Rev. D. M. Gordon, D.D., to Pine Hill College. Mr. Black is the predecessor of Rev. Mr. Jordau, now of St. James Square, Toronto, in Erskine Church, Montreal, and it is rather singular to find him asked to supply the first church which Mr. Jordau held. Mr. Black is a strong man; and will prove a worthy successor to Professor Gordon who has been lately added to the professorial staff of Pine Hill College in this city.

The General Assembly meeting has evoked considerable interest. The appointment of two or three Theological Professors for our colleges is no trifling affair, and we are to compete successfully with sister schools in the United States and the old country, the very best men must be chosen. Private relationships should not weigh in this matter. The Church should demand the best talent available, and the best men be appointed. Delay accordingly, in the circumstances, is felt to be wise. It is to the professors in our colleges whom we are to look for the equipment of the future ministers, to whom, in time, we will look for the teaching of our congregations, and the defending of our Presbyterian faith.

"And the things that thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also."

Halifax, N. S.

THE JEWS IN PALESTINE.

The coming of the Lord draweth nigh, the bridegroom is coming. Are we prepared to meet Him? In reference to the restoration of the Jews to their home-land, what do they feel and think of the restoration? Is the land prepared for the people; and are the people prepared for the land? From a human point of view, until perhaps the last few years, nothing seemed more unlikely than the restoration of the Jews. What seemed more unlikely formerly than that the Israelites should leave Egypt and settle in the promised land? Pharaoh did his best to stop them, and from a human and political point of view, Moses went the wrong way to work when he tried to interfere with the tyranny of Pharaoh. Yet what seemed impossible suddenly became possible. The children of Israel left Egypt.

I am constantly asked, "What do you think of the land? Can it be cultivated? Is it under cultivation now? Could all the people settle in the Holy Land? Is the land fertile?" Some say the land is fertile, as fertile as a garden; others say it is a dreary, howling wilderness. What are we to believe? To a certain extent both statements are true. The land is certainly fertile, and it is also a depressing and howling wilderness. It is most trying to those who visit the Holy Land during the dry season of summer and autumn to travel for many miles without seeing a single tree or even a single shrub or blade of grass. The land is under a curse. A sceptic has exulted over the fact that this was the land which Moses said flowed with milk and honey, and yet it has now for generations been unfruitful. Even Dean Milman, a great historian, seemed to overlook the fact that the prophecies had been fulfilled in the desolation of the land. Dean Milman, in order to disprove this sceptic's statement, made long journeys to prove that the land was fertile. He need not have done so. The fact that the land is under a curse proves the fulfilment of God's prophecies.

But within the last ten years a wonderful change has taken place in Palestine. I remember the time when it was unsafe for any one to go outside the city walls of Jer-

*Notes of an address by Rev. S. Schor, a native of Jerusalem, taken from the *Christian Herald* of Jan. 15th, 1894.

Jerusalem after dark, and if any were out they had to hasten back as soon as the sun set, for at that time all the gates were closed, and not reopened until sunrise. What has taken place during these last few years? The Jews have been returning in thousands to their native land. They are settling not only in Jerusalem, but also outside the city walls. There was not room enough inside the city for all the houses needed. I remember the time, when I was a boy, when there were not more than two or three houses outside the wall. To-day there are quite as many houses outside as inside. Jerusalem has grown by leaps and bounds. To-day you find large districts—houses, shops, synagogues, etc.,—outside the wall, where ten or twelve years ago there was nothing but fields.

I remember the first time when the gates were left open night and day. To-day they are all left open at all times. I sometimes call to mind that passage in Zachariah ii., "Run speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." This is already beginning to be fulfilled. There are 43,000 Jews in Jerusalem alone. Ten years ago there were not more than 10,000 or 12,000 Jews in the city. The population has also enormously increased in the country itself. I believe there are now over 100,000 Jews in Palestine. Ten years ago there were supposed to be only 30,000. You see how the Jews have been restored within the last few years. Do you not think we are right when we say that the restoration has already commenced?

In the second chapter of Ezra, the ancient restoration of the Jews from Babylon is recorded to have included forty and two thousand, three hundred and three score Jews. In addition to this there were the servants and singing men, the women and priests and Levites, etc. All told, about 48,000 were restored from Babylon at that time. In our own day, more than 70,000 Jews have returned within a few years.

Not only has the land been in a very unfruitful and uninviting condition, but the Turks did all they could to stop immigration to Palestine. They made it almost impossible for the Jews to return. They are very jealous of the Jews. They believe that when the Jews go back in large numbers, they themselves will have to leave the country. I remember, only four or five years ago, when the Jews came to Palestine, they had to smuggle themselves in. They had to bribe the officials to allow them to enter. Many a time the emigrants have arrived at Jaffa, and because of the presence of a Pasha, the local officials dare not take the bribe, so the poor people were kept tossing on the rough and stormy waters, within sight of land, and yet refused entrance. Such scenes as these were most heart-rending. But the objections of Turkish authorities have been removed within the last few years. The Jews now return and buy land and settle on it. Thus another stumbling-block to their restoration has been removed by God's power.

There is another improbability from a human point of view. The Jews are not accustomed to till the soil. They have not been allowed to possess land for the last eighteen hundred years. People frequently ask me if the Jews can now become farmers? I could best answer that question by taking you over the twenty or twenty-five colonies which exist in Palestine alone. You would be simply astonished at the wonderful sights you would see. There are now towns, villages, hamlets, farmhouses, etc., which had no existence ten years ago, owned and worked entirely by Jews, and most of them by Jews who were not accustomed to the land, and who were traders or shop-keepers, or tailors in Russia and other places from whence they came. They are cultivating tens of thousands of acres.

I am often asked, "What about the ten or twelve million Jews? Will they return, and can they settle in the Holy Land?" In connection with this subject is a point we

often forget. We look upon the Promised Land as the land having its borders in the North at Dan and in the South at Beer-sheba. We make a great mistake when we limit the land to these narrow regions. The land which was promised by God to Abraham stretches North-east to the Euphrates, and on the South-west to the borders of Egypt. It is as large as ten Palestines, if not larger, so that when the Jews return there will be room for them and to spare. Therefore, that difficulty vanishes. The Jews all over the world are becoming immensely rich. It is true there are many poor Jews, but there are also many rich ones. They are spoiling the Egyptians, the Russians; they are accumulating wealth in Germany, Austria, England, America, and in almost every part of the world. I solemnly believe the Jews are going to be the great missionaries of the world. When they do become so, all this vast accumulated treasure will flow in the coffers of God. Look how the Lord's work languishes in our day simply for want of funds and men to go forth. The money which the Jews will take back to Palestine will not be used on themselves, but for the glory of God.

The Jews spoiled the Egyptians when they left Egypt. I once heard a sceptical lecturer say that the Lord was teaching the Jews to swindle. But he forgot that the Jews served the Egyptians without receiving a single day's wages. And what did God do? He said, "You are going out of Egypt, but you are not going empty-handed. The Egyptians must pay you for the work you have done."

God simply made the Egyptians pay wages for the generations of hard labor. For countless centuries Christians robbed the Jews. God is practically using the same language as of old, "You shall not go back empty-handed; you shall spoil your spoilers; you shall go back with plenty of wealth. When you go back you are to become a nation of missionaries, and you will want this money for My work, just as the money was wanted when the Israelites left Egypt."

Compare the manner in which they will spend this wealth to the way it is now spent in this Christian country. Christian England spent in 1892 £140,000,000 on drink, £16,000,000 on tobacco, something like £80,000,000 on other luxuries, such as jewellery and other things. So you see that nearly £230,000,000 was spent in that most Christian country in needless luxuries. How much did England spend last year on foreign missions? £1,000,000. Let the Jews accumulate wealth. I see a grand time approaching when they will become Christians, and when they will reverse these figures, and when they will spend and be spent in the Master's service. No longer will the Lord's work languish. You will have a nation of missionaries spending their wealth on evangelizing the world. Shall we not pray earnestly for the time when all Israel shall be saved?

THE BILLETING SYSTEM.

MR. EDITOR,—The motion on this subject which was before the General Assembly will probably make the subject of Billeting commissioners a live question for some little time to come. I am not altogether with you in the remark you make, editorially, when you say, "The system has not only become a nuisance—it has become positively degrading to religion in general and to ministers of the gospel in particular." This is strong language and may in some measure be correct, but I for one do not feel it to be so. Not the use but the abuse of the billeting system is at fault, and ministers are to blame chiefly for the abuse.

There was some amount of difficulty in securing billets for all the commissioners at the General Assembly at London. Why? For several reasons. First that ministers to the extent of from 40 to 50 who were not commissioners anticipated the billeting committee and by writing to their friends and

acquaintances secured homes for themselves thus creating difficulty for the billeting committee. For commissioners this does not look much like the system being considered by ministers themselves as "particularly degrading." Second: The system is abused by some ministers, who, not content with being billeted themselves, when they put in an appearance at the home to which they have been appointed, are accompanied by their wives, daughters, etc. Hence I have met with cases in which families would say: Well I don't mind taking a delegate, if I was sure he would come alone. For a commissioner to come and bring his whole family along with him is certainly too much of a good thing, and this prevails to a greater extent than many people think. A third abuse of the billeting system is that some delegates are somewhat fastidious and if the home assigned to them does not come up to their idea, or, if it is too far away, they have not the courtesy to communicate with their would be hosts. All things suitable they would accept the billet—otherwise they make other arrangements.

A further abuse of the question is that so many commissioners come who create the impression that they are not much interested in the proceedings of the Assembly, and hence they hang about their temporary homes too much and thus prevent the "housework" going along as it ought to. They also create the impression that they are on a holiday trip and so spend their time in the city and in visiting the suburbs, etc.

This is further confirmed by the votes taken on the motions submitted. There were from 350 to 400 commissioners present in London. For several days I watched the voting and in no instance was there more than about 200 votes cast. Supposing we add say 50 for those engaged doing committee work we get then only 250. Where then is the balance? Certainly not in the Assembly. Then there are delegates who stay too long, extending their visit beyond the necessary time.

From my personal knowledge and observation I am sure our people are not anxious to abolish the billeting system. Where not abused the people consider it a privilege to entertain God's servants who come to do His work. No doubt the court is too large and a smaller number of delegates would do the work of the Church more efficiently. Cut it down and let commissioners use, and not abuse, the billeting system, and it would be a means of grace—for hospitality is a Christian grace—and not a source of annoyance and difficulty.

VERAX.

June 20th, 1895.

KNOX COLLEGE AND ITS EARLY PROFESSORS.

MR EDITOR,—It is now over 50 years since the writer of this took part in promoting the commencement of Knox College, under the Rev. Henry Esson, of Montreal, and Rev. Wm. Rintoul, of Streetsville, who came in weekly to give lectures. The house in which they met was on James Street, and afterwards when the Rev. Mr. Gale came from Hamilton to start the Toronto Academy it was removed to Mrs. Dick's Building, now the Queen's Hotel. These were the days of small things, and at this period all the officers gave their time gratuitously, until John Burns was brought in from Streetsville as the first treasurer and secular official. The writer of this was connected with Knox Church here under Rev. Dr. Burns, and was made treasurer of the Synod Fund, also of the Presbytery of Toronto, and devoted his attention to supply the students who went out to preach on the Sabbaths at York Mills, Scaboro, Weston, etc., when Rev. John Scott, Dr. Ure and others were at college. Shortly after this the Rev. Wm. King joined the Church and from the Southern States brought his property in slaves and freed them. He bought land from the Government to locate them at Buxton in the county of Kent, where they became useful free citizens of Canada.

JOHN LAIDLAW.

Toronto.

Teacher and Scholar.

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

July 14th, 1895. } THE GOLDEN CALF. { Exod. xxxii. 1-8, 30-35.

GOLDEN TEXT.—I. John v. 21.

MEMORY VERSES.—7. 8.

CATECHISM.—Q. 28.

Home readings.—M. Deut. v. 22-33. Tu. Ex. xxiv. 1-11. W. Ex. xxiv. 12-18. Th. Ex. xxxii. 1-14. F. Ex. xxxii. 15-35. S. Is. xliv. 10-22. Su. Ps. cxv. 1-18.

The people were so terrified at the voice of the Lord uttering the ten commandments, that they besought Moses to act as their mediator so that they might not hear God speak any more. Accordingly Moses went up unto the mountain, and received from God directions as to how the law of the ten commandments was to be applied to the affairs of Israel as a nation. Moses returned, and, writing down these directions, read them in the hearing of the people, together with the Moral Law on which they are based. Solemnly the people assented to these enactments, and agreed to take them as the guide of their conduct. Then Moses, with Aaron and his sons and seventy elders representing the people, went up unto the mount, and there the covenant was ratified with blood. Moses was called to go again into the very presence of God to receive the ceremonial law, and directions as to the national worship. During the forty days of this absence, occurred the event of the golden calf. Let us consider the sin and its expiation.

I. The Sin.—Discouraged by the long absence of the leader who had only been among them for a short time, and forgetting the covenant to which they had just subscribed a few days before, the people came to Aaron with a demand that he should make some tangible representation of God about which they could rally as a centre, seeing that "the man that brought us up out of the land of Egypt" has disappeared. That their panic was great is clear from the fact that they did not hesitate to give the golden ornaments that they had "asked" (as backsheesh) from the Egyptians when they came out of that land. Then Aaron took their gold, and after carving the image of a calf—perhaps an imitation of the sacred bulls they were accustomed to see in Egypt—he overlaid it with plates of gold into which he had melted the ornaments. The commandment violated was clearly the second, for Aaron's proclamation was for "a feast unto Jehovah." To this the people gladly came with their burnt offerings, which were wholly consumed upon the altar Aaron had erected before the calf, and peace offerings, of which only certain portions were burnt and the remainder returned to the offerer, that he and his friends might partake of it. A royal time they had feasting and drinking; and then what more natural than that they should commence an idolatrous dance, such as they had often witnessed in their captivity! Not one thought of their hearts had been hidden from God, who now commanded Moses to return to the camp, telling him what the people had done, and threatening to destroy them therefore, but saying His hand at the earnest entreaty of His servant, based upon his zeal for God's name.

II. The Expiation.—Moses' anger with the people was great, so that he dashed from him the stone tables upon which were written the ten words of the law as soon as the image of the calf and the people's conduct were seen by him. Then the calf was destroyed and the gold, which doubtless contained sufficient alloy used in manufacturing the jewellery of which the plates had been formed, to cause it to be friable, ground to powder, it was scattered upon the stream whence the people drew their supplies of drinking water. Aaron was called to account for what he had done and made a very lame excuse. Volunteers were called for to destroy the ringleaders of the idolatrous dance, who continued their lewdness in spite of Moses' presence, and these to the number of three thousand were slain. Then after a solemn day of consecration and search for blessing, Moses, who had before besought God for His own name's sake to spare the people, repaired again to Mount Sinai to effect, if possible, a reconciliation between God and Israel. First he asked God in His mercy to forgive the people their sin, whose enormity he does not attempt to bide, or, if the offence must be punished, then he prays that the people may be spared and be blotted out of God's book. Mighty love I just such as is required of Christians—"that ye love one another, as I have loved you," is our new commandment from Him who loved even unto death. God was pleased to hear Moses' prayer and to forgive for His own name's sake. He will not cast off His people but His angel will continue with Moses as he leads the people to the land of promise; however those who have sinned must be made to know that sin brings sorrow, and a plague of some kind was therefore sent upon Israel.

Pastor and People.

HE CARETH.

What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the grief I bear,
Which sadden the heart and whiten the hair?
About His throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife;
How can He care for my little life?

And yet I want Him to care for me,
While I live in this world where the sorrows be,
When the lights die down in the path I take,
When strength is feeble and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,
Then my spirit cries out for a God who cares.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong
When I am not good, and the deeper shade
Of conscious sin in my heart is made,
And the busy world has too much to do
To stay in a course to help me through;
And I long for a Saviour—can it be
That the God of the universe cares for me?

O wonderful story of deathless love,
Each child is dear to that heart above;
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for He is strong,
He stills the sigh and awakes the song;
The sorrow that bowed me down He bears,
And loves and pardons because He cares.

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from His throne above
To soothe and quiet us with His love.
He leaves us not when the strife is high;
And we have safety, for He is nigh.
Can it be trouble which He doth share?
Oh, rest in peace, for the Lord will care.
—*Christian Union.*

OUR DUTY TO ROMANISTS AND TO OURSELVES*

BY REV. CALVIN E. AMARON, B.D., EDITOR OF
"L'AURORE," MONTREAL.

More than once of late have I put myself the question, and it weighs heavily upon my heart:

What can we do as ministers of one of the largest, wealthiest, and most influential Churches of this Dominion, to give to our people a true conception of the magnitude and importance of the problems which face us in this country, and on the right solution of which depend the stability of our free British institutions, the peace, the progress, the commercial, intellectual, moral and religious growth of our land?

We, Christian ministers, have given study and thought to the question of Romish theology; we know something of the unscriptural dogmas of that apostate Church, we know how they subvert the plan of salvation, and we feel that it is impossible for us to be true to Christ, loyal to His teachings, without opposing the soul-destroying errors of that dangerous system.

We know what the moral teachings of Romanism are, we know what havoc they make of the conscience, we know that we have here nothing but a grand system of compromises, destructive of principles of integrity, truthfulness and righteousness. We are not astonished at the results which such teachings have produced the wide world over. We understand why the French nation was launched into infidelity; we do not wonder at the poverty and misery of Roman Catholic Ireland; the infidelity and immorality and criminality of Italy do not surprise us. The bloody scenes enacted in the United States, the frightful corruption of the great cities we are prepared for, when we take into account the fact that the foreign element, largely Roman Catholic, outnumber the American population.

Knowing the teachings of Romanism we understand why so per cent. of the criminal class, in prisons, alms-houses, penitentiaries, etc., are Roman Catholic.

But how many of our people know these facts and believe Romanism to be what it is? Few, comparatively few. The question seldom comes before them. Ministers say

they have other and more important duties to attend to, than that of lecturing on such a theme. And so they have.

The press does not find the topic sufficiently taking, sufficiently palatable and popular to give much space to it. And so our people grow up in blissful ignorance of the nature of a system of education and religion which checks us on every hand. Things have come to such a pass in our country that three-fourths of our people do not know why they are Protestants. They are Protestants because they by chance to have been born in that Church. The moral backbone of Protestantism is gone. Scarcely is one of the great questions of the day discussed on its merits. Everything is looked at from the standpoint of policy. Principles are at a discount and the moral sense is being blunted. Rome knows all this very well. Our weakness and ignorance constitute her strength.

The more I study the history of our country, consider the state of things which has been created and to a large extent exists at the present moment, make myself acquainted with the nature of the forces and influences which have been at work and have so largely moulded and fashioned the people who have so overwhelming a majority in this Province, the less hesitation have I in saying that I see no hope for this land, for its emancipation from the old shackles of medievalism which have so long checked its growth, from the reign of corruption which now disgraces us; I cannot hope for its onward march and permanent prosperity, unless we can convince the Church of God, that such progress is inseparably connected with our ability to cause the truths of the gospel to supersede Romish error, penetrating and permeating the minds and hearts of all who dwell among us and among whom we dwell.

It is a cause of anxiety and discouragement that many of the leading men of our city and other cities of this land are unwilling to identify themselves with this work of reformation. Political, business and social reasons stand in the way. They refuse to give money, or they give a little and object to have it made known. I need not say that this is a source of weakness for us, and one of strength for Rome. We might say that the strength of that politico-religious organization is simply commensurate to-day with the weakness of our Protestantism.

There is no doubt that we must trace much of the indifference and cowardice of which we complain to the want of true religion and consecration to God and duty. But, in the case of many, it can be traced to the fact that these persons have not adequate information, historical knowledge on these questions. If this living issue were brought to the front, if it were made clear to God's people and to the patriots of our country, that we have here a great missionary and patriotic duty to discharge for our God and country, many would respond and take a more active part in this movement.

One of the great reasons why the attention of the Church of God should be called to this theme is that Rome has never been so wily, so cunning as she now is. She has perhaps never put into practice Loyala's dangerous maxim: "The end justifies the means," to the extent she does to-day. The Pope, and his chief lieutenants, do not forget that we are living at the close of the 19th century. The Church is trying, even in Quebec, to make Protestants believe—and with good success—that she is becoming liberal and tolerant. She knows the art of deceiving to perfection. When some end is to be reached, *ad majorem Gloriam Dei*, she can afford to make a fair show of liberality.

In the United States, she holds a council at Baltimore and decrees that parochial schools must be established. Then she sends a Satolli to say, where and when she can't help herself, that she is not opposed to the public school system. And blind, good natured, illogical Americans are hoodwinked and taken in.

In Canada, at the present moment, she is prepared to precipitate civil war, rather than allow a Province of our Dominion to exercise its right to establish a system of public schools.

Notwithstanding such and other most flagrant contradictions on her part, notwithstanding the fact that the dogma of infallibility remains in full force, thousands of Protestants are blindfolded and fail to see the necessity of opposing so dangerous and harmful a system.

It will be time for us to believe in Rome's professions of liberality when she eliminates from her creed those dogmas which preclude liberality and tolerance. We ask any man who reasons how there can be anything but tyranny and intolerance where infallibility is claimed?

There is great need of putting things in their true light before the people, that they may be led to lend a more hearty support in giving the gospel to those who walk in darkness, are perishing for want of saving truth, and imperiling the safety of the ship of state in which we are sailing as well as they.

There is another reason why the attention of the people of our Church should be especially called to this work, the attention not only of those who believe in aggressive missionary work among Romanists, but of those who have a rather exalted opinion of the beneficent effect of the religious and moral teachings of Romanism among the people it controls.

The Province of Quebec of to-day is not what it was fifty, nay twenty-five years ago. If the Church of Rome is strong because of its wealth and influence, because of the hand it has in politics, as a moral and religious power, she is losing her hold upon the people. She occupies the position of a slave-master, she holds the people because they fear the lash of the whip, not because they love the hand that smites, not because they believe with the heart the teachings of this Church. In other words religion is becoming a matter of indifference for thousands, and for as large a number an object of hatred. The extent to which religious indifference prevails, an indifference which amounts to practical heathenism; the extent to which principles of righteousness, of purity, of morality, of common truthfulness and honesty are disregarded, is simply appalling. We have cause for alarm.

Take our civic affairs. Could they be in a much worse state? We have organized pillage, systematic robbery. It is next to impossible to obtain redress, intemperance, gambling, vice, Sabbath desecration we are helpless in fighting and keeping in check, because our civic officers are, for the most part, in open sympathy with all these phases of evil. Who have been their educators? Where did they get their religious and moral training? In the churches and schools of Romanism. Now, I ask, is it true that we, as a God-fearing people, will surrender to the powers of iniquity and give over our city and our province to the tender mercy of the unprincipled and godless? We say, no, no. But when we raise our voices, when we enter our protest, we are simply laughed at and iniquity triumphs. We cannot change the dishonourable and disastrous state of things which prevails, without making a clean sweep of the dishonourable men who are responsible for it. And it is just at this point that our lamentable helplessness reveals itself. The moral sense of the Roman Catholic population is so low that the people will elect again and again these self-same hoodlums and champions of immorality and vice. They can afford to buy the voters like sheep, inasmuch as they will recoup themselves out of the civic treasury, after elections.

Now what we need to make our own Christian business men understand is, that a religious and educational system that produces such sad results, that develops the moral and religious character of a population in such a way that they will elect from year to year men of this ilk, proclaims its

own insufficiency, its lamentable inadequacy to preserve a nation from decadence and ruin.

The conclusion is a very simple one. While we do well to cut down the top branches of that mighty upas tree which overshadows our land and poisons its life, we must understand that the only effective way to kill it is to attack it at the root with the gospel axe. We must evangelize the masses. Make our people abandon the false notion that the French and Irish masses are being taught the Gospel, or enough of it to make them moral and God-fearing. This is a duty we owe to these perishing souls and also to ourselves as forming part of this nation.

Now comes the difficult question.—How can we educate our own Protestant population on this living issue? I know of only two ways:—

1. Through occasional discourses on the subject by the pastors of our Churches. I don't think this is done very often.

2. Through discourses by those who are in the thick of the battle, who are compelled to make themselves acquainted with the facts of the case and are thus in a position to give valuable information.

The cause has everything to gain from a calm, kindly, Christian, earnest and dignified presentation of this all important question. Denunciations, passionate appeals, personal attacks fall wide of the mark. They miss their aim. Rome does not fear them. Be content yourself with a fair and candid statement of facts and reasonings which Rome cannot rebut, and at once you will see that your blows have inflicted serious wounds, because the ultramontane press and pulpit feel the need of raising the voice of warning.

I don't think we are doing enough in that line. The foreign mission work is constantly kept before the people. Returned missionaries are sent all over the country to give information on the foreign field, with the good results which we know. Now the work outside of our country will grow and develop in that measure in which evangelical Protestantism is kept strong and aggressive in our midst.

Personally, I have had a good many opportunities, during the last eighteen months to present the claims of this work in a good many churches. I may say that I find that the people are responsive; there is not much difficulty in creating an interest.

Let us inform, educate our Protestant population on these living issues; let us do it for the country's sake, for Christ's sake.

We have long enough played with these important questions. God calls upon us loudly to act, before we are obliged to save our land by rifle and sword from the terrors of irreligion and lawlessness.

ISAIAH FIFTY-FIVE.

The man who has no money is as welcome at God's table as the one who has a million.

If we have thirst it is an evidence that we also have a special invitation from God to come to the water of life.

No matter how far we have wandered, we can come to God in one step.

"Come to the waters." The rivers, the fountains, the oceans. The rich man is tormented begged for a drop.

"Wine and milk without money and without price." Who will be to blame if we starve to death?

"Let your soul delight itself in fatness." And yet the worldling thinks God wants him to have a hard time.

"Incline your ear." We must turn our faces away from the world to hear the voice of God.

"The sure mercies of David." Whatever God was to David he pledges himself to be to us.

"Let the wicked forsake his way." The moment he does it he will turn his face toward God.

"It shall not return to me void." No matter how discouraging things may look.

"Ye shall go out with joy." No difference whether we have any money in the bank or not.

"Instead of the thorn shall come up the fir tree." The life that was a curse becomes a blessing. This is what God's salvation has always done, and is still doing.—*Ran's Horn.*

* A paper read by invitation of the Presbyterian Association of Montreal.

Missionary World.

COLPORTAGE WORK IN CHINA.

Through the kindness Mr. Arthur E. Meara, whose work in connection with the Lord's Day Alliance is well known to many, we are enabled to give to our readers the following interesting letter respecting Colportage work in China from the Rev. Dr. Griffith John, the efficient agent in China for many years of the British and Foreign Bible Society. It was called forth by the offer of the Upper Canada Religious Tract and Bible Society to apply, to the work of Colportage in China, the proceeds of a generous bequest to the society of the late Mr. Wm. Gooderham.—[Ed.]

DEAR SIR,—I need not assure you that your letter, with its munificent offer, has brought much joy to my heart. The thought that our work is known to God's people in Canada, that they are thinking of us and praying for us, and that they are willing to help us, is to me and my brethren a great inspiration.

This munificent gift will enable us to carry on our work with renewed vigour, and on a much larger scale, though the scale on which we have been carrying on our work hitherto has been by no means a small one. Our Religious Tract Society was established in 1876 and our total sales from the beginning has been 7,098,316. In 1889, it reached a mark that astonished us. In that year there was distributed in all China 287,227 tracts, and of these 1,027,305 were issued by the Central China Religious Tract Society. Our circulation has been keeping up ever since in a wonderful way. In 1889-90, in all five years, we issued 4,834,555 tracts. You must bear in mind that all our tracts are ordered and paid for. We do not charge cost price; but every tract is paid for, and the income from their sale amounts to a very considerable sum.

You will be interested in the war that is going on between China and Japan. Japan is victorious on both sea and land, and the result so far is most humiliating to China. I am hoping and praying that it will be the means of opening China more fully to the Gospel. My eyes has been on Hunan for the last 30 years. Who knows but that God is about to answer my many prayers? Should Hunan open her gates, there will be a magnificent sphere in that Province for extended missionary operations. We have been working there all these years, as far as we have been allowed, but what has been done is nothing as compared with what will be done once the gates of the Province are thrown open.

The directors of the L.M.S. want me to visit England next year. I shall probably do so. If I do, I may pay you a visit before my return.

RESULTS OF FAITH, ENERGY, LOVE AND PERSEVERANCE IN EVANGELICAL WORK IN ITALY.

Some twenty-nine years since Rev. Edward Clarke arrived in La Spezia with a view to Christian missionary work. He was sent out by no committee, but came out at his own expense, not knowing the Italian language, and having by sweat of brain to earn his own livelihood. The city of La Spezia at that time was of small importance, containing some 11,000 people, but destined to be one of the most important cities in the Upper Riviera. It now has a population of some 50,000 inhabitants. In this city, in the face of obstacles that seemed almost impossible to conquer, Mr. Clarke has held on his way and has succeeded in planting Bible day schools that are the astonishment of friends and foes for their excellent character, as also the number of the scholars attending, being over 700; and this is in addition to the Orphanage begun and superintended by Mr. Clarke in the vicinity of La Spezia. On Monday, 1st April, a public meeting was held in Spezia to inaugurate the commencement of Mr. Clarke's sixth year of mission work, when Sir George

Williams, of London, took the chair, and in a forcible address set forth the great idea Mr. Clarke had steadily kept in view from the time of his arrival to the present. The large gathering of friends of the Spezia Mission on the 1st and 2nd of April to hear the various addresses was in a high degree encouraging to Sir George and Lady Williams, who were much struck with the clear evidences of the Divine approval that in the face of such apparently invincible difficulties had led to such unmistakable evidences of the Divine blessing on the labours and untiring effort to train the youth of Italy in the principles of Christian truth.

A GIRL STUDENT FROM JAPAN.

One of the most industrious students of Radcliffe College, Harvard University, is Miss Shids Mori, a Japanese girl. Her father is a wealthy banker of Yanagawa, Kiushu, Japan, and all the family are devoted Christians. Miss Mori has come to this country to fit herself by study for missionary work in her native country. "I came over," she says, "with Mr. and Mrs. Davis, who are missionaries to Japan sent out by the Methodist Church. My father was converted and baptized into the Presbyterian Church, and I was educated in Japan in a mission school directed by Congregationalists. I do not think the denomination makes any difference. Mr. Davis was settled about fifty miles from my home, and I went to their home and lived for a little while before I came to this country. My father thought I might better do so to get used to American food and learn to eat with a knife and fork and to wear the American dress, etc. . . . Oh, really, very much I like America, what of it I have seen. And the American girls, they seem so bright to me and so nice, I like them very much."—Banner.

PASTOR BROCHER.

The friends who so kindly subscribed to help the Protestant Church in Belgium will be interested in the following extract from a letter received by Mr. J. K. Macdonald from Pastor Brocher.—EDITOR.

"It is with the greatest pleasure that I received your very kind letter. It was a very agreeable surprise the reception of that sum of money and the gratifying news that friends have so kindly taken interest in our work here. It awoke in me a deep feeling of gratitude to God as well as to our friends themselves. I now see that you have not forgotten your guest of a few days and are faithful to your promise of keeping in mind our mission. Receive my heartfelt thanks and please tell the friends in Canada how grateful I am for what they have done. Our work is now thank God in very good condition; most prosperous. We will send you details with much pleasure, very thankful for your kind intention to publish them. The list of names will be given in our annual report of this year; the English extract of it will appear later."

The Swedish Mission Association has struck a new field of work, hitherto untouched. Beyond the lofty Thian Shan mountains separating Russia from Chinese territory lie the wide plains of Chinese Turkestan, stretching from Kashgar to the high table lands of Tibet. For the most part this is a desert country, but it possesses such fertile oases as the cities of Kashgar, Yarkand, Khotan and others. The inhabitants, although a considerable number of Chinese reside there, are mostly of Turkic origin, Mussulmans, and speaking a dialect of Turkish. It is in this extreme western section of the Chinese empire that the Swedes have planted their mission. Their staff at present consists of Mr. Hadberg, a Swede, an Armenian called Aveteriantz, two Swedish ladies and two native assistants. When I last heard from Kashgar, the mission staff had settled down to their work, and had had a friendly reception from the natives. The beginning of this mission, which, if all goes well, is likely to have an important bearing on mission work in Western China, deserves special recognition and mention. Its headquarters will be Kashgar, one of the most important meeting places of varied nations that can be found anywhere in the East, I myself have seen in its bazars Turkish Sarts, Kirghiz, Mongols, Chinese, Tibetans, Jews, and Hindus. The Chinese in authority are in no sense intolerant, and the Sarts or Turkish townspeople are a kindly and well intentioned race, among whom European or American missionaries must exercise vast influence.

PULPIT, PRESS AND PLATFORM.

Mid-Continent: There are many who will attend the prayer-meeting and fervently participate in its exercises, who wretchedly fail to do their duty in financially supporting the Lord's cause.

Sunday School Times: Nothing is easier than to mislabel a person's character. The next step is to criticise the person when he is found not to fit the label, instead of to criticise the labeling as not fitting the person.

Ram's Horn: The mill cannot grind with the water that is past. As little can it grind with what is to come. It can grind only with what is passing through it. We can make no use of time past. As little can we make of time to come. We can make use only of the passing moment.

Chicago Advance: What passes for progress may be brought about by means and methods which in the end will turn triumph into defeat. The Church gained something, but how much it lost, under Constantine. Many powers of evil, malignant and cunning, are still at work, and which threaten the purity and peace and prosperity of communities.

Ian Maclaren: What we want to-day is not organizers, but preachers, and every hindrance ought to be removed that a man who can preach may have an opportunity of fulfilling his high calling. Be sure of this fact—for history is our evidence—that neither the press, nor books, nor endless machinery, nor elaborate services can be compared as a dynamic with the living voice declaring the Evangel of Christ.

National Temperance Advocate: In this temperance battle the ammunition is not to be the denunciation of men who do not act with the prohibition party. That always does us harm, but it is to be a showing that liquor-selling is ruinous to the city taxpayer; that a few men pocket the profits of liquor-selling, and lay on the shoulders of a too-patient public the awful burdens of the measureless charities needed, of police force, courts, prisons, tramps and insane asylums.

The Methodist Protestant: We would have no choir singers who are not professed Christians. We would insist on dismissing any member of a choir whose behavior brought discredit upon the Church. We would promptly discourage all selections that were not consistent with the spirit of religious service. We would insist upon all the people taking an earnest part in the song service of the church. When singers get jealous of each other we would invite them to the mourners' bench to reconcile their differences and insist on their getting religion.

Rev. James Millar: It is a solemn and serious thing to be made to see yourself as God sees you. It is a crisis in your life when you are made to know and feel just what you actually are. You are never the same person again. This is the solemnest fact in human life, since life began; since Adam and Eve tried to hide themselves from their own sight because they were made to know themselves; since Cain, maddened by his self knowledge, slaid his brother, who had held up the mirror to his sinful nature. You can never be the same person again; you must either be improved by the self-knowledge or be made worse by it. The consciousness of what you are must either impel you to seek relief, to seek to escape from yourself, by coming to Jesus; or it will impel you to antagonize with a view to justifying yourself, and with the purpose of stopping the annoyance which you feel at being disturbed by the Gospel.

Christian Endeavor.

FOR CHRIST AND THE CHURCH.

REV. W. S. McLAUGHLIN, D.D., ST. GEORGE.

(Prayer for the International Christian Endeavor Convention.)

July 1, Matt. xvi. 13-20.

To-day we walk over controverted ground. This text has long been the battle field where have flashed the arms of Protestants against the Roman Catholics. Many a theological lance has been shivered here. It would be an easy matter to fill the whole column with the details of the controversy, but we shall dismiss the subject with two or three remarks. The Roman Catholics hold that Peter himself was the rock referred to; that the Church is based upon him, and that therefore the true Church, by which, of course, they mean the Roman Catholic Church, can never be destroyed. Even if the words of the text might be understood in the sense attached to them by Roman Catholic writers the following points ought to be kept clearly in mind:—

(1). The apostles were all in an instrumental sense foundation stones and pillars of the Church (Matt. xix. 29; Gal. ii. 9; Eph. ii. 20; Rev. xxi. 14). (2). Peter himself, near the close of his life, repudiated that spiritual lordship which, on the ground of the original promise, has been attributed to him (1 Peter v. 1-4). (3). He declared that Christ must have all the glory for bringing in the blessings of salvation (1 Peter i. 2, 3; ii. 3-6).

It seems, however, to have been the intention of those who compiled these topics that we should not deal with the controversial aspect of the text, for they advise that the meeting be devoted largely to prayer for the International Christian Endeavor Convention. A glance at the titles of the daily readings will show that the design was not polemic but irenic. Here they are:—The Judge; the prayer meeting; the consecration meeting; the committees; the socials; the associates for Christ. Whether we are enabled to attend the convention in Boston or not, we can at least pray that the choicest blessing of heaven may rest upon the society which is so dear to us—pray, as the readings suggest, that all the members may be given grace to keep their pledge inviolate; that the prayer meeting may be comforting and edifying to those in attendance; that the consecration meeting may be a time for the renewal of covenant vows and obligations; that the various committees may be enabled to discharge their duties with courage, with earnestness and with success; that the socials may develop one side of our nature as the prayer meeting develops another, thus making our character symmetrical; that the associate members may be led to dedicate themselves wholly to the service of the Master.

We should not fail to notice the order of the words in the topic, Christ first, then the Church. Whatever we do should be done "for His sake." True the Church is very dear to Him and so it should be to us. We should be ready to say regarding the Church,

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

But while we thus love and honor the Church, and while we seek to promote her highest interests, we must above all labor "for His sake." There is no motive so worthy, no incentive so powerful. We may leave our friends because we are angry with them, but our conduct cannot be commended; if, however, we leave them for Christ's sake we shall receive an hundred fold in return. A Christian worker, on awaking from a dream, was startled to find that he fancied his zeal had been analysed by Christ with the following result:—Bigotry, ten parts; personal ambition, twenty-three parts; love of praise, nineteen parts; pride of denomination, fifteen parts; pride of talents, fourteen parts; love of authority, twelve parts; love to man, three parts; love to God, four parts. Total one hundred pounds. When he saw the analysis in his dream he shuddered and with a loud cry of anguish he awoke. Up till that time he had prayed that he might be saved from hell, now he prayed that he might be saved from himself.

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The Canada Presbyterian

G. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JULY 3RD, 1895.

THE number of murders reported since those unfortunate men were hanged in St. Thomas and Stratford furnish a grim commentary on capital punishment as a deterrent.

THE General Assembly strongly advised Sessions to hold meetings for devotional purposes and for conference on the spiritual condition of their congregations. Presbyteries might do the same thing and show sessions a good example.

SOME of our exchanges across the line are beginning to take an interest in the Manitoba School question. Of course there will be the usual sensational articles about the "Canadian Crisis." Don't worry yourself, gentlemen, this hot weather. There is no "crisis" that will not be settled long before Chicago and New York have clean municipal government.

A WRITER in the *Forum* says: "There are not more than two editors in New York City who can be said to be hospitable in their reception of suggestions." Editors are not by any means the only sinners in that regard. The reason why their lack of hospitality is so much noticed is because nearly all the other members of the human family are crowding them with suggestions.

BY quarreling among themselves and constantly threatening to vote against the Government, the Irish Home Rulers helped to turn out the Rosebery cabinet. Now there is a Government in power the members of which, whatever their future policy may be, used to contend that coercion is the proper remedy for the ills of Ireland. Most people will say that the Home Rulers are served about right.

THE story about Cardinal Somebody getting at the Privy Council is funny—decidedly funny. What did he say to the Judges anyway? To tell them that the Frenchmen of a distant Province would not be pleased if the decision went against them would not move them to any great extent. A judge of the highest court of the realm is probably aware that no litigant is pleased when he loses his case. Threats were out of the question. A Briton despises a threat. What could the Cardinal say?

THE *British Weekly* says that discussing the claims and merits of Dr. Stalker, Dr. Gibson and Dr. Denny, in connection with the vacant

professorship in Knox College, gives "the Canadian ministers excellent practice in criticism." That may be; but there are several things that Canadian ministers need more than practice in criticism, and the same might be said of some of their brethren across the water. If the chair could be filled without criticising anybody, we are certain most of the Canadian ministers would be glad.

THE General Assembly of the Presbyterian Church in Ireland at its last meeting discussed again at great length the question of the use of hymns in public worship. It was brought up by the report of a committee on this and other subjects, in which an amendment, carried by a majority of two, recommended that it is inexpedient to move in the direction of a hymnal for the Church's use. An amendment to the adoption of this report, to sanction the use of hymns and appoint a committee to prepare and submit a book to next Assembly for approval, was debated long and ably by several of the well-known leading ministers and laymen of the Church. Upon the vote being taken there were for the amendment—that is, in favour of a hymn book—278, against 163; majority 115. This result was received with loud and continued applause. Protests were, as a matter of course entered, but for the Irish Church as for so many other Presbyterian Churches, in this matter, the "Rubicon is crossed."

THE PAN-AMERICAN CONGRESS OF
RELIGION AND EDUCATION.

TORONTO is this month to be favoured with a gathering of such distinguished personages in the walks of educational, philanthropic, and practical Christian life and work as it has not often seen. The above is the title under which this assembly will meet. It will be composed largely of Americans from the neighbouring country whom we ought to be glad to have as guests and visitors to see our country and city, and become acquainted with our people and institutions, and because they are earnest workers most of them, in some one or more of the great departments of human progress and well being. It is not a parliament of religions, with which, as seen at Chicago, many most excellent people not only have no sympathy, but to which, on grounds satisfactory to themselves, they are opposed. The religious element does enter more or less into the subjects which will be discussed at this Congress, but we should hope no one will object to this, as indeed the main subjects are of a kind which rest upon a religious foundation, and should be permeated by its spirit. Ministers of religion of various bodies, college professors and presidents, and men and women whose names have been and are prominently connected with great philanthropic, social, industrial, educational, and, to some extent, religious movements will be here in force, and set forth the latest phases of work under all these heads. He must be a wise man indeed, who, from their spoken addresses will not be able to gather much that will be new to him, learn some lessons he may well follow, and find out some things which he should avoid. The liberal, brotherly spirit, which, to such a large extent, prevails amongst the different denominations to-day, has come about, not by each holding itself aloof from the other in a spirit of proud, ignorant, pharisaic isolation, but by coming together. And surely this is in every sense a better state of things than the former.

The good feeling, the distaste for war that is growing up among the different and once hostile nations, have been brought about by mutual intercourse. While their sympathies, affections and interests have been in this way widened, they are not less loyal to their own respective countries and their institutions. In many cases they are no doubt more so. Thus while by hearing the views of others we may find out much to approve, of which we were before ignorant, we may not the less value, but the more, views with which we have long been familiar, and which we hold dear.

We need only mention some of the subjects which will be considered, and the names of some who will take part, to awaken we trust an interest in the approaching congress, and induce many to

attend its sessions. There will be general sessions and sections under departments. Some of the sections are as follows: Young People's, Educational, Missionary, Philanthropic. Some of the chief subjects will be: The New Movement for the Unity and Peace of the World, Christianity and Education; Municipal Reform; Rights and Duty of Labour; Our Girls; How to Save our Boys; Problem of Modern Missions; Roman Catholic Missions; Protestant Missions; Certainty of Religious Knowledge; Importance of College Discipline; Insanity as a Factor in Crime; Our Christian Duty to the Poor; Heredity; The Red Cross Movement, etc., etc.

Among those who will take part are the Hon. C. C. Bonney, the Hon. Henry Wade Rogers, LL.D., Rev. J. T. Gracey, D.D., Rev. Chas. F. Thwing, D.D., Rev. G. Gottheil, Bishop Ireland, Mrs. Charles Henrotin, and many others from abroad. Of these amongst ourselves who will take part are: W. B. McMurrich, Esq., Q.C., Mayor Kennedy, Professor Clark of Trinity University, Rev. Father Ryan, Rev. A. C. Gourtice, editor of the *Christian Guardian*; William Mulock M.A., M.P., Mrs. T. S. Wood, president of Girl's Friendly Society, Toronto; Rev. Dr. Burwash and others.

The meetings of the General Sessions begin on the 18th inst., in the afternoon, and will be held in the Pavilion and will continue to the 23rd. The section meetings will be held on the same days but at different hours in St. Andrews' Church, King Street; St. James Square Church and in the Metropolitan Methodist Church.

RELIGIOUS TEACHING IN THE COMMON SCHOOL.

THE school question, as it has arisen in Manitoba, has had the effect of calling attention afresh to this most important question. It is well that a wise, intelligent interest in it should be kept alive in the community, for there is no other which can more deeply affect it according as it is settled wisely or unwisely. As might be expected, with regard to a subject in which the public mind is agitated, some very foolish things have been said, and unpracticable proposals made. Some very strong, altogether too sweeping, statements have been expressed in certain quarters, derogatory to our present common school system as regards its moral and religious character and teaching. These may pass. They will be rated at their real value. The rash denunciations of hot-headed sectaries will not move the great body of the people, who will estimate at their proper worth their blind, prejudiced judgments.

What is to be understood precisely by religious teaching in the common school, and what is practicable in this respect, have never been very clearly defined and settled. Perhaps they cannot very well be. There is one thing, however, on which the Canadian public appears to be, speaking generally, and judging from the action of the religious parliaments which have just been held, tolerably well agreed, and that is that religious teaching of some kind, and up to a certain extent, should have some place in our common schools. No responsible religious body, such as is supposed to be charged largely with the care of this subject, or secular body, or leading public man, has ventured to pronounce in favour of a purely secular system of public instruction—that is, one which sets firmly aside and ignores divine and sacred things. The public mind, looking at countries where this system prevails, so far as it possibly can prevail, and judging it by its fruits, is growing decidedly more averse to such a system. So far this is a hopeful state of things, and would appear to afford a basis for arriving at a settlement for a certain amount of religious teaching in the common school. The difficulty arises as soon as it is attempted to settle just what religious teaching in the school should include.

Taking for granted the existence of a public common school system, the settling of how much religious instruction should be included, may be determined by considering what must, in the nature of the case, be excluded. And here the one clearly obvious thing is that the doctrines and Church polity, peculiar to any one body or denomination, are at once ruled out. Episcopacy, Presbyterianism, or Congregationalism as systems of Church polity cannot be taught in the common school, nor Calvinism, nor Armenianism. It is

Books and Magazines.

evident, however, that, according to the opinion of not a few, this is just what they mean by religious teaching, and this is what they want taught in the school. This is the position of Roman Catholics and of many belonging to the Church of England. If this view is persisted in, it is evident that religious instruction can not be given and a public common school system retained. For, apart from the principle now supposed to be settled and acted upon in this country, except in the case of the Roman Catholic Church, that the State cannot use public funds to teach the doctrines peculiar to any church, parents of the different bodies would not submit to have their children taught in school a form of faith they did not believe in.

But, without attempting here to define it, there is leaves a very large common ground for all denominations to act together upon, which may with as much or more propriety be called religious, as the special views which by many are only regarded as religious, or at least without which they think the rest hardly deserves to be considered or called religious. It is on this common ground evidently, that sensible, reasonable people must find the means or materials for religious instruction in the common school. We are simply shut up to this. There is nothing else for it. And this includes not only all that is most vital to Christian life, but all that is most solemn, impressive, and of authority to the human mind, the existence of one living and true God, man's dependence upon Him involving prayer, the fact of revelation and its binding authority, so that it is a divine rule and guide of life and conduct, the doctrine of a future state and of rewards and punishments; the fact of sin and provision made for divine forgiveness and peace. All this is common ground, and surely it is religious.

Why, then, it may be asked, cannot instruction on these lines be agreed upon—settled—and the system and the country left in peace to pursue its course and reap its benefits? One manifest reason is, because many parents—in most cases, we fear, urged on by their clergy—will not remain satisfied, unless the religious instruction of the school can be made an instrument for building up their particular denomination, and indoctrinating their children in its peculiar views. Since, in this country, that cannot be, and since religious instruction on this common ground, or none at all, are the only alternatives, all rationally minded parents ought surely, loyally and heartily, to accept the former, and do all in their power to promote it in the land, and build up a solid, national, moral character upon this foundation.

If the cause of ever-recurring and disturbing agitation upon this question is the want of a well understood agreement to be carried out by the State among the different religious bodies, and those who do not profess to belong to any, but who yet accept the cardinal doctrines of Christianity, surely, under such a government as ours, means could be found whereby an understanding could be arrived at satisfactory to all, and the work be allowed to go on in peace. Some would be found, not many, if only they are left alone, whose consciences or want of conscience, would not be satisfied with any agreement that could be made; for them let there be liberty to withdraw their children when religious exercises are being engaged in, or instruction given, and let it be given always at such a time as would admit of this being done. These remarks have dealt only with principles which might be followed in this matter; there are important practical considerations in carrying them out to be noticed to which we shall return.

MORE ASSEMBLY NOTES.

THIS last meeting of the General Assembly appeared to be distinguished by the number and, in some instances, the difficult and complicated nature of the cases which came before first one, and then a second judicial committee. Some members of Assembly who usually take a somewhat prominent part in its discussions, were hardly seen in it at all. Though it may not be easy to see how this can be avoided when there are many such cases before the Assembly, it certainly is not a desirable state of things, and when the question of reducing the representation is being discussed should be borne in mind. So far as the transaction of business is concerned the Assembly is not unwieldy. There was a time, which appears to be now receding, if it has not already wholly done so, into the past, when it was afflicted, bored we might

say, by men who appeared to think that nothing could be settled until they had said their say, and so spoke upon every question. That day is past, so that apparently the most urgent argument for reduced representation, is difficulty in billeting the members, one which we should think might be surmounted without reducing as yet the representation of the church in the General Assembly.

Incidentally it was a striking evidence of the extent to which the Standard Dictionary of Funk and Wagnalls has already come into use, that the Rev. Dr. Torrance in explaining to the Assembly his difficulty as to what, in his statistical report, should be regarded as a family, referred to consulting this dictionary only for a definition. It is altogether likely that the doctor in his love—passion, shall we call it?—for accuracy consulted other authorities, but the one which instinctively at the moment of speaking bulked most largely in his mind was the Standard Dictionary of Funk and Wagnalls.

When it was proposed in the Assembly not to amalgamate certain committees, the amalgamation of which was approved of by a large majority of the Presbyteries to which the question had been remitted, an interesting point was raised, whether the Assembly was called upon, not to say bound, to act according to the returns to remits without further consideration. It was apparently with much force asked, what was the use of sending down remits to Presbyteries if the General Assembly, with answers before it directing or approving a certain line of action, took precisely the opposite course? It was pointed out, on the other hand, and with too good reason in many cases it is to be feared, with how very little consideration remits are often disposed of by Presbyteries. Much valuable light as to what is the mind of the Church on any subject may undoubtedly be obtained from Presbyteries, and in the last resort their decisions must prevail in the Church, but in all ordinary cases, the Assembly must reserve to itself the power to determine what its course should be, in view of the utmost light shed upon any question gathered from all quarters.

No one but those who have had something to do with the compiling of them, or have had occasion carefully to examine them, can form any idea of the immense amount of painstaking labour spent upon the reports annually presented to the Church. There orderliness, fulness and accuracy, considering how, and often from whom, the matter for them has to be gathered, are simply wonderful. The Church owes the conveners of our great committees and their assistants a very large debt of gratitude for their labours in this regard. Some think we publish too much. That is a matter of opinion. It is certainly most desirable that anyone in the Church, if he so wishes it, should have the means of obtaining the fullest information on every part of the Church's work and expenditure. Our reports furnish this in abundance. They are most valuable not only as giving a bird's-eye view of our whole Church's operations at home and abroad, but as one might call them, treatises on practical Christianity, coming forth year after year as evidences of the vital power and divinely beneficent character of the Christian religion. They form a body of practical apologetics which cannot be ignored, or answered.

Possibly no General Assembly ever came and went, without there being very evident in it, often from a somewhat early period, a haste in its deliberations and decisions in many instances—and these often important, too—which everyone would desire to avoid. As time goes on this becomes more and more evident until at the end it is either a rush, or leaving undone not a few things which should be done. Early in the second week members begin to leave, until at the closing it has dwindled down to a very small body indeed in point of numbers. What would be the effect in this respect of reduced representation? Would it be a still smaller number left, or would it be that those sent would come with such a feeling of responsibility for every part of the Church's work, that a greater number would remain to the end, and that it would not so be pushed as to leave that painful sense of haste and incompleteness which is now so often felt and with such good reason?

Most readers will be surprised to learn, as any one may from an excellent illustrated article in *McClure's Magazine* for July, how the telegraph has now crept into the remotest corners of the earth, and is transmitting its hundreds of millions of messages a year at a constantly lessening cost in money and trouble to the public. The same number contains a dramatic chapter from the history of Tammany. An article by Sir Robert Ball, Professor of Astronomy in the University of Cambridge, England, shows that recent scientific discoveries tend to support the theory that other planets, as well as the earth, maintain life. Cy Warman, the poet-engineer, describes a ride on the locomotive of a London and Paris express. Cleveland Moffett supplies, from the Pinkerton archives, a history of the stealing of an express parcel containing \$41,000, and of the discovery of the thief and the recovery of most of the money after years of search and pursuit. [S. S. McClure, Limited, 30 Lafayette Place, New York.]

Robert Louis Stevenson's last story, "St. Ives," was left at his death practically completed, so it is stated by those who have seen the manuscript. Many chapters had even received the author's final revision. Stevenson had been at work upon this novel for more than a year, and the first half of it had been entirely rewritten several times. The novel is said to deal with the adventures of a Frenchman captured in the Peninsular War and shut up in Edinburgh Castle. A love affair between him and a Scottish maiden; a duel on the maiden's account between him and a fellow-prisoner; and his escape from the prison, are a few of the episodes that promise a romance of as absorbing interest as any Stevenson has produced. "St. Ives" will be published serially in *McClure's Magazine*; the price of which, by the way, is, with the July issue, reduced to 10 cents a copy.

The Missionary Review of the World for July is an interesting number which is added to by its excellent illustrations. The Indians receive a large amount of attention in the first department. The Rev. T. Macfarlane, LL.D., F.R.G.S., the pioneer missionary to New Guinea, tells the story of transformation in New Guinea and Polynesia, and Anna W. Pierson gives an account of a Woman's Missionary Rally. Two valuable papers are given in the International Department. "The Balkan Peninsula: the Storm Centre of Europe," is by Rev. J. Henry Howe, of Bulgaria. "The Field of Monthly Survey" and "General Missionary Intelligence" are up to date. [Funk & Wagnalls Co., 30 Lafayette Place, New York.]

A fac-simile and fine likeness of William Cullen Bryant are found on opening the *Century* for July. In addition to many short and readable articles and stories, some of them beautifully illustrated, there are continued "Casa Braccio" and "The Princess Sonia." There is also a large instalment of the "Life of Napoleon Bonaparte," by William M. Sloane. Other articles sure to be read with interest are "Bryant and the Berkshire Hills," "Books in Paper Covers," "A Japanese Life of General Grant," "Tribulations of a Cheerful Giver," "Personal Memories of Robert Louis Stevenson," and "Daniel Webster against Napoleon."

Godey's Magazine for July presents a most attractive appearance. The table of contents as usual offers many and varied articles, and cannot fail to interest every member of the family. The reproduction of the famous pictures of the "Battle of Gettysburg" is appropriate for the anniversary of this stirring event which changed the history of the American union. The history of the Stars and Stripes is interestingly told. Among the fiction we note "The Legend of the Jasmine Flower," by John Henry Dick, and "Desire," a picturesque tale of Puritan times by May Kelsey Champion. [The Godey Company, 52-54 Lafayette Place, New York.]

After the editorial notes, with which the *Biblical World* for June opens, comes an appreciative sketch of Dr. James Robinson Boise, by Ira Maurice Price; a symposium on the interpretation of Matthew xii. 39-40; "The Teaching of Jesus"; "VI.—The Kingdom of God," by Prof Stevens, D.D.; "An Introduction to the Koran," continued; "Introduction to the Gospel of Luke," the historical details of it; synopses of important articles; and notes and opinions. [The University Press, Chicago.]

The Canada Educational Monthly, for June-July, edited by Archibald MacMurchy, M.A., contains an interesting variety of articles, original and selected. "Literature and Art," by Prof. Clark, is continued from last number. "A Wider Botany for Schools"; "The Study of Bird-Life," and "The Criminal," make up the leading articles. [The Educational Monthly Publishing Company Toronto.]

Woman's Work for Woman is always welcome with its full and varied budget of missionary news. The July number is largely occupied with news and incidents of mission life and work in Hainan, China, and letters from India, Mexico, Persia, China, Syria. The home department is filled with newsy items. [Woman's Work for Woman, 53 5th Avenue, New York.]

The Sanitarian for June contains as leading articles, "The Work of the Sanitary Engineer, in Time of Epidemics," "Infectious Diseases in Public Schools," "Sewerage in Foreign Cities," and "Pneumatic System for Small Sewage Works," with book notices and contemporary literature. [The American News Company, New York.]

The Family Circle.

A REVERIE.

BY GEORGE W. ARMSTRONG.

There's a fresh green meadow on the countryside,
And an orchard on the hill;
A river that flows so deep and wide,
And a home serene and still.

A joy thrills my heart as I gaze on the place,
Where my childhood's days were spent;
Before I entered on life's stern race,
On fortune and fame intent.

This world's great pleasures I've found a snare,
Its honors an empty show;
Its wealth delusive as shadows and air,
Its peace often mixed with woe.

The innocent pleasures of youth are gone,
No more can their joys be given,
I find through faith in God's dear Son,
I renew my youth in heaven.

London, Ont.

ALL'S WELL.

For somehow the poor old earth blunders along,
Each son of hers adding his mite of unfitness,
And, choosing the sure way of coming out wrong,
Gets to port, as the next generation will witness.
You think her old ribs have come all crashing
through

If a whisk of Fate's broom snaps your cobweb
asunder;
But her rivets were clinched by a wiser than you,
And our sins cannot push the Lord's right hand
from under.

— James Russell Lowell.

STUDENTS WHO "MOVED."

Fifty years ago the faculty of a noted theological seminary announced that, by order of the Presbyterian General Assembly, students must *preach* their sermons and not *read* them, as no student would be allowed to take his manuscript into the pulpit. It was the custom then for each member of the Senior class to deliver, during the term, one discourse for the criticism of his fellow-students and the presiding professor.

It happened that the first student to preach after the promulgation of the rule was a young man noted for his self-confidence and self-assertion; but, to the surprise of all present, his voice trembled as he gave out his text—the absence of the manuscript had made him fearful of failure—Acts xx 21: "But none of these things move me." Then there was a pause which indicated mental confusion. "None of these things move me," he repeated, with a stammering tongue, and again there was a solemn pause.

Gathering himself up for a final effort; he shouted, nervously: "None of these things move me!" and stood, unable to utter another word.

"Pray, sir, what will move you?" asked the Professor.

The young man moved rapidly down the pulpit stairs, amid the laughter of the students. The witty question seemed cruel, but it was the cut of a moral surgeon who knew what he was about. From that evening the student began to cultivate humility.

The *Presbyterian Pioneer* tells of another theological student who was also "moved" by the pressure of extemporaneous discourse:

It is said that the late Mr. Spurgeon was in the habit of testing the ability and self-possession of the theological students under his care and instruction by sending them up into the pulpit with a sealed envelope in their hands, containing the text of the sermon or address each one was to deliver on the spur of the moment.

One of these occasions the student, on opening his paper, found this subject and direction given him:

"Apply the story of Zaccheus to your own circumstances and your call to the ministry." And the student promptly delivered himself in the following way:

"My brethren, the subject on which I have to address you to-day is a comparison between Zaccheus and my qualifications.

"Well, the first thing we read about

Zaccheus is that he was small of stature, and I never felt so small as I do now.

"In the second place, we read that he was up in a tree, which is very much my position now.

"And, thirdly, we read that Zaccheus made haste to come down; and in this I gladly and promptly follow his example."

Selected.

A BRIGHT OUTLOOK.

Mrs. Ruth G. Havens has a few remarks to make about the girl of the future:

The girl of the new era, if she marries, will be set free by co-operative methods from household drudgery. Half the families on a square will enjoy one luxurious, well-appointed dining-room, where the expenses will be divided among the families and where excellent cooking and wholesome diet will be served. We are passing dangerously through the era of animal sacrifice, sweetened starch, boiled dough and celluloid pie. The girl of the future will abandon these means of suicide and adopt a wholesome, natural diet, largely of the fruits, which come to us in such orderly succession and generous abundance.

House cleaning will cease to be a bug-aboo, for the house of the future will be cleaned by companies organized for the purpose, and will be the work of a day, instead of the labor of weeks. Its results will be a sense of freshness and immunity from disease, instead of backache, nervous prostration, collapse and an influx of patent medicines.

Every member of the family of the future will be a producer in some degree. The only one who has the right of exemption is the mother. The production of human souls is the highest production of all, the one requiring gravest care and holiest consecration. But apart from this condition, every member of the family shall be a material producer, and then the producer in the kitchen will get such remuneration for her skill as will forbid her to be the hopeless, shirking, migratory creature she is now.

The girl of the future will hold and enlarge her place in the profession, she will monopolize the lighter occupations, she will fill some of the government offices, she will be chief of division, head of bureau, consul, superintendent of industrial schools, director of insane, inebriate and orphan asylums. She will be on the civil service commission, immigration boards, inauguration committees, college faculties, in the senate and house, probably on the supreme bench, possibly in the cabinet.

THE MYSTERY OF CHRIST'S ATTITUDE TOWARDS SOCIAL REFORM.

Was Jesus a Social Reformer? Was the renovation of society the special object of his mission? Did he come to regenerate the individual, or to rectify the community? These questions will open the gateway into the field before us.

It is a wonderful vision we see when we look across the ocean and back through the centuries to the country and the times of our Lord. There lies little Palestine, rugged with mountains, rich with orchard and vineyard, her soil fertile with the blood of countless battles against heathen invaders, her people ennobled by a history which no other nation could even approach; but now a province prostrate at the feet of pagan Rome, her people corrupt, her temper soured, her religion degraded, her character baughty, provincial, intolerant, hypocritical, her burdens fierce, her masses a slumbering volcano ready to burst into flame at the first word of revolt. In the midst of these disorders stands a central figure of light, calm, collected, busy with his own mysterious project. He recognizes the wrongs, the confusions, the oppressions, the perversions of character and justice and truth all around him. But he does not appear to be alarmed. He is not in a hurry. He starts no

crusade against Rome. He breaks no lance with Herod, nor with the priesthood, nor with the laws, nor with existing institutions, nor with social custom. It is not along these lines that he appears to be working.

And yet when we think of the evils which afflict the race, it would seem as if were would be the point at which Jesus would begin. The wars, the oppressions, the cruelties, the class hatred, the feuds between capital and labor, the business monopolies, the passions and crimes which prey upon society, the sufferings of the unemployed, the homeless, and the starving,—surely such calamities show how badly the planet needs disinfecting. Here is a Cause of sufficient magnitude to enlist even a reformer from heaven.—*From the Social Ethics of Jesus, by Professor John Sewall, D.D., in the Bibliotheca Sacra.*

LORD DUFFERIN IN ALASKA.

Lord Dufferin wrote as follows to Dr. Field of the *New York Evangelist*, when the latter was about to visit Alaska:

"Such a spectacle as its coast line presents is not to be paralleled by any country in the world. Day after day, for a whole week, in a vessel of nearly 2,000 tons, we threaded a labyrinth of watery lanes and reaches that wound endlessly in and out of a network of islands, promontories, and peninsulas for thousands of miles, unruffled by the slightest swell from the adjoining ocean, and presenting at every turn an ever-shifting combination of rock, verdure, forest glacier, and snow-capped mountains of unrivalled grandeur and beauty. When it is remembered that this wonderful system of navigation, equally well adapted to the largest line of battle ship and the frailest canoe, fringes the entire seaboard of your province, and communicates at points sometimes more than a hundred miles from the coast with a multitude of valleys stretching eastward into the interior, at the same time that it is furnished with innumerable harbors on either hand, one is lost in admiration at the facilities for intercommunication which are thus provided for the future inhabitants of this region. It is true that at the present moment they lie unused except by the Indian fisherman and villager, but the day will surely come when the rapidly diminishing stores of pine upon the Continent will be still further exhausted, and when the nations of Europe, as well as of America, will be obliged to resort to British Columbia for a material of which you will by that time be the principal depository. Already from an adjoining port on the mainland a large trade is being done in lumber with Great Britain, Europe, and South America, and I venture to think that ere long the ports of the United States will perforce be thrown open to your traffic. I had the pleasure of witnessing the overhrow by the axes of your woodmen of one of your forest's giants, that towered to the height of 250 feet above our heads, and whose rings bore witness that it dated its birth from the reign of the fourth Edward, and where he grew, and for thousands of miles along the coast beyond him, millions of his contemporaries are awaiting the same fate."

THE GREAT WORLD OF THE POOR.

By those unacquainted with the poor it is not understood that there are as many different classes and grades among them as among the rich. Those who live with and study the multitudes have learned that they also have their feelings and prejudices, and ideas of caste, that make them live in so many little circles in the great underworld of poverty and misfortune. There are, for instance, the respectable honest poor, who work when they can, and through hard toil and thrift manage to keep their self-respect, and to a surprising extent fight the wolf from the door except in the hardest seasons, when many

of them would rather starve than beg. Then we find a class made up of the more unfortunate, who are constantly feeling the pinch of dire distress, who work occasionally, and whose homes become one or two rooms in a tenement of the poorest character, from which they constantly have to go for shelter into the many low lodging houses. By day they wander the streets, during their non-working hours. Again, there is the lower class that knows no home, the members of which herd together in the greatest squalor, and live the hand-to-mouth existence of a hopeless drifting life, where work is not sought, finding the means of a drunken subsistence from illegal sources. Another class is made up of criminals, who exist entirely through their crimes, and make a very much less precarious living than the aforementioned classes—"living on their wits" they would call it. Yet again there are vast multitudes who, alas, have drifted down from more fortunate circles through their abandonment to vice and drunkenness, and who continue going down further and further through all the different grades, until they come to the very lowest and most hopeless pauperism.—*From Salvation Army Work in the Slums, by Maud Ballington Booth, in Scribner's.*

KEEPING YOUNG.

I have heard it said that to keep young one must keep the brain in good working order, and to do that one must pursue some plan of study if not steadily yet at frequent intervals as the years pass on. The fashionable party-going, theatre-loving woman ages quicker than the women of literary taste. The life of an animal is short. The life of a brain-worker, provided he or she does not work too hard, is longer than the life of an idler, or a person whose occupation and amusements are purely physical. The farmer's wife, with all her advantages of pure air, ages more rapidly than any class of woman, because, as a rule, her life is hard, monotonous, and she does not care to read or improve herself in any way, but just sink uncomplainingly into a beast of burden. In these days when reading matter and books of the very best authors can be had almost for nothing, there is no excuse for ignorance of the best literature, and communion with great minds helps one to keep young and happy.

HOW TO BE "NOBODY."

Loiter around your home all day Sunday in your soiled, unpatched apparel, when you should be clad in your cleanest linen and finest suit, occupying a seat in some gospel church.

When you return from your daily labor, eat your supper, and go up to the corner saloon, sit there upon the beer barrels, smoke tobacco and drink liquors.

Spend your leisure time in the barber shops, playing dominoes, checkers and cards, to kill the precious time God has given for nobler ends.

Withdraw from the society that is intelligent, moral and refined, and let your company be the non-church-goers, the forer-senders, and the dime-novel readers.

Be unambitious to reach elevated stations, listless in what you are engaged, given to idleness, and satisfied with your mental and moral growth.

It would be idle to multiply instances of the thought humanity and geniality of Agassiz. Everybody who knew him can tell anecdotes of his sympathy with all forms of life. Still, his conviction of the personality of mind was something wonderful. We happened once to please him by defining a jelly-fish as organized water. "Now, look at it through the microscope," he said. "But, Agassiz, the play of organization is so wonderful that it seems to me that nothing but mind can account for it." "You are right," was his answer. "In some incomprehensible way God Almighty has created these beings, and I cannot doubt of their immortality any more than I can doubt of my own."—*Boston Globe.*

Our Young Folks.

"NOT YOUR OWN."

'Not your own!' to Him ye owe
All your life and all your love;
Live that ye His praise may show
Who is yet all praise above.
Every day and every hour,
Every gift and every power;
Consecrate to him alone.
Who hath claimed you for his own.
—F. R. Havergal.

A MODEL CHILD.

Her temper's always sunny, her hair is ever neat;
She doesn't care for candy—she says it is too
sweet!
She loves to study lessons—her sums are always
right;
And she gladly goes to bed at eight every single
night!
Her apron's never tumbled, her hands are always
clean;
With buttons missing from her shoe she never has
been seen.
She remembers to say "Thank you," and "Yes,
ma'am, if you please;"
And she never cries, nor frets, nor whines; she's
ne'er been known to tease.
Each night upon the closet shelf she puts away
her toys;
She never slams the parlor doors, nor makes the
slightest noise;
But she loves to run on errands and to play with
little brother,
And she's never in her life been known to disobey
her mother.

"Who is this charming little maid?
I long to grasp her hand!"
She's the daughter of Mr. Nobody,
And she lives in Nowhereland!
—Helen Hopkins in *St. Nicholas for May.*

MANLINESS.

Max came strutting into the library—no other word would express it—and slammed the door after him. His mother looked up from her book, but said nothing. She hardly knew what to make of her boy in these days. He was not so prompt about obeying as he used to be, and in many little ways annoyed and grieved her. He had always been so affectionate, so willing to do her will; but now all seemed changed; I say seemed, because, as you will see, the real Max was still there.

He went whistling about the room, with his hands in his pockets, and his head in the air, but finally brought up at the table, where he stood drumming with his fingers. "Mother," he said, "I am not going to Aunt Kate's with you, this afternoon."

At one time, Max would have added "If you do not object," or, "If you would be willing that I should not"—that is, if he had objected to going at all, which he would not have thought of doing.

For a moment, his mother did not answer; she only looked at him in a way that, in spite of himself, made Max's heart give a little regretful throb, but he would not yield; he held his head a trifle higher, and looked out of the window, away from those questioning eyes.

"Very well, Max," she said at last, taking up her book again.

Max looked at her for a moment, opened his lips, shut them again, and, turning, walked out of the room.

"Helen, my dear," said grandpa, who, from his seat by the fire, had been a quiet spectator of all that had passed, "do not worry; our boy is only laboring under a wrong impression of the meaning of the word manly. I do not think that it will last very long"; and he smiled so confidently that the mother's heart was comforted.

Late that same afternoon when his mother had gone to Aunt Kate's alone, Max came again into the library, and seeing his grandfather standing at the window, went to his side. He had been there but a moment when a little child, on the other side of the way, who had evidently been begging, slipped on a bit of ice, and fell, her basket falling from her hand, and its contents scattering on the snow. She was not hurt, but, already chilled by the cold March

wind, and unhappy, she sat, crying, making no attempt to get up. At that instant, riding fast down the street, came a gentleman; Max knew him well, and, of all people, admired him.

As his eyes fell upon the child, he pulled up his horse suddenly, and the next instant was on the sidewalk, lifting the little one to her feet. "The doctor thinks she is hurt," said Max; "but he needn't bother, for she isn't one bit."

His grandfather smiled, but said nothing; he knew the doctor better than Max did.

Lifting the child to her feet, the doctor drew out his handkerchief and wiped the tear-stained little face, talking to her, as they could see, the while; then, to Max's unutterable amazement, set about collecting the broken bits of bread which he placed in the basket, and put again into the little hand; after which he wrote something in his notebook, and then, lifting his hat, sprang to his horse and was gone.

Max fairly gasped, and grandpa, smiling joyously, exclaimed, "There is a manly man, my boy." He added, turning to Max, and laying his hands on shoulders, "My boy, do not allow yourself to be persuaded by anybody that, to be manly, one must become rudely independent. What is the meaning of the word? It is courageous, generous, chivalrous, noble, brave,—what a list! Do you remember, Max, what was said of your hero, Sir Lancelot?"

"Thou wert the truest friend to thy sworn brother that ever bestrode horse. Most courteous wert thou and gentle of all that sat in hall among dame." And above all, my boy, it was said of Him who is the one Pattern for us all, he was 'subject' unto his parents."

It was fast growing dusk; grandpa had returned to his seat by the fire; Max still stood gazing unseeingly out into the darkening street.

Presently he turned, and going to the fireside, held out his hand, saying, and already there was a change in his very voice: "Thank you, grandpa, and I will not forget what you have said to me; now I am going to Aunt Kate's to walk home with mother."

Grandpa took the proffered hand, and held it for a moment in a warm clasp, but he said nothing, only sat smiling into the dancing fire long after Max had left the house.

It is not necessary to inquire into what passed between Max and his mother on that homeward walk, but I have a suspicion that Max did the manly thing in confessing his desertion, and begging to be taken back as the true knight of his first and most loving friend. Be that as it may, grandpa smiled another of his smiles when the two entered the room, an hour later, their faces telling more plainly than many words, of what that walk had accomplished, and so thoroughly accomplished that, in all the years which followed, the impress never disappeared from Max's life, but showed in a true manliness which called forth the love and admiration of all with whom he came in contact.

MIDGE'S RIDE.

It was a hot, dusty morning in midsummer. Bidy sat upon the curb-stone by the old town pump, and what do you think she was doing? Bathing baby Midge with a bit of soft white muslin she had found clinging to the handle of the pump as she came up to it.

"There now, ye titsy bitsy darlin', ye wee beautiful childe; ye'll be white as a snowdrap and swate as a honeysuckle, and I'm goin' 'o eat ye clean up when I git through, so I be, so I be, so I be-e-e!"

And Bidy's voice went off into a jubilant little trill, in which Midge joined with all her baby powers.

"When you get baby washed, if you'll let me, I'll take her to ride," said a sweet, childish voice from the sidewalk.

Bidy looked up and saw a beautiful

little girl with a carriage fit for a fairy queen and all court attendants.

"O mercy! ye wouldn't take the likes o' Midge Malone to ride in that fine kerridge now, would ye?" exclaimed Bidy, with mouth and eyes wide open with astonishment.

"Why not? I'd like to, if you'll let me." There was a wistful look in the little girl's face which Bidy couldn't understand at all. She looked at the fairy chariot, with its snowy pillow-cushions and its dainty curtains of the softest lace, which were carefully closed as if to shelter the face of some dainty sleeper. Then Bidy looked at ragged Midge, and lastly at the beautiful little girl repeating the incredulous question: "Ye wouldn't now, honest, do sich a lovely, curis thing."

"See if I wouldn't," returned the little girl, smiling at Bidy's doubtfulness.

Bidy fell to kissing Midge ecstatically, and then sprang with an exclamation of delight to where the little stranger stood upon the sidewalk.

"But what'll ye do with yer own baby? There won't be room for two in the likes of that tit-bit of a kerridge," Bidy asked, drawing suddenly back.

"There isn't any baby there," the little girl said, mournfully; and she parted the curtains and disclosed an empty carriage.

Bidy gazed into it a moment sinitly, and then asked wonderingly.

"Where is it? Ter home?"

"Yes—at home—with Jesus," replied the little girl in a trembling voice. "Ye don't say! I'm sorry for ye." Bidy's voice grew soft with sympathy. "What fer ye haul the empty kerridge round?"

"Mamma lets me because it comforts me. I close the curtains and it seems as if Angel were really there; and sometimes I find some other baby—" the little girl finished the sentence with a sob, while big round tears fell fast from Bidy's eyes upon the soft white hands of the child that was laying Midge down tenderly among the cushions—as tenderly as if it were Angel herself instead of little ragged Midge.

The curtains were drawn, and whether the baby passenger was Angel or Midge 'twas all the same to the passer-by, and I am sure it was all the same to the gentle watchers up where Angel had gone.

Why should we wonder if Bidy, with her bare brown feet, did walk beside the beautiful child through all that summer morning? Were they not sister spirits innocence and love? The birds that flitted through the shadows above their heads were glad because of it, and Bidy was happy, while little Midge slept sweetly, and the beautiful child fancied Angel had come back to her again.

WHAT GOD GIVES A BOY.

A body to live in and keep clean and healthy, and as a dwelling for his mind and a temple for his soul.

A pair of hands to use for himself and others, but never against others for himself.

A pair of feet to do errands of love and kindness and charity and business, but not to loiter in places of mischief or temptation or sin.

A pair of lips to keep pure and unpolluted by tobacco or whisky, and to speak true, kind, brave words; but not to make a smokestack of, or a swill trough.

A pair of ears to hear the music of birds and tree and rill and human voice, but not to give heed to what the serpent says, or to what dishonors God or his mother.

A pair of eyes to see the beautiful, the good and the true—God's finger prints in the flower and field and snowflake; but not to feast on unclean pictures, or the blotches which Satan daubs and calls pleasure.

A mind to remember and reason and decide and store up wisdom and impart it to others, but not to be turned into a chip

basket or rubbish heap for chaff and rubbish and sweepings of the world's stale wit.

A soul as fair as a new-fallen snow-flake, to receive impressions of good and to develop faculties of powers and virtues which shall shape it day by day, as the artist's chisel shapes the stone, into the image and likeness of Jesus Christ.

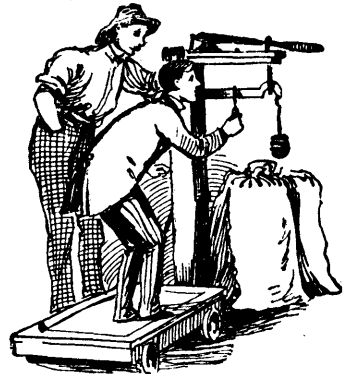
GAINED A POUND A DAY.

A LANARK COUNTY FARMER'S REMARKABLE CURE.

Taken with Bilious Fever the After Effects of which Brought Him Almost to the Grave—He Gladly Speaks for the Benefit of Other Sufferers.

Smith's Falls Record.

Mr. Joseph N. Barton, who lives about a mile from the village of Merrickville, is one of the best known farmers in the township of Montague. Up to the spring of 1894 Mr. Barton had always enjoyed the best of health. At that time, however, he was taken with a bilious fever, the effects of which left him in a terribly weakened condition. When the time came around to begin spring operations on the farm he found himself too weak to take any part in the work, and notwithstanding that he was treated by an excellent physician, he was constantly growing weaker and his condition not only greatly alarmed himself but his friends. Having read so much concerning Dr. Williams' Pink Pills, he determined to give them a trial, and without consulting his physician he began their use. He only used one box, and, not feeling better, he discontinued the use of the pills. This was where he now admits he made a serious mistake as he not only fell back to his former weakness, but became worse than before. He could now do no work of any kind, and the least exertion left him almost helpless. Life was a misery to him and he was on the point of giving



I gained a pound a day.

ing his case up as hopeless when a friend strongly urged him to again begin the use of Dr. Williams' Pink Pills. He agreed to do so, and by the time he had used three boxes there was a marvellous change in his appearance, and he felt like a new man. He still continued to use this life-saving medicine, with astonishing results. During his illness he had fallen in weight to 135 pounds, but he soon increased to 180 pounds. In fact, as he says, the increase averaged about a pound a day while he was taking the pills. He is now able to do any kind of work on his farm, and it is needless to say that he is not only a firm believer in the efficacy of Dr. Williams' Pink Pills, but loses no opportunity to sound abroad their praise, with the result that others in his locality have benefitted by his experience and advice.

To those who are weak, easily tired, nervous, or whose blood is out of condition, Dr. Williams' Pink Pills come as a veritable boon, curing when all other medicines fail, and restoring those who give them a fair trial, to a full measure of health and strength. They will be found an absolute cure for St. Vitus dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, chronic erysipelas, scrofula, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink), and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y., at 50 cents a box, or six boxes for \$2.50.

According to the testimony of a lady in India, one of the chief difficulties the missionary meets in that country is the absence of any deep conviction of sin. The same is true in this country, though it may not manifest itself in the same way. It is encouraging to remember that conviction of sin is not our work, but the work of the Holy Ghost. "He shall convince the world of sin."

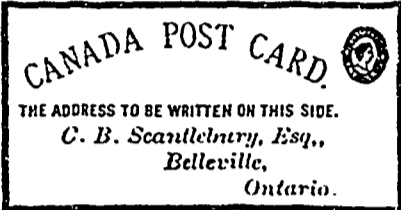


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A Perfect Cure for COUGHS AND COLDS. Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES.

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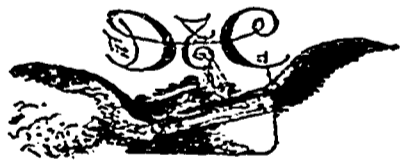


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PALACE STEAMERS. LOW RATES. TO MACKINAC PETOSKEY CHICAGO. FOUR TRIPS PER WEEK BETWEEN Toledo, Detroit, Mackinac PETOSKEY, THE "SOON" MARQUETTE AND DULUTH.

WANTED

ORDAINED MISSIONARY for Caribon Mission, U.C. Appointment for two years at least. People promise \$300 towards salary. If \$100 per annum. Further information on application to REV. DR. ROBERTSON, Winnipeg, Man.

British and Foreign.

The sales of the Scottish Established Church hymnal have reached 1,269,807. The Baltic Canal is now fully eight metres, or nearly twenty-seven feet deep from end to end.

Much sympathy is felt for Rev. Dr. MacEwan, of Clapham, who is mourning the death of his wife. Middle. Lucie Faure, daughter of the French President, has taken seriously to journalism, and now ranks herself among the art critics.

The City Press says the gold box given to the Ameer's son at Guildhall was ordered to have no jewels and to be simple in design.

As a relief from the exhausting labours of his political office, Sir William Harcourt indulges considerably in amateur gardening.

A legacy of £100, duty free, has been left to the Congregational Union by the late Mr. James F. Sommerville, of Bitton, near Bristol.

The Ohio Congregational Association has, on the motion of Dr. Washington Gladden, adopted strong resolutions against lynching.

The foundation stone of the new Church for the Trinity congregation, Newcastle (Rev. Dr. Ross), was laid on Friday by Sir Donald Currie.

There is an association of billposters in London that exercises a keen supervision of posters, and prevents the exhibition of what might shock decency.

The citizens of Sheffield have asked the Duke of Norfolk, who has much property there, to accept the mayoralty next year; it is understood that he will do so.

At the close of the General Assembly of the Established Church a congratulatory address was presented to the Moderator, Dr. Donald Macleod, by the Kirk Session of Linlithgow.

A marriage has been arranged, and will take place in London about the beginning of August, between his Grace the Duke of Argyle and Miss McNeill, one of the Queen's Maids-in-Waiting.

Eighty-three years ago, on 14th June, 1812, Robert Browning, then an infant five weeks old, was baptized by the Rev. George Clayton in the hall now bearing the poet's name, York street, Walworth.

The influx of Chinese is not appreciated in New Zealand. At a meeting held at Christ Church, a resolution was passed in favor of imposing a poll-tax of £100 on every Chinaman entering the Colony.

There is a decided improvement in General Booth's health. His departure for the Continent at the end of the month is to be made an occasion of a "naval demonstration" on the Thames.

Miss Frances Willard, the ardent reformer, who but lately published her own autobiography, is to appear shortly in a new light. She is to publish within a few days a small volume on the charms of bicycling.

A society is about to be formed in London with the object of rousing public opinion against the employment of women in drink ing bars. In a word, we are to have a Society for the Abolition of the Barmaid.

Formosa is populated by three distinct people—the Chinese are on the sea littoral, savages dwell among the gorges and precipices of the eastern backbone, and there are peaceful natives whom the savages and Chinese let alone.

Rev. A. Ben Olliel, of Jerusalem, has changed his views on the subject of baptism, and has appealed to the American Baptist Missionary Union with a view to continuing his labors in Jerusalem in connection with that body.

The Foreign Mission account of Irish Presbyterian Church shows a total expenditure of £10,070 for the year and an income of £11,321. There are in connection with the Assembly twenty-eight young men and thirteen women pledged to the foreign work.

The nineteenth National Council of the British Women's Temperance Association took place at the City Temple, London, on Monday and Tuesday, 17th and 18th inst. It was attended by nearly 800 delegates, the largest delegation on record. The meetings of the council were open to the public and Lady Henry Somerset presided each day.

The deputies from the English Presbyterian Synod to the Presbyterian General Assembly in session at Belfast included Revs. R. Leitch (Moderator of the Synod) and Wm. Young (Manchester), Messrs. Wm. Carruthers, F. R. S., and W. G. Paton (Liverpool).

News comes from Old Calabar that the British authorities have hanged a native chief by whose orders several slaves had been beheaded. It was at one time a common practice to deal with slaves in this way, but such occurrences in the British sphere have, happily, become rare.

The London Presbytery South has warmly espoused the cause of Rev. H. Millican, its minister at Guernsey, who, with other Nonconformist ministers in that island, suffered arrest and the forfeiture of their goods for declining to pay the rate levied for the support of Episcopalian schools.

The medical superintendents of Stone and of Banstead Asylums both report most favourably of the discontinuance of alcoholic drink. The latter says: "It is worth noticing that the high rate of recovery in this asylum has been coincident with the abolition of beer as an article of ordinary diet."

SOMETHING RARE.

The main requisite to be inquired into when venturing capital in any enterprise is whether the sum invested will be ultimately returned. In the security depended upon un questionable and sufficient; and a second one is whether the returns or profits are likely to prove remunerative.

These rules are very applicable when a person is contemplating taking out a policy of life insurance, and investing with a life insurance company certain yearly sums of money. If an institution can show, as the North American Life does, that for every \$100 of liabilities it has solidly invested assets of \$120, and has paid continuously for a series of years handsome dividends to its policyholders, it must be admitted that the two important essentials are properly fulfilled. The following communication, lately received by the North American Life Assurance Company of this city, illustrates the subject.

"I have this day received the cash value of policy No. 2,816, which has been in force for the last ten years. I have before me, while I write, the routine estimate slip, which your agent, Dr. Ault, of Montreal, gave me when he recommended this policy to me, and I am pleased to say that the cheque is for an amount in excess of the then estimated cash value.

"This is, I understand, something rare in settlement of routine policies, except perhaps in the case of holders of such policies in your company. I have this day applied for another policy of a similar amount, \$3,000, and trust it will prove equally profitably.

"Yours respectfully, J. C. ALBERT." Full particulars respecting rates and investment policies can be secured at the head office of the company, Toronto.

ABRAHAM LINCOLN Said:

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

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

E. B. EDDY'S

MATCHES.



R.I.P.A.N.S. TABLETS

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

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

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Is the cause of that tired, languid feeling which afflicts you at this season. The blood is impure and has become thin and poor. That is why you have no strength, no appetite, cannot sleep. Purify your blood with Hood's Sarsaparilla, which will give you an appetite, tone your stomach, and invigorate your nerves.

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



THE FINEST IN THE LAND.

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**Why not try
WYETH'S MALT EXTRACT?**

Doctors highly recommend it to those
Who are run down;
Who have lost appetite;
Who have difficulty after eating;
Who suffer from nervous exhaustion;
And to Nursing Mothers,
as it increases quantity and
improves quality of milk.
PRICE, 40 CENTS PER BOTTLE.

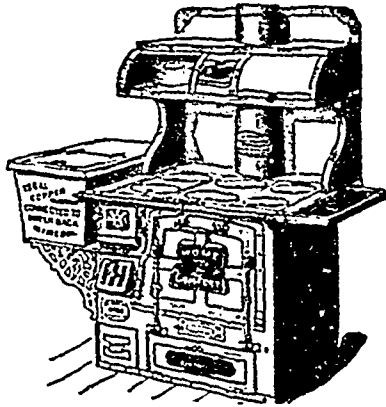
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An infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.
—FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,—
Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at
THOS. HOLLOWAY'S Establishment, 78 New Oxford St., London
And sold by all Medicine Vendors throughout the World.
N.B.—Advice gratis, at the above address, daily between the hours of 11 and 4, or by letter

HOME COMFORT

ROLL OF HONOR.

- THREE GOLD and ONE SILVER MEDAL THE WORLD'S INDUSTRIAL and COTTON CENTENNIAL EXPOSITION. NEW ORLEANS, 1884 and 1885.
- HIGHEST AWARDS NEBRASKA STATE BOARD OF AGRICULTURE, 1887.
- DIPLOMA ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.
- AWARD Chattahoochee Valley Exposition, Columbus, Ga., 1888.
- HIGHEST AWARDS 25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.
- SIX HIGHEST AWARDS WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.
- HIGHEST AWARDS WESTERN FAIR ASSOCIATION, LONDON, CAN. 1893.
- SIX GOLD MEDALS MID-WINTER FAIR, San Francisco, Cal., 1894.
- ABOVE HONORS WERE RECEIVED BY WROUGHT IRON RANGE CO., MANUFACTURERS OF Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces. OFFICES, SALESROOMS AND FACTORIES, 70 to 76 PEARL STREET, TORONTO, ONTARIO, and Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U. S. A. Founded 1864. Paid up Capital, \$1,000,000.



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

MISCELLANEOUS.

The Czar has conferred the Grand Colar of the Order of St. Andrew upon President Faure of France.

It is reported that the Porto has made a satisfactory reply to the powers, granting the reforms demanded in Armenia.

It is stated that Professor Calderwood is to be the Unionist candidate for South Edinburgh at the next General Election.

A good appetite and refreshing sleep are essential to health of mind and body, and these are given by Hood's Sarsaparilla.

The report of the Opium Commission, said Sir Joseph Pease, at the annual meeting of the Society for the suppression of the Opium Trade far from being a serious blow to their organization, was for them a most important and anti-opium document.

Mr. Gladstone, in acknowledging the gift of a copy of Mrs. Boyce's "Records of a Quaker Family," says: "The slight numerical importance of your society (the Quaker) stands in singular contrast with its undeniable moral importance and the numerous lessons which are to be derived from its history."

A good work is being carried on at the Paarl, Cape Colony, under the leadership of Rev. A. Peart, formerly of Edinburgh Theological Hall. Recently a new school-room was opened, and the memorial-stone was laid of a new Church. In two years Mr. Peart has gathered a large congregation of coloured persons.

The British Board of Trade, after examining thoroughly all the reports regarding the sinking of the South German Lloyd steamship Elbe, last January, has ruled that the mate of the Crathie, the British steamer which ran into and sunk the German ship, was responsible for the disaster, and his certificate is suspended.

"GRIN LIKE A CHESHIRE CAT."

"Well, well! Didn't ever hear of a 'grin like a Cheshire cat?' Why, you see, a man down in Cheshire had a cat which grinned and grinned until there was nothing left of the cat but the grin, just as some scrofulous people, who don't know of Dr. Pierco's Golden Medical Discovery, get a cough, and then cough and cough until there is nothing left of them to erect a monument to but the cough."

The "Golden Medical Discovery" is the most effective, anti-bilious, anti-dyspeptic, strength-giving remedy extant. For weak lungs, lingering coughs, spitting of blood, scrofula, sores, pimples and ulcers, it is a wonderful and efficacious remedy. Send 6 cents in stamps for a Book (160 pages) on these diseases and their cure. Address World's Dispensary Medical Association, Buffalo, N.Y.

Dr. Pierco's Pellets cure constipation, piles, sick headache, and indigestion, or dyspepsia.

The will of the late Mr. John H. Ballantine, brewer, of Newark, New Jersey, U.S.A., gives \$1,000 to the American Bible Society. The public bequests of the late Catherine P. Cobb, of Brockton, Mass., include \$1,000 each to the Congregational Home Missionary Society and the American Board, and the Hollywood estate to the Porter Church of New York.

Mission premises at Cheng-tu, Kia-ting, Yu-chao, Ping-shan, and Sing-chin have been wrecked by Chinese mobs. Some of the missionaries are reported as missing, but no lives are known to be lost. The societies concerned are the China Inland Mission, the Methodist Episcopal Church of America, and Canadian and French Missions.

Professor Iverach, of the Free Church College in Aberdeen, whose book on "Christianity and Evolution" has been so widely read and admired, must be much amused at the perpetual allusions to him as one of the Free Church's "brilliant band of young scholars." Professor Iverach is in his fifties and has been a minister for twenty-six years.

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- Dyspepsia,
- Constipation

All Disorders of the Liver.

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

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

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

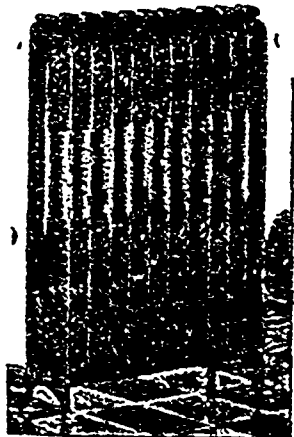
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St. Augustine in cases, 1 dozen quarts, \$4.50. Unfermented Grape Juice, 1 doz. qts., \$9.00

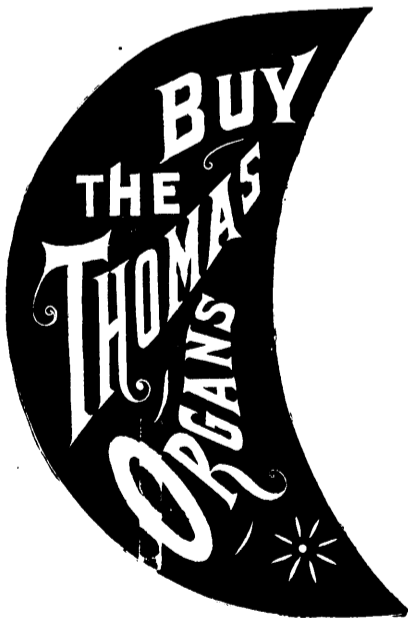
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MEETINGS OF PRESBYTERY.

ALGOMA.—At Richard's Landing, St. Joseph's Island, in September. BROCKVILLE.—At Spencerville, on July 9th. BRUCE.—At Paisley, on July 9th, at 1.30 p.m. BRANDON.—At Brandon, on July 16th, at 10 a.m. CALGARY.—At Edmonton, Alberta, on Sept. 2nd, at 8 p.m. CHATHAM.—At Windsor, in St. Andrew's Church, on July 9th, at 10 a.m. GLENGARRY.—At Alexandria, on July 9th, at 11 a.m. GUELPH.—At Guelph, in Chalmers Church, on Tuesday, 16th July, at 10.30 a.m. HURON.—At Goderich, on July 9th, at 10.30 a.m. KAMLOOPS.—At Vernon, on Sept. 3rd. LONDON.—At St. Thomas, in Knox Church, on July 9th, at 11 a.m. MAITLAND.—At Wingham, on July 16th, at 11.30 a.m. MIDLAND.—At Midland, on July 30th, at 2 p.m.; regular meeting. MONTREAL.—At Montreal, in Knox Church, on Tuesday, 9th July, at 10 a.m. ORANGEVILLE.—At Orangeville, on July 9th, at 10.30 a.m. OWEN SOUND.—At Owen Sound, in Knox Church, for Conference, Sept 16, at 2.30 p.m.; for Business, Sept. 17, at 10 a.m. PARIS.—At Paris, on July 9th, at 10 a.m. QUEBEC.—At Inverness, on August 17th. REGINA.—At Regina, on July 10th. ROCK LAKE.—At Cartwright, in Knox Church, Olive, on July 8th, at 5 p.m. SUPERIOR.—At Keewatin, in September. SAUGREN.—At Mount Forest, on July 9th, at 10 a.m. SARNIA.—At Sarnia, in St. Andrew's Church, on July 4th, at 11 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA.—At Victoria, in St. Andrew's Church, on September 3rd, at 2 p.m. WHITBY.—At Pickering, on July 16th, at 10 a.m.

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

BIRTHS.

At the manse, Claude, on Thursday, the 20th inst., the wife of the Rev. W. Farquharson of a son. At 70 St. Alban St., Toronto, on the 13th of June, the wife of Mr. C. Blackett-Robinson, of a daughter.

MARRIAGES.

On Wednesday, June 26th, at St. Andrew's Church, King Street, Toronto, by Rev. D. J. Macdonnell, B.D., assisted by Rev. R. H. Warden, D.D., of Montreal, uncle of the bride, Isabel Torrence, only daughter of the late James G. Miller, Toronto, to William Pulsford Slessor, of Montreal.

At the residence of the bride's father, "Thornton," Eglinton, by the Rev. James McLean, of Great Village, Nova Scotia, assisted by the Rev. W. S. Ball, Eglinton, and the Rev. Prof. Bryce, Winnipeg, Alexander Bryce, of "The Pines," Eglinton, to Alice Maud, daughter of C. H. Kerswill, Esq.

At the residence of the bride's father, 877 Dundas street, London, Ont., by the Rev. Robert Johnson, Alexander Purdom, barrister-at-law, to Jessie D., only daughter of Wm. Wanless, Esq.

DEATHS.

At Blenheim, on June 17th, Janet Stewart, wife of Joseph Laird, aged 82 years, born in the parish of St. Ninians, Scotland.

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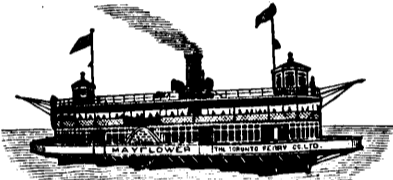
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