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Whole No. 1280.

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A knife that has been used for cutting onions should at once be plunged two or three times into the earth to free it from the unpleasant smell.

Piquant Sauce.—Heat one cupful of meat liquor to boiling and season. Pour it over two spoonfuls of butter browned with one of flour. Add a teaspoonful of mustard, a little onion juice, a large spoonful of vinegar and some parsley.

One of the best ways in which to remove old wall paper is to dip a large and clean whitewash brush in warm water, and to apply it evenly to the wall before scraping with a kitchen knife. Holes in the plaster should be filled with plaster of Paris, mixed with mortar.

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Cherry Roly Poly.—Make a rich biscuit dough, roll to half an inch thick, lay the berries on the prepared paste or crust, roll up, tuck ends in, prick deeply with a fork, lay in a steamer, and place over a kettle of boiling water. Cook an hour and three-quarters. Cut across and eat with sweetened cream, or butter and sugar.

A dish made with huckleberries and called a Providence pudding is worthy of a trial. Pick over and wash the berries, drain them a few moments, and then sprinkle them with sifted flour; use just what clings to the berries. Put the floured berries in a buttered mould, cover closely, and boil two hours. Serve with a hard sauce flavored with wine.

Roast Loin of Veal.—Wipe the meat with a clean towel, place it in a baking-pan, dredge with pepper and salt; add a cupful of hot water to the pan, and half a pound of dripping or lard, and set in the oven to cook fifteen minutes to every pound. Baste every ten minutes. When done, take up in a heated dish, garnish with thin slices of lemon, serve with brown sauce.

Lamb Cutlets.—Take the cutlets from a neck of lamb and shape them by cutting off the thick part of the chine bone; trim off most of the fat, and all the skin; brush the cutlets over with egg, sprinkle them with breadcrumbs and season with pepper and salt; now dip them into clarified butter, sprinkle over a few more breadcrumbs, and fry them over a quick fire, turning them when requiring for about 15 minutes.

A Breakfast Dish.—Procure equal quantities of steak, fat bacon, and bread-crumbs. Pass the steak and bacon through a mincing machine; add the bread-crumbs, seasoning with chopped parsley, a little thyme, a squeeze of lemon, pepper, and salt, and a little allspice. Then beat up an egg, and add to the mixture, working it all together with a wooden spoon. Press into a firm roll, and shape in small sausages, dip each in well beaten egg, and then in bread crumbs; fry in boiling fat a golden brown with sprigs of parsley.

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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, AUGUST 19th, 1896.

No. 34.

Notes of the Week.

The opening of a new lock the other day at Sault Ste Marie, on the American side, conveys vividly from its size an idea of the needs and greatness, as yet only dawning upon us, we might say, of what our great inland navigation and trade demand. The lock was commenced in 1880; it is 800 feet in length between the gates, 1,100 feet in length over all; 43 feet high; 100 feet wide, and will accommodate boats drawing 21 feet of water.

As illustrative of the state of things in Spain as regards the circulation of the Scriptures and facilities of obtaining the Word of God, the following statement is made in the last *Missionary Review of the World* by the Rev. William H. Gulick, of San Sebastian, Spain. The Archbishop of the see of Santiago de Compostela, the capital of Galicia, one of the most important dioceses of all Spain, on one occasion promised to give a Protestant of that parish a Roman Catholic Bible in exchange for his Protestant Bible; but after spending a long time in looking for one, he had to confess that he could not find one in the episcopal palace, that "he would have to send for it to Barcelona," all across the peninsula.

It is hard to say which of the specific objects the Christian Endeavor Society has in view is the most important; not the least important, however, and destined to have a powerful effect upon society, is that of Christian citizenship. The attention of thousands of young people to be hereafter the citizens of the country, ruling, making and administering its laws, must tell and that soon. There is urgent need for it. On the evening devoted to this subject at the last Christian Endeavor Convention held in Washington, meetings were held in two mammoth tents, in half-a-dozen churches, and in Central Hall, and crowds of Endeavorers met to listen to addresses by distinguished speakers on this important theme, which was treated and powerfully advocated from a great many different points of view, but all tending, if embodied in life and action, to the great betterment of society.

The International Missionary Union met this year for the seventh time at Clifton Springs, New York, in the Tabernacle, a beautiful structure erected for the use of this organization by Dr. Henry Foster at an expense of \$4,000. The societies represented were, numerically, respectively as follows: American Board, 42; Methodist Episcopal, 27; Presbyterians, 25; Baptists, 16; Protestant Episcopal, 15; Reformed Dutch, 3; Canada Baptist, 3; China Inland Mission, 2; Independent, 1; United Presbyterian, 2; Woman's Union, 2; Canada Presbyterian, 1; Established Church of Scotland, 1; Reformed Episcopal, 1; Seventh Day Baptist, 15; Southern Presbyterian, 1; Y.M.C.A. Foreign Field, 1. Total, 127. The countries represented were Africa, Bulgaria, China, Cuba, Italy, Japan, Korea, Persia, Siam, Malaysia, Syria, Turkey, Spain, West Indies, South America (Brazil, Colombia), India (Assam, Burma, Ceylon), Persia and the Hawaiian Islands.

The extreme interest now taken in science by all enlightened nations, and the great length of the distance travelled from the superstitious fears of ignorance regarding eclipses of the sun, are very strikingly illustrated by the elaborate

preparations which were made by several nations through their scientific bodies to observe, wherever it could be observed, the last total eclipse of the sun. Only one minute and fifty-eight seconds was the length of total obscuration, and for the sake of utilizing in the interests of science, which are also the interests of mankind, these precious two minutes less two seconds, expensive expeditions were fitted out with the most costly and delicate apparatus of all kinds that could be of any use, accompanied by scientific men and artists of the greatest skill, sent in special vessels to distant parts of the earth to glean knowledge, to ascertain definitely and settle unsettled points. The whole scientific world, and many who are not scientific, will now wait and watch anxiously for reports as to the results of the observations made, so far as they are of a nature to be made known speedily. For others, all that can be done will only be to wait.

Ministries come and go so rapidly in France that not much can be built upon any one, except in so far as each must more or less truly reflect the spirit and sentiment of the country. "The present Ministry," says a writer in a current number of a religious periodical, "seems to be fairly minded with regard to the rights of Protestants and their missionaries at home and abroad. We have the most Radical Government we ever had, and it is only from the Radical party that we can ever expect, in this country, measures which will lead to the separation of Church and State, one of the greatest needs of France. The President-General for Madagascar, now on his way to Antananarivo, is M. Laroche, a Protestant gentleman. Mme. Laroche, though born a Roman Catholic, has joined her husband and is well known in Protestant philanthropic circles. Several Protestant officials, along with a great many Roman Catholics of course, have been sent with M. Laroche to the new colony. It is hoped therefore that the Swedish and English missionaries on the great African Island will be impartially dealt with.

"Hot the day!" "Ay, awfu' hot!" were the salutation and rejoinder of two Scotsmen to one another on a certain day in a certain town in Scotland, when to a Canadian passing by it felt comfortably cool. But in this heated term, even Canadians have been heard to say, "Hot to-day!" "Ay, awful hot." Thanks to the Weather Bureau which promises "Cooler after to-day, August 10th." We hope it may be a true prophet. If it deceives the public on this occasion, the Bureau ought to be punished. Everybody is complaining, and what is the use of having a Weather Bureau if it cannot make things more comfortable for suffering humanity. But there is a very serious side to such long-continued and extreme heat. Boating accidents and death by drowning, deaths from sunstroke and heat-prostration, and largely increased mortality, from disease especially among children, violent thunder storms, not to speak of cyclones and death accompanying them, are chronicled in all the newspapers from all parts of this continent almost, and from Europe as well. To this must be added what, if the Weather Bureau report turns out to be a hoax, will soon become much worse, and aggravate all the evils of a heated term, scarcity of water. If we human beings with all our appliances and means of relief suffer, how much more must some of our fellow-creatures of the lower orders suffer. At such a time, the righteous man will regard the life of his beast, and be

merciful to it, especially, in as far as possible, providing his dumb cattle with water.

From an interesting bulletin of the "Weather and Crops of Newfoundland," collected for the *Centenary Magazine*, by James Murray, Ex.-M.H.A., we make the following extracts: "Summer weather permanently set in on the 11th of June, after a long, cold, damp, easterly spring. From the 11th of June until the 28th of July—six weeks exactly—there was an almost uninterrupted spell of fine summer weather. Although the spring was late, as a season, the crops ripened usually early, and hay was ready to cut in most parts of the country on the unusually early date of July 25th. The crops, including wild berries, were good, early and full, thus showing that the cool moist weather of the early season was not favorable to their growth. With some exceptions as to locality the codfishery was also successful. While all articles used by the Newfoundland fishing classes have sustained a shrinkage in value during the last ten to twenty years of twenty-five to fifty per cent., Newfoundland codfish has not lessened, but has actually increased in absolute value. Relatively, therefore, the trade of Newfoundland ought to be of increased value both to the domestic producer, and to the colony as a whole in the same ratio. The purchasing power of the Newfoundland trade this year ought to be one-fifth greater than in ordinary years, in consequence of the favorable abundant marine and land crops, while, on the other hand, as all leading articles of provisions purchasable on the American Continent are about twenty per cent. cheaper than usual, this purchasing power will be further enhanced by that depreciation also."

The claim is made by Mr. James Murray in the *Centenary Magazine* that Newfoundland, for its size and density of its population, is the wealthiest country—the most wonderfully wealthy country—on the face of the earth. This extreme, or, as perhaps some may think it, extravagant, assumption, is made with the utmost deliberation, and based upon general facts, which the writer sets forth. They are nearly all connected with fishing. We quote the following: "The fishing season, broadly speaking, extends over three or four months of the year. During that brief working period a sufficiency is earned by some 40,000 or 50,000 fishermen to provide for the support and supply the wants of an entire population of 200,000 souls. Every year there is drawn out of the water in Newfoundland wealth amounting to from \$8,000,000 to \$10,000,000, including the value of fish used for home consumption, and most of this product is realized and marketed within the working year. The producers of Newfoundland codfish hold in their hands a practical monopoly, and are certain of an unfailing a market as they are of an unfailing supply of the product. The great diversity and extent of the area of its operations, and the fact that the waters around the island furnish the proper food of the codfish, the annual crop of the Newfoundland fisheries is, in the aggregate, practically as certain in its supply as any annual crop known to commerce. And this annual crop, being inalienably in the hands of the actual producers, and inseparable from the country of production, is less affected by such financial fluctuations as affect other crops in other countries, and no such fluctuations can extend to the capital stock on which the annual crop is defendant, so as to limit the production or lessen its value from year to year."

PULPIT, PRESS AND PLATFORM.

Christian Observer: There is no work so humble that faithfulness in it will not be noticed and rewarded.

Dr. H. D. Jenkins: No singing bird is a misanthrope; he loves good company, and only pours out his heart in melody when there is somewhere near a human ear to catch it.

Record: The results in Quebec of the recent Dominion elections are both cheering and alarming. They are at once a cause for gratitude and a call to strenuous, earnest, immediate effort.

Principal MacVicar, D.D.: The weakest part of every man's creed is that which he holds alone; the strongest part is that which he holds in common with the whole of Christendom.

United Presbyterian: We must not conclude that a pastor is not doing good and faithful work when he is seldom heard of in great conventions. He may be keeping his own vineyard.

Central Presbyterian: The Lord's day has a new enemy in the bicycle. It is enticing a great many from the sanctuary. It is devoting the sacred hours of worship to an exhilarating sport. What would Isaiah have said had he anticipated the desecration? His denunciation of the offence of Sabbath breaking would have been still more indignant and terrific!

Mid-Continent: In these "higher critical" times the fact should not be overlooked that two hundred and forty-nine times is the Pentateuch quoted in the New Testament, and a considerable proportion of these quotations were made by the lips of Christ himself. He generally prefaced the quotation by ascribing the authorship to Moses. The German critics, and their obsequious followers in this country, assume to know more than Christ himself.

The Standard: The ideal of Sunday school instruction is realized when by means of it pupils are led to accept Christ as Master and unite with the church. Such conversions are likely to have a more solid basis than those which arise merely from prayer-meeting impressions, because they are built upon a foundation of scripture and of the steady Christian influence of a faithful teacher. Happy is that church that sees the young people coming one by one from the Sunday school into its membership, having received the beginnings of their faith in a quiet experience that will withstand the obstacles that beset all young Christians.

D. L. Moody: A minister who lost his child asked another minister to come and preach for him. He came, and told how he lived on one side of a river, and felt very little interest in the people on the other, until his daughter was married and went over there to live; and then every morning he went to the window and looked over that river, and felt very much concerned about that town and all the people there. "Now," said he, "I think that as this child has crossed the river, heaven will be much dearer than ever it has been before." Shall we not just let our hearts and affections be set on the other side of the river? It is but a step; it is but a veil; we shall soon be in the other world.

Our Contributors.

KNOXIAN ABROAD: FIRST LETTER.

So many distinguished Presbyterian ministers crossed the Atlantic this year that it became almost necessary for a few not particularly distinguished to go over to the old land to keep down the average. Whether your contributor went over mainly for that purpose or not, he is here in the Modern Athens, and for the fifth or sixth time is trying to keep the engagement he made with the Editor of THE CANADA PRESBYTERIAN before leaving the good city of Toronto. Along with two or three hundred others I came over in the *Vancouver*, Dominion line, and if the weather had been almost anything but what it was we would have had a good time. The steamer was good, the crew first-class, the passengers for the most part very pleasant people; but, oh, the weather. Rain came down for two days, then we had a day and a half of fine weather, then a day of steady cold rain, and then two days of high winds and stormy seas, and then a couple of fine days to wind up with. During the rough days a large number of passengers were kept quite busy in their staterooms. The *Vancouver's* doctor was busy too. Next to the men that steered the boat the doctor had the steadiest employment. That mysterious trouble called sea-sickness was rampant. Those who are proof against sea-sickness—and I am happy to say I belong to that small select class—put in the time reading, sitting around, trying to walk, and wondering when this storm would blow over. Walking on a vessel during a storm is a fine art. For a landsman the main thing is to have something to hold on by. A seaman manages the business in some other way, and though I studied the matter intently for two days I could not find out the secret of his success. You walk into the dining saloon with great difficulty, holding on by the posts or any other earthly thing you can get your hands on. Then you go down on your chair in a style that is more expeditious than elegant. Right behind you comes a waiter, who carries your soup and half a dozen other things, and he can walk as easily as if he was on the rock of Gibraltar. You go up-stairs by holding on to the railing, and though you hold on grimly you wobble as badly as our Tory friends say Dalton McCarthy used to wobble before he formed the Third Party. While you are wobbling one of the ship's crew runs up past you as gaily as possible, and does not seem to know that the steamer is rocking the least bit. Some day, in the dim and distant future, we may have a chair in our universities to teach people how to ward off sea sickness and walk straight in a vessel during a storm.

There is a bright side on everything if you wish to look at it. We had not much fine weather, but it was fine in the places fine weather was most needed. The afternoon we passed through the Straits of Belle Isle and sailed among the icebergs was simply glorious. Had the weather not been fine there, we would perhaps not have sailed at all or at best have gone very slowly. It was fine, gloriously fine, when we sighted the Irish coast and steamed up the bay to meet the tender and deliver the mail. By that time nearly everybody had forgotten the rough weather. If we might draw a moral here it would be to forget unpleasant things as soon as possible.

We had a grand sail that afternoon along the Irish coast, and early next morning landed safe and well at Liverpool. Several of us formed a little party here under the guardianship of the Rev. Mr. Love, of Quebec. Mr. Love is an Ayrshire lad. He took his Arts course in Queen's, his Theology in Glasgow, and part of his practical training in Huntsville, Muskoka. If there is any more genial soul, any more pleasant companion, any fairer all-round man in the ministry of the Presbyterian Church in

Canada than the Rev. Mr. Love I have yet to meet him.

Having got fairly settled down in Liverpool we set out to do the city. Part of a day was spent in riding on the electric railway up and down the river, looking at the shipping. English commerce is one of the greatest things in England, and nowhere do you get such a good idea of its greatness as at the docks in Liverpool, Glasgow and London. Liverpool has over seven miles of docks. There you see vessels of all kinds from all parts of the world and begin to realize what a trader John Bull is.

While out near Sefton Park to call on a friend, I ran across Ian Maclaren's church. On returning I told the party, and the ladies unanimously decided they must see Ian Maclaren's church too and probably call on Ian himself. There is nothing special about the church, but of course it would be a nice thing to be able to say we had seen it. When we got to the place we found the church officer getting things ready for the service preparatory to the communion. He gave us a very hearty welcome, showed us through the building, and told us that service would be held at a quarter to eight. He also told us that Dr. Watson—Ian Maclaren—would be at church, and that one of the Liverpool ministers would preach. Of course we went to the service. The only special feature was hearty congregational singing. Probably two hundred people were present and they all sang. At the close Dr. Watson received seven new members—six girls and a young man. His address was suitable and fairly impressive, but there was nothing in it that one has not heard a hundred times on similar occasions. Why should one expect anything out of the way? Simply because the man who delivered it has a world-wide reputation. All honor to the man who says what is suitable and useful, no matter what people may expect from him.

The Sefton Park Presbyterian Church, of which Dr. Watson is pastor, has a membership of 622. The church seats about a thousand people, and is said to be crowded with strangers at this season of the year. The congregational report shows liberal giving, the amount contributed last year for all purposes being about \$20,000. Dr. Watson's first congregation was in Logiealmond—Perthshire I think, though my knowledge of Scotch geography has become somewhat rusty. Logiealmond is the famous Drumtochty of the "Bonnie Brier Bush," and the originals of all the characters in the immortal story are or were Logiealmond men and women. Methven is the Kildrummie of the story, and the real name of the guard of the Kildrummie train—Peter Bruce—is, I believe, Sandy Walker. "Beside the Bonnie Brier Bush" is interesting reading for anybody, but it must have additional interest for the people of Logiealmond.

Ian Maclaren is a well-preserved looking man of forty-seven. The pictures of him that one sees in so many papers are fairly good. I had a pleasant little chat with him at the close of the service. He starts for a lecturing tour in America on Sept. 17th. Scotchmen everywhere, especially in Toronto and Montreal, will give him a rousing welcome, but I would not be so certain about his success with American audiences. His only engagements in Canada are in Montreal and Toronto. He lectures under the auspices of a man or a bureau in New York. It will be interesting to watch what the great American papers say about him.

Edinburgh, Scotland, July 30th, 1896

HISTORIC EPISCOPATE.

BY HISTORICUS.

When Dr. Langtry and some other Anglicans refuse the designation of "Church" to religious bodies which are not governed by monarchical bishops, they generally draw their arguments for such refusal from writers of the second, or a later, century of the Christian era, and this is

what one might expect, as it is well known to most persons that there is no clear evidence in the New Testament to support this narrow Anglican position. It is, however, not so widely known that apostolic ideas on this subject survived in England even after the introduction of the Roman form of Christianity into that country.

Thus Canon Jenkins, in the "History of the Diocese of Canterbury" (1880), dedicated to Dr. Tait, the late Primate, says: "The word *diocesis* in the Eastern Church and at the period of the Councils, has an entirely different meaning from that which our later usage has assigned it. It was equivalent to the *Patriarchate* of the ecclesiastical system." "In the primitive Church the divisions were simply into the urban, suburban or rural districts, the bishop presiding over the former, for which a single church was then sufficient" (pp. 1, 2).

Again, in treating of the structure of the Anglo-Saxon Church, he states (p. 56): "The Priesthood (Presbyterate) was held to be the highest order (properly so called) in the Church, the Episcopate being rather the highest grade of the priesthood, than itself a separate order." In proof of this statement he quotes Spelman (tom. I. p. 576): "*Ambo siquidem (Presbyter et Episcopus) unum tenent eundemque ordinem, quamvis dignior sit illa pars Episcopi.*"—"Canones Aelfrici." Canon Jenkins adds: "Kemble has observed that 'the Anglo-Saxon clergymen appear to have been more thoroughly national than any similar body of men in any part of Europe.' It may be reasonably conjectured that the higher view which was entertained of the equality of order as between the priesthood and the episcopate, contributed to this feeling of independence and consciousness of a common citizenship."

Whatever the result may have been in England in early times, there is scarcely any doubt that the equality in the position of Scottish presbyters has of late centuries largely promoted the spirit of independence in the Presbyterian Churches of North Britain.

THE NATIONAL VALUE OF THE COMMON SCHOOL TEACHER'S CERTIFICATE.

BY A. M'LEAN.

While the Dominion is considerably agitated over the Manitoba School Question, a few words may not be out of place respecting the Ontario School System under the above heading.

Three important factors enter into the National Value of the Common School Teacher's Certificate. These are: (1) Personal Character, (2) Scholarship, (3) Aptitude to Teach. It is with the first of these, viz., Personal Character, that this communication undertakes to deal; because, first, it is the basis of the other two, and second, it is that on which the National Value of the aforementioned certificate more specially depends.

No one who has had some experience in successful teaching could have failed to notice the great influence which the teacher exerts on his pupils. For be it remembered, that in order to be a successful teacher, a person must be possessed of what is called "personal magnetism," which on the one hand draws the hearts of the children to him, and on the other prevents the familiarity that breeds contempt, and which procures for the teacher the loyal, loving obedience of the pupils.

This magnetism is the special force in personal character that, consciously or unconsciously, stamps the individuality of the teacher on the children, and which therefore gives such importance to his character. This being the case, it will be evident that the personal character of the teacher plays a very important part in moulding national life. It is indeed questionable whether any other human agency, the home not excepted, is more potent in the formation of national character than that of the common

school teacher. It may not be too much to assert, that in the majority of homes, the opinions of the teacher are accepted by the children in preference to those of the parents, when the two come into collision. One great reason for this is, that the teacher is better informed than the average parent, and the children are not slow in discovering that fact, nor is it too much to assert, that the Common School teacher as a factor in moulding national life, is more powerful than either the teacher or professor of our higher institutes of learning, because in the first place only comparatively few of our young people enter colleges and universities, and next the character of those entering is largely formed when they reach such higher institutions.

In view of the foregoing considerations the question may legitimately be asked, and it is the question which the writer of this article specially desires to set forth, viz., "Do our present school laws lay sufficient stress on the personal character of the teacher?" In other words, are the laws, as they now stand, sufficiently stringent to exclude from the profession, candidates whose moral, not to speak of their religious life, is below rather than above that of the well regulated home? With all the excellencies of the Ontario School System, and justly proud as we are of it, is it not defective here? Is not the most important link of our educational chain the weakest of all? Our school laws are certainly sufficiently stringent respecting the scholarship of the teacher and his aptitude to teach, but not so as to his personal character.

It is true that the school law provides that proof of "age and character" is to be furnished by the applicant in order that he may be admitted to the Model School, but it does not specify who is to give such proof, nor how much it implies. There is nothing in our school laws, so far as known to the writer, to prevent an agnostic, certified by another agnostic, from being received into the Model School and securing a certificate to teach. If this is the case, the teaching profession is open to sceptics and infidels, and therefore our national character is not sufficiently guarded, and the Common School Teacher's Certificate must be considerably discounted as to its national value.

Would it not be well for the better safeguarding of our national character, and enhancing the value of the aforesaid certificate, that, (1) the certification of candidates as to character etc., should be delegated to a class or to classes of the community, whose moral and religious standing should be a guarantee that such certifications would be worth their face value; (2) that candidates when applying for admission to the Model School, or at least before receiving a certificate to teach, be required to give a declaration of their belief in a personal God, and in the Scriptures of the Old and New Testaments as the Word of God?

The writer would here state that he has much pleasure in bearing witness to the satisfactory character and deportment of our Common School teachers generally, and his appreciation of the eminent services of the Minister of Education in perfecting the school law—specifying the late amendments raising the status of common schools as worthy of special commendation.

Blyth, Aug. 5th, 1896.

POLYGAMOUS CONVERTS.

MR. EDITOR,—I notice an article in THE CANADA PRESBYTERIAN of July 8th, on Polygamist Christian Converts. The article shows that A. P. Meldrum does not know much about his Bible, or how to deal with converts in heathen countries where polygamy is allowed by the laws of the country. In speaking of the Nicolaitanes, he says that they were heretics who assumed their name from Nicolas of Antioch, one of the seven deacons. Now we have no evidence that Nicolas, the deacon, ever departed from the faith of the gospel. The Nicolaitanes referred to in Revelation ii. 6, were

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Aug. 30th, 1896. } ABSALOM'S DEFEAT AND DEATH. { 2 Sam. xviii: 9-17, 31-33.

GOLDEN TEXT.—Ps. i. 6.

MEMORY VERSES.—32-33.

CATECHISM.—Q. 76, 77.

HOME READINGS.—M. 2 Sam. xvi: 1-14. Tu. 2 Sam. xvi: 15-23. W. 2 Sam. xvii: 1-14. T. 2 Sam. xvii: 15-29. F. 2 Sam. xviii: 1-17. S. 2 Sam. xvii. 18-33. Sab. Ps. cxliii: 1-12.

Last week we noted the gradual estrangement of Absalom from his father, which culminated in the son's rebellion and the father's flight. Everything seemed to be in Absalom's favor. He had a large following and had obtained possession of the capital city without a struggle. He was surrounded by men of great sagacity, and everything looked promising. Yet our lesson for the week gives us the final issue of Absalom's effort, and shows how that Prince's name has come down to us as the synonym for all that is unfilial, and a reminder that the end of the transgressor is shame. The story is told in our Home Readings, of all the events which led up to the disastrous battle at Mahanaim. What we have to say we shall try to gather up under the heads, "A Son's Destruction" and "A Father's Sorrow."

I. A Son's Destruction.—Absalom was apparently quite confident of the ultimate success of his effort. He had been flattered and pampered until he was ready to listen to any counsel which appealed to his vanity. Therefore he did not withhold himself from anything which would impress the people with the contempt he had for his father. Not only did he take possession of his father's household, but he went out in all his glory to accomplish the utter annihilation of his father and his following. He did not ride upon a war horse, for that would indicate that there might be some difficulty in crushing the opposition to his wishes, but upon a mule with rich trappings, as though he were going upon a holiday jaunt. But God had suffered him thus to vaunt himself in his folly, that his destruction might be the more terrible, so as to serve as a warning for all future ages. Joab and his tried veterans persuaded David to remain away from the battle, and went out with the king's last command ringing in their ears, that they should "not touch the young man Absalom." These old veterans chose their ground skillfully, and succeeded, through taking advantage of the clump of trees and broken ground, in inflicting a crushing defeat upon the rebellious army. Then Absalom joined in the flight. His mule rushed under an oak tree, and in some way Absalom's head became caught so that he could not extricate it. His mule rushed out from beneath him, and left him hanging in the tree. Then one ran to tell Joab, and that doughty old warrior, though he had done everything he could do to secure Absalom's forgiveness and restoration to his father's favor when he was in exile at his grandfather's court, yet now felt his heart harden within him; and unheeding the reminder as to David's wishes, took their darts and with them killed the rebel son. Then his body was taken down and cast into a pit, and upon it a great heap of stones was cast. Probably this was intended to mark the abhorrence felt for his crime. Even to-day Orientals will cast a stone in contempt upon the tomb of one whom he execrates, as these loyal Israelites must have execrated Absalom. What an ending to Absalom's ambition! Killed like some trapped animal, and buried like a dog! What a contrast to the end he had calculated on. He aimed at being king, and had already had prepared a royal tomb for himself, which should be a lasting monument to his greatness and glory. Instead he was dishonored as a rebel, and execrated in his burial. Why was this so? Had he remembered to honor his father he might have become king, and might have had his desire. But because he dishonored his father, because he dishonored God and sought only his selfish pleasure, he met with the end which such conduct deserves.

II. A Father's Sorrow.—Joab sent messengers at once to tell the king of the victory. One who had at first been forbidden to go, and was afterwards allowed, outran the other and told David of the victory, but dissembled about Absalom. The other blurted out the dreadful truth and well-nigh broke David's heart. What a picture of a father's love do we find in David here. His kingdom, yes, even his life, is at stake in the battle raging not far from the city in whose gate he sits. But what cares he for the kingdom! What reck he how the battle goes! There is one in that battle whose safety is dearer to him than aught else. The king is swallowed up in the father. How eagerly he asks, "Is the young man Absalom safe?" That is the principal thing, the safety of his boy. True, he has suffered wrong at the hands of this son such as must be hard to endure; yet he forgets everything else save that he is his son. Nothing more pathetic was ever heard than the heart-wrung utterances of the stricken father—"Would God I had died for thee, O Absalom, my son, my son!" Let no boy or girl ever forget that the warmest and most unselfish love on earth is the love which father and mother bear to them. And let them not miss the warning which comes, not only from the destruction of Absalom, but from the sorrow of David, that God will not overlook the sin of despising father or mother. But above all, let us in David's love for his sinful, wayward boy, see some slight illustration of the love of Him who so loved us that He died for our redemption. Shall not the love of Christ possess us?

For some years past the rainfall in this part of the Territories has been scanty, and hence crops have been light. Last year, however, and this year the rainfall has been abundant, and crops last year were good, and this year they are promising. Some of those who left during the dry years are returning, and the prospects are brightening. The Hirsch Jewish Colony has all disappeared with the exception of seven or eight families. It would not seem as if they were well suited to this country, and hence lack of success. If the Presbyterian cause is not to be disintegrated and discredited we must provide winter supply for these important missions.

J. ROBERTSON.

Alameda, Assa., Aug. 7th, 1896.

THE NEW "DAYSRING."

MR. EDITOR.—I am happy to be able to inform your readers specially interested in the speedy evangelization of the New Hebrides, that harmony has at length been secured in regard to the new *Dayspring*. She has been employed in the service of the mission since the beginning of the year, and at the recent meeting of the Mission Synod held at Anelgauhat, Aneityum she was formally accepted as their mission vessel. The Victorian Committee was appointed a Board of Management and the *Dayspring* Board was requested to co-operate in conducting the maritime service. It is gratifying to learn that this action of the Synod was taken *unanimously*.

The minute containing this information has just reached me from the clerk, the Rev. W. Watt, of Tanna, forwarded by instruction of Synod for public information. The intelligence will be received with great satisfaction by the many friends of Dr. Paton and of the New Hebrides mission in Canada. Those whose sympathies have been enlisted in behalf of the new steamship may now contribute to her maintenance in the assurance that she is doing the work for which she was built.

Late information from Australia gives promise she will cost little more for annual maintenance than was paid by the mission last year to the Commercial Steamship Co., while she will do much work that could not be expected from a vessel whose main business was traffic. Let us pray that every one of the islands of this blood-stained group may soon be won to Christ and that the new *Dayspring* may be an instrument in hastening the day.

Yours sincerely,

J. W. MITCHELL.

Thorold, Aug. 10th, 1896.

A HOLY LIFE.

A holy life is made up of a number of small things; little words, not eloquent speeches or sermons; little deeds, not miracles or battles; nor one great heroic act of mighty martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not the "waters of the river, great and many" rushing down in noisy torrents, are the symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh, the avoidance of such little things as these, goes far to make up at least the negative of a holy life.—Bonar.

A writer in the *Missionary Review* relates that "in 1839 the darkest hour came to Turkish missions, and the tyrant Mahmud ordered all Christian missionaries summarily expelled from the empire. Dr. Goodell quietly said: 'The great Sultan of the Universe can change all this.' In July of that year Mahmud died. That order for expulsion was not only never enforced, it was never again referred to!" The God of nations is still able to make the wrath of men praise him. In the time His wisdom chooses there will be a change in the condition of persecuted Armenians; and no seed sown by Christian missionaries shall fail to bear fruit.

tract. A good student to replace Mr. Wilson is greatly needed.

Napinka.—Here Mr. James Stuart, a young man from Ireland and a graduate from Princeton, N. J., is stationed, and doing faithful service. The field is somewhat limited owing to various causes, but the young missionary is working it to the best advantage.

Melita has been accorded the status of an augmented congregation, and a promising charge it is. Melita, Elva and Broomhill constitute the charge. There are about fifty families in the congregation, the Elva station being composed largely of the clan MacRae. A number of the people are men of great intelligence, of thorough loyalty to the Church—that loyalty has been tested recently and stood the test nobly—and it is greatly to be wished that a pastor may be speedily settled.

Pierson lies west of Melita, the congregation extending south to the international boundary. The field had in different supply during the summer of 1895, was vacant all last winter, and when the late Mr. J. H. Brown took charge he found things in a very unsatisfactory state. This weighed a great deal on his mind and impelled him to do more than his strength warranted. His life and work have had a marked effect on the people. Who will take up his work? Mr. J. Mackay, a Zorra boy, is there now and doing good work, but he is only beginning his studies and must soon return to college. Shall this field be thrown back again through lack of winter supply? There are forty-four Presbyterian families, and sixteen single men on their homesteads in the field, or sixty households in all, besides a number of adherents of other churches. They had some financial difficulties, but these are past; here is the promise of a good congregation, continuous supply alone being needed.

Gainsboro is adjacent to Pierson, and supplied by an Arts' student of Manitoba College, of rare devotion to his work. The field has suffered through removals, but these are now over, and population may be expected to increase. The strength of this mission is about the same as that of Pierson. The Newlaw station of this field and Lyleton of the Pierson field have a considerable number of Scottish families, strongly attached to the Church of their fathers. Shall they go this winter again without supply?

Carnduff is cared for by the Rev. John Cairns, whose labors are much appreciated by his people. He supplies six stations. There are over forty Presbyterian households in the field, and an average Sabbath attendance of over 200; but this charge too has suffered through removals. These, however, have stopped, and some of those who left are returning, not having discovered the conditions of making a better home elsewhere.

Oxbow and Alameda are respectively sixteen and twenty-four miles from Carnduff, and both with stations to the north formed hitherto a mission charge supplied by the Rev. T. R. Scott. Mr. Scott has been of great service in the district, and his work has been much blessed. To the south of Oxbow lies the Boscurvis Mission, supplied this summer by Mr. Robertson of Manitoba College and doing efficient service. It is proposed to rearrange stations, and to constitute Oxbow, Hope and Boscurvis station one mission, and Alameda, Dalesboro and Roscoe another. For Alameda a strong student is urgently needed at once, if we are not to suffer in name and influence. The interest of the people was seen in the large attendance at all the meetings held. The Boscurvis and Hope people gave up a picnic they had arranged for, and advertised for weeks, in their desire to see the superintendent and impress on him the necessity of having winter supply provided for this field. Were the people I met here and to the east in the classes in our colleges, there is no doubt but that winter supply would be provided for Home Missions during the winter.

etics who allowed themselves to participate in the sacrifices of the idolaters, and indulged in the vilest impurities, to the scandal of their Christian profession, and to the destruction of their souls. Again, A. P. Meldrum says: Jesus said, "It was not so from the beginning," God made one woman for one man. I think that if A. P. Meldrum will give his attention to Matthew ix. 3-9, and Mark x. 2-9, he will find that Jesus is not speaking of polygamy but of divorce. Jesus is not here trying to prove that "God made one woman for one man," but to prove that "What therefore God hath joined together, let not man put asunder." Every student of the Bible knows that polygamy is a violation of the original law of marriage, but nowhere in the New Testament is baptism forbidden to polygamist Christian converts. If A. P. Meldrum will read the 9th chapter of 1st Corinthians he will have an idea what St Paul would have done in a matter of this kind. Paul says, "I am made all things to all men, that I might by all means save some." In my opinion the only solution to the problem is that the heathen convert who has more than one wife be allowed to retain his wives, and that they and their children receive baptism, but that after baptism the convert shall not be allowed to marry any more wives, also that the convert who at the time of his baptism has only one wife, shall not after his baptism, be allowed to marry another during the life time of the first.

BIBLE STUDENT.

ESTEVAN.

HOME MISSIONS—WINTER SUPPLY.

MR. EDITOR.—This week has been spent in visiting missions in the Presbytery of Melita, starting at Napinka and going west to Estevan. Owing to imperfect train service it was judged better to drive the whole distance. This town and district received some notice at the meeting of the Assembly and a few facts may be of interest. It is situated at the junction of the Souris branch of the C. P. R. and the "Soo" Line. For some time after the building of the railway, there was an insufficient amount of rainfall for agricultural purposes, and crops failing, the great bulk of the settlers moved out. Last year and this the rainfall has been ample, and the soil being fertile, the crops have been good, and grass very abundant. The effect has been to check emigration, and to convince those who left that they acted too hastily. It is expected that a number will return next season. The C. P. R. people have repair shops, etc., at Estevan; some mounted policemen are here and to the south; and, owing to the presence of coal, which is being mined and shipped eastward in considerable quantities, the importance of the town is likely to increase. Twelve miles south lies the Dunbar settlement (wholly Presbyterian) and six miles south-east is the town of Portal on the international boundary. Estevan has a population, by actual count, of 198 souls, Dunbar thirty, and Portal about sixty. During the autumn and winter from seventy-five to eighty men are engaged in coal mining; at present there are only about a dozen. In the field the Presbyterian Church is the strongest, having, at present, twenty-one families, and five single men, and thirty-six communicants. The Sabbath attendance on services ranges from fifty-five in the forenoon to 110 in the evening. The people contribute about \$200 for the support of the student. Mr. T. R. Wilson, a student missionary of Queen's, is doing duty here at present, and is energetic and acceptable, but he is returning to college in September. The field had no supply last winter, and became a prey to evangelists of a type that is solely disintegrating and destructive. Unless we can man our fields better in winter we are in a fair way to suffer serious losses in several adjacent fields, for a pernicious leaven is extending through the entire dis-

Pastor and People.

"HE GOETH BEFORE."

When some strange and unknown pathway
Stretches out beneath our feet,
When we willingly would linger
In the spot that seems so sweet,
When outside the sheltered pastures
We can hear the lions' roar,
Fear them not—they cannot harm thee;
Jesus goeth on before.

When we seek a closer knowledge
Of our heavenly Father's love,
Willing all to leave if only
We may more His fulness prove;
When the heights seem sadly steeper
Than our mortal wings can soar,
Eagles' wings shall bear thee upward;
Jesus goeth on before.

When the days of life are ending,
And we hear the Father's call,
When we sadly see so little
Done for Him who gave us all,
Fear thou not the darksome valley;
Press to heaven's door:
Not thyself shall win the entrance—
Jesus goeth on before.

—American Messenger.

SUNDAY BICYCLES.

"Dear Dr. Clark:—Will you kindly give in your talks with young men your opinion as to bicycle-riding on Sunday? If it is not wrong, I would very much like to take a ride on my wheel Sunday afternoon or early Sunday morning before church. I feel that it would not hurt my spiritual life at all, but rather would make me feel in better condition to listen to a sermon, or do anything else in that line the rest of the day. I know some people think it is wrong; still, these same people go for long walks, and think that all right, and I see no more harm in one than the other."

Your question is one of genuine moment, my dear friend, and one that cannot be dismissed with a single word of authority. Many a young person has wished, I know, that there was some prophet or pope to decide these questions for him. But, thank God, Protestantism has no pope, and our manhood or womanhood is developed as it could be in no other way by facing just such questions for ourselves, recognizing our accountability and responsibility, and deciding what is right for us as individuals before God.

There are two things to be considered in deciding this question. One is the effect of Sunday bicycling on yourself. You say that it will do you no harm, but rather good. Perhaps you are right. But of that I am not quite sure. Are you certain that it will not lower your reverence for the Sabbath and your general moral standard more than a quiet walk for fresh air and exercise?

But, after all, this question, and many others like it resolves itself into Cain's old question, "Am I my brother's keeper?" No man liveth to himself, and no man dieth to himself. We are involved in so complex a network of relationships one with another that others must be considered in deciding any such question.

You are not a Robinson Crusoe, with your man Friday and your goat and parrot on a desert island.

Will your bicycle lead somebody else to break the Sabbath? Will your spin before church keep somebody away from church who otherwise would go? Shall you be counted among Sabbath-breakers, and your profession of religion be discounted, if you take a ride just for exercise Sunday morning? Will your example do something to break down the sanctity of the American Sabbath? All these questions must be settled before you join the ranks of Sunday bicyclers.

Does this seem a narrow, cramped sort of life—always looking out for somebody else, always living in fear of public opinion? Ah, there is one motive that raises any such self-denial above the fear of public opinion, above mere expediency. It is the same motive that has sent martyrs to the stake and missionaries to the cannibals, and is today nerving our fellow Christians in Armenia by the thousand to give up their lives.

"The love of Christ constraineth us." Therefore, we will not ride if it will bring dishonor upon His name, or will cause others to desecrate His day.—Golden Rule.

WHY A CHURCH MEMBER SHOULD TAKE A CHURCH PAPER.

Because of his promise when he became a member to support the benevolent and general interests of his church.

Every member and his family should spend as much, at least, for religious papers as for others.

Efficient members of political parties take their party papers, and endeavor to extend their circulation. Can a church member do less for his church paper?

Is it possible that one can develop in himself and in his children a taste and a love for the pure and the noble by taking into his home the secular newspapers only, many columns of which are full of gossip and scandal, and sensational details of crime too foul to print?

How can the evil influences of these secular newspapers be counteracted except by bringing into the family the religious paper?

Why is it that "man cannot live by bread alone"? If the soul is more than the body, the wise man will supply religious food for his soul.

Every Christian parent owes it to his church, to his family, to every friend that visits him, even to the stranger that enters his door and has a minute to read, to the youth of his neighborhood, to his pastor, and to his God, to take a good religious paper, and the debt increases every year he neglects this plain duty.

Church members can be of but little value to a church if they are ignorant of the principles, polity and needs of that church. Fidelity and efficient work must follow a knowledge of the church's needs. If one would be free from error and superstition, he must know the truth, and the truth shall make him free. The church paper enlightens and helps to make free, and there is no substitute for it.—Methodist Recorder.

THE DAILY TEST.

One of the things which gives life its interest and its dignity is the fact that no experience stands by itself, but becomes a preparation for that which is to follow. There is a unity and completeness about life on the moral and intellectual sides which gives every act a definite force, and which lends even to trivial things that importance which comes from close and vital relation to the working out of a large and comprehensive scheme. It is a truism that all life is but a preparation, but it is one of those truisms which very few people appear to believe, or, if they believe, to act upon. A great many men and women live as if each day had no bearing upon its successor, and as if each act were unrelated to the acts that are to follow it. They have read neither history nor their own lives. They have failed to learn the first and most obvious lesson of experience. In every successful career there is clearly revealed the close relation between the culmination in some striking achievement, and the fidelity, patience, and courage which went before it. No man comes suddenly into any kind of supremacy. Every kind of superiority is the result of a thousand apparently unimportant and insignificant acts. The preparation for a great crisis is rarely made consciously. It is generally made by the man or woman who is doing the work of the day with the utmost fidelity, without any idea that that fidelity is to find its reward in the possibility of a notable achievement at the end. The experience of life is so adjusted to the development of character that everything which comes in the shape of opportunity or duty presents a test which there is no possibility of evading. He who meets these tests

quietly from day to day, often without the consciousness that they are tests, is making sure preparation for the time when some great test will suddenly be applied, and the quality of the intellectual and moral fibre instantly disclosed. However skeptical men may affect to be, there is no getting away from God in this life. Every day, in every occupation, we are dealing with an invisible power, and the character of our dealing, whether we will or no, is determining the kind of success or the degree of failure that shall come to us. The oft quoted remark credited to Wellington, that Waterloo was won on the cricket-field at Eton, is only a dramatic way of putting the truth that the great victories are not won on the field where they are finally secured, but in a hundred unregarded preliminary trials of strength. Every day is such a trial.—The Outlook.

THE MINISTER'S WIFE.

On the subject of the "minister's wife" much has been written and spoken, says the *Mid-Continent*. There is too often a lack of common sense in the treatment of this subject. The simple fact seems to be overlooked in some congregations that when a minister marries a woman he does so as a man and not as an official. This is his private affair with which an outsider has no business to intermeddle. A number of years ago a prominent clergyman of our church who was on the eve of marrying his second wife, was waited upon by his elders and informed of their objections to the choice he had made. He heard what they had to say, and then virtually told them to mind their own business. He married the woman of his choice and she made him a most excellent wife. We admire the "spunk" this gentleman showed. The individual known as "the minister's wife" has her place and sphere. So far as church work is concerned no more responsibility rightfully belongs to her than to the wife of an elder or private member. The notion that she must be "a woman of all work" in the church and community is both cruel and preposterous. The wife of more than one minister would be in good health to-day were it not for yielding to a demand of this character. The late Dr. Bethune smote this nonsensical notion in a vital part when the qualifications of his wife for supposed official duty were being looked into, he asked the brethren, "Do you intend to pay her a salary?" A large amount of unnecessary, and often very irksome labor is imposed upon the wife of a minister in the way of calling. There is neither propriety nor necessity in her doing any more in this line of work than any other lady member of the church. Her divinely ordained sphere is in her home. There she belongs, and it is there that she finds obligations and duties which have a paramount claim upon her attention and time.

INDIVIDUAL EFFORT.

When John Williams, the martyr missionary of Erromanga, went to the South Sea Islands, he took with him a single banana-tree from an English nobleman's conservatory. And now, from that single banana-tree, bananas are to be found throughout the whole group of islands. Before the negro slaves in the West Indies were emancipated, a regiment of British soldiers were stationed near one of the plantations. A soldier offered to teach a slave to read, on condition that he would teach a second, and that second a third, and so on. This he faithfully carried out, though severely flogged by the master of the plantation. Being sent to another plantation, he repeated the same thing there, and when at length liberty was proclaimed throughout the island, and the Bible Society offered a New Testament to every negro who could read, the number taught through this slave's instrumentality was no less than six hundred.

BE ALWAYS READY.

The criticalness of life should lead us to be always ready for death. Though we are plainly taught by our Lord not to be anxious about anything that the future may have in store for us, we are as plainly taught to live so as to be prepared for any event which may occur. Indeed, the only way to eliminate care from our present is to be ready for any possible future. Death is not merely a possibility, but is an inevitable event in every one's future; we can live untroubled by dread of it only by being ever ready for it. Preparation for death is made by living a true Christian life. If we are in Christ by faith, and then follow Christ, doing His will day by day, we are prepared for death, and it can never surprise us unready.

"It matters little what hour o' the day
The righteous fall asleep; death cannot come
To him untimely who is fit to die.
The less of the cold earth, the more of heaven;
The briefer life, the longer immortality."

True preparation for death is made when we close each day as if it were the last. We are never sure of to-morrow, we should leave nothing incomplete any night. Each single separate little day should be a miniature life complete in itself, with nothing of duty left over. God gives us life by days, and with each day He gives His own allotment of duty, a portion of His plan to be wrought out, a fragment of His purpose to be accomplished by us. Says F. W. Faber, "Every hour comes with some little faggot of God's will fastened upon its back." Our mission is to find that bit of divine will and do it. Well-lived days make completed years, and the years well-lived as they come make a life beautiful and full. In such a life no special preparation of any kind is needed; he who lives thus is always ready. Each day prepares for the next, and the last day prepares for glory.—Dr. Miller.

AN UNNATURAL TONE IN PREACHING.

Not long ago the criticism was made on a certain young minister that notwithstanding his good points, he was a very disagreeable speaker because of the habit of preaching in an unnatural and unnecessarily loud tone of voice. How strange it is that so many people when speaking on the subject of religion assume a peculiarly solemn and unnatural tone! When they pray, or read the Bible, or speak in the testimony meetings, and as it is with some preachers in the pulpit, they assume a tone so unnatural as to be positively repulsive to thoughtful people.

It was stated in regard to the minister above referred to that in preaching a funeral sermon his voice was natural and reasonably modulated, whereupon some one suggested that he should only preach on funeral occasions.

A recent writer in the *Sunday School Times* relates the following incident, which is said to have had a good effect:

"A preacher in one of our cities has been in the habit of damaging excellent sermons, Sunday after Sunday, by yelling at his audience, to their discomfort and vexation. He got married the other day, and the first thing this wise woman of Tekoa did was to take his manuscript, and insert at short intervals, in red ink, 'Don't holler so loud!' The congregation were highly amused when they heard of this scheme for their benefit, but I understand it works well."

There are many preachers who would be much more effective in their pulpit work, and much more highly appreciated, if they did not "holler" so much. Who will tell them about it?—Telescope.

Dean Farrar's new book, "The Bible: What It Is and What It Is Not," is now going through the press. The work has been a long time in the writing, and is expected to prove an interesting contribution to the discussion of the Scriptures. It will appear simultaneously in America.

Missionary World.

A HINT.

The Foreign Mission Board of the U. P. Church, Scotland, resolved to make a new arrangement for the administration of the work requiring to be done in the Church at home in the interests of the due support of foreign missions. A very important part of that work is the visitation of Presbyteries and congregations by missionaries on furlough; but there are also other matters which have required attention, such as missionary publications, lantern slides, missionary boxes, to say nothing of communications which it may be expedient to make to Presbyteries and congregations. Hitherto these various matters have been committed to small special committees. Now, however, the Board has appointed one large committee, which shall deal with the whole home work of the Foreign Mission Board, and which will be known accordingly as its Home Committee. It is hoped that the Ladies' Zenana Committee will appoint two members to sit in this committee, so as to facilitate co-operation in home arrangements.

THE PROTESTANT SOCIETIES OF FRANCE.

Evangelical Christendom supplies some notes of the annual meetings of the Protestant Societies of France. We give a few of the leading features. The *Societe Centrale d'Evangelisation* supports 140 agents, has 300 places of worship, and visits 195 localities. It records the conversion of 387 Catholics, and the opening of four new stations during the year. The *Mission Interieure* has been at work for a quarter of a century. It conducts evangelistic meetings in different districts, leaving to the care of the nearest churches those gathered in. This work is being prosecuted with revived activity. The McAll Mission still holds on its way. Though several stations have had to be abandoned for lack of funds, there has been much success. In particular, the work done by the Mission Boat on the Oise, the progress of temperance work, and the steady ingathering of converts from Catholicism give cause for thanksgiving. The *Societe de Missions de France* has enjoyed financial prosperity, all the expenditure having been met. The operations of the Society in Africa and Tahiti are extending, and much blessing has been received. Other agencies in France are carrying on their work with success in a noble spirit of self-sacrifice, and with great helpfulness. In all directions the outlook is bright.

PROTESTANT MISSIONARIES IN CONFERENCE WITH THE CHINESE GOVERNMENT.

In 1890 the Shanghai Conference, feeling that the Chinese Government misunderstood the aim of Christian missions, appointed a committee consisting of the Rev. Y. J. Allen, D.D., LL.D., C. John, D.D., Rt. Rev. Bishop Moule, Revs. W. Ashmore, D.D., J. Wherry, H. Blodget, D.D., and T. Richard, to draw up a document for presentation to the Chinese Government. It was to be a statement of Christianity—the principles, aims, and practices of the Christian Church—showing that the missionaries endeavoured to help China in every way they could, pointing out that there was a large amount of disgraceful literature circulating the most infamous slanders about Christian missions in China, and that they believed that the circulation of this literature was fraught with the gravest dangers. But before the committee had completed their work the great riots of last year took place, making it necessary to present at once a briefer memorial. Accordingly, that was done last autumn. Three things were specifically asked: First, the suppression of slanderous Chinese literature; second, the

freedom to Mandarins to become Christians; third, the prohibition of unjust treatment by the local officials and gentry. In a late number of the *North China Herald* the Rev. Timothy Richard, a member of the committee and a venerable member of the English Baptist Mission, gives an interesting account of the work of the committee. Minister Denby, U.S. ambassador and doyen of the Diplomatic Body, arranged for the presentation of the missionaries to the Tsung-li-Yamen, and accompanied them in their first interview. On 30th November the documents were presented by the Tsung-li-Yamen to the Emperor. The missionaries have now held nine conferences with the Tsung-li-Yamen, or the Foreign Board, at Peking, and are encouraged to hope that their efforts will be successful, and that in the future more friendly relations will exist between the missionaries and the Chinese officials.—*U. P. Missionary Record*.

THE KU-CHING MASSACRE

The British Consul at Fu-chau, in his last report, refers to the massacre of missionaries at Ku-ching, which is within his district, last year, and says that, as the perpetrators of the crime were members of a secret society at enmity with the Chinese Government, the people in general kept quiet, and, thanks to the speedy arrival of vessels of war, there was no such excitement as interferes with trade. "The result of the massacre, strange to say, has been to bring a large number of converts into the churches, and to stimulate missionary effort in the province. I think that few Europeans at home or in China realize how much trade benefits from the presence of missionaries in the interior. These gentlemen, in addition to fulfilling the duties of their sacred profession, take it upon themselves to bring foreign inventions and the needs of foreign civilization to the notice of their Chinese neighbours, and thus a knowledge of things and consequently a demand for them spreads through the country."—*The Times*, 6th June.

A UNIQUE MISSION.

The mission among the higher classes in China, of which Rev. Gilbert Reid is director, is unlike any other mission. It aims to be a connecting link between the ruling and educated classes of China on one side, and all foreigners with good designs on the other. Its purpose is to enlighten the officials as to the intents of missionaries and the value of their work, to render them more favourably disposed towards Christianity, and bring them into friendly relations with the missionaries residing within their jurisdiction. The difficulties in the way of such a task require the exercise of great tact and genuine Christian courtesy. Mr. Reid has spent his time making and receiving calls, writing Chinese letters, as well as articles for newspapers and documents on the missionary question and reform in China, and the distribution of documents and books. A recent document on the corruption of the government, which was highly commended by one of the Censors, emphasized moral rather than material reform, recommended the giving of fixed salaries to officials and the broadening of education. Mr. Reid's circle of official acquaintance is gradually extending. He reports that he has met one hundred and fifty men of rank, while he has opened communication with nearly three hundred and fifty.—*The Church at Home and Abroad*.

In 1893 the Presbyterian Woman's Boards contributed over \$329,000 for foreign missions; in 1894, \$324,000; in 1895, \$309,000; and, now, \$302,000. But there seem to be as many fine feathers as ever, as many Christian women travelling, as ample home comforts. No more boasting from us, until we make a new record "concerning the collection."—*Woman's Work for Woman*.

Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

WHEN TO READ AND WHAT.

If you are impatient sit down quietly and have a talk with Job.
If you are just a little strong-headed, go and see Moses.
If you are getting weak-kneed, take a look at Elijah.
If there is no song in your heart, listen to David.
If you are a policy man, read Daniel.
If you are getting sordid, spend a little while with Isalah.
If you feel chilly, get the beloved Apostle to put his arms around you.
If your faith is below par, read Paul.
If you are getting lazy, watch James.
If you are losing sight of the future climb up to Revelation and get a glimpse of the promised land.—*Ex.*

A SUMMARIST.

It often happens that some of the most helpful things said in the course of a C.E. meeting are spoken at the beginning; but these are likely to be quite forgotten before the close of the evening. For the purpose of reviving these, and at the same time bringing the meeting to a focus, some societies have adopted the helpful custom of appointing a summarist, who occupies a minute or two just before the last hymn in reading a paper upon which he has written the most helpful thoughts expressed in the course of the evening.

This summarist is appointed by the president, and is a different person each week. Since all the members know that they are likely to be called upon in this capacity, they are more attentive at every meeting, that they may be able to accomplish the work well when it falls to their lot. Thus a double point is gained.—*Christian Endeavor*.

THE MOST EVANGELICAL THING IN THE WORLD.

Some would have us think that fewer eyes are looking upward in reverent gratitude than in other days. But however this may be, I feel sure that more eyes are looking around in loving desire to help the needy than at any previous epoch. And the happiest thought of all is that these eyes are young, observant, and unwearied. To endeavour, along Christian lines, to increase the sum of human happiness seems to me to be, not only the greatest, but the most evangelical thing in the world.

To begin to do is an end of controversy. The severed body of Christ comes back to unity the moment it ceases to preach and begins to practise.—*Frances E. Willard in Christian Endeavor*.

Christian Endeavor is irrevocably pledged to the support of the mission cause. Concerning the part of the Christian Endeavor Societies in pushing forward the great work of missions, Dr. Clark writes as follows, with immediate reference to the subject of proportionate giving: "How can we make this regular and systematic giving a constituent part of our Christian Endeavor work as is our prayer meeting and our lookout committee? One thing we can do at once, and that is pledge to one or more of our own denominational missionary societies a gift each year. Let every Endeavor Society become auxiliary to its denominational missionary board. However poor it is, let it feel ashamed of itself if it does not give something every year. Let it stimulate in every possible way the missionary zeal and generosity of its members. Let it supply them with missionary information. Let it make its missionary meetings the most interesting of every month."

The largest gathering of Christians ever held in Canada is prophesied for the Inter-provincial Christian Endeavor Convention, which meets in Ottawa next October.

THE HAPPINESS OF HEAVEN.

REV. W. S. MAVISH, B.D., DESERONTO.

August 30.—Rev. xxi: 1-7, 22-27.

Poets and philosophers have almost exhausted imagery in setting forth the glory and happiness of heaven. It is well for us to think often about the place where we expect to spend eternity. If we intended to go to another land, and to make our home there, we would certainly be eager to learn all we could about the climate, the physical features, the products and the manners and customs of the people. Anything that would throw light upon these things we would read with interest. Since, therefore, we expect to spend eternity in heaven, we should be glad to learn whatever has been revealed regarding our future home.

It is true we have no complete revelation of the glories and beauties of heaven. The reason is very obvious. The blind man cannot be given a conception of color; the deaf man can have no true idea of sound. So if we were told more about heaven the probability is that we could not understand it. Enough has been revealed, however, to satisfy us that the place is exceedingly attractive and that the inhabitants are very happy.

What will make it so attractive? It will be partly because of things which are not there. There shall be no night, no pain, no sickness, no hunger, no thirst, no sin, no curse, no sinners, no disquietude, no tossing on the sea of doubt, no trouble, no separations, no sorrow, no death in heaven. All these things tend more or less to mar our happiness in this life, but when we are done with earth we are also beyond the reach of these evils. When we reach the happy resting place we can sing:

"Pain nor sickness e'er can enter,
Grief nor woe my lot shall share."

Again the happiness of heaven will be bright because in that abode will be found those things which a loving Father has designed for the comfort and satisfaction of those whom He has chosen. In heaven we shall feel that we have a permanent dwelling place. Because of inconvenient or unhealthy locations, of rapacious landlords, of the ravages of fire, many people feel that the tenure of their homes here may be short. But in heaven we shall have a home which shall not pass away. Well may the Christian sing:

"He is fitting up my mansion
Which eternally shall stand;
For my stay shall not be transient
In that holy, happy land."

We have been begotten to an inheritance incorruptible, undefiled, unfading in the skies (1 Peter i: 3). "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. v: 1).

But the supreme happiness of heaven consists in the fact that we shall see Christ our Saviour there. A man was once asked what he thought he would do when he arrived in heaven. He replied, "I think I shall spend about five hundred years in taking a look at Christ, and then I think I shall go to see some of the other glories." Perhaps he was right. We believe that while it may be pleasant to meet with old friends and renew former acquaintances, while it may be delightful to see those worthies who come out of great tribulation, while it may be enjoyable to see those glorious things which God has prepared for those that love Him, our highest happiness will consist in the fact that we are permitted to see Christ, to enjoy His fellowship and to praise Him for having washed away our sins and made us kings and priests to God. We do not wonder that the Christian poet said:

"I love to think of heaven; its cloudless light;
Its tearless joys; its recognitions and its fellowships

Of love and joy unending. But when my mind anticipates
The sight of God Incarnate, wearing in His hands,
And feet, and side, marks of the wounds
Which He, for me, on Calvary endured,
All heaven beside is swallowed up in this,
And He, who was my hope of heaven below,
Becomes the glory of my heaven above."

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5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, AUGUST 19th, 1896.

IT is often said: "What is in a name?" But really there is often a great deal in a name. The removal of the Theological College of the English Presbyterian Church from London to Cambridge brought up the question of a name for it. Among those proposed were: "St. Columbas," "St. Paul's," "Knox College," and "Westminster." Nearly an hour was spent in discussing this subject by the committee to which the matter was referred. "Westminster" at last carried by a clear majority over all other names proposed, and so the college will be called. We think this was a wise decision, and the name Westminster is decidedly happy, suitable and suggestive.

THE *Manitoba College Journal*, just to hand, speaks warmly of the session of 1896. "The lectures," it says, "are so good that not nearly all the benefit can be derived from them in the few months of cram now, but they will be fruitful for many days." It would not do to have all our theological sessions in the summer, but by *Manitoba College* having its in this season, and by the quality of the service, which, through the wise forethought of the Principal and Faculty it is able to command, the work which this college does for its students is not one whit behind that of the very best of our theological colleges, and perhaps, in their stimulating effect upon the minds of the students, they are superior to most.

THE *United Presbyterian Magazine*, the organ of the United Presbyterian Church in Scotland, passed last month into new editorial hands. Under Professor Calderwood's able management the *Magazine* rose into new denominational importance, and to him Dr. Corbett proved a worthy successor. He lately resigned, and the Rev. Professor Orr, D.D., has been installed in the editorial chair. With his ability and the influence and assistance he is easily able to command, not to speak of an enlarged committee of management and other propitious conditions, the *Magazine*, already able and influential, will not only not fail in any respect, but, it may be fully expected, will enter upon a new career of ever-increasing prosperity and usefulness. This is, at least, our earnest wish and hope for it.

THE question of denominational religious teaching in the common schools has lately been up in South Australia. A correspondent of the *Religious Intelligencer* from the Antipodes says that "The Anglican and Roman Catholic churches failing to capture the schools or to get a majority in either House, persuaded the House of Assembly to order a referendum at the ensuing election. The result has been a rude awakening for them. The assertion had been loudly and persistently made that the parents desired the State teaching of

religion in the schools. The parents have now given their answer in a striking defeat of the sectarian party. In justice to the Anglican laity it must be said that very many refused to vote at the bidding of the priests, and so break up our excellent school system."

THE July-August *Manitoba College Journal* speaks in the warmest terms of the services rendered by Professor Beattie during the summer session now in progress. Referring to the able men from both sides of the Atlantic, whose services the College has enjoyed in the past, it says, "but none has helped us more in the class-room and out of it than Dr. Beattie." It is wholly unnecessary to speak of Dr. Beattie's ability as a scholar and teacher. The journal refers to his services in another aspect by no means unimportant. It says:

"As a fellow-resident we have found Dr. Beattie very genial, coming to our table, joining with us in an occasional 11 p.m. repast in one of the student's rooms, conversing with us in the halls and worshipping with us at our college altar. It does students a world of good to have such a man among them for a few months and we hail with delight the prospect of having Dr. Beattie with us again next session."

UNDER the Act of 1894, the vote could have been taken on the Sunday street car question at any time since the 1st January, 1896, and one would have supposed that if there had been an earnest desire on the part of the people as a whole for the establishment of a Sunday car service such would have been manifested in no unmistakable way long before this present month. If it is true, as alleged, that an enormous majority of thronging thousands have been itching with a mighty and overwhelming desire to declare their manhood and their emancipation from the thralldom of the fanatical few and mark their ballots for Sunday cars, why this reticence from January to July? Why did not the agitation start last fall and why did it not culminate in an overwhelming expression of public opinion last January in favor of the innovation? If, in fact, it be true that the "people" want it, we know not why—we make a distinct pause for a reply. And now in the heat of the summer we are expected to prepare for the contest and the Mayor is asked to summon a special meeting of the Council and everybody is expected to drop in a hurry their present business and occupation and suit themselves just to the requirements of those who want Sunday cars, and who moreover have been defeated twice already on that very issue. Is there anything else the people of Toronto can do for these gentlemen? Is it necessary in order to attain success that this issue must be forced upon the city with such a head-long rapidity of movement, with such Napoleonic celerity? We humbly suggest that much remains yet to be done to convince the people of Toronto that they must reverse their former vote, and that they will not be driven in this hasty way to come to any deliberative and valuable conclusion on such an important matter, the Car Company and the Ferry Company to the contrary notwithstanding.

IT seems that, according to the advocates of Sunday cars, the American travelling public have stated their desire to be accommodated on the Lord's Day by a five cent ride through the City of Toronto, and that we are therefore to reverse our long-time practice, violate our consciences, break down our quiet and restful Sabbath that is the admiration of the world, and set our street car system in operation, and all this for what? To meet the alleged wishes of a few Pullman car passengers from Boston, New York or Chicago. Of all the reasons we have ever heard for a street car Sunday this possesses the undoubted merits of the sublimest impudence and the most arctic coolness—and anything cool is good in a hot summer. Verily it out-Herod's Herod; flagellates the record and eclipses all that has ever yet been attempted in prose or rhyme. Well, let us hasten and give those travellers the street cars on Sabbath, for of course they bring so much wealth into our city and we prosper or fail just as they say we must. What then? Will they not want for precisely similar reasons the Sunday newspaper? and why not give them, too, the Sunday saloons? And why not be astute and prudent in order to make a Sabbath sojourn here pleasant for them and throw in the Sabbath base ball?

and then weld it all into one consistent and harmonious whole by a Sunday theatre with the skirt dancer, etc. Just let us ask the Saturday night Wagner car arrivals from the neighboring republic what kind of Sabbath they would like and let us poor Toronto people serve it up to them in genuine "New York style" (as they say in the restaurants), and beseech them to kindly accept it as the best we can do for them at present and that we hope to do better for them in the future. They will then mayhap stay over in our city from Saturday night to the Monday morning and spend some silver dollars at the best hotels, and thus our city will prosper hugely and we will all be so happy and so friendly, and all ablaze with the glow of international courtesy. But really such reasons are too loathsome and contemptible for further contemplation and we must from considerations of self-respect stop.

ON THE OTHER HAND.

THERE is a very important proviso to be made in connection with the question of "equal rights," which we could not consider even in a sentence or two at the end of a previous article, and yet which must never be lost sight of. We refer to that which is only the other side of all we then said, but which many seem to regard as if it were altogether different. We protested, and we think with reason, against the idea of any one suffering the smallest civil or social disability on account of his religion. We must equally protest against any one receiving from the State any, even the smallest, favor for the same reason. Under a somewhat different form these propositions are simply identical. And yet every day they are treated as if they had little or nothing in common. To ostracise Wilfrid Laurier because he is a Roman Catholic, to prevent him on that account from ever reaching the position he now occupies, is of course very, very wrong. But what about trying to make him or some one else the foremost man in Canada for the same reason? Is it any more becoming? Any more honest? Any more commendable? Not one whit. And yet how many are speaking, and feeling, and voting as if it were. They would not like to do any one wrong. They have an infinite horror, so they say, of anything like persecution. But oh, they do like to do a co-religionist a favor without allowing the thought of any other kind of fitness to intrude. And so in practice all over this fair land this pleasant kind of quasi-benevolent persecution is not only found to exist, but is praised and defended as if it were the embodiment of Christ's own law, the express result of Christ's own love. What men do as private individuals in this respect, it may be, can't be helped, however fairly it may be all the same condemned. If a man, as a private individual, chooses to employ only the incompetent, because they are of his religion, that is his concern. His conduct may perhaps be excused, if not defended, on the old plea of doing as he likes with his own, yet even then persecution and boycott are of the very essence of his proceeding. But when common funds are to be administered and the work of the community is to be done, then any consideration of the religion of those to be employed, apart from their general fitness, is a crime against man and a dishonor done to God. And yet we repeat, every day this very evident principle of ordinary honesty and practical wisdom is being systematically set at naught. How many officials in the Dominion, Provincial, and Municipal services are to-day where they are for no better reason than the colour of their faith, too often for some other more indefensible reason? "None," does some one say? "Not many?" Oh come, now, such denials are too ridiculous. The knowing ones would find a difficulty in meeting them with a serious face. Why, what means the cry about the composition of Cabinets to be heard at present—to be heard, in this country at any rate—almost always when such articles are being manufactured? Does it not all spring from the very negation of what Wilfrid Laurier has made his corner-stone? Has he not said "I shall not speak or act on the plane of Catholicism or of Protestantism, but on the eternal principles of truth and righteousness, and even-handed justice," and yet even before he has gathered his colleagues around him, the cry arises "in divers tones": "This is not right and that is not fair from a religious point of view." One says, "Too much Protestantism." Another as vehemently protests

THE SUNDAY STREET CAR QUESTION.

IT is now well known in the country that this question is again up for discussion. A reference to it, intended for our editorial columns last week, had at the last moment to be set aside for want of space. It is a subject in which we feel the deepest interest, and our utmost efforts will be put forth to avert what we consider will be little short of a public calamity—the running of street cars on the Sabbath in this city. We are glad to observe from our exchanges, what is really the case, that the cause of Sabbath observance in Toronto is regarded as being that of the whole Province, and more or less that of the Dominion, so that the issue here will be watched with interest and be of importance to the country at large.

The renewal of the struggle comes from a body of influential citizens, who, a short time ago, waited upon the Mayor to ask that another vote should be taken upon this matter, which has already twice within four years been settled adversely by very decisive majorities. No evidence was adduced to show that a change of sentiment upon this subject has come over the people of this city, nor beyond mere assertion was there any effort to prove that the interests of the city now more than at any former time require the running of street cars on Sunday. The gentlemen who waited upon the Mayor were, of course, received courteously and patiently listened to. They were followed after a few days by a deputation of equally influential citizens opposed to Sunday street cars. These latter were not opposed to a vote being taken, but they opposed strongly an immediate vote, and any vote without all proper safeguards, and the precise character and conditions of the service being settled before it shall be taken. There can be no doubt of the superior good sense and judgment as to the request of the anti-street car deputation as a whole, over that of the one before it. The main contention of those opposed to street cars on the Sabbath was, that the vote should not be taken immediately, hurriedly, at a season of the year when a vote taken would not, could not, fairly represent the sentiments of all those entitled to vote upon this question. That, surely, on the face of it is only fair and reasonable. Do the advocates of street cars on the Sabbath not wish to do what is fair and reasonable? Those who would decline such a proposal, by doing so would show that they had not full confidence in the goodness of their cause. Even supposing that as many who are now and will be absent from the city for weeks, should vote on the one side as on the other, it is surely becoming that with regard to a subject on which the people of Toronto confessedly feel strongly, there should be the utmost opportunity given for a full, fair vote, so that the decision, whatever it may be, will be accepted loyally by all as the deliberate judgment of the citizens, and so be a settlement of the matter. The citizens of Toronto, we believe, love fair play, and if this matter must be voted upon, we have no doubt that they will as a whole, and that the City Council representing them will agree that this matter should not be rushed through.

We do not in this article attempt to discuss this important question on its merits. There will yet be time enough to do this, but we cannot refrain from saying that the arguments, if arguments they may be called, of the Sunday street car advocates, are of the most sordid, pointless, absurd and even shameless character, such as that, for example, the question of morality must be entirely dismissed and put out of court in dealing with this matter. Not a single substantial reason was adduced additional to those pleaded when the vote was formerly taken, why Toronto should adopt this new departure.

The arguments and reasons given by the anti-street car deputation, if not new, were at least calm, forcible, well put and stood four square and solidly on the ground of fair play, deliberateness and an honest and full vote, so far as the question was argued at all. In addition to all the arguments, lower and higher, urged when the question was last up, there was given the fact that Toronto has become widely and well known and admired over the whole continent for the quiet, restfulness, and orderliness of its Sabbath. We believe that in the full discussion of the whole question, there will be found no sufficient ground for our sacrificing our good name in that respect, and all that that good name stands for.

Books and Magazines.

THE FISHERMAN AND HIS FRIENDS: A series of Revival Sermons by Rev. Louis Albert Banks, D.D., pastor of Hanson Place M. E. Church, Brooklyn, N.Y., author of "The People's Christ," "Christ and His Friends," etc. New York and Toronto: Funk & Wagnalls Company.

Dr. Banks has already written largely, and his "Christ and His Friends" has received a hearty welcome both in England and America. This series is dedicated to Rev. Dr. Cuyler, "that Prince of Gospel Fishermen." It consists of thirty-two sermons on important subjects which were the means of persuading a large number of men and women to embrace Christ as their Saviour. They are written in a racy style, abound in apt illustrations and are earnest and Christian in spirit, and well calculated to be useful and helpful to ministers in their preaching, and to every reader. Bishop John F. Hurst characterizes these sermons thus: "The subjects are strong, striking, and varied, the treatment is of the most searching kind, and, altogether, it is a most valuable addition to our devotional literature."

CHRIST'S TRUMPET-CALL TO THE MINISTRY; Or, The Preacher and the Preaching for the Present Crises. By Daniel S. Gregory, D.D., LL.D., author of "Christian Ethics," "Why Four Gospels," and Editor of the *Homiletic Review*, etc. New York and Toronto: Funk & Wagnalls.

The opportunities and studies of the author fitting him to write such a work as this have been of an exceptional kind, and he deals with it in a spirit of intense earnestness. It is addressed especially to preachers as being chiefly responsible, humanly speaking, for the spread of the gospel and the result which shall follow from it. It discusses the whole subject under these heads: "The Preacher's Present Commission," "The Preacher's Message," "The Preacher and his Furnishing," "The Preaching for these Times," and "The Preacher as a Pastor in these Times." In the treatment of the subject under these heads, there is a breadth and freshness, a presentation of present-day facts, phases of thought, life and spirit which give this work a wider range than most of the kind, and which must make it especially helpful to the present-day preacher. Of one of its chapters a writer in one of the religious journals says: "We regard it as containing more valuable suggestions in respect to pulpit efficiency than many large volumes on homiletics that we have consulted." The usefulness of the work is enhanced by a full index which makes reference to any point ready and easy.

HISTORY OF CHRISTIAN DOCTRINE. By George Park Fisher, D.D., LL.D., Titus Street Professor of Ecclesiastical History in Yale University. New York: Charles Scribner's Sons; Canada: Rev. Wm. Briggs, Toronto.

This volume is one in the International Theological Library Series of which the Rev. Dr. Charles A. Briggs and the Rev. Dr. Stewart D. F. Salmond are the editors, and of which several volumes have already appeared. Dr. Fisher's previous historical studies and well-known works specially qualified him to write this work which is the result of extensive reading and long and careful study. In it, and in contrast to most works of this kind, the history of theological thought is carried down to the present time, and it is a history of Doctrine as well as of Dogmas. "Its primary aim has been to present in an objective way and in an impartial spirit the course of theological thought respecting the religion of the gospel." The writers by whom he has been chiefly stimulated and aided in this work, the author tells us, are Neander, Baur, Schaft, Moller, Harnack, Loofs and Thomasius. After an introduction, the subject is discussed under the following heads: Part I.—"Ancient Theology." Part II.—"The Rise and Early Types of Theology to the Complete System of Origen, and to the Fully Established Conception of the Pre-Mundane Personal Logos, A.D. 300." Part III.—"The Development of Patristic Theology in the East and in the West, from A.D. 300 to A.D. 754 and A.D. 600 Respectively." Part IV.—"Medieval Theology." Part V.—"The Development of Roman Catholic Theology in the Middle Ages, and its Reduction to a Systematic Form in Nine Chapters." Part VI.—"Modern Theology." Part VII.—"The Principal Types of Protestant Theology—the Age of Polemics—the Crystallizing of Parties and Creeds." Part VIII.—"Theology as Affected by Modern Philosophy and Scientific Researches, from the Philosophy of Locke and Leibnitz to the Present Time." We need only add that ample footnotes and references direct the student to original sources of information, and that a full and carefully prepared index facilitates the use of the work. Altogether, the minister and student will find the work most helpful in their studies on the subject it treats of, and the information is fresh and up to the present day.

The *Biblical World* for August is called the Haskell Oriental Museum Number, and is largely taken up with accounts of this recent and important addition to the University of Chicago. It is a large building erected at an expense of \$100,000 by Mrs. Caroline Haskell for the purposes of an Oriental Museum as a memorial to her husband, Mr. Frederick Haskell. In the frontispiece is a cut of the building and views are given of some of its rooms and some of the collections. The ceremonies at the laying of the corner stone and addresses given, are all calculated to create interest in this important work. The chief are by the Rev. John Henry Barrows, D.D., by Rev. Professor George Adam Smith, D.D., Glasgow, and by Emir G. Hirsch, of the University of Chicago. Other important articles are, "A Half Century of Assyriology," by President Lyman, of Harvard University, and "The Ancient Persian Doctrine of a Future Life," by Professor A. V. Williams Jackson, L.H.D., of Columbia University. Notes on various subjects and book reviews complete the number. The University of Chicago Press, Chicago, Ill., U.S.

"Too little!" Why, what has Catholicism or Protestantism or any other *ism* to do with it? In theory, perhaps, *nothing*. In practice *little short of all*. "Duly represented?" "Due proportion?" "The Irish Catholic must be represented?" The French Canadian? The English? The Highland Scotch? The Ultramontane? The Baptist? The Methodist and what not? Why should they be represented? There is no reason in the world, while there is every reason why they should not. Is Sir H. Joly in Laurier's Cabinet simply or at all because he is a Protestant, and not because he is a preeminently competent and high-minded citizen? If not the latter, then we protest against his being there. Is Hon. Mr. Scott there because he is an Irish Catholic and to represent his class, or are any others because of their religious sectionalism? Then the whole thing is rotten and wrong. They ought to be where they are because of their pre-eminent abilities, because of their conspicuous fitness for the work to which they are called. Anything short of such an ideal is an outrage upon decency, is logging of the meanest character, made all the worse by having invoked upon it the name of the God of heaven. Sir Oliver Mowat is all the better, we quite believe, for being a true blue Presbyterian, but we protest against his sitting in the chair of Justice on that account. It so happens that there are four Presbyterians in the reconstructed Ontario Cabinet. We should be ashamed, however, if we had to think, or believe, or even suspect that they are where they are simply or even chiefly because of the type of their religious faith. Who for a moment believes that Mr. Dryden occupies his present honorable and most useful position because he happens to be a Baptist? Nobody out of leading strings or an Asylum. Does it follow that his successor should also be a Baptist or that his Church should have a righteous lien upon his chair? Of course not. And yet what do we hear about Mr. Hart's poor health, and about its being a matter of course that his successor should be a Roman Catholic? It is *not* a matter of course, nor a matter of necessity, nor even of common decency. What has faith in "substance without accidents," and "accidents without corresponding substance" in Apostolic Succession, or the Immaculate Conception to do with planning bridges and building prisons? Mr. Hart, we should hope, is where he is because of his recognizedly thorough competency for the position he occupies as a servant of the people of Ontario, and no more for the character of his faith than for the color of his hair or for the cast of his countenance. No, good friends, whoever you are, and whatever the stripe of your religion, you have no *right* to places in your country's service, whether as Cabinet ministers or as charwomen, simply because you hail from Rome or Geneva, or Canterbury, or any other more or less sacred sanctuary, though we fear that in some Departments fitness for handling even a broom or a duster, is determined on strictly religious grounds. Your religious belief must never be a bar to your upward and onward progress, but your *right* to any position of public trust and service among your fellow-citizens can be determined, not by your being heir to your father's face or faith, but only by your fellows having had sufficient proof at once of your moral worth and your practical ability.

Old Pharaoh, Joseph's friend, had more correct ideas than many in modern days of what was due to the relatives of successful statesmen or to the adherents of a popular religious creed. "By all means," said that shrewd old sovereign, "give your brothers a fair chance, but I don't mean, because they are your relatives, to turn, on their behalf, the service of the country into a refuge for the destitute, or an asylum, without being an hospital for the incompetent and incurable. You say, however, that they have been accustomed to pastoral life. By all means then give them an opportunity to show what they can do. 'If thou findest any men of activity among them, set them over my cattle.'" The old Egyptian king had evidently no idea of round pegs in square holes. *O! Sic omnes!*

The last General Assembly of the Southern Presbyterian Church said, "We look with hopeful concern to the foundation of missionary lectureships and other methods of education in our seminaries, on the principles and history of Christian missions, and the needs of the world perishing in ignorance and sin."

The Family Circle.

THE LOVE LIGHTS OF HOME.

The bird to the nest and the bee to the comb,
When the night from the heavens falls dreary,
And Love to the light in the windows of home—
The light of the love of my dearie.
And Love to the light, like a swallow in flight,
When the storm blows the stars from the blue of
the night;
And a kiss from the red rose, a smile from the
white,
In the gardens that bloom for my dearie!

The ships to the harbor from over the foam,
When the way has been stormy and weary,
And Love to the light in the windows of home—
The light of the love of my dearie
And Love to the light, like the bloom from the
blight,
When the spring suns weave wonders of red and
of white,
And the darkness of winter is kissed to the bright
In the gardens that bloom for my dearie.

The bird to the nest and the bee to the comb,
And never a night shall fall dreary
While the lights in the beautiful windows of home
Are lit by the love of my dearie!
And Love to the light, like a bird from the night,
Where angels in lilies Love's litanies write,
And a kiss from the crimson, a smile from the
white,
In the gardens that bloom for my dearie!
—Frank L. Stanton, in *Harper's Bazar*.

AN INTERVIEW WITH THE QUEEN.

Mr. Smith, of Dickleborough, in the county of Norfolk, was a fine old Methodist farmer, and a simple-minded earnest Christian, who had lived through those glorious times for the British farmer, when Napoleon turned all Europe into one vast battlefield, and wheat was selling at from fifteen shillings to a pound a bushel. He was a genius, too, in his way, and invented a plough which was a great improvement on the cumbersome implement then in common use. His invention came under the notice of Prince Albert, who took great interest in agriculture, and he sent for him to explain certain matters connected with the plough. The old farmer accordingly journeyed to Windsor—no light undertaking in those days, when the only public conveyances were the postchaise, the stage-coach and the carrier's cart. He reached Windsor in the twilight of a summer's evening, and reported himself at the Castle. A gentleman of the household—a Colonel whose name we forget—came to him and told him that he would have to present himself at 10 o'clock on the following morning for his interview with the Prince.

"Yes, that's all right," said the farmer, "but what am I to do for a bed?"

"A bed!" said the Colonel, "O! you'd better go to an inn," and he mentioned one where he would be made very comfortable for the night, but Mr. Smith did not take kindly to the suggestion.

"Wu, there now, Cunnel," he said, "that dew seem mighty quare, that raly dew. 'Goo to in inn,' he say! That's very ill convenient and costly. I didn't come here because I wanted to come. I come because you axed me, and I had to come, and the laste you can dew is to givo me a bed. If you was to come to Dickleborough my missus sho'd find you a bed, I know right well she would, specially if we'd axed you to come; and if you was as hungry as I be, I warrant she'd find you suffen to ate into the bargin."

Old Smith said this in a pleasant way and the Colonel was taken by storm. He brought him up to his own rooms, had a good supper put before him, and gave orders for his accommodation for the night. The two spent a very pleasant evening together.

"Arter I'd had suffen to ate," Mr. Smith used to say in telling the tale, "the Cunnel he axed me if I smoked tobacco. I said 'I dew,' and he offered me a cigar. But I told him I worn't used to them things, and could he find me a clay pipe? So he rung the bell and that was browt, and we had a rale pleasant talk. 'Tworn't long, however, afore I got sleepy; I was fair beat out with the jounce (jolting) of them stage catches, and I wanted to go to bed. The Cunnel he say, 'I'll ring for your candle, Mr. Smith, and the man he'll show you to your room.'

"'Thank'ee, Cunnel,' I made reply; 'but there's one thing I allys do aford goin' to bed—I have family prayer. I know my missus is havin' it at Dickleborough, and it won't do for her master not to have it because he happen to be away from home. Will you let's have yar Bible, if you please?'

"The Cunnel he says, 'O, certainly, Mr. Smith' and he put it on the table, and I say to him, 'Well, now, will you rade and I pray, or shall I rade and you pray?' He make answer and say, 'I think I'd better do the rading, Mr. Smith.' So he read a Psalm, he did—a beautiful Psalm that was tew, but that was one of the shortest in the book, and arter he'd done we knelt down, and I prayed, and I asked the Lord to bless him and the Queen, and the Prince of Wales, and the dear babes. He took the candle from the man when that was browt, and he showed me to my bedroom his own self, and a rare good grip he gave my hand when he bid me goodnight at the door.

"Well, in the morning I had a rare good breakfast, and at ten o'clock I was took to see the Prince. He shook hands with me quite friendly, and we got a talkin' about my plough, and I showed him how that worked. Arter we'd bin a talkin' for a bit, the door opened, and a big man with his head powdered and a uniform on, he say 'Her Majesty' in a loud voice, and in come the Queen. When I saw her come in I was right stammed (astounded). I thowt she'd have a goold sceptre in her hand, and her gowned all a trailin' ahind, same as we see in the pictera. But there she was, just a plain, simple woman, with a kind look on her face. She spoke to me quiet and friendly like, and said she was very glad to see me, and what a long way I had come to show them my plough, and she hadn't spoke oonly them words afore I was no more afraid of her than I am of my nabor's wives—not half as much as I am o' some on 'em. She was just as simple and kind as if she warn't no more than nobody; there warn't no mock pride about her. But when I had to spake to her I let her see that I know'd who she was, and that I respected of her. She saw right well, she did, that John Smith o' Dickleborough warn't the man to take no liberty cause she was kind to him.

"Well, we had a right pleasant talk arter we'd done with the plough. The Queen she axed me a lot o' questions about the farmers in our parts, and the poor folk, what wages they got, were their cottages comfortable, did they go to church reglar, and all manner o' what, and I told her the best I could.

"By-an' by I began to get a bit onnaisy. 'Smith, bor,' I say to myself, 'you're browt afore kings and princes, and you must testify.' I said, 'I ool,' and I looked to the Lord for an oopenin', and 'twarn't long afore ' come. The Queen

she says to me, 'Mr. Smith,' she say, 'howivir did you come to think o' this clever invention o' yourn?'

"'Well, your Majesty, mum,' says I, 'I had that in my head for a sight o' days afore that come astraight. I see what was wanted plain enough, but I couldn't make out how to git at it. I thowt, an' I thowt, an' I better thowt, but that wouldn't come clear nohow. So at last I made it a matter o' prayer, an' one mornin' that come into my mind like a flash—just what you see in that there model.'

"'Why, Mr. Smith,' she say, 'do you pray about your ploughs?'

"'Wu, there now, your Majesty, mum,' says I, 'why shouldn't I? My Father in heaven He knowed I was in trouble about that, and why shouldn't I goo an' tell Him? I mind o' my boy Tom—he's a fine big man now, keepin' company along o' my nabor Stebbins' darter he is, an' a rare good gal I know she be—but when he was a teeny little mite of a boy I bowt him a whip, and rarely pleased he was with that. Well, he come to me one day cryin' as if his little heart was bruk. He'd bruk that whip, he had, an' he come to me with that. Well, now, your Majesty, mum, that whip that worn, nothin' to me—that only cost eighteen pence when 'twas new—but it was suffen to me to see the tears a runnin' down my boy's cheeks. So I took him up on my knee, and I wiped his eyes with my handkercher, and I kissed him, I did, and I comforted him. 'Wu, don't yow cry, Tom, bor,' says I. 'I'll mend that whipt I ool, so that'll crack as loud as iver, and I'll buy you a new one next market day.' 'Well, now, your Majesty, mum,' says I, 'don't you think our Father in heaven He care as much for me as I care for my boy Tom? My plough worn't o' much consequence to Him, but I know right well my trouble was.'

"Well, now—would you believe it?—when I'd said that, the Prince he tained away, and he blowed his nose with his pockethandkercher, and the Queen she had tears in her eyes, and I see one on 'em a rollin' down her cheek. 'You're a good man, Mr. Smith,' she say, 'and I'm thankful I have subjects such as you.' Them was her words! I'm proud on 'em; I have told my son Tom he's never to forget 'em; and he's to tache 'em to his children, if so be as God gives him a family. When the Queen say them words to me, I say to her, 'Your Majesty, mum,' I say, 'I hain't got nothing good about me but what comes from God,' and she say, 'No more hain't none on us, Mr. Smith.' The Prince he jiced in, and we had a rare good talk; 'twas for all the world just like a band-meetin'. Folks may say what they like, but it ain't no use o' them sayin' it to John Smith o' Dickleborough. He know, and he say to all the world, Queen Victoria is a right good godly woman, and Prince Albert he's another—leastways—well, you know what I mane.

"It was gettin' nigh on to noon by this time, and at last the Queen she say to me, 'Mr. Smith,' she say, 'you will find lunch provided for you, and the man who waits upon you will take you over the castle if you wish. There are some very fine paintings and other things yo might like to see.' 'Well, now, your Majesty, mum,' says I, 'I ain't much of a judge o' picters, but there is one thing I should rarely like to see.' 'What is it, Mr. Smith?' she say, and I say, 'If I

might see the dear babes!' The Queen she laughed, and she looked right tickled, and she say they was out a walkin' in the Park and someone should go with me and show me the way. So she bid me good-bye, and so did the Prince, and a man come and took me away."

Mr. Smith was taken to the Park, and met there the children who were then extant. His conductor "said suffen" to the lady in charge of them, doubtless calling her of Her Majesty's command, and the good old man talked to the children in his kindly way for a few minutes. Then he took off his wide-brimmed white beaver hat, and, standing bareheaded in the sunshine, he prayed that the blessing of God might be upon them and abide with them. Then he turned his face homeward, and went back to the simple every-day life of a Norfolk farmer.

Not long afterwards he received a box which had been brought from London by the carrier, and in it he found a most beautiful family Bible, with a note explaining that it was a present from the Queen and Prince Albert. Mr. Smith carefully packed it up again, and returned it with a letter to the Queen, asking her "if she would be so good as to write her name in it." The Bible came back in due time with the autograph signatures, not of Her Majesty only, but of the Prince also, and of all the children—even the babe's little hand had been guided to write its name—and under the signatures the Queen had written with her own hand, "A memento of the visit of a good man." Mr. Smith had a large glass case made to cover the Bible, and on certain days he used to show it to sightseers at threepence a head. The money thus earned was dropped into a missionary-box, together with the contributions of his family; and when the annual missionary meeting came round, the box and the story were always produced to the great satisfaction of the audience, who never grew tired of hearing the good old man tell the tale of his interview with the Queen.—*Exchange*.

A COSTLY THRONE.

At the time of the coronation of the Czar of Russia much was printed in the newspapers about the costly crown jewels and the magnificent imperial throne, but for all its magnificence and richness this nineteenth-century throne was nothing when compared to that of the Mogul Emperors of Delhi. This Indian throne was built in the reign of the Shah Jehan by a Frenchman who had been forced to seek an asylum in the Mogul empire. It was called the Peacock Throne, to distinguish it from other royal chairs, and because it was decorated with the figures of two huge peacocks. The throne was six feet long by four feet wide, and stood on six massive legs, which were of solid gold inlaid with rubies, emeralds, diamonds, and all kinds of precious stones. The tails of the peacocks were expanded fan-like behind the throne, and they too were inlaid with pearls, emeralds, and other gems of suitable coloring. The whole was surmounted by a canopy of gold supported by twelve pillars likewise studded with diamonds and precious gems, the border of the canopy being made of a fringe of beautiful pearls. Between the two peacocks perched a life-sized parrot, which was carved out of a single emerald. The royal umbrellas, which are appendages to most Oriental thrones, were made

of the finest silks, and were fringed with pearls, the handles being of solid gold studded with diamonds. It has been said by many writers that the famous Koh-i-noor diamond was originally set in this Peacock Throne. This story is very possibly true, inasmuch as the Koh-i-noor was at one time owned by the Shah Jehan. This throne has been valued at \$30,000,000, and this figure is doubtless not exaggerated, for the Mogul Emperors were wonderfully rich monarchs. When the Persians sacked Delhi in 1739, they destroyed the Peacock Throne, and carried off its jewels. A simple block of white marble now stands in the private audience hall in the palace of the Mogul Emperors at Delhi to show where this gorgeous chair once stood.—*Harper's Round Table.*

TOO MUCH BRIC-A-BRAC.

The folly of excessive accumulation in the way of bric-a-brac, ornaments, and the thousand and one trifles scattered through the modern home, is never more forcibly impressed than when packing away household goods and gods, previous to the summer exodus. Each article has some association that renders it in a degree precious, and yet half of them disfigure rather than adorn the apartment to which they belong.

How much wiser is the mistress of the Japanese home, who while keeping it exquisitely neat, never cumbors and litters it with cheap or excessive ornamentation. She understands the rest to eye and brain in frequent change of surroundings. Today she hangs up a piece of rare embroidery, and in fro. of it places a little table, with some one choice vase holding a few carefully arranged flower sprays. Across the corner a screen, with richly painted or embroidered panels, is set, and everywhere the eye looks upon some object worthy of study and admiration; and so few are they as to admit of genuine enjoyment and appreciation. After a few weeks a complete change is made—one set of art treasures removed and another put in their place. By this method a succession of charming interiors is secured, far more educating and refining in influence than the crowded tables, cabinets and mantels found in the American drawing-room.

The economy of this course in time and labor is too evident to require convincing argument, and only needs a little individual independence to establish it in this country as in the Orient.—*Table-Talk.*

A SCENE FROM A NEW STORY BY GEORGE W. CARLE.

It came—began to come—in the middle of the second week. At its familiar approach he felt no dismay, save a certain inert dismay that it brought none. Three, four, five times he went bravely to the rill, drowned his thirst and called himself satisfied; but the second day was worse than the first; the craving was better than the rill's brief cure of it, and once he rose straight from drinking of the stream and climbed the dune to look for a mill.

He strove in vain to labor. The pleasures of toil were as stale as those of idleness. His books were put aside with a shudder, and he walked abroad with a changed gait; the old extortioner was leying on his nerves. And on his brain. He dreamed that night of war-times;

found himself commander of a whole battery of heavy guns, and lo, they were all quaker-cannon. When he would have fled monstrous terrors met him at every turn, till he woke and could sleep no more. Dawn widened over sky and sea, but its vast beauty only mocked the castaway. All day long he wandered up and down and along and across his glittering prison, no tiniest speck of canvas, no faintest wreath of smoke, on any water's edge; the horror of his isolation growing—growing—like the monsters of his dream, and his whole nature wild with a desire which was no longer a mere physical drought, but a passion of the soul, that gave the will an unnatural energy and set at naught every true interest of earth and heaven. Again and again he would have shrieked its anguish, but the first note of his voice rebuked him to silence as if he had espied himself in a glass. He fell on his face voiceless, writhing, and promised himself, nay, pledged creation and its Creator, that on the day of his return to the walks of men he would drink the cup of madness and would drink it thenceforth till he died.—From "Gregory's Island," in the August *Scribner's*.

DR. BARNARDO'S WORK.

It is idle to attempt to describe all that Dr. Barnardo has done and is attempting to do. He is a centre of spiritual, social, intellectual activity, perpetually in motion. He began by caring only for the saving of the city Arab; he now finds the whole social problem on his hands. He is facing the whole vast complicated congeries of difficulties which baffle churches and governments, and facing them also with marvellous success. Round his Homes have grown up a veritable church militant, the most amazing octopus of our time. Nothing that is human is alien to Dr. Barnardo. He imports cargoes of timber from the forests of Norway, and plants out human seedlings in the prairies of Manitoba. He is surgeon, editor, preacher, teacher, jack-of-all-trades, and a past master in all. One day he brings 3,700 of his children from all his Homes to the heart of the West End. It is a small army—a larger army than that with which Britain has won many of her most brilliant victories. Under his able direction they concentrate at the Albert Hall to meet the Prince and Princess of Wales, bringing with them a vast paraphernalia illustrative of all their enterprises, their works, and their sports. With a skill the late Sir Augustus Harris could not have excelled, he puts this gigantic troupe through a programme lasting nearly four hours, a programme that goes without a hitch, that keeps everyone from Prince to pressman enthralled in unflagging interest, and that fascinates and delights every one, with one of the prettiest spectacles ever seen in London. And the croup, what is it? One and all they are children, some mere babies, but all, whether old or young, perishing fragments of shipwrecked humanity, snatched one by one from the maelstrom of our cities. But for him these little ones would have been in the workhouse, in prison, in the grave, or, worse still, in the kennel and in the slum preparing, before they were well in their teens, to perpetuate their kind. And then, after having given the world this gigantic object-lesson in organized philanthropy, the company disperses. The mammoth troupe of 3,700 silently and swiftly retrace their steps. As was the concentration, so is the distribution. In twelve hours all is over, the Homes are again full of teeming life, and not a child has been lost or has ever missed its way. Those who have attempted to convoy a party of a score, boys and girls, from the circumference to the centre of London in mid-season alone, can appreciate what was involved in the march of 3,700 to and from Albert Hall.—From "Dr. Barnardo, the Father of 'Nobody's Children,'" by W. T. Stead, in *August Review of Reviews*.

Our Young Folks.

THE LITTLE GLEANER.

Good-morrow, fair maid, with lashes brown,
Can you tell me the way to Womanhood Town?

Oh, this way and that way—never stop;
'Tis picking up stitches grandma will drop,
'Tis kissing the baby's troubles away,
'Tis learning that cross words never will pay,
'Tis helping mother, 'tis sewing up rents,
'Tis reading and playing, 'tis saving the pence,
'Tis loving and smiling, forgetting to frown;
Oh, that is the way to Womanhood Town.

Just wait, my brave lad—one moment, I pray;
Manhood Town lies where—can you tell me the way?

Oh, by toiling and trying we reach that land—
A bit with the head, a bit with the hand—
'Tis by climbing up the steep hill Work,
'Tis by keeping out of the wide street Shirk,
'Tis by always taking the weak one's part,
'Tis by giving mother a happy heart,
'Tis by keeping bad thoughts and actions down;
Oh, that is the way to Manhood Town.
And the lad and the maiden ran, hand in hand,
To their fair estates in the grown-up land.
—*Grown-Up Land.*

LITTLE TANGLES.

Once upon a time there was a great king, who employed his people to weave for him. The silk and wool and patterns were also given by the king, and he looked for diligent workpeople. He was very indulgent, and told them when any difficulty arose to send for him and he would help them, and never to fear troubling him, but to ask for help and instruction.

Among many men and women busy at their looms was one little child, whom the king did not think too young to work. Often alone at her work, cheerfully and patiently she labored. One day, when the men and women were distressed at the sight of their failures—the silks were tangled and the weaving unlike the pattern—they gathered around the child and said:

"Tell us how it is that you are so happy in your work. We are always in difficulties."

"Then why do you not send to the king?" said the little weaver. "He told us that we might do so."

"So we do, night and morning."

"Ah," said the child, "but I send directly I find a little tangle."—*Great Thoughts.*

A TRICKY PIG.

A pig and a dog were once passengers on the same ship, and quite warm friends. They used to eat their cold potatoes off the same plate, and but for one thing would never have had any trouble. This was that the dog had a kennel, and the pig had none. Somehow the pig got it into his head that the kennel belonged to whichever could get into it first, so every night there was a race. If the dog won he showed his teeth, and the pig had to lie on the softest plank he could find. If the pig got in first, Toby could not drive him out. One rainy afternoon, the pig found it rather unpleasant slipping about on deck, and made up his mind to retire early. But when he reached the kennel, he found the dog snug and warm inside. "Umph!" he said; but Toby made no reply. Suddenly an idea flashed upon him, and, trudging off to the place where their dinner plate was lying, he carried it to a part of the deck where the dog could see it, and, turning his back to the kennel, began rattling the plate and munching as though he had a great feast before him. This was too much for Toby. A good diener and he not there! Ah no, and out he ran. Piggy kept on until

Toby had come around in front of him and pushed his nose into the empty plate. Then like a shot he turned around, and was safe in the kennel before Toby knew whether there was any dinner on the plate or not.

A CLEVER DOG.

The London *Spectator* tells the following story:

"A collie in Scotland, whom I know well, is in the habit of fetching from his master's room slippers, cap, keys, or anything he is sent for. One day, sent on the usual errand, he did not reappear. His master followed, and found that the door of the bedroom had blown to and that the dog was a prisoner. Some days later he was again told to fetch something; and, as the wind was high, his master, after a few minutes' delay, followed him. He found him in the act of fixing the door firmly back with the door-mat, which he had rolled up for the purpose, and, having taken this precaution, the prudent animal proceeded to look for the slippers. This same collie, when walking with me, ran on in front and rang the gate-bell of the house to which I was going, so that I had not to wait when I arrived there."

A BOY WHO BECAME FAMOUS.

A boy, only six years old, was sailing with his father down the Danube. All day long they had been sailing past crumbling ruins, frowning castles, cloisters hid away among the crags, towering cliffs, quiet villages nestled in sunny valleys, and here and there a deep gorge that opened back from the gliding river, its hollow distance blue with fathomless shadow, and its loneliness and stillness stirring the boy's heart like some dim and vast cathedral. They stopped at night at a cloister, and the father took little Wolfgang into the chapel to see the organ. It was the first large organ he had ever seen, and his face lit up with delight and every motion and attitude of his figure expressed a wondering reverence.

"Father," said the boy, "let me play!" Well pleased, the father complied. Then Wolfgang pushed aside the stool, and when his father had filled the great bellows, the elfin organist stood upon the pedals. How the deep tones woke the sombre stillness of the old church! The organ seemed some great uncouth creature, roaring for very joy at the caresses of the marvellous child.

The monks, eating their supper in the refectory, heard it and dropped knife and fork in astonishment. The organist of the brotherhood was among them, but never had he played with such power. They listened; some crossed themselves, till the Prior rose up and hastened into the chapel. The others followed; but when they looked up into the organ loft, lo! there was no organist to be seen, though the deep tones still massed themselves in new harmonies, and made the stone arches thrill with their power. "It is the devil," cried one of the monks drawing closer to his companions, and giving a scared look over his shoulder at the darkness of the aisle.

"It is a miracle," said another. But when the holdest of them mounted the stairs to the organ-loft he stood as if petrified with amazement. There was the tiny figure, treading from pedal to pedal, and at the same time clutching at the keys above with his little hands, gathering handfuls of those wonderful chords as if they were violets, and flinging them out into the solemn gloom behind him. He heard nothing, saw nothing besides; his eyes beamed, and his whole face lighted up with impassioned joy. Louder and fuller rose the harmonies, streaming forth in swelling billows till at last they seemed to reach a sunny shore, on which they broke; and then a whispering ripple of faintest melody lingered a moment in the air, like the last murmur of a wind-harp, and all was still. The boy was John Wolfgang Mozart.

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Private cars and moonlight trips can be arranged for on reasonable terms.

June 11, 1896.

JAMES GUNN, Supt.

Ministers and Churches.

The Rev. Dr. Grant, Orillia, will sail for home on the 27th inst.

Mr. C. Tail, licentiate, has been called by the congregations of Moorfield and Drayton.

Rev. J. C. Cameron was inducted on the 27th ult., and is now in full charge of the Moosejaw congregation.

Rev. J. L. Campbell, of Cheltenham, leaves on the 24th inst. for his new field of labor in Chicoutimi, Quebec.

St. Andrew's Church (Beaverton) interior is being renovated at present by Messrs. Adams & Martin, of Franklin Street.

The editorial sub-committee of the Hymn Book Committee, has finally revised the new hymn book before its publication.

The Rev. S. H. Eastman, of Oshawa, preached two practical and effective sermons in the Presbyterian Church, Orillia, on a recent Sunday.

The Rev. Wm. Patterson, of Cooke's Church, Toronto, was presented with an address and a well filled purse before leaving for his vacation.

The last reports from California indicate an improvement in the condition of Mr. David Wright, son of Rev. Peter Wright, Portage la Prairie, Man.

Rev. Mr. Ramsay was appointed by the Presbytery of Saugeen to take the usual steps to organize a congregation in the neighborhood of Farewell.

The augmented congregation of Tweed and Fuller, in the Presbytery of Kingston, has called Mr. Martin. This is a most interesting and important field.

Rev. T. W. Winsford, Rev. Mr. McKay, Ald. Stewart, Jno. McRae and Rev. Dr. McKay, of Woodstock, left Ottawa lately for Kegaming Lake on a fishing trip.

Knox Church, Hamilton, Junior Society of Christian Endeavor held its annual picnic at Ainslie Park recently. About forty members and friends were present.

The American summer closing idea has made its appearance in Waubausheene, there being no Presbyterian service Sunday evening nor prayer meetings for some time.

The Rev. Dr. Bayne, of Pembroke, has been preaching in Crescent Street Church, Montreal. The Montreal people speak in the highest terms of Dr. Bayne's preaching.

On the eve of their departure to their new field of labor Mr. and Mrs. Campbell, of Cheltenham, were presented with an appreciative address accompanied by a well-filled purse.

Mr. William Lochhead, B.A., of Napanee, has been appointed science master of the London Collegiate Institute. He is a graduate of McGill, and a post-graduate of Cornell.

Rev. Dr. Wardrope preached morning and evening on a recent Sabbath for Chalmers Church congregation, Guelph. The pastor, Rev. Mr. Glassford, is away on his holidays.

Rev. A. McGillivray, Toronto, of the Supreme Court of the Independent Order of Foresters, arrived in Moosejaw lately, and gave a public lecture on the aims and objects of Forestry.

A reverend doctor from a western town, in a clerical ramble on his wheel, and by train when read be, surprised us by a call in full-bloom wheel attire and as unclerical looking as could well be.

Ten thousand seven hundred and fifty families were visited last year by the colporteurs of the French Board. The number of the latter was but two for the whole year and four for six months.

Rev. Mr. McConnell, of Vanatta, near Orangeville, has been occupying the pulpit of the Presbyterian church in the absence of Rev. Mr. Buchanan, who has gone to visit in Western Ontario.

Rev. M. P. Talling, B.A., has just completed the sixth year of his pastorate in St. James Church, London. During that time over 200 have been received into the membership, chiefly by profession of faith.

The Rev. George Simpson, now of the Interior of Chicago, and formerly editor of THE CANADA PRESBYTERIAN, made a flying visit to the city and this office last week on his way to Huntsville to enjoy his holiday.

The Guelph Presbytery have arranged for a conference of Young People's Societies on the Monday evening and Tuesday forenoon previous to the next meeting of the court, which takes place the third Tuesday of September.

When last heard from, the Rev. Principal MacVicar was in Chester, England, and well and enjoying his visit to the Old World, from whence we expect occasionally, without taxing his time or strength too much, to hear from him.

CORRECTION.—In our last issue in our ministers and churches column it was said that Rev. P. R. Ross, formerly of Ingersoll, is now in Toronto filling with much acceptance the pulpit of Bloor St. church in the absence of the pastor. The name which should have been given was that of Rev. Herbert C. Ross, now of Erie, Pennsylvania, formerly of Ingersoll.

Rev. Mr. Grant, who recently resigned his charge at Almonte, was presented with a souvenir in the form of a Columbia bicycle before his departure. Mrs. Grant was presented with a life membership certificate in the W.F.M.S.

The annual picnic of the Presbyterian Sabbath school, Flesherton, was held on the old picnicking grounds, Campbell's beaver meadow, on Tuesday last week, when the children, parents and friends of the school turned out in goodly numbers.

The Sunday schools of the various denominations between Orangeville and Chatsworth united in a grand union picnic excursion to Owen Sound on Thursday, August 13th. A large steamboat was chartered for a five-hour cruise on the bay.

Rev. D. Strachan, Moderator of Knox Church, Acton, last week moderated in a call to Mr. H. A. Macpherson, of Galt. The call was signed by all the members present and many adherents. When fully signed it will be almost unanimous.

The ladies and managers of Moosejaw Presbyterian congregation have been fitting up the manse for their newly inducted pastor, the Rev. J. C. Cameron, B.A., lately of British Columbia. He is to receive as stipend \$1,000 and a manse.

Rev. W. Ross, of Belmont, spent a couple of days in Morden, Man., the guest of Dr. B. J. McConnell. Mr. Ross was one of the early pioneer Presbyterian missionaries in Southern Manitoba, and is at present enjoying a well-earned holiday.

St. Andrew's Church Missionary Society, of Appleton, held their monthly meeting lately. Mr. Wm. Turner presided in the absence of the president. The following ladies gave readings: Miss Ethel M. Clarke, Miss Jennie Baird and Miss Marion Spiers.

A week ago last Sabbath the Rev. James J. Potter, South Side, who leaves this month to assume charge of St. Andrew's Church, Peterborough, preached farewell sermons. They were full of good counsel, and breathed an affectionate regard for his late congregation.

Rev. T. A. Cosgrove, B.A., pastor of the First Presbyterian Church, St. Marys, preached last Sabbath at both services. Rev. Mr. Bell, who has acceptably supplied the pulpit for two Sabbaths, preached last Sabbath in the North-Easthope and Hampstead Presbyterian churches.

A portion of the young men's Bible class of the First Presbyterian Church, Brantford, taught by Mr. Will J. Craig, left on Saturday night, 5th inst., for Port Dover, to spend Sunday and Monday with another portion of their class and some of their friends who were camping there.

St. Giles' Church, Winnipeg, held their annual picnic to Elm Park lately. There was a large turnout of the young people, and towards evening many of the parents and friends of the children also journeyed out to the park. A most enjoyable day was spent, despite the cloudy sky.

During Rev. Mr. Orr's absence from Mono Mills, Rev. Bryce Innis is occupying his pulpits, and apparently very acceptably, as the churches are more than filled, many having to remain outside. Mr. Innis' preaching is very much appreciated, and his personal character will win for him many friends.

Mr. J. B. Crupper, a graduate of Pine Hill has been appointed missionary to Demerara by our Foreign Missionary Committee. His ordination and designation will take place at Fort Massey Church on September 8th. Mr. Crupper is a young man of earnest spirit and promises to be a most successful missionary.

The work on the New Presbyterian Church, Millbrook, has been commenced. We understand the plan of the new edifice has been taken from that of a Presbyterian Church recently built at Fenelon Falls. An effort is being put forth to have the Governor-General of Canada officiate at the laying of the corner stone.

The Rev. Mr. McGregor, M.A., of Gilsonbury, has been spending a well-earned holiday in Muskoka, accompanied by his family and a few friends. In his absence his pulpit has been supplied by the Rev. Mr. Ross, of Waverly; New York, formerly of Ingersoll, and by Rev. J. A. Cranston, M.A., of Culloden.

Rev. Mr. Calnon, of Oklahoma, occupied the pulpit of Knox Church, Galt, recently and delivered two very able and eloquent sermons. Mr. Calnon, who is an Englishman by birth, is much impressed with Canada, this being his first visit to the land over which floats the same flag as that which floats over the land of his boyhood.

A large number of the members of Christian Endeavorers of Ashfield Presbyterian Church met at the manse on the evening of August 6th, to take the opportunity of showing their esteem for their pastor, Rev. Mr. Rose, who has severed his connection with that congregation by presenting him with a purse of money and an address.

At the special meeting of the Presbytery of Orangeville, held at Cheltenham on Aug. 4th, the resignation of the Rev. J. L. Campbell, B.A., was accepted, to take effect on the 25th. Rev. W. Farquharson, B.A., Claude, was chosen interim Moderator for the vacant charge, and authorized to declare the pulpit vacant on Sabbath 30th.

Dr. and Mrs. Thorburn, of Ottawa, who have just returned from a visit to Scotland, had a pleasant call at Haddo House, the home of the Governor-General, while in the neighborhood of Aberdeen. The estate is sixteen miles in length and twelve miles in width and comprises 1,100

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farms. The visitors were greatly impressed with its beauty.

Rev. Dr. Campbell, of Renfrew, who was recently injured in a runaway accident, reached his pulpit on Sunday morning week, by the help of a crutch and the arm of a friend. At times throughout the sermon he was obliged to seek the support and rest of a stool. The sermon made particular reference to the many sad deaths in the congregation since he had last occupied the pulpit.

At the special meeting of the Barrie Presbytery held on 11th inst., the resignation of the charge of Huntsville and Allansville, tendered by Mr. Sieveright, on July 28th, was accepted. The vacancy will be declared by Rev. J. Carswell of Burk's Falls, on Sept. 13th. Mr. Carswell was appointed Moderator of the Session during the vacancy. Applications should be addressed to him.

The governors of the Royal Victorial Hospital, Montreal, have received another and most munificent donation from the founders, Lord Mount Stephen and Sir Donald A. Smith, these gentlemen having placed in the hands of Messrs. E. S. Clouston, John Turnbull and R. B. Angus, as trustees, securities of par value of \$800,000, which may be expected to yield \$40,000 per annum.

The ladies of St. Paul's congregation in this city, surprised their president, Mrs. Martin, wife of the pastor, by presenting her with a certificate of life membership of the W.F.M.S., at the July meeting of their Auxiliary. The deep affection in which both Mr. and Mrs. Martin are held by the whole congregation, has often been evinced by such kindly acts as the above, and makes their approaching removal all the more regrettable.

A meeting of the session of Deloraine congregation was held recently to consider the question of the call extended to Rev. Mr. Munro from the congregation at Point Douglas, Winnipeg. The proposal comes by the way of the Presbytery of Melita, which holds its regular meeting in September, and it was decided to ask the congregation at Point Douglas to wait until that time. If not a special meeting of the Presbytery will be called to dispose of the matter.

On a recent evening a number of the members of Woodland Presbyterian congregation assembled at the residence of their pastor, Rev. Mr. MacKellar, Mount Forest, and made their pastor and his wife a handsome present as a token of the esteem in which they are held and as a welcome back from his month's holiday visit. The presentation was accompanied by a suitable address. The rev. gentleman and his good friends spent a pleasant evening together after the presentation.

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Beware of Substitutes and Imitations.

Speaking of the appointment by our Church of the Rev. Mr. Crupper to the mission among the Coolies, in Demerara, the Rev. James Millar, a missionary in Georgetown, of the Established Church of Scotland, who spent some time in this country, and who knows the country and its needs well, says that he is glad of this decision, that Mr. Crupper will be gladly welcomed, and that he (Mr. Millar) will render him every assistance in his power.

The date of the induction of Rev. Hugh A. McPherson, of Galt, into the pastoral charge of Knox Church, Acton, has been fixed for Tuesday, 1st September. The ordination services will take place at 2 o'clock in the afternoon. Rev. J. C. Smith, B.D., Guelph, will preach the sermon; Rev. Alex. Jackson, Ph.D., Galt, will address the minister, and Rev. D. Strachan, Rockwood, will address the congregation. Rev. Wm. Robertson, M.A., Moderator, will preside.

A largely attended congregational meeting was held in Knox Church, Acton, on a recent evening for the purpose of advancing the matter of the call to a minister. Rev. Mr. Strachan, the Moderator, was present. Nearly every member of the congregation present signed the call to Mr. Hugh A. McPherson, of Galt. The call will be formally presented at a meeting of the Presbytery, to be held in Guelph. Messrs. George Hynds and Robt. Kinnaird were appointed commissioners to attend in the interest of the congregation and Messrs. C. Moffat and Peter Mann in the interest of the session.

On Tuesday evening, 4th inst., a committee representing the congregation of St. Andrew's Church, Almonte, waited upon Rev. A. S. Grant at the manse and presented him with a model 40 Columbia bicycle, accompanied with an address, to which Mr. Grant replied asking the committee to convey to the congregation his sincere appreciation of the kindly spirit which had prompted the address and gift. On the same day at the close of the largely attended meeting of the W.F.M.S. of the church, held at Mrs. Dr. Bennett's, Mrs. Grant, president, was presented with a certificate of life membership, beautifully framed, and a cordially worded address.

Wednesday, the 5th inst., was a red letter day in the history of Presbyterianism in Hillsdale and surrounding country, when the corner stone of the new church in course of erection was laid with imposing ceremony. A large concourse of people had assembled to witness it, and express their pleasure at the prospect of soon worshipping in a large and commodious church suitable to the wants of this growing congregation. A liberal collection was taken up on the occasion. The ladies of the congregation prepared tea on a beautiful lawn near by the church, and ample justice was done to the good things provided. A concert was held in the evening, and altogether it was a day long to be remembered by all who were present. The church will be one of the best in the Barrie Presbytery. It is 60 x 40 feet, built of brick, with a basement for Sabbath school and other kindred meetings, and will cost when complete over \$5,000. The Rev. Jas. Skene is pastor, and he and his people are to be congratulated on the prospect before them.

Rev. R. P. MacKay, Secretary of the Foreign Mission Committee of the Presbyterian Church in Canada, accompanied by Rev. Prof. McLaren, D.D., is now upon a visit to the Presbyterian missions among the Indians and Chinese in the Northwest and British Columbia. They are at present in the neighborhood of Alberni, in Vancouver Island, and are to hold a conference for three days towards the end of this month with all the missionaries in British Columbia. The Chinese population seems to be on the increase. They report nearly 2,500 Chinese at Steveston. While at Union, B.C., five Chinese were baptized and received into connection with the Presbyterian Church. The church building was packed with Chinese during the ceremony, and at the close of the service quite a number of these remained to converse with Dr. McLaren and Mr. Mackay and to express their sympathy with the work.—Globe.

SPURIOUS TEA.

In an interview with the "Salada" Ceylon Tea Company, in reference to an article which appeared in the New York Tribune of recent date about the refusal of a very large lot of low grade China teas at that port, and the report that these teas were likely to try for entry at Montreal, or some other Canadian port of entry, Mr. Larkin said: "Well, we have been telling the people of Canada for years back that they should cease entirely the drinking of the spurious teas, or, if not spurious, at least the largely adulterated and colored teas of China and Japan, when they can so easily get in these days the cleanly prepared and thoroughly pure teas of Ceylon and India. Teas in these countries are grown and prepared under the supervision of Englishmen, and no adulteration nor any coloring matter ever finds its way into them, and for this, and for many other reasons, they are known to be much healthier to drink. After teas in Ceylon and India are packed, they are never touched after by the hand, and not even the grocer can get at them. They are fired by machinery, and packed into sealed lead packets, thereby retaining all their delicious aroma until they go into the consumer's teapot; hence the wonderful popularity that "Salada" Ceylon tea has gained during the last few years. This popularity extends now from Victoria to Halifax, and in the border towns of Buffalo, Detroit and Rochester. In one shipment last week the "Salada" Ceylon Tea Company consigned over forty chests of this delicious tea to Buffalo.—Toronto Globe.

On the evening of his arrival home from a two months' trip to Scotland and England, the congregations of Nairn and Beechwood warmly welcomed their pastor, Rev. J. Elliott, B.A. The reception which was given took the form of a tea and musical entertainment on the grounds surrounding Nairn church. We may here remark that the communion roll of these congregations has been doubled since Mr. Elliott's settlement here four years ago, and that the warmest feeling of affection exists between pastor and people.

Mount Forest congregation held a special meeting recently to consider the request of that portion of the congregation near Farewell to withdraw from the congregation and be formed into a separate charge. The Mount Forest congregation, while deeply regretting the action of their brethren, consented to the formation of the new congregation, and wish them every success in the good work. The people near Farewell are making preparations to build a new church which they expect to have ready for worship some time this fall.

The Rev. J. D. McKay, after laboring as student-catechist for two summers in Dorchester, N.B., the people made application to St. John Presbytery to organize them into an ordained charge and place Mr. McKay over them. This was granted, and Rev. Dr. Geo. Bruce, of St. John, presided as Moderator of the Presbytery on the occasion. The church was filled to the doors and the congregation was a representative one, members of every denomination in the town being present, including some fifteen or twenty Roman Catholic friends.

From Victory to Victory

Fresh Triumphs of the Great South American Remedies—John Lee Made a New Man by South American Nervine—Twelve Years a Sufferer from Rheumatism—Mrs. F. Brawley Is Cured by South American Rheumatic Cure—A Quebec Lady Tell of Relief in Six Hours by the Use of South American Kidney Cure.

In a practical, everyday sense it might be said that this is still the age of miracles. At least in many cases where people have looked upon death as imminent the disease has been removed and they have been made whole.

Records like the following lead to this belief: John Lee of Pembroke, Ont., says: "I was run down in flesh, had lost appetite, suffered intensely from indigestion, and feared fatal results would follow. The skill of several physicians and the use of many patent medicines resulted in no beneficial results. I was induced to try a bottle of South American Nervine Tonic, and continuing its use I am a new man to day."

For twelve years continuously Mrs. F. Brawley of Tottenham, Ont., suffered from rheumatism. No remedies did any good until she used South American Rheumatic Cure. She says: "The first few doses entirely freed me from pain." She had spent almost a fortune in doctoring, when five bottles of this remedy cured her.

South American Kidney Cure is unique in its methods. It is not like pills and powders, a remedy that only gives temporary relief. As a liquid it dissolves the hard stone-like particles gathered in the system that constitute kidney disease. Not the least that can be said for it is the quickness with which it cures. Mrs. A. E. Young of Barnston, Quebec, says: "I found relief in the use of this medicine within six hours after the first dose had been taken."

Agricultural College, GUELPH.

The Ontario Agricultural College will re-open October 1st Full courses of lectures, with practical instruction, at very small cost, for young men who intend to be farmers. Send for circular giving information as to course of study, terms of admission, cost, etc.

Guelph, July, 1896

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CANADA'S PRIDE.

A little over a month hence the Fall Fairs will be commencing, and first and foremost will be the Industrial at Toronto, which is to be held this year from the 31st of August to the 12th of September.

Every Canadian is very properly interested in and justly proud of the success of this great Exhibition, because it brings prominently before them, as well as the outside world, the vast resources and products of our country, and the progress which is being made from year to year in its Agricultural and Industrial pursuits, consequently the approaching Industrial Fair is being looked forward to with increased interest and pleasurable anticipation, and many are already making arrangements to visit it. By thousands it is made the occasion of their annual holiday outing, and it is usually a very enjoyable one. There is every indication that it will this year fully equal, if not excel, its predecessors. To meet the desires of those who usually look for this kind of thing, a large number of special attractions are being provided, of a new and interesting character. The Live Stock and all other exhibits, except out flowers and fruit, will be on the grounds from Sept. 3rd, so that the first week of the Fair will be equally as good as the second. All entries have to be made before the 8th of August. The Toronto Exhibition has now become one of the best and most popular educational and entertainment enterprises on this continent, and those who have never visited it would be surprised at its magnitude and attractiveness, being almost like a small World's Fair. Prize Lists and Entry Forms can be procured by anyone desiring them by dropping a post card to Mr. H. J. Hill, Manager, Toronto.

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British and Foreign.

Mr. Harper, the publisher, has died in New York.

Saturday, July 25th was the fifty-seventh anniversary of Mr. and Mrs. Gladstone's wedding-day.

The Bishop of Liverpool has entertained some of the members of the Wesleyan Conference to luncheon.

A bust of Thomas Arnold, the famous headmaster of Rugby, was unveiled on July 15th in Westminster Abbey by the dean.

It is proposed to celebrate the 400th anniversary of the birth of Melancthon next February at his birthplace, Brettin in Baden.

Dean Farrar will be one of the special preachers in connection with the visit of the British Association to Liverpool in September.

Serious news comes from Madagascar. Portions of the country are in revolt, and Europeans have in several instances been fired at.

Mr. William J. Bryan, Democratic Silverite Candidate for the Presidency of the United States, is a member of the Presbyterian Church.

The Prohibitionists of the United States met in Convention at Baltimore last week and nominated Joshua Levering for the Presidency.

Mr. Henry Robson, who recently contributed £2,000 to the Church Building Fund of the Presbyterian Church of England, has now subscribed £1,000 to the College Removal Fund.

Mr. Rockefeller, the American millionaire, has given £200,000 to the City of Cleveland on the hundredth anniversary of its foundation.

A choral service in memory of the late Countess Wemyss was held in the Chapel Royal, St. James's Palace, on Saturday, and was attended by a large congregation.

The Rev. Dr. George Jobstone, of Liverpool, will act as Convener of the College Committee in the absence from England of the Rev. Dr. John Watson ("Ian Maclaren.")

Dr. Miller, Free Church Moderator, has been thirty-six years in India. He is a native of Thurso, and was baptized by the venerable Dr. Ross Taylor, who is still full of vigor and freshness. Dr. Miller is a "Companion of the Indian Empire."

A proposal has been made in Manchester to the effect that the tramways should be utilized during the night time for the convenience of merchandise. In Vienna the tramway service is utilised for this purpose. The proposal is meeting with considerable favor in Cottonopolis.

The Democratic Convention at Chicago is estimated to have cost \$4,000,000—enough, as a Chicago paper expresses it, "to build four battle-ships." There were nearly 1,000 delegates, 1,000 "alternates," and 100,000 strangers. The cigar bill alone is put at \$300,000. Party conventions are expensive luxuries across the Atlantic.

Rev. T. L. Cuyler, D.D., intends taking an active part in the campaign against the free silver craze. "We hear," he said, a few days ago, "a great deal about Christian citizenship, and now is the time for its exercise." He regards the present crises as even more dangerous than that of 1861.

Dr. Barbour, of Edinburgh, who takes so deep an interest in the Foreign Mission work of the English Presbyterian Church, has made himself responsible for three years for the salary of the teacher (Mr. Rankin), who is to take charge, along with the Rev. A. Lamont, of the "Eastern School" at Singapore.

A GOOD SAMARITAN.

HAVING FOUND HEALTH HE POINTS THE WAY TO OTHERS.

His Advice Was Acted Upon by Mr. Miles Pettit, of Wellington, Who, as a Result, Now Rejoices in Renewed Health and Strength.

From the Picton Times.

Mr. Miles Pettit, of Wellington, was a recent caller at the Times office. He is an old subscriber to the paper, and has for years been one of the most respected business men of Wellington. He is also possessed of considerable inventive genius, and is the holder of several patents for his own inventions. The Times was aware of Mr. Pettit's serious and long continued illness, and was delighted to see that he had been restored to health. In answer to enquiries as to how this had been brought about, Mr. Pettit promptly and emphatically replied "Dr. Williams' Pink Pills did it." Being further interrogated as to whether he was willing that the facts should be made public, he cheerfully consented to give a statement for that purpose, which in substance is as follows:—He was first attacked in the fall of 1892, after assisting in digging a cellar. The first symptom was lameness in the right hip, which continued



for nearly two years. It then gradually extended to the other leg and to both feet. The sensations were a numbness and pricking, which continued to get worse and worse until he practically lost control of his feet. He could walk but a short distance before his limbs would give out, and he would be obliged to rest. He felt that if he could walk forty rods without resting he was accomplishing a great deal. He had the best of medical attendance and tried many medicines without any beneficial results. He remained in this condition for about two years, when he unexpectedly got relief. One day he was in Picton and was returning to Wellington by train. Mr. John Soby, of Picton was also a passenger on the train. Mr. Soby, it will be remembered, was one of the many who had found benefit from Pink Pills, and had given a testimonial that was published extensively. Having been benefited by Dr. Williams' Pink Pills he has ever since been a staunch friend of the medicine, and noticing Mr. Pettit's condition made enquiry as to who he was. Having been informed, Mr. Soby tapped him on the shoulder and said "Friend, you look a sick man." Mr. Pettit described his case, and Mr. Soby replied, "Take Dr. Williams' Pink Pills, I know from experience what virtue there is in them and I am satisfied they will cure you." Mr. Pettit had tried so many things and failed to get relief that he was somewhat skeptical, but the advice was so disinterested, and given so earnestly that he concluded to give Pink Pills a trial. The rest is shortly summed up. He bought the Pink Pills, used them according to the directions which accompany each box, and was cured. His cure he believes to be permanent for it is now fully a year since he discontinued the use of the pills. Mr. Pettit says he believes he would have become utterly helpless had it not been for this wonderful, health restoring medicine.

The experience of years has proved that there is absolutely no disease due to the vitiated condition of the blood or shattered nerves that Dr. Williams' Pink Pills will not

promptly cure, and those who are suffering from such troubles would avoid much misery and save much by promptly resorting to this treatment. Get the genuine Pink Pills every time and do not be persuaded to take an imitation or some other remedy from a dealer, which, for the sake of extra profit to himself, he may say is "just as good." Dr. Williams' Pink Pills make rich, red blood, and cure when other medicines fail.

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The Dublin Shelter for men has become a self-supporting success. In the second year the attendance has reached a total of 39,178. Many are turned away every night for want of room, and the management is face to face with the question of increased accommodation.

Mrs. Morgan, the Herefordshire centenarian, reached her 102nd year on Monday. Her daughter, aged 80, died last week.



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The undersigned will receive Tenders for the Purchase of Terminable Annuities running for a period of forty years, issued by the Province of Ontario under authority of an Act of the Provincial Parliament (47 Vict., cap. 31).
The annuities will be in the form of certificates signed by the Provincial Treasurer guaranteeing half-yearly payments at the office of the Provincial Treasurer in Toronto of sums of \$100, or larger sums, on the 30th day of June and 31st day of December in each year for forty years from 30th day of June next, the first half-yearly certificates being payable on the 31st December next.
The total amount of Annuities to be issued in 1896 and for which Tenders are asked, is \$3,000,000 annually, but tenders will be received for any part of the same not less than \$200 annually.
Tenders will be required to state the capital sum which will be paid for either the whole Annuities offered or such portion as may be tendered for.
Tenders will be received up to the 28th day of August next. Notifications of allotments will be given to tenders on or before 4th September, and payments from accepted tenders will be required to be made within ten days thereafter.
Tenders for the whole amount offered, if preferred, may be upon condition that the annuities be payable in Great Britain in sterling.
The highest or any tender not necessarily accepted unless otherwise satisfactory.
R. HARCOURT,
Provincial Treasurer.
Provincial Treasurer's Office,
Toronto, 21th June, 1896.
Note.—Illustration of calculation on interest basis.—At the rate of 3 1/2 per cent per annum (or interest 1 1/2 per cent half-yearly), a present payment of \$2,145 would represent an annuity of \$100 for forty years payable half-yearly, while the actual yearly payment for the forty years would be a fraction above 4.66 per cent on the principal sum.
N.B.—No unauthorized advertisement will be paid for.

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- Statistics of the Missionary Societies of the United States and Canada for 1893-94.
- Religious Statistics of Canada.
- Progress of Protestantism.
- Money and Missions.
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MISCELLANEOUS.

There ought to be religion in vacation time, but no vacation time in religion.

There is a proposal to observe the 23rd of September—when the Queen will have reigned longer than any other English Sovereign—as a general holiday.

Ex-Queen Liliuokalani has been baptized and confirmed by Bishop Willis, the Anglican bishop. She has not hitherto been a member of any church, although a regular attendant.

As one testimony to the rapid growth of Palestine's population, it is stated on good authority that while ten years ago there were only 15,000 residents in Jaffa, to-day there are 42,000.

Herbert H. Smith, the author of "Brazil, the Amazon, and the Coast," has presented to Cornell University his collection of books on South America, consisting of about 700 volumes and 800 pamphlets.

Throughout the world there are to-day 46,125 Christian Endeavor Societies, and a total membership of 2,750,000. And the best of it all is that from our Juniors 21,500, and from our Young People's Societies 210,400, have this year joined the churches of America. Praise God for that!

It is learned the Chinese Government withholds permission from Russia to construct railways through Manchuria. The convention which had given effect to this permission is still unsigned. An attempt to raise funds in America for railways in China has failed and the projected Chinese-American bank has collapsed.

DON'T WORRY YOURSELF

and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

It is announced that Mr. Frank Carter, of London, Eng., has been appointed a Professor of Classics in McGill University, Montreal. Mr. Carter is an Englishman, was educated at Balliol College, Oxford, and has till recently been head master of St. Paul's School, London. He is highly spoken of by English educationalists.

Laurence Alma Tadema, the author of "The Silent Voice," a dramatic poem in the August *Harper's*, is a daughter of the painter, and a talented member of a talented family. Her sister, Anna Alma Tadema, is an artist of promise, whose drawings have illustrated some of Miss Laurence Alma Tadema's earlier work. The latter sister spends much of her time on the Continent of Europe.

The badge banner for the greatest proportionate increase in the number of societies during the year goes from Assinaboia to Scotland. It still remains, therefore, under the British flag. The banner for the greatest absolute increase goes back for another year to England. The Junior banner which was held last year by Assinaboia goes down south across two imaginary lines into Mexico.

The revolving search-light being erected at Cape Leeuwin, West Australia, is said to be the most powerful oil-light in the world, though one in construction for Halifax harbor may equal it. The Australian light gives a flash of 145,000 candle power, of one and one-half seconds duration, twelve times a minute. There are electrical lighthouses, however, which have greater light-power. There are some in France with 23,000,000 candle power, and the one at Fire Island, New York harbor, is said to give 123,000,000. Dense fog has the same effect upon all, whatever their brilliancy.

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A guest at one of our big hotels, while going down the elevator, remarked to the colored elevator-man: "I want to go to the wharf where the tea was thrown overboard." "Well," said the man, looking mystified, "you'd better enquire at the office; I reckon that was before I came here; I've only been in Boston a year!"

An air-tester has been devised which shows whether, and to what degree the air in a work-shop is contaminated. The exact condition of the air can be ascertained by observing the scale placed alongside the card, divided into parts marked, "bad," "good," "very bad," etc. Such a device should be found in every building where persons are assembled in large numbers, but more especially in our schoolhouses.

Two amateur hunters in the northern woods not long ago saw a deer, and both fired at once. "That is my deer," said A, "I shot it." "No you did not," hotly replied B. "It is my deer, because I killed it." A third party was approaching the deer from the opposite direction, with fury in his eye and a club in his hand. "Which of you two rascals shot my calf?" roared the farmer. "That fellow B just now told me he did it," said A. And B, now thoroughly alarmed for his personal safety, answered: "He lies. He shot it himself. I saw him do it and I'll swear to it."—*The Interior*.

A POOR MAN'S COMFORT.

Cold and hunger are no respecters of persons. The winter wind howls around the rich man just as searchingly as it sweeps through a poor one. And Fibre Chamois is equally a boon to both, with its wonderful, healthful, warmth-giving qualities, its light weight and trifling cost. Those to whom money is no object prefer using it to being burdened down by the weight of many wraps, and those who perform outdoor duties in cold weather find it invaluable, as it keeps out all wind and cold—not for an hour or so, but for all day, and yet adds nothing which hampers them, no matter what their exercise may be. With it through their outer garments everyone can enjoy winter's coldest snaps in perfect comfort.

The more our country is explored, the North-West especially, the more does its vast extent grow upon and impress the mind, and the greater does its capacity to support a vast population appear. In an account of a returned missionary's course from the far north, in the *Manitoba Free Press*, we are told, among other things, that "the Peace river country will, after the vast stretches intervening have been settled, make good farming land, all grains, including wheat, being successfully grown there now, especially the last two years, and no failures have been reported. There is a market with the Indians and Hudson Bay Company for all the produce the settlers raise."

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He knows also that when the digestion is weak it is better to break up cod-liver oil out of the body than to burden your tired digestion with it. Scott's Emulsion does that.

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MEETING OF PRESBYTERY.

- ALGOMA.—At Gore Bay in September. BRUCE.—At Paisley, on Sept. 8th, at 7.30 p.m. BRACKVILLE.—At Cardinal, on Sept. 8th, at 2 p.m. CALGARY.—At Pincher Creek, Alberta, on September 2nd, at 8 p.m. CHATHAM.—At Chatham, in St. Andrew's Church, on Sept. 8th, at 10 a.m. GUELPH.—Adjourned meeting in Knox Church, Acton, on Tuesday, 1st Sept., at 11 a.m.; regular meeting in Knox Church, Guelph, on Tuesday, 15th Sept., at 9 a.m.; Conference on Young People's Societies, in Knox Church, Guelph, on Monday evening, 14th Sept. HURON.—At Clinton, on Sept. 8th, at 10.30 a.m. KAMLOOPS.—At Enderby, on Sept. 1st, at 10 a.m. KINGSTON.—At Kingston, in St. Andrew's Church, on Third Tuesday in Sept., at 3 p.m. LANARK AND RENFREW.—At Carleton Place, Sept. 7. LONDON.—In First Presbyterian Church, London, on Tuesday, 2d September, at 2 p.m. MAITLAND.—At Wingham, Sept. 15, at 11.30 a.m. MELTIA.—At Meltia, on the first Tuesday of Sept. MONTREAL.—At Montreal, in Knox Church, on Tuesday, 2nd September, at 10 a.m. NORTH BAY.—At Owen Sound, in Division Street Church, on Sept. 15th, at 10 a.m. ORANGEVILLE.—Special meeting at Cheltenham, on Aug. 4th; regular meeting at Orangeville, on Sept. 1st, at 10.30 a.m. PARIS.—At Paris, September 8, at 10.30 a.m. PORTAGE LA PRAIRIE.—In Millbrook, on fourth Tuesday in September, at 1.30 p.m. PORTAGE LA PRAIRIE.—At Portage la Prairie, on Sept. 7th, at 7.30 p.m. QUERBEK.—In Sherbrooke, September 8. REGINA.—At Grenfell, September 9, at 9 a.m. SARNOIA.—In St. Andrew's Church, Sarnia, September 11, at 11 a.m. SUPERIOR.—At Rat Portage on September 9th, at 2 p.m. STRATFORD.—At Stratford, in Knox Church, on Sept. 8th, at 10.30 a.m. VICTORIA.—At Victoria, in St. Andrew's Church, on the First Tuesday of September, at 2 p.m.

A RISING CANADIAN SINGER.

The western people are proud of the success in the musical world of one of their daughters, in the person of Miss Edith J. Miller, of Portage la Prairie, Man., who is also well known in Toronto. The young lady has just arrived from the continent, where she has made a pronounced success under the teaching of Signor Rendegger, of London, and Madam Marchesi, the renowned French teacher, of Paris, the latter teacher being anxious to have the apt pupil return again to her next season.

The Christian simplicity of the singer's life is worthy of mention and example to our young ladies who are seeking success in music. When asked the secret of her success, she replied in her gracious manner, "Why, simply hard work and the prayers and good wishes of friends." Thus it was that her voice captivated the audiences from the days of church socials up to the plaudits received at Rideau Hall, Ottawa.

Miss Miller is the daughter of Mr. and Mrs. W. W. Miller. The former has filled every position the church and presbytery could give; Mrs. Miller has presided at the organ of Knox Church for the past thirteen years, and the family reside in a cosy home, "The Maples," where hospitality has been extended to every western missionary who was fortunate enough to call that way.

After remaining in Winnipeg and the Province for a few weeks, Miss Miller will go to Toronto in November, where she sings in the Massey Music Hall. After that she will make a tour of the east. The trip is now being arranged by a concert manager. In the spring it is her intention to again return to London, and under the direction of Col. Mapless will make a concert tour in England. Miss Miller has no desire to enter the operatic field, preferring concert and oratorio singing to any other. It was with regret that she left London, where she has enjoyed many happy months in earnest study, but she anticipates a pleasant winter among her friends in Manitoba and Ontario. S. W. T. M.

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Alfred Coudry of West Shefford, Quebec, Completely Cured of Heart Disease of Four Years' Standing by Dr. Agnew's Cure for the Heart - A Pembroke Lass Cured of the Worst Form of Chronic Catarrh by Dr. Agnew's Catarrhal Powder - Dr. Agnew's Ointment for Piles, and His Pills for Liver Ills

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Catarrh in its worst form is deemed incurable. But here is what Mrs. George Graves of Ingersoll, Ont., says: "My little daughter Eva, aged thirteen years, four years ago was taken with catarrh of the very worst kind. We used all known catarrh cures and doctored with the most skillful physicians for over three years, but with no avail. We considered her case chronic and incurable. Last winter I heard of the fame of Dr. Agnew's Catarrhal Powder, and was persuaded to try a bottle, and I must confess, for the sake of all suffering humanity, that after using two bottles my child was completely cured."

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In an age when there is no end of liver pills, it says much for Dr. Agnew's Liver Pills that they win friends wherever known. Ten cents is the charge for a phial of forty doses.

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BIRTH.—At the manse, Melbourne, Ont., on Wednesday, August 12th, 1896, the wife of Rev. R. Stewart of a son.

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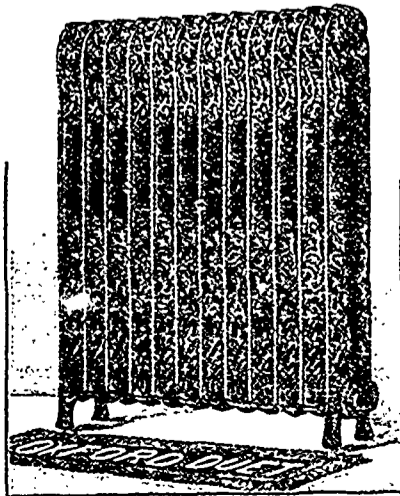
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