

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments: /  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

# The Canada Presbyterian.

Vol. 25.—No. 29  
Whole No. 1275.

Toronto, Wednesday, July 15th, 1896.

\$2.00 per Annum, in Advance  
Single Copies, Five Cents.

## Books.

## Books.

## Professional

## Financial.

## Financial.

### NOTICE.

At the last meeting of the General Assembly the following recommendation of the S. S. Committee was unanimously carried:—"The system of Class and School Registers prepared by the Sabbath School Committee is used in all the Sabbath Schools of the Church."

## SABBATH SCHOOL SUPPLIES

Prepared and recommended by the Sabbath School Com. of the General Assembly.

Sabbath School Class Register, 80 041-2	
Superintendent's Record	0.10
Superintendent's Record in cloth	0.12
Secretary's Record (25 classes for one year)	0.40
Secretary's Record (for three years)	0.75
Secretary's Record (with spaces for 50 classes)	1.00
Class Envelopes, cloth lined, per doz.	0.20
New Scholar's cards, per doz.	0.10
Scholar's Transfer Cards, per doz.	0.10

All these requisites will be furnished, postage prepaid, when ordered direct from this office and the money accompanies the order.

PRESBYTERIAN P.T.G. & PUB. Co., Ltd.

5 Jordan Street, Toronto.

## Canadian Savage Folk.

The Native Tribes of Canada.

OR

John Maclean, M.A., Ph.D.

Author of "The Indians of Canada," "James Evans, Inventor of the Cree Syllabic System," etc.

Cloth, illustrated, \$2.50.

CONTENTS: Some Queer Folk—In the Lodges—Church and Camp—Native Heroes—Native Religions—Races and Languages—On the Trail.  
Rev. Dr. Withrow writes in Ontario: "This is, we believe, the largest and most important book on the native races of Canada that has yet been published. It is the result of the careful and thorough study of many years. During his missionary life among the Indian tribes and by subsequent investigation, Dr. Maclean has familiarized himself with the languages, traditions, religious, manners and customs of the Canadian aborigines. His previous volume on the Indians of Canada is a demonstration of his qualifications for treating the records of our native races. This book will be a permanent authority on this subject."

WILLIAM BRIGGS, Publisher,  
29-33 Richmond St. W., TORONTO.

## To Sabbath Schools.

Now is the time to send in your orders for Presbyterian Board Sabbath School Supplies. If you have not received samples kindly drop us a card and a set will be forwarded by mail.

W. Drysdale & Co.

292 St. James Street  
Montreal.

## NEW BOOKS.

- Lectures on the Council of Trent, by James Anthony Froude 1.75
- Ethics of the Old Testament, by W. S. Bruce, M.A. 1.25
- Eden, Lost and Won, by Sir J. W. Dawson, B. D. 1.50
- Practical Christian Sociology: a series of Lectures at Princeton Theological Seminary, by W. F. Crafts, Ph.D. 1.50
- Christ and His Friends, a series of Revival Sermons, by Louis A. Rankin, D.D. 1.50
- From Faith to Faith—Sermons preached before the University of Dublin, by J. Bernard, D.D. 1.25
- The Preacher and His Place, Lectures delivered at Yale University, by David H. Cozer, D.D. 1.25
- The God-Man: Davies Lectures for 1895 by T. C. Edwards, D.D. 1.25
- The Temptation of Jesus, and Other Sermons, by Robert Eytan, Prebendary of St. Paul. 1.90
- History of Religion, by Allan Menzies, D.D., Professor in University of St. Andrew's, Scotland. 1.50
- The Seven Churches in Asia, by Alex. Mackinnon, D.D. 1.00
- For Days of Youth, Daily Texts and Readings for the Young, by Charles A. Salmond, M.A. 1.50

Upper Canada Tract Society,  
John Young Depository,  
102 Yonge Street, Toronto

## A S. S. Library For \$10.

We can make up quite a nice assortment of books for this amount. \$10 worth of books will brighten up the library, and greatly increase both the interest and attendance of the scholars. We make up libraries from \$10 upwards—write for terms.

Bain Book & Stat'y Co.,  
53 KING ST. E., TORONTO.

## Now Ready

## International Lesson Schemes For 1896.

50c. per Hundred

Presbyterian Ptg. & Pub. Co. Ltd.,  
5 Jordan Street Toronto.

A Special Discount to Ministers and Students. The best possible value always

JOSEPH J. FOLLETT,

FINE CLOTHING TO ORDER,

181 YONGE ST., TORONTO

BEAUMONT JARVIS, ARCHITECT.  
Heating and Ventilating Engineer.  
McKINNON BLDG., S.W. cor. Jordan and Melinda Sts., Toronto. Phone 2274.

A. M. ROSEBRUGH, M. D.,  
EYE AND EAR SURGEON  
Has removed to 129 Church St., Toronto.

STAMMERING.  
CHURCH'S AUTO-VOICE SCHOOL,  
63 Alexander Street, Toronto, Canada.  
No advance fee  
Cure guaranteed.

### DENTISTS.

DR. J. O. BANSLEY, DENTIST,  
394 Yonge St., Over Thompson's Drug Store.

J. W. ELLIOT, DENTIST,  
HAS REMOVED TO  
114 CARLTON STREET.

DR. HORACE E. EATON, DENTIST,  
30 BLOOR ST. W. TELEPHONE 3658

### ARCHITECTS.

HERBERT G. PAULL, ARCHITECT.  
May be consulted by County Trustees.  
Board at 106 Wellington Place, Toronto.

### LEGAL.

KERR, MACDONALD, DAVIDSON & PATERSON, Barristers, Solicitors, etc. J. E. Kerr, Q.C., W. Macdonald, Wm. Davidson, John A. Paterson, R. A. Grant. Offices—Cor. Victoria and Adelaide Sts., Toronto.

## Clergymen

When in our city this summer, do not fail to call.  
See our Clerical Collars.  
Special attention to Clerical Tailoring, Pulpit Gowns etc.

Geo. Harcourt & Son  
57 King St. West, Toronto

## The Fisk Teachers' Agency.

Bank of Commerce Building,  
25 King West, Toronto.  
We supply teachers with positions and School Boards with suitable teachers. Terms to teachers on application. No charge to boards. When in the city call and see us.  
W. O. McTAGGART, B.A., (Tor. Univ.) Man.

## Store Enlarged.

264 Yonge Street.  
Now spring and summer goods in great variety. New designs in Scotch and Irish suitings. Our celebrated unshrinkable worsteds for Prince Albert and Morning Coat suits still leads. Prices very reasonable and liberal cash discounts given during this month.

JAMES ALISON,  
Merchant Tailor,  
264 Yonge St., Toronto.

BREAKFAST-SUPPER.  
EPPS'S  
GRATEFUL-COMFORTING.  
COCOA  
BOILING WATER OR MILK.

G. TOWER FERGUSON G. W. BLAIRIE,  
Member Tor. Stock Exchange  
Fergusson & Blairie,  
BROKERS AND INVESTMENT AGENTS,  
13 TORONTO STREET.  
Rents collected. Estates managed.

STRONG AND PROSPEROUS  
THE  
SUN LIFE  
ASSURANCE COMPANY  
OF CANADA.

The Reliance Loan & Savings  
Company of Ontario  
33 WELLINGTON ST. EAST, TORONTO.

THE RELIANCE SYSTEM OF ANNUITY PAYMENTS.  
\$3.50 per month (\$42.00 per year) paid in for 15 years will give you an income of \$100.00 per year for the succeeding 15 years.  
\$5.50 per month (\$66.00 per year) paid in for 10 years will give you an income of \$130.00 per year for the succeeding 10 years.  
No Medical Examination Required.  
Write for particulars.

1884 ASSESSMENT SYSTEM 1895.

The Provincial Provident Institution of St. Thomas, Ont., furnishes sound Life Insurance at the lowest possible cost consistent with absolute security, and liberal contracts to good agents.

SUN Founded A.D. 1710.  
Insurance Office. FIRE

HEAD OFFICE,  
Threadneedle St., London, Eng.

Transacts Fire business only, and is the oldest purely fire office in the world. Surplus over capital and all liabilities exceeds \$7,000,000.

CANADIAN BRANCH,  
15 Wellington St. E.,  
TORONTO, ONT.

H. M. Blackburn, Manager  
Residence Telephone, 3376.  
HIGINBOTHAM & LYON, AGENTS.  
Telephone, 488.

## THE TEMPERANCE AND GENERAL

### LIFE ASSURANCE COMPANY

By long odds the best Company for Total Abstainers to insure in.

They are classed by themselves, which means a great deal more than can be shown in an advertisement.

Ask for literature. Money to loan on easy terms.

HON. G. W. ROSS, H. SUTHERLAND  
President, Manager.

## TORONTO GENERAL

### AND SAFE DEPOSIT TRUSTS CO. VAULTS.

Cor. Yonge and Colborne Streets  
TORONTO.

Capital \$1,000,000  
Reserve Fund 250,000

Hon. Ed. Blake, Q.C., M.P., President  
E. A. Meredith, LL.D., Vice-President  
John Hoskin, Q.C., LL.D.

Chartered to act as Executor, Administrator, Trustee, Guardian, Assignee, Committee, Receiver, Agent, etc., and for the faithful performance of all such duties its capital and surplus are liable.

All securities and trust investments are insured in the Company's vaults in the names of the estates or trusts to which they belong, and apart from the assets of the Company.

The protection of the Company's vaults for the preservation of wills offered gratuitously.

SAFES IN THEIR BURGLAR PROOF VAULTS FOR RENT.

The services of Solicitors who bring estates or business to the Company are retained. All business entrusted to the Company will be economically and promptly attended to.

J. W. LANGMUIR,  
Managing Director

The central idea of the York County is cheap money to the borrower.

## The York County Loan & Savings Co. of Toronto.

The value of this Company's plan of saving is that it reaches an immense number of people who but for it would never lay by a dollar.

## WESTERN ASSURANCE COMPANY FIRE AND MARINE.

Capital and Assets over - \$1,600,000  
Annual Income over - 1,500,000

HEAD OFFICE,  
Cor. Scott & Wellington Sts., Toronto.

Insurance effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms. Losses Promptly and Liberally Settled

# Radway's Ready Relief

Instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels, or other glands or mucous membranes.

## RADWAY'S-READY RELIEF CURES AND PREVENTS

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing.

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

## ACHES AND PAINS.

For headache (whether sick or nervous) toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

TAKEN INWARDLY—A half to a teaspoonful in half a tumbler of water for stomach troubles, Colic, Wind in the bowels, Colds, Chills, Fever and Ague, Diarrhoea, Sick Headache, and all internal pains.

Price 25c. per bottle. Sold by all druggists.  
**RADWAY & CO.,**  
No. 7 St. Helen St.  
Montreal, Canada

51 KING E. | 51 KING W.  
152 YONGE. | 68 JARVIS.



HOT MEALS ALSO AT  
51 KING E. & 28 1/2 COLBORNE.

The Parisian Steam Laundry Company,  
of Ontario, Limited



67 ADELAIDE ST. W.  
Phone 1127.  
Good work and prompt delivery.  
Mending done free.  
E. M. MOFFATT, Manager.  
Established 1873.

## \$2.50 BUFFALO TO CLEVELAND

DAILY LINE BETWEEN CLEVELAND AND TOLEDO.  
Via "C. & B. LINE."

Steamers "City of Buffalo" (new) "State of Ohio" & "State of New York."

DAILY TIME TABLE  
SUNDAY INCLUDED AFTER MAY 30.  
Lv. Buffalo, 5:30 P.M. | Lv. Cleveland, 5:30 P.M.  
Ar. Cleveland, 8:30 A.M. | Ar. Buffalo, 8:30 A.M.  
Eastern Standard Time

Take the "C. & B. Line" steamers and enjoy a refreshing night's rest when en route to Cleveland, Toledo, Columbus, Cincinnati, Indianapolis, Detroit, Northern Lake Resorts, or any Ohio, Indiana, or southwestern point.

Send 4 cents postage for tourist pamphlet.

For further information ask your nearest Coupon Ticket Agent, or address  
F. HERMAN, T. F. NEWMAN.  
Gen'l Pass. Agt., Gen'l Manager.  
Cleveland, O.

### UNDERTAKERS.

## J. YOUNG

(Alex. Millard)  
The Leading Undertaker and Embalmer.  
359 Yonge Street.  
Telephone 679

## H. STONE & SON, UNDERTAKERS

Corner Yonge and Ann Sts.  
Telephone 931.

# Consumptive

People are directed to the wonderful virtues of JO-HE for affording great relief and possible cure. This oil, found oozing from magnetic rocks in Texas, is, by nature, highly charged with Magnetism and Electricity, and is very penetrating, soothing, and healing. JO-HE is the King of all remedies, and will speedily bring about recovery in many cases—benefit is experienced from first treatment. Oil 75c. per can, mailed to any address.

Testimonial book sent on request.

## ONTARIO SUPPLY CO.,

Agents for Canada. 77 Victoria Street Toronto.



Catalogue Free.  
100 STYLES OF SCALES.

Prices reduced for this month

C. Wilson & Son,

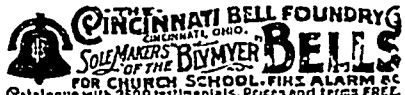
127 Esplanade Street East, Toronto, Ont.



## QUICK CURE FOR SICK HEADACHE

# DUNN'S FRUIT SALINE

GIVES HEALTH BY NATURAL MEANS  
KEEPS THE THROAT CLEAN AND HEALTHY.  
DELIGHTFULLY REFRESHING.  
SOLD BY ALL CHEMISTS. WORKS CROYDON ENGLAND



NO DUTY ON CHURCH BELLS!  
Please mention this paper.

**PIPANS**  
ONE GIVES RELIEF  
NO MATTER WHAT'S THE MATTER  
ONE OF THEM WILL DO YOU GOOD.

Rev. Frederick R. Marvin, long-time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practicing physician, a graduate of the College of Physicians and Surgeons, New York, says of *Itians Tablets*: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great improvement. I always keep a vial of the *Tablets* upon my dressing table, and use them with confidence when an occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all round' family remedy I do not believe there is anything better to be had."

## A RECENT BOOK

# Miss A. M. Machar,

(FIDELIS).

Roland Graeme: Knight.

W. Drysdale, Montreal; Williamson & Co., Toronto. Messrs. Ford, Howard & Hulbert New York

## R. F. DALE

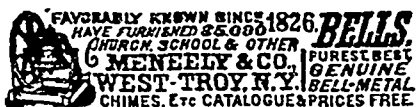
BAKER & CONFECTIONER

BEST QUALITY WHITE & BROWN BREAD DELIVERED DAILY.

COR. QUEEN & PORTLAND STS., TORONTO.

## \$18 a Week Easy

You work right around home. A brand new thing. No trouble to make \$18 a week easy. Write to us quick, you will be surprised at how easy it can be done. Send us your address any way. It will be for your interest to investigate. Write today. You can positively make \$18 a week easy. **117 PIPERS ST. SHERBROOKE CO., BOX T. C. WINDSOR, ONT.**



Light from all quarters

## No Lady should be without the book "Search Lights on Health, or Light on Dark Corners,"

By Prof. B. G. Jefferis, M.D., Ph.D.,

Latest and best guide to purity and physical womanhood, new revelations for maidens, wives and mothers, in pure, chaste, but plain language. The enormous demand for this valuable book warrants us in saying it is the most popular work of the age. Tenth edition, 614 pages, over 250 illustrations. Beautifully bound in full leather, \$1.50; in cloth extra, \$1.25; plain \$1.00, postpaid. Money promptly refunded if not satisfactory. A Bonanza for lady agents. Write for further information.

**J. L. NICHOLS & CO.,**  
Wesley Building, Toronto.

## HEALTH AND HOUSEHOLD HINTS

- Try popcorn for nausea.
- Try cranberry for malaria.
- Try sunbath for rheumatism.
- Try cranberry poultice for erysipelas.
- Try a wet towel to the back of your neck when sleepless.
- Try eating fresh radishes and yellow turnips for gravel.
- Try eating horseradishes and onions to relieve dropsical swellings.
- Try buttermilk for removal of freckles, tan and butterfat stains.
- Try taking your cod liver oil in tomato catsup if you want to make it palatable.
- Try hard cider—a wineglassful three times a day—for ague and rheumatism.
- Try taking a nap in the afternoon if you are going to be out late in the evening.
- Cottage Padding.—One cup of sugar, one cup of milk, two cups of flour, one egg, a small piece of butter, two teaspoonfuls of yeast powder.
- Horse-radish Sauce is made by adding one spoonful of fresh grated horse-radish, half a teaspoonful of salt, half a teaspoonful of sugar to cream sauce, in the quantity given.

Potato Griddle Cakes.—Four raw potatoes grated, two eggs, yolk and white beaten separately, one-half teaspoonful salt, one-half saltspoon pepper. Flour enough to hold it together, about one tablespoon. Fry in hot butter.

Cocoanut Creams.—Pinch off a large piece of the "dough" and knead the grated cocoanut into it; until thoroughly mixed. Roll out about three-quarters of an inch in thickness, and cut in squares or bars. Put on paraffine or buttered paper to dry.

Tomato Sauce.—Cook together one can of tomatoes, four peppercorns, one sprig of parsley, two cloves, one sprig each of summer savory, thyme and marjoram. Thicken with a tablespoonful of flour. Simmer ten minutes, season with a spoonful of butter. Pour over the meat or fish with which it is served.

Coffee Rolls.—Work into a quart of bread dough a rounded tablespoon of butter and half a teacup of white sugar; add some dried currants (well washed and dried in the oven), sift some flour and sugar over them, work into the dough thoroughly, make into small, long rolls, dip them into melted butter, place in the pan, let it rise a short time and bake.

A delicious white sauce for cold fowl is made as directed for cream sauce. Add to it two ounces of gelatine dissolved in a little water. Season with salt. Serve by dipping the pieces of chicken into the sauce. Let them drain, dip again until they are well covered with sauce. Arrange on dish, rub over the whole the yolk of a hard-boiled egg. Cut the white into rings for garnish.

Lemon Cream.—Beat well together one quart of thick, sweet cream and the yolks of four eggs; then gradually beat in half a pound of powdered loaf sugar and the grated rind of three large lemons. Put the mixture into a porcelain skillet and set it over hot coals till it comes to a boil; then take it from the fire and stir it till nearly cold. Squeeze the juice of three lemons into a bowl, pour the cream upon it and continue to stir it until quite cold; you may serve it up in a glass bowl, in small cups or in jelly glasses.

**NERVOUS** Troubles are due to impoverished blood. Hood's Sarsaparilla is the One True Blood Purifier and **NERVE TONIC.**

## BEST QUALITY COAL & WOOD.



## Elias Rogers & Co'y.

## ICE CREAM Wholesale and Retail...

SPECIAL RATES FOR PICNICS  
Also a large assortment of CAKE and CONFECTIONERY.

BREAD DELIVERED TO ALL PARTS.

**C. J. FROGLEY**  
850 YONGE ST. (Cor. Yorkville Ave.)  
Telephone 3701.



## Toronto College of Music (LIMITED)

IN AFFILIATION WITH THE UNIVERSITY OF TORONTO.  
Patrons: His Excellency, the Governor-General of Canada, Lady Aberdeen and Mrs. Alexander Cameron.  
The advantages are unsurpassed for a Modern Musical Education in all branches from Preparatory to Graduation.  
Send for Calendar 1896 Free  
School of Elocution: Grovville P. Kleiser Principal, Miss Annie Richardson, Associate Teacher; Miss Mary E. Matthews, teacher of Physical Culture, Artistic Posing and Elocution.  
F. H. TORRINGTON, Genl. GOODERHAM, Musical Director. President

## STAINED GLASS WINDOWS

OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF **JOSEPH McCAUSLAND & SON**  
76 KING STREET WEST TORONTO.

FLAGON, CHALICE, PLATE, \$15.00  
Silver Plated Hand Chalice  
**COMMUNION SET**  
On approval, guaranteed, or return.  
Flagon, 2 Chalices, 2 Plates, \$25.  
**Castle & Son,**  
Write for cal. A UNIVERSITY ST. MONTREAL

# THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, JULY 15th, 1896.

No. 29

## Notes of the Week.

Great Britain now contains more than one hundred thousand Christian Endeavorers. The recent international convention at Bristol was too big for any one building. In one open parliament ninety speeches were made within thirty minutes. Last year 1,000 new societies were formed in Great Britain and 9,000 persons were led into the church through the Christian Endeavor Society.

At a meeting in Edinburgh of the sub-committee of the three Churches engaged in producing the joint hymnal, those members representing the Established Church of Scotland agreed to hand over all the results of their labours to the other members. Another meeting was held of the Free and United Presbyterian Church representatives, and on the motion of Professor Bruce it was unanimously agreed that the issue of the book be proceeded with.

It is interesting to notice the movements of the Pan-Presbyterian Council even in its places of meeting, from one great city to another in Scotland, England and Ireland; now in the colonies and then in the sister country so near to us. At the meeting just closed in Glasgow, it was decided that the Council shall next meet in Washington. The Rev. Dr. Ross Taylor said they had also an invitation from San Francisco. However, the Business Committee's recommendation that they should go to the former place was adopted. The meeting will be held in 1899.

In the Evangelical Alliance, Presbyterians from the first naturally have taken no insignificant part. Its jubilee has now been reached, and will be celebrated in London. Amongst the Presbyterians to take part in the meetings to be held, by which this occasion is to be commemorated, we notice the names of Revs. Professor Charteris, D.D.; Dr. Marshall Lang, Dr. John Hall (New York), and Pastor Theodore Monod (from France). There will be present also from Canada as representatives the Rev. Dr. Milligan, of Toronto; and Sir William Dawson, of Montreal.

Professor Sloane has just published the life of Dr. McCosh, largely autobiographical. In a summary view of a more than ordinarily fruitful intellectual life, he says: "To have seen a century rise and wane; to have spent three-score years of active, influential life in its very noon; to have moulded in some degree the thought of two generations in three lands; to have shared in Scotland's latest struggle for religious liberty; to have wrought in the great enterprise of Ireland's intellectual emancipation; to have led a powerful educational movement in America, and to have regenerated one of her most ancient universities—these are the titles of James McCosh to public distinction."

Among the most ill-natured and discourteous remarks made in the General Assembly of the Church of Scotland on the Common Hymnal were those of Professor Story. It appears, however, that he does not repent of the brusque tone of his speech in the Assembly on the Hymnal, notwithstanding the severe criticism to which it has been subjected. His explanation of the outcry that has been raised over the Assembly's decision is

that, "it proceeds from those who, within the cover of a new hymn book, have bound up a project for the reunion of the Churches, and who—whether Dissenters or Churchmen whose leanings are towards Dissent—are irritated at witnessing the failure of their design."

Our cousins across the line are just getting into the thick of a great election as we have got through with ours. We had one great issue before us which simplified and narrowed very much the area of the struggle and made the issue indisputable. The struggle in the Republic is also mainly over one great issue, the money question. But while ours was, though of the utmost importance to ourselves, almost wholly a domestic question, theirs, besides affecting vitally their whole internal commercial trade and life, will also affect all their relations in this regard with the whole outside world. Although it is often said that nothing is so uncertain in its result as an election, it appears at this date to be an almost foregone and inevitable conclusion, that the Democratic party, if it adopt as it is all but certain to do, a free silver plank in its platform, is doomed to certain defeat, a defeat so utter that from it, it will probably take a long time to recover. The result of the nomination, and still more of the election, will be looked and waited for with interest and anxiety, especially in Britain and the Continent of Europe.

As the next meeting of the Pan-Presbyterian Council is to be held in Washington, in compliance with their usual practice in such a case the Woman's Foreign Missionary Societies which meet simultaneously with the Council have appointed an American lady as their President. Mrs. Blaikie, the retiring President, in returning thanks for the honour conferred upon her in appointing her to that office, proposed as her successor the name of Mrs. Cunningham, Virginia, for the ensuing three years. Mrs. Cunningham, she said, was Scotch by origin, Canadian by upbringing, and by marriage an American. The motion was seconded by Mrs. Conduit and carried unanimously. Miss Davidson, in proposing the election of Miss Mathews as general secretary, referred to the able work done by her mother in that position, and to the general regret that Mrs. Mathews had resolved to retire owing to the state of her health. Miss Mathews had one great advantage in residing under the same roof with her father, Dr. Mathews, secretary of the Council, where she would receive all necessary information to fit her for the duties of the work. Miss Adam seconded, and the appointment was carried unanimously.

It is of the utmost importance in every sense that a great popular election should be conducted by clean and upright methods. It is gratifying to know, on the testimony of independent American newspapers, that this is likely to be the case, as far as possible, on the Republican side under the management of Marcus A. Hanna, who has been made chairman of the Republican National Committee. It is said of him by the *Times-Herald* of Chicago, an independent paper: "Under Mark Hanna's chairmanship no Republican leader worthy of the name will be ignored, no unworthy alliances will be made, no unnecessary dollar will be collected, and no dollar will be expended except for legitimate purposes. There will be no rainbow-chasing. Business-like methods will prevail at headquarters. The books of the committee will be kept so that they may be at any time open to

the inspection of those who have a right to see them. There will be no deficit to be met four years later. No mud will be thrown. Personal issues will not be allowed to becloud the great questions at stake. The campaign will be conducted on a dignified plane, and the methods employed to secure success will be worthy alike of the candidate and of the cause. Of these things Mark Hanna's chairmanship is a guaranty."

The Marquis of Dufferin, so well known to us in Canada, and still so well loved, is retiring from public life on account of his advancing age, having reached the three score and ten. He furnishes a fine example, not rare we are happy to say, among English public men, of the resolute performance of duty through a long term of high and responsible official life. The press of France which for nearly two years grossly insulted him, now express regret at his departure. The *Belfast Witness*, speaking of him and of his public career, says, "For all-round versatility there is no living Englishman who can approach the Marquis. He is a master of tact, but that goes without saying, for is he not our leading diplomat? His eloquence, both in English and French, will bear favorable comparison with the best oratory of the century. He is a poet, a painter, and a philosopher. Lord Dufferin's has been a grand and glorious career. He has been Under Secretary of State for India and for War, Chancellor of the Duchy of Lancaster, Governor-General of Canada, Viceroy of India, Ambassador at St. Petersburg, Constantinople, Rome, and Paris, besides securing all the honors that the universities of Great Britain and Ireland can give him. In his well-earned retirement, at his seat in County Down, he will still be able to watch over his country's interests, and to give sterling advice to the Prime Minister on foreign matters within his ken."

The spread of the Woman's Foreign Missionary movement amongst Presbyterians is well illustrated by the reports which were presented to the Woman's Missionary Conference of the Union of Presbyterian Foreign Missionary Societies held in Glasgow, in connection with the meeting there of the Pan-Presbyterian Council. Reports were submitted by Mrs. Bell, London; Miss McNeill, for Mrs. Duncan Love, Victoria; Miss Adam, of the Ladies' Kaffrarian Society; Mrs. Barnes, on behalf of Mrs. Forbes, Canada; Mrs. Lindsay, F.C. Mission, Glasgow; Mrs. Hislop, Brisbane, in connection with the Church of Queensland; Mrs. Burchfield, Pittsburg, U.P. Church of America; and by Mrs. Candlish, New South Wales. In addition to these reports several interesting addresses on "Work among Women" in India, China, and Africa were contributed by various lady missionaries, amongst whom were—Miss Paxton, Poona, of the F.C. Mission; Miss Graham, English Presbyterian Church, Chin-Chew, China; Miss Mabile, Basutoland; and Mrs. Dean, U.P. Church, Old Calabar, Africa. Mrs. Walter Conduit, New York, on behalf of Mrs. Perkins, Cleveland, Ohio, read a studious paper on "Medical Qualifications for Missionaries." Mrs. Blaikie, the retiring President, in her closing address said she felt that the meetings had been a great joy to them all. It had been a very great delight to see dear sisters from all the different lands, from South Africa, Persia, India, China, and Japan. It has been such a joy that it had seemed to her to be a foretaste of that time when the redeemed of the Lord should be gathered together from the east and west, from the north and the south.

## PULPIT, PRESS AND PLATFORM.

**Ram's Horn:** It sometimes takes a moderate drinker a long while to find out that the devil's claws have been run through him.

**F. W. Robertson:** Our infants are hushed to slumber by cradle songs, whose theme is the manger at Bethlehem; and all the glory and beauty of childhood and manhood are radiated from the cross of Christ.

**The New York Churchman:** Since Christianity appeared, how many systems of religion have sprung up, reached their maturity, and passed away? But Christianity is growing still; its roots are deeper, its branches stretch over more territory and are clad in richer foliage to-day than ever.

**The Voice:** When the gold standard and the free-silver coinage questions are settled, the liquor evil will still be the giant evil, the sum of all villainies it now is, killing more people every year than the civil war killed in four years, and wasting billions of wealth, causing, as Gladstone says, more wretchedness than war, famine and pestilence combined.

**Josiah Strong, D.D.:** Christ would still seek the lost, but He must do it now on our feet; He would still minister, but He must do it with our hands; He would still warn and comfort and encourage and instruct, but He must do it with our lips. If we refuse to perform these offices for Him, what right have we to call ourselves members of His body, in vital union with Him.

**Hugh MacMillan, D.D.:** Revenge is human, but mercy is divine. To return evil for evil may be considered manly, but to forgive, and to do good to the person forgiven, is God-like. You are called upon to be like Jesus, who was meek and lowly, and who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously. It might be difficult in every case to act out this gracious spirit, but it is a nobler work and a higher triumph to conquer self than to conquer your enemy; and He whose spirit you cherish, and whose rule you follow, will give you all the help that you need. The best way to adorn the doctrine of God your Saviour is to let it flower and fruit in this beautiful forgiveness of disposition. Triumph over the pride and selfishness of your own nature, and you will conquer with your kindness when you can conquer in no other way.

**Philadelphia Presbyterian:** Some ministers are very restless. They are hardly warm in their nests when they want to get out of them. The first blast of criticism or of opposition encountered, or the first cause for discouragement, causes them to feel uncomfortable, and they begin setting in motion agencies through which to secure a more desirable pastorate. Flitting ministers never amount to much, either as preachers or as workers, because they lack staying power. They rarely remain long enough to test their gifts; or, if they do, they are so constantly on the lookout for better places that they do not exert fully what is in them where they are. It is a duty, as it should be a pleasure, to make the best of one's situation until the Lord unmistakably calls him elsewhere. The motto of the successful pastor is contentment with his field of labour, and the making the best of the materials at his hand for his blessed Lord.

## Our Contributors.

### AN ADDRESS WHICH SOMEBODY SHOULD DELIVER TO THE LIBERALS.

BY KNOXIAN.

LADIES AND GENTLEMEN, — I need scarcely tell you that you won a political victory on the 23rd day of June. Most of you are aware of that fact. Whether you owe your triumph mainly to the merits of your own policy or chiefly to the blunders of your opponents is one of those delicate questions that need not be discussed. Quite likely, victory came in part from both of these sources. It usually does.

Now, if you are done shouting there are a few things that it might not do you any harm to hear. Don't exult too much in the hour of triumph. The game of politics is very uncertain. Before long the other side may get in again and if you make too much of this victory—if you carry the thing too far—your party may suffer when it becomes the under dog.

Don't allow your victory to interfere in any way with your social, business or church relations. The good-will of the neighbours is a more important thing for nine-tenths the people of this country than any changes Laurier may make in the Manitoba School Bill. Now that the Manitobans have elected a majority of members favourable to separate schools there is no reason why the rest of us should quarrel about that much-discussed question. If the people who ought to be chiefly interested care very little about the matter, you are very foolish to quarrel with your neighbours about it.

Don't go down to Ottawa in crowds looking out for offices. The chances are a million to one that Sir Charles Tupper will not leave many vacancies unfilled. One thing is certain, he will not leave enough of vacant places for all the Liberal workers.

Don't expect too much from Laurier. Remember Canada is a hard country to govern. Alexander Mackenzie said it was harder to govern Canada than to govern Great Britain. So it is, much harder. And then, too, you should remember that Great Britain has any number of trained statesmen who do nothing but study statesmanship. Our public men or most of them, have to work for a living, and have neither time nor opportunity to prepare themselves for governing as British statesmen have.

Don't forget that Britons change their Cabinet Ministers every three or four years, so that both sides get ample experience in the art of governing. The Liberal party have not been in office in this Dominion for eighteen years. So far as Dominion affairs are concerned, the new Premier and his colleagues are without experience in the management of departments. Therefore don't expect too much just at first.

Don't be surprised if the new Government should make a few mistakes. Judging from the number of ballots that were marked in the wrong place on the 23rd, even the electors can make mistakes. If some men make mistakes in marking a piece of paper with a lead pencil when the place on which they should mark is plainly pointed out, small wonder if other men should make mistakes in governing five millions of people.

Don't expect Laurier and his colleagues to be perfect. Did it ever occur to you that a perfect politician would be very lonely in this country. In fact, a perfect politician might be lonely even in the Liberal party. There is a terrible possibility that if Laurier and his colleagues had been perfect, they might never have been sent to Parliament. Before denouncing them for not being perfect, just stop a minute and consider whether Canada would stand government by perfect men. When you have solved that general question, come down to particulars and ask whether the Liberal party could survive with perfect leaders.

Don't indulge too freely in hostile criticism of your own leaders. Your opponents

may be safely trusted with that branch of the business. One reason why the party has been out of power for eighteen years is because there are so many Liberals who think the chief end of Liberalism is to snarl at the leaders of the Liberal party. Gentlemen, your record is bad, very bad in the matter of loyalty to good leaders. Some of you would willingly have put George Brown on a back seat, but he had the *Globe* behind him and you could not do it. Some of you exchanged honest Alexander Mackenzie for the N. P. You broke the good man's heart by driving him from power when he was doing his best to give Canada clean government. You know how much the N. P. has done for most of you. Under the guise of Patrons and Independents of one kind and another, some of you have been trying to knife Sir Oliver, but the old man has been a trifle too pawky for you. Historically you are not to be compared with your opponents in the matter of loyalty to leadership. Up to the time that the bolts bolted in Ottawa last winter, the stain of disloyalty to leadership could scarcely be found on the Conservative escutcheon. Some of you have stained yours many a time. If you want to make your party better, work on it from the inside. That is the only way to do it. The Third party business has never accomplished much good in any part of the world. The Queen's Government must be carried on, and for many a day to come it will be carried on by one or other of the two great parties.

Don't expect Laurier to carry out every imaginable kind of reform the first day the House meets. In short, have some patience, some common sense, some loyalty to your leaders and show by your intelligence, patriotism and self-control, that you are worthy of having a hand in the government of this young country.

### STUDENTS AND MISSIONS.

MR. EDITOR,—In Mr. R. P. Mackay's article, "Students and Foreign Missions," in the *Knox College Monthly* for June-July, are some sentences that are calculated to be misunderstood in some quarters, and they should receive qualification. He says, "In the home field we are placing men and waiting for a population; in the foreign field we have a population now three times as many as the whole population of the Dominion, who are specially dependent upon us for the Bread of Life." This, I fear, will be construed as if men were appointed to fields where there was not work for them to do. The articles in this same number of the *Monthly*, from the frontier, written by "J. H. B." and "W. B.," tell a different story. "W. B." writes: "Until my arrival this spring there was but one missionary (a Methodist) in the district lying between Revelstoke on the north, Kaslo in the south-east, and Trail on the south—a distance of 150 miles. To any one understanding something of the difficulties of a new field in the mountains, the impossibility of working such a territory, as it should be worked, will be quite apparent. . . . Scores of Ontario's sons are daily settling in different parts of the Kootenay, and, unless the Church of Christ is here ready to start with them, they will drift, like thousands of others, into indifference and scepticism. . . . Will you not redouble your efforts so that instead of lessening the number of our missionaries next year we may increase them?" "J. H. B.," after describing the extensive field (12 by 18 miles) assigned him, and its great needs, writes: "The mission field is like *Oliver Twist*, 'Please, sir, give me some more.' However earnest and industrious one may be, he feels continually how far the amount of work to be done exceeds the ability of one man. The sight of the plenteous harvest is indeed a stimulus to ceaseless effort, but it is also a constant reminder that the laborers are few." Again, Mr. Mackay writes: "Dr. Robertson complains that of the sixty graduates of last year, only three were found ready to settle in the west; only one

applied for foreign work, and we were not able to send that one. The students know the state of the funds and cannot be blamed for acting accordingly. If it were known that the Church is prepared to send all approved candidates, the result would be different." The Home Mission Committee wished to appoint nineteen graduates to the west, but only three would accept an appointment. The Home Mission Committee never had for the Home Mission field the number of "approved candidates" that they were ready to appoint. The Home Mission salary may be low, but still it is higher than in any other Protestant church; and our young men are scarcely doing themselves or the Church justice in boycotting the Home Mission field as they are doing. If Mr. Mackay were to interview a few moderators of sessions during vacancies he would likely tone down some other statements in his article. Let one reason as he pleases, things are not right when there is a glut of men in Ontario, when as many as seventy-five apply to be heard in one vacant charge, when young men settled not quite nine months wish to move, and when very few can be got to accept appointments on the frontier, while thousands of people have to go a good part of the year without the Bread of Life. There is room for a chair of "evangelistics" in some college, but the scope should be wider than Foreign Missions.

J. ROBERTSON.

Toronto, July 4th, 1896.

### THE PAN-PRESBYTERIAN COUNCIL.

By way of giving our readers some idea, faint only it must be, of the admirable papers read at the Council, we propose to give a few selections, ranged under suitable headings, from some which appear to have special interest to us in Canada.

On account of the death since last meeting of the President of the Council, the Rev. Talbot Wilson Chambers, D.D., LL.D., the Rev. W. H. Roberts, D.D., LL.D., of Philadelphia, was elected by the Western Section of the Alliance as their chairman in the room of Dr. Chambers, and he was unanimously elected President of the Alliance during the unexpired term of the late President, and he accordingly gave the opening address.

#### DEPARTED MEMBERS.

Referring to those who, since last meeting of the Council, had passed away, Dr. Roberts made special mention of three of these as follows:—"First of these we mention the Rev. Robert Watts, D.D., LL.D., to whom the success of the Belfast Council was largely due, and who was a devoted, high-minded, and public-spirited leader of the Presbyterian Church in Ireland. The other two, though born in Europe, were, by adoption, Americans—the Rev. Philip Schaff, D.D., LL.D., and the Rev. James McCosh, D.D., LL.D., both of the Presbyterian Church in the United States of America, the latter of whom may well be regarded, along with our venerable father Dr. Blaikie, who is still with us, as one of the master workmen who laid foursquare the corner stone of this world wide organization. Among our blessed dead no name deserves greater reverence than that stalwart thinker, who for so many years was the honoured President of Princeton University. Great, however, as have been our losses through the death of this and that beloved friend, the most painful loss which this Alliance has suffered during the past four years was the death in February last of the Chairman of the Western Section and the President of the Alliance, the Rev. Talbot Wilson Chambers, D.D., LL.D., senior pastor of the Collegiate Reformed Church, in New York City."

The Eastern and Western Sections have both placed on record their cordial appreciation of Dr. Chambers' great service to the Church. As his co-labourer and friend, it is appropriate, however, that I should add for myself and others of this Council a tri-

bute to his personal worth. That President of the Alliance whom God has privileged to be the first to ascend from a high post of earthly honour to the glories of the upper kingdom was from early life a leader among men, warm-hearted, scholarly, consecrated whether in the pulpit, professor's chair, or the social circle. His was a life increasingly formed after the likeness of our Lord, sympathetic with the Divine life, and filled with the fruits of grace of Christ. A resolute champion of the Reformed faith, he was also catholic in his temper and spirit, and long laboured for the fuller manifestation in the lives of all Christians of the unity of the Church of Christ. Firm and outspoken in his convictions of the truth, he maintained that truth in love, uniting in his character the virtues of courage and faith with the graces of humility and gentleness. The secret of his sweet and potent life was found in his deep appreciation of the vital relation of the Cross upon Calvary to himself and to the world. Dr. Chambers' favourite hymn was the one containing the stanza—

"See from His head, His hands, His feet,  
Sorrow and love flow mingled down,  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown."

#### FUNDAMENTAL PROTESTANT PRINCIPLES.

In continuation of his address the Rev. Dr. Roberts said, "As Churches of the Reformation we stand for four Scriptural principles which are fundamental to Protestantism, and which may be stated as follows.—The first principle is the sovereignty of God in salvation. Salvation is not of works, but of grace; it is not through character, but by faith. The second is the sovereignty of the Word of God over creed and life. Neither the human reason nor the Church has been vested with power to dictate to men either what they are to believe or how they are to act. This high prerogative belongs alone to God, and His salvation in all essential matters of belief and practice is contained in the Holy Scriptures, and in them alone. (Applause.) The third is the sovereignty under God of the individual conscience in matters of religion and expressed in the historic declaration "God alone is Lord of the conscience." Not even the shadow of tyrant or priest can of right come between man and his Maker. (Applause.) And the fourth is thus the sovereignty of Christ in His Church, and the consequent right of all believers to recognition as members of His body and entitled to an appropriate share in all church privileges. (Applause.) These principles have moulded modern society. They are of the essentials rather than of the form of faith—they belong not to the letter which killeth, but to the Spirit which giveth life. In full harmony each with the other, they are out of harmony with all formalism, and with the spirit and temper alike of Romanism and High Church Anglicanism.

#### THE SOVEREIGNTY OF CHRIST

The sovereignty of Christ in His Kingdom is a cardinal principle. (Applause.) The prayer of our Saviour for the unity of believers offered the night He stepped by the cross to His throne is a prayer whose words furnish no basis for the unity to be secured by agreements of a purely human origin, and of a merely formal character. His petition to the Father for His people was "that they may be one as We are one."

The unity which our Lord desired found its ideal in the unity of the Godhead—that unity which does not destroy but which conserves personality and work. The Father, the Son, and the Holy Ghost are one God, but nevertheless they are three persons, and each of the three has distinctive offices. The Divine nature, whatever else it may be in its nature, is not, cannot be uniformity. (Applause.) Further, Christian unity is an unity whose bond is faith, for it has as its subjects not persons connected with some particular branch of the Church who have had placed on their foreheads the sign manual of an ecclesiastical hierarchy. Its

subjects are all who believe in the Lord Jesus Christ. Those for whom our Lord prayed in the garden were the persons who should believe on Him through the preaching of the Word. They who believe on Him are in union with Him, and all they who are thus united by faith to the Head do constitute His body, which is the Church. No laws drawn by man can divide and no decrees of human origin can destroy that unity. The universal Church of Christ does consist of all those persons throughout the world, together with their children who profess the true religion. (Applause.) The sovereignty of Christ in His Church; His relation thereto as the living Head makes the catholicity of which we hear so much nowadays, the common possession of all organizations of believers. Recognizing the church unity which exists and has existed through the successive generations, the Saviour's prayer for His people has been answered through all the centuries, and now summons Christians everywhere to manifest in their dealings one with another—whatever their differing names or opinions—not uniformly in doctrine or government, but their oneness of faith in obedience to and love for Him who is the great Shepherd of the sheep. Other essential bond or evidence of Christian unity than the true faith there is none. Where faith is there Christ is, and where Christ is, there is the Church. (Applause.) Along this line, and this alone, can the several Churches of Christ be brought to stand shoulder to shoulder in the work of subduing the world to Him who is the world's Redeemer and King.

ANGLICAN CHURCH VIEWS OF THE CHURCH OF GOD.

The Rev. Principal Dykes, of London, read what is described as a "masterly paper" on this subject. After a most lucid statement of the Anglican or Episcopal theory of the Church, he proposed to subject its claims to the trial of three tests of which we quote the last, namely: "How does it fit the existing state of Christendom, and actual experience of Christian men?"

As to this test, which everyone was able to apply for himself, suppose valid sacraments are the only methods of generating, and the chief method for nourishing, Christian life, and that sacraments are valid only when dispensed by episcopally ordained priests, they should expect that the spiritual life of Christendom would be restricted to Episcopal nations, while in churches of the Reformation neither Christian faith nor Christian holiness would be met with, that preaching of the gospel with administration of the sacraments should work no conversions and should produce no fruits of Christian living or next to none in any Southern or in any Reformed Church, whereas Eastern Latin and Anglican holding by Divine will a monopoly of grace, ought to be the bright conspicuous seed of every virtue and of Christian service for mankind. Of course nobody had the courage to say that these things were so. (Laughter and applause.) To those who replied that blessings vouchsafed through other than Anglican Churches were not of the covenanted kind, he said these blessings were neither scanty nor occasional. They are perennial, widespread, abundant. Wherever His gospel is proclaimed, and His ordinances observed by sincere and humble men, there converts are won, lives are made new, fruits of the Spirit are produced, and the presence and benediction of God are enjoyed. The experience of three centuries and a half of Lutheran and Reformed Christianity, as well as of every evangelistic mission-field in heathendom, is an experiment long enough continued, on a large enough scale, under sufficiently varied conditions, to test this theory, which would confine the streams that make glad the city of God to Episcopally-governed branches of the Church. No; the rest of the Christian family are not. Our Father's stepchildren, on whom He drops His unpromised, unguaranteed favour only after a grudging fashion and in an attenuated measure. God forgive us for put-

ting one section of His family against another, but if a comparison be challenged let the balance be fairly struck. Loyalty to the grace of the Master, which through so many generations had been granted to our forefathers, and which showed no sign of decay, called upon them to testify that it had not been given in vain. Loyalty to common facts and common sense forbid them to accept it as the Lord's will that the transmission of the Holy Ghost through the laying on of the bishop's hands is a fundamental law of the Church's life.

MORE THEOLOGY NEEDED.

We give the closing sentences of an admirable paper by the Rev. Professor James Orr, D.D., on "The Church a Witness for Revealed Truth." "In closing, these considerations throw some light on the complaint often heard that the Church of to-day is suffering from too much theology. My conviction is that in reality it has too little. Doctrines are at present at a discount, and where touched on, are treated too often in a superficial, subjective, hap-hazard, arbitrary, dilettante way—torn away from the analogy of faith and from their roots in history, and transformed through the influence of some quasi-scientific, quasi-philosophical theory, probably at the same moment that a protest is being raised against the importation of metaphysics into Christianity. The aid, I say—our Christian literature is full of this sort of thing, taking Biblical terms and putting into them, not Christ's notions, or the notions of the Apostles, but notions of men's own devising, and the theologian who had the learning and the wisdom and the power—perhaps, above all, the courage—to sweep this flimsy farrago of hasty speculations into limbo, and lead men to see again that the wisdom of God and the power of God are to be sought, not there, but in a return to that old Gospel of the Cross so many are despising, with its unalterable implications of sin, ruin, and redemption—that theologian would do a service to his age not outstripped in usefulness and glory by the most splendid achievements of any philosopher, statesman, or scientist of the day. The time apparently is not yet, but it will come by-and-by."

THE SHORTER CATECHISM.

The Rev. Professor Heron, D.D., of Belfast, read a long and able paper on "The duty of the Church regarding its Catechisms and Confessions":—"The main uses," he said, "which are served by creeds, I conceive to be four in number: (1) A creed declares the sense in which the Church understands Scripture. (2) A creed serves as a rule or standard whereby the Church regulates the teaching given by her office-bearers. (3) A creed is also a bond of union and fellowship for those adhering to it; and (4) it is, especially in its catechetical form, a manual of instruction for the members of the Church. Probably no Church anywhere has a better manual wherewith to imbue the minds of the young in fundamental doctrine than English-speaking Presbyterians have in the Shorter Catechism. If it brings a somewhat tough and trying exercise to the youthful intellect, the mental and moral gymnastic which it affords is worth the labour and the pain of learning it. The men who have grown up upon such diet are not, as a rule, the weakest specimens of the race. The most crucial test of any doctrine is its effect on character. Now men like the great theologian Dörner, and the great historian Froude, men like Mark Pattison and John Morley being judges, Presbyterians have no reason to be ashamed of the ethical results produced in history by their system of doctrine. History testifies to its capacity to build up firm and rugged character—to make men strong, brave, upright and pure, to inspire them to high and noble aims, to give them a love of righteousness and a passion for liberty, to gird them to heroic endurance of suffering, and heroic resistance against wrong. It is a duty which the Church owes both to her creed and to her people to have them well drilled in it in the home, in the Sabbath school, and

Bible class. It seems to me that the world needs the discipline of such a system still, and never more than to-day. Time enough to supersede it when something better is available!"

THE EDUCATIVE INFLUENCE OF THE PRESBYTERIAN CHURCH.

On this subject the Rev. Dr. McEwen, of Glasgow, said. "On the individual, Presbyterianism had been educative through its democratic, or at least popular constitution, and through its hold upon the intelligence. It educated character by giving laymen ordained office in the Church, and so bringing them under grave responsibilities. The strongest Scotsmen in every walk of life had been bred in the households of Presbyterian elders. No other Church so methodically diffused the culture of the Church or took broader Christian interests into the lives and homes of the people. The Presbyterian Church educated the individual by its freedom from ecclesiastical narrowness, and it educated men in reverence for law as distinct from reverence for form. As for its influence on female character, Presbyterian women had not given themselves to the sewing of altar cloths nor to frequenting daily services, nor had they shown much desire to exercise the gift of speech in public. Yet there had developed among them a type of sober, devout, well-balanced womanhood, crowned by unconsciousness of its own strength and grace. He did not know how it was on the other side of the Atlantic, but here the women of their Church were but slightly touched by the social worries and vices which elsewhere were robbing the female character of its authority as well as of its attractiveness. Of women profane and sceptical they had but few—few, too, of those who unsexed themselves and strove for the mastery."

ARMENIAN CHRISTIANS.

The Rev. W. Ross Taylor, D.D., Glasgow, after moving a resolution of sympathy with the Armenian Christians, said in closing, "That as they looked back upon that time of blood in the persecutions to which their ancestors in Scotland had been exposed 250 years ago, and realized that when their moorlands were being stained with the blood of martyrs, the foundations were being laid deep and firm of civil and religious liberty. (Applause.) So knowing that there is a gracious Ruler over all, they would bid their Armenian brethren believe that God is working out a great purpose of mercy towards those fair and fertile lands by the awful experience through which they were meanwhile called to pass. (Applause.) They had had the velvet glove of diplomacy; the time had come for the iron hand of resolute strength. (Applause.) The Government of Turkey had put itself beyond the pale of civilization. (Applause.) As a Scotchman, he would like to see Turkey driven bag and baggage out of Europe. He should be proud of the day when the Sultan and his advisers would learn that if these outrages did not cease the thunder of British cannon would be heard at Constantinople. (Applause.) While these might be his individual sentiments, it would be unwise to commit the Council in that direction. As, however, it was the instinct of every chivalrous man to go to the relief of those who were in the hands of some brutal monster, so it was the duty of every Christian State, if it had any claim to chivalry and generosity, to make it known that in this case there must be hands off or else they would know the reason why."

(To be continued.)

Prof. G. H. Schodde, in the *Churchman*, calls Abyssinia "The Hermit Nation of Africa." In that land Christianity has had an unbroken history from the early centuries, and this "Switzerland of Africa" is about the only part of Africa which has been able to resist the onslaught of Islamism.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

July 26, 1896. { GODS' PROMISES TO DAVID } 2 Sam. vii. 1-16.

GOLDEN TEXT.—Ps. lxxvi. 1.  
MEMORY VERSES.—12-13.  
CATECHISM.—Q. 68.

HOME READINGS.—Mt. 2. Sam. vii. 1-16. 7. 1. Chron. xvii. 1-27. W. Ps. cx. 7th. Ps. ii. F. Ps. lxxii. S. Ps. xlv. Sab. Ps. xviii.

Two weeks ago we read of the beautiful house of cedar which Hiram of Tyre built for David at Jerusalem. Last week we read of the bringing up of the ark of the covenant to that city, and its establishment beneath the tent erected therefor by David. To the king this did not seem a fitting thing. God's honor was so dear to him, and the blessing of God reckoned a thing so essential to the prosperity of Israel, that David felt God's house ought to be the very finest in Jerusalem. Therefore he consulted with the prophet Nathan as to his purpose to erect a fitting temple for Jehovah's worship. Nathan bade the king god-speed at first, but afterwards came with the message of to-day's lesson. Let us consider David's proposal for honoring God, and God's proposal to that same end.

I. David's Proposal for Honoring God.—David's proposal was dictated by the desire to give Jehovah, in outward visible manner, the place he felt He should have in Israel's capital; and that the people should have before them constantly a reminder that not the king but Jehovah was Israel's hope and strength. He could think of but one way to accomplish that end. The king's house was the most beautiful in the city. God's house ought to be still finer, therefore David proposed to build such a house, instead of the tent which then housed the ark. It was a noble idea, and one worthy of the man who recognized Jehovah's true place as Israel's eternal king. God's houses ought to day to be made just as beautiful and costly as circumstances will allow. There is not much sense, or religion either, in the clamor against fine churches because of the great need of the cause of Christ, unless that clamor goes farther and touches the matter of the personal expenditure of God's people. It speaks little for the spirituality of any community, when the people's residences are filled with every comfort and luxury, while the church building is little better, if indeed as good as the barns and outbuildings around these residences. Yet there are many communities where just such a state of affairs can be found. Let us seek to honor God, by having His house at least clean and comfortable, with such added touches of beauty as are easily within the reach of every community, however poor.

II God's Proposal to the same End.—Just because God forbade David to do what the king purposed in his heart, it does not follow that He disapproved of the intention to do Him honor. It means that David's proposal was not along the lines which God had planned. The very fact that God declared the great honor He purposed putting upon David's house is sufficient to show that the king's proposal was pleasing to God. But God had His own plans for the accomplishment of this very thing, and these He unfolded to David. First of all, He reminded David of all His dealings with him. He had taken him from the position of a shepherd boy, and, according to His promise, had brought him to the throne. This God had done in His own way; and the lesson seems plain that God intended David to learn from this, namely, that He had His own plan for making Himself known to His people, what David felt He ought to be. Jehovah's plan for Israel was to make of them a great nation; upon that plan He had been working all along their history. Now for His servant David's sake, He will show him the place of honor he and his house shall have in that plan. First and nearest, the very thing which David desired shall be accomplished. David's successor shall build the Lord's house, and the throne of David's house shall be established for ever. But in these promises there was to the eye of David's faith much more than the mere promise of an earthly house. Knowing the promises given by God to the fathers, to David Jehovah's words could mean but one thing, namely, that from his seed should come the Messiah. At Eden's gates the promise of a deliverer was first given. To the saints of God as the ages rolled along that promise was renewed, growing clearer and clearer, until now the family from which He should spring is clearly announced. Under Messiah's rule there is to be built an everlasting temple to the glory of God—that living temple of which the apostles and prophets are the foundation, Jesus Christ Himself being the chief corner stone. Let each of us strive to have a place in that living temple, and to be worthy of that place.

## Pastor and People.

### GOD'S WAYS.

God's ways are not like human ways ;  
He wears such strange disguises :  
He tries us by his long delays,  
And then our faith surprises.  
While we in unbelief deplore,  
And wonder at his staying,  
He stands already at the door,  
To interrupt our praying.

He takes his leader from the Nile,  
Where mother hands have laid him ;  
Hides him in palaces the while,  
Till he has fight arrayed him  
He sends him to the desert's hush,  
With flocks and herds to wander,  
Then meets him in the burning bush,  
New mysteries to ponder.

Why should we doubt his care or grace,  
As though he had forgotten ?  
As though times changes could efface  
What love had once begotten ?

### THE IDEAL CHURCH AND MINISTRY.\*

\* Unto the building up of the Body of Christ. (Revised Version).—Eph. iv. 12.

After an interesting historical introduction most suitable to the place of meeting and circumstances, and given in this issue in another column, the preacher said: Before we enter upon special issues, we shall contemplate for a short time the *Ideal Church* which we are aiming to realize, and the *Ministry*, which for the purpose of realizing this we are seeking, through the power of the Holy Spirit, to render quick and powerful. This is the theme, "The Building up of the Body of Christ."

I. In its application to the Church, the term *Ideal* is not to be set in opposition to the term real, as if we were speaking of a mere glory land in heavenly places. We are speaking of the *Fact* which is larger and higher than any particular expression of it. Nor is the term to be identified with the conception of an *Invisible Church*. If we think of the Church as "the whole number of the elect that have been, are, and shall be gathered into one under Christ the Head thereof," we necessarily attach to it a certain invisibility; for this whole number none can at any time see. It includes the family in heaven as well as on earth; it includes, too, the ages on ages, world without end. But this invisibility must not detract from the importance of the Church visible, which is "also Catholic and universal." No right exegesis will warrant the supposition that the Apostle, in writing of the Body of Christ, refers to a mere sublimated abstraction; to him the Body of Christ is a concrete reality which all Christians are to recognise as the ideal of the visible Church.

The *Body*—an organism instinct with life; that life Christ Himself, by the Spirit who animates all the parts. As the human body is charged with a vitality of which every portion receives in virtue of its relation to the whole, so the Church is vitalized from Christ, each member of it, in consequence of the membership partaking of the fulness of Him who filleth all in all. Christ is the Head of the Body, living, life-imparting. The Body has no life apart from Him. The centuries, as they roll past, only prove His word, "Because I live, ye live also."

This life may be regarded in three aspects. In its *upward* aspect, it is worship. All in the communion of the one Body form a Royal Priesthood, whose office it is to "offer up spiritual sacrifices acceptable to God by Jesus Christ." In its *outward* aspect, it is holiness. The Church is separated from the world, which knows not the Father, in which the love of the Father is not. The sacraments are the signs and seals of the separation. In its *inward* aspect it is brotherhood. All are brethren who are in relation to the one Head; and no distance, ecclesiastical or geographical, can break the tie of blood. Not that this brotherhood limits the sympathies; on the

contrary, it educates the spirit of brotherhood towards all men. The quick responsiveness, the tenderness of feeling which should glow within the Christian heart must expand into a sacred enthusiasm of humanity.

It was the conception of this one living body in direct communion with Christ which dominated the mind of St. Paul. He, of all the apostles, had the real statesman's genius—the faculty of apprehension and construction, of the free movement in the sphere of great principles, and adaptation of these principles to the circumstances and conditions of men. In all literature there is no chapter more noteworthy as illustrative of this faculty than the 12th and 13th chapters of the First Epistle to the Corinthians. They give us what has been called "the Christianisation of the Republic of Plato." They are the basis of Butler's famous discourses on human nature and society. They anticipate "the variety and complexity" of modern civilization, and teach that lesson of co-operation which our nineteenth century is slow in learning.

But there are two features in his picture of the Church which heighten the levels of his view. The one is the moderating, purifying power of love, as that is portrayed in the magnificent poem of the 13th chapter; and the other is that which may be pronounced his mysticism, his perception of the Church, as not a mere international society, but an organism—an election out of mankind—joined organically to the glorified manhood of Christ—the expression, development, and executive of the Risen Christ in humanity. I say this may be pronounced *mysticism*. But what, after all, is mysticism but the element in which all highest thought is bathed. It is the light of light—"the light that never was on sea or land"—and only in so far as that light touches the picture does it become the "vision splendid."

So we style the Church in its unity Christ's "Mystical Body," because, as Hooker puts it, "the mystery of the conjunction of all the membership is removed altogether from sense." But our conferences in the ensuing sessions of Council will be poor and narrowing unless all are tinged with the warm, rich colouring of the Apostle's word. What are Presbytery, Prelacy, Wesleyanism, etc.? What are our several nomenclatures but the names of streets in the city of God? We have our honest preferences, but the corporate life of those who dwell in the several streets is not drawn from them, but from the all envioning city. It is that city whose height and length and breadth are equal, which beyond and above all issues towers on our sight. We have our churches and we love them; but if we love them wisely, it is because through them we realise our place and part in that unity that encloses but transcends them all—the one Body—the Body of Jesus Christ.

II. And now, with this *Ideal* outlined before us what is the *work of the ministry* which it is an object of this Council to render efficient and effectual? The work is defined in the clause, "the *Building up* of the Body of Christ." You see the mixture of metaphors. "Building" applies strictly to the Temple. The progressive erection of this spiritual house is the thought transferred to the growth of the body, and the immediate object of the ministry is said to be the completion of the body in height, in length, in breadth, until the society having been fully knit together, arrives at the unity of the faith, and of the knowledge of the Son of God. The paragraph in the letter which treats of this matter is one so closely ribbed part to part, with such subtle meanings in its clause, that I can do no more than briefly indicate three of its more salient positions.

The first is the *Divine provision* for the building up of the body. An organism must have organs, by means of which its life may circulate, vitalising every member and part. Organization cannot make life, and is not life, but life makes organisation and can fulfil itself only through organisation. If

the aim of the Church is to perfect human life in Christ, it must have the organs through which that life can be reached in its manifold needfulness. St. Paul enumerates four of these organs—the Apostolical, the Prophetical, the Evangelistic, and the Pastoral. Elsewhere there are different classifications; from which we may conclude that no hard and fast rule is laid down. The principle may have its modifications and elasticities, to suit varying circumstances; but the point to be maintained is, that, to possess for the whole Body the fulness of the grace, there should be in the constitution of the Church special channels for the special gifts with which the Ascended Lord is endowing the Church, which is His Body.

But very noticeable is the language of the paragraph. "He gave." What? *Men*, some apostles, some prophets, some evangelists, some pastors and teachers. The man is more than the office. When he is not more, when he is a mere official, the charism of God is not evident; God's charism is the man, and (but rather than) the office. The Church grows through the breathing of soul into soul. When God has a special message for His world, He separates, he *gives*, a man. He "lends minds out," and in the loan of these minds all conventional limits are overthrown. Pascal, Fenelon, Francis of Assisi, Xavier, are great names in the Latin Church, how near they are to us in all that interprets their real life. Robert Leighton was the Prelatist-Archbishop of Glasgow; Samuel Rutherford was the sternest of Presbyterians. When you read Leighton's Commentary and Rutherford's Letters you feel that both are yours. John Henry Newman and Horatius Bonar were ecclesiastically at different poles. In all good hymnals the "Lead Kindly Light" of the one, and the "I heard the voice of Jesus say" of the other, are found side by side. Yes, when God speaks to any soul He speaks through it to every other soul. Seas may divide, centuries may separate, creeds may widen breaches, but in spite of all and through all the communion of saints is a fact. The Church of Christ is one Body, and those who built it up are His gifts.

Further, for all ministry there is an *out-standing law*—that announced in the 15th verse—speaking the truth in love. The Church is the pillar and the ground of the truth. As Christ's Body it is the revelation of Him, the preacher of His Gospel, the executive of His will. It is the guardian of a precious deposit, and to that deposit, come what may, it must be faithful. When in the earlier centuries of its history, it came into closer contact with thought and systems, great and small, and it was necessary to define its borders, the era of *creeds* was forced on it. When in the 16th century the effort was made to disengage the Church from the oppressions and corruptions of the Papacy, and to reform it on the basis of the supremacy of Holy Scripture, a second era of *confessions* was introduced. To these standards the churches of this Alliance for the most part adhere, as bonds of ecclesiastical union, as marking out the great lines of Christian dogma, and as reminding all that whilst "the old truths may be made more clear, they must not lose their fulness, their entirety, their essential character." And yet it is to what is behind and above all standards; it is ever back and up to Christ Himself that we go, not the Christ evolved from so-called modern thoughtfulness; not the remnant of a Christ left us by some critics, but the Christ of the old gospels, the Christ incarnate word, man of men, crucified, risen, exalted, glorified by the guidance of the Spirit of Truth, the Christ for poor sinners. This is the truth whom all ministry follows in the humility, the charity, the generosity, the gentleness of *Love*.

Finally the aim of special ministries is to evoke and direct the universal Christian ministry—*universal*, for how is the body to make increase? The answer of the Apostle is "according to the effectual working in the measure of *every part*." Each joint, each member in particular, must supply its quota

towards the circulation and diffusion of the one Divine Life, and if this is the condition of the full increase of the Church, do we wonder that the increase is so slow and halting? I know not whether more to stand aghast at the amount of *abused* or at the amount of the *unused* spiritual energy. The *abuse* is dreadful; so much force going off in mere noise in contentions sect against sect, so much frittered away over trivialities—the mere mint and anise and cummin; so much squandered through the waste of agency in the competitions and overlappings of denominations. Couple that with the *power* never called out; with the talents hid in napkins; with the graces and gifts of God not turned to profit, and say what is the whose eyes are as a flame of fire writing against all our Churches. The twentieth Christian century is close at hand, and what is the world, what is the Christendom we are presenting to Him? I am no pessimist. I decline to take *one side* of a picture and make its colours the darkest and coarsest possible, and say "There is the fact." I wish to look at both sides, to recognize the bright and encouraging as well as the dark and forbidding. And the signs are mixed. There is much to bid us be of good cheer. Who can be gloomy? I recollect the sentence of a veteran in the strife, one whose eager, thoughtful, ever kindly countenance we sadly miss from our Council—the sentence of Dr. Philip Schaff—"I am an inveterate hopper. Every man who works with Christ and for Christ is an inveterate hopper. It is spiritual indolence that breeds all sorts of scepticism and pessimisms. But do not let us be shallow optimists, with an everlasting cackle over progress. Let us *feel* the progress, but let us speak one to another of the hindrances. Is it the fact that in 1896 there are still more than 800,000,000 of the world's peoples unchristianized? Is it the fact that in nominally Christian lands there are masses, not the poor only, the rich also, drifting from all ordinances and fellowship of all churches! Is it the fact that there are thousands and thousands in our cities—your New York, O Americans, our London and Glasgow, O men of Great Britain—living and dying as ignorant of the Christian ideals as if they had never lived? Is it the fact that there are still wide, wide areas of poverty and squalor and brutality and drunkenness? Is it the fact that in the world of thought and action there are uncertainties, unrests, agnosticism, which are eating out the very heart of a heroic faith? Are these facts? Yea or nay. If yea, why that yea? On my brethren, must not judgment begin at the house of God? Should we not offer ourselves and the communities we represent to Him from whom no secrets are hid in deepest repentance? beseeching Him to stir up the wills of His people; and recall the day of Pentecost, when the appearance of the cloven tongue tipped with fire sat on each, and all were filled with the Holy Ghost.

Fathers and brethren, at the close as at the beginning of my sermon the spectacle witnessed in this cathedral in 1638 seems again to connect with our convocation to-day. The essential contentions of that earlier time have still their significance; but "the thoughts of men are widened with the process of the suns," and we need some higher mark of light to link the past to the present. Is not that higher mark indicated in the conception of the one Body of that which through all ages is being built up and compacted together? The Assembly of 1638 was the triumph of *Liberty*, for although intolerance cast its baleful shadow over deliberations, it was the vindication of the right of the individual and of the community of think. It was the assertion of a Lordship superior to human Principalities and Powers—the exclusive Lordship of God over the conscience.

Now, though it might be too much to say that the rights of the individual can never more be imperilled, yet in the sphere of religion the danger is, not the loss, but the license of *liberty*. The disintegrations of Presbyterianism are a warning as to this. We need to be reminded that the individual belongs to a unity that the true freedom is

\* Summary of a sermon preached by the Rev. J. Marshall, Lang, D.D., in the Cathedral of St. Mungo, Glasgow, at the opening of the Pan-Presbyterian Council, Wednesday, June 17th, 1896.

the freedom to fulfil his part as a member of that unity in whole-hearted service for the common weal, and in recognition of the grand regulating truth of the one Body of Christ. Presbytery, too, was victorious 258 years ago; yet by that victory it became too much nationalized. The Catholicity of the Reformation, which was one of its noblest features, was obscured; and the centrifugal isolating tendency was accentuated in Scotland and elsewhere. God in His providence has brought us to feel a new centripetal force. The plantation of Ulster, the colonial expanses of Great Britain, the vast growths of the mighty American Republic, the facilities of intercourse drawing the Continent of Europe closer to the Great Protestant nations, East and West, the exchanges of scholarship as of commerce—these and other influences have been establishing intimacies which cannot but move heart to heart by sympathy. This Council is the sign of a movement towards the true spiritual, and it may be said even historical, catholicity. The more we all come within the sweep of any such movement the better for us all. It is in a narrow sectarianism, a sectarianism with no wider horizon for its action than the denomination—which is always conscious of the denomination—that bitter strifes find rank luxuriance. Catholic Presbyterianism is not, indeed, the Holy Catholic Church throughout the world; but the more we realize it, the nearer and the more real will be the vision of the one Christendom. That one body of Christ which comprehends the great multitude that no man can number of all nations and kindreds and people and tongues, and its consciousness will

"Sweep like the sense of vastness, when at night  
We hear the roll and dash of waves that break  
Nearer and nearer with the rushing tide."

Written for THE CANADA PRESBYTERIAN.

SCRIPTURE TEXTS ILLUSTRATED.—V.

BY REV. J. A. MCKEN, B.A.

16. "Even so let your light shine before men."—Matt. v.

Floating buoys are used to mark the place of a shoal or rock, or to indicate the course of a deep water channel. These buoys have been made to do service at night, by means of a burning jet fed by compressed gas within the buoy—they are also anchored, and faithfully hold up their little signal at the spot where they are placed on guard. "Even so let your light shine before men."

Our sphere may be limited and our duties may lie at the sea level of the common place, but even there we may warn others, "sailing o'er life's solemn main," of the rock or shoal or quicksand, or we may point out to them the place where the deep water is. The light that we are to let shine is the flame within us that is fed by the oil of Christ's grace. An incident in connection with one of these floating lights was one day brought to my notice.

The buoy had broken from its moorings, it drifted seaward with the tide. It was washed by the crest of the wave, and drenched in the trough of the sea, but when picked up it was still burning. It was giving no warning of danger, nor telling of place of safety, the best that could be said of it was that its light had not been quenched. Some Christians have drifted out upon a sea that cannot rest. Their light is not doing the work of a beacon it is simply struggling for preservation. They need to be "picked up" and brought back to anchorage ground and duty. Our light is given us, not that we may try how much drenching and drowning it will stand, but that we may show how much shining it can do.

Miss Canada (we believe we are violating no confidence) was thirty years old on Wednesday, July 1st. To signalize the event she recently ordered a new gown of the Liberal fashion, discarding the Tupperian garb she has worn so long, and Uncle Sam will hardly know her when next he goes a wooing by the "maple leaf" route.—*The Interior.*

Missionary World.

THE WORTH OF MISSIONS.

Curious, is it not, when we listen to the anti-missionary sneers of certain "superior" persons, like Mr. Arnold White, that those who have really examined the work done by Missions, are of one accord as to their priceless worth—both in their own great purpose, conversions to Christ, and in many indirect ways as well? Consul Allen says: "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." That is one testimony. Take another from a book of travel: Captain Younghusband's "The Heart of a Continent." Captain Younghusband has traversed the great plains and plateaus from Manchuria to the Himalayas, and has mingled with Chinamen, Mongolians, Turks (who are not Turks), and Indian frontier tribes. He is a born traveller and an acute observer. He devotes a chapter at the end of his book to the missionary enterprise he has seen, and declares of it that it is worthy of all praise. Really the globe-trotter, and the still more supercilious arm chair surveyor of the world, should feel constrained to hold their peace.

One of the two leading evolutionists of England was Professor Romanes, of Oxford. Formerly he was very sharply opposed to Christianity on scientific grounds. But on Christmas, 1890 he wrote Rev. J. T. Gulick, a scientific missionary in Japan, this query: "How is it that you have retained your Christian belief in the midst of your scientific researches? Looking at your life I feel that you have done so conscientiously, and looking at your logic, I know that you have not done so without consideration." Presently the learned professor abandoned the rationalism that had "shattered" him and accepted the Christ before his death. It is a very remarkable testimony to the power of a godly life. Foreign missions indirectly converted the foremost foe of our faith at home.

Dean Farrar, of Canterbury, thinks it "perfectly erroneous to talk of the failure of missions, when they started with 120 despised Galleans, and when now there are 120,000,000 Protestants, and they have in their power almost all the resources of the world." It is obliquity of vision that sees failure in missions; just as Wurmser saw the defeat of Napoleon because he did not follow approved tactics. It was Wurmser's vision, not Napoleon, that was at fault. The people who see the failure of missions are the opponents, not the friends of missions. But the missionary, Bible in hand, is yet destined to win the world for Christ—give him eons enough.

Here is a striking contrast, showing the superiority of Christianity over all other religions: "Mohammedanism has a history of thirty centuries. It has won 200,000,000 followers, and its degraded and wretched myriads are confined to southern Asia and northern Africa. Christianity, after nineteen centuries of life, has won 400,000,000 followers, and with the exception of China and Turkey, its happy and enlightened people rule the world."

The oldest Protestant mission is the Swedish mission among the Lapps begun by Gustaf Vasa during the sixteenth century. The Swedes were also the first Protestants to begin Foreign mission work—that among the American Indians, begun in 1637.

Young People's Societies.

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

A PROBLEM.

Says Rev. Dr. Pentecost, "The problem of the Church to-day is not so much the gathering as the keeping of the young people. The weakness of the Church is that it is organized for middle aged people. When the Christian Endeavor constituency shall permeate the life of the Church, then will the Kingdom of Heaven have come."

"BLUE PRESBYTERIANS."

It may be interesting to many to know the origin of the phrase "Blue Presbyterian." In 1639 the army of the Covenanters, under Montrose, entered Aberdeen, just evacuated by the troops of Charles I., who was trying to force Episcopacy on the Scotch. Spalding tells us that "few of the whole Presbyterian Army wanted a blue ribbon hung about his neck, under the left arm, called the Covenanter's badge." Those wearing this ribbon were dubbed Blue Presbyterians, hence the term.—*Ev.*

THE DYING ENDEAVORER.

The spirit in which the Christian Endeavor pledge is fulfilled, is manifested by a striking incident reported by the pastor of the young woman concerned. She had been an active Christian Endeavorer for two years, when she was stricken with fever and a short time ago died. During the last days of her illness, when too weak to hold her Bible, the young woman asked her mother to hold the book for her so that she could read a portion from it each day. "For," said she, "I wish to be faithful to my pledge to the very end of my life."

BRAVE MEXICAN ENDEAVORERS.

Two of the delegates to the Mexican National Christian Endeavor Convention walked all the way from Guadalajara to Zacatecas, a distance of more than two hundred miles, over the hot, dusty, desert tablelands of Mexico, with a tropical sun beating down upon their sombreros all the day. They could not afford the expense of the railroad ride (about twenty-one dollars), and they could not afford to miss the inspiration of the convention; and so they chose to walk. They started ten days in advance of the convention, and did colporteur's work on the way. Was ever a braver example set by convention-going Endeavorers? Who among the Washington delegates will have such a record?—*Golden Rule.*

A GUILD OF CHRISTIAN ENDEAVOR.

The adaptability of Christian Endeavorers to various conditions is illustrated in the case of the Shamrock street U.P. Church of Glasgow, Scotland, of which Rev. John Pollock is minister. There are in this church, says *The Golden Rule*, "six Endeavor societies, two Junior societies, one Young People's society, two Senior societies, and one Mother's society. All these are combined into a Guild of Christian Endeavor, holding executive committee meetings monthly, where all the business of the societies is transacted. The six societies work in closest fellowship, since the pastor is Honorary President of each.

"The societies meet four times a year in a Guild consecration service. At this time each Junior society responds in a body, after which the members of the other four societies participate individually, the 'half-minute rule' being strictly enforced. In addition to these four consecration services, there are two Guild socials during the year, a Guild picnic, and a Guild annual meeting. Each society reports monthly to the Executive Committee. With genuine Scotch thoroughness, Mr. Pollock has adapted Christian Endeavor to the needs of his church in this wise fashion, and has made of it an active and useful servant. The Guild of Christian Endeavor is also affiliated with the Young People's Guild of the denomination."

CLAIMING THE PROMISES, WHAT AND HOW.

REV. W. S. M'FAVISH, D.D., DESEROND.

(A promise meeting.)

July 26.—Isa. xl. 25-31

The Apostle Peter, speaking of the promises of God, says they are exceeding great and precious. We have only to scan the Bible, keeping a look out for the promises, in order to find abundant illustration of this statement. How great these promises are! Promises of temporal blessings, promises of spiritual blessings! Promises for the Jew and the Gentile! Promises for the young and for the old! Promises for the fatherless and for the widow! Promises for those who are poor financially and for those who are poor in spirit! Promises for parents and for children! Promises for the present life and for the life to come. It has been said, "The promises are a precious book; every leaf drops myrrh and mercy. They are golden vessels, laden with the choicest jewels that heaven can afford, or the soul desire. There is nothing you can truly call a mercy, but you will find it in the promises."

How precious these promises are! God promises the most valuable things in the universe. Pardon could not be obtained by our own efforts, no matter how earnest, how persistent, or how well-directed. But God promises it. Peace cannot be secured by money, or education, or social position, or indeed by any earthly means whatsoever; and yet God promises peace, rich and abundant. Grace to sustain in trial cannot be earned, neither can it be bestowed upon us by any earthly friend, however willing he might be to impart it to us. But this is one of the things which God promises—"My grace is sufficient for thee." We may let our mind dwell upon what is most desirable, most valuable, most to be prized, and we shall find that it is guaranteed in some scriptural promises. So rich, so varied and so numerous are the promises that we can find one to suit us at every stage in life, in every undertaking, in every time of trial and in every perplexing situation.

"Every promise," as good old Thomas Manton once said, "is built upon four pillars. God's justice, which will not suffer Him to deceive; God's grace, or goodness, which will not suffer Him to forget; God's truth, which will not suffer Him to change; God's power, which makes Him able to accomplish."

How can we claim these great and precious promises?

(1) For one thing, we must be acquainted with them. If there are ten thousand promises and we do not know one, there might as well be none. It will take, of course, a considerable time to familiarize ourselves with a great multitude of promises, but we should know at least a goodly number of them, and more particularly should we try to memorize those which seem specially suited to our case. If we are afflicted it would be well for us to search out those which are intended for the tried and suffering. If we are perplexed with certain things which seem to us at variance with the government of a wise Providence, perhaps we had better look at some of those promises which are to be found in the thirty-seventh Psalm; they may suit our case admirably. We should search the Scriptures until we find what is specially adapted to us, for there certainly is something which will exactly meet our case, if we can but find it.

(2) We must accept the promises by faith. Suppose we find a promise given to Jacob or Elisha, or Isaiah, and suppose we find also that it meets our case precisely, what shall we do with it? Shall we deny ourselves the comfort it contains because we know it was originally meant for another? No, let us appropriate it. We believe that we shall honor God more, aye, and please Him better, too, when we appropriate any promise that suits our case than if we declined on the ground that it was originally meant for another.

(3) In claiming the promise we must always fulfil the conditions. The promises are all true, but they are all conditioned in some way. Peace, for example, is promised, but on the condition that we cease to worry, and, with thanksgiving, make our requests known to God (Phil. iv. 6). Pardon is promised, but on the condition that we confess sin and forsake it. (Prov. xxviii. 13.) If, therefore, we wish to have an interest in the promises we must fulfil the conditions.



# The Canada Presbyterian

Published every Wednesday by

The Presbyterian Printing & Publishing Co..

C. BLACKETT ROBINSON, Manager.

5 Jordan St., - - - Toronto, Ont.

Terms: Two Dollars Per Annum, Payable in Advance

**REMITTANCES** should be made direct to us by Postoffice, or Express Money Order, or in a Registered letter. If none of these precautions be observed, the money is at the risk of the sender. Local Cheques should not be sent unless at par in Toronto. Write names very plainly. Give the Postoffice address with every order.

**RECEIPTS.** We do not send receipts for subscriptions unless the request is accompanied with stamp. The change of date on your label will indicate within two weeks that the remittance was received.

**CHANGES OF ADDRESS.** When a change of address is ordered, both the new and the old address must be given, and notice sent one week before the change is desired.

**ORDERS TO DISCONTINUE** should always be sent direct to us by letter or postal card. Do not return a paper with something written on the margin. To do so is contrary to law, and unintelligible to the publishers. Accompany the order with payment of arrearages.

**ADVERTISING RATES.** Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

Communications should be addressed

The Presbyterian Printing & Publishing Co.,  
5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, JULY 15th, 1896.

THE Moderator of the American Presbyterian General Assembly, which has been in session at Saratoga, Rev. J. L. Withrow, D.D., Chicago, is descended from a long line of Presbyterian elders. He is a strong defender of evangelical views of the inspiration and inerrancy of the Scriptures.

THE annual volume of the Assembly Minutes is now ready. A copy is this week being mailed to every minister of the Church. Copies for members of those sessions that have contributed to the Assembly Fund, will be forwarded as usual to the care of the respective Presbytery Clerks. The volume is this year fully a month earlier than usual, and will thus be of greater value.

THIS sentence in the speech of William Jennings Bryan, the nominee of the Democratic party in the United States for the office of President, might well be applied to the election campaign through which we have just passed in this country:

"Never before in the history of this country has there been witnessed such a contest as that through which we have passed. Never before in the history of American (Canadian) politics has a great issue been fought out as this issue has been by the voters themselves."

WE are indebted to the Rev. Principal MacVicar and Rev. Dr. Cochrane for Glasgow papers kindly sent us, containing accounts of the proceedings of the Pan-Presbyterian Council, of which we have been glad to make use in compiling the accounts which we have given of the work done at it and papers read, and which for want of space we have not been able to complete this week. We hope next issue to furnish a few more extracts from valuable and interesting papers presented to the Council.

TO a newly elected French member belongs the credit of having produced the best joke of the recent campaign. An Archbishop and a priest preached and canvassed against him over all his constituency. He was elected by a large majority. As soon as the result was known he telegraphed to both of the ecclesiastics, telling them that, as they were deeply interested in his election, he was happy to inform them that he had been returned by a largely increased majority. Manifestly that member is not much afraid of the hierarchy.

REV. DR. WILLIAMSON, of Belfast, the present Moderator of the Irish Presbyterian Church, but formerly of Huntly, Scotland, and a leader in the great Northern Revival Movement of

'59 and following years, as well as Moody, the American Evangelist, and many others, could tell that the marvellous results then achieved, in their depth and perpetuity, were greatly owing to the fact that the extraordinary bursts of religious emotion which passed over the land took solid root in a soil prepared by the teaching of the Shorter Catechism.

THE greetings of our Methodist brethren presented to our Church at the meeting of the last General Assembly held in this city were felt by all present to be particularly cordial, sympathetic and brotherly. This kindly feeling is manifestly growing in the two bodies to such a degree that, if it continues, it will be certain to lead in time to something more and closer, than what we now see. Quite of the same kind with that mentioned above was the action reported as taking place at the recent great Presbyterian gathering in Glasgow.

"An address from the eastern section of the Executive Commission of the Ecumenical Methodist Conference, which was held at Washington, was read by Dr. Blaikie. They offered their sincere congratulations that the Presbyterian Churches had been, by God's blessing, permitted to fill the face of the world with fruit, and gave their assurance that it was their earnest prayer that this particular gathering might be specially memorable on account of its results, and Dr. Mathews read a telegram from the Irish Methodist Conference, assembled in Dublin, conveying fraternal greetings to the Council."

WHATEVER may be the results of the election for President in the United States the prospects for any large measure of reciprocity in trade between them and us do not appear to be very bright. The *New York Sun*, a Democratic paper, is especially outspoken in its utterances on the subject. It says:

"Never again shall we consent to give our English-speaking neighbors the immense boon of free access to the American markets, unless they in return agree to share the responsibilities of American citizens. But while we speak frankly and firmly on this point, we heartily acclaim the advent of the Liberals to power at Ottawa. They laugh at the silly talk about imperial federation; they are friendly to our institutions and our people; they fully appreciate the value to Canadians of free trade with the United States; and when they are convinced by experience that the inestimable privilege is procurable only by one course, amalgamation with the United States, they will see to it that the course is taken."

To the expectation expressed in this last clause, the answer of Canadians universally we are sure will be, "No, thank you."

WE ask the attention of our readers, especially of those whom God has blessed with worldly abundance, and the Christian Endeavour Societies which may have it in their power to help, to the appeal in another column of the Rev. E. D. McLaren, of Vancouver, on behalf of the handful of struggling people whom he and his brethren have been doing their best to aid, and who have suffered what is to them the great loss of the little church, which, with such effort and self-sacrifice they had built, and have now lost by its being burnt to the ground. Mr. McLaren is convener of the Home Mission Committee of this Presbytery, is familiar with all the circumstances, and we trust the appeal he makes may call forth a most liberal and helpful response. The Editor of THE CANADA PRESBYTERIAN will most gladly receive, and forward, and acknowledge in our columns any sums sent him for this good object, or any that may be sent on its behalf to Mr. McLaren.

WHILE we differ from our Baptist brethren *in toto* in some things, there are many more in which we agree with them and for which we admire them. Two things for which we like and admire them are these: they are a people who have convictions, and who have also the courage of their convictions. We like people who have convictions, even though we cannot agree with them, and who have the courage of their convictions whether right or wrong. A statement of their convictions on a most important subject, in which we wholly agree with them, is given in the following resolution of the North-West Baptist Convention:

"Whereas, Baptists are and ever have been opposed to the teaching of religion by the State or the support of denominational schools by money grants; we, in convention assembled, as representing the Baptists of Manitoba and the North-west Territories, hereby place ourselves on record as determinedly opposed to all legislation not strictly in accord with the most absolute separation of church and

State, believing, as we do, that the teachings of the New Testament and a recognition of equal rights of all citizens unite in this demand."

THE bicycling craze has gone a pretty good length now with us in Canada in all our cities and towns, and if it goes on pedestrians will become a poor and despised minority, having no rights which deserve to be respected. We lately heard of a foolish man, who, to provide himself and wife with bicycles and be in the fashion, had given a chattel-mortgage on his household furniture to raise the means. It has not yet, however, gone such a length with us as to demand an anti-bicycle crusade as in Washington, where Miss Charlotte Smith, president of the Rescue League, has issued a strong circular and entered upon a vigorous and earnest crusade against bicycling by young women.

THE meeting of two such men as Li Hung Chang and Bismarck suggests a subject worthy of some great painter. The one, the only Chinaman who for centuries has had that force of intellect and character, whose lot has been cast in such times as to make his name a household word among all enlightened people in Western lands; and the other, the creator of a united Germany and the idol of his fellow countrymen. Both well advanced in years, and both to leave behind them a name in their respective countries that will be long remembered. It was at Freiderichsruhe where this striking meeting of the two magnates of the East and West took place. His Excellency Li Hung Chang, we are told, was received at the entrance to the chateau by Count Herbert Bismarck and Count Rantzau, who, after being introduced to the various members of the Chinese envoy's suite, conducted the party into the house. The visit lasted about two hours. Prince Bismarck, wearing a cuirassier uniform, appeared outside with Li Hung Chang, whom he conducted to his carriage. The two venerable statesmen shook hands warmly on parting. A large crowd assembled outside and loudly cheered the Prince and his distinguished guest.

THE demand for short sermons is in our day a very common and with many a very popular one. With many it is the one indispensable quality to make a sermon at all even tolerable. If it is only short enough, it is a sure guarantee that it will be acceptable. Of course what makes a long sermon or a short one, or that some sermons must necessarily be longer than others, never enters into their thought whose only concern about sermons is that they be short enough. Though as a Church Presbyterians cannot, as a rule, be charged with this stupid cry for short sermons at any cost, yet few perhaps even of Presbyterians stop to think how much they owe individually, how much the Church and the cause of religion owe to the kind of sermons which have during all her history been a characteristic of her best days. To such we commend the expressed opinion of the Rev. Richard Leitch, lately Moderator of the Presbyterian Church in England:

"The real strength of the Presbyterian Church to-day throughout England, Scotland, America, Ireland, and throughout the world, lay, he believed, in the fact that all down through her history, the Presbyterian Church had laid great emphasis upon the preaching of the Word. He was not an advocate of long sermons; but if a minister had to go into a text, and through it, and come out of it, he must have time to do it. The Presbyterian Church of Christ was what it was because of sermons, not sermons of seven and a half minutes' length, but sermons carefully thought out."

LEAKAGE in the Church—by which is meant the dropping out of Church membership, and what it is very generally attended by, falling away altogether from attendance on the means of grace in connection with any church, and entering upon a life of practical ungodliness—is an evil we often hear of. There are few reports or addresses of our Superintendent of Missions in the North-west, in which he does not refer to it, and all our ministers in every section of the Church meet with it frequently. It can only be prevented by the constant exercise of the greatest vigilance on the part of all interested in the Church and in the preservation of the Christian life of those who have made profession of living such a life. To prevent the loss to the Presbyterian Church of many Presbyterians who go from Scotland to England, it has been suggested that each English Presbytery

should appoint a correspondent, to whom communications, might be sent by the ministers of the churches from which members or adherents come, reporting their removal, and their settlement within the bounds of the Presbytery to which the correspondent belonged.

THE free coinage of silver on the one hand and steadfast adherence to gold on the other as the one standard of value, is the great issue on which the Democratic and Republican parties of the United States have chosen to fight out the contest which is to decide which one of the two shall hold the reins of government and direct the policy of the country for the next presidential term of four years. How wide the difference between them as represented in these two issues is, is well illustrated in the following statement, made by Mr. Garrett A. Hobart, of New Jersey, in accepting his nomination for Vice President, made by the Republican Convention. To the committee which presented him with his nomination he said: "Uncertainty or instability as to the money question involves most serious consequences to every citizen and to every interest of the country. The gravity of this situation cannot be over-estimated. There can be no financial security; no business stability; no real prosperity where the policy of the government is at all a matter of doubt. Gold is the one standard of value among all enlightened commercial nations. All financial transactions of whatever character, all business enterprise, all individual or corporate transactions are adjusted to it. An honest dollar worth one hundred cents everywhere cannot be coined out of fifty-three cents worth of silver, plus a legislative fiat. Such a debasement of our currency would inevitably produce incalculable loss, appalling disaster and national dishonor."

#### THE PAN-PRESBYTERIAN COUNCIL.

WHILE our readers, we have no doubt, will appreciate the taste, so to speak, which we have endeavoured to give them in the selections which in this issue we have made from some of the papers read at the Council, it is becoming that such a gathering of the great Presbyterian family should receive some more distinct and specific notice. It may be said to have shown the way to many such ecumenical gatherings of other religious bodies which have since been held. When this great Catholic Presbyterian movement was inaugurated in 1875 it was largely experimental. There were not a few breakers ahead on which it might easily have been wrecked, had not the divine blessing and wisdom from above which were sought, been bestowed upon those who were charged with the guidance of so large and difficult an undertaking. These have been very happily overcome so far, no very great dangers appear at present to be in sight, and the Council, having reached its majority, may now be regarded as both a regular and most important established Catholic Presbyterian institution, answering for world-wide Presbyterianism many most important ends.

So far as can be judged from the published accounts, the meetings of the Council just closed, appear to have been marked by great ability, harmony and usefulness. Its opening services appeal to the imagination. The great, busy, bustling and yet historic city, the ancient and noble cathedral in which the delegates assembled, first of all to worship God; the delegates themselves, their number and gathered from so many widely distant lands, walking in solemn procession with the Lord Provost and City Council of Glasgow at their head; the preacher, the strong, the Catholic-spirited and evangelical sermon, the densely packed building, the devout worship and swelling song of praise from the great throng, all rise up before the mind and form an impressive scene. It was one worthy of the occasion and of the great collective body there assembled.

The President's opening address was also equal to what the occasion required. While it was alive to and breathed the spirit of the time and place, the memory of departed great and good men pressed heavily upon the speaker's heart, and lent a due regard to and appreciation of the past. The key-note of the address could not have been more worthy of or suitable to the cardinal doctrines and historic testimony of the Reformed Churches holding by the Presbyterian polity and doctrine; it was the sovereignty of God in salvation, in His word as the revelation of His will; the sovereignty

of Christ in His Church, and under God the sovereignty of conscience in all essential matters of belief and practice.

The question of the use of hymns and of an instrument in the conduct of the worship of the Alliance was very early brought up and a fine example of tolerance, forbearance, and fidelity to an unwritten understanding was given by the Council agreeing to forego all these, in consideration of the comparatively very few members whose consciences would have been wounded by their use. It might also be said to be a prophecy of the world-wide embracing character of Presbyterianism and what it is destined to be, when the Rev. Dr. Matthews, the secretary of the Alliance, said that, for the first time in 1,500 or 1,600 years Presbyterian churches or Presbyteries were being organized in Persia, Northern Palestine, Southern Asia Minor, in China and, it was added, in India. The day will come, no doubt, when India and China, having become Christianized, with strong Presbyterian churches, and means of communication more rapid, safe and comfortable even than now, the Alliance, venerable for its age and full of good deeds, will be invited to meet in some of the great and hoary cities of the East.

It is being gradually found out by experience how the meetings of the Council can best be conducted. At first, too much was attempted in the variety of subjects treated and the length of the papers read. In the late meeting greater unity, solidarity and effectiveness, we should judge, were gained by the greater part of the papers presented being made to bear largely upon the one idea of the Church in some one of its manifold aspects. The series of papers on this subject was opened with one from Rev. Dr. Waters, well known to our Church, upon "The Church of God; its Nature and Purpose." The Romish and Anglican idea of the Church were presented over against that of the Church of the Reformation, and the grandeur, the uplifting and enlarging character of the latter as compared with the former, its unity and catholicity were set forth in a body of teaching calculated to have a widespread and enduring effect. The Catechisms, Confessions and Standards of the Reformed Church, their great value and utility in many ways, received very full and able treatment, and there was but one opinion as to the great importance and benefit to be derived from their diligent and faithful use, especially in the training of the young. The Church as an educative force on the individual, in family, social and national life, the need of it in great cities, were all ably presented by men of large knowledge and experience. It is almost needless to say that, very interesting reports were given of the missions of the Church at home and abroad, of its Sabbath schools and other philanthropic work. The worship of the Church also in prayer, preaching and reading the Word were all considered, and praise, although a subject so much disputed, was not left out. If the views set before the Council, and to all appearance approved by it, were representative of those held by the great body of Presbyterians throughout the world, prescribed, set forms of worship do not yet find much favour among them. Presbyterianism stands for a simple, spontaneous, free, but at the same time reverent and devout form of worship, and whatever would tend to draw her away from that may, it is to be feared, not add to, if it does not distinctly detract from, her power as an instrument for good in the world.

While subjects of the kind referred to were very fully discussed, others more closely connected with what may be called the more purely intellectual aspects of truth, and questions belonging to the realm of the scholarship and criticism of the day, such as those dealt with by Drs. MacVicar, Todd Martin and others, had a place, and such a place as to show that Presbyterianism is quite abreast of the scholarship of the day.

The hospitalities of Glasgow, both of a public and of a more private kind were, as a matter of course, dispensed with a large and warm-hearted liberality, and were the means, as we learn from private sources of information as well as from public accounts, of enjoyment in many ways which called forth all but unqualified praise from all whose privilege it has been to be at the Council, or at the missionary conference of the ladies held in connection with it. This last is spoken of by those who were present at it in terms of high praise as having been of special excellence and interest.

## Books and Magazines.

The June-July number of *Knox College Monthly* continues and concludes the paper upon Dr. Delitzsch by the Rev. Prof. Baird of Winnipeg. Professor McCurdy contributes an appreciative sketch of the Jubilee of Prof. Green of Princeton. The late General Assembly is made the subject of an article. Missionary notes, Bible Study and notices of books fill up the remaining part of this number. [F. M. Brown, 31 Czar St., Toronto.]

*Our Day* for June, late in coming to hand, is a newsy, readable and well illustrated number. It contains "Our Day in Review," being brief notes on passing events, "Our Day in Picture," "Editorial Opinions," "The Events of the Month," "Islam the Scourge of God," "A Christlike Work," "The Address of Our Day," being that of John G. Woolley delivered at Pittsburg at the National Prohibition Convention, and the "Record of Our Day," being carefully gleaned items under various heads. [Our Day, 153 La Salle Street, Chicago, Ill., U. S.]

In the *Educational Monthly* for June-July, Professor J. F. McCurdy, LL.D., discusses, under the head of a "Practical Subject," what things should be taught in our schools, and enters a well-deserved protest against the supreme place usually given in them to arithmetic. "The Case of the Public Schools" is discussed as presented recently in a series of articles in the *Atlantic Monthly*. A number of brief papers of various kinds, bearing upon educational work, render this publication useful for teachers. [The Educational Monthly Publishing Co., Toronto.]

Besides the continued story "The Hand of God on the Helm," the *Methodist Magazine* for July contains a great variety of short papers on popular subjects. "Every-day Life in Bible Lands," illustrated, is continued. "Our Indian Empire," is also illustrated. Faraday, Emerson and the ministers in Manitoba all receive notice, and from the pen of the Rev. Dr. Sutherland we have "The Religious Element in Education." Many good specimens of poetry and brief selections and original articles make a popular and readable number. [William Briggs, Toronto.]

The *Biblical World* is well so named. It is an important magazine for all who wish to keep abreast of the most recent thinking on biblical subjects and treatment of biblical questions. Its beautiful illustrations add much to its value. "Early Palestine," "Early Cities of Palestine," "Sketches of Babylonian and Assyrian History with special reference to Palestine down to the Division of the Kingdoms," "Sketches of Egyptian History with special reference to Palestine down to about 950 B.C.," "A Sketch of Canaanite History to about the year 1000 B.C.," "Important Movements in Israel prior to 1000 B.C." are specimens of important articles in a valuable biblical magazine. [The University of Chicago Press, Chicago, Ill., U. S.]

*Queen's Quarterly* for July contains an interesting sketch by the Rev. J. R. McMorris of "Early Anglicanism in Klogston." Part III. is given of "Professor Watson's Examination of Balfour's Foundations of Belief." Those who appreciate such subjects will read with interest "The Pre-Homeric Age of Greek Civilization" by A. B. Nicholson. An interesting subject discussed by N. T. D. is "Some of the Factors of Modern Civilization." "The Commercial Future of the Empire" is discussed by A. T. Drummond under the modest heading of "A Suggestion." Reports of various kinds of Queen's College by Principal Grant and others occupy the last place in this number. [The Newspaper Printing Company, Kingston, Ont.]

The *Bookman* for July provides its readers with a very varied table of contents and full, filled up under this table. Most readers will promptly turn to "Kate Carnegie," of which we have chapters xiii and xiv. Under "Chronicle and Comment," we have American, English and miscellaneous notes. In "Poetry" and the "Reader" are many and interesting shorter or longer papers. W. Robertson Nicol furnishes a London Letter which is sure to be read, and a letter from Paris is by Robert H. Sherard. In "Reviews of New Books" and "Novel Notes" are many interesting notes, and all about the latest books may be learned from "The Bookman's Table," "Some Recent Educational Publications," "Among the Libraries," "The Bookman's Letter Box" and "The Book Mart." [Dodd, Mead & Company, 5th Avenue and 21st St., New York.]

A very attractive number is the *Canadian Home Journal* for July in every respect. "Faith Fenton," the editor, devotes considerable space to the General Assembly, which she describes in a bright and lively fashion. The same popular journalist stands sponsor in this issue for a new Canadian poetess—Miss Maud Tisdale—of whose efforts half a dozen examples are here given. We have read the poems with great pleasure. They display unusual power and promise. Those of a dialectic nature are particularly clever, and in this connection the editor says, "If this little maid will only cultivate her gift, Lake Simcoe's eastern shore will give Canada its Whitcomb Riley." The more serious poems are perhaps, however, worthy of no less favorable notice. [Home Journal Publishing Co., Manning Arcade, Toronto.]

The July *Arena* opens with a sketch of Henry Clay Caldwell under the title of "A Just Judge." It contains, besides a large number of brief articles, "The Telegraph Monopoly," "Some Outspoken Champions of Free Coinage of Silver among Conservative Authorities of the East," "American Financial Policy" and "The General Discontent of America's Wealth Creators as illustrated in Current Cartoons" are all bearing upon important public questions of the day. The prevalence of consumption as a form of disease will cause to be read with interest, "Shall we have a National Sanitarium for Consumptives?" Other articles which may be mentioned are: "The Keeley Cure for Inebriety," "Two Golden Volumes—Poems by Elizabeth Doten," "An interesting Representative of a Vanishing Race," by the editor, and "Woman in Society To-day." "Books of the Day" and "Notes by the Editor" are varied and interesting. [The Arena Publishing Company, Boston, Mass., U. S.]

## The Family Circle.

### THE HEAL-ALL.

Dear blossom of the way-side kin,  
Whose homely, wholesome name  
Tells of a potency within  
To win thee country fame.

The scathe lillocks are thy home,  
Beside the windy path;  
The sky, a pale and lonely dome,  
Is all thy vision hath.

Thy unobtrusive purple face  
Amid the meagre grass  
Greets me with long-remembered grace,  
And cheers me as I pass.

And I, outworn by petty care,  
And vexed with trivial wrong,  
I need thy brave and joyous air  
Until my heart grows strong.

A blessing from the Power I crave  
That moves in thee and me,  
That makes thee modest, calm, and brave,  
Me restless as the sea:

Thy simple wisdom I would gain—  
To heal the hurt life brings  
With kindly cheer, and faith and pain,  
And joy of common things.  
—Charles G. D. Roberts, in *Harper's Bazar*

### HOW THE THREE MISS PERRINGS LEARNED FORGIVENESS.

"Yes'm, we're jus' three girls tryin' ter make our way in the world." The speaker was a shabbily dressed woman whose hair was turning gray. "Yes, Mis' Haynes," she went on, "it's an old story. We three girls kept house for pa after ma died, but he wasn't contented, jus' like a man, an' off he goes an' marries, an' she turns us out of the farmhouse, an' we three girls have had to sew ever since. Hate her? I tell you there ain't no love lost between us girls an' her. She lives over on the ol' place near Jonesboro. You know that stone house? That's it, our ol' home. We girls don't have nothin' to say to her, I tell you. What's that? You don't think she can be very happy? Well, I ain't never seen signs of her bein' unhappy yet, Mis' Haynes. It's an up and down world. Well, I've got to be goin'. I'll bring these waists home a-Tuesday, Mis' Haynes. Good evenin'."

Miss Perring made her way down the front walk to the pike outside. Her face wore a very hard look as she drew near the last of three beautiful farms that lay on her way. Her stepmother lived there alone with Mary, the old negro servant. She gazed wistfully over the acres of land, and up the long avenue at the old gray horse standing amid the lilacs and snow-balls.

"Good evenin', Miss Cindy," said a voice.

Miss Perring turned with a start. Jim Collins stood just behind her in the road.

"Dreamin', Miss Cindy?" he asked pleasantly. "Old place looks kinder natural, don't it?"

"Yes," said Miss Perring, the hard look settling in her face. "She drove us out, Jim."

"La, Miss Cindy," answered Jim, plunging his hands into his pockets, "there's ups and downs in the world for everybody."

"There's ups and downs of our own makin', Jim Collins, an' we ain't got no right to complain, and there's ups and downs of other people's, an' I ain't goin' to feel right about them, I tell you. I ain't goin' to forget soon how she turned us out of our own father's place."

"She's never got so much happiness out of it, Miss Cindy."

Miss Perring started. "Why, Miss Haynes said that just to-day, Jim."

"It ain't no use talking to us girls 'bout her," went on Miss Perring. "We don't forgive."

"No, I know you don't," said Jim, shortly.

Jim said no more, and at the end of the lane they parted, Miss Lucinda making her way to the little house where she lived with her sisters.

"Tired?" inquired her sister Sallie as Miss Lucinda sank wearily into a chair in the sewing-room.

"It ain't tiredness, Sallie, it's passing the ol' place."

Miss Sallie set her lips. "If it hadn't been for her," she said, "we'd been there to-day. There's one thing certain," she added savagely, "she's got to be punished sooner or later, an' I, for one, ain't goin' to cry if it's sooner."

"None of us would," returned Miss Bettie. "There she is, jus' settin' up there, easy, an' in comfort, an' we slavin' day in and day out," and Miss Bettie bit her thread viciously.

"Sister Sallie, did you ever think she might be unhappy?" asked Miss Lucinda, suddenly.

"No, Lucindy, I didn't," returned Miss Sallie, shortly. "She ain't got feelin' enough to be unhappy."

"Who's been putting that into your head, Lucindy?" asked Miss Bettie, sharply.

"Miss Haynes jus' said she reckoned she wasn't so happy, an' Jim Collins he said the same thing."

"What do they know about her?" remarked Miss Sallie, angrily. "We're the ones who know."

"Lucinda," said Miss Bettie one summer day, a month or two after Miss Lucinda had taken her walk, "I wish you'd never gone to Mis' Haynes, gettin' them notions in your head about her bein' unhappy." Miss Lucinda stared. She had never spoken of the subject of her stepmother's unhappiness since the day of her walk.

"I ain't said nothing about her in a long time," said Miss Lucinda, indignantly. "I don't know as there's any particular notions in my head."

"Well, you needn't said anything about her bein' unhappy," said Miss Bettie, crossly.

Miss Lucinda rose. "I'm goin' to the gate," she said; "it's pleasant and I want a breath of air."

She went down the neat walk to the gate and stood leaning on the rail enjoying the evening quiet. By-and-by Jim Collins came along on horseback.

"Good evenin', Miss Cindy," he said, stopping his horse.

"Good-evenin', Jim," returned Miss Lucinda, smiling pleasantly.

"Mis' Perring's down sick," he said, glancing dubiously at Miss Lucinda.

The latter flushed. "What's the matter, Jim?" she inquired.

"Diphthery," he said, shortly. "It's a bad case, Miss Cindy. Won't nobody go near her?"

"Who's nursin' her?" inquired Miss Lucinda.

"There ain't nobody but ol' Aunt Mer there. Ma can't go on account of the children."

He started to go on his way, when he stopped his horse and looked back.

"She ain't so happy, you see, Miss Lucindy," he called over his shoulder.

"No," she said, and turned and went into the house.

"Bettie," she announced, entering

the kitchen, "she's down with diphthery."

"Well," said her sister, in a hard voice, "there's home justice in the world."

"She ain't got a soul to nurse her but Mary. Everybody's 'fraid."

"It ain't none of our business," returned Miss Bettie, sharply.

"If she'd been different, we'd been different," remarked Miss Sallie, coming to the door, sewing in hand. "She's reapin' her whirlwind."

"Jim Collins asked me if I thought she was happy now," volunteered Miss Lucinda, timidly.

Miss Sallie looked at her sister angrily.

"I wish you wouldn't always be sayin' things to make people feel uncomfortable," she said.

"I only told you what Jim said," replied Miss Lucinda.

All three sisters looked very grave as they took their place at the supper table.

"It must be mighty uncomfortable to be sick by yourself," said Miss Lucinda suddenly.

"I wish you'd hush, Cindy," answered Miss Bettie, impatiently.

Miss Lucinda said no more, and, after supper, she and Miss Sallie went to church, where special services were being held that week. Miss Bettie sat down on the doorstep in the warm air. The fireflies were darting about, and the katydids were making themselves heard in the trees. Miss Bettie was thinking and her thoughts were not pleasant ones.

"If thine enemy hunger, feed him," kept coming into her mind.

Presently her sisters returned. Miss Lucinda's eyes were red.

"She's worse," she said, and passed into the house.

"What was the text?" asked Miss Bettie of her other sister, as they stood a moment by the door.

"If thine enemy hunger, feed him," answered Miss Sallie, slowly.

Miss Bettie started.

"Them katydids mos' drive me wild," she said, rising to go in.

Next morning Miss Lucinda did not come to breakfast.

"She's gone to Clifton for them things 'fore it gets hot," remarked Miss Sallie, noticing the remains of a meal on the kitchen table.

Both sisters ate their breakfast in silence. They seemed wrapped in thought.

"I'm goin' over to Collins's for that pattern, Sallie," remarked Miss Bettie at last, taking her hat from the shelf of the closet.

After she left, Miss Sallie sat sewing for a few moments, then she, too, put on her hat.

"There ain't no harm in goin' to inquire," she said, slowly.

She put her sewing away, and, locking the door, placed the key under the door-mat. A short cut across the fields brought her to the stone house. The chickens were running about in the yard, and an old Jersey cow was feeding by the fence.

"It's our old Molly," she said, and a hard look settled in her face. She hesitated a moment.

"As we forgive those who trespass against us."

She opened the gate and went in. As she did so, she saw a figure pass along the front walk. It was Miss Bettie.

Both sisters blushed. Miss Sallie knocked softly at the front door.

"Sakes alive!" said the old colored woman who opened it, "it's Miss Bettie an' Miss Sallie."

"How is she?" asked Miss Sallie, softly.

This time the pronoun was not so emphatic.

"She's wuss, Miss Sallie. She ain't gwint to get well. La now, Miss Sallie, she's sorry how she done treated you girls, she can't talk now, po' chile. Come in, honey, come in, Miss Bettie."

They followed her into the broad, cool hall, where they had played as children. Both remembered the day when, bags in hand, they had passed through the great stone gate.

"It's ketchin', Miss Bettie," said Mary. "Po' chile! It'll do her lots of good jus' ter know you've done forgibber nuff to come."

"We want to see her, Mary," answered Miss Bettie. "We could not feel right lettin' her die, an' not try to help nurse her."

Nobody but God knew what a victory Miss Bettie had won over herself. It was hard for her to forgive. They followed Mary upstairs.

"Bettie, go back," said Miss Sallie, but her sister only opened the door and they both went in.

In the gloom they saw the sick, wasted figure lying in the bed, her gray hair scattered about on the pillow. She tried to speak, but sank back, her face full of pain and shame.

"You needn't bother," said Miss Sallie, softly. "If God forgives you I reckon we can."

The sick woman looked gratefully up into her face.

Miss Bettie laid her hand on her stepmother's

"I reckon we was some to blame," she said.

Nobody had ever heard Miss Bettie acknowledge herself in the wrong before.

A third figure came from beside the window and joined them. It was Miss Lucinda. She knelt down by the bed, and her sisters followed her example.

"Our Father," she prayed, "forgive us our trespasses as we forgive those who trespass against us, for thine is the kingdom and the power and the glory, forever and ever," and the sisters said "Amen" softly, and the lips of the sick woman moved, as she tried to pronounce the word. Her face was wet with tears.

"For the Lord Jesus Christ's sake," said Miss Lucinda, and, bending down, she kissed her stepmother's hand.—*New York Observer*.

Our gooseberries and currants are usually left to grow as they will, uncultivated and untrimmed. They should have a rich loam, should be pruned every year, leaving not more than a half dozen main stems or branches. Even though there may sometimes be less in quantity of fruit, it will be much finer after this procedure.

Early tomatoes rot because there is deficiency of mineral fertility in the soil. Their abundance of seeds requires a good deal of potash to perfect them. Of the more common applications nothing can be more useful than wood ashes. If the first fruit is plucked off, usually that which is later will be free from rot.

TWO FAMOUS ASSEMBLIES.\*

On the 21st of November, 1638, that famous General Assembly of the Scottish Church, to which many look back as marking the Second Reformation of Religion in Scotland, was held in this ancient cathedral. Historians have described the scene, the tumult, the entrance of those ministers, nobles, burghers, who had been commissioned to take part in the proceedings; the arrangement within the hoary fane of the several constituents. The King's High Commissioner, surrounded by Privy Councillors and Court officials on the dais at the choir; opposite him Alexander Henderson, the wise and intrepid Moderator, earls and barons in the centre, and the ministers behind, and in galleries on either side the sons of peers and others. As measured by modern ideas, it was not a large convocation. There were not more than 240 members; but it comprehended almost every person of distinction in the realm. The rudeness of the times was evidenced in the swords and daggers which were worn by many; countenances were stern and rugged, and speech was often fierce and intolerant. Was it wonderful that when for the first time after a lapse of more than three decades a free and lawful Assembly was summoned, the hitherto pent-up torrent should pour itself forth with violence? There can be no question at least as to the thoroughness of the work that was done. The grave, hard-featured men who met day by day during a cold winter month braved the wrath of Royalty, put an end to the oscillations of half a century between Prelacy and Presbytery by deposing the one and re-establishing the other, and fixed for the generations to come the ecclesiastical government of the country. Truly, as has justly been said, "that Glasgow Assembly was one of the noblest, strongest, most exciting spectacles that Scotland has ever seen."

Nearly 258 years separate us who are here and now gathered together from this spectacle. During all these years no important ecclesiastical Council has been received within this most venerable of churches. This day—witnessing to the reception of delegates from many churches in many lands convened for deliberation and fellowship—connects in a special manner with 1638. But what a contrast between that date and this! What a difference in the manner and the material of the Assemblies! What vast developments from the little Scottish seedling are evidenced! I do not forget that there are representatives of Churches who for all the blessings of their Reformed Christianity are most scantily indebted to Scotland—the debt is rather on the side of Scotland to them. But at all events a large proportion of our Council consists of those who belong to communions, larger or smaller, which indicate the expanses of that sturdy Presbyterianism whose triumph was realized in this very place! Where could the first words of welcome to the city of Glasgow be more fittingly spoken; where more appropriately could we sound the notes of the consciousness which is to dominate in all conference and discussion; where could we be more penetrated with the sense of "the General Assembly and Church of the firstborn who are enrolled in Heaven," than in a fane whose stones are monuments of His glow, and where

\* Ab. ve, beneath us, and around.  
The dead and living swell the sound  
Hosanna, Lord! Hosanna in the highest."

\* Introduction to the sermon of Rev. Marshall Laing, D.D., at the opening of the Pan-Presbyterian Council, June 27th, 1896.

NINETEENTH CENTURY INVENTIONS AND DISCOVERIES.

What will the discoveries and inventions of the nineteenth century leave to the twentieth? Steamboats and railroads, ocean steamer navigation, clipper ships, and screw propellers have been invented; the powers and mysteries of electricity have been developed to the uses of man kind; implements and machinery to enable farmers to master the tillage of thousands of acres with less toil than was required in the cultivation of the small farm of less than one hundred acres; lighting by gas was introduced, metal pens and friction matches were invented; aluminium was discovered; also chloroform, iridium, lithium, magnesium, palladium, potassium, quinine, rubidium, ruthenium, strontium, thallium, yttrium, and zirconium; daguerreotypes and photography, phonography, the stethoscope, the complete sewing machine, the bicycle, the revolver and Gatling gun, and the tremendous explosives used in quarrying, mining, and gunnery. The steam printing press was an invention of the early years of the century, now developed to the printing of many thousands of sheets per hour. Electricity has been reduced and trained to the uses of mankind in every conceivable manner, and Edison has made its powers the wonder of the age. Franklin caught it, Morse reduced it and utilised it to the uses of telegraphy, Field and his associates employed it, Puck-like, to cable continents and belt the world in instantaneous inter-communication. Electric lights and railways are among the wonders which are in common use. The phonograph and telephone are trained mysteries, which everybody uses. What will there be for the twentieth century to discover or invent?—*Great Thoughts.*

BELIEF AND UNBELIEF.

It is a mistake to believe an unbeliever has no belief. Examine the unbeliever's tenets, and it will be found that the creed of those who have no creed is somewhat as follows: I believe there is but one God; I believe there are many gods; I believe there is no God. I believe not in creation; I believe in evolution; the world was not created; it was created by chance; it was created by a concourse of atoms; it always existed; it created itself. I believe man has no soul; man is a beast; a beast has a soul; the soul dies with the body; everything dies; nothing dies; death is a blessing; death is an evil. I believe not in religion; natural religion is the only true religion; all religion is unnatural. I believe not in revelation; I believe in tradition; I believe in mythology; I believe in spirit-rappings. I believe not in Moses, Isaiah, or Christ; I believe in Osiris, Menu, Krishna, Ormuzd, Buddha, Zeus, Jupiter; also in Zoroaster, Sanchoniathon, Confucius; Pythagoras, Mahomet, Swedenborg, Joanna Southcote, and Joseph Smith. I believe not in the Bible; I believe in the Shaster, the Vedas, Talmud, Zend Avesta, Koran, Age of Reason, Davis's Revelations, and the Book of Mormon. In short, I am orthodox in every kind of heterodoxy and a firm believer in all unbelief.—*E. P. Day, in Great Thoughts.*

The only goodness that counts, is the kind that will not shrink when brought to God's standard.

Our Young Folks.

THE DAY THAT NEVER COMES.

I'm tired of waiting for "some day,"  
Oh, when will it ever be here!  
I'm sure I have waited and waited  
A good deal more than a year.  
Saturday, Sunday and Monday,  
And all the rest of the week,  
Keep coming and coming and coming,  
But at "some day" I don't get a peep.  
I've looked all the almanac over,  
And showed every page to my doll;  
And we're sure (how I hope we're mistaken!)  
"Some day" is not in it at all.  
The things I'm to have on "some day"  
I couldn't half tell in an age;  
A tricycle, pony, a parrot,  
A birdie that sings in a cage.  
A cute little smutty-nosed pug-dog,  
The prettiest tortoise-shell cat,  
And papa says maybe the measles—  
I'm sure I don't care about that.  
And mamma is going to take me  
To see lots of beautiful things;  
And big brother Jack and Kitty  
Will give me two lovely gold rings.  
And "some day" I'll find out the reason  
Of things I can't now understand;  
And "some day" I'll have a big doll  
That can walk and hold on by my hand.  
Oh, I'm tired of waiting for "some day"—  
It makes me just cross, I declare.  
I'm afraid when it really does get here,  
I'll be a big girl and won't care.  
—*St. Nicholas.*

LITTLE VISITORS.

I presume some of our little folks will go and pay visits this summer to grandpapa and grandmamma, or uncle and auntie, or other friends. Fathers and mothers cannot always leave home in vacation time, when the children wish to go out in the country and have a good time. The little folks are put in the cars under the care of some good friend who is going to the station that they are bound for, and the relatives who are to receive the little guests are waiting on the platform until the train comes to meet them, and take them home with them.

Now there is a great difference in little visitors; sometimes their friends enjoy having them come, and sometimes they do not, and all because some little folks know how to make themselves agreeable, and others do not. It does not seem as if grown-up folks ought to have articles printed in the papers to tell them how to behave when they go to visit their friends, but it seems they do have to have hints and suggestions given them, for I read three such articles in as many papers only last week. Sometimes little folks are so full of play and sightseeing that they forget where they put their things, or do not get back from their walks when meals are ready, but it seems strange that grown-up visitors don't remember such important things, doesn't it?"

Now, my dear little boy and girl friends who are going away from home, or who have already gone, let me tell you some things that make an agreeable visitor, and some that do not.

Little girls or boys who have to have some older person following after them when the dew is on the grass, or when it has been raining, to see if they have rubbers on, are quite a care and tax to the person in charge of them. Then, too, some children go off to the river, or some other dangerous place when they get out; they cannot be trusted, and so somebody must be hunting about, running through the streets or roads to see where they have gone.

This tires those who have charge of such young guests and keeps them so anx-

ious that they are greatly relieved when their charges are back again in the hands of their parents. The kind friends who have children in their care do not wish to have them hurt in any way, or get ill, or perhaps, worse still, drowned or killed. Think what a dreadful thing for the dear father and mother to have their absent children meet with disasters while they are away to spend their vacation in the country.

To be a little visitor whom your friends will be glad to ask to come again, you must try to make as little trouble as possible. Don't be always enquiring if anybody knows where your hat is, or your rubbers are, or your wraps have gone when you want them. Put your things where you can reach them yourselves, and try to remember where you put them. Be always pleasant with every one and if you cannot do just what you wish to do, don't pout about it. If you are disappointed about some pleasure by the weather not being favorable, or some other unforeseen cause, don't make yourselves disagreeable, creating discomfort for every one of the household. Everybody loves a pleasant, smiling little visitor, such ones bring sunshine wherever they go, and when the time comes for the home going, there will be tears in the loving friends' eyes when the good-bye is said.

Always come to meals in time, and with clean faces and hands. Do not ask for things that are not on the table, and remember to say "please" and "thank you." Remember to thank anyone who does a kind act for you by helping you in any way. Don't be noisy about the house, or put the rooms in disorder, and be careful to clean your feet before you go into the house, lest you track mud over the freshly scrubbed or swept floors. Young little feet are quick and nimble, but older, larger ones are slow-paced, so take the steps for the grandpapa and grandmamma or any of the other dear ones who are entertaining you.

I am sure many a household this vacation is made brighter and happier by some of these little folks who know how to be model visitors.—*Susan Teall Perry*

A TEMPERANCE PSALM.

A modern alphabetical Psalm on the virtues of total abstinence is furnished by Dr. Cyrus Edson to a recent *North American Review*. It is one of the best essays of its kind in print.

A stands for Alcohol; deathlike its grip.  
B for Beginner, who takes just one sip.  
C for Companion, who urges him on.  
D for the Demon of drink that is born.  
E for Endeavor he makes to resist.  
F stands for Friends who so loudly insist.  
G for the Guilt he afterwards feels.  
H for the Horror that hangs at his heels.  
I his Intention to drink not at all.  
J stands for Jeering that follows his fall.  
K for a Knowledge that he is a slave.  
L stands for Liquors his appetites crave.  
M for convivial Meetings so gay.  
N stands for No that he tries hard to say.  
O for the Orgies that then come to pass.  
P is for Pride that he drowns in his glass.  
Q for the Quarrels that nightly abound.  
R stands for Ruin that hovers around.  
S stands for Sights that his vision bedims.  
T for the Trembling that seizes his limbs.  
U for his Usefulness sunk in the slums.  
V for the Vagrant he quickly becomes.  
W for Waning of life that's soon done.  
X for his exit regretted by none.  
Youths of this nation, such weakness is crime,  
Zealously turn from the tempter in time!

## A BARGAIN.

One of the latest WEBSTER'S UN-ABRIDGED DICTIONARY at a bargain. Enquire at

The Canada Presbyterian Office,  
5 Jordan Street, Toronto.

## DR. C. P. COBBAN, L.D.S., Dentist

537 Sherbourne Street, between Earl  
and Isabella Sts.

## MONUMENTS.

D. MONTOSH & SONS

Manufacturers and Importers of GRANITE and MARBLE MONUMENTS. Best Designs and Lowest Prices in Ontario. Write us before buying elsewhere.  
Works—YONGE ST., BEER PARK.  
Office and Showroom—524 YONGE ST. (Opposite Mail and St. CL.)  
TELEPHONE 4249  
Please Mention this Paper

# Gas Stoves.

## RICE LEWIS & SON LIMITED

Cor. King and  
Victoria Streets **TORONTO**

### The COAST LINE to MACKINAC

TAKE THE



**TO** MACKINAC  
DETROIT  
PETOSKEY  
CHICAGO

### 2 New Steel Passenger Steamers

The Greatest Perfection yet attained in Boat Construction—Luxurious Equipment, Artistic Furnishing, Decoration and Efficient Service, insuring the highest degree of

COMFORT, SPEED AND SAFETY.

FOUR TRIPS PER WEEK BETWEEN

### Toledo, Detroit & Mackinac

PETOSKEY, "THE SOO" MARQUETTE,  
AND DULUTH.

LOW RATES to Picturesque Mackinac and Return, including Meals and Berths. From Cleveland, \$18; from Toledo, \$15; from Detroit, \$13.50.

EVERY EVENING

### Between Detroit and Cleveland

Connecting at Cleveland with Earliest Trains for all points East, South and Southwest and at Detroit for all points North and Northwest.

Sunday Trips June, July, August and September Only.

EVERY DAY BETWEEN

### Cleveland, Put-in-Bay & Toledo

Send for Illustrated Pamphlet. Address

A. A. SCHANTZ, J. P. A., DETROIT, MICH.

The Detroit and Cleveland Steam Nav. Co.



## TRENT CANAL.

NIPISSE AND HALLAM LAKE DIVISION

### NOTICE TO CONTRACTORS

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Trent Canal" will be received at this office until noon on Monday, nineteenth day of August, 1896, for the construction of about fourteen miles of Canal on the Simcoe and Hallam Lake Division.

Plans and specifications of the work and forms of contract can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintending Engineer's Office, Peterboro', where forms of tender can be obtained on and after Monday, July 13th, 1896.

In the case of firms that must be attached the actual signatures of the full name, and nature of the occupation, and place of residence of each member of the same, and further, an accepted bank cheque for the sum of \$15,000 must accompany the tender. This accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be for feid if the party tendering declines entering into contract for work at the rates and terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By order,

J. H. BALDWIN, Secretary

Department of Railways and Canals,  
Ottawa, June, 1896.

## Ministers and Churches.

The Presbyterians of Shakespeare gave a highly successful garden party on Dominion Day.

Rev. Hugh A. McPherson, of Galt, preached in Knox Church, Guelph, a week ago Sunday.

The corner stone of the new Knox Church Woodstock (Dr. McMullen), will be laid in a couple of weeks.

The Rev. T. W. Winfield is occupying the pulpit at St. Andrew's Church, Ottawa, during the absence of the pastor, Rev. W. T. Herdige.

Rev. Dr. Torrance, of Peterborough, left last Wednesday for England. He will spend a couple of months in England and Scotland, and will probably visit the continent.

Rev. John Muir, M.A., of Grimsby village, preached a sound and practical sermon in the Presbyterian Church, Smithville, on Sabbath evening week to a large congregation.

The Rev. R. Aylward, B.A., of Parkhill, preached an able and appropriate pre-communion sermon at Strathroy on Friday evening, July 3rd, to an appreciative congregation.

The promenade concert given on Dominion Day under the auspices of the Ladies' Aid of the Presbyterian Church, at Metcalfe, was a grand success, the proceeds amounting to over \$70.

Anniversary services were conducted at Meadowlea on the 5th of July by the Rev. Dr. King. The attendance both at the morning and evening services were large and the interest deep.

Rev. J. J. Cameron, of Athens, took the services in St. Andrew's Church, Sunday week for the Rev. Mr. Cooke, who is in Toronto. His sermons both morning and evening were masterly efforts and greatly delighted his hearers.

At a meeting of Toronto Presbytery last week the call of Norval and Union to Rev. W. A. McKay was confirmed. Rev. L. Perrin, B.A., of Georgetown, was appointed a member of the committee on Church Life and Work, and Rev. J. W. Rae, formerly of Acton, on Sabbath Schools.

A largely attended congregational meeting was held in Knox Church, Acton, a week ago Friday evening (Rev. D. Strachan, Moderator, presiding), at which it was unanimously decided to moderate in a call. The question of naming a minister was also discussed, and it is divulging no secret to state that Mr. H. A. McPherson was the favourite.

Rev. Thos. Nixon, of Smith's Falls, occupied the pulpit of St. John's Church, Almonte, on Sunday week, in the absence of Mr. Mitchell, who was preaching in Smith's Falls. Rev. A. A. Scott, of Zion Church, Carleton Place, preached in St. Andrew's Church, and officially declared the pulpit vacant. For the next few Sabbaths the congregation will hear candidates for the vacant charge.

The Rev. D. A. Hamilton will occupy the pulpit of St. Andrew's Church, Perth, for the next three Sabbaths in the absence of the pastor, Rev. A. H. Scott, on his holidays. Mr. Scott is to speak in Washington at the missionary rally in connection with the International Christian Endeavour Convention. At the close of the convention the Manse family will spend a few weeks at their summer residence "Elm Bank Crescent" in the county of Glengarry.

Rev. A. H. Drumm, of Port Elgin, has commenced a series of lectures on the Book of Genesis. "Those who heard Mr. Drumm's introductory lecture," says the Port Elgin Times, "need not be told that the series is certain to prove of great interest and profit. Neither the assumptions of so-called science on the one hand, nor the traditions and misconceptions of narrow theologians on the other, received much consideration at the preacher's hands. Altogether the lecture was an able and thoughtful presentation of a difficult topic."

The sacrament of the Lord's Supper was dispensed in Knox Church, Goderich, a week ago Sabbath. The members of the congregation filled almost the entire body of the church. At the preparatory service on Friday evening, twenty-three new members were added to the communion roll—six on profession of their faith, and seventeen on certification from other churches. Owing to the steady increase of the membership, the congregation must deal at an early date with the question of enlarging their church edifice. As it is, the pew steward finds difficulty in allotting seats to all who make application for them.

The seventy-fifth anniversary of St. Andrew's Church, Lanark, was fittingly commemorated. On Sunday, Rev. A. H. Scott, Perth, preached two masterly sermons, appropriate to the occasion. On Monday evening there was a large meeting, over which Rev. Jas. Wilson presided. Rev. D. M. Buchanan read an interesting history of the church since its organization. During the evening addresses were delivered by Rev. Messrs. Leitch, Currie, Binnie, and Macintosh, and Mr. W. C. Caldwell. Miss Playfair sang two solos very acceptably. The special music prepared by the choir was well rendered and highly appreciated.

Rev. H. M. Parsons, D.D., conducted the anniversary services of Knox Church, Milton, on a recent Sabbath. Two powerful and scholarly sermons were delivered by this noted divine in his inimitable and impressive style. The congregation was asked to put in envelopes the sum of \$200, the response being a hearty endorsement of \$235 on the plates. On the

following Tuesday evening, at the invitation of Rev. Mr. Mahaffy and his estimable lady, a lawn party was given on the manse grounds. Every one belonging to the congregation, with their friends, were cordially invited, and a large and happy gathering evinced the respect and warm regard the people have for their minister and his wife.

At a congregational meeting of St. Andrew's Church, Peterborough, recently there was a large attendance of members and adherents. Rev. E. F. Torrance, Moderator of the Session, presided. The special business of the meeting was the selection of a minister to fill the vacancy caused by the former pastor's call to Hamilton. The names of several candidates who have been heard in St. Andrew's pulpit were submitted to the congregation, when it was finally decided to extend a call to Rev. J. G. Potter, of the South Side Presbyterian Church, Toronto. The stipend was fixed at \$1,200 per annum, with free manse and one month's vacation. At a subsequent meeting of the Presbytery of Peterborough the call was sustained.

At a largely attended meeting of the congregation of Knox Church, Guelph, last week, a unanimous call was extended to Rev. W. A. J. Martin, of Toronto, at a salary of \$1,600 per annum, and one month's holidays. Rev. Dr. Torrance presided. "While here," remarks the Guelph Mercury, "Mr. Martin was a decided favorite among the congregation, and Knox Church have every reason to believe that he will accept the invitation and that in a short time the church will be settled with a suitable pastor." Mr. Martin's record is a most creditable one, and Knox Church will have every reason to feel gratified if they are successful in securing him. Messrs. A. W. Alexander, John I. Hobson, Jas. Millar were appointed to represent the congregation and Mr. Jas. McCrea and Mr. S. Hodgskin, commissioners for the Session, to put the case through the church courts.

Rev. C. I. Cameron preached in St. John's Church, Brockville, a week ago Sabbath, having returned from a ten day's stay in Boston, Mass., attending the class dinner and commencement exercises of Harvard College where he was a student for three years. On June 28th he preached in the Presbyterian Church of that city which he attended when a boy and was given a cordial reception. Mr. Cameron was delighted with the gatherings in connection with Harvard. Hundreds of graduates were present and the exercises in every way were most successful. He took part at the dinner and was accorded a most enthusiastic hearing by the members of his class. Mr. Cameron also took occasion to do some wheeling. He covered the distance between Boston and Worcester and return, 240 miles. Near Boston he says the roads are magnificent, but on the remainder of the journey they were very hilly and sandy.

Augustine Church, Winnipeg, was filled on a recent evening by members of the congregation and their friends, to welcome home from the East the pastor, Rev. R. G. MacBeth and his bride. The gathering was one of the happiest, and will make the evening one long to be remembered. Mr. MacBeth is held in high esteem by every member of his charge. Among the minister present were Rev. John Hogg, of St. Giles'; Rev. C. W. Gordon, of St. Stephen's; Rev. Dr. Beatie, of Louisville, Ky., and Rev. Mr. McKinley; the absence of several city pastors in the East preventing others from being in attendance. A committee of the congregation took advantage of the absence of the pastor and his wife and filled the drawing room of their residence with a suite of furniture. A card on one of the tables had the following inscription: "With best wishes from Augustine Church congregation, For. Rouge."

On Wednesday evening, 1st inst., at the close of the usual weekly service of the Christian Endeavour Society, Miss Lily Heron, in behalf of members, adherents and friends in Ashburn Presbyterian Church, presented their late pastor, Rev. R. B. Smith, who is on the eve of taking his departure for some other field of labor, with a well-filled purse as expressive of their good feeling and well wishes for his future usefulness and prosperity in the Master's work. A short time previous to this the Ladies' Aid Society of the same congregation presented Mrs. Smith with a purse and a kindly worded sympathetic address bearing testimony to her deep interest in the work of the Society, to her faithfulness to all its objects amidst the many hindrances which constantly surrounded her work as President of the Society. Together the purses make a handsome sum to the pastor and his partner as a token of regard and esteem in which their work is viewed by friends there.

In the inspection which took place lately on the recreation grounds of the Boys' Brigade, Vancouver, by Lieut.-Col. Peters, and which was witnessed by a very large number of people, the inspecting officer awarded the first place to the Gordon Highlanders. So much pleased was Ald. Shaw with this company that he presented to Rev. E. D. McLaren \$50 to be appropriated to their use. The boys appreciated this handsome donation as does also Mr. McLaren, who has devoted much time and attention to the welfare of the brigade, and the Gordon Highlanders in particular. This company is, so far as known, the only one of the kind in the world that has adopted the Highland uniform, and they have the kind permission of his Excellency the Governor-General to adopt the title of "The Gordon Highlanders." The City Council offered a banner to be competed for by the different companies, and Col. Peters awarded it to the Gordon Highlanders.

## Dominion Stained Glass Co.

Established 1881.

Manufacturers of  
CHURCH  
DOMESTIC and  
ORNAMENTAL  
GLASS.

Correspondence Solicited  
Designs with Estimates  
on application.

94 Adelaide St. W.  
TORONTO.  
Tel. 923.



The annual meeting of the Owen Sound Presbyterian W.F.M. Society was held last month in Erskine Church, Meaford. The morning session was well attended and was chiefly devoted to business. The officers elected for the ensuing year were: President, Mrs. Somerville; Vice-Presidents, Mrs. MacLennan, Mrs. T. McGill, Mrs. Burnett; Recording Secretary, Mrs. Jenkins; Cor Secretary, Mrs. Fraser; Secretary of Supplies, Mrs. Caton; Treasurer, Mrs. Waits. It was decided that, for the future, the President shall have her travelling expenses paid when attending the annual meeting of the General Society. Mrs. Gardiner, with Mrs. Burnett as alternate, was appointed delegate to the annual meeting to be held in Hamilton next year. The retiring president, Mrs. MacLennan, gave a short address, which was very well received. Reports were read from sixteen Auxiliaries and five Mission Bands. The Secretary's report showed the membership to be 292, of whom fifty-one are also members of the General Society. The contributions for the year amounted to \$593.76. The membership of the five mission bands is 168, and their contributions \$71.40. Thirteen Auxiliaries and two Mission Bands contributed clothing for Indian Missions to the value of \$371.74. Mrs. Grant, Toronto, Home Secretary of the General Society, gave an instructive and comprehensive sketch of the progress and results of modern missions.

The Paisley Express of June 23rd contains the following reference to the Pan-Presbyterian delegates visit to Paisley: "The delegates would see the works of the Messrs. Clark and of Messrs. Coats, the Clark Memorial Hall, and the ancient Abbey. Dr. Cochrane, of Canada, said that he belonged to Paisley, and was baptised in the Abbey. The American delegates should not leave without seeing Paisley. It gave to the United States, John Witherspoon and Wilson the ornithologist. 1) Paisley were born 'Christopher North,' Pillans, the sculptor, Tannahill and James Hamilton, of Regent Square, London. The education of the delegates would be only half finished if they did not visit Paisley. [Laughter] Lord Beaconsfield showed its importance when he said 'Keep your eye on Paisley.' The Paisley people were all poets, politicians, and preachers [Laughter]. Dr. Roberts, as president of the Alliance, expressed its thanks for this generous offer of hospitality. He had often asked himself where many leading American people got their tendency to extravagance of speech. His friend Dr. Cochrane, had told them he was a Paisley man and an American, though a Canadian. Dr. Roberts understood the source of the humour to which Americans were prone. That tender of hospitality was most welcome especially from a town connected historically in many ways with the great North American continent [Applause]."

# Delicious Drink

## Horsford's Acid Phosphate

with water and sugar only, makes a delicious, healthful and invigorating drink.

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer

Dr. M. H. Henry, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

Descriptive pamphlet free

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

**PRESBYTERY MEETINGS.**

**TORONTO:** This Presbytery held its regular monthly meeting on Tuesday the 7th July, the Rev. Robert Thynne, Markham, Moderator. The congregations of Unionville, etc., extended a call to the Rev. Thos. H. Mitchell, B.A., a licentiate of the Church, and arrangements were made for his induction at Unionville, on the 28th day of July inst., in the event of his acceptance. The congregations at Union and Norval extended a call to the Rev. W. A. Mackay, a licentiate of the Church, and on Mr. Mackay signifying his acceptance it was agreed to meet for his ordination and induction at Union Church, on Tuesday, the 4th day of August next, Presbytery meeting for the ordination trials at 10.30 a.m., and for the public ordination and induction at 2.30 p.m., on the same day. Arrangements were also made for the induction of Professors G. L. Robinson, Ph.D., and J. Ballantyne, B.D., recently appointed to the chairs of Old Testament Literature and Exegesis, and of Apologetics and Church History in Knox College. It was agreed to meet in Bloor Street Church, Toronto, on Wednesday, the 7th day of October, at 3 o'clock in the afternoon for their induction, the Moderator of Presbytery presiding. Rev. Dr. Waidrop was invited to address the newly inducted professors. After lengthened consideration it was agreed to place Morningside Mission altogether under the control of the Presbytery's Home Mission Committee for supply of ordinances, and James Muchell, James Turnbull and George Keith were appointed assessors with the Session. The congregation of St. Paul's, City, presented a memorial against the action of Presbytery in refusing to grant the request of the congregation to secure a more favorable site. It was stated that this refusal would affect most seriously the progress of the congregation. After hearing commissioners a motion was passed assuring the congregation of the sympathy and interest of the Presbytery, and the desire to do all in its power to promote the interests of the work there.—R. C. TIBB, Clerk.

**KINGSTON:** This Presbytery met in John Street Church, Belleville, with the following ministers present: Rev. D. Fleming, of Harrowsmith, Moderator, in the chair; Rev. W. T. Wilkie, Clerk; Rev. John Moore, Rev. W. S. McTavish, Rev. John A. Black, Rev. W. W. Peck, Rev. S. Houston, Rev. Jos. Gandier, Rev. John Farley, Rev. N. McGillivray, Rev. Martin, Rev. Godfrey Shore, Rev. J. M. Gray, Rev. J. D. Boyd, Rev. M. W. Maclean and Rev. T. J. Thompson. Rev. J. D. Boyd, of Kingston, was appointed Moderator. Rev. Bryce Innis and Rev. Mr. Findlay were invited to correspond. A resolution commendatory of Rev. D. Wishart upon his retirement from the ministry as pastor of Madoc was adopted. Another of a similar character, on the removal to Parry Sound of Rev. Mr. Childerhose, was approved. Rev. Messrs. McTavish, Thompson and Messrs. Meiklejohn and Rollins were appointed a committee to strike the standing committees. They reported as follows: Home Missions—Convener, Rev. M. W. Maclean; Rev. Messrs. Gracey, Fleming, Bunnie, and Messrs. Russell, Hudson, Mackintosh and Boulter, elders. Examination of Students—Convener, Rev. Mr. McGillivray; Rev. Messrs. Mackie, Houston, Boyd and Prof. Fowler, together with the representative Elders of the City of Kingston. Sab. School Committee—Convener, Rev. W. W. Peck; Rev. Messrs. Fairlie, Porteous and Johnston and Messrs. Ostrom, Hinch and Templeton, Elders. Church Life and Work.—Convener, Rev. Mr. Mackie; Rev. Messrs. Cumberland, McArthur and Black, and Messrs. N. D. McArthur, Rollins and W. G. Maxwell, Elders. Argumentation—Rev. Mr. Houston, Convener; Rev. Messrs. McGillivray, Gandier, Laird and Messrs. Adams, Craig, and Urquhart, Elders. Statistics and Finances—Rev. W. T. Wilkins, Convener; Rev. Messrs. Moore, McPhail and Martin and Messrs. Balcanquel, Tait and Meiklejohn, Elders. Young People's Societies—Rev. W. T. McTavish, Convener; Rev. Messrs. Bonnie, Thompson and Ballantyne and Messrs. Brownlee, Gillies and Truesdale, Elders. The call from the congregation of Selkirk, Winnipeg Presbytery, to Rev. J. M. Gray, of Sterling, was accepted. Rev. Mr. Moore, as Moderator of the Kirk Session of St. Coloma and Eldorado, read a eloquent call from these charges to Rev. John A. Claxton, D.D. On motion the call was sustained and was ordered to be placed in Mr. Claxton's hands. The induction was fixed for the 21st at 6 p.m. at St. Coloma. Rev. Mr. Moore was to preside and preach; Rev. Mr. Martin to address the ministers; Rev. Mr. Black to address the people. The missions of Zion Church, Kingston, and St. Andrew's, Tweed, were raised to the status of congregations. Rev. Mr. Houston was appointed to visit the latter congregation and moderate in a call, if he found the congregation ready to do so, and Mr. McGillivray was appointed to take a similar course with Zion Church, Kingston.

**OWEN SOUND:** The Presbytery was opened with devotional exercises by Mr. Thompson. Mr. McNab was elected Moderator. Commissioners to Assembly present reported. Mr. McLaren gave notice that he would move at next meeting that expenses be not paid of commissioners who failed to give a full attendance at the meeting unless a satisfactory explanation be given therefore. Messrs McLaren, Fraser and Clarke were appointed to nominate the standing committees. Messrs Fraser, Somerville, Forest, McNab and Judge Cressor were appointed to confer with the session of Baras Church, when the clerk is notified by the session that such a conference is desired. The clerk was instructed to grant certificates to Rev. William Christie and Rev. G. A. Yeomans.

Messrs. Goodfellow and Pratt appeared from Heathcote intimating to Presbytery that that congregation was unable to raise the \$275 for stipend as reported by Presbytery. Messrs. A. McNabb, McLaren, Waits, Hunter, Gardiner and Clarke were appointed a committee to confer with Mr. Simpson, and, if need be, with the congregations, and power was granted them to cite the congregations if necessary to appear at the next meeting of Presbytery. It was agreed that the Home Mission Committee take action in regard to the past and present obligations to missionaries in Holland Centre. It was also resolved to make application to the Home Missionary Committee for a grant of \$2 per week for Caven for summer work. The Presbytery resolved to place on record an expression of the pleasure it had in the action of Synod in appointing one of their number its Moderator, and the Presbytery hereby extends its congratulations to Mr. McLaren on the honor conferred, and expresses the hope that he may long be spared to enjoy the confidence and good will of his brethren, and that this honor may be but a foretaste of better things to come.

**LINDSAY:** This Presbytery met at Wick on Wednesday, June 24th. The following members were present, viz.: Ministers, D. D. McDonald, moderator; W. G. Hanna, A. N. Campbell, P. A. McLeod, H. Currie, J. M. Cameron, G. McKay and J. A. McKenzie; Elders, J. Nicholls and Alex. McTaggart. After routine business Rev. Mr. Reid, now of Onondaga, was, at the request of the congregations of Leaskdale and Zephyr, appointed to these fields for two years. Messrs. McDonald, McKay and Currie reported diligence in attendance at the General Assembly, and were thanked for their services. Rev. D. Millar, of Cohoconk, was appointed interim moderator of the session at Sebright, etc., in place of Rev. M. N. Bethune, resigned, with instructions to dispense ordinances in the field at some early date. Leave was granted to Beaver-ton and Cannington to moderate in calls when ready. The following standing committees were appointed for the ensuing year: Church Life and Work, J. M. Cameron and elder; Home Missions, McKinnon (convener) and elder, J. W. Macmillan; French Evangelization, W. G. Hanna and elder; Foreign Missions, A. N. Campbell and elder; Widows' and Orphans, Mr. Duncan and elder; Colleges, Mr. McKenzie and elder; Aged and Infirm Ministers', D. McDonald and elder; Y. P. Societies, Hanna, McKay, Macmillan, Gilchrist and Low. A conference was held at the close on "How to Conduct a Prayer Meeting," in which nearly all the members took part.—P. A. McLEOD, Clerk.

**MONTREAL:** The last quarterly meeting of this Presbytery was held in the lecture hall of Knox Church, the Rev. J. H. Beatt, retiring Moderator, in the chair. The Rev. Professor Ross was elected as Moderator for the next six months. Mr. W. E. Ashe, a licentiate, laboring in Farnham and Farnham Centre, applied for ordination. Petitions were also read from the congregations asking the Presbytery to grant the application. Before agreeing to take steps to ordain Mr. Ashe, the Presbytery deputed the Rev. J. Fleck to proceed to Farnham and Farnham Centre and make full inquiries as to the status and prospects of these congregations, and report to next meeting. The matter of the anniversary of the Westminster Assembly which prepared the Confession of Faith, also the completion of the Shorter Catechism, was referred to the committee upon conferences. It is probable, therefore, that there will be a celebration of the anniversary of these events, so interesting to Presbyterians. The Rev. F. M. Dewey presented the report from the Presbytery's Foreign Missions Committee. This referred chiefly to the work among the Chinese in this city, which is said to be very prosperous. All the schools are in full operation, and the number of scholars is increasing. Last Sabbath some one hundred and fourteen of them were present at one school. The valuable services of Dr. and Mrs. Thomson were referred to. One great step in advance had recently been made. By the liberality of Mr. David Yuill, property had been secured in which to conduct Christian mission services, and for the establishment of a Christian boarding house. Several of the Chinese had been baptized, and at a recent communion, ten had sat down at the Lord's table. The General Assembly had agreed to a recommendation of the committee, that a mission station be opened in China, in the province from which most of these men had come. In this way a connection would be established between the work here and the mission there.

Credit was given the C.P.R. for the assistance it had given to the work, by sending the newcomers to the Christian boarding house. The report was received and adopted. The Commissioners to General Assembly, reported their attendance and work in that court. Each spoke to the effect that it was, in every sense, the most successful Assembly ever held in Canada. Not an unpleasant word had been spoken. A high tribute was paid to the Rev. Dr. Gordon the Moderator. The General Assembly, a year ago, had passed a strong resolution asking that the Rev. Principal MacVicar be placed upon the committee which prepares the "International Sunday-school Lessons." This had been sent to the proper authorities, and the receipt of it was acknowledged in a letter which was read before the Assembly just closed. The Presbyterian Church in Canada had been without a representative upon that committee during the last twelve years, hence the resolution referred to. Now comes the surprising feature of the case. For some reason or other, an attempt was made to suppress this resolution, that it should not find its way to the Nominating Committee of the Convention which met in Boston lately. After a struggle, however, the resolution was brought to light. But Dr. MacVicar was not appointed, as someone had strangely represented to the committee that a certain gentleman, belonging to another denomination, would be as acceptable to the Presbyterians as the learned Principal would. At the end of his statement Mr. Fraser moved that the matter be referred for consideration to the Presbytery's standing committee upon "Presbyterian interests." This was agreed to. The Rev. N. Waddell presented a brief report of the committee appointed at last meeting to visit Lost River, Arundel, and a cluster of other small places, to consider their financial interests, and the best means for conserving Presbyterian interests among them. Mr. D. Torrance Fraser had acted with him. The report stated that these settlements were largely Presbyterian; that they were warmly attached to their Church; that they met with great difficulties from certain sources outside of themselves, that some of the methods of work need a little reconstructing; that the two ministers in these fields were doing a good work and should be strongly backed and otherwise supported by the Presbytery. The committee was reappointed with a request that it continue its good work for sometime. A petition was received and read from several Christian Jews of the city asking the Presbytery to oversee the work in which they were engaged. One of their number appeared to support the petition. He stated that the work was great and it was necessary. Numbers of Jews were constantly coming to him for instruction in Christian truth. The application was discussed at length, and finally was referred to the Presbytery's Foreign Mission Committee. After some routine business had been disposed of, the Presbytery adjourned to meet in the same place on Sept. 22nd, and the benediction was given by the Moderator.

**BLENHEIM NEW CHURCH OPENING.**

The magnificent new Presbyterian Church, at Blenheim, was opened on Sabbath, the 25th ult., the preachers on the occasion being Rev. Dr. Caven, principal of Knox College, Toronto, Rev. John Holmes, of the Blenheim Methodist Church, and Rev. Dr. Jamieson, of Howich.

As the weather was all that could be desired, immense congregations filled the edifice at each service, and there was an unmistakable air of righteous exultation permeating the whole event. The people of Blenheim justly feel that something has been accomplished in their midst of which they are proud, and all visitors were prepared to acknowledge the justice of their claim under their young pastor, Rev. J. M. McLaren, B.A. The congregation is in a most prosperous and harmonious condition.

The new building is a handsome and imposing structure, one that reflects credit upon the liberal and architectural taste of the denomination and church.

The building is truly an ornament to be admired by every passer-by. The seating is amphitheatre in form, the platform and choir gallery being in the east end. Surrounding the entire length of the church is a gallery with a front of iron cresting that adds to the beauty and symmetry of the structure. A large Sunday School room in the rear is utilizable as part of the audi-

**Rich Red**

Blood is absolutely essential to health. It is secured easily and naturally by taking Hood's Sarsaparilla, but is impossible to get it from so-called "nervo tonics," and opiate compounds, absurdly advertised as "blood purifiers." They have temporary, sleeping effect, but do not CURE. To have pure

**Blood**

And good health, take Hood's Sarsaparilla, which has first, last, and all the time, been advertised as just what it is—the best medicine for the blood ever produced. Its success in curing Scrofula, Salt Rheum, Rheumatism, Catarrh, Dyspepsia, Nervous Prostration and That Tired Feeling, have made

**Hood's Sarsaparilla**

The One True Blood Purifier. All druggists \$1. Hood's Pills are purely vegetable, reliable and beneficial.

torium when occasion requires, thus accommodating when necessary, when taxed to its utmost, over 1,200 people, but 900 may be comfortably seated. It is lighted by two arc and several incandescent lights, and heated by hot air. There is also in connection a well furnished basement for tea meetings, etc.

In the morning service Dr. Caven took for his text Ps. xxvi. 5, "Lord, I have loved the habitation of thy house." The following reasons were given for loving the habitation of the Lord: (1) Because we love the truth set forth in His house; (2) because of the great spiritual work which God is carrying on in connection with His Church; (3) because God condescends to have fellowship with His people in His house.

In the afternoon the edifice was again filled at a service for the young people. Rev. Dr. Jamieson presided, and delivered an eloquent address on "The Influence of Early Associations," from 2 Samuel xxiii. 15, "Oh, that one would give me to drink of the waters of the well of Bethel," after which Rev. Mr. Holmes preached, and took for his text, Matt. 1. 15, "My house shall be called a house of prayer." Mr. Holmes' sermon was a clear exposition of the true conception of prayer.

The largest congregation of the day was present in the evening; upwards of 1,200 persons were present. Dr. Caven chose as his text John xiv. 16, "I will pray the Father and He will give you another Comforter, that ye may abide in Him forever, even the Spirit of Truth."

In this farewell discourse he said: "Christ tells the disciples that the time of His departure had come. The disciples' hearts were filled with sorrow. It seemed to them they were to be left as orphans, perfectly comfortless. Consolation is imparted in two ways: 1st, the time of separation is short; 2nd, a blessed substitute is to be given in the meantime—the Holy Spirit the Comforter, the great standing promise of the new dispensation."

The doctor's discourse on the mission of the Holy Spirit was a most beautiful and scholarly one, a sermon that will live long in the minds of all present.

**AN APPEAL FROM VANCOUVER.**

MR. EDITOR,—Central Park is a new settlement on the line of the Electric Tramway between Vancouver and New Westminster. In the early part of last year the Presbyterian ministers of Vancouver arranged to give the people of this district a Sabbath afternoon service; one of the settlers kindly granting the use of his house for this purpose. Last fall, through the generous help of friends in this city, and with the assistance of a grant from the Church and Manse Fund, the people succeeded in erecting a small frame church; those who were not able to contribute money giving its equivalent in labor. The church was valued at about \$750, and there was still a small balance due the contractor. On Monday a spark from a bush fire on the other side of the road lodged on the roof, and in a few minutes a heap of ashes was all that was left of the labor of months. The church, unfortunately, was not insured, and the people, who cannot possibly replace the building themselves, are in great perplexity. May I appeal on their behalf to your liberally disposed readers in Ontario? The case is urgent, and will, I am sure, commend itself to all who are interested in our Home Mission work. Unless help is promptly given, the work at this point will have to be abandoned. In the meantime the services will be continued in the open air. I would like to suggest that the Christian Endeavor Societies should take the matter up and forward to me such sums as they may be in a position to contribute. The amounts received will, with your permission, be acknowledged in THE CANADA PRESBYTERIAN.

(Rev.) E. D. McLAREN, St. Andrew's Manse, Vancouver, B.C.

**Walter Baker & Co., Limited.**

Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of

**PURE, HIGH GRADE Cocoas and Chocolates**



on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.

CANADIAN HOUSE, 6 Hospital St., Montreal.

THE  
**WALL PAPER**  
KING  
OF CANADA  
IF YOU THINK OF PAPERING

a Residence, Church, Office, Lodge  
Room, Public Hall, Hotel or Store

Write a Postal to  
**C. B. Scantlebury,**  
Box 600. Bolleville, Ont.

Mention the ROOMS you think of papering,  
about the PRICE you want to pay and where  
you saw this "ad"

You will get by return mail large Sample  
Books of choice WALL PAPER at the lowest  
prices known to the Canadian trade, and our  
booklet "HOW TO PAPER."

We pay express charges on all orders and  
guarantee satisfaction of your money back.

References, Can. and Dom. Express Cos

**British and Foreign.**

The Parish Church new mission build-  
ings, Irvine, were opened on Saturday, the  
4th inst.

A new church is proposed to be erected  
for the Midstocket and Bonny Muir district  
of Aberdeen.

The Rev. Dr. Cameron, Dunoon, is  
about to proceed to Hamburg, Germany,  
and will be absent for about six weeks.

The Rev. R. Oswald, B.D., formerly as-  
sistant in St. Andrew's Church, Edinburgh,  
has been elected to St. Stephen's Parish,  
Perth.

It is stated that thirty thousand persons  
were drowned by the tidal wave which  
accompanied the recent earthquake in  
Japan.

Rev. John McNeill has received an in-  
vitation from a number of ministers in New  
York to conduct a mission there in the  
autumn.

A good crop of hay has been secured on  
the Queen's farm at Windsor. The Royal  
granochildren enjoyed a good romp in the  
hay-fields.

The Rev. A. Renwick, M.A., Pollok-  
shields, has been called as colleague and  
successor to the Rev. J. Cooper, Ellsridge-  
hill Church, Biggar.

Mr. William Houston, who has been  
bracketed for third place in the Cambridge  
University Tripos lists, is a son of Rev. J.  
Houston, of Coleraine.

The gold coinage issued in 1895 was less  
by two millions sterling than the output of  
the previous year. The silver coinage  
reached a million sterling.

The Rev. Horace N. Bonar, son of the  
late Dr. Horatius Bonar, Edinburgh, has  
been unanimously called to the Church of  
Salton, Haddingtonshire.

The General Assembly has agreed to  
change the name of their Guild from "Young  
Men's" to "Young People's Guild," thus  
admitting females as in the Y.P.S.C.E

The Queen, before leaving Balmoral,  
drove to the churchyard and visited the  
tomb of Francis Clark, her late Highland  
attendant, on whose grave she placed a  
wreath.

The Rev. Dougald Macfarlane, at pre-  
sent assistant to the Rev. Dr. Blair, St.  
John's Parish, Edinburgh, has been unani-  
mously elected minister to the church and  
parish of Glencoe.

Principal Grant of Queen's University,  
Canada, preached on Sunday forenoon for  
the Rev. David Macrae, of Dundee, who was  
a fellow student with him in Glasgow Col-  
lege forty years ago.

The two European ladies who were cap-  
tured by Turkish brigands and carried off to  
the mountains were released on the Turkish  
Government paying the sum of \$25,000 de-  
manded as a ransom.

Most of the silk for the trousseau of  
Princess Maud will be furnished by the  
weavers of Spitalfields, the descendants of the  
Huguenots. Princess Maud will be the  
Queen's eighteenth married grandchild.

Lord Dufferin's seventieth birthday was  
observed at Paris, and a large gathering of  
subscribers to the Testimonial Fund raised  
to commemorate his long service as Am-  
bassador was held at the British Embassy.  
The testimonial took the form of a portrait  
of his eldest son, the Earl of Ava. Lord  
Dufferin's career began nearly half a cen-  
tury ago.

**Deadly Heart Disease**

Cured by Dr. Agnew's Great Heart  
Remedy—Many Lives Saved.

The Secret of Success of Dr. Agnew's  
Catarrhal Powder.

Were it not that Dr. Agnew's Cure for the  
Heart will give relief within thirty minutes after  
the first dose has been taken we would not read of  
so many lives being saved by this remedy. Wil-  
liam Cherry, of Owen Sound, Ont., says: "I was  
greatly troubled with weakness of the heart and  
fainting spells for two years, and oftentimes was  
unfitted for my work. Naturally much anxiety  
was felt by myself and friends, for no treatment  
seemed to do me any good. I was influenced,  
however, to try Dr. Agnew's Cure for the Heart,  
and found it as proclaimed—a 'speedy' cure. I  
have now taken five bottles, and it has brought  
back to my heart the proper action, and made me  
strong and well."

Catarrh.—One secret of success in Dr. Agnew's  
Catarrhal Powder is that it is easy and pleasant to  
use. As Mr. W. H. Bennett, Conservative mem-  
ber in the last House of Commons, said, "taken  
in the morning it clears the head of any cold or  
catarrhal trouble that is manifest." But it not  
alone deals with the minor cases of catarrh, but  
even where deafness and some of the worst forms  
of disease have become manifest these have been  
eradicated by this remedy. To the names of Mr.  
George E. Casey, Hon. David Mills, Hugo H.  
Ross might be added scores of other members of  
the late Parliament, who, over their own signa-  
tures, have borne testimony to the value of the  
remedy.

The Aberdeen magistrates granted leave  
to the army to play music on the streets on  
a recent Sunday at the opening of their new  
citadel in Castle Street.

A missionary affirms: "I could walk  
from Canton to Shanghai, over eight hun-  
dred miles, not walking more than twenty  
miles a day, and could sleep every night in  
a village or town that has a little Christian  
community."

**THE MODERN KNIGHT.**

These are certainly not the days of chivalry and  
romance; of long-haired poets and clinging  
females. The tendency is toward the practical,  
and even the inventions nowadays are mostly  
objects of utility, something which saves time  
and gives comfort and ease. We are quick to ap-  
preciate and use anything which increases our  
comfort, especially if it be in the way of clothing.  
Let anybody once realize the magnificent health-  
ful warmth which Fibre Chamois will add to his  
clothing and he will certainly be provided with  
this inexpensive equipment against all freaks of  
the weather. This interlining is made from pure  
spruce fibre and is a complete non-conductor of  
both heat and cold, so that the layer of it through  
clothing, keeps out the fiercest winds and pre-  
serves the natural heat of the body.

The Moravians have now five mission-  
aries at their stations to the north of Lake  
Nyassa, only one of them with a wife. A  
day's journey off is the Berlin Mission, and  
not very far away is Livingstonia, the Scotch  
Free Church field.

Godfish with Eggs.—Free a pound of  
salt cod from bones and skin; wash and  
tear into small pieces; let it stand overnight  
in cold water to just cover, and in the morn-  
ing cover with fresh water and let it heat  
slowly, but never come to a boil; when  
fresh enough drain, pick in bits and heat in  
a pint of cream sauce. Meantime cover  
one egg for each person with boiling water,  
and place where they will keep hot, but not  
boil, for ten minutes; pour off the hot water  
turn on the cold and remove the shells. Pat  
the fish and sauce on a hot dish, lay the eggs  
on, garnish each with sprigs of parsley or  
sprinkle a little minced parsley over the  
whole.

"MATCHES TO BURN."

Over twenty-eight mil-  
lions made daily at our fac-  
tory. Nine-tenths of Canada  
supplied by us.

Popular opinion—the  
best judge—says E. B. EDDY'S  
MATCHES are the Best.

**FREE TO MEN.** Any man who is weak or  
run down, can write to me  
in perfect confidence and receive free of charge,  
in a sealed letter, valuable advice and information  
how to obtain a cure. Address with stamp. F.  
G. SMITH, P. O. Box 388, London, Ont.

**TEABERRY**  
FOR  
THE  
**TEETH**  
PLEASANT AND HARMLESS  
TO USE 25c.  
ZOPESA-CHEMICAL-Co. TORONTO

The Colosseum in Rome could accom-  
modate eighty thousand spectators. It  
was in the form of an ellipse—its longer  
diameter six hundred and fifteen feet, the  
shorter diameter five hundred and ten  
feet.

A fellow down in Smithville who  
couldn't spare \$2 for a newspaper sent  
fifty two-cent stamps to a Down East  
Yankee to learn how to raise beets. He  
got an answer, "Take hold of the tops  
and pull for all you are worth."

When speaking in his presence, John-  
ny's parents would often spell any word  
they did not wish him to hear. This  
worked very well for a while, but finally  
Johnny himself learned to spell, and  
sprung his accomplishment on his parents  
one day at dinner. Their pastor was  
dining with them, and Johnny noticing  
the minister take his third help of short-  
cake, complacently observed: "Mamma,  
don't you think the minister is a h-o-g?"

**CHOCOLATES**  
THE FINEST  
IN THE LAND  
Ganong Bros., Ltd.,  
St. Stephen, N. B.

**ROCHESTER** AND  
Return.  
Commencing Saturday, June 13th,  
at 11 o'clock p.m. by Steamer  
**EMPRESS OF INDIA,**  
and every Saturday thereafter.  
**ROUND TRIP, \$2.00.**

**NIAGARA FALLS LINE**  
DOUBLE TRIPS  
**EMPRESS of INDIA and G.T.R.**

Daily from Yonge Street Wharf at 7.45  
a.m. and 3.20 p.m. for St. Catharines, N.  
Falls, Buffalo N. York, and all points east.  
Family books for sale. Low rates to excursion  
parties. Tickets at all principal agents and at  
office on wharf.

**PETERBOROUGH CANOE CO. LTD.**  
Successors to Ontario Canoe Co.  
PETERBOROUGH, Ont., Canada.  
SEND FOR CATALOGUE.



**THE LEADING BUILDERS**  
OF ALL KINDS OF  
**CANOES.**

Open and Decker Canoes.  
Paddling and Sailing Canoes  
Rowing and Sailing SKIFFS.  
Sailing; and Steam Launches.

Our Standard is the Highest.

Get our prices before buying.  
**J. Z. ROGERS,**  
Manager.

**ROBERT HOME,**  
MERCHANT TAILOR,  
415 YONGE ST., CORNER OF MCGILL  
ST., TORONTO.

**DR. SWANN**      **W. C. ADAMS**  
**DENTISTS.**  
Tel. 2419.      95 KING ST. EAST.

Best for  
Wash Day

USE  
**SURPRISE**  
SOAP

Its  
remark-  
able lasting  
and cleansing  
properties make  
**SURPRISE** most  
economical and

Best for  
Every Day

makes clothes  
sweet, clean,  
white, with  
the least  
labor.

# "Only the Best is good enough"

Sunday Schools about to open their sessions for the spring and summer months should send for a full set of samples of our lesson helps and illustrated periodicals.

Ontario Representative,  
Presbyterian Board of Publication and Sabbath School Work.

## The Board of Publication tries to make the Westminster Series

Edited by Rev. J. R. MILLER, D.D.  
the VERY BEST in the world.

N. T. WILSON,  
12 King St. W., Toronto.

## Macrae & Macrae NOW READY

The Newspaper Delivery Co.  
29-33 Melinda St. 'Phone 2230  
Messenger Service at all hours.  
Uniformed Carriers.  
Circular Distribution to any part of Toronto or Hamilton at shortest notice and lowest prices.  
Addressed Circular Delivery 1/2 cent each.

**PICKLES & CO.,**  
LADIES FINE BOOTS TO MEASURE,  
328 Yonge Street,  
Toronto.

**GRIMSBY PARK**  
THE GREAT CANADIAN SUMMER RESORT.  
SEASON OF 1896.

The best talent on the continent has been secured for sermons, lectures, concerts, etc.  
The Park contains one hundred acres of forest and meadow land.  
A grove of wonderful variety of foliage, large area, and great beauty and luxuriance of shade.  
A lake frontage open to the delightfully cooling water breeze and commanding a magnificent view.  
An unequalled beach, safe in every respect, and affording the best possible opportunity for bathing and boating.  
Two large hotels, general store, telegraph office, postoffice, etc.  
The Park Temple, the most unique structure in America, will hold about six thousand people.  
Illustrated programmes, giving full particulars on all points, may be had at the Methodist Book Room and sent free on application to the President or Secretary. For hotel accommodation address Mr. J. D. Strawn, and those wishing to rent cottages or tents address Mr. C. C. Homan, Grimsby Park.

NOAH PHELPS, Merriton, President. W. C. WILKINSON, Toronto, Secretary.

**ARE YOU DIZZY?**  
TRY  
**One Minute Headache Cure**  
10c.  
For Sale at All Druggists and 395 Yonge St.

**MENEELY BELL COMPANY,**  
TON H. MENEELY - General Manager,  
TROY, N. Y., AND NEW YORK CITY,  
MANUFACTURE SUPERIOR CHURCH BELLS

FOR . . .  
IRON FENCING BARK & OFFICE RAILINGS  
And all kinds of Iron Work, address  
TORONTO FENCE AND ORNAMENTAL IRON WORKS  
73 Adelaide St., West Toronto

1896 Edition  
**THE PRESBYTERIAN YEAR BOOK**  
For the Dominion of Canada and Newfoundland.  
CONTENTS.  
Frontispieces Rev. Jas. Robertson, D.D., Rev. Wm. Reid, D.D.  
Calendar, 1896-97  
Fixed and Movable Feasts, Eclipses, etc  
The Royal Family.  
Government Officials of the Dominion.  
Postal Information.  
Moderators of the General Assemblies.  
Officers of the General Assembly.  
Boards and Standing Committees.  
The Moderator—Rev. Jas. Robertson, D.D.  
Hymnology.  
The Assembly's Committee on Church Life and Work.  
The Presbyterian Church in Ireland: her Educational Institutions.  
A Brief Sketch of the History of the Reformed (Dutch) Church in America.  
The Southern Presbyterian Church  
Presbyterianism in England.  
Presbyterian Union in South Africa.  
The Sixth General Council.  
International Union of Women's Foreign Missionary Societies.  
Growth of "Christian Endeavor."  
Comparative Summary, United States, for the last six years.  
Statistics of the Missionary Societies of the United States and Canada for 1893-94.  
Religious Statistics of Canada.  
Progress of Protestantism.  
Money and Missions.  
Rolls of Synods and Presbyteries.  
Alphabetical List of Ministers.  
History of the Congregation of St. Andrew's Church, Windsor, Ont.  
British Consul and Burning Bush.  
Obituary Notices.

Price 25c. Postage prepaid to any address.  
The Canada Presbyterian,  
5 Jordan St., Toronto

**FITS or EPILEPSY CURED**  
To the Editor :-  
I have a positive Remedy for Fits, Epilepsy or Falling Sickness. By its timely use thousands of hopeless cases have been cured.  
So proof-positive am I of its power, that I will send a Sample Bottle Free, with a valuable Treatise on this disease, to any of your readers who are afflicted, if they will send me their Express and Post Office Address.  
H. G. ROOT,  
186 Adelaide St. W.  
Toronto, Canada.

**WRITERS WANTED** To do copying at home Lock Box 1294, Lima, O

### MISCELLANEOUS.

The bicycle committee has long distance opportunities for good.  
There are in Paris 8,000 women who are heads of mercantile houses.  
Mexico has had 260 revolutions since she shook off the Spanish yoke.  
Verses are good, testimony is good, but prayer in your meetings is better.  
Do not let the Sundays of your vacation pass without a little religious work.  
There are about 2,000 persons living who possess British orders of knighthood.  
The Jeff Davis mansion at Richmond will be made into a museum for Confederate war relics.

The oldest national flag in the world is that of Denmark. It has been in use since the year 1219.  
Photography has become such a forger that the Bank of France will print its bills in three colors as a prevention.  
Four billions three hundred and eighty thousand postage stamps are used in a year by the people of the United States.

The British Islands comprise 1,000 separate islands and inlets, without counting mere jutting rocks or isolated pinnacles.

The cycling craze threatens to ruin lawn tennis in England. The secretaries of the numerous clubs round London are in despair.

On the body of a notorious brigand recently killed in Turkey, was found £4,000 and a note-book which showed he had murdered 102 men.

Oil extracted from maize is one of the best known illuminants, but it is not generally manufactured on account of the expense of making it.

The national pawnshop of France handles 2,500,000 pledged articles yearly, often ranging in value from ten million to fifteen million dollars.

Broadway was first called by the Dutch, who settled New York, "Broad wagon way," and the term was finally shortened by the wagon's being left out.

Some of the Belgian coal mines are wonderfully deep. In a pit at Flenu coal is now being obtained 3,700 feet below the surface. In another pit, at Montigny-sur-Sambre, a coal seam is worked 3,000 feet deep.

Grandpa—"Don't get scared, Willie. The tiger is about to be fed. That's what makes him jump and roar so. Willie (easily)—"Oh, I ain't afraid of him, grandpa. Papa's the same way when his meals ain't ready."

The Esquimaux have a queer custom in regard to doctors. At each visit the doctor is paid. If the patient recovers, the physician keeps the money; if the patient dies, the money is returned to the family of the deceased.

The oldest piece of linen paper in existence, so far as is known, is a manuscript containing a treaty between the kings of Aragon and Castile. It is dated 1177, and is still in fair state of preservation, retaining the ink very well.

Gen. S—in Congress, while delivering one of the long, prosy speeches for which he was noted, said to Henry Clay: "You speak, sir, for the present generation, but I speak for posterity." "Yes," replied the great Kentuckian, "and it seems you are resolved to speak until your audience arrives."

**HOOD'S** Sarsaparilla has over and over again proved by its cures, when all other preparations failed, that it is the One True **BLOOD** Purifier.

# CALL IN

The LITTLE DOCTOR, K. D. C. It will  
**DRIVE OUT**  
ALL FORMS OF  
**INDIGESTION**  
AND **DYSPEPSIA**

Highest Endorsements.  
FREE SAMPLE OF K. D. C. AND K. D. PILLS mailed to any address.  
K. D. C. Co. Ltd., New Glasgow, N.S.,  
127 State Street, Boston, Mass.

The eyes of fish and birds are round, with no angles at the corners. The eyes of birds that fly by night are generally about double the size of day birds.

An Indian chief rashly swallowed a spoonful of mustard which made his eyes water. Another chief asked why he wept. Being ashamed to name the true cause, he replied that he was thinking of his son who was killed in battle. The other chief then took some mustard, and being asked in turn why he wept, answered: "I weep to think that you were not killed when your son was."

## THE FAVORITE THREE

Known All Over Canada—Everybody Has Words of Praise for the Three Great South American Remedies—Absolute Specifics for Kidney, Rheumatic and Nervous Troubles—They Relieve in a Few Hours.

**THE KIDNEYS**—Distressing kidney and bladder diseases are relieved in six hours by South American Kidney Cure. This remedy is a great surprise and delight on account of its exceeding promptness in relieving pain in the bladder, kidneys, back, and every part of the urinary passages in male or female. It relieves retention of water and pain in passing it almost immediately. It will cure Bright's disease and diabetes after all pills and powders have failed; as it being a liquid and solvent, dissolves the sand-like particles which always appear in the blood of persons troubled with these disorders. A dry powder or pill cannot possibly do this, as neither is a solvent. Use South American Kidney Cure if you would live and enjoy health.

**RHEUMATISM**—"For the last year," writes William Marshall, of Varden, Ont., a resident of that district for over forty years, "I was confined almost entirely to my bed with rheumatism. Nothing gave me relief, and I had finally given up hope, when South American Rheumatic Cure was recommended to me. The first dose gave me instant relief, and I was out of my bed the following day. I have used three bottles, and I must say I am completely cured, as I suffer no pain whatever now."

**THE STOMACH AND NERVES**—Mrs. Capt. Hackley, of Owen Sound, was one on whom La Grippe had left its marks. She seemed never to have completely recovered from an attack, and nervous prostration took hold of the system. All the doctoring had only a temporary effect. She tried South American Nerve, and says the first bottle gave her hope, and continuing its use, in a short time she completely regained her strength. Use South American Nerve if you seem to be wearing out. It will rebuild the life forces with surprising rapidity.

A very "fresh" young man made the acquaintance of a young lady from Boston, to whom he proceeded to pour out a long story of some adventure in which he had played the hero. His listener was much surprised. "Did you really do that?" she asked. "I don't," answered the proud young man; and he began forthwith upon another long narrative, more startling even than the first. The Boston woman again expressed her polite surprise. "Yes," said the fellow, with an inflation of the chest, "that's what I done." A third story followed with another "I done it," and then the Boston girl remarked, "Do you know you remind me so strongly of Banquo's ghost?" "You mean the ghost in Shakespeare's play?" "Yes." "And why?" "Why don't you remember that Macbeth said to him, 'Thou canst not say I did it'?" The young man could not imagine why everybody laughed.



**TORONTO CONSERVATORY OF MUSIC**  
 HON. G. W. ALLAN, PRES.  
 EDWARD FISHER, Musical Director  
 Unequaled facilities and advantages in all branches of Music and Elocution.  
**CALENDAR** giving full information, MAILED FREE.  
 H. V. SHAW B.A., Prin. Sturton School

**ALMA LADIES' COLLEGE,**  
 T. THOMAS ONT.  
 Literary, Music, Fine Art, Elocution and Commercial Courses. Special rates to Ministers' daughters. 60 page illustrated catalogue.  
 PRINCIPAL AUSTIN, B.

**BRANTFORD**  
**Presbyterian Ladies' College**  
 AND—  
**Conservatory of Music.**

In English, Classics, and Mathematics the Curriculum is in line with Toronto University. In Piano-forte, Organ, Violin, Voice Culture, Harmony, etc., the Course is identical with the large Conservatories with fees decidedly moderate. Last Session eight of the students received the degree of A.V.C.M. of the Victoria College of Music, London, (Eng.) The Art, Elocution and Business Departments are under popular and experienced teachers.  
 WM. COCHRANE, A.M., D.D., Governor.  
 MRS. MARY ROLLS, Lady Prin.

**Moulton College.**  
 Prepares Young Women for University.  
 Full courses in Literature, Music, Art, Elocution and Physical Culture. University Trained Teachers. Careful and sympathetic discipline.  
 ADELAIDE L. DICKLOW, Ph.M., Principal,  
 34 Bloor Street East, Toronto.

**Woodstock College.**  
 Prepares for University, Teaching and Business, Manual Training, Preparatory and Science Courses. The new Catalogue gives terms of admission, expenses, etc.  
 Opens Sept. 1st.  
 Write to  
 J. I. BATES, B.A.,  
 Woodstock, Ont.

**MUSIC**  
  
 The most practical instruction in Music, Elocution, Modern Languages, from the elementary grades to the highest artistic requirements, taught by recognized masters in each department. Students received at any time. Prospectus and calendar free.  
**NEW ENGLAND CONSERVATORY OF MUSIC,**  
 Franklin Square, BOSTON, MASS.

# thinness

The diseases of thinness are scrofula in children, consumption in grown people, poverty of blood in either. They thrive on leanness. Fat is the best means of overcoming them. Everybody knows cod-liver oil makes the healthiest fat. In **Scott's Emulsion** of cod-liver oil the taste is hidden, the oil is digested, it is ready to make fat.

When you ask for Scott's Emulsion and your druggist gives you a package in a salmon-colored wrapper with the picture of the man and fish on it—you can trust that man!

50 cents and \$1.00

SCOTT & BOWNE, Chemists, Belleville, Ont.



Your insuring your life is an evidence of prudent forethought and is an action which commends itself to any far-sighted business man and will improve your credit wherever it is known. It will pay you to send for particulars of the Unconditional Accumulative Policy issued by the

**Confederation Life Association.**  
 Head Office, Toronto.

## Toronto Railway Company

Service of Cars into the Parks.

**Victoria and Munro Parks**—Open cars on King Street run every six minutes. Connections are made at the Junction of Queen St. and the Kingston St. with the Toronto and Scarboro' Railway cars, which run direct to the Park gates.  
**High Park**—College and Yonge, and Carlton and College cars run, every five minutes direct into the Park.  
**Long Branch**—Open cars leave Sunnyside by the Toronto and Mimico Railway every twenty minutes. Special rates from any part of the city to this Park may be had for school and other picnic parties. Private cars and moonlight trips can be arranged for on reasonable terms.  
 June 13, 1896. JAMES GUNN, Supt.

### MEETINGS OF PRESBYTERY.

- ALGONA.—At Gore Bay in September.
- BARRIE.—At Barrie, July 28th, at 10.30 a.m.
- CALGARY.—At Pincher Creek, Alberta, on September 2nd, at 8 p.m.
- HAMILTON.—In Knox Church, Hamilton, on the third Tuesday in July, at 9.30 a.m.
- KAMLOOPS.—At Enderby, on Sept. 1st, at 10 a.m.
- LANARK AND RENFREW.—At Carleton Place, Sept. 7.
- LINDSAY.—At Quaker Hill, August 18.
- MAITLAND.—Adjourned meeting at Lucknow, 30th June, at 1 p.m. Regular bi-monthly meeting at Wingham, 21st July, at 11.30 a.m.
- MONTREAL.—In Knox Church, September 22.
- PETERBOROUGH.—In Millbark, on fourth Tuesday in September.
- QUEBEC.—In Sherbrooke, September 8.
- SUPERIOR.—At Rat Portage on September 9th, at 2 p.m.
- WHITBY.—At Dunbarton, July 21st, at 10 a.m.

## Clerical Collars

All London Made.  
 Most Approved Styles.

**R. J. Hunter,**

31-33 King Street West, Toronto.

## McLAREN'S CELEBRATED COOK'S FRIEND BAKING POWDER

Has given Universal Satisfaction for over thirty years. It is made of the purest and most healthful ingredients, and is the *Safest* Baking Powder in existence.

NO ALUM

Buy only McLaren's Genuine Cook's Friend.

## CHURCH TRUSTEES

About to purchase an Organ will find it interesting to communicate with us, and obtain Catalogue and prices. That over 80,000 of our instruments are in use, is evidence of popularity—we guarantee the quality.

*The Bell Organ & Piano Co., Ltd.*  
 Guelph. - Ontario.



## PROVINCE OF ONTARIO. FORTY-YEAR ANNUITIES.

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 (7 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 thereafter.  
 The total amount of Annuities to be issued in 1896 and for which Tenders are asked, is \$8,000 annually, but tenders will be received for any part of the same not less than \$200 annually.  
 Tenderers 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 tenderers on or before 4th September, and payments from accepted tenderers 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, 24th June, 1896.  
 Note.—Illustration of calculation on interest basis.—At the rate of 3 1/2 per cent. per annum (or in strictness 1 1/2 per cent. half-yearly), a present payment of \$2,144 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.

### PRESBYTERY MEETINGS.

PARIS: The Presbytery held its ordinary quarterly meeting in St. Paul's Church, Ingersoll, last week, Rev. P. Straith, of Ingersoll, presiding as Moderator. The Rev. E. R. Holt was appointed Moderator for the ensuing twelve months. L. S. Hall, students of Knox College, entering on theology, appeared for examination, and the clerk was instructed to give him the usual certificate to the Senate of Knox College. The Rev. Mr. Smith, of Thamesford, in the Presbytery of London, being present, was invited to a seat with the court as a corresponding member. Mr. Phillips, elder of Waterford congregation, asked that some arrangement be made for the supply of gospel ordinances there. A committee, consisting of the Moderator, with Messrs. McGregor and Miller, was appointed to consider the matter. Messrs. Leslie and McGregor with Mr. J. A. MacKay, elder, were appointed to strike the standing committees.—W. T. McMULLIN, Clerk.

QUEBEC: This Presbytery met in Morris College, Quebec, on the 7th inst. The Rev. David Pugh was appointed Moderator for the ensuing twelve months. The Revs. K. MacLennan, J. R. MacLeod, A. L. Love and D. McColl, commissioners to the General Assembly, reported their attendance and diligence, and received the approval of the court. The clerk submitted revised "standing orders," which were adopted and ordered to be printed. A call from the congregation of Scotstown, in favor of the Rev. Alexander King, was submitted. The call was sustained; and Mr. King having intimated his acceptance by telegram, the induction was appointed to take place on the 4th of August. The Moderator of the session of Melbourne was granted leave to moderate in a call when circumstances warrant. The following were appointed to visit augmented congregations, viz., Revs. Dr. Kellock, W. Shearer, A. T. Love, and J. M. Whitelaw. Standing committees were appointed of which the following are conveners, viz., Home Missions, Rev. A. T. Love; French Missions, Rev. D. Tait; Augmentation, Rev. Dr. Kellock; Sabbath Schools, Rev. A. Stevenson; Examination of Students; Rev. C. A. Tanner; Statistics, Rev. J. R. MacLeod; and Church Life and Work, Rev. J. M. Whitelaw; and Young People's Society, Rev. W. Shearer.—J. R. MacLeod, Clerk.

### A WOMAN'S MESSAGE.

CONVEYING WORDS OF HOPE TO THE AFFLICTED.  
 Had Suffered From Heart Trouble and Liver Complaint, Which Wrecked Her Nervous System—Is Now as Well as Ever.  
 From the Carleton Place Herald.

Truth, it is said, is sometimes stranger than fiction, and in no way has this phrase been better exemplified than in the plain unvarnished statement of Mrs. W. H. Edwards, of Carleton Place, to a reporter of the Herald a few weeks ago. Mrs. Edwards is well known in this town, having lived here for nearly twenty-five years. The story she related we will give in her own words. She said: "In July of 1894 I was taken ill with fever, caused by blood poisoning, and laid hovering between life and death for eight weeks. After the doctor succeeded in breaking up the fever my heart began to trouble me, jaundice and liver complaint also set in; I could not sleep and my nerves were terribly unstrung. During my illness, after the fever left me, I was attended by no less than three doctors, but their medicines seemed of no avail as I lay for months in a terribly emaciated condition and never expected to be around again. This state of affairs lasted until, about Christmas, when a doctor suggested to me to try Dr. Williams' Pink Pills. My husband procured a few boxes and I then began their use although with but little confidence in them. By the time I had used three boxes I began to feel a little better and began to get an appetite. This encouraged me to persevere in the use of the pills, and I still continued to improve. I began to sleep well, my heart ceased to bother me and my nervous system which had received such a fierce shock was again fully restored. My liver trouble also disappeared, in fact I became almost a new creature. I now feel as well as I ever did in my life. I have used in all eight boxes and still continue to take an occasional pill if I feel any way depressed. Yes, she said, I am thankful to think that I tried Dr. Williams' Pink Pills because I believe no other medicine could have effected such a cure in me and have so effectually built me up. I am perfectly willing that this simple statement of mine should be published, and hope some poor suffering creature may see it and be restored to health as I was."

Dr. Williams' Pink Pills make pure, rich blood, thus reaching the root of disease and driving it out of the system, curing when other medicines fail. Most of the ills afflicting mankind are due to an impoverished condition of the blood, or weak or shattered nerves, and for all these Pink Pills are a specific which speedily restores the sufferer to health. These pills are never sold in any form, except in the company's boxes, the wrapper round which bears the full name "Dr. Williams' Pink Pills for Pale People." All others are counterfeits, and should always be refused. Get the genuine and be made well.

## "Oxford" Radiators

Always Give Satisfaction.

WHY?

Because they are mechanically and artistically correct, because they

**NEVER LEAK,**

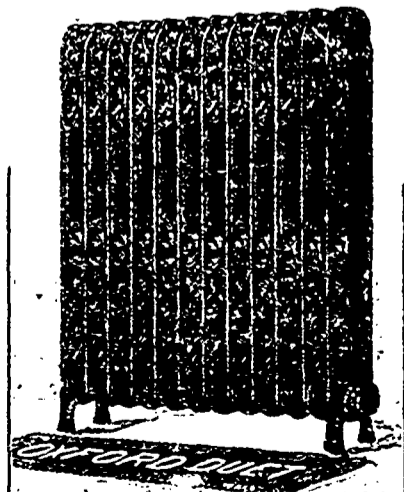
having

**IRON TO IRON JOINTS,**

(No packing or gaskets are used).

They are heating the handsomest building in the Dominion and

Largest Public Buildings.



MANUFACTURED BY

**The Gurney Foundry Co., Ltd., Toronto.**  
**The Gurney-Massey Co., Ltd., Montreal.**