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HEALTH AND HOUSEHOLD HINTS

Keep tea in glass or porcelain jars. An expert says it is ruined if kept in metal boxes; therefore the tin canister must go.

It is said that a napkin wet with ice water and laid across the eyes will induce sleep even in the most aggravated cases of insomnia during these warm nights.

If the flies prove troublesome about the gilt frames, and other gilt ornamentations that are uncovered at this season, boil four or five onions in a pint of water and apply it with a soft brush.

Sponge Pudding.—One egg, one cupful of sugar, a small piece of butter, one-half cupful of water or sweet milk, two teaspoonfuls of baking powder, and flour enough to make a good batter. Bake in a long tin pan in a quick oven.

Oatmeal Nectar.—Pour four ounces of oatmeal into a porcelain kettle; add six ounces of white sugar and a lemon sliced thin; mix with a little cold water; then pour on one gallon of boiling water. When cold drain off, and it will be a nourishing and refreshing drink.

Peach Foam.—Chop a can of peaches, heat, and thicken with three tablespoons of corn starch dissolved in a little water. Add the juice of half a large lemon. Remove from fire, and when nearly cold whip in the beaten whites of three eggs. Serve quite cold.

Chicken Pudding.—Cut up a spring chicken, and cook tender in a little water. Take up, spread on a dish, season with pepper, salt and butter. Make a thick batter. Butter a pudding dish, and put a layer of chicken in, and pour over a cupful of batter. Continue until the dish is full. Bake and serve with butter sauce in a gravy boat.

Baked Rhubarb.—Cut strawberry rhubarb into inch pieces without removing the skin; sprinkle one-half teacup of sugar over each pint of well-washed fruit and place in a pudding dish without any water; cover closely and bake just long enough to make tender. Each piece will retain its shape and the juice have the color and flavour of strawberry.

Don't let the little ones suffer with tooth-ache during these warm nights, when it is so difficult to sleep under the best conditions. Teach them to chew cinnamon bark when a troublesome tooth threatens to ache. This destroys the sensibility of the nerve, suspends the pain very quickly and is most pleasant to the taste, besides having no injurious effect on the teeth.

Steamed Spring Chicken.—Take a half-grown spring chicken, split down the back, rub with salt and pepper, place in a steamer and steam one hour. Prepare a sauce of one pint of cream, half a pint of boiling water, six spoonfuls of flour, a tablespoonful of corn starch and butter each, with pepper, salt, and a few drops of extract of celery. Mix all together, let boil one minute, and pour over the chicken.

Egg Puffs.—Soften a tablespoonful of butter to a creamy consistency by working with a fork; beat three eggs to a froth and add them to the butter; add also a level teaspoonful of salt and six tablespoonfuls of flour. Beat all these together until they foam, then put them into buttered earthen cups or small tin pans and bake in a hot oven for about half an hour, or until they are cooked through and nicely browned. Serve hot for breakfast or luncheon.

To make house plants grow, Professor Boosof says: Saturate the earth around them every day with the coffee left over at breakfast. Five or six drops of ammonia to every pint of water once a week will make them flourish. To make bulbous flowers blossom, fill a flower pot half full of quicklime and the remainder with good earth, plant bulbs and keep the earth damp. The heat of the lime, tempered by passing through the earth, will cause the bulb to send forth shoots to blossom. The colors of red and violet flowers are rendered extremely brilliant by covering the earth in their pots with about one-half inch of pulverized charcoal. Charcoal does not affect yellow flowers at all in this way.

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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, JULY 8th, 1896.

No. 28.

Notes of the Week.

Dr. Kerr, Chief Inspector of Schools for Scotland, makes the statement that before 1872 Presbyterian ministers were the only class that took an interest in education, and he says he mentions this because of the objection that ministers, not being business men, are no good on School Boards.

A movement is on foot to place a memorial of the late Very Reverend Professor Milligan in the Chapel of King's College, Aberdeen—the chapel of the University where he served with so much distinction as Professor from 1860 to 1893. Rev. Dr. Cooper, of Aberdeen, is the Hon. Sec. and Treasurer.

The young Czarina of Russia, though naturally shy and reserved, it is said, has very strong opinions, and feels deeply on all matters affecting the poor of the Empire. She is head of the body charged with the study of the arrangements made for poor law relief, and her influence has given a great stimulus to charitable benefactions.

The *Tageblatt* states that, on the evening of the Moscow disaster, when the Czar appeared at the ball at the French Embassy, he turned to Count Montebello, the French Ambassador, and said: "I have come because diplomacy demands it of me, just as an actor who must appear on the stage even when his heart is bleeding."

At a dinner given to 10,000 poor of Moscow in different quarters of the town the Mayor read a communication from the Empress offering ten thousand roubles as the nucleus of a fund to establish homes for the children left orphans by the catastrophe on the 30th ult.; the Czar has added another ten thousand roubles, in addition to the gift of a thousand roubles to each family which lost a working member.

The final stage in the proceedings at Bow Street, London, against Dr. Jameson and his officers has been reached. The Attorney-General asked that six of the defendants should be committed for trial and the remaining nine discharged, and Sir E. Clarke offered no opposition. Sir John Bridge then formally committed Dr. Jameson, Sir J. Willoughby, Hon. F. White, Colonel Gray, Hon. R. White and Major Coventry; the others were discharged.

The following is of a piece with what we as Presbyterians are treated to in Canada from the Anglican—no, we should say some of the members, the ornaments and lights of the Anglican Church in Canada. The *Christian World* says: "The *Church Times* is good enough to say that Wesleyanism is better than unbelief, for which concession Wesleyans will doubtless be duly grateful. With all its mistakes and perversions we would rather see a Wesleyan parent's child taught about God as the Wesleyan understands Him than allowed to doubt whether there is such a Being at all." This is a refreshing evidence of tolerance."

We have already mentioned that among others who are to take part in the Summer Session of Theology in Winnipeg is Dr. George Adam Smith, of the Free Church College, Glasgow, whose subject is "Hebrew Poetry." The following is a list of the separate discussions: 1. The Semitic Race; 2. The Language and Rhythm; 3. The Poetry of Nature: Mythology; 4. The Early National Poetry: The Making of Israel; 5. David: Fact

and Question; 6. Our Mother of Sorrows: the Poetry of Confession and Despair, Complaint and Vengeance, of Suffering, Exile and Death; 7. The Poetry of Wisdom: the Book of Proverbs.

Rev. James Sharman, writing home from Madagascar, says that while the French are everywhere making the Malagasy repair the roads, and have certainly improved the appearance of Antananarivo, there are evils which seem inseparable from the presence of a large number of soldiers of whatever nationality. "There is a great increase of drinking among the Malagasy, as well as of licentiousness, and there is now much Sunday trading in the capital, a thing which has not been known here for twenty-five years. The Resident-General has, however, struck a blow at one of the chief blots on the Malagasy civilization, and has stopped the public sale of slaves in the markets."

The Protestant Alliance in Britain issued a protest against the Education Bill, which the Government of Lord Salisbury has just withdrawn. It is spoken of as a clear and forcible argument against sectarianism of any kind in the schools. After referring to the British Constitution, which says, "The Sovereign of the United Kingdom and its dependencies is required to maintain and defend the Protestant religion as established by law, and must be a Protestant," it adds: "Therefore, the Alliance objects to provision being made to use any portion of the national funds for the teaching of Romanism, or for the establishment of sacerdotal despotism of any description, which aims at the subversion of such civil and religious liberty, and the submission of the individual to the tyrannical rule of priestly authority."

The remembrance of the Kucheng massacre, in which several missionaries of the Church of England were put to death, will be fresh in the minds of our readers. The Church Missionary Society has decided to make no demand on the Chinese Government for compensation for the Kucheng martyrs. The Society does not say that individual representatives of the murdered missionaries must not ask for compensation; nor do they forbid their missionaries to ask compensation for personal property destroyed during the disturbance. But no such claims have been made or are likely to be made. "The Committee's desire is that, so far as their own action and that of their agents is concerned, the heathen may neither see nor hear of anything which could be interpreted as vindictiveness." This action is magnanimous and it should favorably impress the Chinese mind.

In the new House of Commons are two Presbyterian ministers, the Rev. James Douglas, Patron, East Assiniboia, and the Rev. G. R. Maxwell, Liberal, elected for Barrard, B.C., a new constituency. Mr. Douglas was a student at Knox College in Toronto, graduating in his last year at Princeton. He was stationed successively at Uxbridge and Cobourg, and then went to India as the first male missionary of the Canadian Presbyterian Church. He remained in India for a number of years, and then went to the Canadian North-west where he was engaged in missionary work for some years. Mr. Douglas is a free and ready speaker. Mr. Maxwell is a resident of Vancouver. He was pastor until quite recently of the First Presbyterian church, which built for him a splendid edifice, one of the finest in the city. Mr. Maxwell is a man possessed of considerable debating power.

Though the case of Armenia is not so prominent now as it was some time ago, it would be a mistake to suppose that all its nameless sufferings are past. New cases crop up every now and then which still make the blood boil with indignation. "The Haunting Horror in Armenia" is the name given to it by Mr. W. T. Stead in a pamphlet of which a new edition has been published at the price of 1d. The work gives a complete history of the events connected with the recent atrocities. Letters by Mr. Capper to the *Christian World* and other papers on the subject are reproduced in this edition. In his preface Mr. Capper refers to England's "accursed poltroonery and cowardice" in neglecting those whom she had covenanted to protect. Mr. Gladstone has sent a message to Dr. Agar Beet, who left lately for the United States, to plead the cause of the stricken Armenians: "As our envoy, he will lay the strongest case ever known before one of the most generous nations. I hope great results."

The difficulties which the enforcement of law to protect the Sabbath rest meets are illustrated by a recent decision of the Supreme Court of Illinois. An appeal was made to declare the Sunday barber shop law unconstitutional, and the court so decided, basing its judgment primarily on the illegality of an attempt to deprive men of the right to work for a living on any day, if they want. The court held that to say a man should not work on that day is to deprive him of property rights. We agree with a contemporary who says: "This is an extreme and startling claim in respect to a free Sunday." It is very easy to see that if the doctrines here laid down, is what the law means, the door is thrown wide open to all kinds of work or recreation being freely engaged in on the Sabbath in Illinois. The judgment further says "that any business which is conducted peaceably and quietly and in such manner as not to breed a disturbance can be carried on on Sunday as well as any other day, provided employers and employees desire to work on that day." If this is good law in Illinois, we are thankful that it is not in Canada, and that we do not live under such a law.

Following in the wake of Presbyterian pilgrimages to Britain and Europe, a party of American Congregationalist ministers, forty-six in number, is now visiting England and the Continent. Their object is to follow the journeyings of the Pilgrim Fathers and to visit places associated with the religious history of the Anglo-Saxon race. Several of the party claim direct descent from the Pilgrim Fathers. Among these is the Rev. W. A. Robinson, D.D., of Middleton, N.Y., who is a descendant of John Robinson, the pastor of the Puritan community in Lincolnshire, which furnished a large contingent to the Mayflower. There are also some who trace their pedigrees to Miles Standish, George Howland and George Soule. The head of the party is the Rev. A. E. Dunning, D.D., editor of the *Congregationalist*, of Boston. The party was received at Plymouth by a deputation representing Nonconformist Churches, and an address of welcome was read, to which Dr. Dunning, in reply, said that in their company were at least a dozen who were direct descendants of the men and women who went out in the *Mayflower*. They were grateful for the kindly greeting extended to them as Americans, but while proud of being Americans, they were none the less proud of their inheritance of English blood. The more we have of such interchanges the better for both countries.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: There are people who doubt the Bible, who believe everything they see in the newspapers.

United Presbyterian: We are always praying for better things. Do we always try to render better service? That would be to pay as we pray.

James Stalker, D.D.: By our work we help to make a well-ordered world, but by our suffering God makes a sanctified man, and in His eyes this is by far the greater triumph.

The Standard, Chicago: A church without a church debt has no reason for existence. We do not refer to its unpaid bills for the meeting-house, but to its obligations to Greeks, barbarians, and Americans as well. The debt is never paid; it seems to grow larger at each instalment discharged, and its ratio of apparent increase is an index of true church prosperity. The only church that is injured by this debt is the church that repudiates it.

The Mid-Continent: It is exceedingly desirable that the people of a church be well united, stand "shoulder to shoulder" as we say, stick together through thick and thin. But it seems there are different senses in which this unity and this standing together may be illustrated. Sometimes the condition of affairs may be similar to that in the Scotch congregation, where, in reply to the question, "Is your congregation united?" the answer came "Aye, now, we're united, we're a' frozen thegither."

Port Hope Guide: Bishop Baldwin's kind greeting to the Presbyterian Assembly is characteristic of the man. His action is in striking contrast with Rev. Dr. Langtry's boorishness, and will tend to the promotion of that brotherliness which should be a virtue of all calling themselves Christian. We believe that there are few in the Anglican Church who would place Dr. Langtry before Bishop Baldwin as a clergyman, a Christian, or a gentleman, and it is well that the Langtry standard of manhood and Christianity (!) should not be mistaken for that of the Anglican Church.

Bobcaygeon Independent (Ind.): The result of the polling is not a victory for the Liberal party. It is, first, a clear cut and emphatic assertion by the people in defence of their civil rights, and secondly, a stern and heroic effort by a great Party to rid itself of a mass of impurities accumulated during a prolonged period of power. . . . The State has stamped out all clerical interference; the country has freed itself of political odium and disgrace, and honorable Conservatives have cast off the unprincipled rascality that had usurped the authority of the Party.

Hamilton Spectator (Con.): Is it not about time that this persistent endeavor to secure the Catholic vote was dropped by the Conservative party? Is it not about time that the Conservative party recognized the fact that the Catholics of Canada are men of intelligence and men who have opinions of their own; that they cannot be driven like a parcel of women by clerical mandement nor led into any designated enclosure by a self-appointed political bell-wether? The result of the election in Quebec teaches the lesson that the political power of the clergy has been very much over estimated.

Our Contributors.

THE UNCERTAINTIES OF THE BALLOT BOX.

BY KNOXIAN.

What is the most uncertain thing in this world? Sir John Macdonald said it was an election or a horse race. A famous English barrister declared that the verdicts of a petit jury are so uncertain that even omniscience could scarcely say what they are to be. A friend of ours who travelled in the old country some years ago found the weather over there so uncertain that when he went out to pull a flower in the garden he always took his umbrella with him.

On the whole we think Sir John Macdonald was about right. Among the uncertainties, a Canadian election holds a first place. It is hard to say just what many Canadian electors may do when they go behind the screen to have their "moment of sovereignty." Some vote Tory, some Liberal, some Patron, and not a few spoil their ballots. The result can never be known until the ballots are counted and in a few constituencies it does not seem to be known even then.

Nothing seemed more likely a few days ago than that Quebec would give a large majority in favour of separate schools for Manitoba. The Hierarchy were strongly in favour of separate schools. They issued a mandement in favour of separate schools. They preached in favour of them, used the power of the Church in favour of them, canvassed in favour of them, and threatened the electors with ecclesiastical pains and penalties if they did not vote in favour of re-establishing separate schools in the prairie Province. People who have been accustomed to think that the priests rule in Quebec very naturally assumed that Quebec would give a large majority in favour of the Government policy. Under all these circumstances it seemed almost certain that Laurier would be buried and separate schools triumph. But when the ballots are counted it is found that the electors of Quebec are not worrying over separate schools for Manitoba. The Hierarchy are no doubt considerably exercised over the matter but the average Quebec elector does not seem to care a straw about it.

Of course nearly everybody assumed that Manitoba is a unit against separate schools. For years we have all understood that the good people of that Province were engaged in a deadly struggle against Rome. Mr. Greenway asked them last winter to say at the polls what they thought about re-establishing separate schools, and almost unanimously they declared they would do nothing of the kind. No separate schools for them. If ever a unanimous verdict was given by a free people it was the verdict given a few months ago by the electors of Manitoba against the re-establishment of separate schools in their Province.

But what did these electors do the other day? If the returns at hand are correct they have elected a majority of member in favour of Remedial legislation. If Remedial legislation means coercion, they have voted in favour of coercing themselves. They voted against separate schools last winter and in favour of them last week. Even of the newly elected members, are not four to two in favour of separate schools. The result seems to show that the people are not much in earnest about the school question. Their friends in the older parts of the Dominion have been shouting for months, "Hands off Manitoba;" and when they became so hoarse they could shout no more, the people of Manitoba went to the polls and said, "You may lay your hands on Manitoba if you want to." At all events that is what the returns now before us seem to say.

No doubt the Patrons put two constituencies on the side of separate schools. But blaming them does not mend matters. The Patrons are Manitobans, and if they cared much about the school question they would

not have endangered the interests of the Province by going to the polls.

For the last eighteen years the cities of the Dominion have with scarcely an exception pronounced in favour of the Conservative Government and of the N. P. Naturally enough many people expected them to go solidly in the old paths. That was just the thing they did not do.

Farmers are said by many to suffer on account of the N. P. People who say this of course expected farmers to vote against the N. P. Thousands of them voted in favour of it while the manufacturing city of Hamilton went the other way.

Ten years ago the anti-Catholic was the most potent cry in Ontario. It will never be so potent again in this generation. When Catholic Quebec pronounces against Remedial legislation and Protestant Manitoba favours it, or at best seems indifferent, it is high time to stop electioneering on religious lines.

The Protestant horse is dead. Quebec and Manitoba killed him.

Verily elections are uncertain things. As a fellow student of ours used to say, "The public is a curious animal."

TERM SERVICE IN THE ELDERSHIP.

BY REV. THOMAS NATTRESS, B.A.

A subject that is brought before the public by the religious press from time to time, because it is of interest to many in our Church, is that of a limited time service in the Eldership. The question recurs because it is of interest—and importance, and because, never having been brought properly before the General Assembly, it has not yet been passed upon by that body. It may not be to no purpose, therefore, as we begin a new Church year, to review the position taken by our sister Church across the border—the Presbyterian Church in the United States of America.

Up to the year 1872 the question was not finally settled by this Church, but had repeatedly been up for discussion. The Assembly of 1835 found that "the mode of electing elders for a term of years was irregular, and ought in future to be abandoned." The Assemblies of 1852 and 1862 found [Moore's Digest, 1886—pp. 342, 343; sec. 12 a. b.] that "the most obvious and natural construction of our Form of Government does not contemplate a rotary eldership; and while such an organization of a Session is not *anti-Presbyterial*, yet the Assembly would discourage the adoption of the principle in our Church, from respect to the plain meaning of our rule; but nothing in this resolution is intended to disturb the relation of those churches which have adopted the principle of a limited period in the services of elders." Thus the action taken by one congregation in electing elders for a term of years is declared simply to be "irregular," by the Assembly of 1835; and the principle involved in that action is declared by the Assemblies of 1852 and 1862 to be "not *anti-Presbyterial*," and is not held to prejudice the case of those churches which have adopted it. There is a perceptible advance here, but no contradiction.

The Assembly of 1872 affirmed the right of a congregation to elect elders to serve for a term of years. Here is further advance—and legislation. The case at this time reported upon by the Judicial Committee, and passed upon finally by the Assembly, was that of a Church electing elders for a term of years, whose action was endorsed by Presbytery. The Synod of Philadelphia, being appealed to by a minority of the members of Presbytery, endorsed the Presbytery's approval of the congregation's action. Complaint was made to the next Assembly against the Synod's finding in the case; which complaint the Assembly did not sustain. A Committee was appointed to draft "a minute with reference to the case just decided." The personnel of this committee is not without interest for these are

the names: Rev. Charles S. Robison, D.D., Rev. Tryon Edwards, D.D., Rev. Elliott H. Payson, Hon. James E. Brown, and Hon. Lawson A. Parks. Following is their report, adopted by the Assembly, and it embodies, we believe, the law of our sister Church to-day [Moore's Digest, 1886—p. 345; sec. 13, c.]—"The case seemed to present in a judicial form the question of the interpretation of our Constitution concerning the election of elders and deacons, and yet many of the Assembly do not regard it as really involving that question. Hence, in defining its own action, the Assembly is not to be understood as deciding that in any case the actual service of the eldership should be either permanent or limited; but while the office is perpetual, the time of its exercise in each individual congregation may be left to the decision of the Church itself, according to the mode approved and in use in such a church."

What, then, eventuates when this law is operative?

(1) That when an elder's "usefulness is gone" (as the current phrase is), and his term of service for which he was elected to serve has expired, he need not be re-elected.

(2) When an elder's term of service has expired, and his continuance in office is desired by the congregation, he may be re-elected and re-inducted to office, but needs not to be, and shall not be, re-ordained.

(3) "The office of the eldership being a perpetual office, the elder who simply has not been re-elected, is still eligible to represent his Presbytery in the General Assembly. (Case of elder Freeman Edson retaining his seat as a member of the Assembly of 1835. [Moore's Digest, 1886—pp. 348, 349; vl. i. a.]

(4) Where an elder has not been retired from service by the congregation that elected him to serve for a limited term, but has retired on his own motion, he shall not then be eligible to hold a commission to the General Assembly. [This, in view of (a) Digest, pp. 348, 349, vl. i. a., above referred to; (b) Subsequent legislation of the same Assembly of 1835, "that no ruling elder who has retired from the active exercise of his office in the church to which he belongs can be admitted as a member of a Presbytery, Synod or General Assembly;" and (c) the tenor of the Assembly's finding in 1872 as quoted.]

(5) An elder who is simply retired by his congregation on the occasion of a new election, would be eligible for re-election by the same congregation at any future time in the event of his remaining in the congregation, just as, in the present order, he is eligible for election to the eldership of a congregation of which subsequently he may become a member.

(6) Meanwhile an opportunity has been afforded the congregation to strengthen itself by the induction of new officers to the (perhaps) most essential office in the Church. Amherstburg, Ont.

THE GENERAL ASSEMBLY OF THE SOUTHERN PRESBYTERIAN CHURCH.

BY REV. PROF. F. R. BEATTIE, D.D.

The General Assembly of the Presbyterian Church in the United States, popularly known as the Southern Presbyterian Church met this year in Memphis, Tenn., a prosperous city, with a strong Presbyterian population, situated on the banks of the Mississippi River. The meeting was in every respect a pleasant and cheering one, showing by the reports for the year past that there were not wanting many tokens of the divine favor upon the work. It may be that a few items will be of interest to some of the readers of THE CANADA PRESBYTERIAN.

The territory embraced by the Southern Church is a wide and growing one. It extends from Maryland to Texas, and from

Missouri to Florida. Its field therefore lies in sixteen states with a very wide area. In this field there are thirteen Synods, and seventy-four Presbyteries. The communicant membership is over 210,000, which makes the fourth in size of the Presbyterian Churches in the world, the three larger ones being the Presbyterian Church, North, the Established and the Free Churches of Scotland. The Southern Church began its career in 1861 with a membership of about 90,000, so that its progress in one generation has been full of encouragement.

The ratio of representation in the Assembly differs greatly from that in the Canadian Church. Instead of one in four it is one in twenty-four. Hence a Presbytery with but twenty-four ministers sends only one minister and one ruling elder; and if more than twenty-four ministers belong to a Presbytery, two ministers and two ruling elders are sent as commissioners. It is, therefore, a strictly representative body, and numbers just about two hundred members. The expenses of commissioners are paid by the Presbyteries who send them, and there are very seldom any absentees. This year the attendance was large, and many of the commissioners were new men, and not a few of them were young men. In ten days the business was concluded, and the proceedings were harmonious and earnest throughout. One feature of the proceedings of the Southern Assembly is the strict manner in which they follow the requirements of the Book of Church Order, and adhere to the rules of parliamentary procedure. The result is that confusion seldom arises in the conduct of its business.

There were no burning questions before the Assembly, so that it devoted itself largely to the consideration of the practical work and welfare of the Church. The reports of the past year were presented and considered, and plans were projected for the coming year. Only a few items can be noted here.

The Home Mission work as usual engaged earnest attention. This field in the South is wide and expanding. The Southern States, especially Texas, is sure to increase rapidly in population. Indeed it is the opinion of many who understand the situation that during the next twenty-five years, the Southern States will advance more rapidly in population and wealth than any other section, and there are many things which point in this direction. This being the case much importance is to be attached to the work of Home Missions. In the Southern Church this work is pushed vigorously, but it can scarcely be said that it is so well unified in the mode of conducting it as in the Canadian Church. It is, in fact, carried on by three separate agencies. First, Presbyteries do part of the work, each having its committee, raising its own money, and disbursing this sum for mission work in its own bounds. Secondly, Synods have a similar plan of work, raising money and employing missionaries in their own bounds. Thirdly, the General Assembly has its committee, and raises its funds, which are chiefly expended in the distant frontier districts. This being the plan of work it is not easy to obtain a compact view of the whole of the Home Mission work for a year, as the Presbyteries and Synods do not make any formal report to the General Assembly. But speaking in a general way about \$150,000 must be expended in this work in all its branches. The results are excellent, and more and more it is made to appear that Presbyterianism is entirely suited to all classes of the people in this wide field.

The Foreign Mission work is well unified and is conducted with great vigor by its committee, and is liberally supported by the people generally. This year \$142,000 were given for this cause, and although nineteen new missionaries were sent out there is a handsome balance in the treasury for the future. The fields occupied are Mexico, Brazil, China, Japan, Corea, and the Congo, and the reports from all the centres of work were full of cheer. Young men and women

* Sequences (3) and (4) are submitted for consideration, rather than as necessarily following, for other questions are involved.

are offering for the work, and several will be sent out ere long.

The various seminaries where young men are preparing for the ministry reported a favorable year's work. Union Seminary, Virginia, had sixty-five, Louisville sixty, Clarksville thirty-three and Columbia twenty-eight students in attendance. The Stillman Institute in Alabama, where colored men are trained for the ministry, had nearly thirty in its various classes. In all there are, in colleges and theological seminaries, nearly 450 young men in preparation for the ministry. One of the pleasing things in the seminaries is the prevalence of an earnest missionary interest and zeal. Mission work among the colored people is receiving more and more attention from year to year, and deeper interest in it is being aroused.

Other schemes of work, such as the Church Building Fund, the Invalid Fund, Publication and Colportage, Education for the ministry, Sabbath Observance, and Sabbath School work, together with the interests of the Young People's Societies, also received the earnest attention of the Assembly. Several questions in connection with some of these subjects elicited a good deal of discussion.

It should be added the opening sermon was preached by the retiring Moderator, Rev. Dr. Hemphill, of Louisville Seminary, and that Rev. Dr. Mallard, of New Orleans, was unanimously elected Moderator. Dr. Hemphill's sermon on the love of the spirit was very fine, and Dr. Mallard made an excellent Moderator.

The Assembly next year goes to Charlotte, N.C., and meets there in the First Presbyterian Church, within a few hundred yards of the historic spot where the Presbyterians of Mecklenburg County issued a declaration of independence from Great Britain nearly a year before the historic declaration was issued. In connection with the Assembly there in 1897 a service to commemorate the 250th anniversary of the Westminster Assembly is to be held.

Louisville, Ky.

THE GOD OF THE MUSLEMS.

BY HISTORICUS.

Though far from desiring a controversy about the tenets of Mohammed and his followers, yet I cannot allow the remarks of Rev. T. Fenwick to pass unnoticed. I am truly sorry that anyone, after my express disclaimer, should suppose that my wish was to whitewash bad men of any kind, when I compared the practical outcome of Islam with that of Christianity in mediæval and modern times. In my contrast I wished simply to remind Christian writers that from history a great deal may be said in favor of Mohammed with his laws of sobriety and hospitality, and that in fact many nominal Christians have been as cruel and intolerant as any Moslem.

As I have already said, I did not intend to enlarge on the theoretical teaching of Islam, but as Mr. Fenwick quotes the 47th chapter of the Koran in proof of his position, I must also say a word in regard to that point. I quote the passage in the very literal version of Palmer, with as much of the context as may explain its meaning. It runs thus:—"The chapter of Mohammed, also called Fight. In the name of the merciful and compassionate God. Those who misbelieve and turn folk from God's way, He will make their works go wrong. . . . And when ye meet those who misbelieve, then striking off heads until ye have massacred them, and bind fast the bonds! Then either a free grant (of liberty) or a ransom until the war shall have laid down its burdens. . . . Verily those who misbelieve and turn folks off God's path, and then die misbelievers, God will not pardon them."

Thus we see that Mohammed would treat severely those heathen who turned

away others from Islam, and who to him seemed very sinful before God. That his command is special and not general in its application, is confirmed by a note to Sale's version of this very chapter, where we read: "This law the Haimites (a large section of orthodox Moslems) judge to be abrogated, or to relate particularly to the war of Bedr."

If Christians are not so reasonable as to accept this natural explanation, it is very likely that they themselves may be held responsible for commands given by Moses to the people Israel and found in Deut. vii. The Revised Version reads: "When the Lord thy God shall deliver them (the Canaanites) up before thee and thou shalt smite them, then shalt thou utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them. The Lord thy God, he is (the) God, the faithful God, . . . which repayeth them that hate him to their face, to destroy them."

Of course these words have reference only to a particular time and place, and to circumstances that have long since passed away; still many Christians have deemed them a sufficient reason for oppressing and destroying those of a different creed or ritual, especially if the latter were not abjectly submissive in all civil affairs.

It is a very important Christian precept, "Do unto others, as ye would that others should do unto you." If this command were more implicitly obeyed by the agents of the Christian churches in India and elsewhere, in regard to the religion of Moslems, it is probable that there would be more success in converting these unbelievers from the error of their way, and in making them followers of the meek, but righteous Prophet of Nazareth.

THE RED CROSS IN TURKEY.

The Armenian Relief Committee, with headquarters at Chicago, sent out lately the following circular. In it there is a reference to a report which had been circulated that the American missionaries and the agents of the Red Cross Society were not working harmoniously together.

The Red Cross Society has now gotten a good foothold in Turkey, and is doing a grand work. The agents of the Red Cross have sent out three expeditions, one of which has gone to Marash and Zeitoun, one to Ourfa, and a third to Harpoot, each aiding the districts along their way. They have everywhere been welcomed by the missionaries whose work they are grandly supplementing. The following extracts of reports from Miss Barton's letters should stir a chord of sympathy in every one of our readers, sufficiently deep to touch his pocketbook:

"I have a body of relief on these fields, hundreds of miles away in the mountains, a thousand miles from me, that I could not draw off in six weeks. The best we could all do would be to abandon ten thousand poor, sick, suffering wretches to a fate that ought to shock the entire world. Dying, sick, foodless, naked, and not one doctor and no medicine among them; whole cities scourged and left to their fate, to die without a hand raised, save the three or four resolute missionaries, tired, worn, God-serving at their posts until they drop. The civilized world running over with skillful physicians, and not one there; no one to arrange to get them there, to pay expenses, take special charge, and thus make it possible for them to go. And we, seeing that state of things, holding in our grasp the relief we had been weeks preparing and organizing, in anticipation of this, to turn back, draw off our helpers, send back the doctors already started, give all up, because somebody had said something, the press had circulated it, the world had believed it, our disappointed committees had lost heart and grown sore, struggling with an occupation rather new to them and the people had taken alarm and refused to sustain them. Was this all there was of us? No purpose of our own? 'On change,' like the price of wheat on the market? In the name of God and humanity, this field must be carried, these people must be rescu-

ed, skill, care, medicine and food for the sick must reach them."

The missionaries in Harpoot at latest news were anxiously awaiting the arrival of the expedition.

A revised edition of *The Armenian Amphitheater*, a 64 page booklet, with a concise summary of the massacres and relief work, will be sent to any address on receipt of ten cents, by addressing the Armenian Relief Committee, Room 15, 139 East Madison St., Chicago, Ill.

POLYGAMIST CHRISTIAN CONVERTS.

MR. EDITOR;—Before referring to the passage in Timothy which has been quoted in favor of admitting polygamists to the Church of Christ. I would like to draw the attention of those interested to the second chapter of Revelations. We notice there that there were Nicolaitanes in the early church; they were heretics who assumed their name from Nicholas of Antioch; who, being a Gentile by birth, first embraced Judaism, and then Christianity; when his zeal and devotion recommended him to the Church of Jerusalem, by whom he was chosen one of the first deacons. Many of the primitive writers believe that Nicolas was rather the occasion than the author of the infamous practices of those who assumed his name, who were expressly condemned by the Spirit of God Himself, "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate," (Rev. ii. 6) They allowed a community of wives, and made no distinction between ordinary meats and those offered to idols.

God condemns these Nicolaitanes. Are the missionaries in India kinder than God? Does not the Creator know best what is good for the being created? Jesus said: "It was not so from the beginning." God made one woman for one man. Now in reference to the passages from Timothy; if Dr. Kellogg lived more of his real life among the people, he would attach an entirely different meaning to that passage: "A bishop must be blameless, the husband of one wife," etc. The people read it; not one wife at a time, but one wife altogether. And a minister loses a great deal of real heart influence among the great majority of the people of our country, if he does not deny himself and refrain from marrying a second time.

The Bible is very lucid. "All the lore its scholars need, pure eyes and Christian heart." Why do we try to read it the most difficult way when the real reading is so simple and so easily understood?

Is it because we think that simple way is too strait a way for us to live?

A. P. MELDRUM.

Toronto.

The Irish Presbyterian Church began mission work in India in 1840. In the two provinces of Gujarat and Kathiawar (Bombay Presidency) they have now eight central and twelve out-stations, thirteen ordained missionaries, three native pastors and one hundred and thirty six other native Christian helpers; communicants number four hundred and sixty-two and adherents two thousand two hundred and twenty-seven. They have a mission press and a training college with fourteen students. In Manchuria, where mission work was begun in 1867-70, they are now making rapid progress. In the last seven years their converts having increased from seventy-six to over one thousand (four hundred and forty-six communicants). They have five stations (seventeen sub-stations); ten ordained, three medical missionaries, and sixty-one native agents. One convert recently made light of walking twenty-five miles in a busy season to receive baptism. A jungle tribe's mission and Zambana mission are also carried on under the auspices of this Church.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

July 19th, 1896. (THE ARK BROUGHT TO JERUSALEM.) 2 Sam. vi. 1-12

GOLDEN TEXT.—Ps lxxxiv. 12

MEMORY VERSES.—11-12

CATECHISM.—Q. 67.

HOME READINGS.—M Exod xl. 17-38. 7. Josh. vi. 1-20. W. 1 Sam iv. 1-11. Th. 1 Sam. vi. 1-21. F. 2 Sam. vi. 1-23. S. Ps. cxxxii. 1-18. Sab. lxxxiv. 1-12.

Shortly after David had gained possession of Jerusalem, the Philistines, alarmed at his growing power, determined to check his career before he should become too strong for them. They therefore invaded Judah. Acting under Divine directions, David went out to battle against them and drove them back into their own country. Then the king turned himself to the upbuilding of his people and nation. In Jerusalem he had an ideal capital from a political point of view. The one thing essential to a foundation for lasting greatness was lacking however. For seventy years the services of God's sanctuary had been completely neglected, while the ark of the Lord lay in the house of Abinadab at Kirjath-jearim, whither it had been carried when returned from the Philistines. Without a public recognition of God, David felt that all his efforts to build up the nation would be vain. Therefore he built a new tent in Jerusalem for the ark of the Lord, and after consultation with the representatives of all the tribes, he determined to bring up the ark to Jerusalem, and so to make that city the religious capital of Israel. Our lesson for this week relates the effort. Let us consider *the marring of a great purpose; and the achievement of that purpose.*

I. *The Marring of a Great Purpose*—There can be no question as to David's purpose being a great and good one. He had learned during the years of his adversity the comfort and the strength which comes from a consciousness of God's presence. Not as a matter of superstition, but as a part of his life's experience, had David kept God with him in his wanderings. Now his aim is to make the most and the best of God's chosen people. He knows that only in the proportion in which God is recognized and honored by the nation, will there be any enduring greatness achieved. Therefore he purposes to bring up the ark of the Lord, and to restore the national worship disregarded for so many years. His purpose was good and his hope was not of the kind which had led ungodly Israel to look upon the ark as a mere charm against their enemies. David's heart was right in this matter. But he neglected to look into the requirements which God had prescribed for the handling of that sacred ark. To us these requirements seem in a certain sense arbitrary. But to Israel they were necessary to teach the need of reverence and holiness before one could approach God. These things God has taught us in the gift of His Son, yet we are very apt to forget them. The removing of the ark seems to have been entrusted to the Levites correctly enough, but they remembered only how the ark had come into their midst from Philistia, and forgot God's way. Therefore they set the ark upon the new ox cart. One act of irreverence precipitated another, for the roughness of the road caused the cart to sway until it seemed as though the ark were about to be dashed to the earth. Uzzah put out his hand to steady the ark, and was smitten dead for his sacrilege. Awed and alarmed by this, the purpose of bringing the ark into Jerusalem and establishing a national religion was abandoned for the time, and the ark put in the house of one of the Levites, Obed-Edom, of the family of Kohath.

II. *The Achievement of a Great Purpose*—The thoughts of David and the representatives of the tribes upon the death of Uzzah we can only imagine. So certain had they been that they were doing what God approved of, that this mark of Divine anger struck them dumb with amazement. They abandoned their purpose and went home sorrowful. Yet God's indignation was not directed against their purpose, but against their sinful methods of accomplishing it. It was essential that at this point in the nation history, only right and exact thoughts of God should prevail. No irreverence could be tolerated if God was to be in the midst of His people for their blessing. Therefore God showed to David and to Israel, by His dealings with the house of Obed-Edom during the three months while the ark of the Lord remained with them, that the fault lay in their own hearts, and not in the desire to establish a nation upon God's presence. Therefore they were encouraged, and brought up the ark to Jerusalem with great rejoicing, and without anything to mar that joy, since they now wrought in God's way. The church of Christ has great need to learn the lesson David learned—and so have individual congregations and individual believers. We must not imagine that any purpose however good can be accomplished by methods and in ways which God cannot bless. These may bring what seems success for a little while; but they cannot but issue in disastrous failure. Let it be ours to strive to do God's work in God's way, under the leading of God's spirit.

Pastor and People.

WRITTEN FOR THE CANADA PRESBYTERIAN.

BLEST LONGING.

R. H. K.

'Midst the sinning and the sorrow
That the sinning always brings,
Still the hope is ever cherished
For the life of better things—
Better in a peace within
And a greater fear of sin.

Nor can failure ever banish
This desire of the heart—
Prophet of a coming triumph
In which I shall have a part—
Triumph over world-wide sin,
Triumph o'er the share within

Lord, look down, beneath the folly,
Hear the crying of my soul—
See that I would fain be better
And am longing to be whole—
Fain would have the peace within
Which shall follow banished sin.

Grant, Oh Lord, this sweet ambition
Never from my soul may part,
But may evermore be stronger
Than the sinking of heart—
Urge me onward, till within
There is victory over sin.

Ottawa.

WRITTEN FOR THE CANADA PRESBYTERIAN.

DIFFICULTY OF MAKING A START.

REV. JOSEPH HAMILTON.

I was interested the other day in seeing two men trying to move a heavy freight waggon on the railway. One man applied a stick as a lever to the wheel, and pulled with all his might, while the other man pushed the waggon. But the waggon was very slow to move, and it seemed for a time as if it would not move at all. However, by continued exertion of the men it did move at last, but very slowly. Soon, however, it went a little faster, and then the man dropped the lever, and simply pushed. But the waggon was going faster now, and soon one of the men ceased pushing, and leaped on the waggon which went easily now, and much faster, by one man's exertion. It was hard to move, but once started it was easily kept going, and easily made to go faster. And so I thought it is with many things. The Church of God as a whole is a heavy body, and not easily moved; but once put in motion, she goes on with less effort and increasing momentum. Witness her attitude, for instance, to missions. Only a hundred years ago, we might say, the Church was stationary and quite inert in regard to missions. How hard she was to move they alone can realise who addressed themselves to the task. It seemed almost a hopeless effort. But after a while the Church did move, only very slowly; by and by she moved a little quicker, and with less effort, until now she is moving comparatively fast, and with a wonderful momentum. Yet all this is but a beginning, I believe, of the immense momentum and rapid speed which the Church will have in the coming century. She was hard to start, but now she will go on, I believe, till the world is won for Christ. And the same principle applies to individuals. The difficulty is in making a start in any new line of action. The man of himself is inert, and needs some divine impulse to move him. Let a man be but moved to take one step towards Christianity, and all successive steps will be easier than he thinks. The difficulty is to get the man to move at all; but just that difficulty, when overcome, will give the man a wonderful momentum. And so it is with every duty. How many there are who will take no active part in the prayer meeting, or Sabbath school, or family worship. The man will not move. The difficulty is to get him started, but once started, he will sometimes gain gradually an activity and a momentum which is surprising. Oh for the divine impulse to move us from our inertness into spiritual activity.

Milico.

WRITTEN FOR THE CANADA PRESBYTERIAN.

THE REFINER OF SILVER.

"We know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii: 28.

Some months ago a few ladies who met together in Dublin to read the Scriptures, and make them the subject of consideration, were reading the third chapter of Malachi. One of the ladies gave it as her opinion that the fuller's soap and the refiner's image were the same figure, both intended to convey the same view of the sanctifying influence of the grace of Christ; while another observed there is something remarkable in the expression in the third verse, "He shall sit as a refiner and purifier of silver." They agreed that it possibly might be so, and one of the ladies promised to call on a silversmith and report to them what he said on the subject. She went, and without telling the object of her visit, begged to know from him the process of refining silver, which he fully described to her. "But," she said, "do you sit while the work of refining is going on?" "Oh, yes," replied the silversmith, "I must sit with my eye fixed steadily on the furnace, for if the time necessary for refining be exceeded in the slightest degree the silver is sure to be injured." At once she saw the beauty, and the comfort, too, of the expression "He shall sit as a refiner and purifier of silver." Christ sees it needful to put his children into the furnace, but he is seated by the side of it. His eye is steadily fixed and intent on the work of refining and purifying, and his wisdom and love are both engaged in the best manner for them. Their trials never come at random; the very hairs of their head are numbered. As the lady was leaving the shop the silversmith called her back, and said he had something still further to mention, namely, that he only knew when the process of refining or purifying was complete, by seeing his own image reflected in the silver. Beautiful image! When Christ shall see His own image in His people, His work of purifying shall be accomplished.

Am I coming, truly coming
Nearer to my Father's throne,
As so weary, struggling, straying
Through the world's dark paths I roam?

Am I leaning, truly leaning
On my Saviour as I go?
Am I often sighing, praying
That of Him I more may know?

Am I willing, truly willing,
Having him, all else to leave;
In this heart while He's abiding
Do I love, obey, believe?

Am I growing, truly growing
In that grace He freely gives
To his child who, all forsaking,
In Him breathes and in Him lives?

Thou art mine, my Saviour, take me,
Drive all unbelief away;
Save me from all sins and make me
Do thy will and in thee stay.

WHO IS MY BROTHER?

In these days of practical and aggressive Christian philanthropy there seems to be a growing tendency to narrow more and more the answer to this question. To the charitably inclined, outside of one's own family, there is but one human being worthy to be classed as a brother, and that is the unfortunate, the poor, the afflicted, the sin-cursed, the man who has no helper. But true and noble as is the impulse to be of soul's kin to such an one, there is something circumscribing and narrowing in a conception of human brotherhood which stops there. The sociologist may teach us a broader lesson. To him every man is a brother, rich and poor, high and low, hapless and fortunate, strong and weak. His message, his mission, his efforts, are directed toward all. He has a gospel and a blessing for men of both high and low degree.

There is too much moral and social aloofness, on the part of Christians, from all save one another and that one class whom suffering makes even lovely in its unloveliness of sin and misery—the unfortunate, the ward of

society. Not that sweet charity should withdraw one iota the hem of her gracious mantle; but let the spirit which prompts a man to call a beggar his brother, lead him also to feel kindly toward his social equal, his perhaps uncongenial neighbour, his opponent in politics or any other form of opinion—in a word, toward humanity with all its faults and failings and differences of thought and feeling. Who is our brother? Not merely the outcast, the needy, the sick, the helpless—though God knows these most need our brotherly sympathy and help—but all mankind, with its trials, its needs, its longings, its unuttered appeals. Christ was the brother of all. He gave of His heart's wealth to the rich as well as to the poor. He stooped to heal a beggar; and yet He found so large a place in the heart of a Jewish millionaire that the rich man begged His poor, wounded body to lay in his own splendid tomb. Here was the true breadth of love, the true expansion of the idea of brotherhood. Here is the only true Christian ideal of philanthropy, the only full and adequate answer to the question, "Who is my brother?" Love your neighbour, even though he has no sores and is able to pay his bills. Yea, love even your enemy, though he be as good as yourself, and perhaps better! Love men because they are men, God's children, your brothers. Nurture a kindly feeling toward them all—not this one or that one, not this class or that class—but every man and every class of men to whom you can bring anything of comfort, or help, or sympathy, or admonition.—*Zion's Herald.*

THE INFIDEL BANKER.

With all their scoffs and sneers at Christianity and the Bible, infidels nevertheless pay homage in their hearts to the excellence of the Saviour's teachings. They feel safer in a community where men pray than where they blaspheme; they know that a true Christian makes a good neighbor; and that a Bible read in a home affords better evidence of the honesty and goodness of those comprising that home than could be afforded by all that the infidel publications ever issued.

In an anecdote entitled "The Infidel Banker," contained in "Fireside Readings for Happy Homes," H. L. Hastings, of Boston, well illustrates our contention, and shows that true Christianity wins respect even from unbelievers:

"A Virginia banker, who was the chairman of a noted infidel club, was once travelling through Kentucky, having with him bank-bills to the amount of \$25,000. When he came to a lonely forest, where robberies and murders were said to be frequent, he was soon lost, through taking the wrong road. The darkness of the night came quickly over him, and how to escape from the threatened danger he knew not.

"In his alarm he suddenly espied in the distance a dim light, and, urging his horse onward, he at length came to a wretched-looking cabin. He knocked; the door was opened by a woman who said that her husband was out hunting, but would soon return, and she was sure he would cheerfully give him shelter for the night. The gentleman put up his horse and entered the cabin, but with feelings that can better be imagined than described. Here he was with a large sum of money, and perhaps in the house of the robber whose name was a terror to the country.

"In a short time the man of the house returned. He had on a deer-skin shirt, a bear-skin cap, and seemed much fatigued, and in no talking mood. All this boded the infidel no good. He felt for his pistols in his pockets, and placed them so as to be ready for instant use. The man asked the stranger to retire to bed, but he declined, saying he would sit by the fire all night. The man urged, but the more he urged the more the infidel was alarmed. He felt assured that it was his last night on earth, but he determined to sell his life as dearly as he

could. His infidel principles gave him no comfort. His fear grew into a perfect agony. What was to be done?

"At length the backwoodsman arose, and reaching to a wooden shelf, took down an old book and said.

"Well, stranger, if you won't go to bed, I will; but it is always my custom to read a chapter of the Holy Scriptures before I go to bed."

"What a change did these words produce! Alarm was at once removed from the skeptic's mind. And, though an avowed infidel, he had now more confidence in the Bible. He felt safe. He felt that a man who kept an old Bible in his house, and read it, and bent his knees in prayer, was no robber or murderer. He listened to the simple prayer of the good man, and at once dismissed his fears, and laid down and slept as calmly in that cabin as he did under his father's roof. From that night he ceased to revile the good old Bible. He became a sincere Christian, and often related the story of his eventful journey to provide the folly of infidelity."—*T. D. Allen.*

THE GREAT MAN'S HUMILITY.

I believe that the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation of speaking his opinions, but a right understanding of the relation between what he can do and say, and the rest of the world's sayings and doings. All great men not only know their business, but usually know that they know it; they are not only right in their main opinions, but they usually know that they are right in them; only they do not think much of themselves on that account. Amalfi knows he can build a good dome at Florence; Albert Durer writes calmly to one who has found fault with his work, "It cannot be better done;" Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled any body else; only they do not expect their fellow-men, therefore, to fall down and worship them. They have a curious under-sense of powerlessness, feeling that the greatness is not in them, but through them—that they could not do or be anything else than God made them; and they see something divine and God-made in every man they meet, and are endlessly, foolishly, incredibly merciful.—*Ruskin*

HUMILITY.

Humility is the foundation of character. The desire for distinction is deeply implanted in all men, but human nature in every individual is so full of imperfections that if these became visible this desire could not be gratified. Pride, therefore, is a glass which individuals allow to be placed before their eyes, in which their perfections are magnified and their imperfections minimised, and this imaginary perfection forms the greatest obstacle to the acquisition of real worth. Humility, however, reverses this process, and the idea of imperfection which results therefrom is the best possible state for the growth of character, because no one will attempt to obtain what he believes himself to possess.—*James Doyle.*

Rev. J. Wilkie, of the Canadian Mission College, Indore, India, writes: "India today is in a specially interesting stage. The awakening from the fatalistic sleep of the past has led to a forsaking of much of the past, and an eager grasping after what seems better because at least new. 'Young India' is neither man nor boy, presenting many possibilities, but also many unpleasant features, and requiring especial care that we may mould and train aright. But of this you will hear more fully from those fresh from the field, and I need only repeat the cry, 'Pray for us that we may be worthy to undertake the tremendous task.' The people are worth getting for Jesus, and I believe the signs of the time all point to the day when India shall be a Christian land."

Missionary World.

A DARK CORNER OF THE EARTH.

As far as nature is concerned, one of the finest and prettiest portions of the globe is found in the Philippine group of islands. These islands, numbering some twelve hundred or more, are all mountainous and of varying sizes, from three hundred miles long—the length of Luzon, the largest island—to a few yards, as in some of the smallest rocky islets. The archipelago is situated a few degrees north of the equator, in the Pacific Ocean, off the southeast corner of Asia; the chief city is Manila, with a population of 300,000, while the population of the entire group is many millions.

Poverty, which brings suffering such as occurs in Europe and America, is unknown. The cold has no terrors, for it never comes here; the climate is tropical, and clothing is only necessary to cover their nakedness and not to keep the body warm, and the houses are built with a view to shade and not to ward off the frost; as for food, that is plentiful and cheap enough. A man need only work a few days in the month in order to provide himself and his family with all they need; the rest of the time he may sleep and amuse himself. As a result, the people are indolent to a degree, and will not do more than they are absolutely compelled.

After a brief reference to the depressed commercial condition of the islands owing to the avarice, oppression and mismanagement of the Spanish officials, the article goes on: The religious and moral condition is not a whit better than the commercial. Roman Catholicism is supreme, and no other system is permitted; by law all are Christians of the Roman persuasion. Churches are everywhere, and they are far and away the best buildings in the place. The finest in Manila is that of the Jesuits, which is most handsomely constructed and fitted throughout with the hardest and most expensive wood and marble, all exquisitely carved. It took twelve years to complete, and must have cost over \$1,000,000. In the city of Manila the Romanists have fine schools, in which some 2,000 boys and girls are taught, and a liberal education is given them. In connection with the schools there are a fine observatory and a museum. The schools and the work done in connection with them seems to be about the only good thing the Church does. Everywhere else is seen its blighting hand, and even in the schools the training is of such a nature that the youths are absolutely in the hands of the priests not only while they are under instruction, but through life. No English newspaper is published, and every item of news published in the Spanish papers must first be submitted to the archbishop for his approval. No Protestant service of any kind is permitted. A marriage service between two British subjects in the consulate was the cause of a good deal of trouble. I was asked not to go ashore in clerical dress, because the priests and officials were so bigoted that it would certainly arouse suspicion and provoke inquiry. During the Sunday we were in port I conducted a service on board and preached. Some people from the shore—Englishmen—came off to worship with us, and said afterward that that was the first Protestant service held in the islands since they had been there.

To illustrate how little has been done for the native Indians, it is only necessary to say that a few miles from the settlement they are savages, men and women going naked, and are without instruction. Spanish soldiers go through the country, shoot down those who oppose, pass on, leaving things even worse than they were, and call it government. The priests alone are wealthy, owning all the best property, and they are free to do as they please, although in recent years the powers of the archbishop have been curbed a little; yet even to-day no cargo may be worked in harbor on feast days without his special sanction, and no music is allowed in any house or at any port

after ten p. m. except with his permission; and, as stated above, the press is muzzled by him and at his mercy.

The most exciting feature of life in the islands seems to be the great Manila lottery, whose tickets are sold throughout the East. There is a monthly drawing of prizes ranging from \$80,000 to \$5. As the time of drawing comes near there is a rush for tickets, and rich and poor compete excitedly for the prize. The governor and his high officers are present at and preside over the drawing, which brings in a monthly revenue of more than \$200,000, for the lottery is a government monopoly. It is said that were it not for the lottery Spain would, through inability to raise funds, be compelled to dispose of or abandon her colony.

The condition of these islands affords an illustration of what Roman Catholicism can do when left to itself, and also indicates what it will do if it ever obtains the upper hand and power in our Protestant lands. The result so far in the Philippines fills a very dark page. Look at the list: a great government gaming institution, teaching all, both young and old, rich and poor, to gamble, and placing before the people an official example of an evil life of unhealthy excitement; trade stifled; extortion that would make a Chinese mandarin jealous; liberty dead; conscience destroyed; press muzzled; oppression of the people; God and righteousness unknown; a bigoted Roman Catholicism triumphant and walking roughshod over all—this is an uninviting but true picture of this dark corner of the earth nineteen centuries after Christ came bringing light. Is this to continue forever? Is not the light of the pure Gospel to shine here and scatter the darkness? Is not the Word of God to be given to the people? An attempt has been made. Four years ago the British and Foreign Bible Society sent an agent there, and with him went a converted ex-Roman Catholic priest. The latter was promptly killed, being poisoned, so it is confidently stated, by the priests; the Bibles of the agent were confiscated, and he himself barely escaped with his life. Christ's army seems to have been defeated. No other attempt has been made. Who will avenge the Christian missionary's death by taking the Gospel of love and salvation through Christ to these who so much need such a message? It will be a difficult and dangerous undertaking, and more than one messenger will doubtless be called upon to lay down his life for the Savior who died for the world. But such terrors have never hindered the onward march of the Church, which is a Church militant. Where are the soldiers of Christ who will go in answer to the cry for help which arises from these so long neglected, and where is the Church or missionary society that will equip and support such soldiers.—*Rev. Edward S. Little, in The Missionary Review of the World.*

China: progress in missions from 1807 to 1896, nearly ninety years, as reported by Mr. Gibson, of Swatow:

Work begun in 1807; in 1843 but six communicants.
1853,—350 communicants; rate, 34 per annum.
1865,—2,000 communicants; rate, 140 per annum.
1876,—13,035 communicants; rate 1,003 per annum.
1886,—28,000 communicants; rate, 1,496 per annum.
1889—37,287 communicants; rate, 3,076 per annum.
From 1876 to 1889, 24,252 increase in thirteen years.

It will be seen that the rate of increase has constantly grown. In the twenty-four years between 1865 and 1889, the number multiplied from 140 to 3,076 per year, about twenty-two times as rapid. At the same rate, in twenty-four years more the yearly accession would be, by 1913, nearly 68,000 a year, and in half a century more than a million and a half converts a year. In other words, the total number of converts by 1940 would be between fifteen and twenty millions, and before another century had expired, at the same rate of progress, the converts would three times exceed the present population of the globe!

Young People's Societies.

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

NO COUNTRY LIKE OUR OWN DEAR LAND.

BY HANNAH ISABEL GRAHAM

[This poem was contributed by Miss Graham, a frequent contributor to our pages, by request, for the use of Canadian Christian Endeavorers at their Junior Rally at Washington. It is both Christian and patriotic. It is pronounced by Mrs. Lucy B. Hill, who is charged with the exercise of which it forms a part, the "best thing" of the kind in it.—EDITOR.]

No country's like our own dear land
Where mighty torrents flow,
Her fair form covered from the blast
By jewelled shield of snow.

Where can you find such happy homes,
Such calm, sweet even-tides,
The rugged beauty that adorns
Her lofty mountain sides?

No country's like our own dear land
For quiet Sabbath rest;
No spot on earth more loved of heaven
And none so richly blest.

Fair, virgin land of Canada!
Long may thy banners wave
Above a true and loyal race
That vice can ne'er enslave.

May temperance, truth, and righteousness
Go forward hand in hand,
And Christ the King be glorified
By our Endeavor Band

No country's like our own dear land;
Such calm, sweet even-tides,
Worthy their broad and great domain
That rolls from sea to sea.

Seaforth, Ont.

HOW SERVICE TELLS

A chaplain in the army during the war was passing over the field when he saw a soldier who had been wounded lying upon the ground. He happened to have his Bible under his arm, and he stooped down and said to the man:

"Would you like me to read you something that is in the Bible?"

The wounded man said, "I'm so thirsty I would rather have a drink of water."

The chaplain hurried off, and as quickly as possible brought the water. After the man had drunk the water he said:

"Could you lift my head and put something under it?"

The chaplain removed his light overcoat, rolled it up, and tenderly lifting the head, put it as a pillow for the tired head to rest on.

"Now," said the man, "if I only had something over me. I am so cold."

There was only one thing that the chaplain could do, and that was to take his coat off and cover the man. As he did so the wounded man looked up in his face, and said:

"For God's sake, if there is anything in that book that makes a man do for another what you have done for me, let me hear it."

There is a world of meaning to my mind in this incident. The need of to-day is acting the object lessons that book teaches.

A SUCCESSFUL MEETING.

One writer has said with truth that successful missionary meetings do not happen. We generally get out of them about as much as we put into them. Great enthusiasm and deep interest cannot be expected to be created without infinite preparation, trouble and prayer on the part of those who have the planning of them. Great pains should be given to the choice of speakers and topics. Topics dealing with the very latest developments in the Church's Missions, and the bearing of present-day politics and events on missionary prospects, have a vitality in them which cannot but arouse active sympathy. To have new charts and maps prepared for each meeting by some member of the society adds to the impression of what is said, and enlists the interest of those who make them. Do everything to make the missionary meeting the most attractive and interesting meeting of the month.—*Miss E. M. De Beauregard Toronto.*

BOOKS AND READING: HOW TO GET GOOD THEREFROM.

BY REV. W. S. M'TAVISH, B.D., DESERONTO

July 19—Prov. iii. 17-23; 1 Tim. iv. 13.

A gentleman, who was early left an orphan, and who, in later life, became eminent as a literary worker, once said, "A natural turn for reading preserved me from the moral shipwreck so apt to befall those who are deprived in early life of their parental pilotage."

Much depends, however, upon the character of the books we have a liking for. A fondness for unclean literature would scarcely save one from moral shipwreck. A few years ago in the city of Burlington, N.J., there was an unusual outbreak of crime. Robbery after robbery was committed, and it seemed almost impossible to ascertain the names of those who were perpetrating the lawless deeds. At last there was a street quarrel in which one boy was stabbed. Then the secret was disclosed. About twenty lads, their ages ranging from nine to thirteen years, the sons of respectable parents, had been reading the most atrocious style of sensational literature and had organized a "Mysterious Brotherhood." Jealousy and insubordination led to the formation of a rival band, and then came the fight and exposure. Instances might be multiplied to show how terrible are the results arising from the reading of impure books. The best thing one can do with such literature is to burn it, as the people of Ephesus did with their nefarious books.

It is said that reading is very much like eating—it may be a very good thing or a very bad one. The food we take should be judiciously chosen, and should be taken at seasonable times; and so with books. Again, a book may be unobjectionable, but to read it for the mere sake of reading would be as unwise as to eat for the mere sake of eating. It is not advisable either to read or to eat more than can be easily and properly digested. It is said that Melancthon, the friend and helper of Martin Luther, had only four secular books in his library but he knew these perfectly and was regarded as a scholar. To know a few books thoroughly is of far greater service than to know many imperfectly. Joseph Cook, in an admirable essay on "The Transmutation of Reading into Conduct," says, "You will not be able to master more than one hundred books in your short life. It is best that you should not let third-rate books crowd out first-rate." One of our Canadian writers declares that a man who knows the Bible and Shakespeare, is an educated man, in the best sense of that much-abused word, even though he may have taken his course in the hard school of daily toil.

What a treasure good books are to us!

Books we know
Are a substantial world both pure and good;
Round these, with tendrils strong as flesh and blood
Our pastimes and our happiness will grow."

If a book would do us good and prove a worthy friend, it must be good itself. But even though the books we study are all good, they should be along various lines. To vary our reading will give breadth and stimulate interest. We should also read slowly. We must take time for mastication else we shall soon suffer from literary dyspepsia. We should try to fix and preserve our reading by marking books and writing extracts from them. To this end it will be better to own a few books than to borrow a great many from a public library.

In this age, when so many new and excellent books are being issued every year, we may be strongly tempted to read cursorily. But however far we wander afield, we must keep up our daily study of the Bible. In this connection a quotation from Cook will be appropriate. "Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well. That is the best volume for you to study while living. There is but one such book in the world. . . . We are to be scientifically careful when we choose a book for a dying pillow. If you can tell me what you want for a dying pillow, I will tell you what you want for a pillar of fire in life; that is the Bible, spiritually and scientifically understood by being transmuted into deeds."

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TORONTO, WEDNESDAY, JULY 8th, 1896.

THE peculiar result of the recent elections in Manitoba is due, we apprehend, to the potent influences of boodle and intimidation, rather than that the people desire the establishment of separate schools. It is a pity that a portion of the electorate was open to such influences; but our readers may rest assured that Manitoba has not lost interest in her national school system.

THE General Assembly, Synods, Conferences, and religious parliaments of the different religious bodies having just closed those clergymen who have not already left for a holiday, longer or shorter, will soon follow their brethren. Congregations will be greatly thinned and those who fill the vacated pulpits will in many cases have to preach to half-filled or empty pews. The busy people who have to remain at home will do well to fill them up as far as possible by faithful, steady attendance during the coming weeks.

IT gives us much pleasure to record the success of another of our Canadian students in the United States. Mr. S. Fraser MacLennan, B.A., has recently graduated Doctor of Philosophy from the University of Chicago. The degree is considered equal to any of the German degrees and usually requires three years after graduation in arts. But Mr. MacLennan not only secured the "Magna cum laude," but did the work in two years, besides lecturing in the University during the summer quarter. We heartily congratulate Mr. MacLennan on obtaining this degree so early in life, and expect to see him well to the front in the philosophical world. Dr. MacLennan is at present lecturing in the University of Chicago on Ethics and Experimental Psychology. He is a son of Rev. G. MacLennan, of Pinkerton.

DOMINION DAY.

THE twenty-ninth anniversary of our Dominion's natal day was one in all this region as fair, and bright, and alluring as could be desired by the most ardent holiday-maker. So far as we have seen it appears to have been the same in every part of our broad, fair land. Judging from all the accounts that have reached us the day was universally and loyally observed, and its observance is extending. A notable addition in Halifax to its observance was a holiday given this year in all the public schools for the first time. Cannon boomed in some places announcing the day, and everywhere flags and bunting were displayed in abundance. Generally the remark is made that it was "quietly observed" with picnics, excursions and games. Wherein the national observance of the day fails, appears to be in something connected with it having a special bearing upon our entering on a new, higher and distinct phase of our national life and history, and calculated to promote a national spirit,

a legitimate national pride and patriotism. Except that it commemorates one certain event, it is not as a holiday different from that of the Queen's birthday or a civic holiday. Dominion day should be marked by some features which should distinguish it from any other holiday, and which will tend to beget and foster national spirit, and love and pride of country. We have not had to fight for the large measure of civil and political liberty which we enjoy, and therefore we cannot indulge in much that our American cousins indulge in on their Fourth, but we have certainly much left to be proud of and rejoice in which might, and ought on the anniversary of our Dominion's birth, be turned to good account in promoting a national feeling distinctly Canadian and British. The press, the pulpit, the school, and the leaders of the people, especially our political leaders, can help in originating and guiding some such distinctive manner of marking our Dominion Day. What shall it be? It is eminently worthy of some of the few remaining fathers of Confederation, or others who have been at the laying of the foundation of the national structure growing up, to turn their attention to this matter, so that our Dominion Day, while it will continue to be a holiday, will also be more, and minister in some distinct and definite way to the creating and cherishing to the utmost degree possible of those feelings of national pride and unity, and those aspirations without which a nation can never be strong or great, if it can even survive any great shock or trial to its existence. The growing importance of our natal day and of our national life were well sustained and displayed at the heart of the empire by the hospitalities, and a becoming celebration under the auspices of our new High Commissioner, Sir Donald Smith, who gathered round him on that day in London a distinguished company of Canadians and well-wishers to Canada.

BRITISH AND FOREIGN ASSEMBLIES AND SYNODS.

OWING to the reports of most of these coming to hand just at the time when our own Assembly was sitting, and the full account which we gave of its proceedings absorbing all our space, it was impossible at that time to give even a brief narrative of their proceedings. It is not yet too late to give a bird's-eye view of what was done at them.

OPENING MEETINGS.

On the whole, owing to a greater preponderance of Presbyterian feeling and population, the Assembly season awakens greater interest in Edinburgh or Belfast than with us, and the opening proceedings are, especially in the case of the Established Church of Scotland, attended with much more pomp, circumstance and eclat than in Canada. The election of all the moderators was made with great unanimity and cordial goodwill, and all appear to have proved themselves to be men of exceptional ability. The proceedings also were in every case free from bitterness, wrangling, disorder or anything unseemly. The large attendance, the earnestness, the ability displayed in the conduct of business, and the great variety of interests and subjects dealt with were noticeable features. A characteristic in which the British Assemblies differ notably from our own is the elaborate opening or closing address of the new moderator. The patience of our Assembly we fear would hardly be equal to the strain which would be put upon it by such an elaborate address as is often given on such an occasion.

MISSIONS.

The revolution which has taken place in the Church on this subject, during a period almost within the memory of men still living, is in nothing so marked as in this. Apart from keeping up the ground gained at home, it is evident the strength, energy and interest of the Church are turned upon this great work committed to her by Christ, to preach the gospel to, and make disciples of all nations beginning at Jerusalem, but reaching out to the uttermost ends of the earth. Home missions, including Sustentation, and what, under slightly different names, we call Augmentation, Colonial and Continental missions, Foreign missions and missions to the Jews whose home is everywhere, describe pretty fully the work of the home churches under this head. Speaking generally, it may be said that, in this past year, there appears to

have been difficulty felt in keeping up contributions to the needs and calls upon the Church for her widely extended and extending work in the department of missions. There is, however, no abatement of hope, or courage, or zeal visible upon the whole; rather a lamenting of less being done than ought to be, and a desire or determination to do more.

CHRISTIAN OR CHURCH LIFE AND WORK.

Under this head, or one only slightly different, fall several subjects which touch the very core of the Church's life. There is, first, *Sabbath Observance*. It is deeply to be deplored that, in all the churches of every name in the old land, there is a sad and ominous agreement in all their reports of an increasing, in some cases of a rapidly increasing, tendency to, and open desecration of, the Lord's Day. In no place is this more noticeable than in Scotland, so long known for its quiet and devout keeping holy the Sabbath. It is evident that a great struggle is approaching between the foes of good and evil for the securing and holding of this great citadel of Christianity. It is upon us here in Canada; let us take warning in time and hold fast what we have already, and strive for something more and better yet.

The *Sunday School and Care of the Young* from childhood up to young manhood and womanhood in all the churches is receiving more and more consideration, and the reports on this subject show a great army of workers, a vast amount of work done and an increasing sense of all that depends upon the care, the laying hold of and securing the young. Here lies the key to the Church's strongest positions, and her hope and that of the world for the future. This conviction is growing, and it is one full of hope and promise.

The *State of Religion and Evangelization* is another important department under the general heading. This is being carefully watched in the home, the Church and over the country at large, in cities, and towns, and villages, and rural communities. As with ourselves, while there is much to cheer there is much, sometimes more, to sadden, but always a loud and clear call to constant vigilance. To sleep or even slacken effort is to lose ground. For doing evangelistic work under regular church sanction and oversight, the churches at home appear to be in advance of us in Canada.

Systematic Beneficence does not yet receive the consideration which its importance deserves, but the attention of the church having been once directly turned to it, its importance to every interest of the church must come more and more to light, and the day is surely drawing on when Christian giving, to a much greater extent than it now is, will be regulated by intelligent Christian principle, and be productive of proportionately greater blessing and fruitfulness to the Church both at home and abroad.

Temperance has not yet made that headway in Britain, and does not apparently in the eyes of the Church at large occupy that place of ascendancy and importance which it does amongst ourselves. The reports presented of the prevalence, the power and deadly effects of intemperance are very dark and gruesome. It is the shame and scourge of the country, and always, everywhere and in every way the foe of the Church and the most formidable obstacle to the spread and triumph of pure and undefiled religion, and all for which it stands. The good cause is growing, however, and invincible determination, hope and courage, which contain in them the promise and potency of success, mark the leaders in this good work. The battle will, no doubt, be long, but victory in the end is sure.

The question of *Hymnology* was up in all the supreme courts of Presbyterian bodies in Great Britain and Ireland, notably in the latter country, either in connection with a Common Hymnal or in some other way. In the Irish Assembly the questions of the lawfulness of hymns at all in worship, of instrumental music, the preparation and adoption of a hymnal of its own, or the adoption of the Common Hymnal gave rise to the longest and keenest discussion during the Assembly, and it may be added all these questions were settled in much the same way as they have been amongst ourselves, except regarding with greater favour than our Church has, the idea of a common hymnal. This was not done without protest, however, on the part of those who thing it more scriptural, and therefore safer, to continue to walk in the old paths. Not a little feeling has been caused by the rejection by the Established Church of Scotland, of

the Common Hymnal, which it was hoped might be adopted by all the Presbyterian bodies, not only of Britain, but also of the Colonies as well. The manner in which it was rejected, and the language applied to it in the Established Church Assembly by Dr. Story and others, have caused a feeling of pain and bitterness which must be regretted, and which could easily have been avoided by the exercise of only a little more Christian good taste and feeling than were shown. It appears likely that the other Presbyterian churches, after some changes have been made, which discussion has called attention to, will adopt the Common Hymnal for use as a book of praise.

UNION.

The question of union between the Free and United Presbyterian churches has been once more brought into the sphere of practical, ecclesiastical politics. Both bodies have appointed committees to deal with the subject. A generation ago committees, after labouring with the subject for years, were compelled reluctantly to abandon union then. We may hope that obstacles which blocked the way at that time have now been removed, and that this new attempt will in due time be crowned with success, and be attended with as great blessing as it has amongst ourselves to the respective churches and to Scotland.

POLITICO-RELIGIOUS QUESTIONS.

Those amongst us who take the ground that the Church in its corporate capacity should have nothing to do with this class of questions, would find little support in the British Assemblies. Dis-establishment, Church Defence, the Education Bill of Lord Salisbury's Government and the Irish Land Question, were all in one or other of the Assemblies taken up, vigorously discussed and passed upon, and no one dreamed of saying or apparently even of thinking that in doing so the Church was stepping beyond its legitimate sphere. Few, if any there, appear to hold the opinion that, when questions which affect vitally the nation's highest interests are being discussed, the Church in its representative and assembled capacity should be content to say nothing.

THE PRESBYTERIAN CHURCH OF THE UNITED STATES (NORTH).

As the Rev. Dr. Beattie has been so kind as to give our readers the interesting account found in another column of the General Assembly of the Southern Presbyterian Church, we may just add these words taken from various sources of the general character of the Assembly of the Presbyterian Church (North). Says a writer in the *Literary Digest*:

"One of the most notable features of the recent General Assembly of the Presbyterian Church at Saratoga was the harmonious and conciliatory spirit which marked its proceedings. For the first time in a number of years there were no acrimonious debates and no threatenings of division and rebellion. Such divisive issues as were raised were settled in an amicable way and some troubles were averted by a wise compromise. This happy outcome of the Presbyterian family gathering is attributed partly to the pleas for peace and harmony put forth by Dr. Booth, the retiring Moderator, and by Dr. Withrow, his official successor. Both these men pleaded earnestly with their brethren to study the peace and unity of the denomination in all their work."

The Conservative New York *Observer* chimes in with:

"The pacific character of the recent meeting of the Presbyterian General Assembly at Saratoga is cause for profound thankfulness to Almighty God. Behold, how good and pleasant a thing it is for brethren to dwell together in unity."

The *Interior* is very happy over it all, and says in its pithy, racy way:

"Now our faith and hope in a bright sky and in favouring winds from heaven for our Church will not be darkened should there be here and there a clap or a rumble of thunder or a flash of angry fire in the dying-away and retiring storm. The better day has dawned. There will henceforth be more conservatism in progress, and more progress in conservatism. There will be less suspicion and more confidence, less acrimony and more charity—and a bending anew of the energies of the Church to the age-long war of the conquest of the world to our risen and reigning King."

And the *Independent* joins the chorus thus:

"It was a good, wise, conservative assembly, which recognized that its predecessors had stirred up strife; and ex-Moderator Booth and Moderator Withrow were the leaders of a willing majority, who were glad at last to hear soft words."

THE UPHEAVAL IN QUEBEC.

THE great political contest which has been going on for a good while past throughout Canada came to a close, as every one is aware, on the 23rd ult., and in such a way as to surprise many. It please more. However much some may have tried to have it believed that the Manitoba Schoc. question was a minor issue in the struggle, the very reverse of this was too manifest to be seriously denied by any who had followed the course of the controversy with some measure of care and intelligence.

Had there, however, been any doubt on the subject, it was entirely dissipated by the action of the Roman Catholic Episcopate. These gentlemen fancied that they were masters of the situation, and had simply to move their little fingers to secure whatever they wished. Their parishioners, in their estimation, were simply the live stock on the property to be disposed of, body, and soul, and substance, as their spiritual owners might please to determine. They had long fancied they were God's vice-gerents, and that their *sic volumus, sic jubemus*, was no more to be resisted than the fiat of the Almighty. No doubt they were kind enough to say that, like Canning's knife grinder, they "never meddled with politics," and never sought to dictate in the secular and political affairs of their flock. But as they claimed the divine right to say what was secular and what was sacred, what was their own special province and what was not—they could easily make that which looked as secular as could be, as sacred as the throne of heaven, or as the consecrated wafer itself, and could thus narrow down the domain in which they were not supreme to a dissolving point, or even to something smaller still. What, for instance, could, to the ordinary lay judgment, appear more secular than the platform of Sir Charles Tupper, and all that it implied? But the Episcopal conscience and insight sat in judgment upon it, and, *presto*, it and its author become as sacred as if a South Sea Island priest had pronounced over them both his terrible *taboo*, or as if the old *corban* had been uttered with bated breath, and with all its tremendous consequences. Sacred as Sir Charles had thus been made, and holy as his cause had become, even as the rescue of a certain sepulchre from the hands of the infidel in other days, it was only natural that a crusade should have been preached, and that some poor, washed-out imitations of Peter the Hermit should have tried their hands at the somewhat difficult task of rekindling ashes that had already become cold as a last summer's nest. These men did not know that even in Quebec, the *Zeit Geist* was abroad, and that men were stirring and sneezing and waking even in their intellectual sepulchres. They know now, and both they and a good many others will be the better for the somewhat sudden light which has dawned upon them and their position. The great majority of those in Quebec, who voted on the 23rd, as they did,—let their "pastors and masters" say and threaten as they pleased, were and still are "good Catholics," but "with a difference." It was a very quiet, but very significant way on their part of putting the old adage, "Mind you your business, and we shall try to mind ours."

When we think of all the spiritual terrorism which these Bishops had at their command, and all the other influences of one kind and another which they could bring to bear upon the minds and consciences of their flocks, to say nothing of mere prudential considerations, we cannot but rejoice at the amount of courage displayed by so many who might well fancy that, in doing as they did, they were not simply jeopardizing their prospects for this world, but also those for the life to come. All honour to those who, whether in Quebec or elsewhere, will not allow themselves to be dictated to in matters of conscience and personal right by either their ecclesiastical or social superiors, but will firmly, though respectfully, say, to either or both, "We are not careful to answer you in such matters!" Self-respect will be greatly promoted by such proceedings, and bustling ecclesiastics, whether Papist or Protestant, will no doubt read a lesson which will help not hinder them in the discharge of their own proper and most important duties to both God and man.

Carlyle, in remarking on the resistance given by the English people to the innovations and assumptions of their Sovereign, which issued in Charles First losing his head, and in the interests of Free-

dom, the world over, being greatly and lastingly promoted, says:

"I reckon it perhaps the most daring action any body of men to be met with in history, ever, with clear consciousness, deliberately set themselves to do. Dread phantoms glaring supernal on you—when once they are quelled and their light snuffed out, none knows the terror of the Phantom! The phantom is a poor paper-lantern with a candle-end in it which any whipster dare now beard.

"A certain Queen in some South-Sea Island, I have read in missionary books, had been converted to Christianity; did not any longer believe in the old gods. She assembled her people; said to them 'My faithful people, the gods do not dwell in that burning mountain in the centre of our isle. That is not God; no, that is a common burning mountain,—mere culinary fire, burning under peculiar circumstances. See, I will walk before you to that burning mountain; will empty my wash-bowl into it, cast my slipper over it, defy it to the uttermost, and stand the consequences!' She walked accordingly, this South-Sea heroine, nerved to the sticking place, her people following in pale horror and expectancy: She made her experiment; and, I am told, they have truer notions of the gods in that island ever since! Experiment which it is now very easy to repeat and very needless. Honour to the Brave who deliver us from phantom-dynasties, in South-Sea Islands and in North!"

With all respect to Carlyle, we rather think some such experiments are needed in every age, and among almost every people; not perhaps exactly the same, or made exactly in the same circumstances, but still with features of family resemblance, and equally needed for setting men free from similar bogies, and from as far-reaching and injurious delusions.

All honour to all, who, while ever ready to listen to argument and to confess their error when they find themselves mistaken, refuse to be dictated to by any class of men, however reputable as individuals, and however lofty their claims as representatives according to their own showing either of powers that are earthly and visible or the reverse.

Men in those days have a poor chance, who, in the discussions of the hour think that they have merely to repeat what they have already uttered, and have it, the world over, acknowledged as the rule of life and an end of controversy. The world moves even in Quebec!

Books and Magazines.

The July *Atlantic Monthly* furnishes its readers with a series of important articles on the following subjects: "The Real Problems of Democracy," "A Century's Progress in Science," "Arbitration and our Relations with England," and "The United States and the Anglo-Saxon Future." Further selections are given from the "Letters of D. G. Rosetti." Attention is again turned to schools in "Confessions of Public School Teachers," revealing not the most hopeful signs connected with the schools of the country. Other articles, with Book Reviews and comments, make up an excellent number. [Houghton, Mifflin & Company, Boston, U. S.]

The *Missionary Review of the World* in its July number well sustains its name by the variety of its contents. Beginning with "The Missionary Band at Cambridge and Oxford," a most interesting article, it passes to deal with the Aborigines in Australia; Among the Eskimos; Turkey, Africa, China and Surinam are dealt with and article fourth of "Nine Centuries of Buddhism" is given by the Rev. T. B. Shawe, of Ladak, Thibet. China and Japan largely occupy the International Department; the Field of Monthly Survey takes in "Islands of the Sea," "Arctic Missions," and "American Indians." The "General Missionary Intelligence" is varied and comprehensive. [Funk and Wagnalls, 30 Lafayette Place, New York, U.S.]

The *Presbyterian and Reformed Review* is an able and substantial Quarterly. That for July contains, among leading articles, "Theological Implications of the Synthetic Philosophy," by Henry Colin Minton, and by Rev. Dr. Warfield, "The Right of Systematic Theology." J. A. DeBaur contributes "Current and Reformed Theology Compared," and an "Exegesis of the Third Chapter of II. Corinthians" is given by Samuel T. Lowrie. The Editors supply "The Jubilee of Professor William Henry Green and a Bibliography of his writings which occupies several pages. The Reviews of recent theological literature under the heads of Apologetic, Exegetical, Historical, Systematic and Practical Theology are numerous, able and up to date. [MacCalla & Company, Philadelphia, 237-9 Dock St.]

The *Review of Reviews* for July naturally gives both a first and large place to the late Republican Convention held at St. Louis, and to Mr. McKinley the nominee of the convention for the Presidency of the United States. "A Study of his Character and Career," with portraits and other illustrations, is given by Eugene V. Smalley. In "The Progress of the World" department the St. Louis convention and the various planks there presented receive much attention. Among other things, "The Coronation of the Czar and its attendant ceremonies," "South African Affairs," "The English Education Bill," "The Cretan troubles, the death of Jules Simon and many other noted events are noticed. A new field is entered upon by Hezekiah Butterworth in "The South American Poets." "Leading Articles of the Month," "The Periodicals Reviewed" and "Summer Reading" give an interesting bird's-eye view of current literature and thought. [Review of Review's Co., 13 Astor Place, New York, U. S.]

The Family Circle.

THE WANDERER.

Upon a mountain height, far from the sea,
I found a shell,
And to my listening ear the lonely thing
Ever a song of ocean seemed to sing,
Ever a tale of ocean seemed to tell.

How came that shell upon that mountain height?
Ah, who can say
Whether there dropped by some careless hand,
Or whether there cast when ocean swept the
land,
Ere the Eternal had ordained the day?

Strange, was it not? Far from its native deep,
One song it sang—
Sang of the awful mysteries of the tide,
Sang of the misty sea, profound and wide—
Ever with echoes of the ocean rang.

And as the shell upon the mountain height
Sings of the sea,
So do I ever, leagues and leagues away—
So do I ever, wandering where I may—
Sing, O my home! sing, O my home!
of thee.

—Eugene Field.

NAN'S WAY.

"Nan," said Mrs. Hodges, as a tall, slender girl came hurriedly into the sitting-room, "wait a minute, dear. I have a letter here from your Aunt Fanny; and she says—"

"Oh, well, mamma," interrupted Nan, "I haven't time to hear what she says now. I'm in a dreadful hurry. I've got my room all torn up, and I want to put it in order before school time. You can read it to me to-night just as well."

"I think, dear, you'd better wait and hear it now," her mother insisted gently; "for she is coming to spend some weeks with us, and I'm sorry, Nanny, but that means—"

"Oh, horrors, mamma! I know what that means. It means I've got to give up my pretty room to her, and go in with Katie. I do wish we could have a house with a spare room in it, and not make me move all over the house whenever anybody comes! It's perfectly dreadful!"

"I know it, dear, and I'm sorry it is necessary. But you must remember you took the spare room on condition that you would willingly vacate it whenever it was needed for guests. Surely you can get along very nicely with Katie for a few weeks."

"Oh, but mamma, you don't know how I hate it! She takes half a dozen dolls to bed, and tumbles around nights, and pulls the covers every way! It's just horrid!" And with a shrug and a frown, Nan flounced out of the room.

"Mamma," said little Katie, who had been a silent listener to the conversation, "will Aunt Fanny stay long?"

"I don't know. Why, dear?" asked the mother, smiling at the sober face lifted to hers.

"Because—why, mamma, it isn't nice at all when Nannie rooms with me. She throws my dolls out of bed and scolds me so."

"Yes, dear, I understand; but you mustn't mind it, Katie. Nannie does not mean to scold you; it is only her way."

That noon Nannie came to the table with a clouded brow, ate her dinner in silence, and, after the meal was ended, went up to her room, where they could hear her closet doors angrily opened and closed, and bureau drawers drawn noisily out and pushed in again with a bang. Her mother sighed, but, knowing the fit of ill-humor would be over all the sooner if no one interfered, left her to work it off alone.

The next day Aunt Fannie came; and from the moment of her arrival Nannie was the devoted admirer of this sweet-faced woman with gentle voice and quiet manner. It was certainly lovely to be sweet and gentle; and for several days Nan's abrupt movements were held decidedly in check, while the quick words and fretful tone, usually so ready in response to annoyance, were seldom heard.

But one day all went wrong. It was rainy and cold for one thing, which always made Nan cross. Then she was late to breakfast, and, finding the coffee and the cakes cold, she first scolded the girl, and then spoke angrily to Katie, was impertinent to her mother, and ended by rushing off to school in the worst possible humor. After that nothing seemed to go smoothly, and matters fell back into the old way, until certainly Jennie Clark was right, and nobody in her senses would have thought of calling her "sweet." Yet under all the fretfulness was hidden a loving heart, which expressed itself often in many helpful ways. She was so truly kind and thoughtful that they had come to overlook the crossness, and excuse it as Nan's way.

But Aunt Fannie saw with much surprise and anxiety how this habit of ill-temper had grown upon the young girl, until it bade fair to make herself and every one about her uncomfortable. One noon Mrs. Hodges came into the sitting-room, saying in a troubled voice:

"Nannie, I wish you would go down and speak with Nora; for she is feeling very much hurt. She took such pains to do up your cambric dress just as you wanted it, and when you passed through the kitchen yesterday and saw it on the bars, you said you never could wear it in the world, it was entirely too stiff."

"Oh, nonsense, mamma! She ought not to mind a little thing like that. I know she's dreadfully touchy, but she ought to know me by this time. It is just my quick way of speaking; and the dress was all right after all. The old goose! I didn't mean to hurt her feelings; but I'll go down, and make it all right with her."

Mrs. Hodges sighed as Nannie left the room, saying to her sister: "I do wish, Fannie, that Nannie was not so impulsive. She makes a great deal of trouble both for herself and others. Still, she does not mean anything by it; for she has really a very warm heart, it is only her way."

That evening Nan came in the early twilight to her aunt's room, saying:

"Aunt Fannie, it is too dark to study and just right for a chat."

"I was just wishing for you, dear," was the reply. "Your mother and I were out driving this afternoon, down by the Long Pond; and I brought home some plants for you to analyze."

"O Aunt Fannie! How kind! Where are they?" Nan exclaimed eagerly; for just now she was very much interested in botany.

"Over there on the table, dear; and I think they should be put at once into water, as they must be somewhat wilted."

Nan went quickly to the table, where in the dim light she could discern the heap of leaves and branches. Grasping them impulsively with both hands, to carry them to her room, she suddenly threw them from her, and, rubbing her hands together, exclaimed angrily:

"For mercy's sake! Why, what are they? My hands burn like fire!"

"Oh, I'm sorry, dear," said Aunt Fannie, gently; "but never mind. They are nettles, and that is just a 'way they have.' They are a very useful plant in many ways, and you must not mind it if they do sting you a little. They don't mean to hurt you, Nannie; it is only their 'way!'"

Nan's cheeks flushed hotly; but she bit her lip, and, silently slipping the nettles on a paper, carried them to her room. After putting them in water, she stood a few minutes by the window half vexed with the pain in her hands, but feeling a still sharper pain in her heart. Suddenly she felt herself folded in two loving arms, while a tender voice said:

"Was the lesson too severe, dear?"

With quickly filling eyes, Nannie turned to her saying:

"O Aunt Fannie! Do you think I am like the nettle? Do you mean that?"

In the gathering twilight they sat down together for a long and earnest talk in the course of which "Nan's way" looked more hateful to herself than it could have ever seemed to any one else. Just before they separated, Nan said earnestly:

"Somebody once said of somebody that 'her ways were ways of pleasantness, and all her paths were peace;' I think that was lovely."

"Yes, dear," replied her aunt, stroking her fair head as it lay on her shoulder, "Solomon said it of wisdom and many have found it true."

"I know," said Nan, catching the caressing hand, and playfully kissing it; "but since then somebody said it of you, Aunt Fannie, and 'many have found it true.' If I thought that by trying ever so hard, years from now people would say that of me! Aunt Fannie, you must help me, for it will be dreadfully hard; but I will try, for I mean to begin a new way from this very night."—*The Advance.*

IN A JAPANESE FARMHOUSE.

It is seemingly a very happy family which sleeps nightly beneath the roof of this little valley farmhouse. There are the old grandfather and his energetic old helpmate; their two sons, Genzo and Toehi; the wife and 15-year-old daughter Kimi of Genzo, the present head of the house; two maidservants and a man, besides the cow and the chickens, and "our dog" as Kimi says, "who is such a big fellow, and yet hasn't any name but just 'puppy,' which belongs to all little dogs. Isn't it funny?"

Kimi, or, more politely, "O Kimi San," is the centre of that group. At fifteen she has all the graces of a child of five, and the strength of a woman grown in her tiny body. Her mind is simple and lovable. Having been to a city boarding-school nearly three months, during which she wept daily for dear Tano, and wrote stiff little letters to "Ohichi no sama" (her sir father), she has at times a deep sense of estrangement from her native town. "The very best place in all the world, because, you know, I was born here." And she speaks pathetically of the strange hands that set the rice on that little patch of ground, about the size of a baby grand piano, which she had always planted herself until this year.

"But then, I was away at school—a very different thing from wading in the mud to set rice sprouts. And then when I got home, there were all the swallows'

nests stolen by the sparrows, which would never, never do. I had to get a ladder and steal all the sparrows' eggs in the house and under the eaves. Even now we haven't nearly as many swallows on the place."

And the pathos of the thought almost drove the dimple at the corner of her mouth out of sight. She had never seen but one foreign lady till she came to school, and that was away back when she "wore dragon fly hair,"—one way of dressing the hair of little children.

Grandfather a few years ago turned over the family government to his eldest son and heir. He is now, theoretically, not the power behind the throne, but above the throne. Genzo is the head of the family. The old man is above the head—so to speak, canonized. That is the theory, but, as a matter of fact, even he has rather settled into second place behind O Kimi San, his only grandchild in the main line.

The grandfather has a daughter, of whose four children he is very fond. Nevertheless, when she married she ceased to be his daughter, and became the daughter of her husband's parents, and so he has no claim on her two bright-eyed little boys—fat little baby and demure little maid—and they have no claim on him, though they seldom let half a day pass without appearing in the regiments or squads at the old homestead to munch green fruit or clamor for sugar.

Grandmother is blunt and good-natured. She has not ceased to be a hard worker yet, though the responsibility of the housework no longer rests on her shoulders. She is on very good terms with her handsome, intelligent daughter-in-law, by whose side she works a good deal of the day. Her special forte seems to be preparing the pickles, relishes and condiments for the distant future, though her hand has not lost its cunning, and can be turned to anything.

Her position is more like that of the men in the house than like that of the women. She has outlived the time when she must keep silence while they are conversing.

Grandmother's great aversion is bashfulness on the part of guests. The house can entertain them well, and she wants a fair chance to do it without being handicapped by the recipients' diffidence.

Young madam's office in the world is work—hard work, swift work, skilled work—from early dawn till late at night, when she is so tired that she has no will to join the chat around the hearth. And yet she is no drudge. Her face is bright, her spirit is in no wise broken or discouraged, nor is her place in the family in contempt. She is only passing through her time of work. By-and-by she will be a grandmother, and some one else will work, work, work—at treadmill, loom, spinning-wheel, caldron, silk reel, or what not.

Kimi thinks mother the dearest creature in the world, only to be compared with grandma. Papa and grandpapa do not think of resenting such frankness. A little illness on grandmamma's part draws evident affectionate interest from papa. So that while no one from the west can help wishing she had now in her prime, the recognition due to her humanity, undiscounted by her sex, and while he cannot help a sense of discomfort at the kind of labour her male relatives can quietly sit by and see her do, he cannot, on the other hand, afford to rail at the

husband who has never deliberately subjected her to this, since it has never entered his head that there is a different way, except the worse way prevailing in so many city homes.

The younger brother and the servants? Well, they have less character to sympathize with or pity. The house would not be the same without them. They make an interesting background in the evening, sprawled out on the mats just beyond the reach of the feeble lamplight. They are more at home out-of-doors in the summer. There Uncle Toshi's far-reaching voice raised in bucolic song, sometimes melodious, rivals the owl's scarce more weird calling from the dark grove near the silent temple. There Miss Chi can carry, a load of hay at the ends of her yoke that would stagger an American farm hand of twice her stature. She, too, can sing while she shakes her hands through the soft rice field mud for tiny weeds—a groaning chant which for a long time I in vain tried to distinguish from the not unmausical creaking of a water-wheel.

The last on the list is legally the first, Yamanaka Genzo, the ruler of this little kingdom, is bright, well read in Chinese classics, a thrifty farmer of thirty-five, with an eye to improved methods of working his farm or rendering his house comfortable. His innovations in Tando are an old story, to be sure, in some parts of Japan, but they bespeak more enterprise up in that country town than twice the amount would declare around Tokyo. He loves a Japanese Japan, and would resent whatever he considered attempts to occidentalize it. He had held for nearly a dozen years when I first met him, and he holds to-day, the view that a true Japanese can be a true Christian. And I think that the *entree* into his family would bring a like conviction to any fair man.

Neither the rise of Christianity nor the earlier downfall of feudalism has brought any great external change to that house, except that the latter has given a heavier purse, filled, on the other hand, by considerably more sweat from the owner's brow. For with feudalism departed the day when the oldest house in the village levied its support on the neighbors and took its ease.—*Chicago Record*.

A SACRED GRAVE.

Shall I tell you about another day that I spent at my birthplace, a village ten miles from Ottawa, and about a visit to my mother's grave? It is a spot too sacred for me to talk much about; but I can say that, as I stood there, I renewed my Christian Endeavor vow to do "whatever He would like to have me do," and put a meaning into it that it had never had. I felt that that little solitary consecration meeting was one of the most solemn and blessed of my life.

In the evening of the day I preached in the little Presbyterian Church of which my mother was a member, and after the service at least a score of people told me of what a blessing she had been in their lives, and how they cherished her beautiful memory.

Yet she had been dead more than thirty-seven years. She left her Massachusetts home, and had come a stranger to a strange land; she lived there but a few years; she died when still a young woman; yet, though more than a generation has passed away, her memory is green in Aylmer to-day.

O the abiding influence of a good name! "The memory of the just is blessed." The good that men do in humble, quiet ways is not always "interred with their bones," thank God.

What a precious legacy has she left to her son! I never before realized so completely the value of "a good name." The pressure of the hand of those old neighbors of hers, their moist eyes as they spoke of her sweet character, and the genuineness of their love for her, which years could not dim, affected me deeply. Yet this is a legacy that we may all leave to those that come after us.

You will forgive these personal words this time, I think, for I do not often indulge in them.—*Rev. Dr. Clark, in Golden Rule*.

STRIKES A FAILURE.

As a remedy for poverty; or as a means of obtaining more than the market price for labor; and, in most instances, as a means of securing meagre justice, it would seem as if the wage-earning classes must long ago have lost all confidence in strikes. The history of strikes is, in the main, a history of failures. The gain from a few questionable successes is not at all commensurate with the cost. The loss of money and the estrangements and suffering incidental to such modes of warfare will far outweigh any seeming advantages. It might be said that, as a remedy, a strike is admitted to be inadequate, but it is the only means of educating the public to the wrong inflicted upon the wage-earning classes by permitting the inexorable laws of supply and demand to have the same free play in the labor market as they have in the world of commodities.

But the sway of those laws has in no wise, as yet, been restricted, nor have strikes revealed any method of evading them, that appeals to the sober judgment and sense of justice of the American people. Whether great economic truths must be emphasized by principles of warfare or revealed only by violence, is rightly open to question. There must be some better method of procedure.—*Z. Swift Holbrook, in The Bibliotheca Sacra*.

THE SUPREME WISH OF THE EAST.

To keep up the house and not let the family name be extinguished is the supreme wish in Japan. This is the immortality of the East. The house lives on; the individuals are but fragments of the house.

If there be no natural heir, adoption readily supplies the deficiency. The magnificent scale on which adoption is practised shows a foreigner at once that the words "father," "son," can hardly have the same depth of meaning they have in the English language.

"Why did Washington let his house die out?" was once asked me by a Japanese gentleman, who couldn't conceive any reason for such neglect. He thought our great general might have adopted some one to keep his house and name from perishing.

"How long has he lived there?" I asked once concerning a certain person. As "he" is one of the pronouns that had to be translated into the mental contents of my pupil's brain, he took it to mean "house," and replied, "Oh, he has been there two hundred and fifty years."

"How long have you lived here?" I asked a merchant.

"Three hundred years," was the prompt reply, with a look of satisfaction at the thought of his house having passed through ten generations.—*Ethics of Confucius*.

Our Young Folks.

WEED AND ROSE.

A little weed grew at the foot of a rose,
And they both breathed the soft summer air,
But the little weed sighed as it looked at the rose,
For the rose was so tall and so fair.
At sunset the little weed tremblingly spoke,
And told of its love to the rose,
But the rose did not hear, for the language of weeds
Is a language a weed only knows.

Then the little weed wept, washed the fair rose's feet,
And the rose was refreshed for the night;
The songs of the morning birds opened her heart,
And she lifted her head to the light.
And taller she grew, and her green leaves spread wide,
Till they shut out the sunlight and air;
So the little weed died at the foot of the rose,
And the rose never knew it was there.

—*Atlanta Constitution*.

GIPSY FAIRIES.

I'll tell you a secret—I don't think you know it!
The fairies were camping last night on the lawn.
While you were all sleeping, outdoors softly creeping,
I found their white tents, but the fairies had gone.

They were in a great flurry, or why should they hurry?
To leave their white tents was a queer thing to do.

May be they come only at night when 'tis lonely.
I guess they are sly gypsy fairies—don't you?

—*Primary Education*.

A STORY FROM GREENLAND.

Olaf was thinking.

This was not because she had been taught to think, but because something strange had happened, something to make one think who had never thought before.

Olaf is not a little American girl; indeed, until that very day she had never heard of America or American children, and this is what set her thinking: A sailor from far away had landed on the shores of Greenland where Olaf lives, and was astonishing everyone with stories of his country, where the ground was covered with green instead of white, and where the river ran and danced, and never stood still, though to Olaf the wonder was that there should be any river left, if it were running away day and night.

That night the men from the snow-houses all about gathered around Olaf's father's fire of bears' bones instead of around their own, for here the wonderful story-teller was staying. Olaf could hear them whispering together, and laughing about the dreamer who really seemed to believe his own foolish stories; but she was only a little girl, you remember, and it was very pleasant for her to close her eyes and imagine the beautiful country she heard about. She liked to believe that there was a place where one could keep warm without crouching over the fire every moment, and where the children had such beautiful things to look at with the warm, bright sunshine coming every day, instead of for a single visit in the long year. So you see that little Olaf came nearer believing the truth than did the grown-up men and women, who thought that, as they had never seen these things, they could not be true.

She sat very close to this strange man who was much larger than her father, or than any man whom she had ever seen, and she thought him a giant though he was really no taller than your papa; and when he saw that she was the only one who believed a word he was saying, he began to talk just to her, and told her many things about the little children in America, about his own little girl at home, and

though she did not understand it at all, he told her about the flowers and trees, the birds and the animals that you and I see and play with every day, until she almost forgot the cold, which she had felt all her life, and began to imagine how she would feel in a warm country with these many wonderful things about her.

But do not think for one moment that these new thoughts made Olaf discontented; she did not even think of going to the place in which she was so much interested, for had she not a kind papa who killed the white bear for her food and clothing, and a mamma who was dearer to her than anyone in America could ever be?

Her new friend did not stay in that country long; he came home and told charming stories to his little girl about the strange, new land he had visited, and about the little girl in her far-away home who had been so eager to hear about us all.

But the pleasant new thoughts stayed with Olaf and many a day now this is her play from morning till night: She is a little American girl, the snow is green to her, the sky blue, the sun comes every day, birds fly over head and flowers blossom under her feet. "A funny game," I hear some little boy say; "I don't see any fun in that." But Olaf has not many games, you see, and perhaps she is as happy, thinking about these wonderful things, as many a little boy or girl who lives in our own dear America, and sees them every day.—*Kindergarten Magazine*.

A DOG ON A LADDER.

A gentleman who resides in Hartford has a very intelligent hunting dog—a setter. This animal can do almost everything except talk, and in dog language he can do that most effectually. One day his master was doing a bit of work on the roof of his house when he accidentally dropped his hammer. The dog, who was on the ground watching his master, seized the hammer in his teeth and advanced to the foot of the ladder, wagging his tail and looking up, as much as to say "Here it is; come and get it." The gentleman, noticing the brute's movements, said: "Come, Don, fetch it up."

He did not suppose the animal would attempt to obey him, and was surprised to see the faithful dog place one paw carefully on the lower round of the ladder, then the other, and then to see him reach cautiously for the second round, next to bring one of his hind feet up, then the other, and so, carefully, while trembling all over, he made his way to the top of the ladder and thence to the roof, where he laid the hammer at the feet of his master and wagged his tail in triumph. It was his first attempt to climb a ladder, and he seemed to glory in the achievement.

How to get him down was a conundrum for his master, who thought the good-sized animal would be an awkward thing to carry down the ladder in his arms. He finally concluded to lower Don in a basket, and went down to procure the tackle. When he reached the ground he was surprised to see Don preparing to come down the same way he went up. But it appeared to be a little more difficult task, the ladder being nearly perpendicular. But by pressing his body hard against the side of the ladder he steadied himself so as to get his feet on, and thus he went down as safely as he went up. After this feat he had a passion for climbing ladders.—*Selected*.

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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 Hansan 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 15th, 1896.

In the case of firms there 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 forfeited 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. BALDERSON,

Secretary.

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

Ministers and Churches.

The Millbrook congregation have just chosen a good site for their new church.

Rev. Dr. Bayne, of Pembroke, gave an address last week on Forestry at White Lake.

The ladies of Knox Church, Winnipeg, recently held a very successful summer festival.

Rev. H. J. Borthwick preached in the Presbyterian Church, Manitou, on a recent Sunday.

Lightning struck the Presbyterian church at Mount Pleasant recently, causing small damage.

The Misses Henderson, of Windsor, are at the manse, Hensall, visiting their brother, Rev. J. S. Henderson.

Rev. W. A. Cook preached to the Masons of Thorold in the Presbyterian Church there a week ago Sunday.

The Presbyterian picnic held in Conn's Grove, Ross (near Cobden), was very successful, about \$100 being realized.

Rev. John S. Sutherland, B.A., of Sussex, N.B., has preached in the Mill Street Presbyterian Church, Port Hope.

Rev. E. W. Panton, of Stratford, occupied the pulpit of Knox Church, Tavistock, a week ago Sunday with great acceptance.

On Sunday week the Rev. Dr. Gray, of Orillia, and Mr. W. S. Frost, dispensed the Sacrament in the Ardrea Presbyterian church.

The members of the Bethany congregation held a Garden Party on Wednesday last, at the residence of Mr. Thos. O'Brian, Manvers.

The old Presbyterian Church in Mitchell is being removed to the park in that town, to be used as an exhibition building at the fall show.

The corner stone of the new Presbyterian church, in course of erection at Deloraine, was recently laid. Rev. E. A. Henry, of Brandon, officiated.

Rev. L. G. McNeil, of St. John, N.B., will open the new St. Andrew's Church, St. John's, Nfld. Mr. McNeill was a former pastor of the congregation.

Rev. W. T. Herridge left Ottawa last week to join Mrs. Herridge at Halifax, N.S. Mr. Herridge does not return to the capital until the 1st of September.

The Rev. Mr. Scott (Rama) is sick. Mr. John McCorkindale, of Orillia, officiated for him at Black River, St. David's, and Washago a week ago Sunday.

At the last meeting of the Presbytery of Lindsay, the Rev. Mr. Reid, now of Onondaga, was appointed to the field of Leaskdale and Zephyr for one year.

Rev. J. C. Smith, B.D., of Guelph, occupied the pulpit of St. Andrew's Church, Berlin, last Sabbath, Rev. Mr. Atkinson preaching in St. Andrew's Church, Guelph.

Rev. Henry Gracey's address in Knox Church, Cornwall, a week ago Monday evening, on the principles and work of the Presbyterian Church, was very much appreciated.

The children of Knox Church, Cornwall, and some grown up people as well, enjoyed a very pleasant picnic on Wednesday last, going up the canal, and landing at the head of Sicik's Island.

The Y.P.S.C.E. of the Presbyterian Church, Janetville, held a strawberry festival on Thursday evening of last week on Mr. John Burn's lawn which was a pronounced success in all respects.

The Dominion Day Garden Party, given by the Ladies' Aid of St. Andrew's Church, Thamesford, at the residence of Mr. Geo. Hogg, netted one hundred and twenty dollars. There were about five hundred persons present.

Rev. M. L. Leitch, of Stratford, conducted communion services at Avonston and Carlingford, Sunday week. Knox Church pulpit, Stratford, was occupied by Mr. Thos. Bell, of Avonbank, a Knox College student.

A Presbyterian minister writes the Globe:—"For Wilfrid Laurier, may I say, I pray He has the opportunity of the day. The idol of the French-Canadian heart, he can do more to put down the accused race and creed bitterness than any one man, and I believe he will do it."

At the recent communion service in Cowan Avenue Church, Toronto, there were twenty-three added to the membership, being a total addition of forty-one since the beginning of the year. This new congregation is doing well under the pastorate of Rev. Wm. Rochester, B.A.

The Sabbath school, of St. Andrew's Church, Berlin, on Thursday afternoon last held a picnic in the park at Waterloo, which was most successful. A varied programme of amusements was carried out, an abundant supply of refreshments adding not a little to the enjoyment of those present.

The Presbyterian Church of Kintail, was recently the scene of a very interesting ceremony, when two popular young ladies of the congregation were married. Miss Jennie Cowan was wedded to Rev. W. R. McIntosh, of Allandale, and Miss Hetta McIntosh, the wife of A. A. Goodhand, of Detroit.

Rev. H. S. Beavis, D.D., occupied the pulpit of Old St. Andrew's Church in this city, June 21st. He is now filling an engagement of a few Sabbaths in the Cowan Ave. Church. During the month of August, Dr. Beavis will supply the Centenary Methodist Church of Hamilton.

Rev. John Blaikie, formerly pastor of Guthrie Church, Harriston, but for a number of years pastor of the Presbyterian church, Miami, Manitoba, has paid Harriston and his many friends a visit, and occupied the pulpit of Knox Church on Sunday evening week, preaching a forcible sermon.

The Rev. T. S. Williams, of the American Presbyterian Church, Montreal, in a sermon on the political situation, recommends the electors to vote for no corrupt man no matter what party he belongs to, and says the thing to regard first is not the individual interest but the interest of the whole country.

The union picnic held under the auspices of the Brookdale Presbyterian and Methodist Sunday schools (West Zorra) was well patronized and a pleasant time was spent. Addresses were given by the respective pastors, Messrs. Ferguson and Kershaw, and games were engaged in by the children, and prizes distributed.

The annual social of Knox Church, Scarboro', was held on Dominion Day. Addresses were delivered in the evening by Rev. Dr. Warden, Rev. J. A. Turnbull, L.L.B., Jas. A. Patton, B.A., of Toronto, and Rev. D. B. McDonald, Scarboro'. Music was provided by the Markham quartette, and Miss L. James and Mrs. Putland, Toronto.

The following Masons, among others, were present at the laying of the corner stone of the Presbyterian church at Glamis recently: Messrs. F. E. Sheppard, Dr. McLaren, D. Jas. Bain, John Megraw, John Claxton, H. B. Putnam, Geo. Rathwell, J. Robb, D. N. McIntyre, J. B. McArthur, H. Reed, J. McKee, S. M. Hutchison.

The members of the W.F.M. Society and the Mite Society, gathered at the home of Rev. W. A. Cook, Thorold, a week ago Friday, for a farewell evening with Mrs. James Paterson, who is about to remove to Toronto. An address was read to her expressive of the appreciation of her work in both circles, and of regret at her departure.

A couple of Sabbath schools, belonging to a mission charge in Western Ontario, would be greatly helped if some city church would send them Sunday school library books not in use. Would the superintendent of any such Sunday school please communicate with the Editor of THE CANADA PRESBYTERIAN on behalf of this good work.

The Rev. J. M. Robinson, B.A., of Moncton, N.B., who is pastor of the largest congregation in the Maritime Provinces, occupied the pulpit of St. James Square Church last Sabbath. His sermons, morning and evening, were characterized by directness and clearness, were thoroughly evangelical, earnest and practical, and were listened to by large congregations.

The garden party held lately under the auspices of the Ladies' Aid Society of the Hagerville Presbyterian church, on the beautiful lawn of Mr. H. Hammond, King street west, was a most successful and enjoyable affair. The evening was all that could be desired and a large and merry crowd graced the occasion, and those interested have every reason to feel gratified at the result. The proceeds amounted to about \$53.

Rev. W. J. McLaughlin, Convener of the Sustentation Fund Committee, of the Irish Presbyterian Church, is on a visit to America. He will preach in St. Andrew's Church on Aug. 2. Mr. McLaughlin ministers to an overflowing church in Belfast, that he has had the satisfaction of seeing grow from a mission to one of the largest congregations in that city of churches.

The Rev. A. MacGillivray, pastor of Bunat Church, will leave for an extended trip to the far West on Thursday. Until his return in the end of August, his work will be in charge of W. J. Herbison, B.A., of Kingston. The Holy Communion was observed on Sabbath, the 25th ult., when twenty-three new members were added to the church, and a special offering of three hundred dollars was made by the congregation.

The communion service which was held in the Woodbridge Presbyterian Church, Sabbath, Jun 7th, was the most largely attended of any in connection with this progressive congregation. The Rev. Mr. Nichol, of Toronto, conducted the preparatory meeting, preaching a very appropriate sermon, after which six persons were received into the church—two by certificate and four by profession of faith. At the Sabbath service, the pastor, the Rev. W. Reid, was assisted by the Rev. T. A. Watson, B.A., of Alma, who preached an excellent and helpful discourse.

A committee of the Hamilton Presbytery, consisting of Rev. W. J. Dey, of Simcoe, and Rev. Mr. McLellan, of Jarvis, met in the Presbyterian church, Lynedoch, on Monday afternoon week, to receive statements from the sessions and managers of the Silver Hill and Lynedoch Presbyterian congregations as to the financial condition of affairs in each one of these charges, the object of the investigation being to decide whether the Presbytery should apply to the Sustentation Committee for aid to the extent of \$200 per annum. One hundred and fifty dollars has already been granted, but the desire of the congregation is to have the sum further increased to the amount named. The Committee decided to make application for the further grant desired.

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A Christian Endeavor Society has been organized in the Aberdeen school house says a correspondent writing from Preston. The officers appointed are: Hoo. Pres., Rev. H. F. Thomas, Preston; Pres., James Henderson; Vice Pres., Miss Lida Orr; Recording Secretary, Alex. Wallace; Corresponding Secretary, Miss Annie Henderson; Treasurer, Mr. Chas. Veitch; Co. venor of Prayer Meeting Committee, John Grant. Lookout Committee, James Henderson. Another society was organized in Doon two weeks ago, and, though young, it is already doing good work.

There was a goodly attendance at the recent At Home of the ladies connected with the Baltimore church, and all seemed to find pleasure in some form. After the edibles had been fully discussed, the crowd adjourned to the church, where a programme, consisting of an able address by Rev. J. Hay, B.D., Cobourg, a reading by Miss W. Peters, and a number of selections by the choir was enjoyed. The coffers of the W.F.M.S. were enriched by a deposit of fifteen and a half dollars. Among those present were noticed Mr. and Mrs. W. Spears, Grafton; Mrs. Gordon and Miss Maggie Gordon, Mr. James Russell and Miss Russell, all of Cobourg; Mr. A. McLeod and Miss Tennant, Plainville; and Messrs. W. Bartlett and Floyd, Toronto.

The Weston congregation held their communion services on the last Sabbath of June, and were seasons of great profit. The preparatory service was conducted by the Rev. W. A. J. Martin, of Toronto. Nine persons were received into full communion, two by letter and seven by profession of faith. Rev. W. Reid conducted the service on the Sabbath, and dispensed the communion to a very large number of communicants. The pastor and his session have every reason to be encouraged with the tokens of blessings which they are receiving at this charge. During the first six months of this year 31 persons have been received into the church. The prayer meetings are well attended. The Christian Endeavor Societies are doing a good work. The Sabbath schools are prospering and the Ladies Aid is helping the church with their funds.

Rev. James Ballantyne, the retiring pastor of Knox Church, Ottawa, and Mrs. Ballantyne, were given a farewell At Home last Thursday evening by the congregation. A large number were present. Pretty decorations added to the effect of the gathering. The guests were received at the church door by Mr. and Mrs. Ballantyne and before departing bid them good-bye with many wishes for future success and happiness. Vocal and instrumental selections were rendered during the evening by Misses Turner, Cunningham, Hannum and Mrs. McJanet. The hosts provided refreshments. The congregation of Knox Church feel that they will long remember the kindly ministrations of Mr. and Mrs. Ballantyne.

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.

The Presbyterian church at Kintail was on Wednesday week the scene of a very interesting ceremony, when two popular young ladies of the congregation were married. Miss Jennie Cowan was wedded to Rev. W. R. McIntosh, of Allan-dale, and Miss Hettie McIntosh became the wife of A. A. Goodhand, of Detroit. The Rev. J. Rose, pastor of the congregation, presided, and the knots were tied by the Rev. J. Wilson, B.A., of Niagara Falls South, and Rev. N. D. McKinnon, of Glenallan, respectively. After the ceremony receptions were held at the homes of the brides. Among the guests were Rev. Sidney Whaley, of St. Helen's; A. J. McKenzie, B.A., of Kinloss; J. C. Reid, of Victoria College, Toronto; Dr. J. R. McRae, of Dungannon; Dr. J. F. McKenzie, of Detroit, and A. G. McKenzie, of Stratford; Gilbert McIntyre, of Wingham, and J. Bayne, of Kincardine.

Special anniversary services were held in connection with New Glasgow and Rodney congregations on Sabbath, June 28th. Communion services were held in the morning, and anniversary services in the afternoon at New Glasgow, and in the evening at Rodney. Rev. A. H. McLean, of Hatlem Springs, Ohio, preached with much vigor and earnestness at all three services to large and appreciative audiences. These services marked the close of three years of prosperity and harmonious progress. During these years debt has been paid off, sheds built at both places, and other improvements made to church property amounting in all to upward of \$1,500. Two new organs have recently been placed in the churches, which promise helpful assistance in the services. These years have also been marked by increased interest in spiritual things, some sixty-five additions being made chiefly on profession of faith, and by a spirit of increased liberality to the schemes of the Church. Pastor and people have great reason for gratitude to God for his goodness during these years. The pastor, Rev. J. F. Scott, intends in a few days going for a visit to Scotland, and other points.

Rev. R. E. Knowles, B.A., pastor of Stewar-ton Church, Ottawa, preached a patriotic sermon on Sabbath, June 28th, giving many reasons for national thanksgiving. During the sermon he made reference to the recent elections and his utterances are of greater interest owing to the well-known fact that the speaker is a pronounced Conservative. He said:—"Our Catholic brethren have shown themselves Protestant in the highest meaning of the word. They themselves have refused the yoke, and have assured the nation of the nation's liberty. Infinite credit is due to them; we are proud of our Catholic brethren, for our quarrel is not with them but with a hierarchy whose attitude threatened not only the harmony of Canada, but even presaged a day of strife. A new and better era has been ushered in. Our brethren of Quebec have given us a grand solution of the problem which perplexed all serious minds, and whose gloomy portent had darkened with the passing days. They have stepped out in response to the heroic words of him who led them into the open plain of liberty, and we grasp their hands with words of hope for the glorious future of an undivided Canada."—*Ottawa Free Press.*

The Rev. Dr. Macleod, convener of the Pres-bytery of Pictou's Sabbath school committee, speaking of the General Assembly's scheme of Higher Religious Instruction, says, "Where these studies have been carefully followed the results have been most satisfactory and a higher plane of Bible study has been reached. This scheme has already given fresh stimulus to doctrinal catechetical study. The attractive diploma of the General Assembly has induced a wider interest, leading many scholars to recite the entire Catechism. One of our successful superintendents writes: 'I may tell you that the first four diplomas received have been a great incentive to induce others to the study of the Catechism.' Better still, for the same writer adds, 'And a greater good is, that two of my scholars have expressed their desire to become church members, and they told me that the study of the Catechism led them to give their hearts to Christ.' These two scholars do not come from godly or even Presbyterian homes, so that their conversion by the Spirit of God, through the study of the Shorter Catechism, is, perhaps, more remarkable. In these days of secular education, when the Holy Bible and catechetical studies are banished from our public schools, it is gratifying to know that these great doctrines receive increased attention in our Sabbath schools. Your committee would again direct the attention of pastors, teachers and Bible classes to the superior advantages of these courses of study for advanced pupils and teachers. Indeed, the aim of the scheme is to furnish the Church with *wise and efficient teachers raised from their own ranks.*"

FUNNY THINGS COME TO PASS.

Perhaps the idea of wearing wooden socks might seem ridiculous, but it's just what some people in Germany are doing, and very nice socks they are too. The wood is reduced to a long silky fibre and made into a yarn out of which the socks are knit making a warmer, more durable and just as soft protection as woollen ones. In a similar way the pure spruce fibre is made into the wickerwork called Fibre Chamois, which provides for clothing an absolute protection against raw air and cold winds, because it is a complete non-conductor of heat and cold, keeping in the natural heat and keeping out every breath of cold. This fabric has also been made waterproof so that the rain never penetrates it, and is so light in weight and inexpensive that a layer of it provides the same of comfort for all outdoor clothing.

PRESBYTERY MEETINGS.

TORONTO: The Presbytery met within St. Andrew's Church on the 2nd day of June, 1896. Dr. Hunter presented and read the following Overture to the General Assembly respecting the Licensing of Students: "Whereas upon the Presbytery devolves the responsibility of determining on examination the qualifications of candidates for the ministry prior to Licensure; whereas, it is desirable that there be uniformity and thoroughness in the tests to which such candidates are subjected, so that as high and general a standard of efficiency as possible may be secured; whereas, the practice prevailing in Presbyteries is exceedingly diversified, many Presbyteries considering that the Diplomas and Certificates issued by the Colleges obviate the necessity for further examination; this Presbytery would humbly overture the Venerable the General Assembly to devise a scheme to secure (1st) uniformity in Presbyterial practice, (2nd) as thorough a test as possible along the lines of Church History, Systematic Theology, Exegesis, Historical Criticism, and Apologetics." Dr. Hunter was heard in support of the Overture, and after deliberation, it was moved, duly seconded and agreed, that the Overture be adopted, its transmission ordered, and that Dr. Hunter and Mr. J. A. Grant be appointed to support it on the floor of the Assembly. The Report of the Committee appointed to devise some Scheme for the better training of Sabbath School Teachers was presented and received, and after consideration the Committee was continued and instructed to print the recommendations appended to the report, and send a copy to each Session in the Presbytery, with the request that Sessions consider and report thereon to the Committee before the next meeting of Presbytery, and that the Committee present a final report to Presbytery at its next meeting. The following Overture in respect to the administration of the Widows' and Orphans' Fund was read and received: "Whereas the revenue for the Widows' and Orphans' Fund is derived for the most part from interest on Endowments and the annual contributions from Congregations; whereas the rates paid by Ministers forms but a small part of the revenue; whereas the laws regulating the disbursements of this Fund are such as to debar the Widows and Orphans of Ministers who have not paid their annual dues from partaking in any measure of the benefits of the said Fund; whereas we believe that many who are contributing to this Scheme desire that all Ministers' Widows and Orphans, independent of the payment of rates, shall partake in some equitable proportion of the moneys contributed by the Church; this Presbytery would humbly overture the Venerable the General Assembly to devise some plan by which the Widows and Orphans of all ministers who have served the Church shall be participants in some fair proportion of the benefits of this Fund." Mr. Mutch moved the adoption and transmission of this overture, and after discussion, the motion was adopted, and Messrs. Grant and Mac-Millan were appointed to support it on the floor of the Assembly.

LANARK AND RENFREW: This Presbytery met in Zion Church, Carleton Place, on June 25th. D. J. McLean, as Moderator, in the chair, and J. Crombie, clerk. The meeting was held chiefly in reference to the resignation of Messrs. Grant and Sharp. The congregations in each case had been properly cited. Parties were heard. In connection with St. Andrew's, Almonte, there appeared for the session, Messrs. Shaw and Paul, and for the congregation, Messrs. McAdam and Wylie. All expressed sincere regret at the step Mr. Grant feels himself compelled to take; his decision, however, being final, the Presbytery accepted his resignation, to take effect on and after 1st of July, and Rev. A. A. Scott was appointed interim moderator and also to declare the pulpit vacant on the 5th, and that J. M. McLean be associated with the interim moderator, together with the committee of the congregation in attending to the supply of the pulpit. Next the Admaston case was considered. Mr. McLean presented the report of the commission which had been appointed to visit the field, from which it was very evident that the congregation could not maintain the status of an augmented congregation. Mr. Ferguson appeared on behalf of the session and congregation, and Mr. Sharp for himself. All parties having been heard it was resolved, with regret, to accept Mr. Sharp's resignation to take effect on and after the 6th inst., Mr. D. J. McLean to be interim moderator, and

also to declare the charge vacant on the 14th day of July next, the Home Mission Committee in the meantime to attend to the supplying of the pulpit. After considerable discussion a committee was appointed to take into consideration the rearrangement of the various fields along the Bonnet-chere and to report to the Presbytery.

MAITLAND: This Presbytery met at Lucknow, June 30th, 1896. Rev. R. McLeod, Moderator, pro tem. The special business before the Court was a call to Rev. John Rose, from Malagawatch and River Dennis, Cape Breton, N.S. Commissioners Messrs. Hugh Chambers and Alexander McLean, from the Session and congregation of Ashfield, and several of the members of the congregation were present, all of whom expressed their strong attachment to Mr. Rose as their pastor, and their regret if the issue of the call should be a severance of the pastoral tie. Mr. McLeod presented the claims of the congregations calling. Mr. Rose stated his mind, and spoke of his interest in, and affection for his people. At the same time he was led to the conclusion that the line of duty for him was to accept the call subject to the approval of Presbytery. The Presbytery on motion agreed to the translation of Mr. Rose from his present charge of Ashfield to that of Malagawatch and River Dennis, Cape Breton, and placed on record its high appreciation of the character of Mr. Rose as a Christian and Minister. The pulpit of Ashfield Church will be declared vacant whenever Mr. Rose is inducted into the pastorate of Malagawatch. He is instructed to wait the orders of the Presbytery of Inverness. Leave was granted to Mr. A. McKay to moderate in a call to North Kinloss, Riversdale and Enniskillen.—JOHN MACNABH, Clerk.

OBITUARY.

MR. J. H. BROWN, M.A., LL.B.

His fellow students and all whose privilege it was to know him, will deeply regret the untimely death, as to our short sight it seems, of the late Mr. J. H. Brown, M.A., LL.B. At the time of his death, Mr. Brown was a third year student in Knox College, where his high scholarship and great ability were making their mark, as he had already in a very distinguished course in Toronto University. Here his remarkably brilliant career attracted a great deal of attention, and he was generally admitted to be one of the most gifted students who had graduated in many years. After completing his course he became General Secretary of the University branch of the Y.M.C.A. for a year, in addition to this taking his first year at Knox College and the degrees of M.A. and LL.B. At the time of his death Mr. Brown was in his twenty-fourth year. Throughout his university and college career he was remarkably popular both with his fellow-students and instructors. He was universally regarded as a man of absolute uprightness, kindness of disposition and peculiar breadth of character. Mr. Brown lived with his mother on Palmerston Avenue, and was a member of Erskine Church. His death will be lamented by a very large number of friends, who feel that by it a career of unusual promise has been cut short.

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"The 'rich' are swapping places with the poor every day. In truth, nothing is certain in these times but gilt-edged life insurance."
 "The only bread-fruit tree which grows in this climate is life insurance. Its fruit is what it bears, and the more it bears the more it leaves. Will you cultivate it?"
 "You will be gone a long time when you go for good, and the family will require three meals daily just the same as now."
 "Many rich men so-called, if they should die this week, would not leave a cent to their families. Do you see the point?"
 If you have not thought over this important matter before do so at once, and follow up the thinking by taking out a policy of insurance in that strong and successful home company, the North American Life.
 The compound investment policy will fill the bill. For full particulars address Wm. McCabe, Managing Director, Toronto, or any of the company's agents.

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Are the Messengers of Sense—the Telegraph System of the human body.
Nerves extend from the brain to every part of the body and reach every organ.
Nerves are like fire—good servants but hard masters
Nerves are fed by the blood and are therefore like it in character.
Nerves will be weak and exhausted if the blood is thin, pale and impure.
Nerves will surely be strong and steady if the blood is rich, red and vigorous.
Nerves find a true friend in Hood's Sarsaparilla because it makes rich, red blood.
Nerves do their work naturally and well,—the brain is unclouded, there are no neuralgic pains, appetite and digestion are good, when you take

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The One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.
 Hood's Pills the best family cathartic and liver stimulant. 25c.

ALL THE PEOPLE

Should keep themselves healthy and especial care should be given to this matter at this time. Health depends upon pure, rich blood, for when the blood is impure and impoverished diseases of various kinds are almost certain to result. The one true blood purifier is Hood's Sarsaparilla. By its power to purify and vitalize the blood it has proved itself to be the safeguard of health, and the record of remarkable cures affected proves that it has wonderful power over disease. It actually and permanently cures when all other preparations fail to do any good whatever.

The Halifax Witness of July 4th says:—"We record with regret the death at Concord, last week, of Rev. N. K. McLennan, pastor of the First United Presbyterian Church, Boston, Mr. McLennan was a native of Middle River Victoria County, N. S., and was thirty-seven years of age. He was ordained about a year ago. His ministry was successful. His fatal illness lasted three months. Rev. A. K. McLennan, of Dalhousie Mills, Ontario, is his brother. His remains have been taken home for burial."

Three True Friends

Who Keep Every Promise—Rheumatism Banished; Kidney Disease Takes Wings; Dreaded Indigestion not Known—The Great South American Remedies.

We can get at the heart of this matter by letting other people tell the truth of what these wonderful South American Remedies can do, and have done. John Marshall, of Varney, county of Grey, suffered as only those can suffer who have been troubled with sciatica. A relative suggested that he try South American Rheumatic Cure, which promised so much. Result—Inside of three days he was able to walk a distance of nearly four miles to Durham for the purpose of procuring another bottle of this remedy. He continued its use, and to-day he testifies that he knows nothing more of the troubles of this painful phase of rheumatism.

Some disease consists of the gathering of solids and hardened substances in the system. The troubles cannot be permanently removed, except as these particles are dissolved. A powder or pill will not do this. South American Kidney Cure possesses the particular elements that get at the seat of this disease. John G. Nickel, one of the best known farmers in Wallace township, suffered from kidney complaint, carrying with it awful pains. Nothing did him any good, until he tried South American Kidney Cure. His words are: "After taking only two doses the pain was entirely gone, and I have never been bothered with it since. I feel as well as I ever did. Let any one write me to Shipley Post Office and I will gladly give them particulars of my case."

If the world looks blue to anyone it is to the dyspeptic. For ten years David Reid, Chesley, Ont., suffered much from liver complaint and dyspepsia. He says: "At times my liver was so tender I could not bear it pressed or touched from the outside. I tried a great many remedies without any benefit; was compelled to drop my work, and as a final resort was influenced to try South American Nerveine. Before I had taken half a bottle I was able to go to work again."

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British and Foreign.

The journey from London to Paris has been accomplished in six hours, twenty-five minutes.

St. George's Church, Edinburgh, is to undergo extensive alterations at a cost of £4,000.

The Turkish soldiers have been selling the ears of poor Armenian women, with the earrings in them.

Such is the rush of tourists to Europe that fifteen large steamers sailed from New York in one week.

Lord Rosebery has written denying that he contemplates retiring from the leadership of the Liberal party.

The Aberdeen Presbytery at its last meeting sanctioned the plans for the extension of Rutherford Church, Aberdeen.

The Presbyterian Church in Ireland Fire Insurance Trust, Limited, has been launched with a capital of £30,000, in 3,000 shares of £10 each.

A leper fell fainting in the streets of Paris, and was conveyed to a hospital. It has transpired that there are 150 lepers in Paris, scores of them being at large.

Aberdeen University Court has ordered a full investigation to be made into the allegations affecting Professor Johnston in his conduct of the Biblical Criticism class.

The Earl of Moray, who is a prominent Free Church elder, has now intimated that when he takes his seat in the House of Lords it will be under the name of Castle Stuart.

Lord Russell, Lord Chief Justice of England, will attend a Congress of Lawyers in America, and deliver the inaugural address dealing with international law and the arbitration question.

The Rev. J. McNeill, who has been conducting a twelve days' United Mission at Harrogate, has received an invitation from 150 ministers in New York to pay a visit there in the fall of the year.

The Earl of Moray opened a bazaar in the Music Hall, Inverness, last month, in aid of carrying out improvements on the Petty Free Church and manse, and also towards promoting a fund for the erection of a church hall.

During the last year, close upon £10,000 has been collected by the Welsh Calvinistic churches towards the Foreign Missionary Society, and it has been decided to send out three additional missionaries to Assam and a few to Brittany.

A donation of £500 has been bequeathed by the late Mr. Alexander Cockburn, Woodhead, to the Fyvie Free Church, Aberdeen shire. Half of this sum goes to the support of the Sustentation Fund, and the remainder for church and manse repairs.

The death has just occurred of Mr. Robert Mowat, managing director of the well-known publishing firm of W. & R. Chambers (Ltd.). Mr. Mowat, who was only in his fifty-sixth year, was born at Earlston, Berwickshire.

The Rev. Dr. Whyte, of Edinburgh, recently opened the Free Somerville Memorial Church, which has been erected at a cost of £5,000 in the Keppochhill district of Glasgow, and is seated to accommodate 700 people. The style of architecture is Gothic.

Colonel Burn-Murdoch, who has distinguished himself by the gallant thirty miles' ride to Suarda and the capture of that post from the Dervishes, is a member of an old Scottish family. He is the son also of a man who has combined the two professions of the Army and the Church.

RHEUMATISM'S VICTIMS.

AFTER SPASMODIC EFFORTS FOR A CURE
USUALLY GIVE UP.

There is One Medicine That Has Cured Thousands After Other Medicines Had Failed
—A Released Sufferer Adds His Strong Endorsation of This Wonderful Remedy.

From the Trenton Courier

What an innocent sounding name has rheumatism, and yet how terrible a reality to the thousands who suffer with it. Doctors agree that rheumatism results from poison of and deposits in the blood, but as to just how they can be reached and eradicated, it would seem that their knowledge fails. The usual treatment is a long series of medicines which may give temporary relief, but do not cure, and then the patient usually gives up, thinking that there is no medicine that will cure him. This is a mistake. Rheumatism is not not a necessary evil, and because one is growing old it is not imperative that one should accept rheumatism as a natural accessory to advancing years.

There is a remedy for rheumatism despite the general belief that it cannot be cured—a remedy that has cured thousands of the most severe cases. A noted instance of the truth of this assertion, which has just come to the knowledge of the editor of the Courier, is the case of Robert Francis, Esq., formerly of Trenton now retired from business in Rat Portage, Ont., and still residing there. He has been a victim of rheumatism for over three years. Last winter he visited his friends in Trenton and was then contemplating a visit to the south in search of relief from his constant foe. He had to use a staff in walking and went at a slow pace. This Christmas he was here again on a visit to his friends, smart and erect and without the stick or the sorrowful look of a year ago. His friends and acquaintances all accord him as a new man, and congratulate him on his healthy, fresh and active appearance in contrast with a year ago. He has cheerfully and gratefully given the following statement of his efforts after a cure: "My home is at Rat Portage, Ont., where for years I was engaged in business and where I still reside. For three years I have been a great sufferer from rheumatism. I tried several highly recommended remedies to no purpose, as I continued to grow worse till it was difficult for me to walk. I was for thirteen weeks confined to my bed at home and in the Winnipeg hospital. I was then induced to try the Mount Clement Springs. I took six courses of baths or twenty-one baths each without any seemingly beneficial result. I read of several cures in the Courier from Dr. Williams' Pink Pills for Pale People, and friends who used them with benefit to themselves urged me to try them. I did so and after a short time I felt an improvement in my condition. I have taken twelve boxes in all and my improvement has been continuous and satisfactory, so that I need the cane no longer and I have increased my weight from 140 pounds to 175 by the use of Pink Pills. I am not entirely free from rheumatism but I am a new man, one thousand per cent. better than I was a year ago and I attribute my health entirely to Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers or sent by mail postpaid, at 50c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., on Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

The printed and manuscript items added to the Bodleian Library at Oxford last year numbered 60,296, the largest total ever reached in a single year.


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In the general hospitals in Britain the death-rate last year exceeded nine per cent. In the London Temperance Hospital, from its opening down to the close of last year, the rate of mortality was only a trifle over six per cent.

The wheat plant has been cultivated so long that botanists are unable to trace its origin as accurately as that of some other plants, but by the aid of the various scattered allusions to it found among writers of antiquity, together with the botanical evidence that has gradually accumulated, the common wheat has been traced from country to country to its native home in the great plateau of Armenia. It is believed to have sprung from a grass that still grows wild on the slopes of the Ararat range, the seeds of which, though very small, produce a meal that has all the constituent elements of flour.



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Green tea, although prepared from young leaves as supposed, owes its color to a method employed in its preparation, of treating the leaves with a mixture of prussian blue, turmeric root and gypsum, sometimes of indigo and copperas. All tea dries black, and the Chinese never dye tea for their own consumption.

The action of the heart, lungs and digestive system is involuntary, for the reason that it is indispensable to life, and must be carried on under all circumstances. If a man had to think of his heart, or had to remember that he must breathe, or that his food must digest, he would have no time to do anything else.

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H. G. ROOT,
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MISCELLANEOUS.

A Bible 248 years old was recently found in an ancient building in New London, Conn. It was printed in Cambridge in 1648.

An embroidered tablecloth, which was a wedding gift to Miss Florence Pullman, employed ninety Bohemian peasant women for their evenings for three years.

Lieutenant Peary, the Arctic explorer, has arrived in St. John's, Newfoundland, and has there chartered a steamer to convey him and his party to Greenland.

Parrots have been introduced at the railway stations in Germany, and trained to call out the name while the train stands there, thus saving the people the trouble of making inquiries.

A Bill before the Belgian Parliament, and which is declared to be urgent, seeks to increase the duty on alcoholic liquors with a view to arrest the spread of alcoholism.

The first public library known to have existed was founded at Athens about 540 B.C., by Pisistratus. The Alexandria Library contained 400,000 books, and was burned in 47 B.C.

The death rate in London is 21 per 1,000 of population; in Paris, 28, and in New York, 21. The number of deaths in New York City last year was 41,000; in Paris 67,500, and in London, 89,000.

A lady in Chicago, fired with enthusiasm for the new offshoot from the Salvation Army, has given to Mr. Ballington Booth real estate valued at \$10,000 to use as he chooses for the furtherance of his religious work.

A meeting of old Rugbeians was held the other day in the Jerusalem Chamber, Westminster Abbey, for the purpose of starting a movement for raising a memorial to the late Judge Hughes, author of "Tom Brown's School Days."

Most of the ivory that comes to the market is "dead," that is, ivory taken from animals long since dead, and which has been stored away by the natives for years. There is no danger in Africa of the supply being exhausted for several generations, at least.

Seventy-two hours previous to a recent earthquake in the Italian Riviera, the horses of that region began to be very restless, showing that they were sensible thus early of subterranean noises unheard by the inhabitants until a few moments before the first shock.

Mr. R. D. Blackmore, the novelist, has just celebrated his seventy-first birthday. Mr. Blackmore's classic, "Lorna Doone," made its author famous many years ago, yet he is still actively engaged in book-making. He combines the calling of letters with that of amateur gardening.

Madame Sarah Bernhardt, it is said, is a total abstainer; has, in fact, never used wine or other intoxicants. Nor is this abstinence purely accidental. The great actress regards it as absolutely essential to the preservation of that intellectual vigour, which is so indispensable to a woman of her age who has to live by such an exacting profession.

Cardinal Vaughan, since his appointment as Cardinal Manning's successor in London, has employed a number of laymen as lecturers in the public parks and open spaces. The new movement is under the direction of the Cardinal's brother. The lecturers are men of education, and are for the most part drawn from the ranks of the legal and other professions.

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 The LITTLE DOCTOR, K. D. C. It will
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 Highest Endorsements.
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 127 State Street, Boston, Mass.

The delegate was approached by a newspaper representative. He was a breezy, enthusiastic delegate; one who seemed to be fairly bubbling over with good material for an interview. "What do you think of the situation?" the reporter asked. "What do I think? Young man, you utterly mistake the nature of my employment. I'm not here to think. I'm here to holler."—*Washington Star.*

HAD HE KNOWN.
 With Dr. Agnew's Cure for the Heart at Hand, Death from Heart Disease is Impossible.
 Wonders of this World-Famed Physician's Catarrhal Powder.

Success has followed all of Dr. Agnew's specifics. With all the emphasis possible, this is the case with his Cure for the Heart. Its effectiveness is marvellous. The very paroxysms of death may seem to have seized the patient, and yet relief is secured with the taking of a single dose, and the continuation of the use of the remedy soon cures the worst cases of heart disease. George Crites, customs officer, Cornwall, Ont., says: "I was troubled with severe heart complaint for several years. The slightest excitement fatigued me. I was under doctor's care for over six months, being unable to attend to my business. No relief came to me, and it was only after I had scarcely dared to hope for cure that I used Dr. Agnew's Cure for the Heart, and in a comparatively short time it removed the disease altogether."

With careful, innate conservatism, yet recognizing its benefits, the Rev. John Scott, D.D., Presbyterian minister, of Hamilton, is only one of the many leading clergymen in Canada who, having used Dr. Agnew's Catarrhal Powder, has freely testified over his own signature as to its unquestioned benefits. It may be only a cold in the head, or the case may be a more aggravated phase of catarrh, that has baffled other remedies, but this simple and pleasant remedy will give relief in 10 minutes, and entirely remove the difficulty. Sample bottle and Blower sent by S. G. Deitchon, 44 Church Street, Toronto, on receipt of 10c. in silver or stamps.

Rustics in the villages of Greece cross themselves devoutly whenever a cyclist passes them. The bicycle was regarded as something supernatural and uncanny even in Athens until a few years ago. The Royal Family and the leading diplomatists have now taken up the wheel enthusiastically. It was the King of Greece, by the way, who brought the first bicycle to Greece many years ago.

"Scotland's first missionary to the Jews," Rev. Daniel Edward, of Breslau, died in Edinburgh recently, in his eighty-first year. When in 1840 the Established Church first addressed itself to mission work among the Jews, Mr. Edward, who had just completed his studies, placed himself at the disposal of the committee. He began his work at Jassi in 1841, passed thence to Lemberg, and finally settled at Breslau 1852. A year ago declining health compelled his resignation, but he addressed the recent General Assembly on Jewish missions.

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SEALED TENDERS addressed to the undersigned and endorsed "Tender for Hot Water Heating Apparatus, Victoria, B.C." will be received until Friday, 10th July, for the construction of a Hot Water Heating Apparatus at the Victoria, B.C., Public Building.

Plans and specifications can be seen and form of tender and all necessary information obtained at this Department, and at the Office of F. C. Gamble, C.E., Victoria, on and after Wednesday, 10th June next.

Persons are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

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

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

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

Department of Public Works,
Ottawa, 27th May, 1896.

consumption

There is *ease* for those far gone in consumption—not recovery—ease. There is *cure* for those not far gone. There is prevention for those who are threatened.

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Victoria and Munro Parks.—Open cars on King Street run every six minutes. Connections are made at the Junction of Queen Street and the Kingston Road with the Toronto and Scarborough 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.

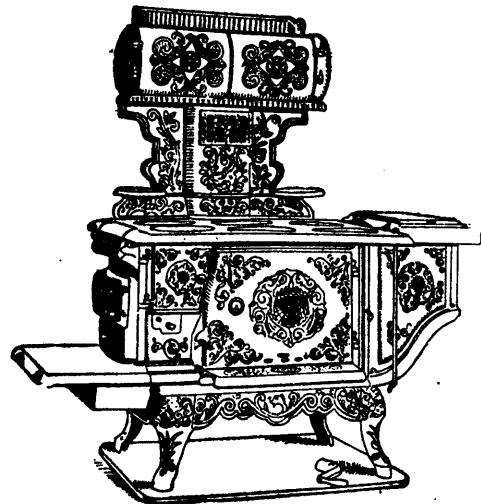
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MEETINGS OF PRESBYTERY.

- ALGOMA.—At Gore Bay in September.
- BARRIE.—At Barrie, July 28th, at 10.30 a.m.
- BRANDON.—At Brandon on July 14th, at 10 a.m.
- BROCKVILLE.—At Lyn, on July 14th, at 3 p.m.
- BRUCE.—At Southampton, on July 14th, at 5 p.m.
- CALGARY.—At Pincher Creek, Alberta, on September 2nd, at 8 p.m.
- CHATHAM.—At Chatham, in First Church, on July 14th at 10 a.m.
- GLENGARRY.—At Alexandria on July 14th, at 11 a.m.
- HURON.—At Goderich, on July 14th, at 11 a.m.
- KAMLOOPS.—At Enderby, on Sept. 1st, at 10 a.m.
- LANARK AND RENFREW.—At Carleton Place, Sept. 7.
- LINDSAY.—At Wick, on June 24th.
- LONDON.—At Port Stanley, July 14th, at 2 p.m.
- MAITLAND.—Adjourned meeting at Lucknow, 30th June, at 1 p.m. Regular bi-monthly meeting at Wingham, 21st July, at 11.30 a.m.
- ORANGEVILLE.—At Orangeville, on July 14th, at 10.30 a.m.
- PARIS.—At Ingersoll, in St. Paul's Church, on July 7th at 11 a.m.
- PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 7th, at 9 a.m.
- QUEBEC.—In Morrin College, Quebec, July 7.
- REGINA.—At Qu'Appelle on July 8th.
- ROCK LAKE.—At Morden, in Knox Church, on July 7th, at 3 p.m.
- SARNIA.—At Sarnia on July 14th, at 11 a.m.
- STRATFORD.—In Knox Church, Stratford, July 14th, at 10.30 a.m.
- SAUGREY.—At Harriston on July 14th, at 10 a.m.
- SUPERIOR.—At Rat Portage on September 9th, at 2 p.m.
- WINNIPEG.—In Manitoba College, Winnipeg, July 9th.
- WHITEV.—At Dunbarton, July 21st, at 10 a.m.



ST. LAWRENCE CANALS.

IROQUOIS DIVISION.

NOTICE TO CONTRACTORS.

THE NOTICE calling for Tenders for the Iroquois Canal and postponements of same are hereby withdrawn.

By order,
JNO. H. BALDERSON,
Secretary.

Ottawa, 26th June, 1896.



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 (47 Vict., cap. 31).

The Annuities will be in the form of certificates signed by the Provincial Treasurer guaranteeing half-yearly payments at the office of the Provincial Treasurer in Toronto of sums of \$100, or larger sums, on the 30th day of June and 31st day of December in each year for forty years from 30th day of June next, the first half-yearly certificates being payable on the 31st December next.

The total amount of Annuities to be issued in 1896 and for which Tenders are asked, is \$8,000 annually, but tenders will be received for any part of the same not less than \$200 annually.

Tenders will be required to state the capital sum which will be paid for either the whole Annuities offered or such portion as may be tendered for.

Tenders will be received up to the 28th day of August next. Notifications of allotments will be given to 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 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.

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MARRIAGES.

At the residence of the bride's father, St. Helens, July 1st, 1896, by the Rev. S. M. Whaley, B.A., Elizabeth Thom to John T. Stein, Pine River, Ont.

At the residence of the bride's parents, June 30th, 1896, by the Rev. Sidney M. Whaley, B.A., James Inglis, Rounthwaite, Man., to Wilhelmina J., daughter of John Gordon, Esq., St. Helens.

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A. A. SCHANZ, G.P.A.,
Detroit, Mich.

The second quarterly rally of the local societies was held in the Allandale Presbyterian church on Friday evening week. The attendance was not very large, but the meeting was a very interesting one. The President, Rev. Mr. Secord, occupied the chair, and the opening exercises were conducted by Mr. Harker. Mr. Secord read an able paper on "The Pledge," which was fully discussed by Rev. Messrs. Nixon and McLean and Messrs. Harker and Goodall.

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