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Vol. 25.—No. 33
Whole No. 1279.

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Apple Pie.—Place half of the sliced apples in the pie, then add sugar, a little butter, and spice as liked, and the pie will be much more evenly seasoned than when all the apple is put in first.

A teaspoonful of very strong coffee will nullify the effects of opium. Many poisons, especially of the metallic kind, are made instantly harmless if the whites of two or three eggs are promptly swallowed.

When the lungs, stomach or throat bleed give a teaspoonful of salt and repeat it often. For bleeding at the nose use ice on the back of the neck or keep the head elevated and pour cold water on the neck.

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When there are croupy children in the family, always keep a bottle of hive syrup in the house. Give from a fourth to one-half teaspoonful and repeat the dose every half hour until the patient vomits freely and there will be immediate relief.

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Minced Veal with Spinach.—Three pounds of fillet or loin of veal, uncooked, a few slices of ham, three young onions, one lemon, one tablespoonful of rubbed marjoram leaves, one tablespoonful of mixed mace and nutmeg powdered. Mince the veal and ham finely; add the onions chopped small, the lemon rind grated, marjoram, mace and nutmeg; mix all well together and dredge with a little flour; put it into a stew-pan with sufficient gravy to moisten it, and a large tablespoonful of fresh butter; stir well, and stew about half an hour; serve hot, dished with a border of spinach.

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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, AUGUST 12th, 1896.

No. 33.

Notes of the Week.

In Scotland, Presbyterianism has 3,436 congregations; Episcopalians, 280; Congregationalists and Baptists, 263; Romanists, 360. Scotland is thus still pronouncedly Presbyterian.

Speaking at the opening of the Burns' exhibition in Glasgow, Mr. William Wallace said that Scotland had been conquered twice only—by John Knox and by Robert Burns. John Knox conquered its head, Robert Burns its heart.

A pill charged with the X rays if swallowed is said to illuminate the interior, facilitating the investigations of a doctor. By means of the rays fractured bones can be watched from time to time without removing the bandages. A Frenchman claims to be able to photograph the interior of the human eye.

At the inquiry into the loss of the *Drummond Castle*, Mr. Marquardt, the only surviving passenger, gave evidence, and stated that none of the officers attended the concert on the fatal night, the captain only coming in for a few minutes at the close. Another witness stated that during the past twenty-one years fifty-six vessels had met with casualties at or near the spot where the steamer went down.

Now that Sir John Pender is gone, only seven survivors remain of those who took part in the laying of the first Atlantic cable of 1857-8. They are Lord Kelvin and Sir Samuel Canning, who had charge of the fitting-out and laying the cable, both of whom were knighted in 1866 after the successful laying of the cable in 1865; Sir Richard Collett, Mr. Clifford, Mr. H. A. C. Saunders, Mr. B. Smith, and Mr. Gerhardt.

Dr. Maclaren, Manchester, completed the fiftieth year of his ministry recently. Preaching on Sunday morning to a large congregation at Union Chapel, Oxford Road, he took for his text the words, "Fellow-helpers to the truth" (John iii: 8). In the course of an interesting reference to the past fifty years of his ministry he stated that this was the text from which he preached his first sermon, on Sunday, June 28th, 1846, at Southampton.

Last week the first meeting of the Synod of the Free Presbyterian Church of Scotland took place at Inverness. The Rev. Mr. Macfarlane, Raasay, was elected moderator, and Mr. Mackay, Gairloch, clerk to the Synod. It was resolved to form two Presbyteries, to be called the Northern and Southern Presbyteries. The financial statement showed that the total payments for the year ending 31st March last amounted to £1,764 15s. 2½d. leaving a balance of £700 10s. 3d. The Rev. Mr. Mackay, clerk, announced a donation of £500 from a friend towards the funds of the church.

Cheering and helpful are the words of Sir J. W. Dawson, who at the recent conference at Mildmay spoke on the relation between natural science and revealed religion. It is, he tells us, in admitting a primary cause, that science and scientific men come near to religion. And hardly any rational scientific man is prepared to affirm that there is no first cause. Agnostics, of course, say that they do not know such a cause. But agnosticism is not scientific. They say, "We do not

know a cause.' Do they know, he asks, any effects of the cause? All the causes of this world are known by their effects.

The *Halifax Chronicle* says: Dr. H. M. Ami and Mrs. Ami are in the city. Dr. Ami, who is one of the leading paleontologists of America, is on the staff of the Geological Survey of Canada. He is at present engaged in an exact paleontological survey of the various geological formations found in the important mineralogical regions of Pictou county and environs. Yesterday he was much interested in the collections of Dr. Honeyman from the eastern counties of the Province, in the Provincial Museum.

Queen Victoria now rules 367,000,000 people, says the *London Advertiser*, a greater number than has ever before acknowledged the sovereignty of either king, queen or emperor. Apropos of the ill-founded report that Her Majesty talked of retiring from the throne because of ill-health, it is a curious fact that no English sovereign ever voluntarily abdicated. Six rulers were deposed, not counting Lady Jane Grey, who was crowned and reigned nine days. It is no doubt the ambition of Her Majesty to witness the sixtieth year of her reign, on which she enters next year.

Rev. Dr. Sutherland, secretary of the Methodist Mission Board, who has just returned from an official visit to Newfoundland, found in that island a general public sentiment in favor of Confederation with the Dominion. Isolated as it is, standing by itself, it must always labor under great disadvantage in the race for national life, and in all national aspirations. Its natural place is in connection with Canada, and it is only in connection with us that much real progress can be expected, for union with the United States is not to be thought of. On the other hand the full rounding out of the Dominion appears to require that Newfoundland should be a part of it. Of course the terms of its admission into the Confederation, and all that, it is for the proper parties to settle. It is gratifying to learn from Dr. Sutherland's account that the effects of the financial panic in the ancient colony seem to have largely disappeared, and railway extension, to open up for settlement interior lands, promises to improve matters in the future.

Few things, of any pertaining to national wellbeing, are more important than the public health, and the stage of advancement of any people may well be gauged by the amount and degree of intelligence devoted to this matter. The fourteenth annual report of the Provincial Board of Health of Ontario, just issued, is of much interest in this respect. It is gratifying to know to what an extent disease can be averted and valuable lives saved by wise preventive measures. By diffusing intelligence on this subject in various ways, the people have acquired sanitary knowledge which, under the guidance of their local authorities, in most instances has succeeded in putting a stop to the progress of such infectious maladies as have appeared among them. The report shows that the public health has stood high, in relation to other years and to other countries, during 1895. Among the most prevalent of infectious diseases has been typhoid fever. From this report it clearly appears from every study that has been made of it in recent years in Europe and America, that the fact of its

dissemination being due directly to drinking water, or indirect through milk, stands prominent and indisputable. Facts like this being established and made widely known among the people, should enable them, as it is plainly their duty to do, to co-operate with and aid the authorities in minimizing the extent of this and such diseases, and so lead both to the prolongation of the average duration of human life, and saving many precious lives, not to speak of all the sorrow and suffering that arise in connection with the ravages of disease and death.

One of the most fell diseases that flesh and blood is heir to in many countries, and in many parts of Canada, is consumption. All who have had any personal experience of it will have watched with interest the steps which have been taken to establish a Home for the treatment of consumptives. A long step has been taken to limit its ravages when it has been clearly established that it is infectious, and that by suitable measures being taken its spread may be guarded against. The Provincial Board of Health of Ontario is favorable to the establishment of such homes, while some prominent physicians are not yet prepared to go so far. The report advocates the establishment of a home by the Government on some inland and elevated tract of land, protected by an evergreen forest growth. Such a home would necessarily be something between a hospital and a sanitarium, the maintenance of which might be in considerable part provided for by the products of agricultural, horticultural and other industries, and by the moneys received from pay patients of the better class.

At the banquet recently given by Sir Donald Smith in London, Rev. Principal George M. Grant, D.D., of Queen's University, Kingston, gave the toast of "The Houses of Parliament," in the course of which he said: "We admit that the mother of parliaments is first, but I think we Canadians hold that the Canadian Parliament comes a very good second. We do so, not merely because Canada is the greatest of the Colonies, but because it has triumphed over more difficulties and more varying and apparently insuperable obstacles than any other English-speaking country. (Cheers.) In England, with a homogeneous people, it is easy to get a representative assembly. In Canada we had to work together two races who had fought each other for centuries—races differing not only in race but in religion; and we have succeeded in doing that with an extraordinary amount of success. (Cheers.) There are few spectacles so picturesque as that represented by this Parliament of Canada that is to meet this month—a Parliament to be presided over by a French-Canadian elected as Prime Minister by his countrymen from ocean to ocean. Mr. Laurier is a man of such virtues that every Canadian looks forward to his Premiership, not only with joy, but hope, because, while he has many virtues he has especially that virtue that commends a man to Englishmen. 'Laurier,' said Sir John Macdonald, 'could not break his word if he tried.' (Cheers.) And then we have as his lieutenant Sir Oliver Mowat, who for twenty-three years has given an absolutely pure administration to the Premier Province of the Dominion, a man of the keenest constitutional insight. (Cheers.) What, then, can we look for but a continuation of the past history of Canada just as sound, just as true to all that makes the British Empire great!" (Loud cheers.)

PULPIT, PRESS AND PLATFORM.

Christian Instructor: If you wait for a friend who is faultless you will find none this side of heaven.

Ram's Horn: Are you doing anything for the Lord that your best friends don't know anything about?

D. L. Moody: If a minister can convince the people in the first five minutes that he only aims to save their souls he will kill all the critics in the house.

John Tauler. He who seeks God if he seeks anything beside God will not find Him; but he who seeks God alone in the truth will find Him and all that God can give with Him.

Macduff: Seat thyself under thy Beloved's shadow, "and let His fruit be pleasant to thy taste." It is trial that unfolds and develops the love of the heavenly Friend. This "tree of life" distils a balm for every broken, wounded heart and every downcast spirit.

Christian Leader. Romanism grows bolder, and is not ashamed to give the fullest demonstration that all that has been said about its idolatry and superstition is absolute truth. About eighty pilgrims for Canterbury started from London one morning last week. They belonged to the "Guild of our Lady of Ransom."

Methodist Protestant: Have you ever thought of the fact that multitudes of men have missed opportunities, but there are few who have not had them? The wise man grasps them as they pass, the fool cries after them when they are gone. There is an old proverb that says: "Fortune may knock once at every gate," but frequently it is not to enter, but only to inquire who lives next door.

Christian Work: There is certainly a "beauty of holiness," but beauty is not the whole of holiness. It will not do to mistake sentiment for sanctity nor poetry for piety. In all true godly character there is a gracious element connecting itself with the redemptive work of a divine Saviour. Dreamy moralizing may put on the gloss and glitter, but only faith in Jesus can change the heart and make the soul to shine with a transfused glory.

Watchman: There is one professorship which we would like to see established in every theological seminary—a professorship of Common Sense. But, alas! that is a thing that cannot be taught. A man has to have it by birth, or go without it altogether, though he may add somewhat to his original gift. The success of a minister depends quite as much upon his possession of this gift as upon some other things which are highly prized.

F. W. Farrar, D.D.: Can there be a more abjectly pitiable spectacle, can there be a more fearfully dismantled hulk on the rolling waters, or a more ghastly wreck upon life's lonely shore—than the habitual drunkard? He cannot resist a chemical product; he has made himself the negro slave of a dead thing; he has impawned that which is divine within him to the meanest and loathliest of all the fiends. What is this but demoniacal possessions? What is this but the undying worm and the quenchless flame, self-introduced, self-kindled in the heart.

Our Contributors.

ARE OUR METHODS AT FAULT?

BY NELSONIAN.

Many of the reports presented at the General Assembly are encouraging and reassuring. The finances, considering the general depression throughout the country, are in a healthy condition although a lamentable cry is set up owing to a shortage in the Foreign Mission Fund.

One deplorable statement comes out in the report on statistics, where it is declared eight hundred and two less united with the Church on profession of faith in 1896 than in 1895. How can this be accounted for? Hundreds of Presbyterians, doubtless, entered the country during the year; we presume the ministry was equally faithful and know that God would not stultify us of His grace, if we were doing our duty.

Have our methods anything to do with the diminution in numbers? Let us examine one of these only, viz., the system of giving for the extension of Christ's kingdom, and what do we find? We find a system which, whilst it has gone unchallenged by the Church, and has not, as yet, brought any of our number before the civil courts, has, nevertheless, oftentimes caused us to hang our heads with shame and frankly admit it to be mercenary to the hilt, and unworthy the great Church in whose defence our ancestry drained their blood. That this system has some redeeming features is true, but that it embodies worldly, sinful methods cannot be denied.

Christian liberality is giving without receiving—The liberality of socialists is giving and receiving.

Therefore, the latter is not Christian liberality. If this syllogism be true, and it seems so to the writer, increasing church funds by socialists and other entertainments, is contrary to God's Word and consequently may be charged with keeping back His blessing. In a word, we substitute a human for the Divine method in the one case, and is it to be wondered that sinners take advantage of what we so practically teach and substitute in the other?

The Church says the world's method may be substituted for Christian liberality; the world says, and with equal consistency and plausibility, a moral life may be substituted for faith in Christ and Christian consecration. To deny the one and accept the other is inconsistent. This the Church is and has been doing, and few, for fear of shrinkage in the treasury or some other reason, have raised their voice against it. Let us remember that the Presbyterian Church in Canada has not been commanded to evangelise the whole world, but she has been commanded to do her part in a way that will harmonize with the Revelation which God has left us. How seldom do we hear a minister of the Gospel asking God's blessing from the pulpit on a money-making social. How seldom even is His blessing asked upon it, as the opening item of the programme!

The congregation trembles lest the evening should be wet or the attendance small, and time and money lost, but, if it is a success, the amount secured is announced by a flurry of triumphs and the crowd disperses, pleased that God's work does not call for very much self-denial after all, if the matter can only be shouldered on the willing half dozen, and be widely advertised amongst the riff-raff of the town. Again they see in it an advantage in this way: The women can do the work whilst it leaves the men with a free hand to look to the larder. Do not think this a far fetched and imaginary picture. Not long ago in a Canadian town, with a population of nearly a thousand, a minister from a neighboring place presided at the congregational meeting. At this meeting the male element, members of the church, forsooth, were bent upon electing a board of management, composed wholly of ladies, as the work would mostly devolve upon them at any rate. They were dissuad-

ed from taking this course, but the impression was fixed indelibly upon the chairman, that money-making socials were responsible, in part, at least, for this state of affairs.

Money socials, it is claimed by some, have their advantages. They bring the different denominations together, so that the sympathetic chain is thrice folded about them, and they become united in spirit, although, as it has been amusingly put, they may throw dirt and pommel one another in body. This is indeed the fruit that may be expected from the modern money social.

What would our friendship mean if, after inviting some with whom we desired to be on good relations, we charged two bits for their entertainment? Cannot this question be as appropriately asked of the different denominations? Who would dream of increasing individual friendships in this way? Then, if unworkable with individuals, why conclude it the best scheme with the different religious bodies? The fact of the matter is, friendship, if there can be any produced in that way, is scarcely discoverable, and this method should give way to the free social, which, it cannot be doubted, would bring about a healthier state of affairs. This is a live question and should not be overlooked. Let there be light, and that, if possible, from the leading men of our Church, so that, both East and West, there may be no uncertainty as to the proper course for Christians to pursue.

"CARLYLESE."

BY REV. W. G. JORDAN, B.A.

This word is used by Emerson in describing a Mr. E. P. Clark, a cashier in a bank, whose services may perhaps be secured for the purpose of unravelling and verifying the booksellers' accounts: "A Carlylese of that intensity," etc. Now, the word seems to be used in reference to Carlyle's literary style, witness the following statement of Mr. J. Morley: "It is quite true that a man who writes in dialect as Carlyle did is heavily handicapped. The classic writers are those who have written English, and not Carlylese, and I am one of those for whom, in spite of the attractions and merits of Carlyle's language, the English language is good enough." This criticism with its finality of tone has provoked replies which reflect strongly on Mr. Morley's originality and individuality. "His good work," we are told, "smells of the lamp, and this address is good on the whole, though no very vivid imagination is necessary to conceive what Carlyle himself would have said about it." We do not wish to concern ourselves at present with Mr. Morley. His remarks serve to introduce our subject, and with the comment that such words as "dialect" and "Carlylese" are question-begging epithets, we leave him.

This question of style is an important one to those of us who have a message to deliver and wish to express it clearly and forcibly. The old saying that "The style is the man" is perhaps far truer than we think. For even when the style does not make known the man, it reveals the fact that he has not learned fully to express himself, or is content to lie buried behind borrowed forms of expression. One contemporary critic has declared that, "Nowadays we are all stylists," the "we" there refers of course to the "literary men;" and there is much truth in that statement also; for there are many who have nothing to say who are striving to say it elegantly. Your professional stylist is apt to become a bore, dealing in pretty nothings. In literature as elsewhere, when dress is the supreme thing, and the truth which should smite like a sharp sword is wrapped in endless coils of finery, then "all is vanity and vexation of spirit." One great requisite of any style is that it should fairly express the man and provide an appropriate form for his message. Carlyle's style was "a literary phenomenon," to use a somewhat slangy expression; people did not know what to make of it, but they were compelled to confess that there

was some reality and mighty passion behind it.

In the *Quarterly Review* of 1840 there is a discussion of his views from the orthodox standpoint and also a criticism of his style, written on the whole in a kindly spirit. (By Sewell, a High Churchman, of whose "Puseyism" Carlyle speaks with bitter ridicule: see *Life* by J. A. Froude.) This writer describes Carlyle's style by a quotation from his description of Mirabeau: "He has the indisputable ideas; but then his style! In very truth it is the strangest of styles, though one of the richest; a style full of originality picturesqueness and sunny vigour; but all cased and slated over threefold in metaphor and trope; distracted into tortuosities, dislocations; starting out into crotchets, cramp-turns, quaintnesses, hidden satire, which the French herd had no ear for. Strong meat too tough for babes." This is certainly a fair description of much of Carlyle's writing, but it is suggestive that the reviewer had to go to Carlyle for it. After speaking highly of the style of the earlier writings, the "distortions and extravagances" of the later works are accounted for: (1) By a supposed desire to pander to the depraved tastes of magazine readers, and (2) by the influence of "an intemperate and indiscriminate fondness for German literature." The first reason read now in the full light of the ample records which we possess is too ridiculous to need reply; while the second is put in a very shallow fashion and so is of little use to us. We cannot follow this gentleman into his discussion of the Germans; like much else in this essay it is quite out of date. Forty years later, when the "Reminiscences" came to be dealt with in the same periodical, the question of style is briefly dealt with as follows: "His style has found no imitator—except an occasional one in Mr. Ruskin, who has or had an excellent style of his own—and it is no more likely to be reproduced than the very peculiar class of intellect that created it, and indeed needed it, as the fitting instrument, the eccentric exponent of eccentricity. The style is emphatically the man."

Those who have the sincerest friendship for and highest appreciation of Carlyle find the style a stumbling-block. Speaking of Sartor, Emerson says: "And yet did ever wise and philanthropic author use so defying a diction? As if society were not sufficiently shy of truth without providing it beforehand with an objection to the form." And Carlyle "will not defend such attitude," but calls it "questionable, tentative, and only the best that I, in these mad times could conveniently hit upon." On the same subject a careful criticism is addressed to Carlyle by John Sterling, so that if the Sage sinned again in that way he did it not in ignorance but in the fullest light. "The objections to phraseology and style have good ground to stand on. Many of them are considerations to which I myself was not blind, which there were unluckily no means of doing more than nodding to as one passed." "The poor people seem to think a style can be put off, or put on, not like a skin, but like a coat. Is not a skin verily a product and close kinsfellow of all that lies under it, exact type of the nature of the beast, not to be plucked off without flaying and death? The Public is an old woman. Let her maunder and mumble."

There is still another view of the subject which is, that in order to have a style like Carlyle you need merely take a few words such as "silence," "eternity," "entity," etc., put them in the plural and begin them with a capital letter, when lo, you are a great writer, master of a new and strange eloquence. Alas! that theory like some others is condemned by its simplicity. No! even here the style is the man, the style is strange because the man is strange, not to be measured by small rules of rhetoric. A greater than Carlyle, even Shakspeare, broke away from the rules and traditions of his art, his mighty genius could not be imprisoned by artificial "unities," and he was

regarded by pedants as a strange monster. Balzac has a good saying to the effect that a man to be original must "read nothing or read everything." In many directions Carlyle was an omnivorous reader. He has a tremendous vocabulary, uses very freely the right of coining new phrases, at times he bids defiance to all grammatical or rhetorical rules and flings his startling expressions about in a bewildering fashion. There are times when only a strange looking or strange sounding word will satisfy his feeling. This kind of writing was naturally startling to those who had been accustomed to a dull humdrum style or to those who took as their model perfectly balanced sentences after the manner of Cicero or Johnson. That Carlyle could write forcible and beautiful English with comparatively little eccentricity in it is proved by the *Lives* of Schiller and Sterling, many of the essays, etc. Sartor Resartus confessedly represents a chaotic condition of mind, the soul struggling with the everlasting nay, and is no doubt influenced by that Werthenson which was one of Goethe's cast-off clothes. "The French Revolution" cannot be discussed here, as history, but those who have studied that terrible time and noted its mixture of wild elements tragic and grotesque, must feel that there is an appropriateness in Carlyle's pictures, painted with bold strokes, manifesting the grim humour and passionate pity and scorn which such scenes stirred in his soul. On the whole we conclude, then, that Carlyle's style is worthy of study, and is not to be dismissed with contempt as "Carlylese;" what the result of that study may be will depend upon the student's tastes and ideals. It may be that this writer, whose teaching is not now the subject of criticism, manifests in his style something of morbid egotism and of wilful eccentricity, but there is along with this the genius that can toll terribly and is conscious of its strength, and in the subject now before us, there is the lesson that we need each one a flexible style which shall enable us to express with directness and force the thought that is in us.

Strathroy.

TENNYSON'S RELIGION.

BY WM. HOUSTON, M.A.

What Tennyson's precise religious attitude and state were it is not easy to gather from his published works. He wrote little in prose, and when he wrote in poetry he had a poet's right to put sentiments and opinions in the mouths of the characters he created, which he might have properly enough repudiated if he had been charged with holding them himself. Any light, therefore, which can be shed by others on this side of the great Laureate's nature must always be welcome to those who, through acquaintance with his writings, have come in some sense to know the man.

A few months ago a near relative gave some glimpses of Tennyson's religious state in a magazine article; quite recently a more important revelation has been made by an intimate personal friend, Mr. Wilfrid Ward. This is contained in an interesting article in the *New Review* for July last, in which is given a summary of conversations with the poet on questions of philosophy and religion. As he drew near the end of his long life these subjects occupied an increasing proportion of his time and thought, and when he recovered from a serious, almost a fatal illness, in his eightieth year, he wrote from under the very shadow of death that most beautiful of uninspired religious lyrics:

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For tho' from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

Mr. Ward gives in his article great prominence to one of Tennyson's later, but less known poems, the "De Profundis." That is, however, so unquestionably religious that we prefer to call attention here to his better known "In Memoriam" for the purpose of briefly showing that it too, in spite of a general impression to the contrary, is not merely religious, but evangelical. Its composition was protracted through the seventeen years between Hallam's death in 1833 and the publication of the poem in 1850, which latter year is the date of the "Introduction." From notes of time in the poem itself we learn that it purports to give the phases of feeling through which the author passed during several years after the death of his friend and classmate—phases which run through the whole range from despair to happiness on the one hand, and on the other from philosophical scepticism to religious faith.

It was quite natural that Tennyson, who was phenomenally susceptible to the currents of contemporary influence, should at a very susceptible period of life imbibe much of the evolutionary teaching of writers like Lyell in geology, and Darwin in biology. Having turned to many speculative theories about human life and destiny for an answer to his yearning desire to know something of the state of his departed friend in another sphere of existence, he made his appeal to "Nature," but he made it in vain.

So runs my dream; but what am I?
An infant crying in the night;
An infant crying for the light;
And with no language but a cry.

"Thou makest thine appeal to me;
I bring to life, I bring to death;
The spirit does but mean the breath;
I know no more."

The fact that his lost friend had once been troubled with religious scepticism and that he had fought successfully with it, gave him encouragement.

One indeed I knew
In many a subtle question versed;
Who touched a jarring lyre at first,
Ere ever strove to make it true.

Perplexed in faith, but pure in deeds,
At last he beat his music out,
There lives more faith in honest doubt,
Believe me, than in half the creeds.

He fought his doubts and gather'd strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them: thus he came at length

To find a stronger faith his own;
And Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone,

But in the darkness and the cloud,
As over Sinai's peaks of old,
While Israel made their gods of gold,
Although the trumpet blew so loud.

This is no glorification of "doubt," but a record of its triumphant suppression by the growth of faith, and it is given so graphically that one may be pardoned for regarding it as an account of Tennyson's own experience rather than of his friend's. If so, and in any case, we need not be surprised to find it in the prologue, which was written after the completion of the poem, singing that great ode of victorious faith:—

Strong Son of God, Immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And thou, O Lord, art more than they.

We have but faith, we cannot know;
For knowledge is of things we see;
But yet we trust it comes from Thee,
A beam in darkness: let it grow.

Forgive my grief for one removed,
Thy creature whom I found so fair,
I trust believes in Thee, and there
I find him worthier to be loved.

Forgive these wild and wondering cries,
Confusions of a wasted youth;
Forgive them where they fail in truth,
And in Thy wisdom make me wise.

The "In Memoriam" is truly an evolutionary poem; but the evolution of these seventeen years, between the ages of twenty-four and forty, was for Tennyson a series of transitions which had their fitting end in simple triumphant faith in the Son of God, whom he forty years later avowed his willingness to see face to face as his "Pilot" when he should pass from this life into the great unknown.

IN AND ABOUT PARRY SOUND.

BY TOURIST.

The summer resorts of Canada are becoming so numerous, and many of them so attractive, that it is by no means easy which to choose among so many. If always there was unlimited means at command the choice would not be so difficult to make, but where this is not the case, readiness of access must always exercise no little influence in determining the choice, for no one whose holiday fund is limited, quite limited it may be, wishes to spend any large part of it in reaching his ultimate destination. In such a case, after discussing several other places your correspondent decided upon Parry Sound. A brief account of this place and of its attractions for holiday making may not be uninteresting to your readers, and may prove helpful to some who are asking the question, Where shall we go for our holiday trip and rest?

It is some thirty-three years since the site of this place was fixed upon, and it was surveyed into town lots, one of the earliest pioneers and largest proprietors who has watched over the growth of the town, being still in active business and exercising a good influence in the place, Mr. William Beattie, a prominent member of the Methodist Church. It has now, with Parry Harbor, a population of about two thousand five hundred and is an incorporated town with a mayor, who is a Presbyterian, and all the etceteras that belong to such a place. It lies at the mouth and along the banks of the Seguin river, which here, at a short distance from the river, rise into great masses of granite rock reaching a height of from one to two hundred feet. From various points the visitor, who cares to climb these rocky heights, can obtain very extensive and fine views of the town, the river, the Sound and the green or rocky islands dotting its clear surface. These rocks are an interesting study in their composition, and in the fantastic manner in which they have at some period long distant, by the agency of fire and water combined, been deposited, tilted up, bent and twisted by some resistless force into forms the most contorted and distorted. For those who do not care to study them, or whose geological knowledge and taste will not admit of it, they afford as tempting an inducement as anyone could desire for a scramble up and down and hither and thither. It is surprising to see on what rocky points, ledges and eminences you may find houses perched, and with what laborious toil and difficulty their occupants here and there in the hollows, where may be found a scanty collection of soil, are trying to raise a few common vegetables, or adorn their rough surroundings with a few simple familiar flowers.

Like most towns of this kind in the northern and rougher parts of Canada, its great industry all along has been and is still the getting out and sawing of lumber. Its prosperity and business rise and fall with that of the lumber business. It has three large mills which yearly produce many hundred thousand feet of lumber. This season, to the great regret of the inhabitants and detriment of business, two of them are standing idle, their yards being filled with sawn lumber which their owners have not been able to dispose of at a paying price. Accordingly the town just now is dull, but revival in time is looked for. It had been hoped that the Ottawa, Arnprior and Parry Sound railway, now almost completed, would have come into and made its terminus

in the town. Owing, however, to engineering or other difficulties, it has left Parry Sound a mile or two to one side, but within sight, and will make its terminus in Parry Sound just across from Parry Sound. It is confidently expected, however, that a spur will at an early day be run into the town, and thus some at least, if not all of the advantages of a terminus be obtained for it.

The progressive character of the town in other respects is clearly marked. It has, for example, what one would hardly expect to find, and which in such a rocky place must have been somewhat costly, a system of water works, and of electric lighting which are of great advantage, speak of enterprise and give a modern air to the place. Though it has not yet a High school, short of this it is well supplied with school facilities. The religious bodies are all represented by churches and the most of them by resident clergymen. There are Presbyterian, Methodist, Episcopal, Baptist and Roman Catholic churches. Our minister here is the Rev. Mr. Childerhose, but lately settled, whose ministry it is a privilege to be under, and whose prospects for doing a good work are most favourable.

Turning now to its advantages as a summer resort for tourists; in the first place, it is very accessible from Toronto, at least, by rail to Penetanguishene or Midland and thence by boat, *The City of Toronto*, commodious, comfortable, with an obliging captain, officers and boat's company, up to Parry Sound, calling at a few points by the way to leave camping parties or stores for settlers. The sail up is pleasant the whole way, the latter part of it being especially fine, and, for those who have not been over it, well worth a visit. The green islands, large and small, the passage winding in and out among them, now wide and then so narrow as only to admit of the boat barely getting through, the varying hues and play of light and shade among the islands made by the slanting rays of the setting sun, make a picture of rare and ever-changing beauty.

The town is well supplied with hotels, and there are also private homes at which tourists can be accommodated at moderate charges. Personally we can speak for only one of them, the Belvidere Hotel. It would be hard to find anywhere in Canada a more commanding or attractive situation than it has. It stands on a bold rocky eminence considerably over one hundred feet above the level of the Sound, which stretches away for miles in front of it, a smooth and beautiful expanse of water, with nearly always some sailing craft in view, to give life to the scene, with jutting points and shores covered with evergreens reaching down to the water's edge. The hotel itself is commodious, with ample, roomy, well-aired halls and sleeping apartments, and balconies before and behind where one can always find a breeze and an attractive outlook. It is lighted throughout with incandescent electric light, and the table, cuisine, management and attention to the comfort of guests from Mr. Bradley, the manager, to the humblest servant, are all that could be wished. There are ample facilities for boating, fishing, bathing and short or longer excursions for parties up or down the Sound, or by steamers which regularly ply between various points. In the woods around are tempting roads for walks or drives under the overshadowing trees, which in many places meet overhead, shutting out the rays of the sun, and making long green aisles of shade in nature's own cathedral. From the heights around the hotel, or in various parts of the town, or the projecting points or islands of the Sound, views of such varied and picturesque beauty may be obtained as to satisfy and gratify the taste and the lover of nature, if not in her primeval state, at least in something which is a close approach to it. At this height the air is always cool, sleep is refreshing, comforting and restful, and when the papers from the cities and towns tell you of sweltering heat, you are thankful that it is your lot to be in Parry Sound, and from the balconies of the Belvidere Hotel, or sitting on the rocks at the water's edge drinking in delicious draughts of pure, cool, health-giving air wafted to you over the waters of Parry Sound.

Parry Sound.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

ABSAKOM'S REBELLION. { 2 Sam. xiv 1-20.

GOLDEN TEXT.—Ex. xx 12.

MEMOIR VERSES.—1-6

CATECHISM.—Q 751

HOME READINGS.—Mt. 2 Sam. xiii: 23-39. Th. 2 Sam. xiv: 1-20. W. 2 Sam. xiv: 21-33. Z. 2 Sam. xv: 1-18. F. 2 Sam. xv: 19-37. S. Ps. xlii and Ps. xliii. Sab. Ps. iv and Ps. iii.

Our lesson for this week is a sad one. Sad because it shows us a son in wicked rebellion against his father, and especially sad in that it shows us that rebellion was the consequence of David's sin. While God dealt with David as He has promised to deal with every one who confesses unto Him their sin, yet there were certain results from David's sin from which God did not deliver His servant. This is true of all sin. While God is ready to pardon, yet there is a harvest from the sowing of sin which even the penitent sinner must reap. "Our sin must be rebuked and branded as evil, lest men take, even from the divine forgiveness, encouragement to sin." Let us try to gather up the lesson under the heads: "Rebellion Prepared For," and "Rebellion Accomplished."

I. Rebellion Prepared For.—The story of Absalom's gradual estrangement from his father is told in the Home Readings. Amnon was encouraged in his sin against Tamar by the thought that his father had been guilty of like sin, and therefore could not deal with him as his sin deserved. When Absalom found that David felt as Amnon anticipated, and in consequence did nothing towards vindicating Tamar's honor, he took matters into his own hands and slew his brother. Then in fear he fled away to his heathen grandfather, where, no doubt, he learned to hold his father's professions of religion in all the greater contempt, when he remembered that father's sin, and how the meaning of that sin had fettered him. Then Absalom was recalled and forgiven, but there was a sense of shame, or something of that kind, which kept David from seeing his son's fall. O how unlike our Heavenly Father's forgiveness is our forgiveness of our fellowmen. He puts away our sins from before His face forever, while we will persist in allowing the shadow of what we have forgiven creep in between us and our fellows to our ultimate estrangement. Absalom felt this thing keenly, and instead of trying to bring about a better state of affairs, his heart became sore with anger against his father. He was quick to notice the weak points in his father's rule. He saw David so engrossed with the preparations for temple building, that matters of justice were to some extent neglected. Of this he took advantage to steal away men's hearts. He played the part of the courteous sympathizer. He flattered each litigant by professing to believe that his cause was just, and that if he were judge that the case would certainly be decided in his favour. Thus, delay on David's part caused both litigants to be angry, while no matter which way a case was decided the loser felt that he had not received justice. All this time, notice, Absalom had not openly mentioned the throne.—If he were judge—but the seed of discontent was being sown. Thus preparations were made for driving David from his throne, and by one who ought to have been the last to think of such a thing.

II. Rebellion Accomplished.—By and by matters were ready for the grand stroke. Absalom laid his plans skillfully. He had succeeded in estranging the people's hearts from their king, and instilling the thought that things would be better if only he had some place of authority. Then he asked and obtained leave to go to Hebron to perform a vow unto the Lord. He told David that he had vowed to offer service to Jehovah in Hebron if only He would bring about his restoration to Jerusalem and to his father's favor. Unsuspectingly David gave the permission asked for. Then word was sent to Absalom's friends that at a given signal—"when the trumpet shall sound"—throughout all the land they should throw off their allegiance to David, and declare for Absalom who was crowned King in Hebron. The conspiracy was widespread. Some, it is true, were led into the matter innocently enough, others with full knowledge of what they were doing, while still others were led to join Absalom's forces because of some real or fancied personal grievance against the King. Among those who had a real grievance was Ahithophel, David's counsellor, a near relation of Bathsheba, Uriah's wife, whom David had so cruelly wronged. Thus David's sin is seen to have been far reaching in its consequences. Besides the ways already indicated that sin contributed to the success of Absalom's rebellion in this, that David's activity on behalf of Jehovah worship would seem to the people to be the rankest hypocrisy. Then they would be still further aroused against him. Let the lesson and warning for each of us be, "Be sure your sin will find you out." Let us, then, hate sin as that thing which God hateth. Let us avoid it as that which is derogatory to God's glory as well as hurtful to our own souls. Though God is willing to heal us of the deadly hurt which every sin inflicts upon the soul, yet even He cannot take away the scar which that hurt leaves.

Pastor and People.

A WASTED DAY.

The day is done,
And I, alas! have wrought no good,
Performed no worthy task of thought or deed,
Albeit small my power, and great my need,
I have not done the little that I could,
With shame o'er forfeit hours I brood—
The day is done

One step behind,
One step through all eternity—
Thus much to lack of what I might have been,
Because the temptress of my life stole in,
And rapt a golden day away from me,
My highest height can never be—
One step behind.

I cannot tell
What good I might have done this day,
Of thought or deed, that still, when I am gone,
Had long, long years gone singing on and on,
Like some sweet fountain by the duty way,
Perhaps some word that God would say—
I cannot tell.

O life of light!
Thou goest out, I know not where,
Beyond night's silent and mysterious shore,
To write thy record there forevermore;
Take on thy shining wings a hope or prayer,
That henceforth I unflinching fare
Toward life and light!

Written for THE CANADA PRESBYTERIAN.

NO SMALL INFLUENCE.

BY G. H. WETHERDE.

The great tendency in many Christians of circumscribed lives is to believe that their influence is small. Tell them that they have a large influence over the people among whom they live, and they will at once dispute it and perhaps blush at the thought of their having any perceptible degree of influence. And this is true of many Christians of acknowledged piety, ability and clean records. And it is because of this feeling that not a few of these good people do not put forth that effort to reach and help others which they easily might. They are afflicted with a modesty which underrates the real measure of their power and possible ministry. Better realize, Christian brother, that however weak and narrow your ability may seem to you to be, your influence is never small, but always large. You cannot make it otherwise if you would. An eminent English preacher says: "Do not fear that your influence be small; no influence is small; but even if it were, the aggregate of small influences is far more irresistible than the most vigorous and heroic of isolated efforts." Did you ever think of the influence which the odor of a little bed of flowers has? Everything around that bed is influenced by it; every one coming near it is consciously affected by it. Do not excuse yourself from duty of any sort on the plea of having no influence.

Written for THE CANADA PRESBYTERIAN.

GRACES IN PROPORTION.

BY REV. JOSEPH HAMILTON.

In a perfectly ripe character we would expect to find every virtue fully developed. There would be perfection in such proportion of development. That is the ideal character. But is it anything more than ideal? Have you ever seen it realized? The best Christian people seem to develop in a way that is not at all proportionate. They bring forth special graces to the comparative neglect of others. Some good people are so strikingly out of proportion in this way that they remind me of a fruit tree, such as I have sometimes seen, that was heavily loaded with fruit on one side, but almost barren on the other. There ought to be proportion. If you look at Christ you will see that there was proportion in Him. Every grace was in full bloom; all were perfect, yet none was so prominent as to put another in the shade. There is the divine ideal. But who attains to it? Every Christian you know is more or less like a rose tree, in that the roses conceal prickles. That, however, is not the point just now. The

best Christian you know is like a rose tree in that all his graces are not in bloom. The rose tree has some of its roses in bloom; others are on the way; some are only in the bud; and there are places where roses will bloom yet, where there is not so far the faintest sign of their coming. But as the life that is in the tree gives promise of beauty all round, so the life that is in the Christian is the promise that all graces will yet come forth in perfection.

Mimico.

THE CHILD-WIFE IN INDIA.

A very interesting case has recently been tried at the High Court, Calcutta, before Mr. Justice Sale. It appears that the child-wife of one Soshe Bhusan Roy, a Brahmin, deserted her husband and took refuge in her father's house. The Brahmin called upon the father to produce the girl before the court, and deliver her to her husband, who, it was contended, was her lawful guardian. The girl's father stated that his daughter was only eleven years of age, and that the marriage took place when the child was seven years old. He had never given his consent to the girl's marriage, and the ceremony had been performed by the girl's grandmother and uncles without his knowledge. The girl had been ill-treated in the house of her husband, and begged to be allowed to stay with her parents, to whom she stated that were she obliged to go back, or to be made over to her husband, she would kill herself rather than do so. After hearing counsel for both sides, the humane judge dismissed the case, with costs in favour of the girl.

PRESBYTERIAN UNION.

Prof. Bryce, of Winnipeg, who has been in the old land for several weeks, has addressed the following letter to the editor of *The Scotsman*:

Will you allow me to express the interest with which a Scotsman born abroad visits the land of his fathers, and especially notes the prosperity which, since his last visit fourteen years ago, has attended the various branches of the Presbyterian Church of the old land. Coming as a delegate to the Pan-Presbyterian Council from Winnipeg, where Presbyterianism has never been divided, I was pleased to see amidst all the rivalries of the churches of this land that the theological standpoint and church order of all the different bodies are substantially one. One could not help reflecting what a strong front against evil and worldliness the re-united Church of Scotland might be, and what a power for the evangelization of the world she would become were all the means, now used in "doubling up" as we call it in America, devoted to work abroad.

A visit yesterday to church services at stately St. Giles', at restored St. Cuthbert's, and with large and liberal Free St. George's further emphasised the same reflection. The services were somewhat different in form, but no more divergent, I venture to think, than the wide liberty which is given us by our Presbyterian principles; while the preaching was thoroughly Christocentric and evangelical. It was exceedingly hopeful to hear in the different churches the prayers fervently uttered that the breach in our common Presbyterianism in Scotland might be healed. This feeling I have met at every turn among the people with whom I have conversed since my arrival in Scotland.

The common missionary effort which the Presbyterian churches of this land are making for their sons and daughters "furth of Scotland" deserves recognition by us who come from Canada. The British Presbyterian churches during the last year sent no less than £3,225 sterling to help the vast Home Mission work of the Canadian Church, with its 318 preaching places west of Lake Superior. Among the congregations of Edinburgh taking part in this were St. Cuthbert's, St. George's, St. Bernard's, Morningside, and West St. Giles', of the Established Church; St. George's ("nomen

nobile" with its £267), Barclay, and St. Andrew's of the Free Church; and Broughton Place and Lothian Road of the United Presbyterian Church. The United Presbyterian College Missionary Society sent us the splendid sum of £845 and the Free College students of Glasgow £180. Glasgow and Belfast Churches deserve special mention for generous gifts.

Our two Synods of Manitoba and Columbia, which lie west of Lake Superior, feel intense gratitude to all our British friends for the response to the appeals of our energetic local secretary, Rev. C. W. Gordon, who brought the matter before them. Our missionary superintendent, Rev. Dr. Robertson, whose labours have been apostolic, intends to visit Britain this autumn, and will, I have no doubt, receive a hearty welcome.

The practical union of all branches of the Scottish Churches in so great a work as this shows how eminently feasible an organic union of the several churches would be.

DR. WHYTE ON PRAYER.

Dr. Whyte addressed the Free Synod of Dumfries on April 15th. He said that prayer, or our life before God, was the subject on which he would not address us but converse with us. We have not been the men of prayer that we ought. This was the conviction borne in upon us ministers who are now grey and going down the hill. He would speak specially to the younger brethren. Abound in prayer. Think highly of God. Devise habits of prayer. We should step back from our work, and see the great simple things which have become too commonplace with familiar handling. Two sayings of the fathers impressed him deeply, *Deus est ubique* and *Deus est totus ubique*. When we go to our closets we have all God with us. When you go up over the hills to visit the sick in yon shepherd's hut you have God, all God with you. Think majestically of God. We don't see enough the majestic elements that stand at the roots of our religion.

It was Milman, he thought, who said that what makes Tacitus' history living history still, and gives his sentences such grip is Tacitus' remorse for his own share in the sad state of things he describes; and so if his own share in a demoralizing ministry should tinge his remarks on prayer and give them power to touch other ministers he would not be sorry if a tone of remorse should appear.

Ministers specially need to be men of prayer. The people take us for this. When his deacons lay down at the Deacon's Court their monthly gatherings he often asks himself if he has kept his part of the compact with them. They were to serve tables, but we (Acts vi. 4) were to give ourselves continually to prayer and to the ministry of the Word. They keep their side of the compact with ever-growing faithfulness. How have we kept ours? Have we gathered ourselves up and given ourselves to prayer?

He thought at the beginning of his ministry that his work was to give himself to study, and early and late he was among his books, but as now he went down the hill he found, when it is too late, that his work, was, first, prayer.

He would venture to give to the younger ministers some hints. They are simple as a Sabbath School lesson.

(a) Pray for your own children. Words the old ministers were in the habit of using at baptisms should not be forgotten—"Do you promise to pray with and for your children?" Pray for them by name, and take one and another aside with you and pray. If you begin to pray for your children and by name, you will not stop there. If you begin to pray for anything you will begin to pray for everything. Prayer is a grand reality. It is the key of the universe.

(b) Pray for our people. He would not say for your people, for we have all a share and interest in all the people of our Church. Remember Uranius in Law's works who at

first almost cursed the fate that placed him, a scholar, in a congregation which consisted of a few stupid ploughmen and a few paupers, but who, when a change came upon him, prayed himself out of proud disdain into humility and service. He (Dr. Whyte) recommended a plan he found to be good—to take his visiting book with him to his closet and to go over before God the list for the day, and then after coming back to go over them again.

We have a merciful God. To nobody is He so merciful as to a minister.

(c) Personal sanctity is our mightiest force. Augustine said you cannot be angry with a man if you love him, and Law says you will be sure to love him if you pray for him.

Several times in his address Dr. Whyte deprecated saying all this to men "who could teach him in the matter of prayer"; and several times, "We see this when we are going down the hill in the ministry, and when it is too late to put it in practice as we would like, and as we ought to have done from the first." This tone of humility and autumnal sadness running through all his address made his remarks unutterably penetrating.—*British Weekly*.

HOPE OF THE DOWNTRODDEN.

The *Literary Digest* publishes the following extract from the *American Israelite*: Mentioning first the fact that Jews were enslaved in Egypt, and that at the dawn of freedom, when they had shaken off the bondage of Pharaoh's land, there was Amalek to cut off the faint and the weak in the year of the Camp, the writer proceeds:

"The same was the case when the sons of Judah came back from the Babylonian captivity under Zerubabel, Ezra, and Nehemiah; scarcely were they organized under a shadow of independence when there came, Hannan, the prime minister of Ahasuerus, and planned the destruction of the whole people, as did also Antiochus Epiphanes after him, and as Vespasian, Titus, and Hadrian nearly accomplished it after them. That which came after the fall of Bethar and lasted sixteen centuries long baffles description. Every day of sunshine was followed by ten of storm, darkness, and devastation. The entire flood of human and barbarian wickedness went over the heads of the sons of Israel. The Pharaohs of Europe never became as conscientious as the Pharaoh of Egypt that exclaimed, 'Jehovah is the righteous, I and my people are the wicked.' They went on and on 'condemning, ostracizing, torturing, and slaying the seed of Abraham—the work of the Crusaders and the Inquisition were only a little louder episodes in the history of crime—until God slew the first born by the revolutions of America and France, and subsequent insurrections, which crushed the serpent's head, the head of despotism in state and church, and the Pharaohs are now the mere shadows of former autocrats. This new state of affairs brought relief also to the downtrodden Jew. Liberty, as far as her domain reaches, offered him a home and the enjoyment of the inalienable rights of man. Not long, however, did Israel breathe the air of freedom when reaction set in, in the different homes of Indophobia, running into stupid and malicious anti-Semitism in one place, into sweet and smooth-faced bigotry in another, in social ostracism elsewhere; and there we are yet, right now. Still here we are as numerous and vigorous as ever; physically, morally, and intellectually unimpaired, and our optimism unalloyed. How do you account for that, philosopher of history? If you can not do it, read in Moses, Leviticus xxvi. 44, 45, or in Jeremiah xli. 28. These and similar passages explain the miracle and confirm the truth of prophecy. Do not forget to read those passages repeatedly, and learn from them how the will of the Lord is done?"

Missionary World.

ROMANCE OF MISSION WORK.

The *Christian Observer* says: In these days, when we so often read in the secular press sneers at missionaries and their work, and accounts of the life of ease and self-indulgence which they are said to live, it is refreshing to find some evidence of the real state of things from the pen of a man entirely unprejudiced in either direction. Such an one is Mr. H. Darwin M'Irath, correspondent of the *Chicago Inter-Ocean*. He has been touring the world on a bicycle, and is now in China. The following extracts are made from a letter dated Kwei Kiang, March 28th:

Three hundred miles from the sea coast, just where the great Yang-tse-Kiang bends westward in a broad, graceful curve, a little walled city, containing 200,000 souls, nestles in a fertile valley of farm land. Its name is Wuhu, and though open to the commerce of the world since 1877, not a foreigner to-day does business upon its shores save the employes of the steamship companies and the Imperial customs. The massive stone walls which surround its precincts were erected 1,500 years ago, and in its heart are many temples and pagodas older than the all-powerful nations of Europe.

Although the Christian missions have assailed the redoubts of paganism at this point for sixteen years, so anti-foreign are the natives that life insurance companies refuse to accept risks on those who reside at Wuhu. The headquarters of the famous band of murderers and assassins, the Koo Soo Whai, whose crimes have draped many American homes in sombre black, are at Wuhu, and scarcely a year passes but that a riot occurs, involving loss of property, if not life.

Five American missions labor zealously in the territory, but at the largest and best equipped for practical work, the Methodist Episcopal, the *Inter-Ocean* tourists were quartered. Upon a large hill, called Ichi San, are five stone buildings, the largest being the hospital, occupying the very crest, and below are grouped the medical college and the homes of Hart, Dr. Stuart, and Rev. Mr. Arnold. A bluff, sward-covered rock, Ichi San overlooks the city above and the valley below, while at its base swirl the yellow waters of the swift-running river. Pure breezes cool its heights in the summer and porpoise play in sportive gambol at its rocky feet, and a better site for a hospital could not be selected.

The work of Drs. Hart and Stuart interested me intensely, and with these gentlemen I made a tour of Wuhu the afternoon of our arrival.

A street clinic in China, held usually in the chapel of the mission, affords excellent opportunity to study the peculiar character of the natives and also to obtain an idea of what missionary work consists of. As I trudged through the muddy streets, glibly following in the steps of the White Cross surgeons, now diving into the gloomy recesses of a coffin shop, then ascending the creaking ladders to foul-smelling lofts, and learned of their patients, all in the embrace of disease, often most loathsome and contagious, persistently treated graciously by these men of science, I knew the statement often made by correspondents, that the missionaries in China lived lives of ease and luxury to be slanderous. Such scurrilous prevarications can only have one source, and that from the "interior" and "war correspondents" who write their articles "upon the field" from the veranda of comfortable hotels in the large sea ports. Sometimes these men are called "idiots," "fanatics," but men who graduate from the best universities and later the medical colleges and hospitals of highest order, cannot be questioned as to their mental ability and competency.

On one of the main streets in the city is the little chapel where daily the street clinics

are held. Dr. Stuart conducts this branch of the work, the crowd of patients assembling in the main building and admitted, one by one, to a small ante-room for examination. Three cents in gold is exacted from each applicant, and this minor sum pays for registration examination and medicine until the case be cured or discharged as incurable. Chinese conduct the registration and dispensing work, but all is superintended by the physicians, who write and speak Chinese.

One of the most interesting days I have spent was March 26, under the guidance of Dr. Hart, in the daily routine of his duty as surgeon of the Mission Hospital. The surgical treatment of Chinese has its advantages and disadvantages. Work successfully performed is appreciated greatly, but if an operation, made in absolute necessity, to prolong or save life, turn out fatally, the result may be the demolition of the building and mobbing of the operator. The average native suffers no shock, rallies well and endures pain as strictly as if void of a nervous system. But again, the poor sanitary condition of their homes, the prevalence of skin and constitutional diseases, and their utter disregard for orders governing diet and rest, weigh heavily against the surgeon.

GOOD WORK IN SOUTHERN EUROPE.

People desirous of testing the effect of simple Christian teaching amongst the most difficult populations cannot do better than study the "Annual Review of Christian Work in Continental Lands," which forms the forty-seventh report of the Evangelical Continental Society. It abounds in stirring incidents. The posture of multitudes on the Continent is, for instance, reflected in the following letter received by Pasteur A. Junod, of Namur, from a village in the neighbourhood: "We have had enough of the Catholic religion: Atheism does not satisfy us. Come and teach us your religion, and if, as you say, it is true, we will embrace it."

Another page gives us a scene at priest-ridden Bilbao in North Spain. A member of the Evangelical Church there, a humble artisan, who had been long out of work and in want, was one day "surprised by the visit of an elegantly-dressed and distinguished lady, the wife of one of the richest men in the city, a great miner owner, etc. She had heard of our brother, that he had a large family, that he was a Protestant, out of work, and in want. She said to him, 'You know who I am, and that what I promise will be fulfilled. If you will have your young children, who have been baptized in the Protestant Church, baptized in the Roman Catholic Church, I will be their godmother, all your children shall be educated at my expense, and work shall be found for them when they shall wish it, and you yourself shall never lack work.' He replied that though he greatly needed work, he could not accept her offers, that would rob him of his Bible, and put chains on his soul, and he advised her to spend that charity she was offering him on some equally needy sincere Roman Catholic, of whom he could tell her many." A work that produces character of this sort is surely worth the attention and support of English Christians.

Senor Marques, who works among the rough miners of the Bilbao region, received the following testimony from a celebrated Spanish musical composer, himself a Catholic, who had travelled in the district, and observed the results of his labors: "Senor Marques, in all my life I have never seen parish priest, nor army chaplain, nor missionary friar who had such a frank and friendly and confidential hold on his flock, as it is perfectly plain you have on these rough miners. And I see the secret of it; it is in that Bible of yours which you make the foundation and the body and the end of all your work."

The report is full of similarly interesting matter from the varied fields of European labour which it covers. It is not creditable to the English churches that work of this kind, so generously supported by the fathers of a generation ago, receives from them to-day so niggardly a recognition.—*Christian World*.

Young People's Societies.

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

THE LORD'S PRAYER CONVENTION.

In an excellent little manual on Christian Endeavor Conventions, Professor Amos R. Wells points out that for the sake of unity and novelty it is a good idea sometimes to plan for an entire convention kept together in all its sessions by some central idea of manifold out-reaching. The Lord's Prayer Convention is an example. (1) Our Father: the Christian Endeavorer's Leader; (2) Hallowed be Thy Name: the Art of Prayer; (3) Thy Kingdom: the Weakness and Strength of Modern Missions; (4) Thy will: Consecration an Active, not a Passive Condition; (5) Our Daily Bread: Things to be Thankful for; (6) Our Trespases: Struggle between Sin and Endeavor; (7) Our Temptations: the Dangers in the way of Christian Endeavor; (8) Thine the Glory: the Final Triumph of Christian Endeavor.—When and How? In similar fashion may be worked out: The Beatitudes Convention, The Parable Convention, The Convention of Promises, The Convention of Prophecy, and so on.—*The Christian Endeavorer*.

A WISE ARRANGEMENT.

Under the wise guidance of Dr. Clark and his representative committee the Christian Endeavor Society has kept itself true in every detail to its motto, "For the Church." An instance of this is found in the arrangement for the Sabbath over which the great International Christian Endeavor Convention in Washington last July extended. We give it below, and with hearty commendation. Nothing should be allowed to displace the ordinary Sabbath services.

"The tents will be closed Sunday morning, and all will attend the Sunday schools and regular church services. In the afternoon in one tent will be held an evangelistic meeting, and in the other two and in many churches will be denominational missionary rallies in charge of the chairmen of the denominational rallies. This is a new feature, and one that we believe will prove to be a great success. In Central Hall on Sunday afternoon a meeting devoted wholly to the question of the American Sunday will be arranged. The tents will be closed in the evening, and the regular church services will be attended."

THE BOYS FOR CHRIST.

Clarendon Street Baptist Church, Boston, was the scene of a soul-stirring incident a few evenings ago. Connected with the church is a Boys' Brigade that for three years has been in charge of Mr. Louis A. Holman. Naturally, the personal salvation of the individual members of the company has been the object of the organization and of the leader, who often talked with the boys concerning the subject, both in private and in the brigade meetings. The third Wednesday in January was chosen as a time when the attention of the brigade should be confined strictly to the question of accepting Christ.

After the leader's talk, he asked that those of the boys who were willing at that time to make the great profession do so publicly. One after another the boys got up and told their comrades that they had accepted Christ, and many gave, each in a few words, their reasons for the step. This joyous demonstration, which was caused by no external excitement or other influence, continued until all the boys in the room, twenty-six in number, had declared their purpose to serve the great Captain. Only eight of the boys had previously been church members.—*Golden Rule*.

The railroad men talk of "bringing a train up to speed from a standstill." The pastor is called upon to study and practise a similar art. Numbers of parishioners are as a fact at a standstill. The problem is how to "accelerate" these believers, how to bring them "up to speed" on errands of Christian service.—*N. Y. Observer*.

THE DUTY AND JOY OF CHURCH MEMBERSHIP.

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

August 23.—Matt. x. 16-17.

This is a subject on which many people require instruction, for it is one upon which the views of many are hazy, indistinct and even unscriptural. We have heard of young people taking the pledge of the active member in the Endeavor Society; and yet, for some reason or another, holding themselves aloof from the membership of the Church. What their reason was for taking that stand we cannot divine, for certainly Church membership does not carry with it any duties or obligations which are not incumbent upon the active members of the society. Again, there are some who think that it matters little how they live, or what they believe, so long as their names are on the baptismal register or the communion roll in some Church. There are still others who think they are Christians, but who will not come into the full fellowship of the Church, for they imagine they can be as good Christians out of the Church as in it.

Now we maintain that no man has a right to be received into Church membership unless he is trusting in Christ for his salvation, and is honestly and earnestly trying to lead a Christian life. No matter which Church a man is a member of, he is lost unless he rests simply and implicitly upon Christ as his Saviour, and is willing to submit to Him as Lord and Master. Church membership never has saved any one; it never can. On the other hand, when a man accepts Christ as his Saviour, he ought to seek the earliest opportunity of making a public profession of his faith and of identifying himself with the Church of God. There are several reasons for this.

(1) The man who declines to become a member of the Church and to come to the table of the Lord is disobeying one of Christ's very plain injunctions. Christ says to every believer, "Do this (observe this Supper) in remembrance of Me." But the Christian who refuses to partake of the Sacrament sets at naught that command.

(2) Again, the one who believes, but declines to make a profession of his faith, is not taking full advantage of his opportunities, or living fully up to his privileges. The Sacrament of the Lord's Supper was intended to be a means of grace, and many of God's dear children have been abundantly blessed in the observance of it; but the Christian who refuses to come to that table is denying himself whatever benefit it might bring to him. Why, then, should any man argue that he can be as good a Christian out of the Church as he can be in it? No man can develop and maintain a high type of Christian life so long as he is deliberately and designedly neglecting any of the means which God has provided for the Christian's growth.

(3) The Apostle makes it clear that it is important to confess Christ and to make a public profession of our faith in Him. By him belief and confession are put side by side. "If thou wilt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised Him from the dead, thou shalt be saved. For, with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. x: 9-10).

(4) Christ declares that He will be ashamed to confess before the face of His Father and the holy angels, those who are ashamed to confess Him before men (Matt. x: 33; Mark viii: 28; Luke ix: 26; 2 Tim. ii: 12).

The one who makes a public profession of his faith, and who seeks to discharge conscientiously and faithfully the duties which Church membership entails is likely to be a happy, joyous Christian. Apart altogether from the satisfaction he feels in having done that which Christ desires and enjoins, he will experience a great measure of joy in the thought that he is very dear to Christ. Christ's love to the Church is very deep, abiding, special; and every true member of the Church is a subject of His constant care and His sympathetic regard. The believer feels that he, with the Church in general, enjoys perfect protection, ample provision and a glorious prospect. His name is written on Christ's hands; no good thing will be withheld from him; the very hairs of his head are all numbered; his guarantee of eternal life is without a flaw.

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TORONTO, WEDNESDAY, AUGUST 12TH, 1896.

DAVID prayed that he might "not eat of the dainties of the workers of iniquity." This prayer is not offered up too much to-day. As a rule men prefer to eat, asking no questions, not, however, for conscience' sake, but for the sake of their appetites.

A COMMON failing among professing Christian men is illustrated by *The United Presbyterian* as follows: "A business man said recently, 'These are days of improvement and progress, and no wide awake man can be satisfied to conduct his business on plans and according to methods that are twenty years old.' And yet, two days later, at a congregational meeting, this same man was heard to say, 'These pews are handsome enough for me. I am not in favor of going to the expense of reseating our church at this time.'"

ONE could hardly fancy a more uncongenial soil for the apparently fantastic-looking religious methods of the Salvation Army than the solid, not to say stolid, German character. Yet even among them it has both taken hold and is making progress. General Booth lately conducted a week's exercise of the army in Berlin with a degree of success which the Army has never heretofore been able to achieve in Germany. There were present forty provincial delegates and 120 officers. The meetings were fairly enthusiastic and largely attended. The public were amused at the services and ceremonies of the Salvationists, but did not molest them in the least. Six months ago they could not have made their appearance in the streets without being hooted and jeered, but upon this occasion there was no sign of such a demonstration.

"BETTER to wear out than rust out," is a well worn proverb. It has not often received a more striking illustration than in the following notice of a contemporary, of one whose fame as a Christian leader is world-wide:

"After a long life of devoted service for Christ in Africa and elsewhere, that grand old veteran of the Methodist Episcopal Church, Bishop Taylor, has been reported 'non-effective' at the age of seventy-two, and relieved of the care of the work in Africa. It will be seen, however, in the following words used in an appeal for aid for the work in the Dark Continent, that this heroic missionary does not propose to close his days in idleness:

"We are sailing through dark and stormy seas, with breakers ahead. I am in the hands of my God and King, and ready for any new line of soul-saving work He may give me to do. No chance in heaven to save any sinners. This is my grand opportunity, and I expect the Holy Spirit to mark me down as 'effective' for many years to come; but I am greatly concerned for my infant churches, among the wild heathen from whom they were gathered, and especially for our missionaries who dug them out, and who, in addition to indigenous supplies of food and raiment, still require a subsidy from our Africa fund."

WE beg to extend to our friends of the Baptist body the assurance of our sincere sympathy with them in the loss they have sustained in the, as we are wont to express it, untimely death of Professor Bates, under circumstances in some respects so sad and unexpected. Men of his stamp, of his varied qualifications, natural and acquired, are all too rare, and the need of them, especially in the responsible position which he occupied, is so great as to make the death of even one such man at so early a period of his life's work a loss not only to those more immediately concerned, but to the country at large. We hope our Baptist friends, who are doing so good an educational work, may find speedily one who will be able worthily to fill the place left vacant.

THE meaning of Free Silver Coinage is receiving a very practical illustration in many ways at the present moment in the United States, where it is the great question in the pending election. Among others Mr. P. D. Armour, the great dressed beef manufacturer, of Chicago, bought a quantity of Mexican silver dollars, which contain eleven more grains of silver than the American dollar, but yet is worth only 50 cents. He then intimated to his employees and customers that he would pay any of them that so desired in Mexican dollars, reckoning them at 50 cents, but, strange to say, there was no general or burning desire to take these Mexican dollars in preference to American silver, redeemable in gold, notwithstanding that they contained so many more grains of silver. This is only one of many similar methods by which the people are being educated into a clear understanding of the difference between a gold and silver standard.

WE are out-and-out prohibitionists on the liquor traffic question, and we are glad the question is again, after a necessary lull, coming to the front. We think it quite likely that a vote taken on this question would show a large majority in favour of it throughout the Dominion. We at the same time question whether the sentiment of the country on the subject is yet up to the point of securing a fairly thorough enforcement of a prohibition measure. If not, there is an urgent call to continue and prosecute with the utmost vigor all educational work on this subject, in schools of all kinds, by the pulpit and the press, and by legal enactments, to the whole extent at least that public sentiment will sustain and enforce. Hitherto it has appeared to us that prohibition has suffered from two causes, both of which were somewhat unreasonable. First, too much has often been expected from a prohibition enactment. Other statutes are only partially successful in accomplishing the end sought by them, but we are not disappointed or dream of doing away with them on that account. But it is too generally expected a prohibition measure must be immediately and perfectly observed. If not, the cry is raised of failure. This is unreasonable. Again, the machinery provided for carrying out such a law has often been either designedly or by oversight defective, and temperance people are blamed for the failure of the act, because they were not willing to become spies and informers. Whenever a prohibition measure is passed, it should be seen to that all the means for enforcing it are as thorough in every respect as for carrying out any other law passed for the protection of the community.

SAFETY in travelling in any way, but especially by railway owing to the vast number who are at all times on the road, but particularly at this season of the year, is a matter of the utmost public importance. Fortunately we have in Canada been, upon the whole, singularly free from great railway fatalities, and it could not be expected that the United States with so much greater a population, so many more people always travelling, and so many more railways, could be equally free from disasters. We doubt, however, if they are equally free in proportion to their numbers. Lately there have occurred in rapid succession several very fatal accidents, of which that at Atlantic City, New Jersey, was the most deadly. The inquest in that case, and in the one at Clinton, Ill, fixes the blame directly upon the engineer in one instance, and in the other on the crew disregarding orders, through which many persons met a sudden, violent and cruel death. It may be

questioned whether any punishment hitherto meted out for such conduct has been so severe as it ought to be. Surely conduct which causes the loss of so many lives and such agony to surviving friends deserves the most condign punishment, and if a few examples were made it would soon exert such a wholesome influence on railway employees as would lead to greater care of the lives entrusted to them. The contrast as to care of human life on railways in Britain, for example, and the States is very noticeable. While we say this, we are not ignorant of, and would not belittle, the courage, self-sacrifice and devotion to duty of many railway employees, which have led them often to sacrifice their own lives rather than risk those committed to their care.

MR. LAURIER would be more than human were he not elated by the great political victory which he has been the chief instrument in gaining. A danger connected with his new and unwonted elevation is, that he may be led on by his own enthusiasm or that of his followers and friends to make promises which, in the nature of things, it is scarcely in the power of any government in a country governed as ours is to make good. Mr. Laurier came dangerously near to that point, we conceive, when in his speech at the Ottawa reception, he said, if he did not altogether promise: "It shall be the duty of the new administration to try and make Ottawa the seat of learning, of arts and letters of the Dominion of Canada, the Washington of the North." We have no objection to Ottawa becoming all that, but we question very much if it is in the power of any Premier or Government to effect it, though they may help it to such a proud pre-eminence among the cities of the Dominion. We question also very much whether it is the duty of any government to spend much of its strength in endeavoring to achieve an object which depends, we venture to think, upon the concurrence of many favoring conditions which lie for the most part beyond the power of any government to control to any great extent. Hence we think it would be wisdom in Mr. Laurier to be chary in making promises and wise in his supporters to be moderate in their expectations and demands. He wisely saved himself by adding, "as far as I can." The danger is that his friends at Ottawa may imagine his power in this direction to be much greater than Mr. Laurier himself finds it to be, and therefore there may follow disappointment and cooling affection. We thoroughly agree with Mr. Laurier when he says: "There is no people that ever can become a nation, or anything like a nation, unless it has a literature of its own. It shall therefore be the duty of the new Administration to try and encourage literature, letters, arts and science." We wish him and his Administration all success in what he says is their aim and purpose, "to make Canada such a country that whenever a man leaves her shores to go to Europe, to England, France, Germany or Italy, it shall be the pride of his heart not only to think but to proclaim aloud, 'I am a Canadian.'"

ROMAN CATHOLIC MISSIONARIES IN HONAN.

WE have a very high respect for the *Catholic Register*. We repeat here what we have said before, that it is a good and honorable organ and advocate of the interests of the Church which it represents. It is open, and manly, and courteous in its treatment of those who differ from it on religious grounds. In its issue of the 6th inst., is an editorial under the caption of "The Boot on the other Foot," in which it deals with an incident in the work of our Church in Honan in a way which we think deserves some courteous attention. It is based upon the following paragraph, which it quotes from a Toronto daily:

"The Foreign Missionary Board of the Presbyterian Church has received information from their missionaries in Honan that the Roman Catholic Church there has succeeded in proselytizing several of the converts of the Presbyterian Church. The Presbyterian Missionary Board feels very indignant over the reported action of the Roman Catholic missionaries, and the matter will come up for consideration at a meeting of the Executive of the Foreign Missionary Board to be held on Tuesday."

Having quoted its text, the *Register* goes on to say:

"Very indignant! Are they indeed? The above paragraph does not disclose the real grounds for the report-

ed great indignation; but without any knowledge of the facts we are safe in asserting that Roman Catholics in Honan or elsewhere are not proselytizers. Converts to the Catholic Church, except where she stretches forth her hand to the heathen, come to her bosom voluntarily, and only after they have received proper instruction."

The *Register* frankly acknowledges that, "it is without any knowledge of the facts." This is unfortunate. We should have expected that the experience of the editor would have taught him the importance of a knowledge of his facts before writing upon a subject. We propose to make him acquainted with the facts in the case, a service which we have no doubt the courteous editor of the *Register* will welcome.

In the first place the Missionary Board of the Presbyterian Church does not feel "very indignant" at the action of certain Roman Catholic priests in Honan. It is certainly grieved and disappointed at their action, but not "very indignant." Again the matter was not up for consideration at the meeting of the Board which has been held since the news referred to reached it. The *Register* has been misinformed.

Now as to the assertion it makes that "Roman Catholics in Honan or elsewhere are not proselytizers." We shall acquaint it with some facts and leave it to judge for itself, and for others to judge, if its assertion can be maintained with respect to Roman Catholics in Honan at least, that they "are not proselytizers," whatever may be their conduct elsewhere. Presbyterian missionaries have been at work for some years now in Honan, and have bravely and patiently overcome many dangers and much opposition, and at length having won the confidence of the people, have baptized some converts and attracted to themselves many enquirers. Honan has a population of several millions of Chinese, disciples of Confucius and idolaters. We should have no right to object to the priests of Rome going among these Chinese and endeavouring to Christianize them according to their idea. But instead of doing this, and without waiting for these enquirers in our mission to go "voluntarily to the bosom of Rome," her priests have come to them. What object could they have in passing by the heathen Chinese and going amongst the enquirers at a Presbyterian mission, if it was not to proselytize? They did proselytize and very successfully too we admit.

In dealing with the heathen our missionaries in common with Protestant missionaries, so far as we know without exception, have been exceedingly careful to offer no pecuniary or selfish personal considerations of any kind whatsoever to induce the people to forsake their old faith and adopt a new. With regard to the Roman Catholic priests, the facts are that, to these enquirers after light and truth at the Presbyterian Mission in Honan, they have offered, not simply the gospel, the truth about the way of salvation, and nothing more. Passing by the "heathen," to whom the *Register* says the Church of Rome "stretches out her hand," her priests (Italians) offered to guard these enquirers from persecution, because as they assured them, Protestants had no consuls or ambassadors in China who could protect them; offered free board to those who would come to them to study the doctrine, free education for their children, financial aid, and employment as far as possible, and other such like inducements. These are the facts. If this is not proselytizing, will the *Register* be good enough to tell us what to call it? In the face of these facts will the *Register* still maintain that "Roman Catholics in Honan or elsewhere are not proselytizers."

We at once admit, all Protestants do, the liberty and right to Roman Catholics which we claim for ourselves, to go anywhere and proclaim and teach what we consider to be the truth on the most important of all subjects; but as there is a tacit understanding among Protestant bodies not to interfere with each other's work in heathen lands so it might be expected that where there are millions of heathen to whom they could go, Roman Catholic missionaries would prefer to go to them rather than to enquirers in a Presbyterian mission. This, however, they have not done, and the *Register* would have us believe that in this there was no desire to proselytize. We confess this is difficult.

In continuation, in its article, the *Register* applies to Presbyterians, because of our French Evangelization work, the "Tu quoque" argument, and seeks to cast upon our work the stigma, which apparently considers peculiarly odious, of proselytizing. For our part we cannot see it to be so odious a thing to try in a legitimate way to bring to the right our

French Roman Catholic fellow-citizens whom we believe to be in the wrong, just as the priests and bishops of Rome in England, are trying to bring into the right way those Protestants whom they now believe to be in the wrong. To our respected contemporary we would submit that, it is scarcely just or truthful, when in our college in Montreal we make public provision for instructing French students who may choose to attend it; when we openly offer our Pointe-aux-Trembles schools to all comers who are willing to accept the well-known conditions, when we publicly establish churches and throw open their doors to all who of their own accord desire to attend them, when we freely offer scriptures for sale to all who choose to buy; it is, we repeat, scarcely just or truthful to say of such a mode of working that, "the French Canadian Mission keeps slinking along in the obscure path of proselytization."

Books and Magazines.

THE MIND OF THE MASTER.*

STRICTURES BY PRINCIPAL MACVICAR, D.D., LL.D.

In the quietness of this quaint old city of Chester I have just finished reading Dr. Watson's new volume, "The Mind of the Master." The fact that it is from the pen of the author of "Beside the Bonnie Brier Bush" is sufficient to secure it a wide circulation. It has already caused considerable stir in Britain, reminding one of the noise made by the publication of two books that are now seldom mentioned, Strauss' *Leben Jesu* and Renan's romance on the Life of Christ.

The style of Dr. Watson's volume is brilliant and fascinating, possessing the attraction of literary finish, although somewhat monotonously antithetical and eminently dogmatic. As to method, the book is laid out in fifteen chapters with epigrammatic headings, sufficiently general and varied to allow the writer to say any smart or mystical thing that comes to his mind. He thus discusses Jesus our Supreme Teacher, the development of truth, the sovereignty of character, ageless life, sin an act of self-will, the law of spiritual gravitation, etc., etc.

Logical consistency and the laws of induction are of little account with Dr. Watson. In prosecuting the grave inquiry which he undertakes, one would expect him to collect and calmly weigh all relevant facts before announcing sweeping generalizations. Correlation and scientific treatment of any subject demands this much. But instead of this, vital sources of authentic information are deliberately excluded. The Old Testament and the writings of the apostles are laid aside, and with the avowed purpose of putting special honour upon Christ we are asked to accept an arbitrary selection from the gospels, especially the Sermon on the Mount, as giving a full interpretation of his mind.

It is somewhat difficult to say with precision what degree of authority any of the sacred writers, or even Jesus Himself, possesses in the eyes of Dr. Watson. He observes studied vagueness on the subject of their knowledge and inspiration. Of Jesus he says (p. 27): "One notices in the face of the words that Jesus makes a most distinct and also a most guarded claim as the prophet of God. He does not assert that he has compassed the length and breadth of human knowledge. Vast domains were left untouched by Jesus, and any one who goes to our Master for instruction, say in science or philosophy, can only be disappointed."

This is a circuitous charge of ignorance against Him "in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3) without specifying the extent. Indeed, it may be questioned whether Dr. Watson's estimate of the person and attainments of the Redeemer is much higher than that of the old Arians and Socinians, in spite of the praise which in certain forms he lavishes upon Him. Of the Old Testament it is said, "One part is less than Christian—that is abrogated and disappears—replaced by Jesus." We are not told what this less than Christian part is that disappeared, and readers must use their own discretion in deleting portions of the Hebrew Scriptures. Nor are they taught to reverence specially any part of the Word, for the writers of both Old and New Testament are classified along with the sages of antiquity and founders of false religions: "Every prophet of the first order has his own message and it crystallises into a favourite idea. With Moses the ruling idea was law; with Confucius, it was morality; with Buddha, it was Renunciation; with Mohammed, it was God; with Socrates, it was soul; with the Master, it was the kingdom of God." (p. 319.)

These, of course, are all "prophets of the first order." Confucius, Buddha, Mohammed and Socrates as well as Jesus. They are all placed in the same category as coordinate in the exercise of prophetic functions—a fact which sheds light upon Dr. Watson's view of inspiration. It may therefore be good and commendable to follow the teaching of any one of these prophets "of the first order." To do so, at any rate, cannot issue in ruin in this world or the next, for we are solemnly assured that "Doctrines of reprobation may have some slight support in passages, for instance, of the Old Testament and the Epistles, wrested for the most part from the context and general spirit of the writer, but they have none in the discourses of Jesus. They are ideas out of the line of Jesus' thought, branches tied on to the vine, withering and ready for the burning." (p. 31.)

What can be more reckless than this statement? To offer it as a fair exposition of the mind of the Master to

* "The Mind of the Master," by Rev. John Watson, D.D. (Ian Maclaren). Toronto: Fleming H. Revell Co. 140, 142 Yonge St.

persons who can read His words for themselves in the twenty-third chapter of Matthew and elsewhere in the gospels, seems little short of audacious impertinence. It is this sort of shallow, flippant dogmatism in novels and quasi-theological books that does incalculable injury to the young and to unwary, easy-going people of all classes. They thus learn to read the Word of God, taking the same unwarrantable liberties with it, until its warnings and lessons cease to be of practical force and value to them. Definite doctrinal teaching becomes repulsive to them, and each one extemporizes his own creed. This is in line with the trend of Dr. Watson's thought. He seems to have a standing spite at creeds and confessions, and never loses a chance of making a thrust at them. One wonders how he ever subscribed the best of them, the Westminster Confession, and, still more, how he now manages honestly to keep to his subscription. Character is everything with him. It is far superior to theology. But he forgets that he cannot have a pure and strong character without truth, and without the acceptance of a definite creed. Character is the outcome of honest belief. What a man believes concerning God and Christ and the Holy Spirit, concerning the rewards and punishments of time and eternity goes to make up the warp and the woof of his character. A pure creed honestly held and acted upon is inseparable from a holy life; and a godless immoral creed sincerely lived out produces a character corresponding with its articles.

There is no fault, says our author, in theology. One age builds up doctrine and the next pulls it down. There are only "two departments in which the human mind can arrive at certainty; one is pure mathematics and the other is ethics" (p. 60). Having said this, with characteristic facility in contradicting himself, he tells us, on the same page, as if demonstrating the very opposite, the utter uncertainty of ethical deliverances, that in "one century a Christian is burned because he does not believe in mass, and in the next another is executed because he does."

The doctrines of sin and atonement are handled with the same disregard of Biblical facts and principles characteristic of many parts of the book. Our federal relation to Adam is denied. Our sinful state by nature is regarded as having no juridical connection with his primal transgression. On this point there is difference and conflict between Christ and Paul, but the Master's view is supreme. It was the Apostle and not Jesus who taught that "by the offence of one judgment came upon all men to condemnation." This is Pauline doctrine, but it was never sanctioned by the Redeemer. So we are told, "It is always a startling transition," says our author, "from the theologians to Jesus, and it gives one pause that the supreme Teacher of religion did not deliver Himself on original sin. But it is a fact, and Jesus had His reasons. For one thing, any insistence on heredity would have depreciated responsibility, and Jesus held every man to his own sin." (p. 93.) "With Jesus, from first to last sin is selfishness." (p. 98.) "Sin is a deliberate mischoice," the choice of the world instead of God. "Jesus also believed that sin was a mistake." (p. 97.)

But Dr. Watson fails to tell us that John said, "Sin is the transgression of the law," "He that committeth sin is of the devil" (1 John iii); and that Jesus said to the Jews, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." (John viii. 44.)

Is it from these and many similar statements that Dr. Watson infers that "Jesus also believed that sin was a mistake?" Was His inspired apostle of the same mind when He said, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him?" (1 John iii. 15.) Is murder only a mistake?

Those who trifle with sin, and minimise and excuse its hatefulness and criminality before God are led by logical necessity to depreciate its God-given remedy. If sin is nothing but "selfishness" and "a mistake," then Christ's mission was simply to remove the selfishness and correct the mistake. This He did by His potent lessons and example, not by the shedding of His blood, or giving Himself a ransom for many. His death, it is true, confirmed and enforced His lessons; but was in no juridical sense an atonement or satisfaction to outraged justice. This is the Socinian view, and Dr. Watson's as well. He has produced nothing new in this respect. He says, "Jesus proposed to ransom the race, not by paying a price to the devil or to God, but by loosening the grip of sin on the heart and reinforcing the will. The service of His life and the sacrifice of His death would infuse a spirit into humanity, and be its regeneration." (p. 104.)

But does not Dr. Watson know that "God hath set Him forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins?" And that He "through the eternal Spirit offered Himself without spot to God, to purge our conscience from dead works to serve the living God." That "He made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him." That the loosening of the grip of sin is effected by His blood. "Unto Him that loveth us, and loosed us from our sins by His blood." (Rev. i. 5.) The theology that has this great truth, which was taught by the lips of the Master and His apostles, for its alpha and omega, is alone productive of spiritual life and energy, and that which ignores it is dishonoring to God and a blight upon Christian and pagan lands. I cannot therefore but express my emphatic protest against any book in so far as it slights the central doctrine of the gospel that Christ is "the propitiation for our sins; and not for ours only, but also for the whole world."

In this brief notice of the volume before me its excellencies have not been mentioned, nor have its theological eccentricities and blemishes been by any means fully indicated, but perhaps enough has been said to show the need of constantly appealing to the Word as our infallible guide. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. viii. 20.)

Chester, England, July 9th, 1896.

The Family Circle.

AUGUST.

The hills and the valleys are fast asleep
In the warmth of the summer noon;
The yellow lilies stand straight and tall
Like sentinels under the grim stone wall;
Butterflies, amber and white and brown,
Whirl and flutter and settle down;
Buds, like bits of the cloudless sky,
Silently over the pathway fly;
Brown bees, tired of the chase they've led,
Rock in the clover blossoms red,
And softly, sleepily croon.
Poppies, scarlet as sunset seas,
Nod and bend in the idle breeze;
Grasses, fringing the fields of wheat,
Shimmer white in the waves of heat,
And maple: under the light wind's play,
Glimmer with mingled green and gray.
The quiet world, in the silence mild,
Thrills like the soul of a dreaming child.

But when the day's brief reign is past,
And shadows rise to rule at last,
And all the flowers are dying;
When down the misty mountain-sides
The murky twilight lurks and glides.
And all the lights are flying;
When gently through the silent dusk
The pink rose leaves are falling;
And from the shining upland plain
The whippoorwills are calling;
When the fire-flies flash their torches bright
Through willow boughs low bending—
Ah, me! I fear

The summer's ending,
Into my heart there comes
A vague but sad regret,
Ah! fair sweet summer day, too soon
We shall forget!
Too soon forget the mystic charm
You weave above you—
Too soon forget your smiling face,
Though now we love you.

Oh! golden lie the waiting fields,
With sunshine o'er them glancing,
And bright the winding river gleams,
And all the rippling rills and streams,
With mirth are dancing;
The lakes are seas of burning glass,
The brooks are crystal clear;
Like cheery prophets in the grass
The crickets' chirp we hear;
But through the beauty and the glee
There rings a note of sorrow:
To-day is sweet, but, ah! too fleet—
Too soon will come the morrow.

—Harper's Bazaar.

THE EXTRAVAGANCE OF SOLOMON GILL.

"I wouldn't like to say as it were wicked," remarked old David Lumsden as he met Johnny Button crossing Plumridge Green, "but I'm bound to say as it ain't fittin'."

Lumsden and Button were the two old men who met young Potterbee on the night he preached his first sermon, and they were now engaged in discussing the conduct of Solomon Gill.

"To my knowledge, Gill have been hard put to it this winter a'ready," he continued, "an' he ain't so young as he were. He ought to be a-savin' somethin' he did. But you can't move Gill when he has made up his mind. He've giv' that missionary supper this thirty year, an' 'tis my belief that if he know'd he'd go scat to-morrow morn, he'd spend his last penny on it."

Johnny Button indulged in a snigger, which was instantly suppressed. He was not by nature a humorous man, but he had occasional moments when, as he said, "thing came to him, funny-like."

The "thing" that had come to him at this moment was a very old story about Lumsden. It was said that Lumsden had once been a "chief man" in a neighboring chapel, where upon a certain occasion it had been necessary to find a home for a "supply." No one had felt equal to the honor, and there was a prolonged discussion on the subject, which ended in Lumsden offering to submit to the inconvenience if the people would pay the costs which he incurred. This was agreed upon and Lumsden received much praise for his public-spirited conduct.

"You'd like him to be treated respectable?" he was reported to have said.

The people agreed that they would.

"And waited on proper? If we be poor, 'tis no cause why we should be looked down upon."

This was felt to be an admirable sentiment, which did Lumsden honor.

"They 'supplies' what come from the collidge is used to luxury," he continued. "'Tis said they do moastly sleep on feather beds, and stay with gentlefoak when they do go to praich. They do have four meals a day reg'lar, and the collidge is a kind o' palace. I know a man as seed it, and he told me."

These facts produced consternation. Such grandeur in connection with "supplies" had not been dreamed of.

"We wonder as you dare attempt it. 'Twill be dreadful tryin' for 'ee to keep it up proper from Saturday night to Monday morning. And very like he'll stay to dinner Monday too. They moastly does."

"You leave that to me," Lumsden replied. "I'll not disgrace ye."

Lumsden certainly did not disgrace them. He had long felt that his cottage needed papering, and manifestly this was the predestined hour for the operation. A fresh coat of whitewash is known to be a good thing for health, and when you are whitewashing one room you may as well do the whole house. It is likewise an accepted axiom that cleanliness is next to godliness, and when a charwoman costs only one-and-sixpence per day, no one would grudge that the cottage should be thoroughly scrubbed. As for slight repairs to a window that would not open, and a bedroom door that would not shut, these were matters which Lumsden could do himself, and charge for a purely nominal rate. The end of the affair was that Lumsden got his cottage completely repaired at the cost of the Bethesda folk, besides laying in so much food for the "supply" that it was commonly estimated that he didn't need to buy anything more for a week. Such was the philanthropy of David Lumsden. Johnny Button happened to think of it when he heard Lumsden denounce the extravagance of Solomon Gill, and that was why he sniggered.

"There's no call to laugh," said Lumsden, severely.

"I was a-thinkin' o' somethin'," said Button, meekly. "Foaks can't help their thoughts."

"An' I'm a-thinkin' of somethin' too," said Lumsden. "I'm a-thinkin' what'll become of Gill if that rheumatis of his gets worse. I'll warrant he ain't saved a penny agens't a rainy day."

"Not like you, eh?"

"I should think not indeed. Foaks like Gill thinks as Providence hasn't nothing else to do but pay their debts for'em. I'd rather pay my own in case Providence shouldn't happen to remember."

The two old men strolled across to the chapel, whose doors stood wide open, for Roach, the carpenter, was busy putting up the platform for the missionary meeting. Baxter, the wheelwright, was already there, under pretence of helping him. They also were engaged in discussing Solomon Gill, but from another point of view.

"He's about done, is Gill," said Roach, as he sat down to rest on a trestle. "He've struck the tune wrong these two Sundays runnin'. My opeenion is as the time's come when we should have an orgin."

"I don't hold with orgins, myself," said Baxter.

"That's 'cause you don't know no better," said Roach. "I'll allow they ain't much good when you do twiddle-twiddle 'em like that chap do down to Barford Church. You do want to bang 'em and whack 'em, and then they're grand. I've heer'd a horgin as shook the winders."

"Where might that be?" said Johnny Button, whose knowledge of music was supposed to be profound, owing to the circumstance that he had once been known to play the Old Hundred on his flute without a single error of any importance.

"Down Belchester way," said Roach. "It were a new chapel they'd put up, an' it were on the opening day. It were a chap from Belchester as come over an' played. My! You should ha' seed him! When he couldn't get no more sound out o' the top part o' her, he jest stood up, an' jumped like mad on them things they call the pedals, like a jumpin' on her toes, so to speak, an' you should ha' heard 'er roar!"

"I don't like music like that," said Button, critically, as became a master of the flute. "I like it soft, like birds a-singin'."

"Well, an' he played her soft too, if it comes to that. When he'd made her roar, he made her whisper, so to speak. I seed foak a-cryin'. I did."

"I ain't goin' to say a word agens't Gill," said Baxter. "I don't say as I'd stand out on princerple agens't one o' them little orgins—harmonys they calls 'em, they don't shake no winders, an' you can sing to 'em. But Gill's good enough for me. There ain't a better man hereabout, an' when the sermon's a bit poorish, I take a look at Gill all a-beamin' in his pew, an' someway I feel better for it—feel as if it were a middlin' good sermon after all."

"Be you goin' to Gill's supper to-night?" interposed Lumsden, who was anxious to lead the conversation back to a theme on which he was better qualified to offer an opinion.

"I be," said Baxter, "an proud to go. Wouldn't miss it nohow."

"Well, what I've been a-sayin' to Johnny Button is just this," said Lumsden, oracularly, "that I didn't think we ought to encourage Gill in any sich extravagance. I don't believe as he can afford it, and he oughtn't to do it."

"Don't you worry about Gill," said Baxter, with a sardonic smile. "There's some foak as find more pleasure in givin' than what they does in savin'. 'Tisn't every one as looks as long at a ha'penny as you do, Davy."

"An there's some foak as lives long enough to wish they'd got a ha'penny to look at," retorted Lumsden. "'Tis a poor look-out when you're nigh seventy an' got the rheumatis bad, to think o' all the money you give to them missionaries, what never had no rheumatis."

"I don't see mysel' what the rheumatis has to do wi' it," said Baxter. "If they missionaries don't have rheumatis, they has things which is a hundred times as bad. There's widow Penrose's boy down to St. Colam, he went for a missionary, and everybody knows as he come home as yellow as a guinea, and sho's a-wearin' black for him still."

"Very like," said Lumsden, "very like. That ain't my point. My point is that there ain't no call for Gill to starve hisself to feed foak what's better fed nor what he is. I don't believe in payin'

men to put their heads in the lion's mouth neither. Not that there's much o' that. They missionaries knows how to take care o' theirselves, you may depend."

Lumsden and Johnny Button strolled away, taking the path across the Green which led them out on the high road, past Gill's cottage.

"You see," said Lumsden, pointing ironically to the smoke that was rising from Gill's chimney, "he's at it a'ready. Boilin' and baking like mad, I'll be bound. You take warnin', Johnny, and don't you go and spend your substance in riotous iivin' like to him, for I warn 'ee, Johnny, though I be your freend, that I won't help 'ee when ye come to the husks which the swine do eat."

"I know ye wouldn't, Davy," said Johnny, meekly. "No, not a stiver."

"I might want to, ye know," said Davy, by way of vindicating his better nature. There were times when he suspected that Johnny made fun of him.

"Ah, but ye wouldn't," said Johnnie. "Not if ye wanted never so. I've know'd ye want to put sixpence in the plate many a time, Davy, but ye never did, did ye? An' I said many a time, when I've seed 'ee put a ha'ponny in, 'Well, Davy did want to put a sixpence in that time, but maybe he didn't want hard enough.' It takes a powerful lot o' wantin' to git as high as sixpence, don't it, Davy?"

"It do," said Davy, solemnly. "I'll say this for mysel', I allers take a sixpence with me when I goes to meetin'."

"An' can't never get it put in. Eh, but that must be a trial to 'ee, Davy."

"'Tis so, Johnny, in a way o' speakin'. Some on us is tried one way, and some on us another. 't all comes of bein' a man with a far-seein' mind, Johnny."

"I always know'd you'd that sort o' mind, Davy. You've been famous for that sort o' mind iver since you comed among we. Kind o' mind that acts on princerple, ain't it, Davy?"

"That's it, Johnny. 'Tis princerple what keeps me from givin'. I says to mysel', says I, "'Tain't 'cordin' to princerple to give your 'ard-earned money to them what wears better coats nor what you do.' Now Gill ain't got no princerple. He ain't gifted with a far-seein' mind. He'd give his shirt away if he felt like it, and never ask whether he'd got another at home in the drawer."

"Ah, 'tis so," said Johnny, with an air of profound commiseration. "An' as for them husks you was a-speakin' of, I daresay the pigs felt, when that there prodigal come among 'em, they didn't ought to let 'im have any. 'Tis a queer thing, is princerple!"

Davy glanced at Johnny suspiciously, but Johnny had the art of looking quite impenetrable when he pleased. He wore just now the air of a man who was uttering a few pious meditations in a lonely place, where no one could overhear him.

Solomon Gill's supper that night was one of unusual splendor. His cottage was a two-roomed one, with a lean-to scullery at the back, for Gill was a bachelor, and needed little accommodation. As a rule he did his own cleaning and cooking, but on this great annual occasion he got old Mrs. Maddison to come in and help him, and Mrs. Maddison's bread was a thing of renown at Plumridge Green.

The brick floor of the living-room had been scrubbed till it had a ruddy polish; the common black-handled knives glittered like silver, and the coarse table-cloth

was of princely whiteness. On the table was a huge loaf of home-baked bread, a loin of pork roasted to a turn, and an apple-pie, flanked by a jug of fresh cream. But the place of honor was given to a missionary-box of the largest attainable dimensions, which stood upon a basin turned the wrong side up, between the pork and the apple-pie.

"Ye'll make yourselves kindly welcome," said Gill, as he shook hands with the deputation from Barford, which consisted of old Mr. Shannon, and a sallow missionary who had been astonishing an audience at the chapel for the last hour with extraordinary stories of the work of Christ in Madagascar. Baxter, and Button, and three or four of the chapel worthies stood modestly near the door till the deputation were seated. They then took their places on a plank, insecurely supported by two empty soap-boxes, and held an animated conversation with each other by means of nods and nudges.

And I who witnessed it, can aver that it was a sight to see old Solomon Gill rise solemnly to ask a blessing. He had a noble head, with a high, bald forehead, such as I have often seen since in the portraits of great ecclesiastics, which the famous masters of a great age of painting have bequeathed to us. He wore his ploughman's smock, which one might easily have mistaken for the cassock of a saint, so fair and white was it. And in that wrinkled face of his there was a true light of sainthood, a softened glow of great peace, which is found only on the faces of those who are much alone with God.

"We thank Thee, who hast given us richly all things to enjoy," said the old man, solemnly.

I have sometimes thought that that thanksgiving might have better suited the tables of the rich; but I have never heard it there. I only heard it once; and it was upon the lips of an old ploughman, who earned from nine to eleven shillings a week.

"Well," whispered Baxter to Johnny Button, "I must say as Gill have done it 'andsomer than iver this year. I dunno' how he do manage it."

"Does it on princerple," said Johnny, drily, with a recollection of the morning's conversation.

"I don't s'pose now that there missionary do get a meal like to this ivery day."

"Not he. Do look as if he'd like to, however."

"Wonerful, to think what he have gone through."

"Lost his little childer there, they do say. Died one arter another wi' the fever. He've got a look himself like widow Penrose's son what died."

"They do say as he's goin' back, howsomever, an' his wife as mad to go as he be. Takes a brave heart to do that, I reckon, 'specially when they thinks o' them lielt graves."

"I doubt I couldn't do it," said Baxter, with a sigh. He was thinking of his own four little children, and of the one who died of the measles in the spring.

"Gill could," said Johnny.

"Ah, Gill's someway different to we. I've often wondered what it, was. Maybe Christ is more real-like to him than what He be to some on us."

The meal was over, and the crowning event of the year for Solomon Gill was about to happen. This was the opening of the missionary-box.

It was solemnly deposed from its place on the basin, and Gill's hand trembled as he took one of the knives to open it.

"I ain't as quick as I were," he said. "My poor hands 'as got all crippled up with the rheumatis this winter. But, bless 'ee, I'll manage it all right, if ye'll only give me time."

No one thought of offering him help. The missionary, who had it on his tongue to do so, saw well enough by our faces how we regarded the affair. Gill was tasting the most ecstatic hour of his simple life. He lingered over the box fondly, as if anxious to prolong the exquisite suspense. He cut the paper at the back, which concealed the flap of the box, gingerly, as though it hurt him to do so. I saw the missionary pass his hand over his eyes, and I respected him for those tears. Perhaps he was thinking that those little graves in a far land were worth the price after all, so long as men like Solomon Gill existed.

At last the wooden flap opened with a creak. The money began to pour out into the plate upon the table. There were scarcely any coppers. There were many sixpences and some shillings. There was one gold piece, which I thought I recognized. I knew that Gill had had a half sovereign that year as a Christmas-box from his employer.

It was slowly counted up, while we stood around the table in expressive silence. The half-sovereign lay by itself in golden dignity; the little piles of silver stood round at a respectful distance; the coppers seemed ashamed of themselves, and cowered in the shadow of the cream-jug.

"Three pound, fifteen and sevenpence," said Mr. Shannon, slowly. "Well, Gill, that's the best you've done yet. I wish my people in Barford would do half as well."

"'Tain't too much for such a cause," said Gill, his face all aglow. "I wish 'twere more, sir. When I think o' all the good Lord ha' done for me, I feel as I can't niver do enough for Him."

There was a pause, and then Gill said timidly, "You wouldn't think it proud o' me, sir, if we was to sing the Doxology, would 'ee? I feel as if I'd like to sing summat, an' there ain't nothin' I'd like to sing so well."

So Gill produced his well-worn tuning-fork, and struck the key-note, and we all sang with a will.

It was a pity Davy Lumsden was not there; but, as he said next day, he "stayed away on princerple." — *The British Weekly*.

Be sure that every one of you has his place and avocation on this earth and that it rests with himself to find it. Do not believe those who too lightly say that nothing succeeds like success. Effort—honest, manful, humble effort—succeeds by its reflected action, especially in youth, better than success, which, indeed, too easily and too early gained, not seldom serves, like winning the first throw of the dice, to blind and stupefy. Get knowledge—all you can. Be thorough in all you do, and remember that though ignorance may often be innocent, pretension is often despicable. But you, like men, be strong, and exercise your strength. Work onward and work upward, and may the blessing of the Most High soothe your cares, clear your vision, and crown your labors with reward.

Our Young Folks.

THE QUEER LITTLE HEN.

There was once a little brown hen,
A dear little, queer little hen,
Her work was to lay
Just one egg every day;
And she did it this good little hen.

She'd fly up in a tree, and right then,
Seated high on a branch, this queer hen,
Her egg she would lay,
Her one egg every day,
This good little, queer little hen.

'Twas a strange thing to do, I must say,
Lay an egg from a tree every day,
And what good was the egg?—
Just tell that, I beg—
That fell from a tree in that way?

But some people do things just as queer;
I know it; I've seen it, my dear.
They have a good thought,
But it just comes to naught;
From the wrong place they drop it, my dear.

There's a lesson for you and for me
From the hen that laid eggs in a tree.
If we do a right thing,
If a good thought we bring,
Let's not choose a wrong place, you and me.
—Independent.

A BAD "SITTER."

When the Princess of Wales was a young bride she was constantly in request for sittings to portrait-painters, sculptors and photographers. She was not, however, a good "sitter," and used to pout when compelled to endure the tediousness of sitting in a studio. Mr. Frith, the painter, was engaged to paint a picture of the marriage of the prince and princess, and he gives a pleasant glimpse of his tribulations with the Princess Alexandra:

The princess, says Mr. Frith, was very young and very beautiful, as all the world knows. She graciously consented to come to my house, and to afford me every assistance in the way of sittings for my picture.

The princess is also well known for her kindness of heart. Oh, how that heart would have ached if its owner had realized the aching of mine when I, too soon, discovered that the illustrious young lady did not know that keeping her face in one position for a few minutes even was necessary to enable an artist to catch a resemblance of it!

The first sitting can I ever forget? I did not dare to complain till after two or three fruitless attempts. With downright failure staring me in the face, I opened my heart to the Prince of Wales.

"You should scold her," said the prince.

Just at this time the princess was sitting for her bust to the celebrated sculptor, Gibson, R. A., in a room at Marlborough House. I was sent for by the prince, and before I was admitted to an interview I was shown into the sculptor's studio, and found him waiting for a sitting from the princess. The bust was already in an advanced stage. I did not think it was very like, and in reply to Gibson I said so.

"Well, you see," said Gibson, "the princess is a delightful lady, but she can't sit a bit."

At that moment I was summoned to the prince, whom I found with the princess; and I saw, or thought I saw, a sort of pretty, smiling pout, eloquent of reproof and of half-anger with me. The prince had something to show me,—photographs, I think,—and then he led the way to Gibson, the princess and I following.

No sooner did we find ourselves in the sculptor's presence than—after some plea-

sant remarks upon the bust—the prince said:

"How do you find the princess sits, Mr. Gibson?"

"Now," thought I, "if over a man was in an awkward fix, you are, Mr. Gibson, for after what you said to me a few minutes ago you cannot, in my presence, compliment the beautiful model on her sitting."

The prince looked at Gibson, and Gibson looked in dead silence at the prince and then at the princess. Then he looked again at the prince, smiled and shook his head.

"There, you see, you noither sit properly to Mr. Gibson nor to Mr. Frith."

"I do—I do!" said the lady. "You are two bad men!"

And then we all smiled; and Gibson went on with his work, the princess sitting admirably for the short time that I remained.

RESULT OF A "DARE."

A certain elderly gentleman, who was uncommonly nice in his tastes and habits, made exception in one respect. He chewed tobacco. Of course he did not manifest this habit in public. He was very secret about it, and the fact of his indulgence was known to but a few intimate friends. One of these asked him, on one occasion, how it happened that he, who was so particular about everything else, should have taken up this offensive practice.

"Oh," he remarked, with a sad smile, "when I was a schoolboy, the lad who sat next me chewed tobacco. He used to dare me to take a quid, and I had not the moral courage to decline. Thus I formed the habit, which has clung to me throughout my whole life.' Of course this gentleman has lived long enough to perceive that it would have been a greater mark of courage had he declined the "dare" of his school companion. Boys do not stop to think of that. They are so fearful of being charged with cowardice that they really make cowards of themselves without knowing it.

GOLF.

One of the great advantages of the game is that you can play and have good sport even if there is no one to go around with you. You can try to beat your own best previous record, and, if possible, to lower the best score ever made by anybody over the course. If you succeed in this last, you will have gained the proud distinction of holding the "record for the course." Another good modification of the game is the "foursome," where there are two partners on each side, striking alternately at the same ball. But the ordinary match is against one adversary, and there is no reason why a girl may not play an interesting game against her brother. She may not be able to hit the ball quite so far, but once near the hole, where accuracy and not strength is required, she should be able to hold her own, and it is an old saying that many a game is won on the putting-green. Or again, she may be handicapped by an allowance of so many strokes, for in golf, as in billiards, handicapping does not detract from the interest as it does in tennis. There is no fun playing tennis against a very much weaker opponent, for you win rather on your adversary's mistakes than by your own skill, and this is fatal to true sport.—*Harper's Round Table*.

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Ministers and Churches.

The Rev. Dr. McCrac, of Collingwood, has returned from his vacation.

The Presbyterians of Chalk River held their picnic on Thursday last, 6th August.

Rev. G. O. Mackenzie, of Brantford is spending the month of August in Lakefield.

Rev. Dr. Cochrane preached in St. Columba Presbyterian Church, Belgravia, London, on July 19.

Rev. Dr. John James, of Midland, will preach in the Presbyterian Church, Orillia, on Sunday, September 6th.

Rev. Mr. Stuart, of Knox Church, London, is holidaying on his wheel in Eastern Ontario and Quebec.

The Presbyterian congregation of Huron Church, Ripley, are building a fine brick manse in the village.

Rev. Geo. L. Johnson, Marmora, conducted the services in the Presbyterian Church, Madoc, on Sunday week.

Principal Macrae, B.D., of Morrin College, Quebec, has returned from his vacation in the Eastern Provinces.

Rev. W. R. McIntosh assisted in the corner stone laying of the Hillsdale new Presbyterian Church yesterday.

Rev. and Mrs. T. A. Cosgrove, of St. Marys, are spending their holidays at Lake Valley Grove, near Grand Bend.

The Rev. John McColl, of New Bedford, Mass., preached on Sunday, Aug. 2nd., in Central Church, Hamilton.

The Rev. A. McKenzie, M.A., B.D., preached in Knox Church, Guelph, morning and evening, Sunday, Aug. 2.

The new Knox Church, Woodstock, will have a seating capacity of 1,400 and the S. S. will seat 750 and hold 1,000 when required.

Rev. Prof. Ross, of Montreal, preached in St. Andrew's Ottawa, 2nd inst., and Rev. Mr. Grant, of Almonte, in Knox Church.

Rev. John MacGillivray, D.D., of Montreal, preached morning and evening in the Northern Congregational Church here, Sunday week.

The site for the Presbyterian Church at Slate River, now almost ready for opening, was donated by the estate of the late Alexander Morris.

Rev. Robt. Johnston and wife, of St. Andrew's Church, London, sailed from Liverpool on the 30th June. Mr. Johnston will occupy his pulpit on Aug. 16.

Rev. T. C. Jack, B.A., of Maitland, N.S., has accepted the call of North Sydney. He will probably enter upon his new charge on the 1st of September.

Sunday, Aug. 2nd, the services in St. Andrew's Church, Peterborough, were conducted by Rev. Dr. J. C. Cainon, of Kinkfisher, Oklahoma, U.S.

Rev. Jas. Hodges, B.A., of Tilbury, and Mrs. Hodges, are enjoying a holiday trip. During Mr. Hodges' absence, union services will be held as in former years.

Mr. John Charlton, M.P., gave an address in the Presbyterian Church, Lynedoch, Sabbath afternoon, Aug. 2nd. Subject, "Paul confronting death."

Rev. John Macgillivray, of Cote St. Antoine, Montreal, accompanied by Mrs. Macgillivray and child, will visit relatives and friends in the locality of Goderich on Friday next.

Lately, a successful lawn social was held at the residence of Mr. and Mrs. Hugh Gourley in aid of Carp Presbyterian Church, some \$35 being netted at the gate.

The Union services of the Presbyterian and Methodist congregations, Sherbrooke, Que., will continue through August, Rev. Wm. Shearer to take the services for the month.

Mr. Bell, of Avonbank, a student of Knox College, is at present preaching in the Listowel Presbyterian Church. Rev. J. W. Cooper, the pastor, is taking a month's holidays.

Rev. Ewen McQueen, lately from Scotland, is supplying the pulpit of the Presbyterian Church, Lucknow, in the absence of the pastor, Rev. A. Mackay, who is enjoying his holidays.

Rev. John Maxwell will be inducted by the Presbytery of Maitland into the pastoral charge of North Kinloss, Riversdale and Enri'killen in the church at Kinlough on September 1st at 1.30 p.m.

Dr. J. K. Smith officiated in Fort Massey Church, Halifax, on 26th ult. Dr. Smith was the first pastor of this church, and the two years of his ministry there are remembered most gratefully.

Previous to leaving Zion Church, Brantford, to officiate in London, Rev. G. R. Fasken, B.A., was the recipient of a kindly-worded address from the congregation for his services during the past two months.

At a meeting of the Presbyterian congregations, Drayton and Moorefield, held in the church in Drayton on Tuesday afternoon, a call was extended to Rev. Mr. Tait, graduate of Knox College, Toronto.

Mr. George D. Campbell, son of Rev. Dr. Campbell, of Renfrew, will have charge of the Calabogie Presbyterian congregation, during the absence through illness of the pastor, Rev. M. H. Wilson.

On returning from Tacoma, Washington, Rev. Alexander MacGillivray, of Bonar Church, here, preached to large congregations in the First Presbyterian Church, and in St. Andrew's Church, Victoria, B.C.

Rev. Dr. Hunter, of Erskine Church, Toronto, and Rev. Mr. Stuart, of London, have gone to Montreal with their bicycles. Their intention is to indulge in considerable wheeling in the province of Quebec.

Rev. Dr. Carmichael, of King, a native of Beckwith, has lately been visiting friends in his old home, and preached on a recent Sunday in St. Andrew's Church, Carleton Place, Rev. Mr. McNair being indisposed.

The first communion service in Knox Church, Acton, since the removal of Rev. J. W. Rae, was held last Sabbath. Rev. D. Strachan, of Rockwood, preached and officiated at the sacrament. The number of communicants was large.

First Church Presbyterian Sabbath School, St. Marys, picnicked at Sarnia. About 40 went on the excursion. A fast run was made, and a pleasant time spent by all. Returning the special train arrived at St. Marys about 10 o'clock.

Rev. John Rose preached his farewell sermon in Ashfield Church on Sabbath, August 9th, and he will (D.V.) be inducted into the pastoral charge of Malagawatch and River Dennis, Cape Breton, N.S., in the following week.

Rev. Archibald Thompson, B.D., of Chatsworth, county Grey, Ontario, accompanied by Mrs. Thompson and daughter, has been spending a three weeks' vacation with friends and relatives in Colough, Coldsprings, out at Rice Lake, and in other parts of his native county.

A new Presbyterian church was opened on the 20th ult. at Lansdowne in the Presbytery of Regina. In connection with the opening a concert and social was held, at which Rev. Mr. Hamilton presided in the unavoidable absence of the Rev. J. W. Muirhead, of Whitewood.

Rev. Dr. Gray, of Kalamazoo, formerly of Windsor, arrived in the latter city Wednesday week, on his way east to join Mrs. Gray and family. Until September he will visit Toronto and environs. The doctor was kept busy shaking hands with his hosts of friends in Windsor.

At a meeting held in the school room of St. Andrew's Presbyterian Church, Sarnia, Tuesday afternoon the ladies of the congregation decided to undertake the furnishing of the men's public ward of the new General Hospital. This undertaking will cost in the neighborhood of \$200.

Rev. John Neil, pastor of Westminster Church this city, has become quite an expert cyclist. Last week he made a somewhat extended tour, taking in DeGrassi Point, Beaver ton, Woodville, Lindsay and Sturgeon Point. He is about to leave for a two weeks' stay in Boston.

Rev. W. H. Spence, of Grand Forks, formerly of Kildonan, has received a call to the pastorate of a large Presbyterian Church in Memphis, Tenn. During a recent trip south Mr. Spence preached for the congregation and the call is the result. He will take some time to consider the call.

The Rev. J. L. Murray, M.A., Kincardine, is interim Moderator of the Session of Ashfield congregation. All applications for appointment to Ashfield Church must be made to Mr. Murray, and applicants will please take notice that Gaelic services in that church is indispensable.

Owing to illness the Rev. Wm. Lochead, who was to have preached in the Presbyterian Church, Port Elgin, on 26th ult., was unable to be present, but his place was taken by Rev. Wm. M. Reid, late pastor of Oaondago and Alberton, near Brantford. He preached here again on the 2nd inst.

Rev. Thomas Wilson, the new pastor of the King Street Presbyterian Church, London, and his family, have moved to the city from Dutton. The induction takes place on Aug. 11, and he will preach his first sermon on Aug. 16. Mr. Wilson enters a promising field of labor in the east end of London.

Rev. Dr. Robertson has returned from the new Ontario settlements near Slate River and at Dryden, where the pioneer farm is located. Vigorous settlements are springing up in these localities. From there he goes to Napinka and Melita, and thence to visit Gainsboro, Pierson, Alameda and Estevan.

The Brucefield Auxiliary of the Women's Foreign Missionary Society had a special meeting lately, the occasion being the collection of the clothing for the Indians of the North-west. A large box was well filled with appropriate and comfortable garments, which will no doubt be highly appreciated by the poor despised red man of the plains.

One of the most successful garden parties that has been held at Constance, took place at Mr. McGregor's one evening recently, under the auspices of the Presbyterians of this place. There was a very large attendance, and all seemed to enjoy themselves in various ways. The ladies in charge, as well as the worthy host and hostess and family, did all in their power to make the occasion agreeable to all, and succeeded well. The proceeds amounted to over fifty dollars.

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Rev. James Gourlay, M.A., is in town at present, says the Port Elgin Times, making a hurried visit to his many friends here and Durblane. He preached at Hanover for three Sundays and returns to Hamilton this week. There is no previous resident of Port Elgin more frequently spoken of or more affectionately remembered than Mr. Gourlay.

The Rev. Prof. McLaren, of Knox College, Toronto, filled the pulpit of St. Andrew's Church both morning and evening on Sunday week. Mr. McLaren, its pastor, being in the Interior. The many Torontonians who attend St. Andrew's Church were very greatly pleased to hear the well-known voice and to listen to two of the Professor's kindly discourses.—News Advertiser, Vancouver.

The Rev. J. A. Morison, B.A., of East Presbyterian Church, Toronto, and former pastor of Knox Church here, says the Listowel Banner, has been spending part of his vacation amongst his many friends in town. Last Sabbath he occupied his old pulpit both morning and evening and preached two very eloquent and powerful discourses. The church was crowded at both services.

Rev. P. R. Ross, formerly of Ingersoll, but now filling an important charge south of the Line, recently revisited the scene of his former labors and preached not only there, but in Tilsonburg, where he conducted both services, Aug. 2nd. Mr. Ross is now in Toronto, filling, with much acceptance, the pulpit of Bloor Street Presbyterian Church in the absence of the pastor, Rev. W. G. Wallace, B.D.

The Rev. F. R. Beattie, D.D., who has been giving much valued assistance in the summer session of our theological college at Winnipeg, arrived lately in the city, where he will rest for a short time preparatory to returning and resuming his own work in Louisville, Kentucky. Dr. Beattie is one of many Canadians, who although he has found his work abroad, keeps always a warm place in his heart for his native country and his alma mater.

The Winnipeg Free Press, of 5th inst., says Rev. C. T. Baylis, editor of the Morden Herald, was unfortunate enough to be out in the hail storm on Sunday night, returning from a pastoral appointment in the district and reports his experience as a thrilling one. Great damage has been done to the crops on farms lying in the path of the storm, twelve miles in width. It was the first destructive storm ever experienced in the Morden district.

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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.

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Beware of Substitutes and Imitations.

A private letter received lately from Rev. Dr. Torrance, records his safe arrival at Moville, Ireland, after a delightful passage by the steamer *Scotsman*, of the Dominion Line. After a day or two in Londonderry and vicinity, Dr. Torrance went on to England. He expects to sail for home on August 27th, or possibly Aug. 20th.

We regret to learn that Rev. Dr. Battisby, Chatham, was much more seriously hurt by the recent driving accident than he was aware of. He occupied his pulpit as usual on the succeeding Sabbath. Since then he has been suffering a great deal as a result of the shock. He was not able to conduct the services on Sunday last.

The Rev. W. G. Jordan, B.A., of Strathroy, who is becoming widely and well-known as an instructive and suggestive preacher, has occupied for the two last Sabbaths the pulpit of St James' Square, Toronto, Rev. Louis H. Jordan's with much acceptance. He will always receive a cordial welcome to St. James' Square, where his services are much appreciated.

At a recent meeting of the Presbytery of Brandon a unanimous call was presented by Mr. McDiarmid, from the Oak Lake congregation, in favor of Rev. J. M. Gray, of Stirling, Ont. It was sustained and ordered to be forwarded, and arrangements were made for prosecuting the call before Kingston Presbytery. The stipend promised is \$900, with free use of manse.

Rev. Nathaniel Paterson, formerly minister of the Hanover Presbyterian Church, died at Hanover on Sabbath last, August 2nd. Mr. Paterson was a son of Rev. N. Paterson, D.D., of Glasgow, Scotland, a Moderator of the Free Church General Assembly, who when minister of Galashiels helped Sir Walter Scott to lay out the grounds and woods of Abbotsford, and who was author of "the Manse Garden."

The St. James Church at Scotch Ridge, N.B., has recently been re-opened after renovation both without and within. A very large congregation attended the re-opening service, which was of a most interesting nature. Rev. Mr. Hawley, of Milltown, a former pastor, gave a pleasing review of the history of the church from its foundation over eighty years ago. In the hands of the new pastor, Rev. Wm. Peacock, the work is progressing and promises well for the future.

Rev. R. N. Grant, D.D., of Orillia, it appears from private letters, is having a very pleasant time in Scotland. He visited Glasgow when it was in the midst of a fair; and when last heard from was sailing up the Caledonia Canal, en route to Inverness and the Highlands. Dr. Grant spent a few enjoyable hours with "Ian MacLaren" in Liverpool. He is booked to sail from Liverpool on the 27th inst., and is expected to occupy his own pulpit on the second Sunday in September.

The *Seaforth Expositor* says:—We notice that Rev. Hugh A. McPherson, who was assistant to Rev. Dr. McDonald, in Seaforth last summer, has received a call from the congregation of Knox Church, Acton, and that he has accepted the call. Mr. McPherson's many friends here will be pleased to learn of his preferment by the Acton congregation, who, we are sure, are to be congratulated on their choice, as Mr. McPherson is not only a good preacher, but a most excellent young man.

The *Orillia News* says:—Rev. J. M. Duncan preached two very scholarly and edifying sermons in the Presbyterian Church on Sunday week. There were large and attentive congregations both morning and evening. The pulpit will be occupied by Rev. S. H. Eastman, of Oshawa, for the next three Sundays; on August 23rd, Rev. W. R. McIntosh, B.D., of Allandale, will preach, and on the 30th, Rev. J. Leishman, New Lowell. Mr. Eastman delighted the congregation when here one Sunday in June, and his three weeks' stay in Orillia will be welcomed with pleasure by the many who listened to him on that occasion.

The Presbytery of Toronto met recently at Union Church, Etobicoke, for the ordination and induction of the Rev. W. A. McKay, called to be minister over the Norval and Union congregations. Mr. McKay graduated from Knox College in April of this year, and was licensed by the Presbytery of Toronto in June. The congregations at Union and Norval have been vacant since June of 1895, when Rev. James Argo tendered his resignation of that charge. At the close of the services the moderator of the session during the vacancy, the Rev. J. C. Tibb, of Streetsville, was presented with an address and a purse of money for his services during the term the pulpit was vacant.

The attendance at the monthly Gaelic service in Knox Church, Toronto, on Sunday week was more than double what it was a month ago. Quite a few came several miles to hear the Gospel in their native tongue. Dr. Mackay preached from Eph. v: 14, dividing his text into three heads. I. A Sad State, "asleep and dead," implying (a) darkness, (b) danger, (c) disease, (d) insensibility, (e) inactivity. II. The Gracious Call, "Awake and arise from the dead." (a) Sinners are called by the reading of the Word and the preaching of the Gospel; (b) by the events of Providence; (c) by the voice of conscience, which is God's voicegerent in the human breast. III. A Precious Promise, "Christ shall give thee light," denoting (a) spiritual knowledge, (b) spotless purity and (c) everlasting blessedness. Inferences drawn from the text—(1) God's wonderful condescension. (2) The ample provisions of Divine love. (3) The awful end of those who obey not this call.

The Rev. Dr. Chiniquy, who is an expert angler, and now in his eighty-seventh year, has been visiting his native county of L'Islet, and has been surprising the people by his climbing mountains like a young man. He says he has experienced great kindness, even from the Cures, who are also surprised to see him visit their churches. This he does to look up old registers of his friends long since departed. He sees in his native place the sons, grandsons, and even great-grandsons of the men who were companions of his youth; and he speaks to them of their ancestors. They are surprised to hear him. Some of them having heard false reports of Father Chiniquy being dead are surprised greatly to see his sprightly vivacity, and they say to him, "You are not dead—we have been deceived by false reports." Dr. Chiniquy praises greatly the people and scenery of L'Islet County, and says Canada shall yet see the French-Canadians achieve great progress toward liberty of conscience and a knowledge of the true gospel of the Lord Jesus Christ.

Recently a largely-attended meeting was held of St. Stephen's Church, St. John, N.B., to bid farewell to the Rev. Dr. Macrae, who has been pastor of the congregation for 22 years. previous to his departure for the city of Quebec to enter upon the duties of Principal of Morrin College. The chair was occupied by Mr. A. Chipman Smith, who in a brief address referred to the many changes which had taken place in the congregation during Dr. Macrae's pastorate, and of the kind feeling which had always marked the relations between pastor and people. An affectionately worded address was presented to Dr. Macrae, which was signed by the members of the congregation. Addresses were delivered by several clergymen of the city, all expressive of regret at the departure from the city of Dr. Macrae, and of good wishes for his future success. After refreshments had been served, an address was presented by the chairman on behalf of the ladies, who presented their late pastor with a study table and a handsome chair, and an address was also presented by the officers and teachers of the Sunday-school. Dr. Macrae returned thanks to his friends for their kindness, and replied in very suitable terms to the addresses with which he had been honoured. We join with the doctor's friends by the sea in wishing him a long and successful career in his new, arduous and responsible field of service.

The tenth anniversary of the day upon which the Rev. J. K. McLeod first occupied the pulpit of St. Andrew's Church, Brighton, as pastor, was Sunday, the 26th ult., and he then took occasion to preach a sermon appropriate to the occasion, at the conclusion of which he gave some interesting statistics which we quote from the *Brighton Ensign*: "The number of families composing the congregation in 1886 was 65, while the present number is 65, but 28 families have removed during the interval, so that while there is an apparent loss of 3 families, there is really a gain of 25. In 1886 there were enrolled as communicants 76, and at the present time there are on the roll 112, although during the period 62 have been removed through certificate or death. That the reverend gentleman's position has been so secure is shown by the fact that during the ten years of his pastorate he has prepared and delivered no less than 1035 sermons, and has made 1025 prayer-meeting addresses. During all these years he has had but eight weeks' holidays, and at no time during his absence has his congregation been without a substitute. Fifty-one couples were married during the period, and baptism administered 55 times, 18 being adults and 37 infants. The number of burials amounted to 83 of which 37 were not connected with the congregation, and there has been no death in the congregation since December 1894." During the ten years the church debt has been so reduced that the balance now existing amounts only to \$700; and during the whole period the managers have never had to report a deficit at the end of the year.

PRESBYTERY MEETINGS.

BRANDON: This Presbytery met in Brandon on Tuesday, July 14th, at 10 a.m., members present:—Messrs Carswell, Beattie, Moore, Chestnut, McDiarmid, Shearer, ministers, and Todd, Elder, Ives, Richards, elders. A unanimous call was presented by Mr. McDiarmid of Oak Lake congregation in favor of Rev. J. M. Gray, of Stirling, Ont. It was sustained and ordered to be forwarded, and arrangements were made for prosecuting call before Kingston Presbytery. The stipend promised is \$900 with free use of manse. Mr. Wm. Tennant was enrolled as Presbytery elder for Carberry. Standing committees were appointed with conveners as follows:

—Home Mission and Augmentation, W. Beattie; Sabbath Schools, W. H. Irwin; Statistics and Finance, T. R. Shearer; Young People's Societies, E. A. Henry; Church Life and Work, D. Carswell; Examination of Students, A. Moore; Maintenance of Manitoba College, T. C. Court; Foreign Missions, W. Beattie. Mr. John Gray was taken under care of Presbytery as students with ministry in view. Allocations were made for Schemes of the Church; the accounts of the Treasurer of Presbytery and of Home Mission Committee were audited and several other items of business transacted.—T. R. SHEARER, Clerk.

BARRIE: This Presbytery met at Barrie on 28th July at 10.30 a.m. There was a smaller attendance of members than usual, and a short docket of business. Mr. Henry was elected Moderator for the next six months. The Rev. Messrs. Carruthers, of Dovercourt, and Ross of Glenoe, were present and invited to sit with the Presbytery. The resignation of the charge of Airlie, Blackbank, and Banda, tendered by Mr. Gallagher at former meeting, was taken up, and after lengthened discussion accepted. The Moderator (Rev. J. K. Henry, of Creemore), was appointed to declare the congregations vacant on Sept. 20th, and to act as Moderator of Session during the vacancy. Applications for hearing should be addressed to Mr. Henry. Mr. Smith, Moderator of Session of First West Gwillimbury and Monkman's, reported that these congregations were expected soon to give a call. The resignation of Huntsville and Allansville was tendered by Mr. Sieveright, and laid over to a special meeting to be held at Barrie on Aug. 11th, at 2.30 p.m., to be then disposed of. A committee was appointed to visit Banks, Gibraltar, and St. Andrew's Church, Nottawasaga, to ascertain what supply will be suitable for them after the missionary now on the field shall leave. Leave was granted to the congregations of Towline and Ivy to sell the manse property at Thornton. Dr. McCrae gave notice of motion that the Presbytery hold four regular meetings during the year instead of six as at present.—ROBT. MOODIE, Clerk.

PRESBYTERIAN MISSIONS.

(From Winnipeg Tribune.)

Rev. Dr. Robertson, superintendent of Presbyterian missions, returned recently from an eastern visit in connection with the raising of funds for mission work.

Interviewed as to his success, Dr. Robertson prefaced his reply with a short explanation. He said that the Board of Manitoba College had asked the General Assembly to be allowed to go back to the old arrangement in having theological classes conducted at the same time that the arts classes were in session. Those interested in the home mission work, however, opposed this resolution strenuously before the Assembly, because it would deal a serious blow to the work. From the outset it has been difficult to get men to supply the missions in winter, and as the work has grown the difficulty has increased. At the end of September next, for example, between 70 and 80 missions west of Lake Superior will be vacant, and it will simply be impossible to get men to take the places of the students returning at that time to college. Students attending the summer session at Manitoba College will likely occupy 24 or 25 of these fields, but if there should not be any summer session, it would be safe to say that 40 at least of the missions would have to go without supply, and this would be a serious hindrance to the progress of the work.

The sole reason the Board had for asking for a change was a financial one. It is evident to any person that to keep a college open for eleven months in the year instead of seven or eight months means a very material increase of expenditure, and the Principal is anxious that the income and expenditure should nearly equalize; as the summer session arrangement threatened a deficit he was anxious to effect some change by which financial affairs could be properly adjusted. After discussion in the assembly, a committee was appointed to raise the sum of \$1,500 a year, special subscription, and arrangements were made for which at least \$3,000 more should be secured from collections in Ontario and the Maritime Provinces. Dr. Robertson was appointed convener of the committee for special subscriptions.

In the east Dr. Robertson met with great encouragement. In Toronto, Montreal, Hamilton and Ottawa, he came in contact with a number of prominent supporters, and although many others from whom subscriptions are certain were away for their holidays and could not be seen, his list shows promises of \$1,350 of the \$1,500 per year required. The amounts have been promised for three years, by which time it is hoped that some permanent adjustment may be considered advisable.

Scrofula

Makes life misery to thousands of people. It manifests itself in many different ways, like goitre, swellings, running sores, boils, salt rheum and pimples and other eruptions. Scarcely a man is wholly free from it, in some form. It clings tenaciously until the last vestige of scrofulous poison is eradicated by Hood's Sarsaparilla, the

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Hood's Pills are the best after-dinner pills, aid digestion.

The Girl's Mission Band of Knox Church, Winnipeg, held their annual lawn social on the 27th ult., at the residence of Mr. Robt. Bryce, Assiniboine street. The evening was a perfect one, and a large number attended the social, enjoying the delights of ice cream and music amid the most pleasant surroundings imaginable. Rustic seats were placed about the lawn, which was lighted by Chinese lanterns, and those present who preferred it were able to sit under the trees, and listen to the programme given inside the house. The receipts were liberal, and go to assist the ladies in their mission work.—*Winnipeg Tribune.*

The question often asked—"Why are pupils of the New England Conservatory so uniformly successful as teachers or performers?"—is readily answered by those who have been fortunate enough to become acquainted with the institution. With an equipment superior to that of any other school, with both American and foreign teachers of the highest rank, with Boston, the art centre of America, to furnish the best operas and concerts, it is easy to see why one year of study there is better than two elsewhere. Its prospectus is sent free.

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The three great South American Remedies have been called into conflict with many a desperate enemy, but the case is yet to be recorded where they have not come out the victor. If we take South American Rheumatic Cure, the story of the patients who have been cured by it reads like a fairy tale. Mr. D. Dessnietels, of Peterboro', suffered so terribly from rheumatism, that he was blistered by doctors ten different times, in as many different places with the hope of driving the disease from his system. His hands were drawn out of shape and the fingers almost destroyed. His left leg had to be encased in a plaster of Paris cast for months. One week after using South American Rheumatic Cure this patient was like a new man, and in a short time was completely cured.

When South American Kidney Cure is called into question, unlike pills and powders and medicines of that kind, it immediately dissolves the uric acid and hardened substances that constitute this disease, and the system rid of these a cure is soon effected. Mr. D. J. Locke, of Sherbrooke, Que., says he spent over \$100 in treatment for a complicated case of kidney disease, but received no relief. After taking a few doses of South American Kidney Cure he felt wonderfully helped, and, to quote his own words, "I have now taken four bottles, and consider myself completely cured."

The worst forms of indigestion were cured by the use of South American Nervine. It acts on the nerve centres located at the base of the brain, from which come all nervous troubles and disorders of the stomach. Mrs. H. Stapleton, Wingham, Ont., says: "I had been troubled for a number of years with nervous debility, indigestion and dyspepsia, and had been treated by a number of the best physicians in Canada and England. I was advised to take South American Nervine, and must say if I had not done so I would not have been alive to-day. I will never be without it."

Agricultural College, GUELPH.

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

Guelph, July, 1896.

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British and Foreign.

Mr. S. Vuake, an elder in First Church, Dromara, Ireland, has died in the 90th year of his age.

The Presbyterians of the world maintain one-fourth of the Evangelical foreign missionaries of the world.

The great-great-grandson of Sir Walter Scott, on coming of age, was presented with an address at Abbotsford.

Rev. Dr. Lorimer, who is supplying Dr. Pentecost's pulpit in Marylebone, is addressing crowded congregations.

The father of the Irish General Assembly, Rev. James Steen, senior minister of Clonduff, has died in his 96th year.

The forty-fifth star—each star representing a State—has been added to the American flag. The new State is that of Utah.

Rainilarivony, the ex-Prime Minister of Madagascar and husband of Queen Ravalona, died on Friday in exile at Algiers.

By the death of a young man abroad, the last descendant of Daniel Defoe is residing at Bishops Stortford, in his seventy-fifth year.

The new church at Derramore, Limerick, was opened on Sunday by the Moderator of the Irish Assembly, Rev. Dr. Williamson.

Rev. Jacob Primmer's evangelistic meetings appear to be declining in popularity. Only 700 persons attended the one held in Rothesay.

No fewer than seven inquests were held on Friday, 17th July, in London, on persons whose deaths were due to the recent intense heat.

Queen Victoria has consented to act as umpire in the arbitration proceedings in connection with the frontier dispute between Chili and Argentina.

Annandale U. P. Presbytery has sustained the call addressed by Ecclefechan congregation to the Rev. Alexander Steele, Carsphairn, who accepts.

The death is announced of Rev. George Barlas, minister emeritus of Millhill Church, Musselburgh, a pastorate which he had occupied for nearly a quarter of a century.

A choral evening service in the Welsh language took place for the first time in the Canterbury Cathedral recently. It was held in connection with a visit to Canterbury of a Welsh Choir.

A memorial has been submitted by the Cove and Kilcreggan Church Session to the Greenock Presbytery, requesting them to depose one of their elders—Mr. Charles B. Aikman—on the ground of factious conduct.

A farm of 283 acres in Lincolnshire, England, which originally cost £17,000, was offered for sale, the highest bid being £4,450. Four years ago a bid of £7,450 was refused. There is a mortgage on the land of £12,000.

Rev. David Young, D.D., senior minister of Woodlands U. P. Church, Glasgow, has died at Bridge of Allan, aged 74. Dr. Young was a man of scholarly attainments, a powerful preacher, and possessed of great administrative capacity.

Dr. A. K. H. Boyd has made some adverse criticisms on the proposed "Joint Hymnal," but his latest dictum with regard to it is that "it is a very remarkable and hopeful volume, looking where it comes from. It indicates a deliverance from ancient prejudice which is most cheering."

DOCTORS GAVE HER UP.

REMARKABLE EXPERIENCE OF MRS. SALOIS, OF ST. PIER

LaGrippe, Followed by Inflammation of the Lungs, Left Her on the Verge of the Grave—Her Whole Body Racked with Pain—Her Husband Brought Her Home to Die, But She is Again in Good Health.

In the pretty little town of St. Pie, Bagot county, is one of the happiest homes in the whole Province of Quebec, and the cause of much of this happiness is the inestimable boon of health conferred through the use of Dr. Williams' Pink Pills. Mrs. Eva Salois is the person thus restored, and she tells her story as follows:—Like a great many other Canadians, my husband and myself left Canada for the States, in hope that we might better our condition, and located in Lowell, Mass. About a year ago I gave birth to a bright little boy, but while yet on my sick bed I was attacked with la grippe, which developed into inflammation of the lungs. I had the very best of care, and the best of medical treatment, and although the inflammation left me I did not get better, but continually grew weaker and weaker. I



could not sleep at night, and I became so nervous that the least noise would make me tremble and cry. I could not eat, and was reduced almost to a skeleton. My whole body seemed racked with pain to such an extent that it is impossible for me to describe it. I got so low that the doctor who was attending me lost hope, but suggested calling in another doctor for consultation. I begged them to give me something to deaden the terrible pain I endured, but all things done for me seemed unavailing. After the consultation was ended my doctor said to me, you are a great sufferer, but it will not be for long. We have tried everything; we can do no more. I had therefore to prepare myself for death, and would have welcomed it as a relief to my suffering, were it not for the thought of leaving my husband and child. When my husband heard what the doctors said, he replied that we will at once go back to Canada, and weak and suffering as I was we returned to our old home. Friends here urged that Dr. Williams' Pink Pills be tried, and my husband procured them. After taking them for some weeks I rallied, and from that on I constantly improved in health. I am now entirely free from pain. I can eat well and sleep well, and am almost as strong as ever I was in life, and this renewed health and strength I owe to the marvellous powers of Dr. Williams' Pink Pills and in gratitude I urge all sick people to try them.

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

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The undersigned will receive Tenders for the Purchase of Terminable Annuities running for a period of forty years, issued by the Province of Ontario under authority of an Act of the Provincial Parliament (47 Vic., 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 25th day of August next. Notifications of allotments will be given to tenderors on or before 4th September, and payments from accepted tenderors will be required to be made within ten days thereafter.
Tenders for the whole amount offered, if preferred, may be upon condition that the annuities be payable in Great Britain in sterling.
The highest or any tender not necessarily accepted unless otherwise satisfactory.

R. HARCOURT,
Provincial Treasurer.

Provincial Treasurer's Office,
Toronto, 24th June, 1896.

Note.—Illustration of calculation on interest basis.—At the rate of 3 1/2 per cent. per annum (or in strictness 1 1/2 per cent. half-yearly), a present payment of \$2,144 would represent an annuity of \$100 for forty years payable half-yearly, while the actual yearly payment for the forty years would be a fraction above 4.66 per cent. on the principal sum.
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Mention this paper.

MISCELLANEOUS.

Bachelors are singular fellows.

"Did you go to church, yesterday?"
"No; I slept at home."

She (sentimentally)—"What poetry there is in a fire." He (sadly)—"Yes, a great deal of my poetry has gone there."

The Queen of Italy has had a hut built for her accommodation when mountaineering. She is about to publish a book on her Alpine experiences.

ILL-TEMPERED BABIES

are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

When the domestic pets of the Prince and Princess of Wales die they are stuffed and find a resting-place in a corridor at Sandringham or Marlborough House.

"What do they call the microbes that breed diseases, John?" "Please, sir, germs." "Correct—and what do they call the people who know how to handle germs in a scientific way?" "Please, sir, Germans."

YOU AND YOUR GRANDFATHER

Are removed from each other by a span of many years. He travelled in a slow going stage-coach while you take the lightning express or the electric car. When he was sick he was treated by old fashioned methods and given old fashioned medicines, but you demand modern ideas in medicine as well as in everything else. Hood's Sarsaparilla is the medicine of today. It is prepared by modern methods and to its preparation are brought the skill and knowledge of modern science. Hood's Sarsaparilla acts promptly upon the blood and by making pure, rich blood it cures disease and establishes good health.

A medical authority declares that arsenic is not only used in the manufacture of the coloured wrappers in which some cigarettes are sold, but that the poison finds its way on to the cigarette papers themselves.

The houses and gardens adjoining have been purchased by the British Museum from the Duke of Bedford for £200,000; Lord Bridport has sold Lord Nelson's papers and correspondence to the Museum for £3,000, and the trustees have paid £25,000 for the late Mr. Malcolm's collection of drawings by old masters, and early German and Italian engravings.

Another Week's Sudden Deaths.

If the situation were not so serious one might say in the matter of sudden deaths from heart failure that each week is a record breaker over that which has preceded it. There never was a time when greater need existed for hoisting the red flag of danger, and appealing to men and women in all conditions of life to keep within convenient reach a bottle of Dr. Agnew's Cure for the Heart. With the slightest symptoms of heart trouble relief is secured within a half an hour of using this medicine. The case of Mr. L. W. Law, of Toronto Junction, who suffered from smothering spells for eighteen months, being permanently cured by this great medicine, is only one of thousands of instances that could be cited.

The house in which William Wilberforce was born, at Hull, was sold the other day at auction for \$10,000, after some vain efforts to secure it to the town by means of public subscriptions. The house has been visited annually by thousands of Americans, and it is no unusual sight to see bands of negroes going to Hull to visit the place. It will be used hereafter as a warehouse.

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

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Great Curative Power for any Form
of
INDIGESTION
OR
DYSPEPSIA

The lock of the historic Star Chamber realized 155 guineas at a sale in London. The jug from which Nelson took his grog sold for £85, his cabin candlestick fetching £76. An ancient horn schoolbook (the words of the Lord's Prayer protected by a pane of horn) secured a purchaser at £32 10s., one containing the alphabet going for £10.

A FIBRE CHAMOIS AD.

Men as a rule care more for comfort than for style, still no man is averse to a neat well-hanging coat that keeps its shape through all kinds of knocking around. This is one of the extras that Fibre Chamois furnishes when used as the interlining in men's clothing. It not only makes garments thoroughly weather proof, providing a healthful warmth which can't be penetrated by the severest wind or cold; but its flexible spring and stiffness makes the coat or vest fit well and keep its proper hang till worn completely out. And the beauty is that it is so light you wouldn't know you were carrying anything extra around, and so cheap that it is in every one's reach.

A London publican has been fined for keeping his house open after closing time on a Sunday afternoon. A barmaid stated that the only drink found in the customers' glasses was a Temperance beverage. For the publican, it was contended that he could keep his house open the whole of Sunday for the sale of non-intoxicants.

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Catarrh that becomes embedded, as it were, in the system, is usually pronounced chronic and incurable. But that all depends. Henry W. Francis, an employe of the Great North-western Telegraph Co., of Brampton, Ont., had been greatly troubled with catarrh in the head for ten years. He says, "I tried every remedy during these years, and also called in the assistance of doctors, but little or no benefit came to me. I saw Dr. Agnew's Catarrhal Powder advertised, and secured a sample, which gave such speedy relief that I continued the use of the medicine up to four bottles, when I found myself absolutely and completely cured. For these four bottles I had to pay \$2.40, where for ten years I had been spending dollars upon dollars every year getting nowhere."

A new anecdote of Christopher North has been put in circulation. A feminine enthusiast was talking to the eccentric writer about his "noble head"; she told him about his "frontal development" and so on. Finally, Kit replied, with a result that can be imagined: "True, madame; in our village there was only one head bigger than mine, and that was the village idiot's."

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MEETINGS OF PRESBYTERY.

- ALGOMA.—At Gore Bay in September. BRUCE.—At Paisley, on Sept. 8th, at 1.30 p.m. CALGARY.—At Pincher Creek, Alberta, on September 2nd, at 8 p.m. CHATHAM.—At Chatham, in St. Andrew's Church, on Sept. 8th, at 10 a.m. GUELPH.—In St. Andrew's Church, Guelph, Tuesday September 15, at 10 a.m. HERON.—At Clinton, on Sept. 8th, at 10.30 a.m. KAMLOOPS.—At Enderby, on Sept. 1st, at 10 a.m. KINGSTON.—At Kingston, in St. Andrew's Church, on Third Tuesday in Sept., at 3 p.m. LANARK AND RENFREW.—At Carleton Place, Sept. 7. LINDSAY.—At Quaker Hill, August 18. MAITLAND.—At Wingham, Sept. 15, at 11.30 a.m. LONDON.—In First Presbyterian Church, London, on Tuesday, 3th September, at 1 p.m. MELITA.—At Melita, on the first Tuesday of Sept. MONTREAL.—At Montreal, in Knox Church, on Tuesday, 22nd September, at 10 a.m. OWEN SOUND.—At Owen Sound, in Division Street Church, on Sept. 15th, at 10 a.m. ORANGEVILLE.—Special meeting at Cheltenham, on Aug 4th; regular meeting at Orangeville, on Sept. 1st, at 10.30 a.m. PARIS.—At Paris, September 8, at 10.30 a.m. PETERBOROUGH.—In Millbrook, on fourth Tuesday in September, at 1.30 p.m. QUEBEC.—In Sherbrooke, September 8. SARNA.—In St. Andrew's Church, Sarina, September 22, at 11 a.m. REGINA.—At Grenfell, September 9, at 9 a.m. SUPERIOR.—At Rat Portage on September 9th, at 2 p.m. STRATFORD.—At Stratford, in Knox Church, on Sept. 8th, at 10.30 a.m. VICTORIA.—At Victoria, in St. Andrew's Church, on the First Tuesday of September, at 2 p.m.

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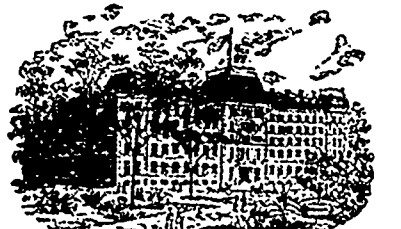
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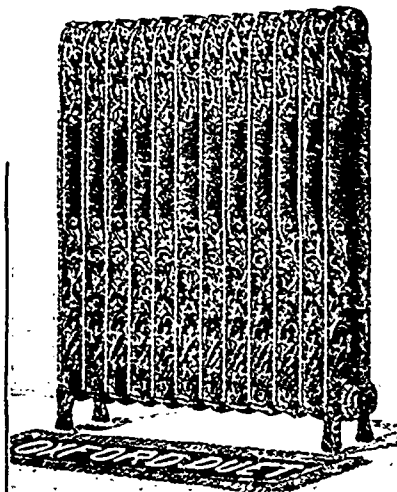
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