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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, AUGUST 5th, 1896.

No. 32.

Notes of the Week.

The following is curious, if true. It is said that the Jews have at last had their revenge on Babylon. Nearly 2,500 years ago Babylon took their whole nation into captivity, but now two Jews have bought all that is left of the famous city.

A despatch from Constantinople to the *London Chronicle* says the latest accounts received there are to the effect that forty prosperous villages around Van, in Armenia, have been destroyed and every male over eight years of age killed. The total killed is placed at 12,800.

The death of Anson D. F. Randolph was announced week before last. He was seventy-six years old, and entered the publishing business at the age of thirty. Besides his distinction as the Nestor of publishers, which he has been dubbed for years, he was something of a poet and had published several volumes of his verse.

A London journal says that for some time Mr. Gladstone has been going through the dozens of huge boxes in which he has carefully preserved his correspondence for years. A great many letters of little or no interest have been weeded out, but there still remain no less than 60,000 missives, which are tied up in bundles and carefully docketed.

At the last meeting of the London Presbytery North an item on the agenda paper was a report from the Watching Committee on the Education Bill. Dr. Monro Gibson rose amid loud laughter and applause. He said the Watching Committee saw the Bill die with considerable satisfaction. It was decided to continue the committee, "in view of a possible resurrection of the Bill."

At a recent meeting of the Liverpool Presbytery, Rev. Dr. Watson applied for an extension of leave at his approaching vacation. He had been invited to visit America and deliver theological lectures at the Yale University, and he asked the Presbytery for three months' leave of absence. The Presbytery heartily acceded to the request, and the Moderator (Rev. T. W. Macpherson) said he hoped Dr. Watson would have a pleasant visit.

This is the way additions are made to the salaries of curates of the Church of England according to the *London Truth*: "I would respectfully call the attention of the Curates' Union to a poster of which the following is the substance: 'A Tea Fete and Gala in aid of the Llanstadwell Curates' Stipend Fund will be given in the Sports' Field on Wednesday, June 10 1896. Aunt Sally! Shooting Galleries! Lawn Tennis! Archery! Coconut Shies! etc.'"

A new department in the social work of the Salvation Army among the poor of the tenement districts was started in New York last week. It is to be known as the Mercy Box League, and its object is to distribute boxes among people who are in sympathy with the work of the Salvation Army, with the understanding that the recipients shall bind themselves to place one cent a week, at least, in the box. At the end of every quarter agents of the Army will collect the contents of the boxes, the whole of the proceeds subsequently being devoted to the service of the social work of the organization,

When the Prince of Wales went over a newspaper office on the occasion of his visit to Cardiff, he could not see the linotype machine at work owing to the absence of the operator. For this, the operator was dismissed. The man afterwards wrote to the Prince saying he did not mind being dismissed, but he regretted that he had occasioned the Prince disappointment. The Prince, through the Mayor, expressed the hope that the man would be reinstated, and the request has been granted.

The Queen of Roumania (Carmen Sylva) has written a poem in Scotch on the Burns centenary, which was given in connection with the recent Dumfries celebration. A medal has been struck to commemorate the centenary. A Burns Exhibition was opened in Glasgow a few days ago, the exhibits being valued at £100,000. A letter by Burns sold in London for £20, one by the poet Coleridge fetching £10, the same sum being paid for one by Alexander Pope.

At the annual meeting of the British and Foreign Bible Society, it was reported that the year's issue of Bibles, Testaments, and portions had been 3,970,439 copies, or 133,217 more than in 1894-95. The income of the general fund had been £126,372, showing a decrease of £11,403, legacies having diminished by £9,555. The receipts from sales had fallen from £93,552 to £87,590. The expenditure had been £197,756, a reduction of £17,024, largely due to cheaper methods of printing, with the aid of photography.

The war in Cuba drags wearily along. Jose Maceo, the insurgent leader, has been "killed" several times. Yellow fever and other diseases are prevalent in both armies. The Spaniards are discovering that they have a long task before them, on account of the unhealthy climate, the advantage possessed by the insurgents in knowledge of the country and the guerilla method of warfare that is so hard to meet. The cost of the war has already been enormous, and the Spanish treasury is feeling the drain.

The *Japan Gazette* wants to know if the British trader has lost his enterprise. "Time was," says the paper, "when British capitalists were first in any new field, but in Korea they do not seem to make any headway. The clever agent of an American company is building a railway, Russians are to work coal-mines, and the Germans are after the gold. The British are as hopelessly out of it as the Japanese. This is another proof of how politics affect commerce. Had the British officials retained Port Hamilton it is certain that by this time the British merchants would have shown keener interest in Korea."

It is now asserted that Moody and Sankey hymns caused the persecution of the Armenians by the Turks. "Onward, Christian Soldiers," read in the Turkish language, breathes a martial spirit and is apt to be taken in a literal sense as an exhortation to fight the Turk. It is suggested as a possible explanation of the charges against Professor Trounmanian that what was supposed to be his revolutionary language was the quotation of some such hymns. The revivalist and the sweet singer in Israel should be sent to Yildiz Kiosk to explain that they sing only in a Pickwickian sense.

In reply to the question, "Could not this weekly rest-day be secured without religion?" Dr. Wilbur Crafts, the Financial Secretary of the American Sabbath Union, gave this pertinent and unanswerable reply, "A weekly day of rest has ever been permanently secured in any land except as the basis of religion. Take religion out and you take the rest out." Joseph Cook says, "The experience of countries shows that you will in vain endeavor to preserve Sunday as a day of rest unless you preserve it as a day of worship. To make the Sabbath a rest-day by legal enactment is right and should be demanded, but this will not preserve it, and its advantages, unless in practice Christians make it a sacred day."

We find in a German paper, says the *Literary Digest*, some curious references to the Golden Rose, which the Pope confers upon Catholic princes and princesses as a mark of distinction. Pope Julius sent it to Henry VIII. of England. Within a year the Pope lost his power over England. Another Pope gave the Rose to King Bomba of Naples. In less than a year the king lost his throne. Emperor Francis Josef received it, and lost the battle of Sadowa soon after. Napoleon III. got it, and lost the war against Germany and his throne in less than a year. Queen Isabel of Spain, too, lost her throne in less than twelve months after the Rose had been conferred upon her. It is said this list of unlucky recipients could be much extended.

All the Australian Parliaments, except Queensland, have already passed an Enabling Bill for federation, and Queensland will follow. A constitution will be drafted by these delegates, and we may expect that the measure which has been hanging fire for so many years will before long be carried out. The public sentiment is in favor of a form of government which will be not simply democratic, but have some socialist features. In South Australia, under the new Female Suffrage Act, fifty thousand women were permitted to take part in the balloting, and the result was a great triumph for the Government, which was supported by the Socialists, or labor men, so that the Premier, Mr. Kingoan, is now practically their leader.

Another Blue Book on Armenia has been issued. It repeats the same fearful story to which we seem to be becoming quite accustomed. This last report shows that the state of things was fully known to the late Government as well as to the present. In a letter, dated Bitlis, June 1893, which was enclosed in one by Sir A. Nicolson to Lord Rosebery, the following passage occurs: "Christians are often aroused at midnight and hurried to prison or to exile without even being told the reason why. To have books in one's house is often deemed a sufficient reason for the imprisonment of the owner until the books can be examined; and it often happens that the examination of the books is delayed for months. Instances are multiplying where Armenians, owing to the oppressive taxes and other hardships to which they are subjected, have turned from the faith of their fathers and become Mohammedans. In one village four families, in another six, and in a still another fifteen families, including a priest have recently declared their acceptance of Mohammedanism. As such an act is rewarded by exemption from taxes for fifteen years, it is very probable that more and more of these wretched Christians will be driven to do likewise."

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Wm. M. Paxton, D.D.: Pack your sermon. Let your introduction be a rifle shot at the theme. Jump at once in *medias res* and say your best things first, and be sure to stop when you get through.

Cumberland Presbyterian: The Christian who can talk politics from sun-rise to sun-set and then talk but five minutes with God before retiring, must be an anomaly to the angels.

A. W. Pitzer, D.D.: It deserves earnest attention that the Spirit in his work of moral and spiritual renovation never moves upon men in masses, but always as single individuals; He attempts no reform in Church or State or communities, except as He renews the individual heart and sends forth the New Man in Christ Jesus as a light and life-giving factor in human society.

Catholic Register: Dr. Langtry possesses the remarkable faculty of making history as he goes along, and he certainly makes it to square with any contentions he sees fit to set up. He mixes up his own history with references to Venerable Bede and other writers, and, so to speak, sandbags his adversary with statements of history offered without any other authority than his own name at the end of the letter.

United Presbyterian: It is not on record that the disciples ever asked of Jesus that He would teach them how to perform miracles of healing, or how to preach and teach; but they did ask that He would teach them how to pray. The inference would seem to be that they were more impressed by His prayers than by His power to work miracles. We ought to covet earnestly the best gifts, and the gift of prayer is certainly one of these.

The Canadian Baptist: The question suggested by way of moral is whether the prohibitionists do not lose more than they can possibly gain by carrying the question into politics, to the extent of trying to form a distinct Prohibition party. It is by no means likely that such a party can win an election, for, however loyal intelligent electors may be to temperance, and however strongly they may believe in prohibition, few of them will ever make that the supreme political issue, to the extent of sinking their views on all other questions.

David Pryde: The crowning merit of a book must always be its practical usefulness. It may be a work of fiction, diverting your thoughts from the chaos of business, and allowing your mind to recover its elasticity and its tone; or a history, bringing before you high ideas for your imitation; or a poem, elevating and refining your tastes, and filling your imagination with beautiful forms; or the work of a Christian philosopher to warn you, as with the blast of a trumpet, from self-indulgence to self-sacrifice. It makes you more imitable, or more sympathetic, or more appreciative of what is beautiful, or more resolute to follow what is good and noble, then the highest purpose of a book is gained.

Our Contributors.

BISHOP REINKENS.

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

On the 4th of January of the present year Bishop Reinkens passed away, at the age of seventy-five years, after a life of strenuous and many-sided endeavour. It is probable that this is a strange name to most of the readers of this journal, but when we consider the character of his work it may be worth while to devote a few lines to the career of this remarkable man. When we think of the "old Catholic" movement in Germany the name of Doellinger comes first to our recollection. Those of us who make no claim to special knowledge of German ecclesiastical affairs have heard of Dr. Doellinger's strong stand against the "ultramontane" influences in the Roman Catholic Church, and his vigorous opposition to the doctrine of papal infallibility. Doellinger on this account was excommunicated April 17th, 1871. In the same year he presided over the Munich old Catholic Congress, but took no part in the movement afterwards—he attended the Cologne Congress in the following year as he opposed the formation of a separate church. After his excommunication he was elected rector of the University of Munich, and continued to exert great influence as theologian and church historian.

Turning now to Reinkens, in a recent biographical sketch (by Dr. F. von Schulte) we are told that he "will have a name in history, apart from his personal significance, because he is the first bishop for a thousand years, in the Latin Church, who has been elected by the clergy and the Church, in the manner of the ancient Christian Church, and has also received the recognition of the State."

J. H. Reinkens was born at Burtscheid, near Aachen, Prussia, March 1st, 1821. His mother died when he was quite young, and in the same period his father suffered great losses, so that the boy's prospects were overclouded, and he had to turn to manual labor to assist his father. He was impelled by a strong impulse to seek a higher education. After passing successfully the preliminary stages, he went to Bonn for the purpose of studying philosophy and theology. In the first year he took the prize for "Prize Essay Concerning the Conception and Division of Virtue Among the Greeks. In due course he passed his theological examinations with great distinction and was consecrated as priest, September, 1848. In the following year he proceeded to his doctor's degree and was already regarded as a remarkable scholar. Soon afterwards he began to teach Church history and distinguished himself in literary and academic circles. On such points it is not necessary now to enter into the details as we are concerned merely with the important facts of his life; suffice it to say that he abounded in labors of many kinds as professor, writer and preacher. From 1860 to 1866 he issued a series of essays on ecclesiastical and historical subjects which by their truth and vigor brought upon him the attacks of the Ultramontane party. A long residence in Rome, 1857 to 1868, gave him a deep insight into the unhealthy condition of the Romish Church. This visit produced a twofold resolution: (1) To refresh his mind by the study of the Ancients. From this sprang his book, "Aristotle on Art," which led the University of Leipzig to give him the doctor's degree. (2) To make a serious investigation into the causes of the degradation of Roman Church-life. Out of this grew various writings on the Pope and the Papacy. Reinkens then plunged into the thick of the battle which was at that time raging around the question of papal infallibility. About Christmas time, 1870, a proclamation was issued prohibiting the students from attending Reinkens' lectures. By the way, we may note that the chief bishop who issued this prohibition had himself voted against the new dogma in the Vatican Council, and after his return home

had "submitted" to Rome. This ban destroyed Reinkens' work as professor, but set him free to fight the great battle.

"In six tracts—"The Papal Decrees of July 16th, 1870"—which explained the irregularity and slavery of the Vatican Council, the universal Episcopate in its relation to Revelation, the rule of tradition in the Ancient Church, the modern papal infallibility and the subjection of the bishops, he showed with deep erudition and splendid style, in a way suited to the common intelligence: how the new dogma rested upon a falsifying of the sources, a misrepresentation of the position of the fathers, and formed the pinnacle of a system which, built upon lies and frauds, destroyed the Church of Christ and offered up all power in the Church as a sacrifice to Romanism and set in the place of faith and love, blind, Jesuitical, corpse-like obedience." This was indeed a throwing down the gauntlet, and from this time the subject of this sketch never shirked the conflict, but with voice and pen fought manfully on the side of freedom, conducting conferences, addressing meetings in different parts of Germany and Switzerland, and in all possible ways using his great personal influences to advance the good cause. At the same time he issued his treatise on "The Teaching of St. Cyprian Concerning the Unity of the Church," in which he shows that the great bishop and martyr of Carthage sees this unity, not in obedience to the Roman Bishop but in the unity of bishop and congregation in faith and love. At the Assembly of the "old Catholic Church" in Cologne consisting of twenty-two priests and fifty-five laymen, the representative of the various congregations, held June 4th, 1873, he was elected bishop by an almost unanimous vote. After considerable resistance he accepted this position and asked not for vows of obedience, but, in the ancient Christian fashion, for vows of love. Then followed his consecration at Rotterdam by Bishop Heykaup, and his recognition by the King of Prussia and several German Princes. Pope Pius IX. condemned him in an encyclical, to which the bishop gave reply in a pastoral wherein he opposed words of genuine Christian love to the abuse and insults which had been hurled at him.

Space will not at present permit anything to be said upon the constitution of the "old Catholic Church," over which Bishop Reinkens presided so long and so honourably. The changes made were perhaps not so radical as a thoroughgoing Protestant would desire, but they were all in the direction of greater purity and freedom of Church life. It is with the activity of the first bishop that we are more immediately concerned. This activity was continuous and varied both in ruling and teaching. He seems to have maintained the independence of his high position, and at the same time worked in harmony with his Synods and coadjutors. The work of visiting congregations and schools scattered over an extensive tract of country must have involved him in incessant toil. He stood forth as a learned defender of the faith, discussing such questions as "Why is the Ultramontane system now prevailing in the Romish Church not Catholic?" and also maintained his position as a popular bishop as shown by the fact that his ten years' Episcopate, his twenty years' tenure of the same office, and his 70th birthday were celebrated by the ingathering of large sums for the funds of the Church. The splendid funeral at Bonn attended by representatives from all parts of Germany testified to the deeper impressions he had made upon the life of the people. As a man, patriot, theologian, preacher and ecclesiastical statesman he is one of the prominent figures of this century. He toiled on with true enlightenment and noble enthusiasm for the cause that he had espoused until he broke down under the tremendous labours which he undertook, and at last entered into his well-earned rest. He sought to lead the Church back to the simplicity of primitive times and lived a simple life himself. Remarkable for learning,

strength of character and gentleness of spirit, in his own sphere, and according to his light, he fought the ever-needed battle against papal coercion and Jesuitical casuistry. He united an almost perfect culture to a pure Christian life and did much to stem the current of superstition and meet the cavils of scepticism. When the Church historian comes to sum up the Church life of the nineteenth century it will be found that Bishop Reinkens played no mean part.

Strathroy.

THE RESURRECTION OF THE DEAD.

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

The belief in immortality and a future state is wide spread among men. It prevails in all ages, and among all races of mankind. It has a large place in pagan philosophies, and in heathen mythologies. It also exerts a great influence on the life and conduct of men. The belief in the transmigration of souls and the practice of ancestral worship is full proof of all this.

But the doctrine of the resurrection of the dead, strictly speaking, does not so clearly appear in the philosophies of men, or in the pagan systems of religion. The fact that the bodies of men shall one day be reanimated does not clearly appear in any non-biblical system of religion, or in any scheme of philosophy. It is to Revelation that we must turn for full, clear teaching upon this subject; and we may rejoice that God has been pleased to reveal so much upon this great question.

The purpose of this article is to outline in the briefest way the main teachings of the Scriptures in regard to the resurrection of the bodies of men.

In the first place, it is necessary to understand what is meant by the resurrection of the dead, for in popular thinking there may be some confusion in regard to this matter. What is meant, then, by the doctrine or fact now under notice?

It does not relate to the reviving or awakening of the soul. Some hold that during the period between death and the resurrection the disembodied soul is in a state of sleep, or unconsciousness. Those who take this view look upon the resurrection as relating to the awakening of the soul out of this state. It has, they say, no necessary reference to the reviving of the body. But we understand the doctrine of the Scriptures to have direct reference to the bodies of men.

Nor is the doctrine of the resurrection to be identified with that of the mere immortality of the soul. It, of course, assumes the immortality of the soul, but it implies much more, for a person might believe in that doctrine, and yet deny the resurrection of the body, holding that the soul continues to exist forever in its disembodied state. Hence the resurrection of the dead is more than mere immortality, or the future existence of the soul.

The doctrine relates to the body, and implies really three things. First, the body is reanimated by divine power; secondly, the disembodied spirit is brought back from its abode; and, thirdly, the soul and body are reunited in complete personality. Thus the resurrection undoes what death had effected. Death means separation of soul and body, the departure of the soul to the region of spirits, and the dissolution of the body. The resurrection of the dead simply undoes this threefold disaster.

In the second place, the question of the time of the resurrection needs only brief remark. Its time is not known absolutely, because not clearly revealed. It can only be understood relatively to other momentous events yet in the future. It comes immediately before the judgment, and is preparatory thereto, for the complete personality of each member of the human race is to appear before the judge. The trumpet shall sound, the living shall be changed, the dead shall be raised,

the judgment shall be set, its awards shall be made and final destiny shall be forever fixed. This is the order of Scripture.

In the third place, it is interesting and important to note the *fates* who shall be raised at the last great day. All men shall be raised. Every member of the human race shall have a share in this great event. The good and bad, the righteous and wicked, the just and unjust, those on the right hand and those on the left. It is well to keep this clearly in mind, for a type of theory, rather than Scripture teaching, prevails in some quarters, which either denies the resurrection of the wicked, or holds that they are annihilated in connection with the judgment process. To us the very clear teaching of Scripture is that all men of every age and clime, and of every moral condition shall be raised from the dead, and shall have to appear at the bar of the Judge to receive their award according to the deeds done in the body. What disproves the resurrection of the wicked will disprove the resurrection of the righteous, hence both are to be raised up.

In the fourth place, it is interesting to note the fact that the righteous shall be raised *in*, or *through* virtue of their union with Christ, and by the agency of His Spirit, but that the wicked shall be raised *by* the power of Christ judicially exercised. This is a very important thing to keep in view. The resurrection of the believer comes as part of the benefit of the redemptive work of Christ, while the resurrection of the unbeliever is the work of Christ as judge. By reason of their union with Christ, believers are raised with him in glory, and, lacking this union, unbelievers are raised to dishonor.

In the fifth place, the most difficult question relates to the *nature* of the resurrection body. What shall it be like? Shall it be the same as the present body? If so, how far may it be changed and still be the same. It is clearly the teaching of Scripture that it shall be the same body, so changed as to fit it for its eternal estate in weal or woe. But when we raise the questions: In what sense shall it be the same, and what qualities shall it possess? we are brought face to face with mystery, and can only rely on the teaching of the Scriptures for information.

It is scarcely necessary to say that the identity shall not consist in the same kind and number of particles of the material organism. This is not necessary for personal identity and moral responsibility in this life, for the material particles the body are constantly changing from year to year. Only what is necessary to preserve identity, and to form the basis of moral accountability, requires to be preserved. This being secured, we can truly say that the same body which is planted in the grave, is raised at the last great day, and that each member of the race will have his own proper body. As to the difficulties which un sanctified reason may feel in regard to this mysterious fact, we can only say that with God all things are possible, and that the resurrection of the body is no more difficult to think of than its creation at first. In the case of Adam the force of this is evident.

The body thus raised, the same body, shall be so changed as to have entirely new qualities given to it. In general, these qualities shall be such as are necessary for its eternal state, and activity. The Scriptures speak much more clearly in regard to the saved than the lost in this connection; still, by implication, we can reason from the case of the one to that of the other.

The body that shall be will not be flesh and blood, for such cannot subsist in the spiritual abode. But the body of flesh and blood shall be changed, for God giveth the body that shall be with its new qualities. It is to be an incorruptible, glorious, powerful spiritual body. This mortal body shall then put on immortality. Then, further, in the resurrection we are in certain respects to be like the angels, neither eating nor drinking. There is reason to believe also that the present human form will be retained. And, to crown all, we shall be fashioned like unto

the glorious body of Christ. The resurrection body of the Lord is the type and first fruit of His peoples' bodies.

Many interesting inferences may be made from this great theme. We close with noting only a few of them.

First, the resurrection emphasizes the fact of personal responsibility. This great fact is carried on to the future state. Death does not destroy it, the resurrection accents it, and it will meet us at the judgment day. It will rest on all forevermore, for men are to be judged according to the deeds done in the body. How solemn a thing it is to live! How great is personal responsibility!

Secondly, the fact of future recognition may also be considered here. From what has been said regarding the nature of the resurrection body, we may justly conclude that we shall know our loved ones in the world to come. This is a thought full of comfort to those in sorrow for the loss of loved ones, who are really "not lost, but gone before."

And, thirdly, the blessedness of the gospel may not be forgotten, for the glorious resurrection of the redeemed is the purchase of Christ, who hath brought life and immortality to light by the gospel. He has conquered the grave and taken the sting from death. He has risen, the first fruits of them that slept, and will in due time, by His Spirit, raise all those in Him to be forever where He is in glory. We well may praise Him for His wondrous grace, and have much comfort in the hope of the gospel.

THE EDICT OF NANTES AND ITS RECALL.—III.

BY J. G. ROBINSON, M. A.

What was the motive that prompted Louis to a course that proved so disastrous to his kingdom and so fatal to his own renown. Was it devotion to the Church? Hardly; for although superstitious and in his later years a strict conformer to all the outward duties the Church enjoined, he was by no means religious and until long past middle life had been grossly immoral. Whatever motives of mistaken piety may have influenced Louis, our author seems to think that the policy of revocation was a mere matter of bargain and sale between the Government and the clergy. "The Government wanted the grants of money which the clergy had in its power to make, and the clergy was willing to make, for the purpose of securing undisputed sway over the consciences of men." According to another writer, however, Louis, though brought up in the strictest forms of Catholicism, had no intense reverence either for the papacy or the Church, and it was devotion to the dogma of his own absolute authority that led him to pursue such cruel and destructive methods for the suppression of what has been described, and must have appeared to him, as a "Protestant republic in the midst of a Catholic kingdom." It was an insult to his greatness that a portion of his people should persist in clinging to a religion upon which he had placed the stamp of his royal disapproval. Whatever the motives that prompted it, the responsibility for the revocatory edict, an act which "stands at so indefinite a height among the follies of statesmen that no exaggeration of fact can aggravate it" must rest with the king alone. But although he was autocrat and liked to be thought to do everything on his own initiative, he was quite susceptible to the influence of others who knew how to flatter his vanity and stimulate his love and consciousness of absolute power.

Those who are generally credited with having exercised the malign influence which led to the adoption of this disastrous measure were Pere de la Chaise, the King's

Jesuit Confessor; Harlay, Archbishop of Paris, a prelate whose private life was by no means saintly; Louvois, Minister of War, and Madame de Maintenon. That the Confessor and the Archbishop urgently advised the Revocation goes without saying; that Louvois, who instigated and directed the dragonnades, did so also, cannot be doubted; but the complicity of Madame de Maintenon has been the subject of much controversy. Her father was Constant d'Aubigne, unworthy son of a distinguished sire, a dissolute adventurer who was twice imprisoned, once for murder and again for his connection with a gang of counterfeiters. Her mother was a Roman Catholic of good family, daughter of the governor of the prison in which Constant had been confined for the murder of his first wife and her paramour. The daughter, Francoise, born during her father's second imprisonment, was baptized by a priest and brought up in early years in the Roman Catholic faith. After her mother's death she had a home for a while with her paternal aunt, Madame de Villette, and heartily embraced Protestantism. In a convent of the Ursulines to which she was subsequently removed by order of the Government, she was subjected to very harsh and cruel treatment of which she piteously complained in a letter to her aunt. Afterwards, but only after an obstinate resistance, she yielded to the gentler measures resorted to by the aunts and "abjured a religion to which she never afterwards showed any disposition to return." Married when less than seventeen to Paul Scarron, the comic poet, she was, eight years later, "left a widow, in destitute circumstances, but with rare charms of conversation bred or fostered by intercourse with polite society." For ten years she struggled on, with meagre resources, leading, according to most authorities, a blameless life, though some memoirs assert that it was not entirely above reproach. Then her opportunity came. She was appointed governess of the King's illegitimate children, and, amid the perils of a licentious court, conducted herself with so much discretion that in less than five years she was the Marquise de Maintenon with a fine estate and a liberal pension. Conan Doyle in "The Refugees" represents Madame de Maintenon's marriage to the King as the reward stipulated by the clericals for her influence in favor of the revocatory edict; and in this he follows some writers who are not professional novelists. It is now clear, however, that the marriage took place early in 1684, more than a year and a half before the Revocation; and the reward for such services is not usually paid in advance. Prof. Baird thinks it not unlikely that Voltaire was virtually correct when he wrote: "Why do you say Madame de Maintenon had a great part in the Revocation of the Edict of Nantes? She tolerated this persecution as she tolerated that of the Cardinal of Noailles and that of Racine; but assuredly she had no part in it: that is a certainty." There is, however, Prof. Baird says, "no doubt that she fell in with it, uttering no protest, offering no remonstrance that would weaken her position with the King. There is, indeed, no evidence that she had any inclination either to protest or remonstrate." She never evinced any sympathy with the sufferings of the Huguenots nor any abhorrence of the terrible cruelties inflicted upon them of which it is impossible that she was entirely ignorant.

The pretext of Louis XIV. for the revocation of the Edict of Nantes, as set out in the preamble of the Edict of Recall, was that it was no longer necessary "since the best and greatest part of his subjects of the Pretended Reformed Religion had embraced the Roman Catholic Religion." The Edict not only repealed all former edicts and laws of toleration, but it contained a number of enacting clauses. Protestant "temples" were to be torn down, Protestant gatherings for public worship and even services in the houses or on the lands of Protestant noblemen were forbidden; Protestant pastors were banished from the kingdom;

Protestant schools were abolished; children thereafter born of Protestant parents were to be baptized by the parish priest and brought up in the Roman Catholic religion; refugees were recalled, and emigration of Protestants and the exportation of their goods were forbidden. The penalties ranged from a fine to banishment, imprisonment or the galleys, with confiscation of property. The last clause provided that Protestants, while awaiting conversion, should be permitted to dwell in the kingdom, pursue their trades and enjoy their property without let or hindrance on account of their religion, on condition that they neither held services nor assembled for prayers or worship. This delusive article proved a stumbling block and a hindrance to the zealous servants of the King, but the Huguenots were not permitted long to enjoy the immunity it seemed to confer. In a very short time "the demand was instant conversion, or the dragoons to-morrow."

"Such was the famous Edict of Recall, as untruthful in its treacherous assurances of security to the peaceful Huguenot, as it was mendacious in the premiss upon which it rested—a tissue of deceit and falsehood from beginning to end." But notwithstanding the oppressions and cruelties which preceded and followed the Revocation, and its almost fatal effects on the commercial, industrial and national interests of France, it was undoubtedly a popular measure throughout the kingdom. It was applauded not only by the clergy and Government officials but by the great mass of the people, who cordially hated the Huguenots not merely on account of their religion but for their sobriety, thrift and prosperity. "With one accord, the wits of the court and the literary men and women who basked in the sunshine of Louis the Fourteenth's favour, extolled to the skies, as an act of signal piety, a deed that had not cost the licentious monarch a single hour of self-denial, a moment of personal anxiety." Among those who joined in the general chorus of laudation were the great court preachers Bossuet and Massillon, and even Fenelon, "the apostle of toleration"; the poets La Fontaine and Corneille; La Bruyere, the satirist, and ladies of high social and literary rank such as Madeleine de Scudery, Madame Deshoullieres and Madame de Sevigne. It is said by some that the Pope disapproved. It is certain that Louis was not on the most friendly terms with the Vatican and that the papal congratulations were tardily, perhaps reluctantly expressed. A commemorative medallion was struck at the pontifical mint, a representation of which is the frontispiece to the second of these volumes.

It would be interesting to consider the immediate and more remote effects of the Revocation; but here, for the present at least, our story must end. The publication of the Edict brought about—

"No strange and startling transformation. Persecution was not now to begin; it had long since begun, and was now raging in many parts of the realm. The edict only made general and uniform the reign of violence that had hitherto been partial and spasmodic. . . . Emigration, too, the emigration that was to deplete France of its best blood, had not now to begin; the Huguenots had for months been pouring out of the country in an ever increasing stream, which not all the King's efforts, not all the barbarous laws, he might publish and the inhuman punishments he might visit upon those that failed to make good their escape, could sensibly retard. . . . Now that all worship was proscribed the stream became a mighty river."

Those who escaped brought industry, skill and much material wealth to the countries that welcomed, sheltered and protected them. For the unhappy remnant that would not or could not emigrate, there remained a full century of intolerance and barbarous oppression.

Though the light of God's countenance shine not upon you, yet you have the everlasting arms underneath you; the care of God worketh for you, when the consolations of God are withdrawn from you.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

AUG. 16, 1896. | DAVID'S CONFESSION AND FORGIVENESS. | Ps. xxxii. 1-11.

GOLDEN TEXT.—Ps. lvi. 10.
MEMORY VERSES.—1-5.
CALIPHISM.—Q. 76.

Home Readings.—1. 2 Sam. xi. 1-17. 7. 2 Sam. xi. 18-27. 11. 2 Sam. xii. 1-14. 24. 2 Sam. xii. 15-31. F. Ps. li. 1-19. S. Ps. xxxii. 1-11. Sab. Rom. vi. 1-23.

The story of the foulest stain on David's career is too well known to require to be dwelt upon. What we have to do with is not so much the sin itself, as with its consequences in spiritual deadness as pictured in the Psalm, and the way in which that spiritual death was renewed, and life and light and joy brought in its place. The Psalm was clearly written after this change had been effected, as of course David would not write thus while his heart was hardened against God through sin. We shall try to prevent the main thought of the Psalm under the headings: *The Sorrows of the Unforgiven Sinner* and *The Joy of the Sinner Pardonned*.

I. *The Sorrows of the Unforgiven Sinner*.—It must not be overlooked, that David's sin was the sin of one who knew the right, and who had acknowledged God as his God. The unconverted man does not feel as David here describes, because he never knew what joy there is in God. But David dallied with temptation until it led him into a crime against his neighbor. Then to hide this crime he committed another more terrible. Then he appears to have hardened his heart, and to have clung to his sin, refusing to acknowledge his wrong doing. Perhaps he thought that to make public confession, and restitution as far as possible, would bring scandal upon the religion of Jehovah which he had done so much to establish, and thus he allowed the evil one to persuade him that it would be a mistake to acknowledge his wrong. Men argue thus to-day. Instead of going back to the foundation evil they try to keep the world in ignorance of the wrong done, and so gloss it over. They imagine that the cause of God would suffer if their wrong-doing were known, strangely forgetful that it is the man of clean hands and of pure heart whom alone God can use to advance and build up the interests of His cause. The effect upon David was disastrous. Instead of being like the tree growing by the rivers of water, David was like the dry, dead, sapless stump of a tree, which had been destroyed. His spiritual life was seemingly gone. He had no delight and no joy in God's service as long as God's hand was upon him for sin which he tried to hide. Thus the cause of God would suffer, not only through the scandal which must have been noised abroad, but through the deadness of David's heart.

II. *The Joy of the Pardoned Sinner*.—We know how the prophet Nathan was used to bring conviction to David. Then he did what he here describes. He acknowledged his sin, did not hide his iniquity, confessed his transgressions unto the Lord. He had sinned against his fellow man but that sin, while the worst one man can do to another, was as nothing compared with the sin against God. Therefore David made a full confession. He extenuated nothing. His acts he called by their proper names, apostasy and rebellion, for that is the force of the word transgression, missing the mark, walking in a crooked way before God. Then came the assurance of God's forgiveness, the transgression was forgiven—the sin was hidden away forever, the iniquity was not charged up against the king. David had experience of both the things mentioned in verse 10: sorrows when he held wickedness in heart, mercy when he cast it away and trusted in the Lord. But what gain was there to David through his experience? He learned to listen to God's voice. Jehovah had promised, "I will instruct thee," "I will guide thee," and David, in the pride of his heart, had been like the horse or the mule who would not come near their master—will not obey him, unless compelled by force. Thus David did not look for counsel, he did not seek for God's way, and therefore he fell into this grievous state. Now he hears God speaking as in vv. 8, 9, and is willing to give heed to His voice. Nay, not only so, but he now exhorts the righteous, and the upright in heart, to rejoice and exult in God alone, for He is able to show them the way in which they should walk, and able to keep them in that way. It is only in God we find the most perfect joy, therefore let us surrender ourselves to Him. It is only as God keeps us that we are enabled to walk with Him; therefore let our trust and confidence be stayed in Him alone.

"The Huguenots and the Revocation of the Edict of Nantes." By Henry M. Baird, Professor in the University of New York; author of "The History of the Rise of the Huguenots in France" and of "The Huguenots and Henry of Navarre." With maps. 2 vols. New York: Charles Scribner's Sons. Toronto: Wm. Briggs. 57-58.

Pastor and People.

THE LORD'S APPOINTMENT.

I say it over and over, and yet again to-day,
It rests my heart as surely as it did yesterday,
It is the Lord's appointment ;
Whatever my work may be,
I am sure in my heart of hearts
He has offered it to me.

I must say it over and over, and again to-day,
For my work is different from that of yesterday.
It is the Lord's appointment ;
It quiets my restless will
Like the voice of tender mother,
And my heart and will are still.

I will say it over and over, this and every day,
Whatever the Master orders, come what may,
It is the Lord's appointment ;
For only His love can see
What is wisest, best, and right,
What is truly good for me.

—Selected

TAKE MY HAND.

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stairs timidly,
"O, mother I take my hand," said she,
"And then the dark will all be light."
We older children group our way
From dark behind to dark before ;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness never more.

—John G. Whittier.

THE LIFE VERSUS THE CREED.

Rev. Dr. Joseph Parker, of The Temple, London, thinks that both Christianity and the Bible find their strongest support in the lives of those who surrender themselves wholly to their teaching. He says :

"There are two lights in which Christianity may be regarded ; it may be looked at as classified in sectarian dogmas, and as upheld by any particular course of argument : in general terms, it may become a subject of criticism. Treated in this manner, it has been alike the object of ridicule and reverence. On the other hand, Christianity may be tested by its results as a practical religion. Its history is before the world.

"What has Christianity done ? It has greater testimony than the commendation of its deep scholars and eloquent preachers. It has opened prison doors, broken down bad Governments, aided all good causes, lifted up trampled honor and virtue ; it has saved men's souls, given men's lives higher elevation, changed death into a beneficent liberator, and turned the grave into the last step towards heaven ; it has made selfish men benevolent, harsh men gentle, timid men heroic, and sad men happy ; it has blessed the cause of freedom, succored the efforts of charity, upheld the claims of peace ; it demands to be judged by its fruits, and its demand is reasonable and ought to be irresistible.

"We are called to maintain a practical testimony, to give the emphatic and convincing answer of noble living. We have had enough of literary testimonial ; we have done enough in the matter of the evidences ; we are thankful to every author who has spoken one good word for the truth ; now let the truth speak for itself, let the Christian be the best defence of Christianity, let the life of the servant commend the doctrine of the Lord.

"The argument which applies to Christianity applies also with equal effect to the Bible. If the Bible is to be judged by its works, there is, happily, an end of controversy. The Bible must be its own vindicator. Not because our fathers believed in it ; not because it has a romantic history ; but because of its own proved power to enlighten the mind, to bless the heart, to elevate life, and destroy the power of death, must the Bible be held first in our love and highest in our veneration. 'A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. What does the Bible bring forth ? What of manhood ? What of purity ? What of hope ? It must not be judged in detail ; it must be taken in

its entirety ; it must have free scope ; it must be received into the heart—then we abide by the verdict."

GRACE BEFORE MEAT.

The question has recently been raised whether it would not be a wise thing to omit the custom in Christian families of asking "grace" at the table before meals. It is claimed that by this frequency in the majority of cases it has become a mere form, that it supplants true prayer by degenerating to a "vain repetition," that it is out of place when guests who may not be Christian people at present, and that the daily board should be a place of social intercourse and pleasure rather than a place of worship. Certain it is that the practice is less frequent than formerly, but two explanations of its decadence are given : one, that increasing Christian enlightenment and a state of general spirituality are gradually displacing the old form by a pervading life, a life that touches all forms of activity and experience ; the other, that prayer in every form and the spirit of true worship are being quietly crowded aside by various forms of worldliness. A great change in respect to all observances of family worship has taken place in the last ten years, so great that returning missionaries have noted the fact with surprise and pain. While it can be said that family prayers are still common, it is still true, as one eminent missionary has put the case, that the discontinuance of family worship is the most noticeable recent change in American Christian family life. The old evangelists were accustomed to mention the "breaking down of family altars" as one of the signs of religious decline. Were they right or are we learning a better way ?

For various good reasons we wish to enter our plea for a more careful observance of all the traditional forms of family worship. We do not believe that we can omit the custom of asking God's blessing on our daily bread, and of worshipping Him in the reading of His Word and in daily prayers and thanksgivings around the home altars without the most serious loss in vital piety, and the secularization of the minds of the children that go forth from our households to those strifes and responsibilities which are successfully met by those only who have put on the whole armor of God. Religion from the side of man is the love of God ; from the side of God it is the divine response to that love, and implies the bestowment of Himself in forgiveness, fellowship, and life. Prayer is the most interior expression of the fellowship and life between the soul and God, and is the typical evidence of the presence of piety. When it is said, "Behold, be prayeth," it is the same as to say, Behold, he is born anew unto God. In respect to his use of the Lord's Prayer Luther said, "For to this day I look still at the *Pater Noster* like a child ; I eat and drink thereof like a full-grown man, and can never have enough."

And it is no objection to family prayer that the expression of it is periodical. Periodicity is a common characteristic of the expressions of life. We do not say that a tree is dead because it does not put forth buds and leaves and flowers in every month of the year ; nor that a soul is dead because it lifts itself in thankfulness to God at stated times. Rather, in proportion as it has a "life hid with Christ in God," will it have its set times and places of communion. This is the very law of its religious being ; it cannot exist without them, and the associations of these times and places are hallowed and sweet, like the incense of God's altars. David prayed unto God "evening, and morning, and at noonday ;" when Christ broke bread with His disciples He gave thanks ; Edwards had his *stated* seasons of secret prayer which occurred "three times a day, in his journeys as well as at home." Such expressions from the beginning has pious life had in all the history of the church. That it is in the line of the nature of things

is suggested by the fact that the heathen have "steadily made libations to their gods before their meals, as an acknowledgment of their indebtedness to them for their daily food."

Indeed, it may be given as a general rule, that the omission of stated prayer is the omission of all prayer. We are creatures of habits, methods and forms ; and the more complete our life is, the deeper will the lines be cut that mark our habitual ways. The scholar, the philanthropist, and the mature Christian reveal themselves in weeding out the random and vagrant elements from their current activities. Life will create its own forms, and the forms encourage the life. The man that is haphazard in his devotions has an entirely superficial devotional spirit. We ought, therefore, to encourage ourselves in proper stated ways, and to make sure that we put our best life into them all. To omit the "grace before meat," the daily prayer where the family are gathered, the closet, worship in the sacred time with the household of God—this is to wreck piety and to convert our religion into a mere constitutional sentiment. It is possible to kill a healthy tree by plucking all its leaves as well as by destroying its roots. In the early history of Oberlin there was a college rule forbidding a student to board in any family in which family worship was not observed, and to the present day each recitation or other college exercise is opened by a brief prayer or by the singing of a stanza of a hymn. The rule was rarely criticised, and the usage in the opening of recitations is rarely irksome or an evident formality. Such are the natural expressions of the pious life of the college and the village ; the life and the usage fit naturally together. To abandon the usage and to provide no proper substitute would be a limitation of the life, or else a sign that the life had departed.—*The Advance*.

A SERMON FACTORY.

There is a syndicate in Ohio which has conducted a large traffic in sermons and orations of all kinds for many years. The traffic is carried on in an obscure way. Sermons sell from ten to twenty five dollars each, according to the ornateness of style and the vigour of rhetoric.

The syndicate is conducted by two college graduates, who describe themselves as "journalists, essayists, and authors." They employ several accomplished hack writers besides. They are prepared to undertake anything from a funeral oration to a few choice remarks at a wedding. In their circular they request a trial of their merchandise. Ministers may send their own texts or indicate the general tone of the sermon which is desired. For example, if the preacher sends in an order for a brief, curt, and epigrammatic exhortation to his congregation requesting them to contribute more liberally, one of the staff sermonizers will select some suitable text as "And the copper-smith did us much injury," and rear a light and airy structure thereon. Sermons containing philippics and invectives are the highest priced.

NOBLEMEN WHO ARE FOND OF PREACHING.

Emperor William's taste for preaching, even where there is a duly qualified ecclesiastic within reach, is far more common fancy than most people might be willing to imagine. Under the circumstances, it is difficult to understand the surprise which has been caused by his insistence in delivering the Sunday discourse during the recent yachting trip in the Mediterranean, although he had on board with him the chief of the Court chaplains.

Thus in England there are at least a dozen secular members of the House of Lords who, not content with preaching to their own households and tenants, actually travel about in England and on the Continent preaching wherever they can find either a congregation or a pulpit at their disposal.

Several of them, such as, for instance, Lord Radstock, have incurred the wrath of foreign Governments in consequence of their religious zeal.

The young Earl Beauchamp is another of these lay preachers, but he confines his ministrations to the East End of London. Then there is Lord Bennett, married to an American wife, and heir to the Earl of Tankerville, who has been arrested for street-preaching on several occasions.

The present Duke of Hamilton does a little in the preaching line, chiefly among the poorer classes in London, but none of these peers comes anywhere near the late Earl of Shaftesbury so far as pulpit oratory is concerned, the Earl being known by the nickname of "the lay bishop."

A HAPPY DEATH.

In answering the question, "Is Christianity dying out ?" H. K. Carroll, in the current number of the *Forum*, compares the religious censuses of 1890 and 1895. According to the former there were 20,618,300 communicants in the United States, and up to last year the totals had been increased to 24,646,584—a gain of 4,028,277 in five years. During the same period there was a gain of 23,075 churches, and 21,646 ministers. The gain in new members is not fully represented in the above figures, because the 1,500,000 losses by death had first to be made up before a net increase could be shown. The value of church buildings, lots and furniture in 1890 was about \$680,000,000, and now is thought to be fully \$800,000,000. Yes ; Christianity is alive and active ; if it is dying, it is surely having a happy death.

APPEARANCE OF JOHN KNOX.

The following is a description of the sturdy Scotch Reformer : "In stature he was slightly under the middle height, of well-knit and graceful figure, with shoulders somewhat broad, longish fingers, head of moderate size, hair black, complexion somewhat dark, and general appearance not unpleasing. In his stern and severe countenance there was a natural dignity and majesty not without a certain grace, and in anger there was an air of command on his brow. Under a somewhat narrow forehead his brows stood out in a slight ridge over his ruddy and slightly swelling cheeks, so that his eyes seemed to retreat into his head. The colour of his eyes was bluish grey, their glance keen and animated. His face was rather long ; his nose of more than ordinary length ; the mouth large ; the lips full, the upper a little thicker than the lower ; his beard black, mingled with gray, a span and a half long, and moderately thick.

THE WORLD'S GREAT NEED.

Mrs. Margaret Bottomo, the head of the King's Daughters, regards holy women as the greatest need of the world. In the *Ladies' Home Journal* she says :

The greatest need of the world to-day, the greatest need of our families, of our churches, is holy women—women of God, women of divine power. Oh that we could get thousands of women who would arise and shake off the dust of worldliness, and say "a heavenly race demands my zeal and an immortal crown." Young women into whose hands some of us will, ere long, lay our work, we ask you to carry the banner of the cross. You to whom we look for help in this world, for our King, our Lord and Saviour, Jesus Christ, will you not consecrate your young womanhood to Him, to His cause, the salvation of immortal souls ? This will be worthy of your being, and on this line there will be no disappointment. After a few short years you will lay your trophies down and be crowned with victory at His feet, and then an eternity of progress will still be before you ! Try to be so like Him here, that the people will see God in you ! Surely this is worth living for, and while some things are not within our reach, this is."

Missionary World.

THE "DAYSRING."

Young People's Societies.

SEEING GOD IN NATURE.

NOBLE ARMENIAN MARTYRS.

"The noble army of martyrs" has not for some centuries grown so rapidly as it has within the past year. Let there be no fear for the Church of Christ when His followers witness for their Lord after the fashion shown us in recent months. Here are some words reported by Rev. Mr. Hubbard of Sivas, now detained at Constantinople, of some men who have endured the fiery trial and received the martyr's crown:—"The work of Rev. Garabed Kuludjian, the Protestant pastor at Sivas, was increasingly good. His wife had been for years a much prized and beloved teacher in the Girls' Boarding School at Marsovan, and their own four girls, the oldest not yet sixteen, had profited well by such a mother. On November 10 he preached to his flock an impressive sermon from the text: "But there shall not be an hair of your head perish." On November 12, at noon, the crash came, shutting him with Armenian companions in an upper room at a khan. They were soon robbed and left, while the storm was raging outside. The pastor led them in prayer and watched till toward evening, when another squad of Moslems came to kill them. Something in the composed manner with which the pastor met them made them hesitate and offer him liberty on condition of denying his faith. He thought of his wife in delicate health, and of their daughters, but he answered: "I not only believe Christ, but also spend my life persuading others." "Then we must kill you," they said; and when he raised both hands toward heaven as a sign of settled trust they shot him twice. Next morning his body was found by friends stripped of nearly all clothing and tossed into the back yard of the khan. As the massacres were still in progress, he could not be taken to the unvalled Protestant burial-ground, but joined the 800 who were piled into one huge trench at the Gregorian cemetery, whither an Armenian priest crept, to read one short prayer and leave them to earth and to God.

"Rev. Sarkis Merkaslian, for years pastor at Choonkoosh, in the Harpoot field, with his family was robbed and burnt out of home, and wounded. After that, Moslems tormented him three days to accept their faith. He had his wife and also six children to think of, but he remained true, and was finally put to death. Fourteen during those November days are known in that one field to have thus sealed their last sermon with their heart's blood.

"Hagope Pattin, a humble member of Marsovan Church, had made himself specially beloved by those of all beliefs during the last cholera epidemic in that city. November 15 the storm burst on him, but found him prepared. As the blows of a murderous axe were falling on his head, an acquaintance heard, through a door ajar, his last words: 'Father forgive them, for they know not what they do'; and then, 'Father, into Thy hands I commend my spirit.'"—*U. P. Missionary Record.*

Dr. John G. Paton, the apostle to the New Hebrides, reports that in Australia, Scotland and England, many churches, while giving to his work in the islands, also took on new life at home: church debts were lifted, membership increased, and a spirit of revival widely prevailed. It is the rule everywhere. The foreign missionary spirit strikes at selfishness and calls out the very genius and purpose of Christianity itself.

What children are to the home, and Sabbath-schools are to the individual Church, so are Sabbath-school missions to the Church at large. They are the source of growth, extension and development, and the hope and promise of the future.

The following letter, which recently appeared in the Free Church of Scotland *Monthly*, will be read with interest in Canada:

In the May number of the *Monthly* you have re-published from the *Canadian Record* two very strongly-worded criticisms of the *Dayspring*, penned by two of the New Hebrides missionaries, who were in the minority of four opposed to the mission ship in last year's Synod.

According to the information in our hands, all the rest of the New Hebrides missionaries, who have written home after seeing the ship, flatly contradict these criticisms, and hail the new mission ship with enthusiasm. They welcome her as a God-sent means of deliverance from all association with, or complicity in, the Sunday trading of the ordinary commercial vessels, the drinking, the firearms, the immoral and ungodly conduct, whereby their work was hindered, and the name of Christ scandalized.

At any rate, as you know, at the very moment of your publication from the representatives of this small minority of objectors, the mission Synod on the islands is considering the whole matter, and their final decision will be in your hands by an early mail; and it is a pity that those who would prefer to remain neutral should, by this publication, have forced upon their attention this one-sided, and, in many respects, most ungenerous, and even personal opposition, as shown by the terms of one of the letters you have published.

Friends of the work on the New Hebrides have through us promised to raise, on this side £1,000 per annum towards the maintenance of the *Dayspring*, and are fulfilling their part; and I ask leave, through your pages, to appeal to them not to allow their confidence to be shaken by the opinions of individuals, or by the disloyal action of any minority, but to wait for and abide by the opinion and the decision of the Synod as a whole—the missionaries on the field, whom we desire to assist, and by whose judgment, despite one or two recalcitrant objectors, we all mean faithfully to abide, whether for or against.—I am, yours sincerely, in name of the committee of the "John G. Paton Mission Fund."—*James Paton, Hon. Treasurer.*

Glasgow, May 11th, 1896

There are 913 cities in China without a single missionary.

The Jewish people of the United States have 533 synagogues, valued at \$9,764,275, and claim 130,406 adherents.

For every two Christians in Japan there are five Buddhist temples; in all about 263,000 houses for idolatrous worship.

Mr. I. C. Zangwill, the well-known Jewish novelist, is of the opinion that America will yet be the chief country of the Jews.

It is estimated that there are from 100,000 to 120,000 Jews in the city of London. Nearly 20,000 Jewish children attend the public schools.

A new mission has just been opened at Aleppo, under the auspices of the English Presbyterian Church, among the 15,000 Jews of that city, hitherto untouched by any Christian agency.

The Rhenish Mission in the Island of Sumatra is meeting with great success. Some little time since there were 6,000 candidates for baptism in the Battak tribe, and of these 1,000 were converts from Mohammedanism.

A single letter of Mr. Stanley in the London *Daily Telegram* resulted in the gift of \$50,000 to missions within a few days. The simple announcement of King Mtesa's readiness to receive Christian teachers stirred the Christian heart of England, and these thousands of dollars came pouring into the treasury of the Church Missionary Society to open a mission on the Victoria Nyanza.

Young People's Societies.

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

EIGHT SOUND PLANKS.

In his annual address Dr. Francis E. Clark had this to say of the Christian Endeavor platform:

Our Christian Endeavor platform was built for us at the beginning by Providence. Its strength has been revealed by our history.

My task is an easy one, for I only need write in words what I believe God has written in deeds.

If I do not state our platform correctly, I do not ask you to stand upon it.

But if I can read our history aright, these are its chief planks:—

First. Our Covenant Prayer Meeting Pledge,—the Magna Charta of Christian Endeavor.

Second. Our Consecration Meeting,—guaranteeing the spiritual character of the Society.

Third. Our Committee,—giving to each active member some specific and definite work "for Christ and the Church."

Fourth. Our Interdenominational and International Fellowship, based upon our denominational and national loyalty.

Fifth. Our individual Independence and Self-government, free from control of United Society, State or local union, convention, or committee; all of which exist for fellowship and inspiration, not for legislation.

Sixth. Our Individual Subordination as societies to our own churches, of which we claim to be an integral, organic, inseparable part.

Seventh. Our Christian Citizenship plank,—Our country for Christ, but, as a Society, no entangling political alliances. Our Missionary plank,—Christ for the world.

Eighth. Our Ultimate Purpose,—to deepen the spiritual life and raise the religious standards of young people the world over.

A YOUNG MAN'S QUESTION, ANSWERED FROM A WOMAN'S STANDPOINT.

This time my question comes from a young man, who thinks it will take a woman to answer it.

"Why is it that so many girls prefer, or seem to prefer, the company of slightly fast, and, in many cases, quite fast young men, to that of honest, exemplary, and Christian ones? Many seem to think that a man has got to be a little fast to be smart."

Not long after receiving your letter I met a Wellesley College girl, and I said to her, "Can you tell me why it is that many girls seem to prefer a young man that is a little fast, rather than an earnest Christian?" Her answer came very promptly and decidedly, "They don't." So far as her observation went, she could hardly believe that there could be any other answer to the question.

I put the question to two girls that are honestly and bravely earning their own living, and they both answered, "I do not think good girls do choose to go with such young men."

So far as my own observation goes, I should say that the best girls do not choose in that way. I am afraid, however, that it does sometimes happen that some girls are very thoughtless in forming their companionships. While they would not deliberately choose the society of a fast young man, knowing him to be fast, yet if the young man is bright and smart and attractive, they drift into companionship and friendship without knowing as much of his character as they ought.

I suppose, too, that there are some young men that are good and exemplary in their behavior, but are not very interesting and attractive. It takes all kinds of people to make a world; and some of the bright, smart ones are not as good as they should be, and some of the good ones are perhaps not as bright and smart as they might be, and some of the young people do not choose their friends as wisely as they might and ought. Still, I maintain that good girls will not willingly and knowingly choose fast young men for their friends or husbands.

How is it, girls? Do you prefer young men that are a little fast? Or, if you do not quite want to own up to that, do you sometimes choose a young man that is attractive and good-looking without asking or caring very much whether he is a Christian or not? How far does goodness count with you in comparison with other qualities?—*Golden Rule.*

SEEING GOD IN NATURE.

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

AUG. 16.—Ps. xix. 1-6: xxiv. 1-10.

Pope, the poet, tells us that even the untutored Indian sees God in clouds and hears Him in the wind. There are some who think they have read the three leaves in nature's book—heaven, earth and the sea—and yet they have not seen what the Indian sees, nor heard what the Indian hears. Paul declares in the epistle to the Romans that God is so clearly revealed in nature that even the heathen who have no written revelation are without excuse. But there are some to-day and they are not heathen either, who have a written revelation in their hands, and who know many secrets of nature that were not revealed to the heathen in Paul's day, and who yet are just as blind as were the heathen in the first century. Their eyes seem to be sealed, for they tell us they cannot find God anywhere. But if they cannot see God in nature, we are thankful that they cannot prevent others from seeing Him there. During the French Revolution, Jean Bon St. Andre, the Vendean revolutionist, said to a peasant, "I will have all your steeples pulled down that you may no longer have any object by which you may be reminded of your old superstitions." "But," replied the peasant, "you cannot help leaving us the stars."

The Christian, as he looks up to heaven, can say:—

"The glittering stars
By the deep ear of meditation heard,
Still in their midnight watches sing of Him.
He nods a calm. The tempest blows His wrath;
The thunder is His voice; and the red flash
His speedy sword of justice. At His touch
The mountains flame. He shakes the solid earth,
And rocks the nations. Nor in these alone—
In ev'ry common instance God is seen."

What attributes of God's character do we see when we consult nature?

(1). We see evidences of divine wisdom. What wisdom is displayed in the adapting of means to ends! How admirably the human hand is fitted to do the work it has to do! What ingenuity is manifested in the formation of the human eye! How quickly an object is photographed upon it! How readily it distinguished one object from another! What a useful part of the human anatomy is the eyelid! It washes the eye, defends it, and closes it when we sleep. How wise the provision that a wash should be provided for the eye so that it might be always clean and moist! How happily has it been arranged that the process of washing interferes not with the vision. As we take a glance around at the many beautiful and attractive objects in nature we can say in the words of the Psalmist "In wisdom hast Thou made them all" (Ps. civ. 24). Wonderful adaptability of means to ends! Even the smallest objects framed with infinite wisdom!

(2). Again, as we look out upon the face of nature we can see evidences of God's power. When we think of the magnitudes of the worlds of which ours is only one; when we recall the fact that the sun is 93,000,000 of miles away; when we remember that the nearest fixed stars are probably twenty millions of millions of miles away; when we think that light travels from the sun at the rate of 185,000 miles per second; when we consider that 16,000 stars have been photographed in one small section of the heavens, we feel that we can form only a very faint conception of the power required to create these many mighty spheres.

(3). In nature we see the goodness of God exhibited. God's goodness is distilled from the clouds, it is reflected from the sun, it glistens in the stars, it rustles in the ripening corn, and it is sent abroad with the sweet perfume of every flower. Well may we exclaim, "The earth is full of the goodness of the Lord." Blinded indeed must be the eye which cannot see God everywhere in nature. Sluggish indeed must be the nature which is not aroused at the contemplation of the wonders and glories created by a wise, kind, loving, and all-powerful Creator.

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TORONTO, WEDNESDAY, AUGUST 5th, 1896.

AT a time when strenuous efforts are making to break up the sanctity of the Lord's day, it is encouraging to recall the fact that both Mr. Gladstone and Mr. Disraeli, on the floor of Parliament, raised their voices in warning on this subject. Mr. Gladstone was especially emphatic, and bore earnest testimony to the benefit he had personally derived from the observance of a day in seven as one of rest.

THERE has been of late a perceptible increase in the tendency to advertise in questionable ways the advent of "popular" preachers to this city. Descriptive accounts of their pulpit performances elsewhere are reprinted at length in the daily papers in precisely the same way as the accounts of star actors, prima donnas, and other great performers. Surely the managers of our Presbyterian Churches might pay some regard to conventional propriety, if they have no fear of injuring the cause of religion.

IN some United States cities, societies of children are organized for the purpose of keeping the street pavements clear of filthy objects, so far as they may be able to do so. The members pledge themselves not to throw on the streets such things as orange or banana peel, and to use their influence to dissuade others from doing so. It is said that a marked improvement has taken place in some of the worst localities in New York, as a result of the movement. Why should the experiment not be tried in Toronto?

IT is not a cheering announcement to be told that forty-eight new cells are being added to the accommodation of the Central Prison. Why do so many men of good natural ability and fair scholastic education persist in leading lives of crime? Will this fearful blot on our civilization ever become less dark or extensive? What is to be the remedy for the humiliating evil? It makes thoughtful men uncomfortable to feel that they cannot emphatically deny the charge brought against our educational system, that it is morally a failure.

THE Presbytery of Durham, England, has initiated a new departure in Presbyterian practice, at least so far as has come to our knowledge. At its last meeting the Synod agreed that in special cases where an unordained man had built up a congregation the Presbytery should have power to ordain him to that particular charge, with power to administer sacraments, but without a seat in Church Courts. A Mr. Robson, who has labored with much success in a certain field within the bounds of the Presbytery, has been ordained minister over that particular congregation, but he will not be eligible for a "call."

IN connection with the return of Sir Donald Smith to Canada, we expressed the opinion last week that Mr. Laurier would do well to send him back to England to resume the duties of the High Commissionership. Mr. Laurier has, in his own graceful way, intimated to the people of Canada that he has done so. The conduct of the two men has been very admirable throughout the whole incident. Each seemed to have the tact to do just the right thing, in the right way, and at the time. *Noblesse oblige* is a maxim in Mr. Laurier's beautiful mother tongue, but the canny old Scottish veteran has been quite the equal of the young Frenchman in the practical application of its admirable sentiment to public affairs. Let us hope that we have entered on a new era of general courtliness in public life.

THE determination of the Socialists to exclude the Anarchists from their international congress in London, is a hopeful sign of the times. Between the philosophical Socialist, who wants to widen indefinitely the sphere, and multiply indefinitely the functions of government, and a philosophical Anarchist, who wants to do away with government altogether, the gulf is as wide as that between the devout Roman Catholic, who believes in present-day miracles, and the extreme Nationalist who rejects miracles altogether, no matter how strong the historical testimony to their occurrence. Why Anarchists should wish to be members of a Socialist congress seems inexplicable; that Socialists should wish to exclude them from membership is perfectly natural and rational. Moreover, many of the Anarchists are advocates of and adepts at the use of physical force, including dynamite, while the Socialists depend on a peacefully conducted propaganda.

A FEW days ago an aged woman was killed in this city because, in trying to avoid a bicycle, she was struck by an electric car. The coroner's jury rightly exempted the motorman from all blame, because he had reversed his motor, which was the most effective means open to him of checking the speed of his car on a down grade, the current having been already turned off. Nothing was said in the verdict about the bicycle, because it did not touch the poor woman, but that it contributed to the fatal accident there seems to be no reason to doubt. Sooner or later all bicycle riding on the main car routes must be prohibited, even if parallel streets should have to be specially paved for the convenience of the wheelmen. The number of bicycles in use has increased greatly this summer, and there is every reason to believe that next year it will be very much larger. The City Council would make a good beginning of the regulation of this traffic by requiring every rider to dismount while passing over certain crossings, including at least those of King and Yonge, Queen and Yonge and College and Yonge streets.

THE many friends of the Toronto Presbyterian Ladies' College, who watched its development with sympathetic interest while it was under the able administration of its late founder, will be glad to learn that arrangements are now completed for its reopening early in September. It speaks volumes for the strength of the hold which the institution has acquired during the seven years of its existence, that the loss caused by the death of Dr. Macintyre has been so promptly met. The new principal, Rev. J. A. Macdonald, is well known throughout the Presbyterian Church of Canada as an excellent scholar and an able writer. It is his intention to give increased prominence to the study of the English Bible in connection with ancient history, and to take charge of this department of the curriculum himself. Nothing could be better calculated to secure the confidence of parents who are thinking of sending their daughters to a residential school. The revised curriculum of studies has been made to conform strictly to the requirements for university matriculation and for the Junior Leaving High School Examination, and the management announces that no Entrance Examination is required. The home life of the resident students will continue under the supervision of Mrs. Macintyre, and their school life will be under that of the lady principal, Miss Curlette, who was formerly on the staff of the Brantford Young Ladies'

College, and has since had similar experience in other residential schools. An admirable feature of the revised curriculum is a thorough course on "Physiology and Hygiene," by Dr. Susannah Boyle, one of the professors in the Toronto Women's Medical College. If this course is open to outsiders it should soon become quite popular with the ladies of Toronto.

A PROMINENT French musician has brought a strong indictment against the piano as a musical instrument. Admitting that it has the advantage of affording certain orchestral effects, he condemns it as lending itself too readily to mere mechanical execution, in which brilliant manipulation of fixed keys may take the place of a really artistic performance depending on true musical genius. All who have listened to what are called great pianists will feel disposed to concede that there is some truth in this impeachment. Nor is it, if true, a matter that concerns artists alone. The piano craze in the education of young women is one of the blots of our civilization. It is a dictate of fashion that a young lady must be able to perform brilliantly on the piano under penalty of being regarded as wanting in accomplishments. She may have neither musical ear nor artistic taste, but if she have a sense of time, good teaching and persistent practice will make her a fair pianist as artists go. She gets no real enjoyment out of the culture, and she gives none by her performances. For her the time spent in learning what she does not care for and what does her no good is wasted or worse. For most young women it would be much better to get a high class literary education, which would bring them into contact with the world's great minds, would give them subjects for rational communication with others of like inclination, and would furnish them with an excellent means of filling up their leisure time when they are left to entertain themselves.

THE *Presbyterian Witness*: "The Rev. Dr. MacVicar was nominated by our General Assembly a year ago, as the Canadian Presbyterian representative on the Lesson Committee of the International Sunday School Convention. The convention, however, appointed the Hon. S. H. Blake instead. The Presbyterian Church in Canada should certainly be represented on the Lesson Committee. Mr. Blake is a capital lawyer and a fine moralist; but he is not to be named on the same page with Dr. MacVicar as a teacher, a theologian, or an authority in Sabbath School instruction. No doubt the lessons will be good, very good. But it is Dr. MacVicar that ought to have been elected."

The above, from a denominational point of view, seems strong and reasonable; but the International Uniform Lesson Movement is one of the world-wide forces of the Kingdom of God. It will be found upon careful examination of the committees selected for the last twenty-four years—that the Presbyterian Church, as such, has not only been fully, but by the men selected influentially represented. The Hon. S. H. Blake, of Toronto, was not re-elected for the new committee, but Principal E. J. Rexford, B.A., of Montreal, as representing the Province of Quebec, and the portion of the Church of England co-operating in the lesson movement. Notably, men who have given signal service have not been re-elected—Bishop John Vincent and Dr. John Hall, but younger men and with large experience have been called into the work. There are scores of men in all lands, and in all the churches, who might be named for this highly responsible work; but the number is limited, and so is the money for expenses. We are disposed, however, to direct the attention of the Executive to the fact that of some thirty-five that appeared on the programme and the platform of the Convention at Boston, the absence of Canadian workers of talent and experience was conspicuous—Why? would be interesting to know.

REFORMED JUDAISM.

A NOTABLE end-of-the-century gathering has just taken place at Milwaukee, under the name of the "Central Conference of American Rabbis." The membership of the organization is 133, and its finances are in so buoyant a condition that it is able to establish a fund for the benefit of superannuated members.

The chief interest in the meeting for observing Christians is its attitude toward some religious and

Books and Magazines.

sociological questions as to which there has heretofore been a wide gulf between Christianity and Judaism. One of these is the expediency of adopting a creed. Like some other religious denominations, the Jews have to complain of a "decay of faith," and to admit the need of "a positive system of belief." In the opinion of some of them, the time has come also for an agreement as to what ceremonies and institutions should be retained by those who desire reform and progress. One of the suggestions thrown out was that "American Judaism" should be regarded as a special organization of which the Conference was representative.

Another important subject of discussion was the observance of the Lord's day. The universal custom among Christians is to observe the first day of the week, as commemorative of Christ's resurrection; the Jews have hitherto observed the last day of the week as commemorative of the day of rest after the work of creation. One of the Rabbis at the Conference stated that many Jews now favor a "Sunday Sabbath," rather than a "Sabbath Saturday," and it seemed to him better to have "a Sunday Sabbath than no Sabbath at all. Either resanctify the Mosaic Sabbath, or give the Sunday the spirit of it." In the course of the discussion suggestions were thrown out for the adoption of effective methods in the Sunday schools, and for inducing women to participate more fully in the works of Judaism.

A "reform" prayer book has been coming into general use in the Jewish synagogues of Canada and the United States, the congregations now using it amounting to eighty-six. It is intended to have a hymn book to accompany this ritual, and it is expected that the number of hymns in it will reach 250. The draft is still in the hands of a committee for further revision.

One of the difficult questions before the convention was that of "Proselytes," a report on which was submitted, discussed, and referred to the executive of the Conference. Among the questions to be asked of the applicant for admission are these: "Is it your earnest and sincere wish, of your own free will and accord, to become a follower of the Jewish religion? Do you know and accept the fundamental principles of Judaism, and will you openly declare your belief in them, and observe all the Jewish ordinances? Is it your honest intention to live as a Jew?"

The report of the proceedings of this Conference is of interest, as showing on the part of those who conducted them a tendency towards liberalism, if not towards Christianity. One of the great bulwarks of the Judaistic religion has been the persistence of old Hebrew customs and traditions; another has been the persistence of a disbelief in the claim of Jesus Christ to be the Messiah. The discussions at the Milwaukee meeting seem to indicate a breaking up of the former; perhaps this may in due time pave the way to more general recognition of Him who was at once the Son of David and the Son of God.

UNIVERSITY EDUCATION AND MARRIAGE.

FROM time to time there arises a controversy over the higher education of women, and its effect on the chances of their marrying after spending some years in taking a university course. If it could be proved indisputably that the chances would be lessened, that would constitute no valid reason for depriving them of the privilege of choosing for themselves what kind of an education they shall have; but it is satisfactory to be assured that statistics so far show no great falling off. The attendance of women at universities began so recently that it is not yet possible to make a safe generalization, but the facts collected so far seem to indicate that the proportion of women graduates who marry is about the same as the proportion of women in general. This is reassuring, so far as it goes, for the best justification of a university training for a woman is that it is an additional qualification for wifehood and motherhood. We can do much better without highly educated men than we can do without highly cultured women. A wife who is better educated and more versatile than her husband is likely to exercise a more enduring influence on his life than she would otherwise have done, and it adds enormously to a mother's influence over her boys and girls if she is able to keep them company in their studies to the very limit of school courses and beyond.

A FIRST FLEET FAMILY: A Hitherto Unpublished Narrative of certain Remarkable Adventures Compiled from the Papers of Sergeant William Dew, of the Marines. By Louis Becke and Walter Jeffrey. Colonial Edition. London: T. Fisher Unwin.]

This veracious narrative is very gravely introduced to the public by the editors and the unsuspecting reader is led to believe that he is perusing a piece of genuine history. The verisimilitude is well preserved throughout and the story is so full of moving incidents by flood and field that one readily forgives the ingenious but by no means original device of the so-called editors. The scene is chiefly in New South Wales, and life in the convict colony is very vividly depicted.

A YEAR'S SERMONS. By S. D. McConnell, D.D. Author of "History of the American Episcopal Church," "Sons of God," etc. [New York: Thomas Whitaker. 1896. Cloth \$1 25]

These sermons, fifty-two in number, were never preached. They were prepared for the editorial page of the *Philadelphia Press*, and are, perhaps, on that account more readable and effective than if they had been prepared for, and actually delivered from, the pulpit. They are short, concise and direct, and upon subjects of pressing interest to that great class to which they were originally addressed and to which this volume is now dedicated, the congregation outside the Church, that people who are the fascination and the despair of the preacher.

IN THE NEW ENGLAND FIELDS AND WOODS By Rowland E. Robinson. Houghton, Mifflin & Co., Boston.

A real lover of nature is our author, full of the nobler instincts of the sportsman as well as the poet. His sketches are marked by close observation and rare descriptive powers, all the more remarkable in a man of imperfect educational advantages, as we judge from the absence of all scientific phraseology, which the average reader will not fail to appreciate. Though by misfortune his later years are passed in darkness, his eyes have once been more than usually sharp and his mental vision quick and sympathetic, his imagination vivid and his memory tenacious. Such a man could not avoid being a poet as well as an artist. Though his book has in it neither verses nor engravings, it has many a page lit up with flashes of poetic genius and graphic power. Of such a character, with scarce an exception, are the fifty-seven sketches which make up the volume.

SPRING'S IMMORTALITY AND OTHER POEMS. By Mackenzie Bell, author of "Charles Whitehead a Forgotten Genius." With a New Prefatory Note. Third Edition. [Ward, Lock & Bowden, Limited, London, New York and Melbourne.]

A few months ago we noticed in terms of commendation the second edition of these poems and we feel gratified that the favorable opinion we then expressed has been justified by the demand for a third edition. "Spring's Immortality" first appeared in 1893, and it is no small distinction for a young poet to have three editions called for in so short a time. We have no hesitation in saying that Mr. Bell's poems fully merit the appreciation and favor with which they have evidently been received. With the exception of some further revisions the present edition is in size, matter and arrangement, precisely similar to the last one; but it has an engraved title page of artistic design and a fine steel portrait of the author for a frontispiece. We shall be on the lookout for new work from Mr. Bell's pen.

The leading feature of *Our Day* for August is an illustrated paper on "Christianity vs Buddhism," by John Henry Barrows, chairman of the World's Parliament of Religions. Another interesting article is by G. T. J. Davis on "The Order of Deaconesses."

Godey's for August, in addition to half a dozen pieces of fiction, has a number of papers quite as entertaining as fiction, such as "Great Slingers of this Century," "Some Armenian Notables," "American Wives of Foreign Diplomats," and "Talks of Successful Women."

The *Ladies' Home Journal* for August is a short story number, and contains an unusual amount of excellent fiction by well-known writers. Among the articles of practical interest are "The Secretary of the Treasury," by Ex-President Harrison, and "Selecting a Career," by Dr. Parkhurst.

The special feature of *McClure's Magazine* for August is W. T. Stead's paper on "Gladstone at Eighty-six," illustrated with recent portraits of Mr. Gladstone and his family. Elizabeth Stuart Phelps' reminiscences of literary Boston and a paper on Lincoln's career as a lawyer will also be read with interest.

In the August *Arena* many important practical questions are discussed by writers of well-known ability. Among these may be mentioned "The Morning of a New Day" and a "Reply to a Financial Seer," both on the silver side of the money problem; "The Telegraph Monopoly," "Is the West Discontented," "The Convict Question," and "Ethics the only Basis of Religion."

The *Homiletic Review* for August opens with the conclusion of Sir J. William Dawson's "Natural Facts Illustrative of the Biblical Account of the Deluge," and another article from Canada is "Light on Scriptural Texts from Recent Discoveries," by Prof. J. F. McCurdy, LL.D., of University College. Always rich in scholarly and helpful contributions, this excellent magazine should be invaluable to ministers and theological students.

Frank Leslie's Popular Monthly for August has a very varied and attractive table of contents. "Cuba's Struggle for Liberty," is embellished with many portraits and interesting views, and "The Making of a President" has portraits of Cleveland, McKinley, T. B. Reed, Whitney, W. E.

Russell, and W. L. Allison. There is the usual amount of fiction, and papers on Anarchism, Montenegro, and Salisbury and Wells Cathedrals.

The *Atlantic Monthly* easily holds its rank as the literary magazine of the United States. The July number is full of first class matter; but probably the articles that will appeal most strongly to Canadian readers are "Arbitration and our Relations with England," by Hon. E. J. Phelps, and "The United States and the Anglo-Saxon Future," by Prof. G. B. Adams. Mr. Cable's "Speculations of a Novelist," and "Confessions of Public School Teachers," are both interesting and suggestive.

The August *Review of Reviews* might be justly termed a portrait number, so richly is it dowered in that respect. There is a portrait of the late Governor of Massachusetts, W. E. Russell, a portrait of Dr. Barnardo, several portraits of Harriet Beecher Stowe, and a character sketch of William Jennings Bryan furnishes an excuse for numberless portraits of the Bryan family. In addition to all these there are portraits of many hitherto unknown or only locally known politicians who came to the front in the recent nominating conventions.

With the August number *Book News* (Wanamaker, Philadelphia), completes its 14th volume and the index shows to what a very large extent this publication is a guide to contemporary literature. The current number, in a special and very appropriate cover, has a fine portrait of Rev. Dr. John Watson ("Ian Maclaren") and also one of George Austin Woodward, author of "The Diary of a Peculiar Girl." The reviews cover all the more important recent publications and cannot fail to prove helpful to the book-reader as well as to the book-buyer.

The *Musical Record* [Oliver Ditson Company, Boston] has in its August number a biographical and critical sketch of Verdi and a number of excellent contributed articles in addition to editorials, notes, criticisms and reviews. An entertaining paper entitled "Merry Jingles to Catch Votes," gives an account of some campaign songs that have played an important part in elections. The music of the number comprises two songs "Just as of Old, Little Darling," and "Summer Morn," and two pieces of dance music, "Happy Hour Waltz" and "The Darkie's Shuffle."

The August *Century* is the Midsummer Holiday number and in a special and attractive cover. A paper by Hon. J. W. Foster on "Li Hung Chang," whose present mission abroad is the subject of much speculation, gives a clear presentation of the eminent Viceroy and his services to the Empire. The curious will be interested in "An Island Without Death" and the archeologist in Prof. Petrie's "Pharaoh of the Hard Heart." Besides the serials there are four short stories of considerable merit; and with "The Vatican" Mr. F. Marion Crawford concludes his papers on Rome. The illustrations, it is needless to say, are numerous and striking.

The frontispiece of the *Biological World* for July is a portrait of the Rev. George Adam Smith, D.D., Professor of Hebrew in the Free Church College, Glasgow, of whom an interesting and appreciative biographical sketch is contributed by his colleague, Prof. Alexander Balmain Bruce. Another biographical paper has for its subject the venerable Professor W. H. Green, D.D., LL.D., of Princeton, whose professorial jubilee was celebrated there in May last. Other noteworthy articles are "Notes on Thessalonica," "The Parable of the Field," "A Sketch of the Excavations in Babylonia and Assyria," "The Character of Jesus" and "The Bible in Young People's Societies."

Scribner's Magazine for August is also a fiction number, and it, too, comes to us in pretty, holiday attire. It opens with the first of Mr. A. F. Jaccaci's papers "On the Trail of Don Quixote," illustrated with numerous striking drawings by the great French illustrator, Vierge. Annie Elliot's little comedy, "As Strangers," is profusely embellished with marginal illustrations and decorative borders in colors, thus giving the number a very novel appearance. The comedy, six short stories, an instalment of Barrie's "Sentimental Tommy," the Don Quixote paper, and some excellent poetry by such writers as N. H. Stoddard, Clinton Scollard, Mrs. Fields, George Cabot Lodge and Henrietta Christian Wright, make up a most desirable number for holiday reading.

Many of the popular magazines come to us this month with specially designed and, for the most part, very artistic covers. We are not exceedingly charmed with that of *Harper's* for August; but the contents of the number are more than usually attractive. Popular interest in Longfellow is by no means on the wane, and admirers of the Cambridge poet will welcome Mr. Howell's able and appreciative paper. Mark Twain contributes the first of a two part story, in which our old friend Tom Sawyer re-appears in the role of a detective; and Arthur Lampman, a poem, "The Song of Pan." The illustrations are numerous and meritorious. By the way, there appears to be an inexhaustible stock of Washington portraits, or the same old portraits are periodically re-produced. There are only five in this number.

"George Muller, the Patriarch and Prophet of Bristol," is the subject of the opening paper in the August number of the *Missionary Review of the World*. In this sketch Dr. Pierson recounts some exceedingly interesting incidents in Mr. Muller's life and gives an account of the orphanages of which he is the founder. "Papal Europe" is the general subject for the current month, and in addition to the notes in the Field of Survey Department, Rev. Wm. A. Gulick writes of "The Gospel in Spain," Prof. L. J. Bertrand tells of the "Work Among the French Priests," Rev. Ruben Saillens contributes "Notes from Paris," and the editor-in-chief gives a brief history of "The Inquisition and Its Holy Offices." Other articles in this issue are "Lessons from Romish Missions," by Rev. William F. Gibbons, "Romanism in China," by Rev. John Ross, of Manchuria, and an editorial on "Regulated Vice in Geneva."

The Family Circle.

MIDSUMMER.

Why rail against the radiant summer sun
Because it beats too harshly on some days.
Because it brings not joy to every one,
Nor peace, nor comfort to all human ways,
I cause with sudden potencies it beats
Upon the city in death-burdened heats?

What season of the year has not its sting?
Winter is glorious, yet may freeze the heart;
There is subtle poison in the breath of spring.
And autumn harbors an envenomed dart:
Each has its charm, each feels its own desire,
As every soul its own imperious fire.

These days of summer are so rich with bloom,
So sweet with perfumes of the flowers and trees,
So wonderful with starlights hazed in gloom,
So full of mystery on melodious seas,
So tender, dreamful, with bird-haunted noons
And songs of soft winds under yellow moons.

That we who live them with love-lighted souls,
Gather their sweetness to ourselves and grow
Beyond the commonplace of common goals,
Beyond the dull restraints that all men know,
And we are thrilled with a divining sense
Of love and its supreme omnipotence:

Now earth seems like a garden where our thought
Blossoms anew in fresh and tender guise,
Where beauty has the power of life full wrought,
And youth sees far with wide, enchanted eyes,
And where the air is scented as it flows
With fragrance of the jasmine and the rose.
—George Edgar Montgomery, in *Harper's Weekly*.

OPPORTUNITY.

Miss Abigail Meeker walked up the gravel path to the porch with the western exposure, on which was seated her friend, Mrs. Brewster.

"How d'ye do?" she called as she drew near. "I don't wonder you like to be out doors. I thought there was a real chill in the house, which is no more'n's to be looked for late in September. But when you get out in this mellow sunshine—my!"

She panted as she seated herself, giving a pleased glance about her.

"Well, I've said it time and again, and I say it yet, that if there's no place that seems to get more of the real fall tints than another, it's them maples o' your'n. Look a' them reds and purples. Solomon in all his glory, sure enough."

"Abigail," said her friend, and the tone brought Miss Abigail's eyes at once to her face to meet a look which caused a sudden cloud to fall on her own.

"What's the matter, Jane?"

"Has there been anything hear'd from Susan Pettit?"

"Not as I know of. I didn't know anybody expected to hear from her."

"No, that's it." Mrs. Brewster set her lips and shook her head.

"What is a troublin' you, Jane?"

"Do you know when she was expected home?"

"Why, no. I don't know as anybody knew. Did they?"

"I suppose not. That's it."

"What on earth's the matter, Jane? You fairly make me creep, lookin' so woe-begone. What is it? Anything wrong about Susan Pettit? I didn't know you knew her well enough to take it hard if there was."

"Yes, there 'tis again—I didn't," said Mrs. Brewster in a deeply pained voice. "Abigail, wasn't her initials S. J.?"

"Like enough they was. Let me see—yes—I remembered wenderin' what the J. stood for when she put down her name for a quarter on the subscription paper to send Jerry Day to the hospital. Susan Pettit never give much, but what she did give she always give willin'. But what—"

"Have you seen this?" Mrs. Brewster held up a copy of the weekly edition of a newspaper in the nearest large city.

"No!"

"An awful railroad accident. One car jumped right into another and crashed people's lives out. A dozen killed and plenty more wounded. Now listen: 'Killed, S. J. Pettit.'"

The two neighbors gazed into each other's eyes.

"Couldn't it be a mistake?"

"It ain't a common name. 'Twas a train—see—" Mrs. Brewster leaned over with the paper and pointed to some lines in the short chapter of the tragedy, "comin' this way. That was why I wanted to know if you knew when she was a-comin'. But—" Mrs. Brewster's voice broke in a sob, "nobody knew."

"You don't mean it," said Miss Abigail, taking the paper with a little air of desperation. "I can't believe it. Dead! I can't seem to sense it. Such a chipper little creatur she, in spite of her lameness. Always had a pleasant word and a smile for folks, and all the children loved her. Well," with a tremble in her voice, "if I had to do it over again I'm free to confess I'd do different by Susan Pettit."

With another huge sob Mrs. Brewster covered her face with her hands and cried.

"All the time that woman's lived here amongst us," she presently began, "I've had it on my mind that when I got around to it I'd try to make things a little easier and pleasanter for her. How long is it since she come?"

"Six or seven year, I guess—"

"Yes. And there was some of us that felt to lay it up agen her that she was niece of old Jacob Hart that was always suspected of that mortgage fraud. And when she came here to take care of him when he was dying and then lived on in that little mite of a house he'd left her, why—if I haven't done a neighbor's part by her—which I haven't—may the Lord forgive me!"

"You needn't talk," said Miss Abigail. "Many and many's the time I've went by there and see her settin' alone lookin' out in such a kind of a piteful way—like she was lookin' for someone to come in and be a little sociable with her. I thought I hadn't time, and I hadn't—much—but I might a' made time and been none the worse for it. Oh me! it was an opportunity, and now it's gone from me. She was a stranger and I didn't take her in."

Left to herself an hour later, Mrs. Brewster sat face to face with her lost opportunity, and with every thought the sting of self-reproach grew deeper.

"She was so poor and I didn't hold out a hand to her. I might have stopped for her as I drove by to church, when I knew she was often kept to home by her lameness. I meant to send her apples and things, and I didn't. I thought sometimes of sending her my religious paper when I'd done reading it—and I let the time slip."

There was a shiver of excitement as Miss Abigail Meeker passed through the village on her way home, telling her startling news.

Does any life go out among us—poor human procrastinators that we are—without leaving behind its train of bitter thought of what we might have done and did not do? Of the words which might have been spoken to ears now closed; of acts which might have brought comfort and cheer? May we be pitied in our aching for a sound from dumb lips in acknowledgment of blessing which should

have been bestowed—in our craving for time, time, time in which to do the thousand and one things which never now can be done!

More than one turned with dimming eyes towards the window from which the patient face had looked out.

"I meant to carry some of them flower seeds to her. She'd have liked 'em—she set such store by flowers."

"I could a' stopped and ploughed up her bit of a garden as well as not."

"Why didn't I invite her to my quilting?"

"I might," "I could have," "I meant to," "I wish I had," "Why didn't I?"

Miss Susie Pettie was brought home to the little house for the funeral. Crushed and broken—the plain sealed coffin borne reverently among those to whom the awful thing came as the excitement of a lifetime. Hysterical sobs and wailing were heard as flowers were piled over the still form.

"I didn't bring one of 'em," said Mrs. Brewster, pointing to them in half-indignant agitation. "No, I didn't. I've read a piece of poetry about laying flowers on folks' graves, and"—Mrs. Brewster choked—"never laying deeds of loving kindness onto their lives. And have you read the piece about her in the paper? All about the sweetness and loveliness! Queer, hain't it," with a gasping laugh, "that nobody seemed to find it out till—. No, you don't catch me carrying flowers to her grave. They might a' comforted her livin'."

The house was shut and locked after the funeral, its closed blinds bearing a mournful look to those who passed. It was said that it had fallen to a distant connection of Miss Susan, but no one knew certainly.

Three weeks later an unpretentious, shabby-neat little figure left the afternoon train and walked with limping steps up the street of the small village, followed by wide-staring, wondering eyes.

"Hey?"

"That ain't Susan Pettit?"

"Well, if she wa'n't dead I'd say it was."

"But she's dead."

"I don't care—it's her, anyways."

Miss Susan went quietly up to the door of the little house, still dreary with its closed windows, took the key from her pocket and opened it.

"It was all a mistake," she said, her face beaming in appreciation of the cordiality with which the amazed neighbors crowded about her. "I wasn't hurt a mite, but they got names mixed up. And I didn't try to set things right because, you see, there wasn't anybody it would make any difference to except the folks belonging to the poor soul that was dead. And they don't know yet who it was in that—Ah me!"

Miss Susan shuddered at the dreadful memory.

"Oh, Susan, it does, it did make a difference!" cried Abigail Meeker, wiping her eyes. "Where have you been all this time, as it seems pretty sure you ain't been in Heaven?"

"I've been with a lady that got hurt. I took care of her that night"—Miss Susan closed her eyes with another nervous shudder—"and the next day, when she came to, nothing would do but I must go with her. She's gettin' well now, so I come home."—*N.Y. Observer*.

WHAT IS EGYPT?

What is Egypt? Is it a great farm? an unrivaled archaeological museum? a delightful health resort? a valuable naval stronghold and place of arms? an important centre of Mediterranean trade? In truth, it is each of these things and all together, even to the most casual and cursory glance of the most irresponsible and indolent holiday-maker. But what it is not to him—and herein he takes courage from the thought that neither is it to those ninety-nine out of every hundred Europeans who have longest and most carefully studied it—Mr. Wilfrid Blunt being the hundredth—the home of a nation.

If there is one fact which seems to stare him out of countenance whichever way he turns—one fact with which the present and the past alike confront him; which meets him in the tomb and the temple, in the river, meadow and bazar, which looks at him out of the eyes of pictured Pharaohs, and of almost as mute and monumental fellahs; which takes voice and motion in the many-colored chattering crowd of Cairo, and which is almost audible in the very silence of the desert itself—it is that Egypt is a land without people.

It has an aboriginal race of cultivators as much a part of the soil as its palm trees; it has an infinitely mixed community of settlers, the deposit of successive conquests, permanent in the sense in which the desert sands are permanent, but no more to be built upon than they. From time immemorial the beautiful country has been the spoil of every ravisher who was strong enough to seize and hold her—Ethiopian, Assyrian, Persian, Macedonian, Roman, Arab. Every rising or risen power upon her borders, European, African or Asiatic has in turn possessed her, and, as its strength declined, has, in turn, been forced to yield her up to a stronger hand. To the chief States of the world she has been all that her famous Queen was to successive masters or competitors for the mastery of Rome.—*The National Review*.

THE SECRET OF BEING AT EASE.

The secret of being at ease wherever you are is a very simple one. It is only this—Do not think about yourself. Bashfulness, awkwardness, and clumsiness are caused by what we call self-consciousness, and as soon as we entirely forget our selves these pass away. A girl who writes to me complains that she is so tall for her age that she cannot help being awkward. "The moment I enter a room," she says, "I look about to see if any other girl is as tall as I am, and I am always the tallest—a perfect bean-pole. Then I fancy everybody is sorry for me, and I cannot fix my attention on anything which is going on. It makes me quite wretched. What shall I do?"

In the first place, my dear, your height, if you carry yourself well and hold your head up, is a great advantage. Far from being a thing to regret, it is something to be glad of.

Tall or short, fat, and dumpy, or thin and pale, let the young girl never think of this when she meets her friends. Instead, let her try her very best to make the rest happy. If there is a girl in the room who is a stranger, or who seems not to be having a pleasant time, single her out and entertain her. Your hostess will be pleased with this sort of unobtrusive help, if it is kindly given.—*Harper's Round Table*.

AN ARTIC NIGHT.

Early one morning, after vainly endeavoring to sleep, I went outside. The stars were shining in a sky of dark, rich purple lightening to a yellowish tone on the northern horizon; the vast desert was a great mass of delicate lilac and green, and the igloo a brighter note of the same color. The dogs, curled up in balls and almost covered by the snow, were so many black spots. The wind blew shrill and chill, and the snow streamed and eddied in long veils over the lonely desert. The tents flapped like great birds alighting, and the wind-gage kept up a monotonous tap-tap. The utter loneliness and desolation of the scene were so penetrating that I was glad to creep over the recumbent forms of my companions into the shelter of the sleeping bag, where I shivered and dozed until the bright sun called us again to life and action—*An Artic Studio*, by F. W. Stokes, in *The Century*.

THE CHEAP-MONEY MOVEMENT.

If silver is added again to the money of the country, it must inevitably become the only money. There is now in the country about \$2,224,000,000 in money and its representatives, of which about \$600,000,000 is in gold and \$989,000,000 in silver. The gold will leave the country, for men will not pay their debts in 100-cent gold dollars when they can pay them in 53-cent silver dollars. So, for a time at least, this effort of the silver men to provide more money will result in more money. After many years they might be able to coin enough silver dollars to take the place of the gold that will be expelled the country by the triumph of free silver, but for a long time there will be a contraction of the currency. Mr. Bryan's effort is not the first one to remedy hard times by means of cheap money, nor is free coinage of silver unknown to the country. Free coinage of silver was authorized by the coinage laws of the United States from 1792 to 1873 but gold was undervalued when the ratio between it and silver was fixed at 15 to 1, which was the first ratio adopted in this country. An ounce of gold was then worth more than 15 ounces of silver; it was worth 15.17 ounces. Therefore gold did not circulate, while the circulation of silver was so limited that its coinage was suspended from 1806 to 1836. During the first fifty years of its existence the Government did all in its power to make the money of the country cheap and abundant. It even permitted the circulation of certain foreign coins that were so cheap that they drove our own coins out of the country. Finally we had the wild-cat bank-notes and the disaster and ruin that always wait upon such financial experiments as that into which Mr. Bryan is endeavoring to tempt the people of this country. Having thus tried free coinage of silver and cheap money of all kinds, having seen clipped and abraded Mexican dollars drive our own gold and silver into retirement, having seen wild-cat bank-notes and then greenbacks take the place of coin, having suffered all the troubles that result from inflation, we do not believe that the people of the United States will again make trial of a worn-out device.

Before closing we will state, for the benefit of those who are confused by the expression, the meaning of free coinage at the ratio of 16 to 1. In some parts

of the country it is thought that this means that the Government will give sixteen silver dollars to every holder of a gold dollar. Elsewhere it is thought to mean that the Government will present each citizen with sixteen silver dollars. These are more tempting propositions to some minds than the proposition of the silverites, which is that the people of this country, for all the Government's money comes from the people, be compelled to pay one dollar for every fifty-three cents' worth of silver, and to coin it into money; in other words, when one ounce of gold is worth thirty ounces of silver, that the Government shall treat it as worth only sixteen ounces.—*Harper's Weekly*.

THE BIBLE IN ASI TONGUES.

A most striking proof of the energy displayed in recent years by many of the leading Christian societies is found in a pamphlet which has just reached us entitled "Bible Translations. Table of Quinquennial Progress of Work of Translators, 1891-95." It is compiled by one of the vice-presidents of the British and Foreign Bible Society, aided by the assistant secretary to the Society, the Rev. J. Gordon Watt. In 1890 the number of languages and dialects into which the Bible or portions of it had been translated number 329. During the five following years these figures have been increased to the astonishing total of 381. In this short space of time, therefore, 52 new versions of the Scriptures have been added to this noblest of all catalogues. Englishmen and Scotchmen have special reason to be proud of these results, for we find on examining the details that 42 versions have been published by British societies, the British and Foreign Bible Society nobly heading the list with 29. American societies have five languages to their credit. The utmost variety is seen in the list: 23 languages and dialects belong to the African Bantu family; four belong to each of the following—Malayan, Chinese and Melanesian; three are Indian languages; two each belong to the negro, Turki, Druidian and Hamitic groups; and one each to the Tibeto-Barmar, Arian and Mikronesian families. No more astonishing proof of its vitality and world-wide interests could be offered by the Bible Society than the facts recorded in this striking little pamphlet. It should be in the hands of every one of the Society's supporters.

GOOD THINGS TO LEARN.

Learn to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick room.

Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you cannot see any good in this world, keep the bad to yourself.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache, or rheumatism.

Learn to attend strictly to your own business. Very important point.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.

Our Young Folks.

THE LITTLE GLEANER.

SCHOOL AND AFTER SCHOOL.

I didn't mean to be naughty;
I just made a man on my slate,
And he looked so drollfully funny,
I held the man up to show Kate.

And then came my class in geog'phry;
I didn't expect it so soon,
And right after that came my 'zamples,
I thought they would come afternoon.

And then when the 'smissing bell sounded,
Miss Annie said, "Majorie Nye
May stay after school a few minutes;
The others may go now. Good-by!"

The worst of it is that our Gleaners
Are having their meeting to-day;
Promised to be there for truly,
For they've 'lected me treasurer, they say.

I am going to remember forever
The lesson I learned after school:
That "play with a will during playtime,
But work while you work," 's a good rule.

GRANDMOTHER'S WEATHER BUREAU.

When the baby's eyes are stormy,
With a pucker in between,
Grandma shakes her head and murmurs
She's afraid it's going to rain.

When the baby's eyes are dancing,
Shining like two stars with fun,
Grandma smiles and says she's certain
We shall have a spell o' sun!
—*Youth's Companion*.

GINGER.

You'll never guess who or what Ginger is, so I'll tell you that he is the cutest little yellow dog that ever tried to catch his tail. I could hold him in one hand when father first brought him home, but he grew very fast, soon becoming quite a dog indeed. We tried several names, but none of them seemed to fit the droll little fellow. To tell the truth, his appearance was really quite comical. His hair was a bright snuff yellow, brindled in places, and his ears and tail were cut so short that they stood up like interrogation-points at either end of his small body. But his eyes were the brightest, and his bark was the sharpest, and he was as brimfull of snap and fun as any puppy could possibly be. And still he had no name.

At this time I was a school-girl, and every day I carried a luncheon to eat between the long sessions. One night mother said: "This is the last of the soft gingerbread you like so much. Put it in your basket for to-morrow's lunch." So the cake was laid in the basket, and both were put in the sideboard, and then I frolicked with my nameless puppy until my early bedtime.

When I prepared for school the next morning, my basket was empty. In surprise I questioned Bridget.

"Sure an' yer dog must o' took yer ginger-bread, jumpin' and climbin' as he do into ev'ry thing, the mischief! Sure he's that lovin' o' the cake, he'll stand by the oven door when I'm a bakin' of it an' cry an' cry fer some."

"Who ever know a dog to eat ginger-bread!" I said, incredulously.

"He seems to have eaten your share, anyway," said mother: "why not name him Ginger?"

So that was the way he got his name; and, what is more, the name fits him to a T. He is as yellow and as fiery as any ginger was ever known to be.

Our little Ginger has many tricks that are an unfailing source of amusement. He is indefatigable in trying to catch the end of his stubby tail, and whirls around and around in vain to catch in his mouth that absurdly short member. When he

fails he becomes enraged, especially if we laugh at his antics, and bites himself until his growl of anger changes into a yelp of pain.

A long mirror is tilted over the parlor mantel, and every time that Ginger looks that way he sees a slender little dog looking down at him and imitating his movements. Ginger springs at the dog in the glass, and the dog springs at Ginger, but they never meet. When Ginger growls and snaps at the dog, the dog growls and snaps at Ginger, and, indeed, everything that Ginger does this teasing dog does too. It is exasperating to be mocked, and Ginger evidently means to subdue his enemy in time, for every day he returns to the charge and jumps and barks until someone drives him from the room. I wonder if he will ever be so wise as to know that the dog in the glass is his own shadow?

Ginger is useful in many ways besides giving warning of the approach of strangers. He keeps the hens out of the garden quite nicely. Our poultry are allowed to run at large all over the farm, so that it is sometimes difficult to keep the lettuce and peas out of their greedy bills. In one corner of the garden is a stump, and on that perch Ginger can overlook the entire space. If a hen is visible within the inclosure, he is after her in a trice, and it is nip and tuck to the fence.

Sometime I must tell you of Ginger's dear friend Tad Ragan, a very handsome tortoise shell cat, and of his dislike for Polly, who lives next door, whose harsh voice is the only sound that he really fears and dreads.

We love little Ginger so much that we never remember that he is not handsome, or, if any one says, "What a homely dog!" We reply, "Handsome is that handsome does."—*Harriet Cushman Wilkie, in The Outlook*.

AN ENVELOPE AND ITS ADDRESS.

A curiously addressed letter lately passed through the postoffice at Madrid, which was deciphered and correctly delivered, notwithstanding all difficulties. The address was a perfect rebus. At the left-hand side was the figure of a lady. It was clear, therefore, to which sex the recipient should belong. Over the lady's head the sun was rising; hence her name was inferred to be Aurora. For her surname stood a hill with a castle at its foot, which gives us "Montes y Castello." Next comes the town, for which the plan of a city was drawn, on which the Alhambra was legible. This indicated Granada, but in order to leave no doubt possible, a pomegranate was drawn beside the plan. To complete the address, a number was indicated in one of the streets of the city plan. The postal authorities took three days to study this curiosity, and then triumphantly delivered the letter to "Senorita Aurora Montes y Castello, Azacayas, No. 20 Granada," and, so far from censuring the sender, they had the envelope photographed and a copy printed in the Madrid papers as a proof of the intelligence of the department.

Here is a nice verse to learn, which will help you to tell God how much you thank Him for the mercies He gives you from day to day:—

For fruits upon the tree,
For the birds that sing of thee;
For the earth in beauty dressed,
Father, mother, and the rest;
For thy precious love and care,
For thy bounty everywhere—
Father in heaven, we thank thee.

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High Park.—College and Yonge, and Carlton and College cars run every five minutes direct into the Park.

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Ministers and Churches.

Rev. Dr. Hamilton, of Motherwell, has gone on a trip to Manitoba.

The Rev. J. G. Potter has accepted the invitation of the St. Andrew's congregation, Peterborough.

The induction of Rev. I. C. Cameron to the pastorate of the charge at Moose Jaw took place on the 27th ult.

Rev. Mr. McNabb, the popular pastor of Erskine Church, Meaford, has received a month's leave of absence from ministerial duty.

Mr. C. W. Nicol, organist of the First Presbyterian Church, Brockville, is a candidate for the position of organist in Knox Church, Galt.

Rev. Dr. and Mrs. Barclay, of Montreal, who are at present in Scotland, expect to return to Canada about the first week in September.

The Rev. W. R. Cruickshank, B.A., of St. Matthew's Church, Montreal, preached in Knox Church, Cornwall, Sunday last at both services.

Owing to the indisposition of the Rev. John Hay, B.D., pastor of the Presbyterian Church, the Rev. Dr. Reynar preached last Sunday evening.

The Presbytery of Guelph are arranging for the holding of a jubilee in honor of Dr. Torrance, who in November of this year will have been a minister for fifty years.

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

The Rev. J. W. Orr, of Mono Mills, passed through Toronto the other day on his way to the sea coast, where he will spend his holidays. His pulpit will be supplied by the Rev. Bryce Ianis, of Morris, Man.

Rev. H. Cameron, pastor of Knox Church, Morrisburg, left on Monday for Huntingdon, where he will spend two weeks' holidays at his parental home there, returning in time to officiate in his own pulpit on Sunday, Aug. 10th.

Rev. Mr. Pyke, pastor of the Presbyterian Church, Shakespere, has been granted six weeks' holidays by his congregation, and leaves this week for England to visit his brother whom he has not seen for over twenty years. We wish Mr. Pyke a pleasant passage.

Mr. Alexander Mutchmor, an old and respected citizen, of Ottawa, is dead. He had been a member of Knox Church for thirty-three years. He leaves a widow and seven children. Mr. Mutchmor was president of the Ontario Sunday School Association in 1893.

Rev. J. A. Macdonald, until recently minister of Knox Church, St. Thomas, has taken up his residence in Toronto as editor of the *Westminster*, and as Principal of the Presbyterian Ladies' College. The outlook in both spheres is very attractive to a man of force and ability.

On Sabbath week last Rev. Mr. Carswell of Burk's Falls occupied the pulpit of the Presbyterian Church, Spence, and after a suitable discourse from the words "Behold the Lamb of God" the ordinance of the sacrament of the Lord's Supper was dispensed to some twenty-five or thirty communicants.

The *Winnipeg Tribune* of the 25th ult. says: Dr. Gordon, one of the professors of Trinity Medical School, Toronto, is in town visiting his brother, Rev. C. W. Gordon, of St. Stephen's Church. This is Dr. Gordon's first visit to this country, and he is delighted with what he has seen so far. In a short time he and Rev. C. W. Gordon leave on a canoe trip down the Winnipeg river.

St. James' Presbyterian Church, London, held a large audience on the evening of last Sabbath week. The occasion was special services in connection with the new organ. Eloquent sermons were preached both morning and evening by the Rev. M. P. Talling, B.A. The new instrument is a wonderful improvement in many respects, and has a tendency to inspire the choir to higher efforts.

Rev. D. G. McQueen, is first Moderator of the new Presbytery of Edmonton. Dr. Robertson, superintendent of missions, who was member of Brandon Presbytery, was at his own request transferred to Edmonton. The southern boundary of the new Presbytery commences about five miles south of Olds and extends northwards to the Pole. On the east it extends to the Presbytery of Regina and on the west to British Columbia.

A new church—20 x 30 feet—was opened on the 19th of July last in the Lansdown mission field, which is under the care of Mr. Matheson, catechist. The services were conducted by Rev. Messrs. Muirhead and Hamilton, the audience filling the building. A tea-meeting was held on the Monday evening in spite of the heavy rain, and an interesting and profitable programme was disposed of, to the entire satisfaction of those who were present. The proceeds amounted to the sum of \$24.

The corner stone of the new Knox Church, Woodstock, was laid on the afternoon of the 31st ult., in the presence of a vast assemblage of townspeople. The ceremony was performed by Mrs. (Dr.) Mullen, wife of the pastor. A silver trowel was presented to her by Dr. Mearns, chairman of the Plans Committee, and the Rev. Dr. McMullen replied on behalf of the recipient. A few words by Mrs. McMullen preceded the lowering of the stone. The corner stone of the Sunday school

building was laid by Miss Eva Hunter, daughter of Mr. D. H. Hunter, principal of the Collegiate Institute. The church will cost over \$45,000.

At a special meeting of the Presbytery of Toronto, held on Monday afternoon, the 27th ult., in St. Andrew's Church, the call addressed to Mr. J. G. Potter, of Southside congregation in this city was considered. Mr. Potter intimated his desire to accept the call, and the Presbytery agreed to release him from his present charge on and after the 10th day of August next. Mr. Frizzell was appointed interim-Moderator of Southside. There was also presented a call from Knox Church, Guelph, addressed to Mr. W. A. J. Martin, of St. Paul's congregation, in this city. The call was laid upon the table, and at the request of the Presbytery of Guelph it was agreed to hold a special meeting of the Presbytery in St. Andrew's Church, on Monday the tenth day of August next, for the purpose of dealing with this call, the session and congregation of St. Paul being cited to appear at that meeting.

PRESBYTERY MEETINGS.

BARRIE.

This Presbytery met in the Barrie Presbyterian Church on the 25th ult. After the usual devotional exercises, Mr. J. K. Henry was appointed Moderator for the ensuing six months. The resignation by Mr. Gallagher of the pastorate of Banda, Airlie, and Black Bank, laid on the table from last meeting, was taken up, and after reasoning was accepted, to take effect from September 20th, next. Mr. J. K. Henry was appointed Moderator during the vacancy and Messrs. K. Moodie and J. Leishman were associated with him in attending to the pulpit supply. There was presented and read the resignation by Mr. J. Sieveright of the pastoral charge of Huntsville and Allanville. It was laid on the table till a special meeting of Presbytery, to be held at Barrie on 11th of August, at 3.30 p.m. Messrs. Leishman, N. Campbell, and Dr. McCrae were appointed a committee to visit Banks, Gibraltar and St. Andrew's Church, at present under charge of Mr. R. J. Wilson, catechist, and to advise and encourage them to call a minister when Mr. Wilson leaves the field. Permission was granted to the Ivy and townline congregations to sell their manse at Thornton. The Rev. John James, D.D., of Midland, having been permitted by last Assembly to retire from the active duties of the ministry, his name was ordered to be put upon the roll as a minister in full standing. The next meeting was appointed to be held in September in the Barrie Church, at half-past ten o'clock a.m., on such date as may be arranged by the Moderator and clerk.

HAMILTON.

This Presbytery met on July 21st. Mr. McLennan gave a full report regarding the statistics and financial condition of Lynedoch and Silverhill. It was resolved to apply for \$200 supplement. The commissioners to General Assembly reported diligence—all had been in attendance. Leave was granted to St. John's Church, Hamilton, to consolidate the present debt and to borrow \$16,000 for this purpose. Appointment to visit the supplemented congregations was made as follows:—Port Dalhousie, James Murray; Merrivon, W. A. Cook; Locke Street, S. Barton, S. W. Fisher; Port Colborne, J. Crawford; Hagersville, J. Robertson; Smithville and Main's Settlement, Dr. Fletcher; Bridgeburgh and Fort Erie, L. Wilson and F. McCuaig; to them also was remitted Mr. Langill's request to add Ridgeway to the charge. Mr. Chestnut was appointed Moderator of Session at Ancaster. The committee to visit Pelham and South reported that the congregations were in large arrears for stipend, and that an effort to raise sufficient funds had not been successful. Also the petition of Mr. Roger, sent down by the General Assembly for consideration, was considered. After long discussion, the Presbytery resolved to postpone further consideration, when Mr. Roger tendered his resignation, and it was resolved to cite the congregations for their interests at next meeting of Presbytery. The standing committees for the year were appointed. (1) On Church Life and Work, James Murray, convener; (2) Finance, A. J. Mackenzie; (3) Augmentation, J. H. Ratcliffe; (4) Students, J. G. Shean; (5) Schemes of the Church, W. J. Day; (6) Young People's Societies, J. S. Anning. A petition from B. P. Robertson, of Strabane, complaining of the action of the Session in asking him to resign the office of elder, was received. After explanations the Session and Mr. Robertson agreed to let bygones be bygones, and for time to come to work together in peace and harmony, and the complaint was dropped. Dr. Laing was appointed to preach at Strabane and inform the people of this happy issue of the difficulty.—J. S. LAING, Clerk.

GUELPH.

The Presbytery of Guelph met in Knox Church, Guelph, on the 21st of July. The Rev. Wm. Robertson, M.A., of Duff's Church, East Paslinch, and Knox Church, West Paslinch, was unanimously chosen Moderator. A resolution of thanks to the late Moderator, Rev. J. W. Rae, was cordially passed. The following were appointed conveners of the standing committees: Superintendence of Students, Rev. J. C. Smith, B.D.; Church Life and Work, Rev. R. J. M. Glassford; Sabbath Schools, Rev. H. R. Home, B.A.; LL.B.; Finance, Rev. J. A. R. Dickson, B.D., Ph.D.; Evangelistic Services, Rev. J. B. Mullan; Young People's Societies, Rev. Daniel Strachan, B.A.; Augmentation Grant, Rev. Dr. Torrance. Mr. R. T. Ceckburn and Mr. Geo. R. Fasken, having completed their literary and theological course, and been examined and recommended by the Committee on the Superintendence of Students, were duly licensed to preach the Gospel wherever they may be called.

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The following minute was adopted, in reference to the translation of Mr. Rae, late of Knox Church, Acton: In view of the recent translation of the Rev. J. W. Rae from the pastorate of Knox Church, Acton, to the oversight of another congregation in the adjoining Presbytery of Toronto, the Presbytery of Guelph take pleasure in putting on record an expression of the high estimate which, after nine years' intercourse and observation, they have been led to form of his personal and ministerial character. They have always found him manly in his instincts, brotherly in his bearing to others, a good presbyter, courteous, capable and willing to work. The kindly feelings of all the brethren will follow him and his family into his new sphere of labor, where it is hoped continued success may attend his ministry as that of a good steward of the manifold grace of God. While regretting the loss sustained by his removal from the bounds, the Presbytery readily acknowledge with gratitude to the King and Head of the Church the good work done by Mr. Rae in Acton, and the efficient services rendered by him as a presbyter in furtherance of church work generally. His activity, sound judgment and business tact, specially in connection with Sabbath school interests, have been much appreciated and have engaged attention more than local. The Presbytery would further express sincere sympathy with the congregation at Acton, and would earnestly commend them during the pastoral vacancy to the tender care of the Chief Shepherd, praying that He may specially send to them another minister to break among them "the bread of life." On their own petition leave was granted to the congregation of Knox Church, Acton, to moderate in a call as soon as prepared, report of Moderator to be given in a adjourned meeting to be held in St. Andrew's Church, Guelph, on the 11th of August, at ten o'clock in the forenoon. A committee, with Mr. Middlemiss convener, was appointed to consider the present mode of appointing commissioners to the General Assembly.

SARNIA: This Presbytery held its usual quarterly meeting in Sarnia on the 14th. Meeting opened at 11 a.m., Mr. Eadie, of Point Edward, in the chair. Commissions in favor of the respective representative elders were received as follows: Wyoming and Plumpton, Robt. Rae; Point Edward, J. C. MacMillan; St. Andrew's, Sarnia, Francis Blaikie; Forest, Neil McColl; Thedford and Lake Road, Peter McCallum; Strathroy, J. C. Scott; Parkhill, Alex. Smith; Watford and Main Road, John Ross; Beechwood and Nairo, Mr. McDonald; Perolea, G. B. Robson; Mandaubin, John Bird; Arkona, Wm. Watson; Alvington, P. A. McDermid; Napier and Brooke, Malcolm Fisher. These commissions were received and such of the gentlemen as were present in the court, took their seats.

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An extract minute of Assembly was read by the clerk, intimating that the Assembly had granted the reference in regard to the allowance to be given to the widow of the late Rev. Alexander Urquhart, of Corrua, directing that she receive a sum equal to what her husband would have been entitled to had he himself made an application when alive. The Presbytery expressed satisfaction at the result. A communication from Mr. Hale, who had been received by the Presbytery by leave of Assembly in April last, was read intimating his desire to have his connection with the Presbyterian Church severed. The Presbytery agreed to grant Mr. Hale's request in terms of his petition, and he is hereby declared no longer a minister of this church. Arrangements were made to visit the following augmented congregations and report in September next, viz.: Point Edward, Dr. Thompson and elder; Oil Springs, Mr. McPherson and elder; Albert street, Sarnia, Mr. Cuthbertson and elder; Napier and Brooke, Messrs. Graham and Jordan, ministers. The following standing committees were appointed for the year: Colleges, Dr. Thompson, Messrs. Neil McPherson, B. D., John McKinnon, B. D., Hector Currie, B. A., with their elders; Christian Life and Work, Messrs. J. Eady, S. G. Livingston, W. G. W. Fortune, C. H. Daly and John McKee, with their elders; Young People's Societies, Messrs. McPherson, Nichol and Hannahson, with their elders; Examination of Students, Messrs. Jordan, Drinnan, Graham and A. L. Budge, with their elders; Systematic Benevolence, Messrs. Aylward and Jordan, with their elders; Sabbath Schools, Messrs. Elliott, McKinnon and Pritchard, with their elders; Home Missions, Messrs. Currie, Pritchard, Graham, Daly, with their elders; Finance, Mr. Cuthbertson, with Messrs. Blaikie and Towers, elders; Statistics, Mr. McKee, Dr. Thompson and their elders. The first named of these committees to be convener.

CHATHAM: This Presbytery met in First Church, Chatham, on Tuesday, 14th July. Mr. W. Galloway, lately minister at Hillsdale, presented his certificate of ministerial standing from Barrie Presbytery. On motion the certificate was received and it was ordered that his name be added to the appendix of the Roll of Presbytery. It was moved by Dr. Battisby, seconded by Mr. Fleming and agreed, that Presbytery deeply regrets that, in advertising for an ordained missionary for Pucefield, the sanction of the Assembly's Home Mission Committee was not first obtained, and would assure the committee that the action of Presbytery in the above matter was purely an oversight that will not be repeated; and, further, that Presbytery asks that the grant of \$100 be given to Puce for the next six months ending March 31st, 1897. Dr. Battisby reported that he had organized the new mission at Morpeth, dispensing the sacraments and making up a communion roll. Mr. McLaren was appointed Moderator of the field, with Mr. McLaren, Mr. D. Haggart and Rev. Mr. Stevenson as assessors. A minute of the late Mr. Waddell was presented, received and adopted. The clerk was appointed a committee on students' exercises. A motion congratulating Dr. McColl on his receiving the degree of D. D. from Queen's College was adopted. Dr. Battisby and Mr. Mustard, commissioners to the General Assembly, reported of their diligence there.—W. M. FLEMING, Clerk.

PETERBORO: This Presbytery met on the 7th July, thirteen ministers and six elders present. Consideration of the charge proposed in the appointment of delegates to the Assembly was deferred until next meeting. The proposal is to elect one half by rotation, and one half by ballot. It is also proposed to render ineligible for election any one who has not been a member of Presbytery for at least one year. It was found that no change was possible at present in the arrangement of preaching stations. The resignation of Dr. McLellan, Havelock, was received, to take effect at the end of July. Mr. Bennett was appointed to declare the pulpit vacant on August 2nd, and Mr. Somerville to be Moderator of Session during the vacancy. A committee was appointed to visit the Havelock field to confer with the people as to their desires for the future supply of the pulpit. Mr. Ross was appointed to visit the mission fields of Harvey, and also of Cardiff, and Mr. Thomson the Apsley and Caledonia field, to dispense sealing ordinances and to enquire into all matters affecting the interests of the fields. Mr. Potter, Southside, Toronto, has been called to St. Andrew's, Peterborough. Mr. Bennett was appointed Moderator of Session in St. Andrew's in the absence of Dr. Torrance. He was appointed also a member of the Presbytery's Home Mission Committee in the room of Mr. MacWilliams, who has removed from the bounds. The following arrangements were made for the induction of Mr. Potter should he accept of the call to St. Andrew's viz.: Dr. Torrance to preside, Mr. R. Laird to preach, Dr. J. K. Smith to address the minister, and Mr. Thomson the people.—WM. BENNETT, Clerk.

OWEN SOUND: This Presbytery met in Odd Fellows' Hall, Meaford, June 30th, and Mr. P. McNabb was elected Moderator. Commissioners to Assembly present reported. Mr. McLaren gave notice that he would move at next meeting that expenses be not paid of commissioners who fail to give a full attendance at the meeting unless a satisfactory explanation be given therefor. Messrs. Fraser, Somerville, Forrest, R. McNabb and Judge Cresor were appointed to confer with the Session of Burns Church, when the clerk is notified by the Session that such a conference is desired. The clerk was instructed to grant certificates to Rev. Wm. Christie and Rev. G. A. Yeomans. The standing committees were nominated by Mr. McLaren and adopted, and the clerk instructed to print a card with the

names of all. Messrs. Goodfellow and Pratt appeared from Heathcote intimating to Presbytery that this congregation was unable to raise the \$275 for stipend as requested by Presbytery. Messrs. R. McNabb, McLaren, Waits, Hunter, Gardiner and Clarke were appointed a committee to confer with Mr. Simpson, and, if need be, with the congregations, and power was granted them to cite the congregations, if necessary, to appear at the next meeting of Presbytery. The Presbytery resolved to place on record an expression of the pleasure it had in the action of Synod in appointing one of our number its Moderator, and the Presbytery hereby extends its congratulations to Mr. McLaren on the honor conferred, and expresses the hope that he may long be spared to enjoy the confidence and good will of his brethren, and that this honor may be but a forerunner of better things to come. Cordial votes of thanks were passed to the Order of Odd Fellows for the use of their beautiful hall for this meeting, and the Presbytery wishes them godspeed in their benevolent work, and to the ladies of Erskine Church for their abounding hospitality, and instructed Dr. Fraser to convey this expression of thanks to the ladies when we meet in the evening.—J. SOMERVILLE, Clerk.

MAILLAND: A regular meeting of this Presbytery was held at Wingham July 21st, 1896. Rev. G. Ballantyne was appointed Moderator for the ensuing six months and presided. Mr. Thomas O. Miller, of Westford, student of the university of Toronto was recommended to the Assembly's Home Mission Committee for missionary work in the Home Mission field for the winter. Mr. A. Mackay presented a call from the united charge of North Kinloss, Riversdale and Enniskillen, in favor of Rev. John Maxwell, minister without charge, Stanton, Ontario. The call was supported by Messrs. W. Malcolm, Kinlough, and Campbell, Riversdale, and was unanimous and hearty. The stipend promised by the congregation is \$520.00 with the use of manse, and \$150 is expected from the Augmentation of Stipends Fund. The call was sustained. The clerk was authorized to call a special meeting of Presbytery for the induction of Mr. Maxwell at Kinlough, the date to be fixed by the Moderator of Session and the clerk, in case the call shall be accepted, and the following arrangement was made for services.—The Moderator to preside, Mr. MacLeod to preach, Mr. Malcolm to address the minister and Mr. A. Mackay the congregation. Mr. Hartley tendered his resignation of his pastoral charge. The resignation was laid on the table and Mr. A. Mackay was appointed to cite the congregations of Bluevale and Eadies to appear for their interest at the next regular meeting of Presbytery at Wingham, September 15th, at 11.30 a.m. Mr. A. Mackay reported having visited the congregation of Enniskillen, that they are anxious for divine service every alternate Sabbath evening, and will contribute towards the minister's stipend \$70 per annum. The report was received and adopted. It was moved by Messrs. A. Mackay and Murray, that the Presbytery make application to the Committee on Augmentation of Stipends for \$150, on behalf of the united charge of North Kinloss, Riversdale and Enniskillen.—Carried. A letter from Mr. Rose was read bidding a kindly Christian farewell to the Presbytery. Mr. Murray was appointed interim Moderator of the Session of Ashfield congregation. Mr. J. MacNabb was appointed to declare the pulpit of Ashfield Church vacant at a date to be fixed when intimation is given by the Presbytery of Inverness of the induction of Mr. Rose. The supply of North Kinloss, Riversdale and Enniskillen, was left with the Moderator and Session. Rev. John Stewart was commissioned by the Session of Knox Church, Kincardine, as representative elder in the Presbytery and Synod for the ensuing year. The Presbytery appointed a special meeting to be held at Ripley, and within Huron Church there, on Tuesday the 4th day of August at 11 o'clock a.m. The Presbytery's application to the General Assembly, in behalf of Mr. Sutherland for leave to retire and have his name placed on the list of beneficiaries on the Aged and Infirm Ministers' Fund, was granted. The following were appointed standing committees for the year:—Finance, Messrs. MacLennan, A. Mackay and J. MacNabb. Home Mission, Messrs. Murray, G. Mackay, MacFarlane and their Presbytery elders. Sabbath Schools, Messrs. Ballantyne, Forrest, Hartley and their Presbytery elders. Church Life and Work, Messrs. Whaley, Ross, MacRae, Sutherland, and their Presbytery elders. Examination of Students, Messrs. A. MacNab, Malcolm, Ferris and their Presbytery elders. Young People's Societies, Messrs. Hall, Anderson, and their Presbytery elders. Statistics, Messrs. MacLeod, Fairbairn and their Presbytery elders.

A FLOWER SHOW AT A COMMUNION.

MR. EDITOR,—At the beginning of this month, the quarterly communion was celebrated in a certain Presbyterian church in Canada. In the account of it in a certain paper, we are told, among other things, that "the Floral Committee of the Christian Endeavor Society had the church beautifully decorated with flowers, and a deeply impressive service closed the year's work of the pastor." No doubt, the sight of the church, made a fairy show with flowers, was itself "deeply impressive."
"C. E." stands for "Church Embellishment" as well as for "Christian Endeavor." The Floral Committee above mentioned could have been much better employed than in church embellishment. I admit that a communion sea-

son is a most joyous one. Ministers should present this view of the ordinance to their people more than is usually done. But it is also a most solemn one. It is altogether out of place to turn the house of the Lord into a flower gallery, at a communion season. It is enough to display there Him who is the Rose of Sharon and the Lily of the Valley.

But some other religious bodies deck their churches with flowers at Easter and Christmas, and, you know, Presbyterians must not be a thousand years behind this age of progress.

If it be quite "fit and proper" for us to deck our churches with flowers, then when we cannot get flowers, we should use flags, or pieces of cloth of different colors. Why should we not?

T. FENWICK.

Woodbridge, July 30th, 1896.

WINTER SUPPLY FOR THE WEST.

MR. EDITOR,—When students return to college at the end of September, between seventy and eighty missions will be vacant in Western Canada. About twenty students will be available from Manitoba College, but over fifty missions will be still unprovided for. Unless supply is secured for at least thirty five or forty of these, our work will receive a serious check. In fields like Alberni, Upper Kootenay, Midway, Gabriola, Pender, Emo, Slate River, etc., no services are held but our own; and we shall continue sole possessors of the field if we provide continuous

BENT NEARLY DOUBLE.

THE STORY OF A WELL-KNOWN DELHI MAN.

Tortured with Rheumatism for Nearly Twenty Years Spent Large Sums in a Vain Search for Renewed Health How He at Last Found It.

From the Delhi Reporter.

There are very few troubles more widespread and none more difficult to eradicate from the system than rheumatism. The sufferer is racked with pains that seem unbearable, and frequently feels that even death itself would be a relief. Among those who have found much of their lives made miserable by this dread trouble is Mr. Michael Schott, of Delhi and having found a means of release from its agonies he is anxious that other sufferers should profit by his experience. Mr. Schott is in the employ of Messrs. Quance Bros., millers, and has a reputation for sterling integrity among all who know him. When one of the staff of the Reporter interviewed him Mr. Schott gave the facts of his illness and recovery as follows.—He had been a sufferer from rheumatism since about eighteen years of age. At times he was confined to bed but obtained no rest day nor night from the excruciating pains he was undergoing. Again he was able to go about and follow his employment, but even then frequently walked about in an almost doubled up condition. Then again he would have another relapse, and would be forced to take to his bed. During all these years he was almost continually doctoring, but never obtained anything more than temporary relief for the large sums he expended in this way. Having failed to obtain relief at home he went to Simcoe for treatment but received no permanent benefit and soon after coming home was as bad as ever. It will be readily understood that he was seriously discouraged, and had come to look upon his case as hopeless. Finally he was urged to try Dr. Williams' Pink Pills and after hesitating at spending any more money, in what he now considered a vain pursuit of health, he lastly consented to give them a trial. By the time he had used a half dozen boxes, there was no longer any doubt in his mind that he was steadily improving, and the treatment was then gladly continued. When he had taken a dozen boxes he found himself entirely recovered entirely free from pain and from all stiffness of joints, and he is now able to do as hard a day's work as any man in the village. He has now been free from his old enemy for so long a period that he feels his cure is permanent, and is consequently an enthusiastic admirer of Dr. Williams' wonderful Pink Pills, and urges all who are similarly suffering to give them a trial, feeling confident that they will prove quite as efficacious as they did in his case.

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

Great

Sales proved by the statements of leading druggists everywhere, show that the people have an abiding confidence in Hood's Sarsaparilla. Great

Cures proved by the voluntary statements of thousands of men and women show that Hood's Sarsaparilla actually does possess

Power over disease by purifying, enriching and invigorating the blood, upon which not only health but life itself depends. The great

Success of Hood's Sarsaparilla in curing others warrants you in believing that a faithful use of Hood's Sarsaparilla will cure you if you suffer from any trouble caused by impure blood.

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Hood's Pills are easy to take, easy to operate. 25 cents.

supply. Last spring the Assembly's H. M. Committee was unable to provide 114 students and others applying for appointments with missions. There were no missions for them. Some of these young men are acting as waiters on steamers and doing their honest and honorable work this summer. It is said that twenty-seven students graduated from Knox last spring, fourteen from Queen's, fourteen from Montreal and fourteen from Halifax; and in addition to these a good many were received by the General Assembly that did not pass through our colleges. About thirty probationers are also looking for charges, and in Ontario and Quebec only about 30 charges are vacant. With this wealth of supply in Ontario and the dearth in the West, it should not take a young man long to decide in what direction the path of duty lies. Can we not get twenty or thirty of the young men of the East to come to our help this autumn? Why crowd into the Province of Ontario and leave the West ill-supplied? The work of the Church will suffer great harm if the present outlook for this winter is realized. Other Churches can find plenty of men willing to supply their fields, and some of these men offer to supply ours too, if we give them appointments. If the present reluctance to accept appointments to the Home field continues, then it is vain for us to talk about our missionary spirit. The inducements to enter upon the work are many. God has greatly prospered the work in the past; from year to year large numbers have been added to the Church; congregations have increased and contributions have kept pace; the schemes of the Church have been well sustained. Graduates in arts or those who have finished their literary course could give us a winter and take the summer session (first year) and then complete their course in the East, if they so chose. Students who have passed the first year in theology could labor in the mission field this winter, take their second year here next summer and then complete next winter in their own college. No time would be lost and the work of the Church would be the gainer. Letters can be addressed to the Rev. Dr. Robertson at Winnipeg, Man.

J. ROBERTSON.

Winnipeg, July 29, 1896.

A SURE ESTATE.

"If only men would give to the living some of that which they bestow so lavishly upon them when they are dead, what a different world this would be! Yes, indeed. If you have anything in the shape of surplus, Mr. Wealthyman, invest it in life insurance, and the result will be the bestowment upon your family when you are dead of a sure estate—one they cannot possibly be as certain of through any other means."

"If only great things were independent of the little ones, what a success we should have in every department of affairs, for there are thousands who can plan, who fail in carrying out a design. Many a man, no doubt, who has 'planned' to have his life insured, has, as yet, failed to carry out the design. Perhaps you are one of them. Get your plan and your design together at once, ere the designs of death are made manifest and you are gathered to your fathers."

Any agent of that strong and successful home company, the North American Life, will be pleased to interview you and fully explain to you the many advantages offered under the Compound Investment and Investment Annuity plans of insurance, and thus aid you in carrying out your design for the protection of your family, before it is too late. If you cannot reach an agent of the company, address William McCabe, Managing Director, Toronto, for pamphlets, etc., explanation of the above named and other attractive investment plans of insurance.

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British and Foreign.

A sturgeon, weighing 300lb., caught in the river Boyne, was forwarded to the Queen. The Sustentation Fund of the Free Church for the first month shows an income of £11,686.

An anonymous donor has forwarded gifts of £1,000 each to the Home and Foreign Mission of the Church.

Rev. W. Low, B.D., of Martyrs' Church, Paisley, died on Saturday after a brief illness. He was ordained in 1862.

Paisley has now a lady medical practitioner. She is the daughter of a minister and a graduate of Edinburgh University.

Rev. J. S. Pollock, of Shirwood, who was this year elected Moderator of the Queensland General Assembly, is a native of Co. Down, Ireland.

A movement is on foot to hold a General Assembly of the Irish Presbyterian Church next year at Belfast composed entirely of laymen.

The Kaiser, while on his yacht in Norwegian waters, sent a German cruiser to assist a French tourist steamer which was stranded.

Rev. A. Watt expressed in Edinburgh U. P. Presbytery the opinion that it would be to the advantage of the Court if they had a permanent official as Moderator.

A new mission-hall, erected by public subscription at Ballyreagh, near Portrush, as a centre of evangelistic effort, has been opened by Rev. Robert Montgomery.

The Travelling Scholarship for Bible Lands (founded by the late Professor Blackie) has been awarded to Mr. W. W. Reid, M.A., a divinity student of Edinburgh University.

The revival of the curfew is spreading in the United States. In many towns it is now rung, after which children under a certain age are not allowed in the streets unless accompanied by a parent or guardian.

Queen Victoria has expressed to the Emperor of Japan her sympathy with the sufferers from the tidal wave in that empire. The loss of life was 26,999; nearly as many were injured, 7,475 houses being wrecked.

The foundation stone of Dryfesdale new church was recently laid by Mr. A. H. Johnstone Douglas. The building will occupy the site of the old church, will seat 570 persons, and is estimated to cost £4,600.

Revs. Principal Dykes, Dr. Wright and Dr. McGaw having been asked to secure a minister to act as colleague and successor to Rev. S. Lindsay at Walfendahl, Colombo, have selected Rev. W. C. Fleming, of Norham, a licentiate of the North London Presbytery.

Mr. H. W. Pullar, of Perth, who was recently appointed to the Old Calabar U. P. Mission Station, and who was to be ordained in a few days, has received intimation from the Mission Board of the Church that as a result of a medical examination they could not ask Mr. Pullar to run the risk of going there.

Professor Johnston, of Aberdeen, has issued a statement in which he declares that even if his antagonists were to obtain their object, and to secure the appointment of an extra-mural lecturer on Biblical Criticism, and if the divinity students were thus led to boycott him in his professorial work, he would not be disconcerted thereby.

Rev. Professor Henry, M.A., D.D., was the preacher in St. Andrew's Church, Canterbury, on Sunday. The congregations were very large, and the collections most liberal. Under Rev. J. Patterson's ministry this church has grown very considerably of late, and now occupies a prominent place in aggressive work among the Free Churches of the city.

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2 P.M. EDITION.

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The People's Popular Evening Paper Circulates in city and suburbs by carrier boys and agents. All advertisements inserted in both editions.

Western Advertiser

Largest weekly circulation in Western Canada. As an advertising medium in the west it is without a rival.



PROVINCE OF ONTARIO.

FORTY-YEAR ANNUITIES.

The undersigned will receive Tenders for the Purchase of Terminable Annuities running for a period of forty years, issued by the Province of Ontario under authority of an Act of the Provincial Parliament (47 Vict., cap. 31).

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

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

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

Tenders will be received up to the 28th day of August next. Notifications of allotments will be given to tenderers on or before 4th September, and payments from accepted tenderers will be required to be made within ten days thereafter.

Tenders for the whole amount offered, if preferred, may be upon condition that the annuities be payable in Great Britain in sterling.

The highest or any tender not necessarily accepted unless otherwise satisfactory.

R. HARCOURT,
Provincial Treasurer.

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

Note.—Illustration of calculation on interest basis.—At the rate of 3 1/2 per cent. per annum (or in strictness 1 1/2 per cent. half-yearly), a present payment of \$2,114 would represent an annuity of \$100 for forty years payable half-yearly while the actual yearly payment for the forty years would be a fraction above 4.66 per cent. on the principal sum.

N.B.—No unauthorized advertisement will be paid for.

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There are several theories of the proper position in sleep. The one most commonly favored is that one should sleep on the right side, as digestion goes on in this position most favorably. Other authorities say that one should always lie on the back, but there are excellent reasons why this is not wise. The weight of the stomach and its contents rests upon the spine, which often affects the nerve. Some severe cases of insomnia have been cured by the habit of sleeping on the face. This is easy to do, and is the most comfortable position if one dispenses with the pillow. One young man who had exhausted all the skill of the doctors fell into the habit of lying on his face, with his right arm under his head, which was turned slightly to one side. By this change natural rest soon came to him, and he entirely recovered.—Chicago Herald.



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

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H. G. ROOT,
186 Adelaide St. W.
Toronto, Canada.

MISCELLANEOUS.

No man has any mercy on his own besetting sin when he sees it in another.

Charles Dickens, a son of the novelist, died of paralysis, at Kensington, England, July 20th.

Mrs. Harriet Beecher Stowe's estate is valued at \$42,000, and is bequeathed to her children.

A seven-year old girl was asked what she thought was a "boy's delight." She replied "girls." Her questioner expected her to say pie.

"Johnny, what would your dear mother do if you should come to her some day and tell her you dearly dearly loved your studies?" "Lick me fur lyin'."

"You seem to have something weighing on your mind, Harold." "Well, I haven't. Do you think my mind is a pair of scales?" "Oh, no; scales are evenly balanced."

Notoriety is no proof of merit. A thousand dollars' worth of roses will only scent up a few yards, while a dollar's worth of fried onions will scent up a whole town.

The class in natural history being asked the difference between a dog and a tree, the head boy answered, "A tree is covered with bark, while a dog seems to be lined with it."

The Chinese woman who pinches her feet is wiser than her American sister who tightly laces her waist. The South Sea Islander smears her body with oil; the American faded beauty enamels her face with paste. The latter should waste no pity on the former.

"Judge," pleaded the culprit, "I think you order be easy on me. I only got fifty-four cents from the bloke." "For that reason," said the Judge, "I mean to give you the limit. With a man of your woeful lack of discrimination at large nobody would be safe."

"I should think it would irritate you, Dr. Pounder, to see members of your congregation falling asleep during your sermons." "Not at all, madam," replied the preacher; "on the contrary, it delights me. Sleep is a sign of an easy conscience. Those who can sleep do not need sermons."

WHAT THEY DO IN GERMANY.

Dutch peasants are proverbially stolid and slow, but they are quick enough to grasp new ideas for increasing their comfort. For years they have used wooden sabots for footwear, on account of their lightness and warmth; and now they have stockings made of a yarn which is spun out of pure wood fibre; and their coats and vests are interlined with Fibre Chamois, which is nothing more, or less than a wooden cloth, made as it is entirely from Spruce Fibre. These same stolid peasants realize thoroughly the non-conducting properties of the wood and avail themselves of the inexpensive warmth it provides. Fibre Chamois has a world wide reputation as a warmth-giving interlining, for it is so light that its presence is hardly felt in a garment and yet it gives an absolute healthful protection from the coldest blasts of a long stormy winter.

Mrs. Amelia E. Barr has lived for so long in America that many persons have come to regard her as an American. She is a north of England woman, and was married in Kendal Parish Church, Westmoreland. She spent many years in Scotland prior to leaving for America, and in her last work, "Bernicia," Mrs. Barr gives evidence of this fact by her acquaintance with Jacobite history and lore.

THE ONLY True Blood Purifier prominently in the public eye today is Hood's Sarsaparilla. Therefore get Hood's and **ONLY HOOD'S.**

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The LITTLE DOCTOR, K. D. C. It will

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AND DYSPEPSIA**

Highest Endorsements.

FREE SAMPLE OF K. D. C. AND K. D. PILLS mailed to any address.

K. D. C. Co. Ltd., New Glasgow, N.S.,
127 State Street, Boston, Mass.

"I fear my wife does not love me," said the young man moodily; "last week, when I had such a cold, she didn't offer to do a thing for me." "Young man," said the elderly one, with the camphorodorous flannel around his neck, "you don't appreciate what a treasure you have won."

"It ought to be the easiest thing in the world to get rich nowadays," said Mr. Harley as he read the advertisements in the newspapers, "you can buy so many things that are worth eight dollars for three dollars and twenty-nine cents. I wish I had a million to invest in shirt-waists and galvanized Saratoga trunks."

A Woman's Worries

Would be few Were it not for Her Aches and Pains—Fewer Still to Men and Women Alike, Were the Great South American Remedies in Every House.

No case of rheumatism or neuralgia of so long standing that it will not succumb to the wonderful South American Rheumatic Cure. Mrs. John Beaumont, Elora, Ont., says: "For 15 years I have been an intense sufferer from rheumatism. At times confined to my bed. I doctored with all the local physicians, but with little or no relief. My recovery was almost despaired of. I was induced by a friend to try South American Rheumatic Cure. After taking a few doses I was able to sit up, and when four bottles had been taken I was as well as ever. When it is remembered that the pain was so intense at times that I could not be moved in my bed, I can but say that my cure has been a wonderful one."

The most insidious of all diseases are perhaps those of the kidneys, and it is only within a few years that advanced medical science has stepped in, and has successfully coped with the ravages of these dread disorders. The thousands of cases which have been helped and absolutely cured in the use of the great South American Kidney Cure is proof that the proprietor of the formula which gives to the world this valuable healer has made a thorough study of such diseases, and the cure speaks the great truths he discovered. A. Williamson, Customs officer, Kincairdine, Ont., a prominent citizen of that town, lends his testimony to the great benefit derived from its use. "I can highly recommend this specific as the greatest of boons to suffering humanity for all affections of the bladder and kidneys. It cured me when all else failed."

The dyspeptic—who does not pity him? Emaciated, weary, gloomy, suffering agonies in mind and body. And how many persons there are who have all of these symptoms, and neglect to give them the medical aid needed, and in an almost incredible time are drawn into a maelstrom of physical ailments. South American Nerve never fails in such cases. It gives quick relief, and persistency in its use is always rewarded by a cure. "I suffered agonies from aggravated indigestion and dyspepsia," says W. F. Bolger, of Renfrew, Ont. "I was induced to use South American Nerve as a last resort, and two bottles cured me of sufferings which had baffled every treatment before it."

Mr. Blackmore, the English novelist, has just celebrated his seventy-first birthday. George Macdonald is his senior, being seventy-two. Mr. Meredith and Mrs. Oliphant are each sixty-eight. Miss Braddon is fifty-nine, Sir Walter Besant fifty-eight, Ouida fifty-six, and Mr. William Black fifty-five.

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

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MEETINGS OF PRESBYTERTY.

- ALGONA.—At Gore Bay in September. BRUCE.—At Paisley, on Sept. 5th, 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.—Adjourned meeting in St. Andrew's Church, Guelph, on Tuesday, August 11, at 10 a.m. Regular meeting in St. Andrew's Church, Guelph, Tuesday, September 15, at 10 a.m. HURON.—At Clinton, on Sept. 5th, at 10.30 a.m. KANLOORS.—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. 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 Millbark, on fourth Tuesday in September. QUINCY.—In Sherbrooke, September 8. SARAIN.—In St. Andrew's Church, Sarain, Sept. 1st, at 11 a.m. REGINA.—At Grenfell, September 9, at 9 a.m. SAUREN.—At Mount Forest, on Aug. 4th, at 10 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. TORONTO.—Special meeting Monday, August 10, for the purpose of dealing with call from Knox Church, Guelph, to Rev. W. A. J. Marlin. VICTORIA.—At Victoria, in St. Andrew's Church, on the First Tuesday of September, at 2 p.m.

PRESBYTERTY MEETING.

HURON: This Presbytery met in Goderich on the 14th of July. Mr. J. A. McDonald was appointed Moderator for the ensuing six months. Commissioners to the Assembly reported their attendance in due form. The Rev. R. Weir, by leave of the Assembly, was formally received as a minister of this church. Mr. Fowle, B.A., Theological student, read a discourse which was cordially sustained, and he was ordained to be certified to the Senate of Knox College. The standing committees were appointed, of which the following are the conveners: viz., Home Missions, Mr. Acheson; Church Life and Work, Mr. Muir; Sabbath Schools, Mr. Shaw; Finance, Mr. J. A. Hamilton; Christian Endeavor, Mr. Fletcher; Superintendent of Students, Dr. McDonald.—A. McLEAN, Clerk.

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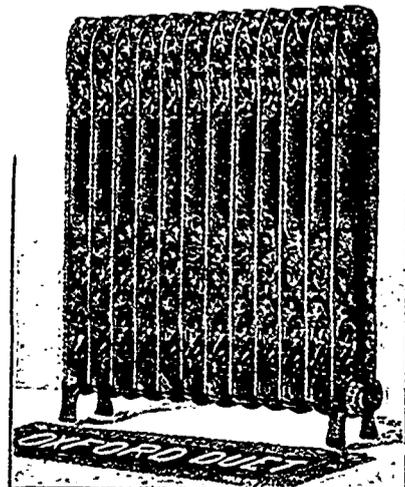
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