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Vol. 25.—No. 31  
Whole No. 1277.

Toronto, Wednesday, July 29th, 1896.

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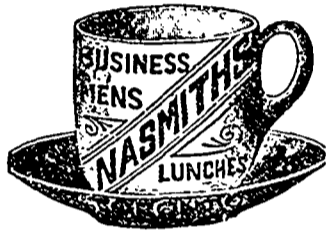
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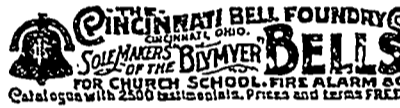
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Ripe tomatoes will remove almost any kind of stain from the hands, and they can also be used to great advantage on white cloth, removing ink spots as well as many others.

Sour cherries stoned and served on lettuce leaves make an excellent hot-weather salad. Dress with a Mayonnaise colored a pale green or pink. Cherry currants are delicious served in the same way.

Trifles.—One well-beaten egg, one tablespoonful of sugar, a saltspoon of salt and flour enough for a stiff dough. Cut and fry them like trifles, and put jam or jelly on the centre of each.

Tumblers that have been used for milk should never be put into hot water until they have first been rinsed in cold water. The heat drives the milk in, and gives a cloudy appearance to the glass which cannot be removed.

Young carrots make an excellent salad sliced and served very cold on crisp lettuce with a French dressing, and served in cream sauce containing minced parsley, or in drawn butter seasoned with lemon juice, salt and white pepper.

An old physician's advice was "eat raw currants for breakfast as long as you can get them." They are appetizing when served with cracked ice around them and the sugar moistened with a little sherry; and this plan does not affect their medicinal properties.

It is said that water bugs dislike the cucumber, and if the peelings from cucumbers are kept in water, and at night scattered around the pipes and the places where the bugs are seen, after two or three nights the bugs will disappear. The plan is worth testing.

During the hot weather the bread box requires special attention to prevent bread from moulding. The box should be scalded twice a week and aired in the sun for an hour before fresh bread is put in it. A tin box is much better to use for holding bread than a stone crock.

Scrambled Eggs with Dried Beef.—Shave the beef very fine; put a tablespoonful of butter in a frying pan, set it over the fire, and when hot put in the beef; heat a few minutes, stirring constantly to prevent burning; beat up the required number of eggs, and stir in with hot beef; stir altogether until the eggs are cooked. Serve immediately.

Crab Apple Jelly.—Slice the apples, take out the cores and seeds, as they make the jelly bitter. Put them in a kettle, cover with water, and boil till quite soft, keeping it well skimmed. Pour the pulp in a jelly bag, and let it drip through. To each pint of juice add one pound and a half of sugar. Pour in the glasses while hot. Delicious with meat.

Candy Coating for Fruit.—Make a syrup of one cup of sugar, four tablespoonfuls water, two of vinegar; when boiling stir in a small pinch of soda. Dip into this sections of orange, Malaga grapes, citron, brandy cherries or almost any fruit. Lay upon greased paper till cool. They can be kept some time, and, while tasting good, are pretty to ornament with.

A very effectual way of toughening glass or china consists of placing the articles to be toughened in a large kettle of copper (of course, folding cloths, etc., around the things to keep them from knocking together), in enough cold water to cover them entirely; bring this water to a boil; let it boil for some time; then lift the pan off the fire and do not touch its contents till the water is perfectly cold.

Indian Pudding.—Heat to the boiling point one quart of milk; sift together in a dish seven even tablespoonfuls of Indian meal, one teaspoonful of ginger, and half a teaspoonful of salt; scald this with the hot milk, stir half a teacup of molasses, bake three hours in a slow oven and you have a pudding fit for a king. You may use any spices that you may prefer, with or instead of the ginger.

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# THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, JULY 29th, 1896.

No. 31.

## Notes of the Week.

At the Pan-Presbyterian Council, held in Glasgow a couple of weeks ago, a temperance resolution was unanimously adopted as a result of an earnest appeal to the body by letter from the Scottish Temperance Federation.

Dr. F. E. Clarke, the founder of the Christian Endeavor Society movement, immediately after the Convention at Washington will set sail for Europe, where he will spend several months, as societies are rapidly increasing in Continental countries.

In the beautiful English Cemetery in Rome a monument to Signor Gavazzi, the Italian orator and preacher, and friend of Garibaldi, has been unveiled. The whole Roman Protestant community were present. Many Presbyterians will remember Gavazzi's stirring addresses.

The Pretoria correspondent of a London paper wires: "There is every probability that the second Volkeraad will enforce the total prohibition of the sale of liquor to the natives. The Government is favoring the idea, but public opinion is much divided on the subject."

The results of Professor Petrie's excavations on the sites of funeral temples in Egypt are now on view at University College, London. Professor Petrie's latest find was a tablet weighing five pounds, dating from about the year 1200 B.C., recording the sojourn of the Israelites in Egypt. A copy of the inscription is included in the exhibition.

Mrs. R. F. Burns recently left Great Britain for Halifax, where she will be welcomed for the sake of the late Dr. Burns and for her own sake as well. There are in Nova Scotia literally thousands who honor and esteem her. We cannot say, remarks *The Witness*, that Mrs. Burns is to make her abode in this city, but there is reason to hope that such will be the case.

Particulars are published respecting twenty-five leading railway systems in the United States employing 198,000 men. Each of the twenty-five managers declares that habitual drinking renders the employees inefficient. Nineteen forbid the use of liquors by all workmen when on duty. Eighteen require total abstinence on the part of their employees in the train service.

Dr. Robert Laws, after prospecting and surveying in North Nyasa for a year, has begun the permanent buildings of the Industrial Missionary Institution, henceforth to be known as Livingstonia. Major Forbes, R.A., the local Commissioner of the Chartered British South Africa Company, has granted part of the land desired for the Institution on the high uplands above Florence.

The Rev. Dr. Griffith, the representative of the London Missionary Society at Moscow, in a record just published of the progress of religious work in China, states that whilst in 1842 there were only six communicants in the whole of China belonging to the Protestant Church, now connected with the various Churches there are 70,000, and he predicts that at the present rate of increase the number will have risen to 100,000 by the end of the present century.

The Boston international Sabbath school convention endorsed the recommendation of the London Sunday School Union, making the fourth Sabbath in November of each year Sabbath School Temperance Day. It also continued the instructions to the lesson committee to provide temperance lessons. It also approved of the report of the executive committee, with a strong endorsement of temperance work and purity work.

*The Christian Leader* remarks: "Edinburgh, it used to be said, existed on books, beer, and briefs. It may in no very strained sense be said that it got the Scott Monument out of its books, it has got a truly magnificent University Hall out of its beer, and now it is to have an equally magnificent Town Hall out of its whiskey—Mr. A. Usher, distiller, Edinburgh, having intimated his intention of building and presenting a Town Hall to the city at an expenditure of £100,000.

Dr. Stark, Aberdeen, spoke at the Northern Congregational Association last week on "Lay Preaching." The teaching of the Church, he said, needed for its efficiency special training and constant study; but some ministers made study the principal thing, and, retiring into their books, lost touch of the world. Laymen of the right sort helped to bring religion down from the clouds of abstraction to the realities of life, and they should be encouraged to take part in the services on week days, and, if necessary, on Sundays.

A well-known picture is about to leave London, says an English exchange. The Ontario Government has secured for Toronto, Desargé's painting of the "Charge of the Light Brigade," which, for years, hung in the Victoria Cross Gallery, in the Crystal Palace at Sydenham. The central figure is the late Colonel Dunn, V.C., a Torontonian by birth, of the 100th Canadian Regiment. We can appreciate the sentiments which have prompted the Ontario Government; but at the same time, we cannot part with the picture without a word of regret.

The telephone is very useful, but it has recently been discovered that all sorts of business secrets leak out through its use. Those who have a telephone in their office must often have been struck by the fact that they can hear other people talking, and quite recently a leading business house discovered that a most important transaction had reached the ears of a rival firm. A great deal of trouble was taken to find out how the secret was obtained, and it was eventually discovered that the other firm had simply listened to the whole transaction through the telephone.

Considerable interest attached to the recent General Election in South Australia—apart from the political issues involved—from the fact that it was the first occasion on which the newly enfranchised women of the Colony had the opportunity of voting. The number of women entitled to vote was about 60,000, and they polled in large numbers; in Adelaide, especially, the female poll was very heavy, and in the early part of the day the number of female voters exceeded the men. It is not believed that the women voters had much effect on the result of the election; the general opinion being that most of the ladies voted on the same side as their male relatives.

The dreaded cholera has crept southwards to the camps where the Soudan expeditionary force is halting before making a further advance. Strict quarantine is impossible, as the army must get its supplies from the north. The chief superintendent of workshops at Wady Halfa has died, and twenty-one cases were reported on Tuesday at Assuan, Korosko and Wady Halfa. Four deaths of Europeans took place at the last camp between Saturday and Tuesday. The reports from other parts of Egypt show 465 fresh cases and 403 deaths, but it is believed many deaths escape registration.

At a recent meeting of the Royal Commission, Mr. Hannay, the London magistrate, agreed with Sir John Bridge that the police should have the power to arrest people for drunkenness alone. The head of the City police stated that large numbers of drunken people were merely detained by the police until sober and then liberated, drunkenness not being considered an offence in the eye of the law. The police superintendent for the Soho and Piccadilly districts said there had been an increase in drunkenness, both of men and women, in that locality, which possessed 545 licensed houses and 113 clubs. An East end superintendent said the so-called *bona-fide* traveller occasioned much trouble. Hundreds of people crossed from Essex, where the public houses closed earlier on Saturday night, into the London area for the purpose of getting additional time for drinking.

At the Presbyterian Alliance, Professor Bryce, Winnipeg, representing the Church in Canada, gave an account of the work in Manitoba and the North-West. When he became a member of the Presbytery of Manitoba, in 1871, they had nine preaching stations west of Lake Superior; they had now 818 preaching stations. In 1871 there were of white people west of Lake Superior not more than 20,000; now there were upwards of 400,000 white settlers. In 1871 they had one self-sustaining church; this year they had 268. They had two Synods, thirteen Presbyteries, and they knew nothing of a divided Presbyterianism. In respect of mission work, they had made it a point to have an agent in each new settlement of people in the first year in its history. They had a polyglot Church in the north. They had preachers who preached English, Gaelic, German, Scandinavian, Hungarian, Icelandic, Chinese, and three dialects of the Indian language. In the College of Manitoba there were 100 students, and in the theological department the number was thirty. They had nine missions among the Indians, and expended \$20,000 a year in this work. The Presbyterian Church was the strongest Church in the North-West, and this accounted for a good deal of what was going on in that part of the country. The question of the schools in Manitoba had convulsed Canada and overturned the Government that had been in power. Out of the forty members of the Legislature which passed the Education Act of 1890, twenty-one were Presbyterians, and that was one of the reasons why such pluck and determination was shown in standing to it. At present three of the five members of the Government were Presbyterians, and he believed that in future the Province of Manitoba would maintain its rights. They would not be tyrannical to the minority. They desired to work for the good of the Roman Catholics as well as of their own people, and he believed that three years from now the question would be settled in such a way that the Roman Catholics would be delighted with the results.

## PULPIT, PRESS AND PLATFORM.

Ram's Horn. The man who is doing the thing God wants him to do is engaged in a great work.

Ram's Horn: The man who works for the Lord by the day, will never be satisfied with the pay he gets.

United Presbyterian: No political party has a panacea for the public ills; the way of righteousness is the only way to prosperity.

G. M. Steele, D.D.: The strongest argument in favor of Christianity is the greatness of its achievements in the world. The strongest argument against it is the smallness of its achievements.

Mid-Continent: Don't neglect the prayer-meeting. Every member of the Church should regard it as both a privilege and a duty to attend it. A large prayer-meeting is helpful and encouraging.

Herald and Presbyter: Long years before Tennyson wrote "Better fifty years of Europe than a cycle of Cathay," an eminent seer, peering into the far future, in a vision of rapture, shouted: "A day in thy courts is better than a thousand—in the tents of wickedness."

New York Observer: It is true that the Sabbath was made for man, but it is none the less "the Sabbath of the Lord thy God," and worthy of peculiar honor. Indeed, it can only be observed for the highest benefit of man as it is used for the glory of God. Each Sunday is a fresh loan from the Lord.

Cumberland Presbyterian: There is a great difference between having riches and being rich. Wealth may be—though it is not always—the lowest form of poverty. And the man without a dollar who has a clean heart and a Christ-like character may count himself richer than the Caesars.

Herald and Presbyter: There is great virtue in a cordial hand shake. If each member of a church could shake hands once in awhile with every other member, that church would soon become the most attractive and crowded in the whole city. For want of this many a church is losing ground year by year.

Theo. L. Cuyler, D.D.: When Latiemer was on trial for heresy he heard the scratch of a pen behind the tapestry. In a moment he bethought himself that every word he spoke was taken down, and he says that he was very careful what words he uttered. Behind the veil that hides eternity is a record book, in which our every syllable is taken down.

The Globe: Two splendid facts were determined by this election: (1) that we have popular and not Papal government in Canada; and (2), that the "Orange vote," though turned back upon its principles at many points, is not as a mass the private property of any one set of politicians. Let us all hope that for the future we shall hear less of the "Catholic vote," and less of the "Orange vote," but that the politicians shall appeal to the whole people upon the common ground of Canadian citizenship, and that we shall all vote, not for the aggrandizement of any creed or faction, but for a real national policy and the true interest of the commonwealth.

## Our Contributors.

### THE ALLEGED PREFERENCE FOR YOUNG MEN.\*

A FEW THOUGHTS ON THE SUBJECT

Two remarks by way of introduction. Taking up some extracts from the writings of Thomas Fuller (A.D. 1608-1661), the wise and witty divine of the Commonwealth period, I found the following:—"New besoms sweep clean; new cisterns of fond men's own hewing, most likely to hold water. Aged pastors, who have borne the heat and burden of the day in our Church, are jostled out of respect by young preachers, not having half their age, nor a quarter of learning and religion. Yet let not the former be disheartened, for thus it ever was and will be: English Athenians, all for novelties, new sects, new schisms, new doctrines, new disciplines, new prayers, new preachers." We are in danger of magnifying the tendency complained of, its manifestation may in measure be due to the ever-shifting character of our new country and the intensely changeable life of the nineteenth century.

My second preparatory remark is: A definition is needful as to what is old and new in this connection. Some men—and some women too—are old at thirty; others are young at sixty. There are grey haired boys, and crusty old bachelors with dark brown locks. Many of my readers will remember Scheherazade's poem in Holmes' breakfast Table series on Aunt Tabitha, who was always checking her young nieces' youthful spirits with her remembrances

"When she was a girl (forty summers ago),  
Aunt Tabitha tells me they never did so."

No wonder the poor girl had some naughty reflections, which ended with a marriage reflection, as such thoughts are apt to do:

"—When to the altar a victim I go,  
Aunt Tabitha 'll tell me she never did so."

Such a mood is not helpful to perpetual youth.

I am convinced that we cannot improve upon the ordinances of God, and He has made the family the unit of society, as it is also the type of the great consummation. The eternity of the Fatherhood implies the eternity of the Son, and the fulness of Him who filleth all in all is the ransomed Church. A home without youth is chill and lonely, a year without spring; and a house where only is orphanage may be a playground for a little, but the bread-winner gone, hunger and death soon closes the scene, a spring that preludes no harvest does but herald famine and ruin. I confess that I look with concern upon the multiplication of Young People's Societies in the Church, and the growing tendency to ignore the family pew. In the harmonious blending of all the ages the family ideal alone is to be found. This is the undoubted ordinance of God, the evasion or neglect of which can only end, as all transgressing must, in disaster.

These reflections lead to questionings such as this. In our Church polity as at this present carried out are we not eliminating this family relationship? "Always room at the top," was the reply of a young aspirant in business pursuits to the cautious query of a friend as to the possibility of overcrowding. But finding the top too often means elbowing, jostling, overthrowing. Jay Gould found room at the top, but the number of bankruptcies made in the climbing will scarcely stand calm consideration. We are, or ought to be, members one of another, and yet the struggle for the top existence in neighbouring congregations too frequently emulates the struggle in a business street for the pre-eminence in trade. The dominance of the "local church" idea is the disintegrating factor of Independency, and the losing of our Presbyterian bonds, or in other words of the oneness of the Church, on a rock we are dangerously near. As association of congregations such as the collegiate

churches of our brethren of the Dutch Reformed, served by two or more pastors in common, would give to the congregations thus united the advantage of varied gifts such as youth and age, teacher and evangelist supply, which advantages at present are reduced to a minimum. Let Eph. iv. 11-16 be studied, and the enquiry made as to how far our present system of calling and settling affords opportunity for enjoying the gifts of Christ to His Church.

I know of no more ready field for attempting some such change than in the Algoma and Muskoka districts, where preaching stations and missions have been opened up to a separate existence of perpetual poverty and immaturity. Strengthen some centre, give to the minister in charge, during the available season, student or catechist aid; establish something of a parish system, with rector and curate or curates; youth and age can then work harmoniously together, unity of endeavour will be encouraged; the mission spirit will be strengthened, not antagonized, in the individual congregations; and though the millennium may not be reached, there will be growing fraternity, and less will be heard of the rivalry as between youth and age. Unselfish endeavour for the upbuilding of the Church of Christ will soon lead us to the solution of vexed problems such as age and youth present, indeed of all others too.

### SCRIPTURE TEXTS ILLUSTRATED.

REV. J. A. M'KEEN, B.A.

"Neither shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. viii: 39.

I remember a discovery I made one day concerning the cordage used by the British Admiralty. I was in a fishing yacht, with some colored men, ten or twelve miles off the shore of Bermuda. We were catching porgy. Our boat was fastened to a jagged rock not far below the surface, and we could see the coral reefs in all the richness and splendor of their submarine growth. Conversation took a turn in the direction of fishing lines, and I was assured that the best were to be found at Her Majesty's dockyard near by, but they were for the use of those only who were in the naval service; they could not be purchased, and if you had one in your possession somebody might ask where you got it. I was of course anxious to know how "somebody" would know that it was a dockyard line, and I was told that they bore the Admiralty mark. This mark is a scarlet thread running through the line. All the cordage of the British navy, from the fishing line to the hawser, is marked in this way. It is called the Queen's strand. We have something like this in the cordage of heaven. Through all those cords by which God binds us to Himself there runs the royal strand. It is the scarlet thread that has been dyed in blood. It is the love which God has to us in Christ—Christ crucified. Bound with such a cord, can anything "be able to separate us from the love of God which is in Christ Jesus our Lord?"

Orono.

### EXPERIENCE OF A CHINESE FARMER ON SABBATH-KEEPING.\*

In regard to the Sunday Rest, a farmer, Sang-Kuan Kueh-few, gave a very good testimony something to this effect: It is now eight years since I broke off the opium habit, and seven years since I became a believer in Jesus. During these years I have come regularly to worship, very seldom missing a Sunday. During the first few years I used to come to worship, but used to work in my fields on my return home. Then I was not very strong, and so far as time was concerned I had two or three "rest days" in a week, for I could not do a day's work like a strong man; but still I did not enjoy "God's Rest Day." Two years ago I became much exer-

cised in soul with regard to a whole rest day, as compared to a worship day; and after careful study of the Scriptures, I decided to keep a whole day of rest. This I have done, so far as I, myself, am concerned, ever since, but still I was ill, and could not do a decent day's work like another man. This year, at harvest time, the work was heavy and helpers were not to be hired. Coming home tired one Saturday night I prayed to God to show me why I was not being blessed as I knew God was willing to bless me. That night I got no guidance, but next morning on my way into the city to worship, I began to think, why should I enjoy this rest myself, and my two men-servants with my cows and mule working hard in the field? I began to think what God's command was in regard to this. I did not decide anything in my own mind in regard to this; but I was amazed when the pastor announced his text "The Sabbath was made for man." He showed how God had created man, body and soul; and how, at the creation, He had also appointed a day of rest, which was necessary for the well-being of all creation, and especially needful for man, body and soul. God made it clear to me, there and then, why I was sickly. I was keeping my fellow-men, God's creatures, from enjoying the rest God had ordained for their benefit. Since then man, woman, and beast in my house have a whole Sunday rest, and there is more work done in six days than was ever done in seven, and God has made me ever so much stronger than I have ever been since I became a follower of Jesus.

He farther exhorted the members to enjoy a whole Sunday rest. This man is always wonderfully practical in his addresses, and has great power in speaking. He gives his winters to help in opium refuge work. He does this at his own charges, and works his farm in summer to support himself.

### THE EDICT OF NANTES AND ITS RECALL.—II.

BY J. G. ROBINSON, M.A.

Although Louis XIV. became of age at fourteen it was not until after the death of Mazarin, in 1661, that he began his personal rule. The young king was then in the twenty-third year of his age. He had handsome features, courtly manners, and although below the average stature, a dignified and commanding presence. His mental qualities have been variously estimated. His panegyrists extol them highly; Prof. Baird considers they were barely respectable; Saint Simon asserts emphatically that the king's intellect was below mediocrity. Be this as it may, it is certain that, while well trained in arms and in all manly exercises, his early education, in some directions, had been neglected to a deplorable extent.

"Of many branches of polite learning he was throughout his life shamefully ignorant. His knowledge of the history of the nation over which he ruled was very imperfect."

There was one lesson he had thoroughly learned—the lesson of his own importance. Adulation was the very food upon which he fed. The grossest flattery did not seem to him excessive, because of the persuasion that he deserved every word of praise lavished upon him.

Statesmen, poets, preachers, all supplied fuel for the flame of his self-esteem, in unmeasured panegyrics which ministered to him infinite delight."

Even the Huguenots seemed to have embraced the doctrine of the divine right of kings, and addressed their monarch in terms that would have sounded blasphemous in the ears of an English Puritan or a Scotch Presbyterian of the same day. Pierre du Bosc, the eloquent Huguenot pastor of Caen, when pleading against the proposed abolition of the "Chambers of the Edict," thus addressed the king: "You hold the place of God, and I act before your majesty as if I beheld God Himself, of whom you are the

\* "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 many plates. New York: Charles Scribner's Sons, Toronto: Wm. Briggs, S7-50.

image"; and one of the refugee pastors in England used almost similar language to that royal scapegrace, King Charles II, who certainly had as little love as Louis for Calvinists and Calvinistic doctrines.

Soon after the king's assumption of personal rule, persecution commenced and grew apace. In the Pays de Gex, a little district containing seventeen thousand Protestants, with twenty-four churches, and a Roman Catholic population of only four hundred, with twenty-five parish churches served by seventeen curates, all the Protestant places of worship, save two small chapels, were condemned, their bells and benches removed, and their portals walled with solid masonry.

Everywhere Huguenots were, at the instigation of the clergy, subjected to vexatious interferences as to their Synods, their worship, their funerals and marriages, and even as to the costume of their pastors. But measures still more oppressive and tyrannical soon followed. Huguenots were excluded from lucrative trades and professions; in many places their churches were closed or torn down; their institutions of learning, built and maintained at their own expense, were appropriated by Roman Catholics or placed under Roman Catholic control; new and stringent laws were issued against "relapsed persons and apostates"; the parish priest was permitted to visit any sick Protestant and learn from his own lips in which religion he wished to die; and the visit could not be declined nor prevented. The rights of the family were invaded by an Order in Council permitting Protestant children—boys at the age of fourteen and girls at the age of twelve—to make profession of the Roman Catholic faith, and choose whether they would live with their parents or elsewhere, under Roman Catholic control of course, at their parents' expense, to be paid quarterly according to the station and circumstances of the family. These and many other decisions, orders and edicts were consolidated in the Royal Declaration of 1666, which gave them the force of general laws and occasioned the first considerable emigration of the Huguenots to foreign lands.

Three years later the Declaration of 1666 was revoked, to the great joy of the Protestants; but their rejoicing was of short duration. "It was not long before a new series of Orders in Council began to narrow down the privileges of which the Huguenots could boast."

We cannot dwell on the evasions and explanations resorted to at the instigation of a vigilant and virulent clergy to render nugatory the concessions granted by the Declaration of 1666. In a few years the condition of the Huguenot was practically as bad as before, with the certain prospect of still worse things in the future. We must also pass lightly over the "mercenary mission" carried on by means of the "Conversion Fund" established in 1676, with the king's approval, by Paul Pellisson, an apostate Huguenot, but a man of learning and brilliant literary abilities. The sole agents of this mission were the Roman Catholic bishops, who were able to report to the king in course of three years no less than ten thousand converts at a cost of about two dollars per convert. But as they would not stay converted, the laws against relapsed persons were made still more stringent; and if any such persons should be admitted to Protestant worship, "the services were to be declared suppressed and the ministers to be deprived of the right to officiate."

After the peace of Nimeguen in 1676, Louis, who had emerged from the war with glory and increase of territory, and was now styled "the Great," had leisure to devote himself vigorously and systematically to the congenial work of persecuting and "converting" his Huguenot subjects. Protestants were excluded from even the humblest occupations. No Protestant could be a midwife lest a child might be allowed to die unbaptized; and no Protestant lawyer was permitted to administer provisional

\* Substance of an address by the Rev. John Burton B.D., before the Synod of Toronto and Kingston.

\* Extract from a letter from Mr. Dunlan Kay (China Inland Mission), dated Kueh-Wu-Haijan.

baptism, as a Roman Catholic was permitted to do in case of necessity. Cardinal Mazariu, who, as we have seen, was well disposed towards the Huguenots, had appointed Bartholomew Hervart, a Protestant, Controller General of Finances. Hervart was able to appoint his co-religionists to places under him, and his department soon became the asylum of the Huguenots who were excluded from appointment elsewhere. Industrious, intelligent and trustworthy they were found in every department of the treasury, and became so indispensable that their services were retained by Fouquet and Colbert. The latter, although himself a Roman Catholic, thoroughly appreciated the integrity and competence of his Protestant subordinates, and had hitherto successfully opposed every effort to drive them from office. His influence was now on the wane, and in 1680 an Order in Council was passed by which all members of the Protestant community were excluded from "serving in any capacity in connection with the collection or administration of the revenues of France."

In 1681 the law respecting children was made still more intolerable and inhuman by reducing to seven years the age at which a child might abjure Protestantism and embrace the Roman Catholic religion; and furthermore, Protestants were prohibited from sending their children under sixteen years of age abroad to be educated, and such as might have sent them were to be constrained, under severe penalties, to bring them back without delay.

Months before the enactment of this cruel and outrageous law lists of Huguenots and their children had been carefully prepared, so that the authorities were ready to put it into immediate execution. It would be impossible to describe the dismay and despair borne to the hearts of the long-suffering Huguenots by the publication of this law.

"The father who knew that his child must receive the Catholic rite of baptism within a day of its birth, that in seven years it would be beyond his religious control, dared not imperil the safety of his family by continuing in France. Exile was a duty, and when the more potent engine of 'Missions bottees' was employed it became a duty."

The "Missions bottees," military missions, or *dragonnades*, were first adopted as a means of conversion in 1681 by Michel de Marillac, Intendant of Poitou, an ambitious officer eager to merit the approbation of the court.

Seeing how temporary and unsatisfactory were the results of conversion by purchase and by release from debt and taxation, Marillac conceived the plan of furthering the pious designs of the Government by employing for that purpose the soldiers under his command engaged in collecting arrears of the tax known as the "taille."

"It was but a step from an intimation to the Huguenot inhabitants that they might release themselves from their burdens by consenting to the will of the king for their conversion, to the order to quarter upon the recusants a disproportionate number of dragoons. It was but a step more to give the dragoons full license to treat their hosts in such a manner as to force them to yield."

The peaceful home was at their advent transformed into a scene of wild and wasteful riot. The best chambers were seized by the new-comers who left the owners but scanty room to live in. At their caprice the soldiers stabled their horses in any part of the house that pleased them, even to the family sitting-room or kitchen."

By wanton destruction of property, by profane and ribald talk and shameful insults to women, and by torture of thumbscrew, bastinado and blinding fagots, the pious work of conversion was mightily accelerated, and the energetic Intendant was enabled to send reports that filled the heart of the king with joy. Marillac was highly commended and reinforced with a regiment of cavalry, which he was ordered to quarter chiefly upon the Protestants and in the houses of the richest of them. If ten troopers would be a just apportionment for a Protestant, twenty should be billeted in his

house; and if by these means any should be converted, they should be exempt for two years from the quartering of soldiers upon them.

The indignant remonstrance of Protestant Europe at length compelled Louvois to order Marillac to discontinue his barbarities; an order which the latter, thinking it could not be seriously intended, saw fit to disobey, and he was thereupon summarily recalled, but was afterwards appointed to the Intendency of Rouen.

Meanwhile the Huguenots were leaving France by thousands; but Louis, though unwilling to lose his subjects and vainly striving to prevent their emigration, did not cease to persecute them. Protestant colleges were seized by the Jesuits; Protestant judges were removed; justice was withheld, under secret instructions, by the courts from Protestant suitors; funds bequeathed by Protestants to the Consistories of their churches for the benefit of the poor were transferred to the use of Roman Catholic hospitals; nearly all the remaining Protestant churches were torn down; Protestant pastors were compelled to flee the kingdom, and Protestant worship was practically prohibited. Troops were let loose in Dauphiny, Vivarais and Lower Lanquedoc to disperse meetings of Huguenots for worship; and it was during this crusade that the Huguenots, for the first time in this reign, offered armed resistance to their assailants. But the burning, by order of the royal commander, of more than two hundred of the unfortunates in a barn in which they had taken refuge, put an end to further resistance. "For the most part . . . history has only to record a heartrending tale of savage cruelty, vented above all on the weak and defenceless."

But we must hasten to the last act in this dark tragedy of persecution culminating in the Recall. Although the dragonnades instituted by Marillac in Poitou had been stayed, the law which served as their warrant—the law by which "new converts" were exempt for two years from the quartering of troops upon them—remained in force; and in 1685 they were resumed on such a scale that they are known in history as "the great dragonnades." Louvois, Louis's Minister of War, approved, and, as long as he could, encouraged Marillac's dragonnades; and he was still more directly responsible for the terrible "military mission" which was now to carry terror, desolation and unparalleled suffering to the Protestants of France. The presence of a considerable military force in Bearn to watch the Spanish frontier afforded Louvois the opportunity, and in Nicholas Joseph Foucault, Intendant at Pau, he found a fitting instrument. Foucault easily convinced the king that fifteen out of the twenty Protestant churches in Bearn were unnecessary, and these were accordingly destroyed. The remaining five were proceeded against on legal pretexis, and they too were demolished; so that in six weeks not a single Protestant church was left standing and the Protestant ministers were scattered abroad. Having thus robbed the Protestants of Bearn of their places of worship, the Intendant proceeded to rob them, "so far as he might, of their faith, by compelling them to profess acceptance of the Roman Catholic faith." Then commenced the dragonnades.

"He led his troops from town to town, from village to village. They entered every place with drawn swords. They were billeted upon the Protestants alone. They lived at free quarters, and committed the most inhuman actions that brutality, fury and rage can inspire when granted full license. They practised these deeds of cruelty, not only by the permission, but by the express order of Foucault, who even taught his troopers novel methods of overcoming the firmest courage. Among other secrets into which he initiated them, he bade them to prevent those who refused to yield to other means of torture from falling asleep, and his faithful soldiers relieved one another that they might not themselves succumb to the distress which they were inflicting on others. The beating of drums, loud cries and oaths, the breaking or hurling about of the furniture, were customary means of keeping the Huguenots awake. If these did not

suffice, the soldiers compelled their hosts to stand, or to move continually from room to room. They punched them, they prodded them, they hung them up by ropes, they blew the smoke of tobacco into their nostrils, they tormented them in a hundred ways, until their unhappy victims scarcely knew what they were doing, and promised whatever was exacted from them."

The "military mission" was irresistible; the results were gratifying beyond all expectation; in one "circuit" above over five thousand "converts" were made; the king, the court, and above all, the bishops and clergy were delighted and rejoiced exceedingly. It was decreed that the good work should go on. From Bearn to the adjoining provinces and throughout the whole of France, wherever Protestants in considerable numbers existed, the dragonnades spread "like a pestilence." Yet the king and his ministers continued to express the utmost regard for the Edict of Nantes. "Every official in France, from the king down, seemed to have a lie in his right hand." They had to lie to the Ministers of foreign countries at Versailles, and the French Ministers abroad had to lie to the foreign Courts to which they were accredited. The necessity for lying was finally removed by the formal Revocation of the Edict in October, 1685.

### THE CHURCH AND THE MASSES.

MR EDITOR,—The Presbyterian, in common with other churches, professes to have the welfare of the masses at heart and among the subjects which are often discussed is "the desirability of increasing the hold of the Church on the masses." The fact that the laboring classes seem to take less and less interest in the Church and its work, and seems more and more disposed to look upon the Church as antagonistic, is deplored, and remedies are proposed and discussed. This being so, it is strange that the communication sent to the General Assembly from the following labor organizations, viz, Single Tax Association, Trades and Labor Council, Allied Printing Trades' Council, International Builders' Laborers' Union, International Association of Machinists, Toronto Typographical Union, Toronto Street Railway Employees' Union and Benefit Society, should not only be passed in silence as far as the Church Court is concerned, but was not granted the courtesy of an acknowledgement. It may be that the official letter went astray although the copies which were sent to the Assembly were all duly distributed.

In any case I would like through the medium of your paper to call attention not only to the omission but to the letter itself.

The subject is surely one which should engage the attention not only of all Christians but of all interested in the physical, moral and spiritual wellbeing of their fellow-men.

ALLAN C. THOMPSON.

Toronto, July 11th, 1896.

There is a very pleasing story told in one of the religious journals. A bright boy of South Carolina believes in missions, and believes in them so thoroughly that he must needs do something to help them on to success. He has thought out his plan, probably with the aid of some older head, but he has followed his own suggestion, and last year he sent \$100 to the Southern Presbyterian Board of Foreign Missions, the proceeds of sales of canary birds which he raised himself. His heart ought to be light enough to sing merrily all the time.

That is a good idea of the Archbishop of Canterbury's, who is preparing a penny History of the Church of England for universal distribution. Why should not our Presbyterian General Assemblies go and do likewise for their own Church?

In the Presbyterian Church of Mexico there are sixty ordained missionaries, 111 native ordained ministers, 164 probationers, 17,000 communicants, 50,000 adherents, 444 organized churches, and 615 preaching stations.

## Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Aug. 9th, 1896. } DAVID'S VICTORIES. { 2 Samuel, 1:1-18.

GOLDEN TEXT.—Ps. xxvii. 1.

MEMORY VERSES.—11. 12.

CATECHISM.—Q. 77.

HOME READINGS.—Mt. 2 Sam. viii: 1-18. Th. 2 Sam. x: 19. W. Ps. xviii: 1-24. Th. Ps. xviii: 25-50. F. Ps. lx: 1-12. S. Rom. vii. 1-25. Sab. Eph. vi. 10-24.

Our lesson for this week shows us David in what seems to be a less favorable light than he appeared in while we studied of his earnest effort to show kindness to the crippled son of Jonathan, for the sake of the love he bore to his father. But this is only apparent. While wars and fighting are not pleasant things to read of, we must not forget that these wars were not merely aggressive. David did not love fighting, with its attendant cruelties, just for its own sake. Only when the safety and welfare of Israel, which to David was synonymous with the safety and welfare of God's cause, were at stake, did David fight valiantly for the discomfiture of God's enemies. Thus these victories, and the means of their attainment, may become to us very instructive in the matter of the spiritual welfare each of us is called upon to fight. Let us consider "The Battle" and "The Victory."

I. The Battle.—The particular incident of David's wars dealt with in our lesson is that time when two of the most powerful of his enemies had joined their forces to utterly crush Israel. First of all the Syrians seem to have been merely mercenaries of the Ammonites. That is, they had been hired to fight against Israel. Joab found himself in an awkward position. He and his army were hemmed in between the children of Ammon and their Syrian allies. Just so the forces of evil beset the Church of Christ, and the individual followers of Christ, behind and before. Joab, however, showed skill in his manoeuvres. He studied well the situation; then, seeing that the Syrians were the more formidable foe, he determined to throw his strength against them, tightly judging that if they were overcome, the Ammonites would be easily discomfited. While, therefore, he set Abishai with a portion of the army to keep the children of Ammon in check, he, with the choice men of Israel, set the battle in array against the Syrians. The result was what he anticipated. His veterans soon put the Syrians to flight; and then the men of Ammon, seeing the chief hope of their army so utterly beaten, rushed off the field of battle into the city. But the Syrian king could not brook defeat. Therefore he gathered the whole strength of the Syrian host and came with his armies and most skillful generals to Helam. It was an anxious time in Israel. David felt it was a crisis in her affairs. Therefore, he himself assumed the lead of Israel's armies in their full strength, and went out to meet the foe. The battle must have been a fierce one. But with God upon his side, Israel's warrior king soon won a splendid victory, the result of which was the voluntary submission of those who were tributary to Syria, and the permanent rupture of the alliance between Ammon and Syria.

II. The Victory.—We have already touched upon this in some measure. There are two or three principles, however, which need to be emphasized. First of all it was in humble dependence upon God that these battles were fought, and these victories won. The soldiers were reminded that while their homes were at stake, yet they were fighting for the Lord—and "let Jehovah do that which seemeth to Him good." So ought we in our spiritual conflicts to remember that not only our own souls' welfare, but God's glory also, is at stake upon the issue. We should, therefore, contend the issue strongly, because of the immense importance of victory, and should rely upon God's strength to enable us to overcome. But a second thing to be noted is that this dependence upon God did not render skilful management of earthly forces unnecessary. Sometimes we talk and act as though we could sit down with indifference, and let God win the victory for us. That is presumption and not faith. We must do our part; we must set our faces against the powers of darkness and fight against them, else God cannot give us the victory.

Rev. D. Mackenzie, of Orangeville, will give a lecture in Tara in September on his travels in the Holy Land. He recently returned from his somewhat lengthened trip greatly strengthened for work, which he has resumed with much vigour.

\*Poole, Huguenots of the Dispersion, 1880, p. 26.

## Pastor and People.

### CHURCH BELLS IN THE COUNTRY.

Hear the Sabbath morning bells,  
Holy bells.  
With a clear, sonorous calm,  
Like the chanting of a psalm,  
Drift their tones  
Over verdant hills and valleys,  
Through the shaded forest alleys  
To our homes.

Like the perfume of the flowers  
Swung aloft from leafy bowers  
Comes their call;  
Whispering to sinful mortals—  
Of a balm within their portals  
Free to all.

Vibrant through the summer air  
Peace profound they seem to bear  
To the soul.  
With a charm of rest delighting,  
To a heavenly calm inviting  
As they roll.

Mellowed now in ærial distance,  
Soft they call with sweet insistence  
From above.  
'Tis the Lord, His plea relating,  
Graciously for thee awaiting  
In His love.

Written for THE CANADA PRESBYTERIAN.

### IMPRESSIVE LIVING.

BY C. H. WETHERBE.

It is quite common to hear people speak of certain religious services as being very impressive. Of certain sermons it is said that they were remarkably impressive. But is it not of even greater importance that one should live impressively? Undoubtedly. It is very well to have impressive preaching of the right sort, but unless the preacher live impressively he cannot accomplish any large amount of good. Some preachers do more substantial good by their impressive living while out of the pulpit, than they do in the pulpit, even though their sermons be genuinely scriptural and earnestly delivered. And many Christians, though possessing but mental ability and culture, exert a moulding, pervasive influence upon all around them, by their beautifully impressive living. Everybody has confidence in them. Their daily dealings correspond with their profession of godliness. They do not boast of their goodness. They are not in the habit of telling outsiders how long they have made a profession of religion. They simply go right along, each day in the week, humbly breathing the spirit of purity, exhibiting tenderheartedness towards all, exercising a forbearing temper and a forgiving conduct; and such is the impression upon the world that even the ungodly acknowledge that they are true Christians.

Written for THE CANADA PRESBYTERIAN.

### SPURGEON ON THE "CONFESSION" AND THE "CAR-RITCH."

BY THE REV. THOMAS FENWICK.

Spurgeon, though he was a good Baptist, had a far higher opinion of the above mentioned documents than many Presbyterians have. In a sermon in the *Sword and Trowel* for November 1876, on the words, "Then shall the lambs feed after their manner" (Isaiah v. 17), he thus expresses himself: "The more intensely earnest we are in feeding on the word of God, the better, my young friends, you require to be fed with knowledge and understanding, and therefore you should search the Scriptures daily to know what are the doctrines of the Gospel, and what are the glories of Christ. You will do well to read the 'Confession of Faith,' and study the proof-texts, or to learn the 'Assembly's Catechism,' which is a grand condensation of Holy Scripture. I would say, even to many aged Christians, that they could not spend their time better than in going over the Shorter Catechism again, and comparing it with the Book of God from which it is derived. Truly, in these days when men are so readily decoyed to Popery, we had need know what it is that we believe.

Protestantism grew in this land when there was much simple, plain, orthodox teaching of the doctrines which are assuredly believed among us. Catechising was the very bulwark of Protestantism. But now we have much earnest preaching, and yet people do not know what the doctrines of the Gospel are; be ye not ignorant, but be ye nourished up in the truth."

Spurgeon was not infallible. Still, his opinion on religious questions is worthy of the most respectful consideration, however much those who fancy that they are "advanced thinkers," may despise it.

Woodbridge, Ont.

Written for THE CANADA PRESBYTERIAN.

### DRIFTING.

BY REV. JOSEPH HAMILTON.

It is a sad thing to see men drifting, drifting, drifting to destruction; not resolutely going that way; perhaps often wishing to go the other way; but having lost the power or the opportunity to go right, simply drifting to destruction as surely as though they had deliberately chosen that course. I thought of this when I had a dangerous experience some time ago on the Pacific coast. The steamer in which I sailed had to cross a rough bar, and was nearly swamped in doing so. She was not swamped, however, but as soon as we got over we found that she had lost her rudder in the heavy sea. So there we were. Without a rudder we could not go back over the bar, and we could not go forward. When the vessel happened to set the way we wished to go we could put on steam and make some little headway. But you know how soon a rudderless vessel swirls out of her course; so it was only for a few minutes now and then that we could make any progress; we were almost wholly at the mercy of wind and tide. So we simply drifted out to sea, having no power to turn round and steer for the harbour. That steamer seemed to me something like a lost soul that has lost the power to steer for heaven. We wanted to make the Golden Gate of San Francisco; but we drifted out on the dark waters where we were liable to be lost. We might change round a little at times, and regain something of what we had lost; but it was not for long; the winds and tides were too strong for us; we had lost the controlling power of the rudder, and could but drift wherever wind and sea might carry us. Just so a man becomes demoralized when he loses the controlling power of divine grace in his heart. He loses the will and the power to steer for heaven's golden gate. At times he may wish and long to change his course, but the rudder of his will-power is gone. This power that men arrogantly call will-power I call divine grace. It is the controlling power within by which a man steers his course for heaven. When that controlling power is lost the man swerves from his course, and drifts away, away, away, to everlasting destruction. Oh, let us beware lest in passing through some heavy sea of trial, we lose the rudder of the soul, as our unfortunate steamer lost her rudder in crossing that heavy sea on the bar.

Mimico.

### HEAVEN, WHAT IT IS, AND WHERE.

It doubtless is for wise reasons that so little which is definite about heaven has been revealed to us, yet we are not left wholly uninformed. We know that whatever, wherever it may prove to be, it will abound in blessedness and joy, and that the divine presence will be its richest source of happiness. We are told that its delights will more than compensate for all the trials of this life, and that it would be beyond our power at present to appreciate them fully if they were revealed to us.

In one sense heaven probably is a state, a condition, of being. They are in heaven already, in this sense and in some degree, who possess and are cultivating supremely the heavenly spirit, the spirit of purity, love

and faith in God. Any place would be heavenly if one there were conscious of the divine presence and favor. The best features of heaven, its holiness and the sacred mutual sympathy between ourselves and between Christ and us are independent of locality. They are not wholly mistaken, then, who claim that heaven is a state of mind and being.

Nevertheless the teaching of the Bible seems to be that heaven is a definite place. It is called the Father's house. It also is spoken of as a city. The language in which it is described seems to be largely figurative, yet presumably we are meant to infer that heaven is more than a condition and is an actual locality. To most of us this renders it more inviting, for we like to look forward to being somewhere in particular with Christ and His redeemed saints.

But after all it matters little to know just what and where heaven is, provided we know how to reach it. And this we do know certainly. Christ is the door. The way to heaven is through the acceptance, love and service of Jesus Christ, and there is no other. It is not always a perfectly easy way. Sometimes it is quite the opposite. But it is very plain, and the rewards of walking in it are experienced long before heaven itself is attained.—*The Congregationalist.*

### THE MOABITE STONE.

Among the numerous silent witnesses that have arisen in late years to testify to the truth of the Bible narrative, there is none more remarkable than the now famous Moabite Stone. It was discovered in 1868 at Dibon, on the east of the Jordan, within the ancient territory of Moab. It takes its name from the country in which it was found, and is called the Moabite Stone. A cast of this stone was taken as soon as found; and this was fortunate, for the natives, fearing that it was about to be taken from them, and looking upon it as sacred, heated it red-hot and then threw cold water upon it and cracked it into a hundred pieces. These fragments were gathered together as far as possible, and then the gaps were filled up by means of the cast which had been taken before it was broken. The stone is now in the Jewish Court of the Museum of the Louvre, Paris. The characters are Phœnician, but the language is almost identical with the Hebrew. It contains a chapter supplementary to the third chapter of the second Book of Kings, where we read that Mesha, king of Moab, "rebelled against the king of Israel" (2 Kings 3: 5); and as such it is very valuable, confirming the biblical story by giving, in fact, its continuation. It records the wars of Mesha, king of Moab, with Omri, king of Israel, and with the Edomites, and wonderfully corroborates the history in the Books of Kings. Surely the agreement between this Moabite record and the Scripture is more than fortuitous. Mesha, who erected this stone, lived nine hundred years before Christ, in the very same age as Ahab and Jezebel, and Jehoshaphat and Jehu, and Elijah and Elisha. By this stone we are brought face to face with events three thousand years ago, and we can read of them from the identical slab on which the workmen of the Old World carved the history of their own times.

Not only does this stone confirm the history; it is of use further to answer an objection which has been made with respect to the antiquity of certain portions of the Bible. You will remember that the 119th Psalm is divided into sections, each headed by a different letter of the Hebrew alphabet; and that this psalm, as well as thirty-first chapter of Proverbs, is constructed in the acrostic form, the portions in the one and the verses in the other being made to correspond to the twenty-two letters of the Hebrew alphabet. It has been contended that several of the letters thus employed had not been invented at the date assigned to these portions of Holy Scripture, and that consequently the portions themselves must have been written at a later period. The

Moabite Stone at once answers and dissipates the objection, for it presents the same two and twenty letters which were claimed for the Hebrew alphabet; and it does this at a period antecedent to the date of these portions to which exception has been taken. Thus does this hoary witness bear silent but eloquent testimony to the antiquity and claims of the grand book which sciolists venture to impugn.—*Dr. David Gregg, in The Testimony of the Land to the Book.*

### A FEW WORDS FOR GLASGOW.

Rev. Dr. W. W. Moore, in offering the resolution of thanks at the closing of the recent Alliance meeting in Glasgow, made the following happy remarks, reported in a Glasgow paper under the caption of "An American's Idea of Glasgow":—

Those members of this Council who, like myself, are visiting Glasgow for the first time, have discovered that some of the information with which we were supplied before our arrival was inadequate, and therefore misleading. We had been informed, for example, that Glasgow was the second city in Great Britain. We have found that in a number of important respects it is the first. (Laughter and applause.) London, of course, is larger in point of area and in point of population, but it is impossible for us to suppose that London or any other city is capable of a larger or heartier hospitality than that which we have enjoyed in this city by the Clyde. Then, too, we had heard that it rained three times a day in Glasgow. (Laughter.) I thought when I first heard the statement that it had reference to the weather. (Laughter.) If, however, it referred to that shower of benefits and advantages, and good offices and entertainments, and recreations, and all manner of kindnesses which the Glasgow people confer upon those who have the good fortune to be their guests; if it referred to that shower, then we are ready to affirm that it rains in Glasgow all the time. (Laughter and applause.) I may say it never rains but it pours. (Laughter.)

Four hundred and fifty years ago, when Pope Nicholas V. issued that bull for the establishment of the venerable university, under whose auspices we were gathered this afternoon, he said that, "Glasgow was a notable place, enjoying a salubrious atmosphere, and an abundance of all the necessities of life." I thank thee, Pope, for that word—(laughter)—"a notable place, enjoying all the necessities of life." If the bulls of the Popes generally had contained as much truth as that—(laughter)—there would have been no occasion for the Protestant Reformation. (Laughter and applause.)

There are, of course, certain external aspects of your great city which impress and strike the stranger. I have seen Liverpool, and Birmingham, and Manchester, and London, and Edinburgh. London is larger, Edinburgh more picturesque, but I am prepared to say that Glasgow is the best built city in the United Kingdom. You have broad and busy streets; you have solid and stately houses; you have your venerable Cathedral, your magnificent municipal buildings, and your noble University crowning its regal site in the West-end; and, by the way, it was James Melville, who, in referring to that University, said that no place in Europe was comparable to Glasgow for good letters; and just now we are ready to maintain against all-comers the proposition that no place in Europe is comparable to Glasgow for anything. (Laughter and applause.)

In all sincerity and sobriety we are grateful from the bottom of our hearts for the kindness which has been shown to us during our sojourn in this delightful community, and we go away with the most delightful memories of that which we have seen and heard and communed with in this great city. Let me ask you once more what it is that has made Glasgow great? Certainly one answer to that question is found in the fact that there are 275 Presbyterian churches in this city. (Applause.) The Presbyterian Church is the great preaching Church, and our prayer to-night is in the terms of your motto: "Let Glasgow flourish through the preaching of the Word." (Applause.)

It is needless to say his resolutions were adopted unanimously and with enthusiasm.

Missionary World.

ZENANA WORK.

On this subject Miss Paterson, of the Free Church, writes:—In looking back over the past sixteen years I think that what goes by the name of Zenana work has in Bombay somewhat changed in its character. There is a much larger number of workers going into the homes now, and many houses of many kinds are open to us; but I think that we do not get into the houses of the wealthy and influential classes as was once the case. The reasons for this are two. First the girls of these classes are year by year going more to schools and staying longer in them, and many have received a very good English education before they leave, so they have no desire to have an English lady come to teach them after. Second, among the Parsees especially many of the families have daily governesses, young ladies, as a rule, born and educated in this country; and as these go simply as teachers they are often more acceptable than any one connected with a mission would be. I do not think it would pay in any way for us in Bombay to have teachers to send out. It seems to me too late now for us to try such a plan, for I fear that when the people so easily get teachers willing to go without giving any religious teaching they are very unlikely, in the future, to accept any one we would send to them.

In Bombay none of the missions take fees for any teaching done in connection with Zenana work. I brought this question up two years ago at a Conference of the Christian Women Workers' Union, because I thought perhaps we ought to do so for English teaching, but the feeling was very strong against it. All the ladies said that they never gave more than one English lesson a week, and that so long as we took no fees they felt we were received on a different footing from what we should be if we did. We had all found that a very small proportion of those who began as English pupils continued so for any length of time; but happily in most cases the houses still remained opened for a weekly visit and Bible teaching. I think it is very wonderful, and a thing for which we ought continually to give thanks to God, that there are so many houses into which we may go and freely preach the gospel.

In reading an article by a missionary a few months ago I was astonished to see that he seemed to think that missionary ladies very often go into the houses simply as teachers in the hope of afterwards getting the opportunity to introduce Christian teaching. I have known ladies of all the Missionary Societies, including S.P.G. in Bombay, and I know that none of them have ever gone without making it an understood thing from the first that they taught the Bible. Last year when on a tour round many different missions I made special enquiries on this point, and found all agreed in saying that the only way in which we had any right to go into the homes of the people was by honestly saying from the first that we must have liberty to read the Bible. The only people I know who did not do this were two native Christian young ladies. They said they felt quite justified in going at first simply as teachers and by degrees introducing Christianity. I cannot say what success they had in doing this.

The longer I am out here and working among women I feel the more that we ought to be prepared in certain cases to take in at once those who are willing to come to us. I do not mean by this that we are to be ready to receive only those who are ready to accept baptism. It has seemed to me there are cases in which women should be received even at a stage before they are prepared to go as far as that. To be able to do this, we who work among women need not only a house for ourselves, but one in which we could receive such women. I know from

experience that there is no use in asking them to go at first to any one else; it is only natural, they cannot face going to any but one they have known. I do not like to say much on this point, because none whom I have taught have come out; but on two occasions women were ready to come to me, but I had no place to take them in. One of them went so far as to come to the house of one of our Bible-women, but she could not give her decent accommodation, so after one night she left, and her friends took good care to send her out of Bombay very soon. I often feel I have not been so faithful as I ought in speaking about coming out, because I have had no place to receive women.

There is no work more needed and more helpful to ourselves than teaching and helping our Bible-women. They, as a rule, have not had much education and are not only willing, but anxious, to have Bible teaching for themselves. And if we can help them I am sure they can help us just as much. They can so often tell us how the women we visit look at things, which is just what is often a puzzle to us. We all believe that to reach the great mass of the women of this land we must look for workers from among the Christian women, and we cannot expect good work from unfit workers. Perhaps it may interest some to hear that in connection with our Christian Women Workers' Union we, in Bombay, agreed five years ago to begin a yearly fortnight of meetings for the Bible women of the different missions. We all give our women holiday from work and have meetings daily. We have these meetings in July or August at a time when there are many Hindoo holidays, and at which, as a rule, the work is hindered by the heavy rains. I think I may say that we all believe these meetings have proved a help and stimulus to our women. All the different missions go in for the same course of Bible study through the year; and last year we gave prizes and hope to continue to do so.

Looking to the future, I often wonder how long what is called Zenana work will go on in a city like Bombay. I should not wonder if it will not be very long lived; therefore, I think our great hope of keeping hold of what we have already gained lies in our girls' schools. If we keep up with the times in our work in them we shall continue, I hope, through them to keep hold of many young women; for we must hope that year by year the girls will stay longer at school and that many of these, our own mission school girls, will afterwards like to be visited by one who has some connection with their own school.

Dr. B. C. Atterbury, the eminent Presbyterian medical missionary of Peking, has been the recipient of a high distinction from the Emperor of China. The Emperor has conferred upon him the order of the Double Dragon in recognition of the services he rendered in connection with the Red Cross Society during the war between China and Japan.

In Japan the Buddhist and Shinto priests find it necessary to use "Western methods" against the rapid increase of Christianity. They have established "Societies of Buddhist Endeavour," which advocate much of the philanthropy of the New Testament, and even employ "Buddhist Bible women."

There are over 30,000 Protestant Kaffir members in the Wesleyan missions in South Africa, and they are all professed abstainers from intoxicating liquors.

It is said that 125 wealthy men and women have gone out from Great Britain as missionaries at their own charges.

The total amount collected last year in the United States for the support of the Mc-All Missions in France was \$37,690.

Young People's Societies.

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

GRIT!

We couple together two items from localities as widely apart as Spanish Mexico and Portuguese Laos on the African coast. They are remarkable examples of the "spirit of zeal."

"The Christian Endeavor societies of Laos held their first convention a short time ago. Since January, 1895, twenty societies have been formed in a community of three thousand Laos Christians. The character of the convention may be inferred from the statement that one delegate took an eight days' journey to attend it. He walked all the way, over mountain and plain, through forest and jungle, carrying his own food and bedding, and sleeping where night overtook him."

"Across the burning, broiling plains of Mexico two plucky Endeavorers travelled afoot for eight days in order to attend the first national convention of Mexican Christian Endeavor societies at Zacatecas. Other delegates did almost as heroically."

THEIR PASTOR'S SERMONS.

The Presbyterian Endeavorers of Orillia, Ont., are in the habit of carrying out the following plan: They report one of their pastor's sermons each Sabbath. Neatly written copies of these reports are made and distributed among the aged and sick of the congregation. With a little practice, we find we can take down almost the entire sermon without the use of shorthand. The average number distributed each week is fifteen. These sermons are appreciated most highly by those that receive them, and, aside from that, we feel quite repaid for our work by the benefit we ourselves derive from having the sermons so thoroughly impressed on our memories.—F.L.K., in *Golden Rule*.

DR. M'LAREN'S ADVICE.

The *Christian Endeavorer* gives the following from the pen of the venerable and greatly-beloved Rev. Dr. Alexander Mc-Laren, of Manchester, England, whose article on the Sabbath School Lesson is eagerly looked for week by week by every reader of the *Sunday School Times*:

"I am glad to be allowed to send a word of greeting to the members of Christian Endeavor Societies, and to bear witness to the value of the movement. I have learned from experience to prize it as one of the best agencies in connection with my own congregation. I may use the privilege of seniority to give two bits of advice. One is to keep the Society in close touch with the Church; and, wherever possible, to have the minister as its president. Dr. Clark intended the Society's motto to mean, 'For Christ and the Church' (or congregation) to which each belongs. The more that is kept in view, the better for both Church and Society."

The Lookout Committee, are, in reality, the managing directors of the Society, for their supervision is practically the same as that exercised by the directors of any large corporation employing a number of skilled employees.

Leaflet No. 4 on China has been issued by Rev. R. P. McKay, B.A., secretary, under authority of Foreign Mission Committee. It discusses in a most instructive way, by question and answer, Chinese Government, Chinese Government in relation to mission, Qualifications of Missionaries. The price in quantities is one cent each, but any society making a contribution to the support of the Honan Mission and taking up the study of the leaflets will receive free on application as many copies as there are members.

The old belief that there was an inseparable connection between oatmeal and the "Shorter Catechism" is being exploded by the experience of the English Presbyterian Church. It has been found that children of English parentage take more readily to the Catechism, and master it more quickly than children of Scottish extraction.

THE CONQUEST OF TEMPTATION

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

August 8.—Eph. vi. 10-13.

A TEMPERANCE TOPIC.

A temperance topic! It is time for another. Indeed, we can scarcely have them too often. Many and attractive are the temptations which are placed before the eyes of the dissolute; numerous and strong are the temptations in the way of the reformed drunkard; subtle and fascinating are the temptations beside the path of the young and innocent. One cannot walk far along the streets in any of our Canadian towns or cities without passing a place where intoxicants are sold, and in many of the smaller towns and villages the traveller cannot find accommodation except in a house licensed to sell wine, ale, beer and other spirituous or malt liquors. Many a reformed drunkard might say:

"Temptations everywhere annoy,  
And sins and snares my peace destroy."

Shame on the Christian voter that it should be so! But we have to deal with facts, and the facts are as we have stated. The furnishings of the palaces of sin and gin are often inviting and luxuriant to the last degree; and in these houses there is every convenience to help a man on the downward road. In many of them it is necessary only to touch an electric button to summon a waiter who will carry to a cosy room the death-dealing drink; and there, screened from the gaze of all save a few convivial friends, young men can destroy both body and soul by drinking intoxicants. Sometimes, too, the temptation is rendered all the more bewitching and seductive because accompanied by the sweet strains of music.

How shall these temptations be met and conquered? We should not underestimate the value of the pledge. It is true that some who have signed the temperance pledge have shamefully broken it, nevertheless it has been a support to many. If the young who have never formed an appetite for strong drink take the pledge, there is no reason why they should not always easily keep its terms inviolate—no reason why they should not grow up to be sober. For this reason we would like to see our Christian Endeavor Societies working more specifically along temperance lines. A stock of pledge cards should be kept in every society, and opportunities for signing them should be frequently given. We hope that in those churches where there is no Band of Hope, or other juvenile temperance organization, the Endeavorers will devise ways and means for securing signatures to the temperance pledge. Let us not forget that the business of manufacturing drunkards goes on apace, because boys are coming forward to take the places of those who are going down to a Christless grave and a hopeless eternity.

But while the pledge is a good thing, those who sign it should resolve to keep not in their own strength but in the strength given them from above. "Be strong in the Lord and in the power of His might." The one who thinks that by his own force of will he can stand to his pledge should take heed lest he fall. Let him put on the panoply of heaven; then and only then will he stand in the face of temptations. The armor is complete. There is, of course, none for the back because it was never intended that the Christian should turn his back upon the foe. The exhortation is, "Resist the devil and he will flee from you." A man can scarcely fall before temptation if he is deliberately and earnestly praying for grace to enable him to overcome. Let our prayer therefore be:

"All our days direct us  
In the way we go,  
Lead us on victorious  
Over every foe.

Bid Thine angels shield us  
When the storm-clouds lower,  
Pardon, Lord, and save us  
In the last dread hour."

If this is our prayer we shall scarcely fail, for we doubt if ever a man fell under temptation while he was deliberately and earnestly praying to God to give him grace to overcome.



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TORONTO, WEDNESDAY, JULY 29TH, 1896.

WHEN Sir Oliver Mowat, a distinguished jurist, prepared and published two able contributions to Christian apologetics, there was cordial and general satisfaction expressed by the clergy of different churches. A similar reception will be extended to a similar contribution recently made by Mr. Tabor, a distinguished member of the New York bar. The book is introduced to the reading public by the Rev. Dr. Parkhurst of New York.

IF the Rev. Dr. Sullivan, well known for some years as the Anglican Bishop of Algoma, is to be the successor of the Rev. Canon Dumoulin in the Rectory of St. James' Church in this city, the people of Toronto will be well pleased. Dr. Sullivan has a high reputation as a preacher, and he is well known to be an enthusiast in the cause of social reform. He belongs to what is popularly called the "Evangelical" section of the Anglican Church.

IN another column of this issue will be found the advertisement of the Toronto Bible Training School. The great design of this institution is to train consecrated men and women of all evangelical denominations for Christian service at home and abroad. Last session there were twenty Presbyterians in the day classes and thirty-two in the evening classes. Six of these will leave this fall for different parts of the foreign field. The Bible Training School is the only institution of the kind in Canada, and it has been prospered beyond the highest expectation of its friends and founders.

ONE of the most pleasing of recent international incidents is the planting of a Magnolia tree by the inhabitants of Ocala, in Florida, and the dedication of it to Queen Victoria. What prompted the act, if not a kindly feeling for Great Britain and personal respect for the Queen, we cannot imagine. Her Majesty thought enough of the address of the Ocalans, and of the Magnolia leaves accompanying it, to return a cordial reply through the United States Ambassador. It is pleasant to be able to set off such incidents as this against the jingoistic froth which is far too common among United States politicians.

THE return of Sir Donald Smith, who is now on the ocean, is the home-coming of an eminent Presbyterian. He has done much for his Church in many ways and without ostentation, for which his name will long be kindly remembered, especially in Manitoba and the North-West, where such assistance is specially needed. But Sir Donald is an eminent public man as well as a Presbyterian, and he comes back to surrender to Mr. Laurier the high commissionership which he received from Sir Charles Tupper. It is generally believed that he has been discharging its duties

free of cost to Canada, and in view of this fact, and still more of his pre-eminent fitness for the place, we venture the suggestion that it would be in the public interest to ask him to retain it. Her Majesty is credited with an intention to raise Sir Donald to the peerage, and in our humble opinion she has frequently bestowed this high honor on those who are less fitted to adorn it.

AN acute observer, who had attended the great Christian Endeavor Convention at Washington, commented afterward on the greater prominence given to the study of the Word of God as a satisfactory feature of the proceedings. He was quite right in the implication whatever may have been the fact. No great religious movement can endure, or win permanent success, if Bible study is not one of its main props. This is the weakness of the Salvation Army, which in some other respects is an admirable organization. Bible study has always been the strength of Presbyterianism, which has succeeded in spite, rather than in consequence, of the national peculiarities of the people among whom it has flourished. In the early stages of its growth Methodism was hampered by want of biblical learning, but the Methodists have long seen the value of Bible study and an educated ministry, and have taken steps to put their Church in the front rank in both respects.

THE bicycle has evidently come to stay, but it has made itself such a nuisance that sooner or later it will have to be more effectually regulated. It has added enormously to the perils of the pedestrian in crowded thoroughfares, and this will probably become so intolerable that the use of the wheel on such streets will have to be prohibited. The carriage traffic is constantly increasing, and the use of electric cars has added greatly to the risks run by the ordinary foot passenger. But the bicycle is the worst of all, partly because it is noiseless, but partly also because it is comparatively uncontrollable. The person who is on it cannot stop it instantaneously without putting himself in great danger, and he generally prefers to hurt some one else if there is any hurting to be done. As most people must walk whether they like it or not, and as others need not ride on bicycles unless they choose to do so, it is obvious that the safety of pedestrians is the first thing to be considered.

THE death of Bishop Coxe, of Western New York, removes from the ministry of the Protestant Episcopal Church of the United States its most distinguished member since the decease of Dr. Phillips Brooks, of Boston. Dr. Coxe, if not a native of Ireland, was certainly of Irish extraction, and he had a large measure of the fire and wit that are so characteristic of his nationality. He was the fortunate possessor of a very fine physique, including a good voice, which he used with rare skill. He was as large-hearted as he was large-bodied, and was just as noted for his spiritual-mindedness as he was for his eloquence. He was always popular in Canada, which he often visited from his episcopal headquarters in Buffalo. On his first visit shortly after his ordination as Bishop, which took place in 1865, he delivered a missionary address in the old Music Hall in this city. In the course of his remarks he commented on the fact that though a foreigner he felt very much at home under the British flag, and he added that when he heard the strains of "God save the Queen" he experienced an emotion which, if it was not "loyalty," was something so like it that it might easily be mistaken for it. In all sincerity Canadian Christians of all denominations will join in the hope that a successor worthy of Dr. Coxe may be found to fill his place.

ROBERT BURNS, the peasant poet of Scotland, died on the 21st of July, 1796, and the centenary of his death has been celebrated with more or less appropriateness and cordiality wherever Scotsmen are to be found in sufficient numbers. Many good things have been well said about the poet and his work, but generally, if not always, with some offset on account of the manner of his life and of the tone of some of his writings. In this connection it may not be amiss to express a wish for a centennial edition of "Selections from Burns." Such anthologies have been prepared, but none of sufficient

extent to do justice to his versatility as a fair specimen of his work. Unfortunately it is impossible on the score of good taste, not to speak of religion, to put a complete edition of Burns's poems in the hands of young people. Those who in more advanced years may care to read all he has written can easily find complete editions of his works, but it is exceedingly desirable that the young should have him only at his best, and that the "selections" should be accompanied by a discriminating biography, a good glossary, and judicious annotations. Such an edition might be made a permanent and effective measure of doing real honor to what was best in Robert Burns, and that best was very good.

MANY of our readers will be interested in learning that one of the papers of note at the recent Pan-Presbyterian Council in Glasgow was read by our old friend the Rev. Dr. Waters, of Newark, New Jersey. In view of the undoubted truth of the proverb, "out of sight out of mind," it may be well to mention that Dr. Waters began his pastoral work as a minister of the United Presbyterian Church in Southampton, about thirty-five years ago. He was shortly afterward translated to Port Hope, and then to St. Marys, where he spent a number of years. Thence he went to St. John, N. B., and subsequently to Newark. The published summaries of Dr. Waters' paper, the subject of which was "The Church of God; the Reformed View," show that in spite of physical infirmity his mental force and spiritual fire have in no way abated. His line of argument was to gather from the doctrinal standards of the various "Reformed Churches" the main points as to which there is among them a complete consensus, namely: 1. That there is only one true church universal, which includes all who believe; (2) That Christ is supreme in His Church; (3) That the Word of God is the supreme authority as the rule of life; (4) That the preaching of the Word is of great importance; (5) That all who are called on to preach it are of co-ordinate rank, every "pastor" being himself a "bishop"; (6) That there are only two sacraments—baptism and the Lord's Supper; and (7) That the Church is "a divinely instituted organization for saving souls, not for providing amusement, or for going into social reform, or into the numberless directions into which modern people would have it travel."

## THE FRENCH-CANADIAN PREMIER AND EQUAL RIGHTS.

WE hold no brief for Wilfrid Laurier, and a little for his party or Government. We have no axes to grind, no favors to ask, no political schemes of any kind to put through. But we think that there is a danger of the new Premier in some quarters getting less than fair play, and against this tendency we most earnestly protest. What means the outcry, not seldom heard, against a French-Canadian and Roman Catholic being Premier of this Dominion? At the bottom of it all there must surely be a more or less latent feeling either of contempt for his race or of suspicion for his religion; and either or both of these would be as criminal and unworthy as anything well could be. In such circumstances what is the use of talking about "Equal Rights" or prating about "a fair field and no favor"? Have we still such a thing in Canada as an "inferior" or "conquered race"? Is a man's blood to be a bar to his social or political progress? Is anyone's readiness to pronounce some religious shibboleth to be the test of his fitness as a political leader among his fellows? We had thought that the days of such intolerant and unreasoning idiocy had long since past, at least in Canada. Especially we had tried to persuade ourselves that it had so past, as far as Protestants were concerned; not merely in theory, but in feeling and practice as well. It is evident that in this persuasion we have been mistaken, for here we have ultra-Protestants and ultra-Catholics alike girding at the same man and howling out against him substantially the same objections. The one set is protesting that a great Protestant country like Canada ought not to have a Roman Catholic Premier, and the other is exclaiming with equal vehemence that Laurier is a "rationalistic Liberal" and as such ought not to have the support "of any true son of the Church." Is this decent? Is it fair? Is it reasonable? Is it honorable? Or is it honest? We don't believe it is.

Mr. Laurier has been before the country for many years. "The fierce light which beats upon a throne" has given him a share of its exposing power. With what result the country knows. There has not been even a whispered charge against his personal record, and surely his ability to lead and rule could be settled without any reference either to his religion or his race. We are all Canadians here, and surely if there is one motto that ought to be dear to us it is this:—"The implements to the man that can use them be his origin or his faith what it may." It still remains for Mr. Laurier to show what he can do, but we protest with all energy against these antecedent howls, come whence they may, which appeal to unreasoning prejudice and which are based alone upon feelings that ought to have neither place nor power among a people which calls itself free, and which still, at least, pretends to believe in the Sermon on the Mount.

It is just as proper a thing that Canadians should have a French-Canadian for Premier or, for the matter of that, even a naturalized Frenchman, as that the first man of the hour should be Welsh, or Dutch, an English peasant, or a Scotch or Irish talker of Gaelic.

As we have said, we are not among Mr. Laurier's *claqueurs* and are no mere worshippers of any "rising sun." But frankly, we must add, we so far "love this man for the enemies he has made," and we trust he will live up to his professions and engagements.

When a man who professes, and with apparently perfect honesty, to be a good son of the Church in which he was born and to which he still belongs, could say as Mr. Laurier said on the floor of the House of Commons, and in the face of the thunders of his ecclesiastical superiors:—

So long as I occupy a seat in this House, so long as I fill the post which I now do, on every occasion when it shall be my duty to take a stand upon any question whatever, that stand I shall not take from the point of view of Catholicism, nor from the point of view of Protestantism, but I will be guided by motives which appeal to the consciences of all men, independent of their faith—motives which animate all men loving justice, liberty and tolerance—

we say he deserves a fair hearing and a fair field.

And more than this: when such a man can be assailed by his fellow-countrymen in a French daily paper in such language as the following:—

Mr. Laurier defied their Lordships the Bishops of Quebec, refused them all submission, all obedience, all respect for their word. A sentiment of painful stupefaction thrilled the audience. They did not believe that Mr. Laurier would dare publicly to attack the mandement of the bishops of Quebec, and deny their right to dictate to him and to his followers the way for the Catholics to follow in the question of the Catholic schools of Manitoba:—

and by one of his Church dignitaries in a tirade (for it is nothing else) of the following description, there must be some *grit* in the man:—

This—says Bishop Lafleche—is the most outspoken declaration of Liberalism which has ever been made, to my knowledge, in a legislative Assembly in this country. The man who speaks this language is a *rationalistic Liberal*. He formulates a doctrine which is entirely opposed to Catholic doctrine. It means that a Catholic is not required to be a Catholic in public life. This is a fundamental error which cannot but be fraught with deplorable consequences. A Catholic cannot, without committing a grievous sin, vote for the leader of a party who has formulated such an error, nor for his partisans who support him in such an error, so long as they have not publicly repudiated this erroneous doctrine and taken the solemn pledge of voting for a remedial law accepted by the bishops.

Let all Protestants read, mark and inwardly digest these threatening words of this bishop,—evidently of the College of Cardinals, rather than of that of the fishermen,—and let them remember that as a campaign document they were circulated in the Province of Quebec by tens of thousands. Let them bear also in mind that Mr. Laurier has never retracted the words thus put under the Episcopal ban; but that, on the contrary, in the very teeth of all this and kindred Episcopal fury he carried Quebec by 50 to 15, and we think that they will conclude that such a man should have fair play at any rate, and not be condemned simply because he is, though a Frenchman, a British subject, and speaks English like a native, and a Roman Catholic who thinks for himself and claims the right in this free land to speak as he believes and thinks, "impugn it whoso listeth."

The San Francisco *Argonaut*, one of the ablest papers published in the United States, concludes a long article on the Manitoba School Question in the following terms:—

All honor to Wilfrid Laurier! All honor to this Liberal leader, Frenchman and Catholic though he be. And if in consequence of his taking up the battle for the right as against the wrong when the right was Protestant and the wrong was Roman Catholic, he should be excommunicated from the faith in which he was born, we congratulate him because we think that Wilfrid Laurier—honest man, brave man and one who fought for the right—would stand higher in heaven on the right hand of God than all the scowling

bishops, cowed monks and black-frocked priests who fight against civilization in the Dominion of Canada.

And, frankly, we say so too. The day is either past, or is fast passing, when the *ipse dixit* of any man, be he mitred Pope or merely simple Presbyterian, is to be taken as an end of controversy, or as a rule either of faith or conduct.

### CONTRIBUTIONS FOR CHURCH SCHEMES.

AS was stated in the report of the Finance Committee presented to the General Assembly, nearly two-thirds of the entire contributions for the Schemes of the Church comes into the treasurer's hands during the last three months of the ecclesiastical year. This renders necessary the borrowing of large sums of money from the banks, for the purpose of paying salaries of missionaries, professors, etc., annuities to widows and orphans, and aged and infirm ministers, and all other expenses pertaining to the work of the Church. Take one scheme alone—that of Foreign Missions. We learn from the agent of the Church that since the beginning of the present ecclesiastical year, the expenditure exceeds \$40,000, although three months of the year have not yet expired. The receipts, outside of a contribution from the Woman's Foreign Missionary Society, are only \$4,500, so that the Foreign Mission Committee have to this date expended nearly \$36,000 more than their income. This means that \$36,000 will be required to be borrowed, for this one scheme alone, and interest paid upon it all the time from now until January next. This can in a large measure be avoided were congregations to adopt the plan of forwarding their missionary contributions monthly or quarterly to the agent of the Church, instead of keeping them on hand until the end of the year.

This request seems so reasonable, that we hope all congregations will take it into consideration, and carry out the wishes of the General Assembly, as expressed last month. Unless this is done, the probability is that three months hence the Church will be in debt to the banks in the neighborhood of \$150,000

### A GRUMBLE AND TWO OR THREE SUGGESTIONS.

THE senior class in one of our Sabbath-schools was assembled; the pastor, disengaged that afternoon, took the class; the subject was "David's Coming to the Kingdom." Ten were in the class, a minority young men; three certified day-school teachers were among the number, four others high-school scholars. There were five Bibles and five "lesson leaves" in the hands of the scholars, the latter rendering reference to other parts of the Scriptures than the lesson of the day impossible on the part of those who held them. Introducing the subject of David's accession to the throne of Israel as distinguished from his seven-and-a-half years' reign over Judah, the question was asked to which of the tribes Saul and David respectively belonged; a perfect blank was on every countenance, indeed, it savoured something of a revelation to be told that Jacob had twelve sons of which Benjamin was the child of old age. Now, it is readily granted that a soul may be truly saved and a life thoroughly disciplined without the knowledge that the Christ sprang from the tribe of Judah or Saul from that of Benjamin; that a child may be truly obedient and a youth pure apart from the fact that David was crowned King of Israel at Hebron; but it does seem strange to some of us older folk to whom Scripture history was at least as vital as that of Greece or Rome, to meet with advanced students that are at sea, when with Bible in hand there is a marked hesitancy in turning up, say the Prophecy of Joel or the book of Ezra, and that in days of Sabbath-school conventions, when lesson helps come on us like a flood, and the sound of Bible readings is continually in the air; and we are disposed to enquire the wherefore, for honestly this ignorance is not rare among the scholarly youth of the day, and the fault is not theirs.

*Editor Solus.* We in Christian Canada have succeeded in banishing the Bible as an educator from our common schools. The perfunctory reading of a passage as religious (?) exercise at the close of the school day is little better than a parrot gabble, and affords no real instruction.

In the matter of Scripture history, in the endeavor to please everybody we have duplicated the fabled old man with his ass, we have pleased nobody and lost our history into the bargain.

In our Sabbath schools we have so "Helped" both teacher and taught as to reduce healthy searching to the vanishing point. Easy gotten easily lost. Exercise has given place to being carried; even memory is discounted; and atrophy courted.

*Suggestions.* A long subject, too long for summer reflections; only this: realize that there is need for watchfulness. That the question of Bible instruction in the common schools is one of those questions that will not down, and is capable of settlement only in one direction, that of recognizing its claim. Rest can only be secured by settlement.

Let Sabbath-school teachers realize that Helps are helps, not substitutes, and discourage the absence of the Bible on the part of the scholar. Set the example by leaving your Help behind and keep your Bible in hand.

Remember that all worthy objects must be striven for. Toil comes before rest; the cross before the crown. Ease in Zion is the sure prelude to crumbling walls and the easy entrance of the enemy.

### HOME MISSIONS: PRESBYTERY OF SUPERIOR.

In the Presbytery of Superior are five missions for which students or catechists are required this autumn.

SCHREIBER is the farthest east, being a railway mission with a number of stations like White River, Peninsula, Port Caldwell, Nepigon, Jack Fish, etc., where services are conducted. Schreiber station is a divisional point on the C. P. R. Railway, with workshops, etc. Here we have a real church, and a number of earnest Christian people are connected with the congregation. White River is also a divisional point, but not so large as Schreiber. At Port Caldwell are a number of fishermen from Goderich who all the season are engaged in their calling, and shipping about ten tons of fresh fish weekly to Montreal, Toronto and other eastern cities. Along the line are found also gravel gangs, bridge gangs and the rest with a large staff of permanent employees. There are in all about forty-five Presbyterian families and quite a number of single men. An ordained missionary or a good student is needed in the autumn.

SLATE RIVER has three stations and over fifty families. In the Slate River district no Church but our own hold services, and there are about thirty families, twenty-two of whom are Presbyterians. There is about 50,000 acres of good land in the district, and population will increase. A church is in course of erection, and the people are hopeful. West Fort William and Murillo are the other stations. There is a church at West Fort William, and there is a talk of building at Murillo. This field with proper care promises soon to become a good congregation. Student required October 1st.

IGNACE is a railway mission between Fort William and Rat Portage. Ignace, Savanne and the settlement around the Experimental Farm, 210 miles west of Fort William, are the most important points in this mission. There are about twenty-five Presbyterian families here, a large number of young men who were brought up in connection with our Church, and a considerable number of people not belonging to any church. A good student is urgently needed for this mission at the end of September.

FORT FRANCES is at the foot of Rainy Lake, has 39 families connected with its two stations and quite a number of single persons. Owing to the large area of good land in the district the prospects of the mission are good. Gold mining is being prosecuted in the neighborhood and with some success. We have a church at Fort Frances and good work has been done. By the end of September a student is urgently needed here.

RAINY RIVER is a mission along the river of that name, supplied for the last 18 months by Mr. McDermid, of Knox College. There are over 50 families connected with the mission, about one-half of whom are Presbyterians. There is no other church doing work here, and the field is needy and important. Here is a large tract of country needing only a railway to open it up and the church should not neglect the people—the beginning of settlement. Who will volunteer to take Mr. McDermid's place?

Between sixty and seventy men are required to man our fields this autumn. Will not our young men come in larger numbers to our aid than in past years?

J. ROBERTSON.

Winnipeg, July 23rd, 1896.

The *Westminster* for July is an excellent number. The contents are varied and interesting. Among the leading contributions are: "The Moderator of the General Assembly," an appreciative sketch of the Rev. Dr. Gordon, by the Rev. J. S. Black, D.D., of Halifax; "Macdonnell, of St. Andrew's," by an Old Time Student, a character sketch, with several well-executed half-tone engravings of portraits taken at various dates, of the late lamented pastor of St. Andrew's; and "The Newspaper and its Critics," by James S. Brierly, President of the Canadian Press Association. There are numerous other articles of more than passing interest, with a well-written "Survey of the Month;" "Minor Notes on Africa" and several poems of considerable merit. [The Westminster Co., Confederation Building. Monthly, \$1.50 per year, 15 cents per copy.]

## The Family Circle.

### THE SLEEPING OF THE WIND.

The great red moon was swinging  
 Alow in the purple east ;  
 The robins had ceased from singing ;  
 The noise of the day had ceased ;  
 The golden sunset islands  
 Had faded into the sky,  
 And warm from the sea of silence  
 A wind of sleep came by.

It came so balm / and resting  
 That the tree-top breathed a kiss,  
 And a drowsy wood-bird, nestling,  
 Chirped a wee note of bliss ;  
 It stole over fragrant thickets  
 As soft as an owl could fly,  
 And whispered to tiny crickets  
 The words of lullaby.

Then slowly the purple darkened,  
 The whispering trees were still,  
 And the hush of the woodland harkened  
 To a crying whip-poor-will ;  
 And the moon grew whiter, and by it  
 The shadows lay dark and deep ;  
 But the fields were empty and quiet,  
 For the wind had fallen asleep.

—Charles B. Going, in *Ladies' Home Journal*.

### THE UNSTABLE EQUILIBRIUM OF GRIM RUTHERLAND.

It must be for some hidden reason of contraries that our large collie Grim has been so named. Peace and goodwill are written on his countenance. Welcome shines from his eye. There is no possible guile in him. He is too fat for guile. He has also been brought up with Sweetheart, and is inured to being, like the renowned Brer Fox in the too fascinating tales of Uncle Remus, "de ridin' hoss of de rabbit family." Sweetheart has ridden upon him for years, and now Hugo has his turn, and twists tiny baby hands in a savagerous manner into his shaggy fell.

But Grim is placid, and is, besides, a dog of some philosophy. When he has had enough of his rider he simply sits down. The laws of gravitation, which the average sixth standard boy believes to have been invented by Sir Isaac Newton, take their course, and—but it is obvious what happens. For family reasons connected with washing day this performance has been discouraged on muddy afternoons. So hard is it to overcome the power of prejudice.

Not that Grim objects. He is quite ready to sit down anywhere. He rather prefers a puddle. For he is a utilitarian, and carries weight only so long as it is clearly for his good. He sits down, therefore, when he is tired. He does this very suddenly and without warning—even maliciously, like an Anarchist explosion. And then a new packet of Hudson's Extract has to be ordered. The traveller for that article has noticed a marked increase in the orders from our village. He does not know the cause. Sweetheart does. It is owing to the unstable equilibrium of one end of our dog Grim. It is a strange thing that there is no Society for the Prevention of Cruelty by Animals. If there were, we hold to it that Sweetheart has good cause to apply for a warrant against Grim.

Moreover, many a tramp might also lodge informations—and Grim's master might find it hard to find defence. For the mild-mannered collie is a great respecter of persons. He is, indeed, glad to see every visitor—and to none does he tender a warmer welcome than to a good average, slouching, shuffling tramp. Grim may be couched in the shape of a very thick capital Q under the table in the

kitchen. He may be sound asleep in his kennel in the yard. He may be dreaming of the Elysian fields to which good dogs go (where there are plenty of rabbits and no rabbit-holes)—but as surely as the gate clicks and a tramp slouches past the window, there is Grim up and raging like a fury. It is related in the rhyme of Thackeray that

The immortal Smith O'Brien,  
 Was raging like a lion—

but Grim rages like an entire menagerie—or rather a zoological gardens of some consequence.

If he happens to be shut up in the house, the visitor retires and tries the front door bell. But if Grim be in the yard, and loose, he adds to his extensive collection of fragments of tramps' trouser-legs. In this house we all collect something. One postage stamps, another damaged toys, a third stones of price. Yet another household "wanity" is a library of rare volumes of unattainable editions, concerning the price of which the collector almost certainly prevaricates when put to the question. Wives will certainly have a deal to answer for some day. So at least we have often said. But this is too large a question, and to return—Grim is a plain dog, dwelling in kennels, and he does not attempt anything esoteric, but simply continues to collect his frayed fragments of tramps' trouser-legs.

A horrid thought occurred to Sweetheart the other day: "Are there never any bits of legs along with them?"

For indeed the process of collection seems a rough one. The enemy is usually retiring in some disorder down the road, and Grim is following and shaking his head from side to side, harassing the rear. Then there is an explosive rent; the tramp increases his speed—and Grim has made an addition to his collection.

But Sweetheart is not easy in her mind about the question of the possibly enclosed leg. For Grim is undoubtedly carnivorous. No unprejudiced person could watch his habits and customs for a single day without coming to that conclusion.

"Horrid dog!" says Sweetheart, "I hope it is not true. I never could love you again if you did. And you getting as much nice clean dog biscuit as ever you can eat!"

Sweetheart does not approve of the miscellaneous feeding of dogs.

"And you are actually getting fat, too, Grim!" she continues.

Grim licks his lips and wags a tail like a branch of spruce. He thinks he is going to get something good to eat. But Sweetheart goes on to give him a lecture instead.

"Are you aware that the butcher's boy complained of you to-day, Grim Rutherford, you naughty dog?"

I do not think I have mentioned the fact before, but the family name is Rutherford, and consequently our dog's name is Grim Rutherford. By this he is known all over the village, and even as much as mile into the next parish.

But he sometimes presumes upon his good name, and the head of the house has to suffer, as is usual in such cases.

It is, for instance, wholly certain that of late Grim has been getting too fat. He is regularly and sparsely fed, as Sweetheart has said, upon dog biscuit. But, all the same, like a very famous person, he waxed fat and attached himself temporarily to many tramps.

But to this there was a reason annexed.

One day, in the broad sunshine of the forenoon, the horrid fact was made manifest. Grim Rutherford was a freebooter and a wild bandit. He sat couched like a wolf, and crunched the thigh-bone of an ox upon the public highway.

And the passers-by mocked and said, "What an example!"

Thus is disgrace brought upon innocent households.

Undoubtedly Grim Rutherford was a bad character of long standing, a lamentable fact which we found out as soon as we had started out to make inquiries. He had been obtaining credit on the family good name—trading on his name and address, like certain amiable gentlemen who are occasionally compelled to unveil their methods in the public courts of the realm. Not that there was nothing underhand about the record of Grim Rutherford. After he had had a good meal at home, he regularly started out to make the grand tour of the butchers' shops. And we found that such was the rascal's effrontery that he would march straight into a shop and out again without even the poor preface of an apology. Nor did he return alone. He brought a bone with him in precisely the same fashion as he is wont to bring a stick out of the water. He did not bray himself like an ordinary malefactor, for his name is Grim Rutherford, and he has never yet known what it is to have his entrances retarded and his exits accelerated with such a projectile as a pound weight, as would assuredly happen in the case of any ordinary dog without a family name to dishonour. That is the kind of dog Grim Rutherford is. You would never think it to look at him as he basks upon the sunny part of the pavement in front of the door. A conscious rectitude and tolerance pervade his whole being. He looks as if he might almost stand beside the plate on Sundays himself—a very proper elder's dog. But it is entirely a fraud. Grim would listen to a first-rate sermon with his mind on the delights of ratbiting all the while—which, of course, could not be the case with a real human elder, who never gives his mind to anything but the divisions of the text. So at least we have been informed.

Yet you must not say that Grim Rutherford is a bad dog. Every child in the village would contradict you if you did. And, besides, you would certainly forfeit the friendship and countenance of Sweetheart, which in a thinly populated district is a serious matter, for Sweetheart's friends have many privileges.

"Grim is *not* a bad dog," she would say.

You try hard (but fail in your attempt) to appear credulous. Sweetheart looks at you with an air which says that you must be an individual of very indifferent morals indeed to harbour such bad thoughts.

"But he lets you drop in the mud, Sweetheart!" you urge on your own behalf.

"I know," she says sadly; "but, you know, his head means all right. After all it is only one end of him that sits down."

Thus Grim Rutherford gets the benefit of the good intentions of his better part, instead of being judged by the iniquities of his worse.

So may it be with all of us!—S. R. Crockett.

### A FAMOUS LIGHT-HOUSE.

Writing to the *New York Evangelist*, Dr. Field says:

It seems strange that an Empire as large as France had not thirty years ago a single light-house. It had a coast line of hundreds of miles on the Mediterranean and on the Atlantic coast that was very dangerous to navigators.

On the west the waves of the Atlantic rolled in with tremendous force, dashing ships against the rocks, or wrecking them on the sands, so that sailors who had been on distant voyages and were returning to Europe, often perished almost in sight of home.

And yet this had continued for centuries, and not a single watch-tower had ever sent a ray of light over the angry waters to warn mariners of the dangers of the sea. The point of greatest peril was at this "shoulder" of Africa which is thrust out between the Mediterranean and the Atlantic, as here ships are daily and almost hourly leaving or entering the Straits of Gibraltar.

Nowhere in the world was a light-house more needed. Yet who should build it?

England, and France, and the United States protect their own shores. But who should protect Morocco? All the commercial countries united in an appeal to the Sultan, who answered that Morocco had neither navy nor commerce, and therefore had no need of the security which a light-house would give. But for all that if the said powers would design such a structure as would meet their wants, and supervise its erection, *he would pay the cost*, the powers for whose benefit it was erected engaging to see to its maintenance from year to year.

This was not only a fair, but a very generous offer, and was at once accepted. A French engineer was put in charge of the work, who, having *carte blanche*, did not spare expense, but used all his resources to build a tower that should stand any storm that blows.

So far as a mere visitor could judge, he accomplished his purpose, for in appearance it is as solid as the rocky foundation on which it stands. It is a massive structure, with stone walls of great thickness, rising in a square up to the circular lantern.

Of course we climbed to the top, to inspect the great illuminator. As we looked out over the waves, we saw that it must sweep a vast horizon. The lamp itself is an object lesson. It is a study to see how such a light is generated. We have been taught that any light, great or small, travels a good way:

"How far that little candle throws his beams!  
 So shines a good deed in a naughty world."

But here is a light that must be like a beacon fire on a mountain top, for which there are provided, I will not say "rivers of oil," but certainly barrels and hog-heads of the most illuminating oils in the world, and the light thus produced is not only doubled and quadrupled, but multiplied an hundred-fold by enormous reflectors, so that it is clearly visible twenty-five miles at sea.

This famous light-house we found in charge, not of a Moor (I doubt if there is one in all Morocco that would know how to manage it), but of a German who has been here for a great number of years, and who, though very simple in his manners, is a man of intelligence and scientific knowledge.

Though he is seventy-one years of age

he is so alert in body, as well as in mind, that he thinks nothing of taking his cane and "skipping" over the hills to Tangier and back again.

One of the things which the old man took pride in showing us was his book of visitors in which are some illustrious names. Thus, more than a quarter of a century ago, among the earliest visitors (it must have been soon after the light-house was built), appears the record of a prince, the Duke of Edinburgh. Thus: "15th of January, 1866, Alfred" (who, though under the head of "Occupation," is entered "Prince," had at that time the practical business of an officer in the British navy, so that further is added) "H.M.S. [Her Majesty's Ship] *Ruroun*," with this brief comment: "H.R.H. [His Royal Highness] and party much pleased with the manner in which the light-house is kept."

**BORROWING.**

To borrow is to take with the intention of returning, either the thing itself or its equivalent. The first part of the word means a pledge, and a borrower virtually promises to restore what is loaned.

Every one knows that in the matter of books, umbrellas, and other articles this pledge is often broken, and it might as well be called taking in the first place, for it is not borrowing at all.

This is the result of carelessness, usually, for borrowers could, if they would, restore that which they took away, and are verily guilty if they do not. "I forgot" is never an excuse for wrongdoing.

But there are things often borrowed which it is impossible to return or replace.

"Lend me your attention," says one who has an end of his own to gain, and precious time is taken which can neither be restored nor atoned for.

Some people borrow another's good name to secure credit for themselves, and when this is done without leave and for no good purpose it is downright stealing.

Another sort of borrowing, which goes on everywhere, ought to be stopped at once. This is borrowing trouble. People bankrupt themselves by borrowing more than they ever can pay. It is not only useless but wrong.

Shakespeare's advice, "Neither a borrower nor a lender be," is excellent within certain limits. If there were fewer foolish lenders there would be fewer inconsiderate borrowers.

Never lend your ears to idle gossip, to words that stir up strife or that kindle discontent, nor your influence to an unworthy cause. But lend a hand to every good enterprise, and to every neighbor in need. With all your lending, lend unto the Lord. "He that hath pity on the poor, lendeth to the Lord, and that which he hath given, will He pay him again."

While borrowers should be careful about returning, there are some things that should be lent with no expectation of return. "Do good and lend, hoping for nothing again," is a divine command. There are some things that may be lent for the time, and yet kept to use again and again. Sympathy, ready attention, a helping hand, and personal influence are among these gracious loans.

Lend these heartily, and "your reward shall be great, for ye shall be the children of the Highest; for He is kind unto the unthankful and to the evil."—*Selected.*

**WILLIAM CROOKES' SCIENTIFIC DISCOVERIES.**

The recent remarkable discoveries of Prof. Rontgen when engaged in experimental work with a Crookes tube have brought prominently before the world the name of William Crookes, a name that was already famous in the world of science. Prof. Crookes had a natural love for original research. In 1861, while examining the residues from a sulphuric acid works, he discovered the new metallic element thallium. This was followed by his election as a fellow of the Royal Society. It was his "delicate spectroscopic investigations" in connection with the newly discovered element "which led him to the study of the 'rare earths,' which has proved so fruitful in his hands." The mining world is deeply indebted to him for drawing attention to the value of sodium amalgam in the extraction of gold. In 1877 he invented the otheoscope; and in the same year science signified its indebtedness to him by electing him a member of the Royal Society. In a paper before the society he stated that he had "succeeded in obtaining a vacuum so nearly approaching perfection that the pressure in it was only 0.4 millionth of an atmosphere." Professor Crookes' house in Kensington Park Gardens, electrically lighted in 1881, was, we believe, the first house in London fitted up with the electric light. It may be interesting to state that the wires were chiefly laid with his own hands. In addition to his extensive work in the laboratory, Prof. Crookes has been a voluminous contributor to the scientific literature of the age. The splendid results which have attended Prof. Crookes' labors are not to be attributed solely to his undoubted genius for experiment and observation. They are largely the result of persistent hard work carried out on logical lines and with strict attention to method.—*Great Thoughts.*

**SYSTEMATIC TRUNK PACKING.**

The marvel of packing clothes is that it is so simple. When you see for the first time a professional French packer put up your best gowns you feel sure you will come to your journey's end without a rag to wear. He puts three times as many things in the same space as you would.

The cardinal point is to wrap up every delicate garment separately; of course it should be folded smoothly, and to teach how to fold clothes in print is not easy. Any good dressmaker, however, can give you points on that, and the wrapping is the more important thing; pin towels or sheets of tissue paper about your garment, but remember that newspapers are what you should fold between each layer of pretty things in the trunk. Nothing else is so good; it is so unyielding that wrinkles and protuberances cannot make themselves felt through it to any degree. It is useless to try to arrange heavy things at the bottom, light on top; the baggage smashers know no top and no bottom; just concentrate yourself on keeping a smooth, even surface for each successive layer. Bows and sleeves can be stuffed out with newspapers better than anything else. Be sure that your wrappings are pinned firmly, so that there will be no coming undone; they are your bulwarks.

In packing breakable articles it is astonishing how many people will jam them down in corners and sides, where they get the full force of every concussion against the unyielding walls. Tie on your corks well and put your bottles near the middle of a compartment, and you may carry ink and shoe dressing in safety around the world.—*Philadelphia Record.*

**Our Young Folks.**

**"IF I KNEW A BOX."**

If I knew the box where the smiles are kept,  
No matter how large the key  
Or strong the bolt, I would try so hard,  
'Twould open, I know, for me;  
Then over the land and sea broadcast,  
I'd scatter the smiles to play,  
That the children's faces might hold them fast  
For many and many a day.

If I knew a box that was large enough  
To hold all the frowns I meet,  
I would like to gather them every one,  
From nursery, school and street;  
Then, folding and holding, I'd pack them in,  
And, turning the monster key,  
I'd hire a giant to drop the box  
To the depth of the deepest sea.

**THE GRUMPY MAN.**

Hoghty, toighty, grumpy man!  
Finding fault since your life began!  
Pity we haven't a comet or two  
To carry off passengers such as you!  
—*St. Nicholas.*

**ANOTHER DISCOVERY.**

Susie Wood was spending the summer at the seashore. The whole family were out walking one day—her mother, aunts, and cousins. They found the most delightful stiles leading from field to field. One was a regular turn-stile that lets you through, if you are not too stout, by putting you into a sort of wooden pen and then turning you out on the opposite side. The others were narrow slits between tall stone pillars, so narrow that it was easy to miss them, but very good to keep out cows and let people through, who again need to be rather thin. Susie's father preferred to jump the wall. As walking parties are apt to do, they were looking for strawberries or green apples, or almost anything good to eat. The meadows were all waving with tall grasses in flower, for Susie's family went away in June, and were ahead of the mower. There were sweet ferns and the tallest buttercups, crowds of wild roses, and lovely hardhack.

Susie was flying along in great spirits, crossing all their tracks, keeping a lookout for nests in the grass. All at once she fell on her knees and began exploring the grass. She ran with a handful of it to her mother, who waved her off, and cried, "Throw down that grass, Susie! Don't you see what is in it? How disgusting!"

"But see the lovely froth that it's all covered with—like soapsuds."

"Throw it down, I say! The boys must have been spitting in it—for mercy's sake don't bring it near me! I wish you wouldn't pick up every disagreeable thing."

The aunties drew their pretty dresses out of the way; Susie felt very unpopular. Though she threw away the grass, she protested against her mother's low views. "I'm sure the boys did not do it. I s'pose it's snake-spit—I believe it's frog spit Tom's always talking about." Then she picked strawberries.

On their way home every one was obliged to notice the strange flakes of foam which were everywhere hanging on the slender stalks of the grass. It was as if a foaming race-horse had rushed by and blown the froth from his mouth. One of the pretty aunts suggested that Pegasus had flown over in the night. But all except Susie were satisfied to call it frog spit and think no more about it.

"If frogs like to spit," said some one,

"what is that to us—only keep out of their way!"

Susie had very little faith in any of her brother's information, and she hung thoughtfully about the grass from day to day. Once, as she was playing with it, she chanced to strip off the blade which, you know, first curls about the stem; and out of the foam there crawled slowly a rather large greenish bug. Then she noticed that whenever she pulled the blade off so that the foam-flake slid down, the same green bug became uncovered.

"Aha! perhaps it's you that does it. Let's try some more." Sure enough, the bug always appeared concealed in the foam, and Susie's mind was easily made up. She had no doubt the bug did it. If she had been a philosopher instead of an eager little girl, she would have thought it necessary to make a great many more experiments before settling on her conclusions. But she had an easier way of deciding questions, and that was, of course, to wait for Uncle Jack; he had never yet failed her.

Saturday afternoon the boys found Susie bringing home lots of the despised grass. They began to scold her. They told her it was rank poison and that they expected to see her soon swell up and drop dead. But she scorned the old story.

On Sunday she and her useful uncle trudged off with their sketch-book and magnifying glass.

"Now, Susie, we'll see what all this fuss and foam is about."

So they soon had Mr. Bug, who was a slow, stupid crawler, uncovered and under the glass. It was an unpleasant-looking green grub, with half-formed wings, a big head, two big brown spots like eyes wide apart, and a snout like a pig's.

While they watched it the creature fastened its mouth upon the grass and seemed to be feeding; then slowly bubbles of foam began to rise about its legs. "I know you of old," said Uncle Jack, addressing the bug. "Philæus—one of them—I'm not sure which, though."

"What did you call him?" asked Susie.

"You may call it spittle insect; that's its right name. It is a miserable sap sucker that spoils the grass. It pushes out this milky fluid along with air from its air tubes. See there, now; see the bubbles rising!"

"Oh, you queer thing! Now, why do you suppose he does it?"

"To hide away while it gets its living most likely."

"Then you are a cunning creature, if you do look so stupid, are you?" said Susie, pushing the bug about; "you mean that chickens and birds sha'n't get you."

"But it's bad for the grass. See how yellow the tops are all about here. The tops come right out of their joints where our bug is working. However, grass is hard to kill."

"Let's kill a whole lot of them!" said Susie.

"By and by these fellows stop feeding and become green hoppers," continued her uncle. "They have very much the shape you see now, only their heads are bigger. You will find them in August, springing about with sudden jerks. They are sly to the last, and have a way of hiding round on the other side of the stalk when they are disturbed."—*Isabella G. Oakley, in The Outlook.*

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## Ministers and Churches.

Rev. D. Perrin, of Chesley, is rusticated at Arran.

Rev. Mr. and Mrs. Mackenzie, of Moose Creek, returned from their holiday trip looking very well.

Rev. M. L. Leitch, of Stratford, has been chosen Moderator of the Stratford Presbytery for the next six months.

The Palmerston Reporter has been bought by Croll Bros. The new editor will be Rev. R. M. Croll, father of the proprietors.

The resignation of Rev. A. Henderson as pastor of the Attwood and Monkton congregation, has been accepted by the Stratford Presbytery.

The sacrament of the Lord's Supper was dispensed on Sunday of last week by Rev. John Chisholm to a large number of communicants.

The ordination and induction of Mr. McKay as pastor of Norval and Union Presbyterian churches will take place at Union on August 4th.

Rev. D. C. Hossack, B.A., LL.B., of this city, who has been spending a few days at Port Perry, occupied the Methodist pulpit Sabbath evening last.

The Rev. W. Robertson and daughter, of Merritton, have returned from a most enjoyable outing. They have been absent a couple of weeks visiting places east of Toronto.

The Revs. W. Frizzell, Dr. McTavish, W. G. Wallace, and J. McP. Scott, of Toronto, who left recently for a trip in the old country, are reported to be greatly enjoying their outing.

The Rev. Alex. Mackay, D.D., will conduct the Gaelic monthly service in Knox Church next Sabbath at three p. m. All who understand that language are cordially invited to attend.

Rev. John Young and family, of Hamilton, have gone to Muskoka. During his absence the pulpit of St. John's Presbyterian Church will be occupied by Rev. A. Barclay, of Lyndoch.

The Rev. Dr. Warden acknowledges receipt of an anonymous contribution of \$100, per the Rev. J. G. Shearer, Hamilton, on behalf of the Church work in Rev. J. Wilkie's mission field, Indore, Central India.

The Rev. Murdo McKenzie, of Honan, China, who recently returned to Canada for rest after seven years' work in the foreign field, has left for his old home in Scotland to visit friends and recuperate. Mr. McKenzie speaks in the most hopeful terms of our Church's great work in Honan.

Trinity Church, Bowmanville, Sunday school held its annual picnic at Hampton on Saturday, July 18th. There was a good attendance and everyone enjoyed it. The Ladies' Aid and Y.P. S.C.E., of Trinity Church, Bowmanville, united in giving a garden social on Tuesday evening, 21st, realizing over \$20.

Rev. Dr. Battisby, Chatham, was last week the victim of an accident that almost instantaneously ended his life. He was driving and his horse reared and made a plunge over the river embankment where it is almost perpendicular and drops 25 feet. Providentially the gentleman was not seriously injured.

Last week THE CANADA PRESBYTERIAN had a pleasant visit from the Rev. Dr. Watson, Beaverton, who is holidaying among relatives in Western Ontario. Our long-time friend seems to have the secret of perpetual youth; the swiftly passing years appear to make no difference to him. Dr. Watson has ministered to an attached congregation for more than forty years. May his bow continue to abide in strength.

The Vancouver World of the 17th inst., contains the following: A few of the personal friends of Rev. E. D. McLaren recently presented him with a model 44 Columbia bicycle made by the Pope Manufacturing Company, of Hartford, Conn., and claimed to be one of the best makes on the market. It is a handsome and substantially constructed machine and is prized highly by the rev. gentleman who is grateful to the donors for their handsome and well timed gift. The following inscription appears on a silver plate attached to the machine: "Rev. E. D. McLaren, from a few friends in St. Andrew's Church, Vancouver, B.C., July 7th, 1896."

The Presbyterian Church at Annan, of which Rev. Dr. Fraser is pastor, which has lately been renovated and greatly improved, was reopened last Sabbath. The services, forenoon and afternoon, were conducted by the Rev. Dr. Moore, Ottawa, whose sermons were listened to with delighted attention by large congregations. In the evening a joint-meeting of the Christian Endeavor Societies of Leith, Daywood and Annan was held, which was also addressed by Dr. Moore. His wise, earnest and stimulating words will be long remembered, and will certainly be fruitful of good in the lines of the large numbers of young people who were privileged to hear them. Among the many improvements in the church, a new pipe organ, built specially for the church by Messrs. Lye & Sons, Toronto, is worthy of special mention. It is a memorial organ, the bequest of Mr. Frank Reid, for some years before his untimely and lamented death the efficient choir leader of the congregation. The congregation and all who have heard it are delighted with the fine, sweet, strong tone of the instrument, which is expected to add greatly to the attraction of the services of praise in the church.

On Wednesday evening, July 22nd, the lecture room of Cooke's Church was crowded with the members of the congregation, when Rev. Wm. Patterson was presented with an illuminated address and a well-filled purse. Short addresses were delivered by Messrs. P. G. Clow, chairman, James Alison, T. A. Lytle, R. Gilday and S. Wallace. On the following evening Mr. Patterson and family left the city for Boston where he will fill the pulpit of the First Presbyterian Church there for five Sabbaths, and a pastor of said church, Rev. Scott Hershey, D.D., will supply the pulpit of Cooke's Church during the pastor's absence.

The congregation of the Presbyterian Church, Allandale, gave a pleasant reception to Rev. W. R. McIntosh and his bride when they returned to the village on Friday of last week. The reception was held at Reeve Catcher's and was largely attended, Mr. Galbraith occupying the chair. Mr. Cameron read an address, and Mrs. Cowie, on behalf of the congregation, asked their pastor and wife to accept of a pair of chairs and a handsome dining-room suite. Mr. McIntosh made an appropriate acknowledgment of such kindness to himself and wife. Light refreshments were served, and the rest of the evening was spent in pleasant social intercourse.

A well attended meeting representative of the different congregations in the city was held in Augustine Church, Winnipeg, on the 20th July, when inspiring and impressive addresses were given by the Rev. R. P. Mackay and Dr. McLaren, of Toronto, on Foreign Mission work. The meeting was under the auspices of the W.F.M.S. of the congregation. The pastor, Rev. Mr. MacBeth presided, and others taking part were Revs. Principal King, Dr. Beattie, of Louisville, Ky., Prof. Baird, C. W. Gordon and John Hogg. The meeting was characterized by great heartiness and was richly enjoyed by all. A liberal offering was made in aid of the W.F.M.S. funds.

The quarterly communion was celebrated in the Presbyterian Church, Brandon, Manitoba, on Sabbath, July 5th. The day was all that could be desired, and what was probably the largest number in the church's history sat down at the sacramental table. The floral committee of the Christian Endeavor Society had the church beautifully decorated with flowers, and a deeply impressive service practically closed the year's work under the pastorate of Rev. E. A. Henny. The Session has granted the pastor a six weeks' leave of absence, which will be spent in Ontario by Mr. and Mrs. Henny. During the holiday period the pulpit will be occupied by Rev. W. A. MacLean, one of this year's graduates of Knox College. At the last communion nineteen were admitted to church privileges, nine by letter and ten by profession. Since Mr. Henny's settlement last August one hundred and three have been added to the church roll, fifty-four by certificate and forty-nine by profession of faith.

On Sabbath, July 19th, the Rev. G. Bruce, D.D., of St. John, N.B., occupied his old pulpit in the First Presbyterian Church, St. Catharines, of which the Rev. J. H. Ratcliff is now pastor. It was a special occasion. The church has been overhauled internally, the walls and ceilings having been beautifully tinted and decorated. A new pipe organ, built by the R. S. Williams & Sons Company of Toronto, has also been added. Of the latter it is difficult to speak in too high terms with regard to either appearance or tone. It certainly reflects great credit upon the builders, and is an acquisition to the musical equipment of the city as well as the church. The polished oak of the case as well as the color of the pipes harmonize perfectly with the decorations of the church. The total cost of the improvements amounts to about \$1,900, nearly all of which is provided for. On Tuesday evening the organ was formally opened by a recital by Mr. A. G. Alexander, organist of St. George's Church, assisted by local vocalists. It was fitting that Dr. Bruce should be at the reopening; and no one was better pleased than he at the progress made by the congregation.

## PRESBYTERY MEETINGS.

**SAUGEEN:** This Presbytery met in Knox Church, Harrison, on July 14th. Certificates for repeating Shorter Catechism were granted David Morrison and Edith Reddon from Mildmay congregation, Maggie McCullough and Maud Munroe from Clifford congregation; Jane Mitchell, Rotheay congregation; John Albert Harper and Mary Winnfield Harper, Mount Forest congregation. Mr. Aull, on behalf of the deputation appointed to visit Cedarville, Esplin and St. Andrew's, Proton, reported that they had failed to induce them to accept the services of one man for the whole field; but that St. Andrew's, Proton, was connected with Proton Station for the summer. The clerk was instructed to certify Messrs. Hastic and Fotheringham as students of the first year's literary course in Knox College. Mr. Edmison was authorized to moderate a call in Moorefield and Drayton as soon as they are prepared. The following committees were appointed for the year: Young People's Societies, Messrs. Jansen and Lauder; Church Life and Work, Messrs. Miller and Murdoch; Sabbath Schools, Messrs. Dobson and Walker; Statistics, Messrs. McVicar and Watson; Home Missions, Messrs. Aull and Burns; Superintendence of Students: Church History, Mr. Jansen; Apologetics, Mr. Aull; Hebrew, Mr. Munro; Experimental Religion, Mr. McKellar; Greek and Latin, Mr. Ramsay; Theology, Mr. Cameron. The Presbytery adjourned to meet in Mount Forest on 4th August next at 10 a.m.—S. YOUNG, Clerk.

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**BRUCE:** This Presbytery met at Southampton on Tuesday, the 14th inst. Mr. E. A. McKenzie was appointed Moderator for the ensuing six months. On motion of Mr. McQuarrie a committee was appointed to consider the advisability of changing the method of appointing commissioners from this Presbytery to the General Assembly. Mr. Bell gave notice that he will move at the next regular meeting of Presbytery for the consideration of making some arrangements whereby expenses of commissioners to Assembly may be paid out of a general fund. The standing committees were appointed for the year as follows: the name of each convener being here given: Home Missions, Mr. Tolmie; Sabbath Schools, Mr. J. C. Eckford; Statistics, Mr. Johnston; Superintendence of Students, Mr. McQuarrie; Systematic Beneficence, Mr. Kippan; Finance, Mr. Fitzpatrick; Young People's Societies, Mr. Guthrie; Church Life and Work, Mr. Craigie. Mr. McKenzie and Mr. Drumm were appointed to address the next annual meeting of the Woman's Foreign Mission Society.—J. JOHNSTON, Clerk.

**KINGSTON:** At the last meeting of Kingston Presbytery Rev. J. D. Boyd, Zion Church, was elected Moderator. Rev. J. M. Gray, Stirling, called to Selkirk, Man., has accepted and leaves next week. St. Coloma and St. Paul, Madoc, has called Rev. J. Claxton, B.D., of Inverary. Rev. T. J. Thompson was appointed inter-moderator for the congregation at Stirling. Rev. Mr. McLean reported that the pulpit of St. Peter's Church, Madoc, was declared vacant on Sunday. The Presbytery decided to supply the congregation of Camden with the services of a student and to accept the resignation of the Rev. Joseph Gandier of that part of his charge. The conveners of the various committees are: Home Missions, Rev. M. W. McLean; Examination of Students, Rev. Mr. McGillivray; Sunday School Services, Rev. W. W. Peck; Church Life and Work, Rev. John Mackie; Augmentation Rev. S. Houston; Statistics and Finance, Rev. W. T. Wilkins; Young People's Societies, Rev. W. S. McTavish. Rev. Mr. McLean reported that Rev. Mr. Findlay, as superintendent, has been instructed to visit the mission fields of Consec and Hillier, Ernestown, etc., and those along the K. & P. R. as far as Poland. Rev. J. D. Boyd presented an application on behalf of Zion Church, Kingston, that it be placed on the Augmentation Fund. The Presbytery agreed to the application. The matter of augmentation was discussed at length and it was moved that Mr. Houston be appointed to visit Tweed as moderator-in-call to raise that mission field to the status of a congregation.

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Beware of Substitutes and Imitations.

**ORANGEVILLE:** This Presbytery met July 14th, Rev. J. R. Bell, Moderator, in the chair. Commissions were received on behalf of Messrs. Robert Wood, Erin, and Charles Clark, Ventry, Rev. J. W. Mitchell, of Hamilton Presbytery, being present, was asked to correspond. The Presbytery expressed its pleasure in the return of Mr. McKenzie from his visit to the Holy Land. Mr. Croll tendered his resignation of the pastoral charge of Maple Valley and Singhampton. The people of Maple Valley, through their delegate, Mr. John McDonald, expressed a strong desire to retain Mr. Croll. Mr. Croll stated that a large portion of the money which should have been paid for stipend in Singhampton was diverted to other purposes, thus leaving that congregation in arrears. He adhered to his resignation, which was accepted, to take effect August 5th. Mr. Neily was appointed interim Moderator and to preach and declare the pulpits vacant on the 9th of August. Messrs. Wells, Morrison, McKenzie and Jas. Stewart, elders, were appointed a committee with Presbyterial powers to visit Singhampton and investigate the circumstances which led to Mr. Croll's resignation. Mr. Wells tendered his resignation of the pastoral charge of Heshington and Eugenia. The clerk was instructed to cite the session and congregations to appear for their interests at next regular meeting of Presbytery. Mr. J. L. Campbell, tendered his resignation of the pastoral charge of Cheltenham and Mount Pleasant, as he had agreed, with the Presbytery's permission, to take charge of the Protestant mission in Chicoutimi, Quebec. The clerk was instructed to cite said congregations and their session to appear for their interests at an adjourned meeting of Presbytery to be held at Cheltenham on August 4th at 2 p.m. Messrs. Wells and McRobbie were appointed to prepare a minute on Mr. Croll's resignation. Rev. D. A. Hamilton, pursuant on leave from the General Assembly, was received as minister of this church.—H. CROZIER, Clerk.

**COOKE'S CHURCH, TORONTO.**

On Sabbath the 19th inst., at the morning service, the Rev. William Patterson preached a special sermon on the tenth anniversary of his induction into the pastoral charge of the congregation, taking his text from Deut. viii. 2, "Thou shalt remember all the way which the Lord thy God led thee."

He reviewed the past ten years' work in the congregation, and, among other things, said: Ten years is a long time if one is looking forward, but it seems but as yesterday when it is gone. Nevertheless it is a large part of a humane life, and it is well for us to look back and take a view of the past, not to remind us of all that we have done, but that we may remember all the way which the Lord has led us, that we may be better fitted for going forward and taking part in future service. There were two occasions in his life, the speaker said, which he would never forget—the first when, fifteen years ago, he started out in the Northwest for his first mission field, and the second when in July, 1886, he accepted the call to Cooke's Church.

At the time of his induction there were 160 names on the roll—only forty-seven of these were now on the roll of membership. When he preached his first sermon as pastor there were eighty-seven persons present. During the ten years there have united with the church 2,088, of these 1,553 united by profession of faith and 535 by certificate. Since that time sixty-three members have died, 551 have received their certificates and gone to other churches, and 261 names have been struck from the roll. There are now 1,493 members. There were 385 baptisms, 112 of which were adults. In 1886 the Sabbath contributions were \$1,504.52; last year they were \$7,275.99. In 1886 the amount raised from all sources was \$2,500.46; last year it was \$11,489.06. In ten years the congregation raised \$105,550.

He also referred to the different societies organized during the past ten years. A Woman's Foreign Missionary Society, a Young Woman's Mission Band, a Young Woman's and a Young Men's Prayer Meeting, a Senior and Junior Endeavor Society. Three members of the congregation are now engaged in Foreign Mission work, one among the Chinese, one among the Indians, and one in Africa; thirteen are now studying for the ministry and nine ordained ministers have gone out from the congregation.

In referring to the work in the congregation he said while there have been a great many encouragements, there have, in a sense, been many discouragements, and the most discouraging thing of all is that there is so much to do that cannot be overtaken. At the evening service Mr. Patterson spoke on the great International Christian Endeavor Convention at Washington. Referring to the results of such meetings, he remarked that people were stimulated and enthused by coming in contact with one another, and, among many good things, said: "If Elijah had attended a convention like the one at Washington he never would have sat under the juniper tree and wished to die." He also referred to the fact that the Society of Cooke's Church was the largest in the world, having a membership of 554.

**ADDRESS TO THE CHURCHES.**

The address, to which reference is made in the communication of Mr. Allan Thompson, published in another column, is as follows:—

The circumstances of the last few years have revealed a most serious condition in the social arrangements of this continent. With an immeasurable endowment of natural wealth, with the im-

provement of machinery beyond all parallel, with the means of transportation perfected as never before, with the power of producing wealth in abundance vastly greater than in any other age, we still see the terrible sight of ghastly poverty, of oppressive want, of enforced idleness, and all this in the shadow of palaces with all the outward and visible signs of inordinate luxury.

Is it not true that the larger the city the more evident is the widening of the gulf between the haunts of poverty and the palaces of the millionaires. Is it not manifestly evident that somehow and somewhere in our social arrangements there is an unfortunate want of equity, a terrible miscarriage of justice? When some must toil like slaves and then secure only a fractional part of what they produce, and when others without doing the slightest productive act, can enjoy an abundance of superfluous luxuries, when with the most ample natural opportunities for employment, thousands find it so difficult to secure employment how can the industrial classes be convinced that equity reigns and justice triumphs?

We trust you will pardon us for submitting to you the following enquiries:

For whom did the Creator furnish this vast storehouse of natural wealth? What are we to understand by the terms "God the Father, maker of heaven and earth" and the terms "Dearly beloved brethren?" Are we to understand that He is the universal Father and that every child of every generation can come to Him with the same filial reverence and say, "My Father, am not I thy child, an heir of thy bounties?" Do you ask us to accept this doctrine of Fatherhood and Brotherhood, this doctrine of equal heirship for all, or are we to understand that herein is a serious mistake, that we are not all equally the heirs to His gifts, but that the bounties of the Creator were a special gift to one portion of humanity, to them and their heirs, "to have and to hold forever"? Are we to regard it as in accordance with equity, that one part of humanity may claim for themselves the power to exclude us from these bounties, and to demand from us an endless tribute for occupying the surface of the planet, so that no matter how abundant may be our production, we must for ever surrender that abundance for the opportunity of getting access to the common heritage furnished by the Creator?

When the farmer produces food and the clothier produces clothing, and they exchange, we can at once recognize the equity and justice of the transaction. In this transaction we see the fulfillment of the Golden Rule, to do unto others as we would have others do unto us. This is service for service, burden for burden, sacrifice for sacrifice, enrichment for enrichment, and its equity is at once most clearly apparent. There is no difficulty in seeing the justice of the transaction that leaves both parties benefited by a mutual enrichment, and we can at once recognize the brotherhood in the injunction: "Bear ye one another's burdens and thus fulfil the law of Christ."

Nor is there any difficulty in understanding that when men have raised crops, built houses, fabricated goods, when they have changed scarcity into abundance, then they have established an unquestionable right to claim abundance.

We ask you now to look at a marked contrast to these examples. The growth of population on this continent is proceeding with very great rapidity, especially in the cities, many of which double their population every ten years. With this increase of population there must necessarily come relative scarcity of land. While, therefore, industry is ever striving to produce abundance of commodities, increased population is necessarily making land more scarce. Now, we would like to know by what principle of justice should we, who beget the abundance, have to surrender that abundance, and thus have left for ourselves only scarcity, while speculators and other holders of land claim the abundance that we have produced, because land has become scarce?

Is there not something monstrously unjust, awfully inequitable in this arrangement? With every increase in population, with every public improvement, the landholder can claim from us more and more. As the years go by his claim may increase tenfold, twentyfold, fiftyfold, a hundredfold or a thousandfold. Is this because he has increased the productivity of his energies, and the abundance of his industry? Is it because of his industry that the harvest waves, that dwellings increase, that railroads develop? Not at all, but the very reverse. Does he give abundance for abundance, benefit for benefit? Not at all, but the very reverse. It is out of the abundance of our products that he is licensed by law to appropriate that abundance and to leave us but a meagre relief of penury. The transaction is not enrichment for enrichment, but while we enrich, the landholder impoverishes.

Could there be anything more contrary to the spirit of true religion than this method by which, as fast as one party does the enriching, another party appropriates the riches, leaving the producers in poverty?

The producers of abundance despoiled and left with scarcity; others allowed to appropriate the abundance because land becomes scarce; and by our present arrangements this may continue to the end of time, the obligation of the industrious classes ever increasing, thus insuring their endless impoverishment, the power of the landowner to appropriate the products of industry ever increasing, thus insuring the widening of the gulf between leisured affluence and overworked poverty. Can we be convinced that this is the fruits of righteousness and of that "love which rejoices not in iniquity"?

We have no difficulty in understanding why we should pay the farmer who feeds us, the tailor who clothes us, the teacher who instructs us, and any one who produces for us, or renders us a service; but we cannot possibly understand

why we should have to pay any man for access to the land, the forest, the minerals or the other things that man never furnished, any more than we should have to pay him for the sunlight, air or any other gift of the Creator, and it is equally difficult to understand why we should have to pay an increasing amount of our productions to landholders because the increase of population makes land more scarce. Is not the whole system of land speculation an attempt to secure the products of industry by the impoverishment of the producers; how can it succeed except by the spoliation and degradation of industry? Is it not a wrong that should receive the most emphatic condemnation of the whole Church?

You urge us, you plead with us, you beseech us to come and unite with you and to yield ourselves to the claim of religion. But what kind of religion do you ask us to adopt? A religion that rejoices in equity, that loves justice and hates iniquity; or a religion that looks on the spoliation of labor, if not with complacency at any rate too often in silent tolerance or even acquiescence? A religion that recognizes every child of God as equally the heir of God, the heir to the bounties of the All-Father-Creator, a religion that ignores the fact that the earth with all its potentialities is the gift of God to His children? A religion that seeks to secure all the benefits and rewards of an advancing civilization to those who bear the burden of begetting and supporting that civilization, or a religion that secures the benefits of civilization to the full and overflowing to those, who not merely contribute nothing whatever to its maintenance, but who by their mischievous dog-in-the-manger speculations, often stand in the way of its progress? A religion that demands obedience before sacrifice, or a religion that substitutes charity for justice and cast off clothing for the principles of righteousness!

Is it not vain to expect men to join with en-

**ACUTE DYSPEPSIA.**

A TROUBLE THAT MAKES THE LIVES OF THOUSANDS MISERABLE.

The Only Rational Treatment is to Remove the Cause of the Trouble—One Who Suffered Greatly Shows How This Can be Done at a Comparatively Trifling Expense.

The life of a dyspeptic is beyond doubt one of the most unhappy lots that can befall humanity. There is always a feeling of overfullness and distress after eating, no matter how carefully the food may be prepared, and even when the patient uses food sparingly there is frequently no cessation of the distressing pains. How thankful one who has undergone this misery and has been restored to health feels—how perhaps he better imagined than described. One such sufferer, Mrs. Thos. E. Worrell, of Dunbarton, N.B., relates her experience in the hope that it may prove beneficial to some other similar sufferer. Mrs. Worrell says that for more than two years her life was one of constant misery. She took only the plainest foods, and yet her condition kept getting worse, and was at last seriously aggravated by palpitation of the heart brought on by the stomach troubles. She lost all relish for food and grew so weak that it was with difficulty she could go about the house, and to do her share of the necessary housework made life a burden. At times it was simply impossible for her to take food as every mouthful produced a feeling of nausea, and sometimes brought on violent fits of vomiting which left her weaker than before. She had taken a great deal of medicine but did not find any improvement. At last she read in a newspaper of a cure in a similar case through the use of Dr. Williams' Pink Pills and decided to give them a trial. After using three or four boxes there was a great improvement in her condition and after the use of eight boxes Mrs. Worrell says, "I can assure you I am now a well woman, as strong as ever I was in my life, and I owe my present condition entirely to the use of Dr. Williams' Pink Pills, which have proved to me a wonderful medicine." Mrs. Worrell further says that Pink Pills were also of the greatest benefit to her husband, who suffered greatly with rheumatism in his hands and arms. At times these would swell up and the pains were so great that he could not sleep and would sit the whole night beside a fire in order to get a little relief from the pain he was enduring. Seeing how much benefit his wife had derived from the use of Pink Pills he began their use, and soon drove the rheumatism from his system and he has since been free from the terrible pains which had formerly made his life miserable. Both Mr. and Mrs. Worrell say they will always strongly recommend Dr. Williams' Pink Pills to ailing friends.

These pills are a blood builder and nerve restorer, and there is no trouble whose origin is due to either of these causes that they will not cure if given a fair trial. The genuine Pink Pills are sold only in boxes, the wrapper around which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." There are imitations of this great medicine, also colored pink, which are offered by the dozen, hundred or ounce, or in boxes, without the directions and trade mark. Always refuse these imitations, no matter what the interested dealer who tries to sell them may say.

# Help

In needed by poor, tired mothers, overworked and burdened with care, debilitated and run down because of poor, thin and impoverished blood. Help is needed by the nervous sufferer, the men and women tortured with rheumatism, neuralgia, dyspepsia, scrofula, catarrh. Help

## Comes Quickly

When Hood's Sarsaparilla begins to enrich, purify and vitalize the blood, and send it in a healing, nourishing, invigorating stream to the nerves, muscles and organs of the body. Hood's Sarsaparilla builds up the weak and broken down system, and cures all blood diseases, because

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thus, as a matter of fact, the most enthusiastic devotion in propagation of a professed religion that unfortunately ignores the highest claims of religion, that repeats, "Our Father who art in heaven," but ignores the Fatherhood on earth, that initiates its service with "Dearly beloved brethren," and then splits society with lordlings and serfs, that enjoins honesty and then fosters and rewards despoiling speculations, that with the lips extols peace and unity, love and justice, but, alas! alas! maintains in operation forces that beget hostility and discord, strikes and lockouts, riots and labor wars.

The universal and unvarying testimony of the ages endorse the truth, "As ye sow, so shall ye also reap." To sow the seeds of injustice and to expect the fruits of righteousness, to plant apples of discord and then to look for the fruits of peace, is to look for limpid purity in the stream, while maintaining putrescent corruption in the fountain, it is to look for grapes from thorns and figs from thistles.

With all respect we submit to you these thoughts as transcendently the most important to which we could call your attention.

## THREE CONQUERING HEROES.

Kidney Disease, Rheumatism and Stomach Trouble Conquered by the Three Great South American Remedies.

### PROMPT RELIEF FOR EVERY SUFFERER.

Safety to the sufferer from kidney disease is in driving the poison from the system. Pills and powders, whilst they give apparent relief, and thus deceive the patient, do not eradicate the disease. The hard, sand-like particles that gather in the blood must be dissolved if the system is to be cleared of the poison, and it is only a remedy like South American Kidney Cure that will do this. Mr. Michael McMullen, a well-known resident of Chesley, Ont., was a victim of kidney disease, so severe that at times he could not lie down, or remain in any one position for a length of time. Where other medicines accomplished nothing, he secured immediate relief from South American Kidney Cure. The soreness and weariness, after using the medicine, soon left him, and to-day there is not a sign of the trouble in his system.

There is no question of the magical character of South American Rheumatic Cure. This remedy will drive the worst forms of rheumatism from the system. Mr. Robert E. Gibson, of Pembroke, Ont., suffered untold misery. Doctors billeted him, and applied every known remedy, but did no good. "The first dose of South American Rheumatic Cure," says Mr. Gibson, "gave me instant relief, and half a bottle cured."

The nervous prostration that comes to many women can be quickly overcome by the use of South American Nerveine. This medicine attacks the nerve centres, which are the fountains of all health, and the disease banished from these the system can soon be built up. Mrs. M. Williams, of Fordwich, Ont., wife of the well-known manufacturer of that town, suffered intensely from nervous prostration for years, and seemed beyond relief of the best medical skill. "I was under medical treatment," says the lady, "for two or three years, but my condition only got worse. I read of the wonders performed by South American Nerveine, and tried a bottle. One bottle gave me sufficient relief to encourage me to continue the medicine, with the result that it was not long before I was completely cured."

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**British and Foreign.**

It is computed that there are about 200,000 consumptive persons in Great Britain.

Dr. John Hall, of New York, as in other years, will spend a portion of his holiday in Ireland.

The Salvation Army held a mass meeting at Berlin on Thursday, General Booth being present.

Miss Margaret Forest, one of the Irish Presbyterian Assembly's first medical missionaries to Surat, has died.

Troops sent to punish some cannibals on the West Coast of Africa destroyed a fetish house, the walls of which were built of human skulls.

Mr. H. M. Stanley has been lying ill suffering from gastritis and malaria, the latter a return of an attack he had when in Africa.

Mr. James Coats, of the great thread company, has contributed £20,000 out of the £72,000 required for the new Paisley Hospital.

Sir Hercules Robinson has been made a peer, but it is hoped he will return to South Africa as High Commissioner when his health is restored.

The Irish Presbyterian Students' Missionary Union, formed in 1890 for the purpose of aiding foreign mission work, contributed in the past year £253.

Earthquake shocks have been almost continuous in Cyprus for a week, causing great alarm and interruption of business, but no serious damage has occurred.

Preaching on Sunday in Dalry Church, Edinburgh, Professor Dods remarked that perhaps only three out of every hundred professing Christians took life seriously.

Stonehaven Free Church, which has been completely renewed internally and provided with a tower, was reopened recently, when the pulpit was occupied by Dr. Walter O. Smith, of Edinburgh.

Dr. Harsha, Professor of Systematic Theology in Omaha, U.S.A., who has been a delegate to the Pan-Presbyterian Council at Glasgow, preached at Ballyhay on Sunday, in the church of his great-grandfather.

The publishers of Mr. Spurgeon's sermons have received an order for a million sermons from the Spurgeon Memorial Sermon Society, Brighton, formed for the distribution of the sermons as loan tracts.

Dr. Gentles is resuming his agitation for the restoration of Paisley Abbey, which he estimates will cost about £30,000. He expresses the hope that three donors will carry out the work, and recalls previous offers of £4,000 and £1,000 which were made to him when he was not in a position to take the matter up.

Rev. S. D. MacNaughtan, reporting to Auchterarder Presbytery, of the recent General Assembly, declared that the Court this year had proved a kind of hum-drum Assembly, there being nothing of a very exciting nature about it. He was sorry say, however, that it had one distinguishing characteristic, and that was a curious mixture of servility and intolerance—servility towards the strong and intolerance towards the weak.

Rev. Dr. Ross occupied the pulpit of his new church at Newcastle on Sunday, for the first time since his return from the Cape. He incidentally spoke of the liberality of congregations at the Cape in the matter of giving, for coppers were rarely found in the collection-plate. He also referred to the colour line in South Africa. In the Dutch States the coloured natives had no status whatever. In the school and in the church the white and black people were separated.

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**Western Advertiser**

Largest weekly circulation in Western Canada. 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 Termable Annuities running for a period of forty years, issued by the Province of Ontario under authority of an Act of the Provincial Parliament (47 Vict., cap. 31).

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

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

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

Tenders will be received up to the 23rd day of August next. Notifications of allotments will be given to tenderers on or before 4th September, and payments from accepted tenders will be required to be made within ten days thereafter.

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

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

H. HARCOURT,  
Provincial Treasurer.

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

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

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CO. TORONTO

The Archbishop of York, addressing a Synod of his clergy in the Minster, dealt at some length with the Pope's recent encyclical, and said the English Church was bound to reject the claims which were put forward by the Pontiff.

The Queen does not now walk about her own residence, and will be wheeled into the chapel at Buckingham Palace on the occasion of the royal marriage. She never moves without her stick, which is made from the historic oak of Charles II., a tiny idol, taken in India, forming the handle.



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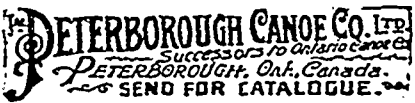
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- Progress of Protestantism.
- Money and Missions.
- Rolls of Synods and Presbyteries.
- Alphabetical List of Ministers.
- History of the Congregation of St. Andrew Church, Windsor, Ont.
- British Consul and Burning Bush.
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Mention this paper.

### MISCELLANEOUS.

Sprockit—"I don't believe that Spencer is much of a bicyclist." Sprint—"Why not?" Sprockit—"When I told him I had a wheel he did not ask me whose make it was."

A Scotch minister announced from the pulpit: "Weel, friends, the kirk is urgently in need of siller, and as I have failed to get money honestly, I will have to see what a bazaar can do for me."

A little four-year-old occupied an upper berth in the sleeping-car. Awakening once in the middle of the night his mother asked him if he knew where he was. "Tourse I do," he replied. "I'm in the top drawer."

The new watch is to have a phonographic cylinder hidden away in it, and at the hour and at each quarter of an hour a tiny voice will be heard giving you the exact time. You will simply touch a spring, hold the watch to your ear, and the little fairy on the inside will whisper the hour.

Two thousand four hundred men can only produce for a short time with oars the propelling force that a steamboat engine of 400 horse-power can produce constantly. It would take 117,000 men at work and 117,000 in reserve to produce 19,500 horse-power, the power exercised by the engines of a modern vessel; and no conceivable means would enable them to give the vessel a speed of 20 knots an hour.

"Max O'Rell" relates that while he was teaching in an English school, a lady wrote to the headmaster: "DEAR SIR, It is our intention to place our boy under your care, but before we do so we should like to know what the social standard of your school is?" To which the headmaster replied, "DEAR MADAM, So long as your boy behaves well, and his fees are paid regularly, no inquiry will be made about his antecedents."

A lady, en route to the last drawing-room, found herself blocked in a line of carriages containing people who had not the *entree* to which she herself was entitled. Much annoyed, she leaned out of the carriage window, and said to a policeman on duty there, in imperious tones, "Perhaps you don't know that I am the wife of a cabinet minister?" "I couldn't let you pass, ma'am," he calmly replied, "even if you were the wife of a Presbyterian minister."

### SOMETHING WORTH KNOWING.

Surely there is compensation or an antidote for every pain and sting which nature imposes on us. The sharp bitter weather of our climate might seem unbearable could we not find means of enjoying it without discomfort. It was long after wood was known to be a perfect nonconductor of heat and cold before any one thought of its possible uses in clothing, but now we take advantage of this fact. Wood is reduced to its strong silken fibres and then made into the fabric known as Fibro Chamois, which offers a perfect protection from wind, cold or sleet, that makes healthful warmth possible in all weathers to everybody—and a durable protection that never fails till the garment is worn out.

According to a return issued in India, it would appear that in the frontier operations there it is the officer who runs the greatest risk of being placed *hors de combat*. A return has just been issued showing the numbers killed and wounded in these expeditions from 1891 to 1894. During those four years 35 British and 19 native officers were killed or wounded, as compared with 43 British and 492 native soldiers. There were, therefore, nearly as many British officers wounded as British soldiers.

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The old Duke of Argyle has been thrice married, and has had in all twelve children. Despite these statistics, he lately addressed a homily to his tenants on the immoderate size of their families, saying that they could not expect to be prosperous when they had so many children to support. This excited the anger of some north country dame, who promptly retorted, "We may have done weel for our country, but hardly so weel as your grace."

The *Springfield Republican* tells a story of a boy of Boston, aged six, who seems to have an imaginative mind as well as a humane disposition. Recently his mother noticed that at bedtime every night he laid his little boots together upon their sides instead of setting them upright. "Please tell me why you always place your boots in that way," she said. "Why," answered the little boy, "its because they must be tired walking so much all day. I lay them sideways, so they can rest."

### A BURMESE MARRIAGE.

After she has successfully undergone the ear-boring ceremony (which takes place when she is twelve or thirteen), the Burmese young woman is expected to think about getting married. Her parents leave her quite free to make her own choice, and were it not for an old superstition the course of her love would no doubt run smooth. But it has been handed down from generation to generation that a girl born on Sunday must on no account marry a man born on Wednesday. If she did this, something very dreadful would certainly happen to herself and her husband. There are other days, too, which makes an equally disastrous combination. To prevent these disastrous marriages, every young woman carries a record of her birthday in her name, and in this way. Every day of the week has a letter of the alphabet allotted to it, and the name of every infant must begin with the letter assigned to the day of its birth. But when the birthdays of the lovers make a happy combination, the marriage is speedily brought about. The ceremony is not a religious one. Friends of the two families assemble at the house of the bride's parents, and men and women squat down on the floor to chat, eat sweets, drink non-intoxicants, smoke or chew betel. After the guests have been enjoying themselves for some time it is publicly announced that the young people—mentioning them by name—will in future be man and wife. That is the whole of the ceremony, and the bride and bridegroom depart forthwith. Before sunset, however, according to the *Young Woman*, the unmarried male friends of the bridegroom indulge in a very old custom. They assemble outside the newly-married couple's house and pelt it with stones and sticks. When the assault has been kept up for some time, the bridegroom appears at his door, and smilingly distributes money among his friends, who then depart in high spirits, and do not trouble him any more until he is married again.

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The 75th anniversary of St. Andrew's Church, Lanark, was fittingly commemorated. On Sabbath 28th ult., the Rev. A. H. Scott, of Perth, preached two sermons appropriate to the occasion. On Monday evening there was a large meeting presided over by the Rev. Jas. Wilson, the late pastor of the congregation, Rev. D. M. Buchanan read a history of the congregation since its organization in June, 1821, by the Rev. Mr. Bell, of Perth. During the evening addresses were delivered by Rev. Messrs. Currie, Leitch, Binnie, McIntosh and Mr. W. C. Caldwell. Miss Playfair rendered two very appropriate solos and the singing of the choir was highly appreciated.

the doctors

approve of Scott's Emulsion. For whom? For men and women who are weak, when they should be strong; for babies and children who are thin, when they should be fat; for all who get no nourishment from their food. Poor blood is starved blood. Consumption and Scrofula never come without this starvation. And nothing is better for starved blood than cod-liver oil. Scott's Emulsion is cod-liver oil with the fish-fat taste taken out.

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MEETINGS OF PRESBYTERY.

- 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 5th, at 10 a.m. HURON.-At Clinton, on Sept. 5th, at 10.30 a.m. KAMLOOPS.-At Enderby, on Sept. 1st, at 10 a.m. KINGSTON.-At Kingston, in St. Andrew's Church, on Third Tuesday in Sept., at 3 p.m. LANARK AND RENFREW.-At Carleton Place, Sept. 7. LINDSAY.-At Quaker Hill, August 18. MONTREAL.-In Knox Church, September 22. 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. PETERBOROUGH.-In Melita, on fourth Tuesday in September. QUEBEC.-In Sherbrooke, September 8. SAFFEREN -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. 5th, at 10.30 a.m. VICTORIA.-At Victoria in St Andrew's Church, on the first Tuesday of September, at 2 p.m.

BIRTHS, MARRIAGES AND DEATHS

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BIRTHS.

At the manse, Port Credit, on Friday, July 24th, the wife of Rev. A. R. Linton, B.D., of a daughter.

At the manse, Dalhousie Mills, On , on Sabbath, July 19th, the wife of Rev. A. K. McLennan, B.D., of a son.

PRESBYTERY MEETINGS.

STRATFORD: This Presbytery held its regular meeting in Knox Church, Stratford, on July 14th. Mr. McLachlin, of Harrington, Moderator, presiding. After some routine business Mr. M. L. Leitch, of Knox Church, Stratford, was elected Moderator for the next six months. Mr. Henderson's resignation of the pastoral charge of Atwood and Monkton was accepted, the pastoral tie to be dissolved on Aug. 16th prox., and the charge declared vacant by Mr. W. Cooper, of Listowel, on the following Sabbath, Mr. Cooper to be Moderator of the vacancy. The following resolution was unanimously adopted: "This Presbytery, in accepting Mr. Henderson's resignation, cannot do so without placing on record its very high estimate of him as a man and a minister of the gospel. We desire to take special notice of the grand work accomplished by him in Atwood and Monkton in building up one of the largest congregations in the Presbytery, and also that he has been very successful in his work among the young. We have found him in the Presbytery a most efficient member and always ready to do whatever the Presbytery might require of him. Our best wishes go with him into whatever field of usefulness God may open up for him, and we trust in God's good Providence that his special gifts may soon find a proper sphere for their exercise." Mr. A. Stewart, student, delivered a sermon on Rom. i. 16, and was duly certified to college. Mr. T. A. Bell, B.A., was examined for licensure in all the prescribed subjects. His examination was sustained as satisfactory, and he was licensed to preach the gospel.-A. HENDERSON, Clerk, pro tem.

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