

The Canada Presbyterian.

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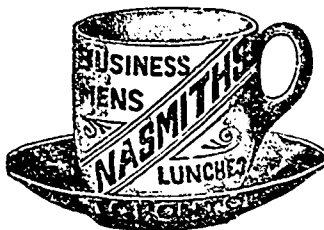
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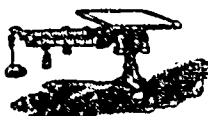
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Cinnamon Cake.—Take some bread dough when it is just ready to bake, work a little fresh lard or butter in it, roll it out, sprinkle well with granulated sugar, butter, and cinnamon.

The bread and butter can be cut as thin as a wafer by leaving the butter rather soft and spreading it on the loaf before cutting off the slice. Use a very sharp knife. Put in ice-box until lunch is ready.

Roast Chops.—Get five or six rib chops cut in one piece. They will weigh two pounds. Have the bones cracked by the butcher, making the roast easy to carve. This is a delicious roast, and much nicer at this season than the leg of mutton. Cook in hot oven about forty minutes.

Frosted Rice.—Boil one teacup rice in milk till very tender; add saltspoon salt. Beat yolks of three eggs with this in a deep dish. Beat three whites to a stiff froth with two tablespoonfuls of sugar and a little grated lemon. Spread over rice and brown in oven. Put on ice and serve cold.

Fried perch.—Be sure the fish are nice and fresh. Wash and clean thoroughly, then dry with a cloth, sprinkle with pepper and salt and roll in flour. Have some hot butter or dripping in the pan and fry a nice brown. Drain on brown paper and serve on a warm dish with a napkin on it. Garnish with parsley.

Turkish Sherbet.—In a sauce-pan put two pounds of granulated sugar and one-and-a-half pints of water; heat slowly until the sugar is dissolved, then bring to the boiling point and boil five minutes. Skim and strain; when cold stir into it three cupfuls of lemon juice and one quart of strong clarified veal stock.

Rhubarb Sherbet.—Wash eight stalks of rhubarb and without skinning, cut it in inch pieces. Put it in a sauce pan with one quart of cold water and cook slowly until very tender. Add the grated rind of one lemon and three ounces of granulated sugar and stand aside, covered, in a cool place for four or five hours. Strain and chill.

Potatoes and Roast Beef.—To boiled and mashed potatoes add some milk, butter and a well-beaten egg. Place a layer of the potatoes on a buttered pudding dish, then a layer of minced lean beef (cooked), sprinkle with pepper and salt, and repeat layers till dish is full, leaving a layer of potato on top dotted with bits of butter. Bake till top is a light brown.

"Trilby" Omelete (new).—Break five eggs into a bowl and add one tablespoonful of cold water for each egg, one-half teaspoon of salt, one quarter teaspoon of pepper; beat to a froth. Put tablespoon of butter in frying pan, and when hot (do not burn) pour in the beaten eggs; now with a four tined fork lift the omelet gently in places while it is cooking. Omeletes cooked in this way do not have to be turned. The cold water used with the egg is the secret of a light flaky omelet.

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Currant Syrup.—Stem, look over, and mash ripe red currants; put them in an earthen jar; cover and set away until next day. Then put into a jelly bag, and hang up to drain. Strain and measure. For every pint of juice allow two pounds of white sugar. Mix together, put in porcelain-lined kettle, and heat slowly, and stir with a wooden spoon. When sugar is all dissolved let it come to a boil. If any scum, skim off. Set away to cool. Do not boil, only melt the sugar, as boiling injures the color. Put into bottles, and seal the corks with sealing-wax. Keep in a cool place. A few spoons added to a pint of cold water makes a pleasant drink.

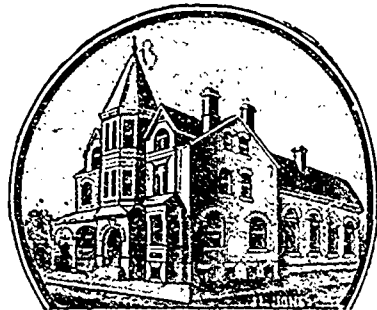


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Vol. 25.

TORONTO, WEDNESDAY, JULY 22nd, 1896.

No. 30.

Notes of the Week.

An anti-gambling crusade is being actively and hopefully waged in Australia. The leading Protestant denominations have banded together for this purpose, and an agitation has sprung up which has taken hold of the popular mind.

A week ago on Sabbath two of our city Methodist churches enjoyed the services of the eminent English theologian and Biblical scholar, Rev. Joseph Agar Beet, D.D. He has been a voluminous writer, having produced commentaries on the Epistles to the Romans, Galatians, Ephesians, Corinthians, Colossians, and Philippians, besides several other works of value. Dr. Beet spent a day or two in the city, and then proceeded to Chicago to deliver a course of lectures before the summer school of the university.

The largest Sunday school in existence is said to be that of Stockport, England. On one Sunday, some time ago, it celebrated its ninety first anniversary by a great annual procession. The first stone of the present building was laid on June 15, 1895. In the procession, which was headed by the Mayor of the town, about 5,000 people joined. Mr. Whetherall—one of the old scholars, who now resides in America—crosses the Atlantic every year in order to join the procession, in which he took part on the last occasion.

Sir John Lubbock, speaking at the Congress of Chambers of Commerce, entered into a striking analysis of the economic aspect of modern militarism. He was sure, he remarked, that a great part of the enormous indebtedness of Europe was due to past wars and to preparations for those struggles believed to be approaching. That debt he estimated at five thousand millions of pounds. Sir John added that, according to his computation, every worker throughout Europe had to toil an extra hour a day as an industrial consequence of this foolish outlay. These sage calculations would seem to justify a hope that some day the pacific philosophy of the Sermon on the Mount may be seen to be economically and politically sound.

The semi-barbaric splendours of the late coronation ceremonies of the Czar and Czarina in Moscow, Russia's ancient capital, furnished no indication whatever of the real state of mind of that great conglomeration of strange people's evidences have been accumulating, and every now and then dark and ominous. Evidences appear of unrest and danger. In St. Petersburg some 20,000 men have become dissatisfied with their low rate of wages, and left work, and the movement is extending to the central and southern Provinces. In Moscow and other large manufacturing centres it is said that a spirit of unrest and insubordination prevails, that gives evidence of the continued vitality of the revolutionary movement.

Sedan, fixed for ever in the European memory as the scene of the central tragedy of the *annee terrible*, has, during the past week, been gathering associations of a quite different order. The General Synod of the Eglise Reformee has been holding its sittings there, and the gathering is likely to become memorable in the history of French Protestant reunion. A scheme has been presented to and accepted by the Synod for a Fraternal Conference to be held periodically between delegates of the

Evangelical party and the "Liberals" who seceded in 1872 on the question of the Confession of Faith. The Synod agreed that "a common assembly of this kind would be of advantage for Protestants of all varieties of opinion, both for the safeguarding of common interests, for defence against the attacks of which they are the object, and for resisting the efforts being made to corrupt the reformation spirit."

A letter in *London Truth* is responsible for the following statements, which, if strictly according to fact, supply a melancholy and most startling commentary on that spirit of militarism which has taken possession of so many European States, and which, if not arrested soon, threatens to involve some of them at least in financial ruin, with all that follows it. The letter says that a revolution is only a question of time; that the taxes are sixty per cent. on all incomes, and that the starving state of the peasantry and the lower classes generally equals that of the French before the revolution. In Sardinia, he adds, mothers are feeding their children on grass and weeds by the roadside, and in all parts there are deaths from starvation. The women straw-workers of Tuscany, it appears, are in open revolt, and everywhere the men and women are reduced to skeletons, and are to be seen carrying their last rags to be sold for taxes.

The Sunday School Union of England has prepared under its auspices a collection of 432 hymns specially for the use of Christian Endeavor Societies. The *Christian World* says of it: "It ought to please everybody. Those who like the solid Genevan tunes will find them; those who, to swing to the other extreme, are satisfied with the puerilities of the American gospel song will find it. The lovers of Calcutta, Nativity, Woolwich-Common, are catered for, as are the followers of Dykes and Barnby, while those who go still further, and like a secular folk-song with a swing will discover 'John Anderson my jo,' 'Believe me if all those endearing young charms,' 'John Brown's body,' 'Trab, trab,' 'The British Grenadiers,' and several Welsh airs like 'Llwyn on.' It needs a little special pleading to justify some of these last. The best we can say is that the melodies are catching, and that if the young singers put their hearts into the hymn they will forget the secular associations."

It is natural to look for the natural product and fruit of any system or form of religion where it both holds and has long held undisputed sway. Such a place is Manila in the Philippine Islands. Here Rome is supreme. In this month's *Cosmopolis* Mr. Henry Norman says of this place: Here the Church has free sway, uninterrupted by alien faith, undeterred by secular criticism. All is in the hands of the priests. . . . The people are plunged in superstition, and their principal professed interest in life (after cock-fighting) is the elaborate religious procession, for which every feast day offers a pretext.

If you would prosper, it is absolutely indispensable that you should be on good terms with the priests. Their suspicion and disfavour mean ruin. The personal liberty of the common man may almost be said to be in their keeping. It is hardly necessary to add that the people, as a whole, are idle and dissipated, and that most of the trade is in the hands of the foreign houses. Altogether Manila . . . is a remarkable and instructive example of the free natural development of "ago-roared priestcraft, and its shapes of woe."

John Howie, the author of "Scots Worthies"—a book which occupies in Scottish religious literature a place akin to that held by "The Pilgrim's Progress" in the spiritual literature of England—has had to wait more than 100 years for a memorial. He died in 1793, but it was only on Saturday that a granite obelisk to his memory was unveiled near the lonely farm of Lochgoon in Ayrshire. The ceremony was performed by Sir J. N. Cuthbertson, a well known Glasgow layman, who candidly confessed that "John Howie and his friends were not the cheerful and joyful Christians which one delighted to see nowadays." Among the other speakers of the day was Professor Hastie, of Glasgow University, whose Higher Criticism tendencies would doubtless have disturbed the author of the "Scots Worthies" not a little. Upwards of 600 pilgrims visit Lochgoon every year to inspect the covenanting relics treasured there, and make acquaintance with the desolate environments amid which a notable book was written.

At the opening of the new Welsh University lately the Prince of Wales, who performed the ceremony, made very conspicuous his friendly feeling towards Mr. Gladstone. At the lunch, the latter, after felicitous references to their Royal Highnesses, spoke of the present age as being "appropriately signaled by the foundation of Universities." "There never was a time," he said, "when it was more urgently necessary that the principle of mental cultivation should be thrust into the foreground and held up on high before the entire community, for we live in a period when what I may call wealth-making conditions are multiplied to an enormous extent. . . . Wealth is acquiring a still greater hold upon us. Wealth is a good servant, but a bad master, and there is no master who has had the power of degrading the human being more than the unchecked dominance of wealth. Against the dominance of wealth a University represents the antagonism which is offered to it by mental cultivation." The unchecked pursuit of material interests, he concluded, constituted one of the greatest social and spiritual dangers of the age.

The completion of his cabinet by Mr. Laurier relieves the enthusiasm and interest which have been pent up since it became known that the party now in power, of which he is the head, had been successful in the election just past. Seldom has any leader in Canada had such an array of talent to select from as that which Mr. Laurier has had at his disposal. It could not in the nature of things be expected that everybody will be satisfied, and no man's favourites left out. We are glad to observe, however, that the selection made of men to hold cabinet offices commands the approval not only of the party now in power, but of the great majority of the public of all parties. Even spleen itself cannot but admit that for character and ability the ministry chosen has never been surpassed, if it has been equalled, in the history of Confederation. Because of its character much will be expected of it, its responsibility is great in proportion to its ability and the opportunity it has to serve the country. We shall not indulge in the proverbially uncertain work of prophecy, but we may express, and we do express, the confident hope that the legitimate expectations of the country will not be disappointed by the record yet to be made of the men in whose hands are now placed, in the providence of God, the destinies of this Dominion.

PULPIT, PRESS AND PLATFORM.

Tennessee Methodist: That life moves in a very large orbit when it aims to have power over men through the power it has with God.

Lutheran Observer: People who leave their religion at home when they go away on a vacation usually have so little to leave that they never find it again upon their return. By their loss, however, they are not much pauperized.

The Interior: There may be higher traits in God than those exhibited on Calvary, but no seer or sage has ever imagined them. Take the sacrificial purpose out of Cavalry, and the sublime beauty and divine glory is gone out of the gospel.

James Stalker, D.D.: A man may know that he is without God if he is without prayer. Prayer is the simple expression of the desire for God. It is by prayer we invite God to come in to occupy His throne, and when He is in prayer is inevitable.

Cumberland Presbyterian: He who promptly expresses his opinion at all times and upon all questions, is not necessarily the bravest man. There is a superior courage often in a discreet and modest silence, particularly when the expression of an opinion would create more heat than light.

F. W. Farrar, D.D.: Between us and His visible presence—between us and that glorified Redeemer who now sitteth at the right hand of God—that cloud still rolls. But the eye of faith can pierce it; the incense of true prayer can rise above it; through it the dews of blessing can descend.

Sunday-school Times: Duties never conflict. God has but one duty at a time for any child of his to perform. If we are doing the one duty God has for us to do at the present moment, we are doing just right. If we are not doing that one duty we are at fault, no matter how good or how important the work we are doing.

Winnipeg Tribune: One would expect that a convention composed of nearly one thousand men, who are supposed to do the thinking for the Democratic people of the republic, could be relied upon to act with circumspection, sound judgment, and the greatest deliberation, especially in the matter of nominating a candidate for the president of the United States. But instead of this we see the oratory of a youth carry the convention off its feet, and this convention, apparently without reflection, proceeds to nominate him.

Christian Instructor: The same old power! The other day we heard of a young man, who had begun a course of thievery from his employers, being so impressed with a sermon on the case of Zaccheus that he immediately went and confessed his thefts to his employers and restored, if not fourfold, yet what was required. He is now using all his energies though pursued by a kind of persecution, to make known that gospel which saved him. So the gospel has lost none of its power. It can, by the blessing of the Spirit, reach out and save to the uttermost. Millions of souls are alive on earth to-day to testify to the omnipotence of the gospel of Christ. It is the "power of God unto salvation to every one that believeth."

Our Contributors.

DR. LANGTRY AND THE SAINTS.

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

Mr. Andrew Lang, in a slight review of a book that has caused much controversy, tells us that he can express his feelings about the "Oxford Movement" in the language which Dr. Johnson used concerning the Second Punic War, "I desire never to hear of it again as long as I live." We can quite understand this feeling in the mind of a literary critic who is constantly seeking for "sweetness and light," and no doubt most of us are quite content that a movement which has made so much noise should now be handed over to Church historians, that its actual influence may be fairly measured, and it may be judged according to its works. Many men who have clear views and strong convictions as to the nature and constitution of the Christian Church have also an utter distaste for bitter and barren controversies on such questions, because they believe that thereby so much time and energy is lost to the highest work of the Church. The real battle between faith and unbelief is so intense and far-reaching that the questions how Dr. Langtry views the Presbyterian Church and what the Pope thinks of "Anglican orders" seem in comparison very small.

There are no doubt many strong champions among us prepared to enter the lists on behalf of Presbyterian "orders" when they see any real danger, but most of us are called to make full proof of our ministry in other and, as we think, higher ways. Such controversies even, when necessary, are full of danger in causing loss of temper and disturbing the kindly relationships which should exist among Christian people. I daresay a man may be both a controversialist and a saint; but it certainly requires a large measure of grace to combine the two characters. Now this short article, prompted by Dr. Langtry's suggestion that the Presbyterian "body" produces characters rather strong than saintly, aims to be as little controversial as possible. Of course it would be idle to deny that a gentleman, who undertakes to give in a few words and in a patronizing tone the scope and spirit of our Church life, lays himself open to the charge of being "a superior person." The present writer has not the honor of knowing Dr. Langtry, but he had the pleasure once of meeting a dignitary of the Church of England who, to put it mildly, has as much right to speak for that communion as this reverend doctor; namely Dr. Peroune, now Bishop of Worcester. Dr. Peroune, author of a "learned commentary on the Psalms," and editor of the "Cambridge Bible for schools," is known to biblical students as a scholar of a very high order. In a powerful sermon published some years ago Dr. Peroune spoke of the Church as the Church of all the saints, and having mentioned many noble names which belong to the distant past, he was not afraid to go outside his own communion and speak of Calvin, Knox, Wesley Whitefield, Carey and others as saints in the one great universal Church. I had the pleasure of reviewing that sermon at the time and expressing joy in this true Catholicity of spirit. I listened with much profit to a lecture from him on the "Revised Version" and found him to be a gentle, kindly man of whom any Church might be proud. Dr. Wescott, Bishop of Durham, one of the first scholars of the present century in his lectures on the "Historic Faith" referring to "the Holy Catholic Church" says that it is an object of faith not of sight, hence the expression, "I believe in the Holy Catholic Church." This is a spiritual and not a mechanical view of the one true universal Church, and we are glad to find it expounded by one of the greatest lights of the Anglican Church. But leaving the

constitution of the Church and coming back to the question of the saints, one wonders how much can be known about the saintliness of the members of a Church by those who are outside of it and out of sympathy with it. One would like to remember, when tempted to criticise the life of any Church, that there is purity and piety which are not seen and known by a foreigner. It is from the inside that the real life of a Church is seen. The Church is not without spot or wrinkle; indeed there seems to be much truth in a remark made by the late Prof. Elmslie, that a man needs to have strong faith before it is safe for him to venture inside the Church machinery. If that is true there is also another truth that loyal service within the Church brings us into contact with some of the noblest influences of life. The Christian minister has his cares and disappointments, he meets with meanness in himself and in others, he sees character in the making when the imperfections are more apparent than the beauties. Not with critical eye, or in a cynical spirit, does he look upon the struggles of the soul, but with kindly helpfulness, which seeks to become helpfulness. But has he not his hours of depression and weariness, and in addition to the direct ministry of the Divine Spirit where does he find help if not in the saintly lives that he has known? He has seen a gentle woman lying long upon a bed of sickness, transforming the sickroom into a sanctuary and sending from it sweet gracious influences. He has talked with young men and women who have faced a cruel death with real submission and reverent loyalty towards Christ. He has known little children, who with quickened insight, had learned to say "Speak Lord for thy servant heareth." He has met with strong men bowed down with the heavy burden of life's bitterest disappointment, yet maintaining a true faith in a heavenly Father. These are the memories that sustain us when even the life of the Church threatens to become flat and unprofitable. It is true that we cannot number the saints or placard and parade them for show. But it is also true that all the pomp and show of ecclesiastical ceremonies would collapse before the stern pressure of the world if real saintliness was not still behind it. Not in cloistered cells, not in stained glass windows, not merely in histories that are hoary with antiquity, but in the actual battle of life must we have our saints.

"The common round, the daily task
Will furnish all we ought to ask
Room to deny ourselves—a road
To bring us daily nearer God."

This word saint has grown antique; the present use of it is often artificial. In the days of Paul it was not confined to priests, monks, or cloistered men and women. It was the common name for a true Christian believer, a loyal disciple, a faithful brother. It contains God's promise and purpose and our aspiration "called to be saints." This is our vocation whatever may be the particular pathway of our life. It may be that we are all in danger of becoming moderate, sordid, mean, that we lose our noble enthusiasm, our finer spirit of devotion, our perception of the real poetry of life, our sense of the nearness of God's kingdom. If so then we need a new consecration in simple childlike faith. We need to live more in the company of Him "who went about doing good," that we may gain a life that is saintly and will yet stand the wear and tear of common life. To those who have the true hope in them, who are pressing on toward the prize of the high calling, looking unto Jesus, the author and finisher of this faith, it is a refreshing thought that the ultimate judge of saintship is One who was "tempted in all points like as we are, yet without sin." God has His heroes and saints to-day in many spheres, common place as well as romantic, obscure as well as prominent, silent as well as vocal. "Judge not by appearances, judge righteous judgment."

JOY IN HEAVEN.

BY REV. JOSEPH HAMILTON.

We are told that there is joy in heaven over one sinner that repenteth. I never realized so vividly what that really means as I did about five years ago. I was a passenger on the steamer *Humboldt* when she lost her rudder in a heavy sea. Without a rudder what could we do but drift wherever the wind and tide might carry us? And we did drift for three days and nights, happily without being wrecked, but without any possibility of reaching the Golden Gate of San Francisco to which we were bound. But the steam tugs had been searching for us night and day, for we had drifted further out of our course than they suspected. At length one of them found us, and towed us safely into the harbour. As we neared the docks of San Francisco I was surprised to see the dense mass of people assembled on the piers. What were the people there for? They were there to welcome us home. It was known that our ship was far too long out at sea, and there was no news of her except that she was disabled; so it was feared she was lost. Now when the news came that we were found, the people came down to the docks in thousands; there they waited with strained and eager expectation for the first glimpse of the steamer; and when the gallant little tug towed us into port, what shouts of joy and welcome greeted us from those crowds on the piers. I was involuntarily made to think of the rapture there must be in heaven when one erring sinner is brought home. There is a band of kinship and tenderness in all of us far deeper than we know. In that great company that gave us welcome there were comparatively few known to any of us on board. But one touch of nature made us all kin, and all hearts bounded in joy, or melted into tenderness, as we came safely ashore. So there is a latent love and tenderness in many a heart where it is not suspected, but where it may be developed by the right conditions. I can imagine, then, something of the welcome, the rapture, the songs of those who are safe on the other shore when one soul is rescued and received home. Till we get there we shall never know how much meaning there is in the statement that there is joy in heaven over one sinner that repenteth.

Mimico.

THE GOSPEL OF ST. MARK.

BY REV. JOHN BURTON, B.D.

It is quite plain that the Gospel was preached before it was written, and that the earliest of the New Testament writings are not our gospels but several of St. Paul's Epistles. Very soon however "narratives concerning these matters which had been fully established among" the disciples, as Luke's preface points out, arose; and it is now the almost settled conviction among the critics that in Mark we have the earliest extant writing embodying the substance of apostolic preaching. Of the four gospels John is by far the latest, probably the last written of all the New Testament canon. The other three, with manifest marks of independence and of interdependence appear to have all been "committed to writing" before the overthrow of Jerusalem by Titus, that is, before A.D. 70, or within thirty years of our Lord's crucifixion. This is an important fact in estimating, on apologetic grounds, the trustworthiness of the records. In his introduction Dr. Gould emphasizes this, and states as practically an ultimate position of the newer criticism the acceptance of these gospels as substantially contemporaneous history. We need not begrudge all the shakings and the questionings of the past half century if after the air is clear we see this position left secure.

In the introduction, which fills about forty pages, the peculiarities of the Gospel

"A Critical and Exegetical Commentary on the Gospel According to St. Mark." Rev. E. P. Gould, S. T. D. New York: Chas. Scribner's Sons.

of Mark as compared with those of Matthew and Luke are briefly but clearly brought out. There are peculiar difficulties connected with the origin of Matthew's gospel; what testimony we possess from the early fathers is unanimous in pointing to a Hebrew original. No present traces of that original—if such there was—is to be found. Dr. Gould maintains this Hebrew original to be earlier *logia* or writings from which both of the two first gospels drew material, and thus accounts for the identities to be found in them; at the same time it is quite plain that each of these gospels has a character of its own; that neither can be a mere copy or adaptation of the other. The reasons given for these conclusions are convincing; would suffer by being abbreviated; and cannot be transcribed into a notice, brief as this must be.

Dr. Gould decidedly maintains that the verses 9 to 20 of chapter xv are not part of the gospel as Mark left it. In this he follows Westcott and Hort, and our Revisers. Scrivener maintains their genuineness. On the whole we incline to hold with Dr. Gould that they are not in accord with Mark's method of handling his material. Account for it as we may, our evangelist dwells specially on "the active life of our Lord—the period from the beginning of the Galilean ministry to the close of his natural life." The introduction to the Saviour's public life, and the events after He had been crucified, are treated with exceptional brevity. Mark does not undertake to "trace the course of all things accurately from the first and write in order" as Luke; or group teachings as Matthew does the parables, e.g., in chap. xiii: "The life of Jesus has not made on him the effect of mere wonder which he seeks to reproduce in disconnected stories, but of a swift march of events toward a tragic end." In short, Mark presents a vivid picture of Jesus working, and leaves the events with their sayings to tell the story. We have the living working Jesus as He appeared to Peter from the day the fishing nets were left behind on the shores of the Galilee lake till the women from the sepulchre brought to the fugitive disciples the tidings of a risen Lord.

The tendency of the present day to discredit the miraculous is evident in the commentary; not that the miraculous is denied, far otherwise, "you cannot separate the miracles from the rest of the story," still "the reality of demoniacal possession is a matter of doubt," probably due to the superstition of the day; and the accounts given of the temptation of Christ are "evidently the pictorial and concrete story of what really took place within the soul of Jesus." Without venturing in a mere review a decision upon such questions, we unhesitatingly fall back upon this position: these records have a story to tell of glad tidings of great joy, through an anointed Saviour, the Son of God; tell that story out, and let it win its widening way.

We quote with approval part of the comment on chap. iii. 28-29, restoring the true reading *guilty of an eternal sin*. "This is the philosophy of endless punishment. Sin reacts on the nature, an act passes into a state, and the state continues. That is, eternal punishment is not a measure of God's resentment against a single sin, which is so enormous that the resentment never abates. It is the result of the effect of any sin, or course of sin, in fixing the sinful state beyond recovery."

"A tenderer light than moon or sun,
Than song of earth a sweeter hymn,
May shine and sound for ever on,
And thou be deaf and dim."

Endless consequences attached to endless sin.

Interpreting chap. xiii., Dr. Gould presses verse 30, maintaining that "generation" is always used by Jesus "to denote the men living at that time," and never of the Jewish race as distinguished from other peoples. We believe this to be strictly correct. "All these things" is pressed as against any division of the prophecy into two parts, one

predicting the Jewish, the other the world-catastrophe: "All these things, and not the minor part of them, are to take place within that generation." Therefore all these predictions are to be found fulfilled in the overthrow of Jerusalem and with it of the Jewish polity. There is very much to be said for this preterist view, and critical commentators are settling down thereunto. We still feel, however, that there is an onward look to the great finale; but the question is too wide for the review.

We have become so accustomed to "Lives of Christ" which draw from all the gospels and attempt a harmony, and to commentaries on the synoptics with continued cross references to avoid repetition, that the tone of an individual commentary on any one of the three first has an air of novelty. We shall be the gainers, however, by having these writings treated individually, and as Mark's gospel is now believed to have been the earlier representative of the tradition in its freshest form, this issue is most timely.

Scholarly, reverent, fully alive to present day research and thought, this commentary has a reassuring tone; and taking us back to the fountain head, will do much for the student in presenting Jesus as He appeared to His most impulsive but true disciple to whom activity alone was life.

THE EDICT OF NANTES AND ITS RECALL.—I.

BY J. G. ROBINSON, M.A.

Some one has said: If you want romance why not go to history? The history of the Huguenots has furnished themes for ballad, opera, story and novel, but is, itself, as full of all the elements of romance as any work of the imagination. It is of its more sombre aspects we shall treat in this paper. Beginning with the dying years of the Middle Ages, it ended in 1802 when the right of Protestant public worship in France was re-established after nearly three centuries of almost continuous proscription.

It is little wonder that this history, covering so long a period, with its thrilling episodes of disaster and triumph; of patient suffering and heroic achievement; of drag-canonade, torture, expatriation, imprisonment and the galleys; of martyrdom and massacre should attract the pens of many writers in many lands. The bibliography of the Huguenots would fill many bulky volumes; and possibly much valuable material is still hidden away and dust-covered, to be treasure trove for a later age.

In recent years, however, the researches of historical societies and individual investigators have brought to light from the national and municipal archives, and unedited letters and memoirs, a vast store of invaluable material hitherto unknown or inaccessible to the historian.

In these two large volumes, containing over eleven hundred pages, and completing, with his previous works (mentioned in foot-note), what he aptly calls the "Huguenot trilogy," Professor Baird has made excellent use of this new material. He has treated his subject so minutely, comprehensively and fairly that it will be a long time, it seems to us, before another writer will be tempted to even glean in the same field. He goes to first sources for his authorities, quoting them freely in the text and giving abundant references to them in the notes. In treating an obviously difficult subject in the historic spirit, the author exhibits a wise restraint, a scholarly discrimination, and a judicial faculty that cannot be too highly commended. At times the reader may wish that more were said of the political aspect of certain movements and of the relations of France with foreign powers; but Professor Baird resolutely refrains from any discursive wanderings into subjects outside the limits

he had laid down for himself. The work begins with the accession of Louis XIII. in 1610, and the concluding words of the last volume refer to the condition of Protestantism and the influence of Protestants in France at the present day. Now, as in the best years under the Edict, the position and influence of Protestants in the industries, in commerce, in municipal and public affairs is above and beyond what their mere numbers would seem to entitle them to.

The Edict of Nantes, signed by Henry IV. in 1598, guaranteed to those of "the Religion"—the religion of which he had been the heroic champion and had abjured for the sake of peace and a throne—protection in the free and public profession of their religion and religious belief. They were admitted to public employment; the schools and universities were opened to them; they were allowed representatives in the Provincial Parliaments; and certain cities and strongholds were granted to them for their security. Where these "Hostage Cities," as they were called, were situated, is indicated in an excellent map prefixed to the first volume. There were some in almost every part of the Kingdom, but were very much more numerous in the South-west and South, for the South was then, as it is to-day, the chief seat of French Protestantism. The rights thus solemnly guaranteed and safe-guarded, it seemed the determined policy of Henry's successors, in spite of repeated confirmations of the Edict, to minimize and ultimately to abrogate.

Louis XIII., at his accession, had not yet completed his ninth year, and the reins of government were seized by his mother, Marie de Medici, who, by some at least, was suspected of having been a party to, if not the actual instigator of Henry's assassination. The queen-mother was a bitter enemy of the Huguenots; and, in other respects his education was neglected, the young king was at least taught a thorough hatred of Protestants and Protestantism. Of all the royal personages described, or even mentioned, in these volumes, this King is certainly the most contemptible. He had not even the characteristic Bourbon gift of fluent speech; but he was a mighty hunter and "could talk to his dogs to perfection."

Encroachments on Huguenot rights began soon after his accession, but for some years active hostilities were prevented by the moderation and wisdom of Duplessis Mornay—"the Pope of the Protestants," as he was called, and one of the most remarkable men of the age. Born a Roman Catholic, with many near relatives of high rank in the hierarchy, he became a Protestant from conviction, and soon one of the chiefs of the Protestant cause. Learned to an extent quite unusual among noblemen of that day, he was an author at the age of twenty-three; he fought with skill and courage in the wars of the League; he was Henry's most trusted counsellor during that monarch's reign, and was the most influential leader of the Huguenots at the accession of his successor. "He was a man whom flattery could not deceive nor gold buy," and Voltaire describes him as the best and greatest man of the Reformed Religion. He was as loyal to his king as he was devoted to his religion; and when Louis XII., "not by a rose of war, but by an act unworthy of a king, still less of a gentleman," treacherously ousted him from the government of Saumur, one of the most important hostage cities, the brave, high-minded old veteran felt the indignity most keenly, but he felt still more keenly the dishonour the king had brought upon himself. "Saumur is of little account to me," he wrote, "but his Majesty's word given for the restitution of Saumur ought to be dear to him." Louis seemed to be as great a liar as our English King John, of infamous memory; and his oath was of as little value as his word. Duplessis died, broken-hearted, soon afterwards, leaving no one among the Huguenots with equal ability, wisdom and experience to take his place.

A younger and scarcely less celebrated leader of high rank among the Huguenots

was Henry, Duke of Rohan, a second cousin of Henry IV. Of good address and engaging manners, he combined moral qualities of a high order with brilliant intellectual powers. Bold, intrepid and determined, he was thoroughly versed in the art and literature of war, and was accounted one of the first captains of the day. He was the military hero of the Huguenot wars which were ended within a year after the fall of La Rochelle by the Peace of Alais, 27th June, 1629.

De Rohan's wife was Margaret de Bethune, daughter of the Duke of Sully, a woman of remarkable beauty and brilliant mental qualities, whose reputation, however, did not escape the breath of scandal. Her father, the celebrated minister of Henry IV, who, "as a man of war and man of peace did much to make France strong, united and happy," has been described as "faithful as a dog and as surly." Notwithstanding his undoubted services to France and to Protestantism, Professor Baird paints Sully in not very attractive colors. Though he almost expressly advised Henry to abjure his faith to secure the stability of his throne, yet, for himself, he was deaf to all inducements to change his religion, and chose to die, as he had lived, a Protestant. His Protestantism seems, however, to have had a mental, rather than a spiritual basis.

"A more careless or irreverent worshipper could scarcely have been found in the French Reformed churches. . . . He always came late to the services held in his castle, and took the honorable place reserved for him after having made the congregation wait long for his appearance."

Towards the close of his life he amended his manners and

"He is even stated to have submitted to the discipline of a regularly organized church instituted in his castle, and to have accepted the office of an elder and discharged its functions until his death."

It is not so very strange, therefore, that we find his son subsequently abjuring Protestantism and embracing the Roman Catholic faith. Indeed, after the Huguenots lost their hostage cities and ceased to be a political power, the great nobles had little or no use for them; and with few exceptions, for gain, or high office, or court favor, perverted to Romanism, and in some instances, they or their immediate descendants became the most virulent persecutors of their former brethren. The granddaughter of the brilliant Theodore Agrippa d'Aubigne, soldier, historian, poet, wit, friend and comrade of Henry of Navarre, was Madame de Maintenon, whom many writers consider largely responsible for the Revocation of the Edict; but of her we shall have more to say hereafter.

We cannot dwell on the three Huguenot wars which were political rather than religious in their origin; nor on the seige and heroic defence of La Rochelle, which reduced a population of 24,000 to 4,000, the rest having fallen or perished from famine.

The fall of La Rochelle was followed by the capture of Nismes, Montauban, Castres, and all the other Protestant strongholds, and finally, as we have seen, by the peace of Alais in 1629. Richelieu had succeeded; he had crushed the Huguenots as a political power, an *imperium in imperio*; he had made the King absolute ruler in his kingdom; and with this he was satisfied. Both he and his successor, Cardinal Mazarin, treated the Protestants with kindness and consideration. Their loyalty was recognized and acknowledged. Their freedom of conscience was respected, their public worship was unmolested and they were encouraged in the industrial pursuits in which they excelled. They now entered upon a period of undisturbed repose and great material prosperity which lasted until the death of Mazarin in 1661. The material prosperity enjoyed by the Huguenots under the government of the Cardinals was due not only to their better education, higher intelligence and superior morality, but also to the greater length of their working year; for, while the Roman Catholic, on account of his many saints' days and holidays, could work only 60 days in the year, the Huguenot's working year amounted to 310 days. All the industries requiring skill, intelligence and invention were in the hands of the Huguenots; they were the bankers of the country; they carried on its foreign as well as its domestic trade. They were honest as well as industrious and frugal; and it is little wonder that the expressions, "Honest as a Huguenot" and "Rich as a Huguenot" passed into proverbs. Afterwards, the persecutions to which they were subjected gave rise to another one, "As patient as a Huguenot," which tells a sadder story.

Toronto.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

AUG. 2nd, } DAVID'S KINDNESS. { 2 Samuel, 1896. } ix. 1-13.

GOLDEN TEXT.—Rom. xii. 10.

MEMORY VERSE.—7.

CATECHISM.—Q. 70-71.

HOME READINGS.—M. 1 Sam. xx: 11-23. Tu. 1 Sam. xx: 35-42. W. 2 Sam. ix: 1-13. Th. 2 Sam. xvi: 1-14. F. 2 Sam. xix: 16-23. S. 2 Sam. xix: 24-30. Sab. Matt. v: 1-16.

Our lesson for this week shows us David as something greater than a king. We cannot but admire the zeal and earnestness with which he gave himself to the work of building up the kingdom, and organizing it in such a way that both the civil and religious interests of the people would be cared for. But we must admire him still more for turning aside in the midst of his busy life to show a kindness to one from whose father he had received kindness. A man of small soul would have been anxious to forget the days of his adversity, and to have made the cares of state an excuse for neglecting matters of such small concern as the care of an enemy's grandson. Let us, in order that we may see David in all the greatness of soul this act displayed, consider "David's Fidelity to Jonathan," and that "Fidelity's Reward."

I. David's Fidelity to Jonathan.—

Twenty years before this time, when Saul was plotting to kill David because he felt that he was the neighbor worthier than he to whom God had given the kingdom, Jonathan had caused David to swear that he would not only show kindness to him personally, but that he would not cut off his kindness from his house forever. Perhaps David felt that up to this time it would not have been safe to search out any of Saul's descendants, lest he should prove a rallying point for any disaffected persons in Israel, before David had fully established himself in the people's hearts. However, he had not forgotten his promise, and now that his kingdom is made strong in the people's affections, the king at once sets on foot enquiries as to how he can requite the kindness of Jonathan. He learns that an old servant of the house of Saul, named Ziba, still lives, and he sends for him straightway. Ziba tells of Mephibosheth, the son of Jonathan, whose nurse had lamed him by letting him fall while she was attempting to carry him to a place of safety after his father's death.

This young man seems to have been in the deepest poverty, and to have been so educated as to have had all spirit crushed out of him. In fear and trembling he answered the king's summons to leave the house of Machir, at Lodebar, and to come to Jerusalem. In great humility he prostrated himself before David. But for his father's sake the king received him kindly, and gave him the private estates of Saul. To Ziba was entrusted the cultivation of these estates upon the condition that he should pay one-half the produce to Mephibosheth for the maintenance of his household, though he himself lived at David's palace. Surely we must admire the character of a man who could not merely forget the ills and wrongs which had been done him by the house of Saul, but who treated the only surviving member of that house as though he were his own brother. Kindness such as David's surely merits reward.

II. Fidelity Rewarded.—

We go beyond the lesson verses to note the reward which accrued to David from this fidelity. Twenty years afterward, when the king fled from Absalom who had lifted the standard of rebellion against him, Machir, of Lodebar, was one of those who ministered of his substance to the despoiled and weary king and his men. At the same time, though Mephibosheth was temporarily under a cloud with his patron, yet afterward he gave to the king the strongest assurances of his loyalty and attachment. These things must have been gratifying to David, and proofs to him that all the world had not forgotten to be grateful. Thus he would be cheered and comforted at a time when he needed cheer and comfort. But after all the chief reward would be in David's own heart, as he realized the joy of doing a kindly deed, and knew that in some faint measure he had exhibited the very spirit of God Himself, who, though sinned against and despised, continues to bless all men and has devised means whereby His banished ones may be restored to Him again.

Mr. Alex. McKenzie, of Nantyr, was recently found dead in a house which was occupied exclusively by himself. He was a regular attendant at the Presbyterian Church in Lefroy.

"The Huguenots and the Revocation of the Edict of Nantes." By Henry M. Baird, Professor in the University of New York, author of "The History of the Rise of the Huguenots in France," and of "The Huguenots and Henry of Navarre." With maps. 2 vols. New York: Scribner's Sons. Toronto: Wm. Briggs. \$7.50.

Pastor and People.

A PRESBYTERIAN PRESCRIPTION FOR INGERSOLL.

Colonel Ingersoll, the American infidel lecturer, is still discoursing on the Bible in American cities. A very sensible Presbyterian minister has put together the following appropriate verses on the subject:

"I pray you don't preach at him;
I pray you don't screech at him;
The best way to deal with him
Yet will be shown;
Attend to your sermon
Some great theme determine,
And as for the Colonel,
Just leave him alone.

"He only will laugh at you,
He'll only throw chaff at you,
His way is well known;
And seldom, or never,
Did argument ever
Convince an opponent,
So leave him alone.

"How patient the Lord is!
How potent His word is!
And 'tis not unknown
That the infidel teacher
Has sometimes turned preacher,
And so might the Colonel,
So leave him alone.

"Some good we might say for him;
At least we can pray for him—
Our love be thus shown;
And the tears of his mother,
And the prayers of some other,
Stored in heaven, may be answered;
So leave him alone."

THE PAN-PRESBYTERIAN COUNCIL.

(Concluded)

THE RELATIONS OF PHILOSOPHY AND THEOLOGY.

The Rev. Principal MacVicar, of Montreal, read a paper on this subject: Speaking of it, no less an authority than the Rev. Professor Lindsay, of Glasgow, said: "He apprehended that the paper attacked one of the most interesting, one of the most subtle, and one of the most important problems which Theology had always had to face, and which faced it now—what was the connection between Philosophy and Theology? and the Rev. Professor S. D. F. Salmond, D.D., Aberdeen, thought the two papers—Rev. Dr. MacVicar's and one by the Rev. Todd Martin, D.D., on Biology and Natural Science—were very admirable in respect to their spirit, their reasonableness, and their moderation.

Dr. MacVicar in substance said: Theology, in a most important sense, was fundamentally independent of philosophy; its subject-matter came not from a human but from a divine source, while philosophy was wholly the product of man's mind. Theology was indebted to philosophy. The aid it received was chiefly in the way of mental discipline, in sharpening and developing the faculties, imparting dialectical skill, and inculcating a critical spirit. This was of the utmost value to theology when accompanied by Christian humility. It led them to distinguish between things which differed, to separate from the articles of their creed superfluous, limitations, and excrescences of various sorts "to prove all things and hold fast that which is good." Theology had nothing to lose but everything to gain by the sober exercise of a reverent, progressive, critical spirit. Workers in this great field must hold themselves free to receive light from all quarters; and philosophy, rightly studied, should teach them to be not only aggressive but also calm, judicial, and thoroughly inductive in their search for truth, should beget that true scientific mental attitude which looked facts fairly in the face and made sure of a sufficient number of them before indulging in sweeping generalizations.

Equally obvious were the deep and lasting injuries inflicted upon theology by allowing the theories and points of barren contention among metaphysicians to take the place of Biblical facts and principles, the

place of the gospel in the creeds and public teaching of the Church. The battles of theology had chiefly raged around mediæval and modern philosophical wranglings, which in many instances had been no credit to human intelligence. They had, on the contrary, often rent asunder the body of Christ, and proved the fruitful cause of scepticism. They had obscured and even buried beneath heaps of learned rubbish God's message of redemptive love and mercy to their fallen world. The pulpit and the press were not wholly innocent in this connection. Comparative silence on their part regarding Christ as the light and life of men, and, at the same time, persistent praise of the value of philosophy begot the belief that human reasoning was preferable to the gospel for enlightening and saving purposes. To this must be added the fact that great dominating philosophical speculations now daily woven into popular literature and science, were directly antagonistic to the central truths of theology. This was the case with various forms of materialism. Its universal negation of spirit struck at the being of God and all dependent doctrines. Its attempt to reduce man's constitution to one factor, to make him all body and no soul, a cunningly constructed machine set in motion, and directed by physical force, left no room for either freedom or moral responsibility. He was in the iron grasp of a relentless necessity, deprived of free agency, and incapable of virtue or vice as these were described in Scripture. And all this rested upon pure assumption, for materialists had not given evidence for what they confidently postulated. They asserted without proof that all mental, moral, and spiritual phenomena were accounted for by the investigations of physicists, while the truth was that physicists, by every method of analysis known to them, had failed to discover the source of a single thought, volition, hope, joy, sorrow, or act of conscience. When they had done their utmost the whole mass of spiritual phenomena was still unaccounted for, untouched. Again, the hypothesis of evolution had of late permeated all departments of thought, and was used to explain the origin and growth of all things. Religious life was said to have risen from the lowest fetishism and diversified itself into all the forms of the prehistoric and historic past. Christianity was nothing more than an eclectic belief evolved out of all the corrupt cults that preceded it. This might please Pagans, Buddhists, and admirers of the Parliament of Religions; but it was in flagrant contradiction of Scripture and history. Whatever truth and beauty great specialists might profess to see in this hypothesis, it was obvious that as it influenced current theology and the belief of the masses, it discredited a supernatural revelation. It rendered void faith in the miraculous appearance of the Son of God among men, and consequently in all the distinctive doctrines of the gospel: evolution could not give them the birth in the manger of Bethlehem, the resurrection from Joseph's sepulchre, and the scene on the day of Pentecost. It necessarily denied the possibility of the sudden elevation of savages and cannibals to a plane of Christian life and character such as has been attained by them in our own day in the New Hebrides, Uganda, Madagascar, and other heathen lands, the evidence in support of which was as scientific and conclusive as that relied upon by chemists in their laboratories. In like manner a critical examination of Pantheism and of many other current philosophical speculations would reveal both their weakness and antagonism to Biblical theology. It was still true, after the lapse of ages, that the world by wisdom knows not God. Hence the folly—one was constrained to say the wicked folly—of preaching philosophy to perishing men instead of the simple gospel which was the power of God and the wisdom of God unto salvation to everyone that believeth.

The Rev. Dr. Waters, of Newark, New Jersey, read the first of a series of papers

upon "The Church, the Reformed View of it." His specific subject was

"THE CHURCH OF GOD: ITS NATURE AND PURPOSE"

After referring to the Symbolic books and Confessions of the Reformed Churches, he continued: The first thing which struck the reader was the unanimity with which they asserted the doctrine of the perpetuity and universality of the Church. According to their teaching, the Church began with the foundation of human society, and would continue to the end of time when all things shall be gathered in one. They taught, further, that there is only one true Church of God to be found wherever there are any of God's children. The teaching of the Reformed Confessions was exceedingly liberal in its view of the Church. They did not confine the Church to certain localities, nor did they build up denominational walls around the Church, fencing it off from all others who believe in the Lord Jesus Christ and worshipped Him in spirit and truth. These confessional statements laid great stress upon the Headship of Christ. They also agreed in the general statement that "there can be no Church where the Word of God is not received nor profession made of subjection to it." One of the great outstanding characteristic universal facts connected with and marking the progress of the Church during the long period of its history was that of piety—the godliness of its individual members. One result of their doctrinal teaching was seen in the fact that the Reformed Church had stood for purity of doctrine as set forth and taught in the Word of God. In doing so it had taught the people to think for themselves. The view of the Church of God as held by the Reformed Churches tended in a most material way to develop the idea of liberty. It came to stand not only for liberty of conscience, but was the foster mother of that liberty which had found its highest development in the free institutions of this land and of the kindred people on the other side of the great sea, who, whatever differences might emerge from time to time, never forgot whose kith and kin they are.

THE AMERICAN CHURCHES; THEIR ORIGIN AND CHARACTERISTICS

The following brief and most interesting summary is from a paper read on this subject by the Rev. Dr. Good, of Reading, Pennsylvania. The Churches in America were mainly formed, especially in the last century, by those fleeing from the persecution on the Continent. The oldest Church in America, and the oldest Protestant Church was the Reformed Dutch. They came over early, and the first governor, who purchased what was now New York for \$24, was Peter Minuet. The next was the English Presbyterians—the Puritans—who settled in Massachusetts Bay. The next was the Scotch-Irish, and it was this that the Presbyterian Churches of America looked to as their origin. Its first Presbytery was held in Philadelphia in 1705. The German Reformed Church, with which he himself was connected, followed. The next emigration was the Scotch, and the Scotch wanted to outdo the others, for they founded more churches in the United States than any other, and three denominations sprang from this one—the first in 1753, the second in 1774, and the third—the Canadian—in 1769. But the Yankees liked to improve on these denominations, and so they founded two or three of their own. There was the Cumberland Church, that grew out of a revival, and because the Presbyterians refused to license uneducated ministers. It was founded in 1810. Then there was the Southern Presbyterian Church, founded in 1861, and arising out of the Civil War. He would have liked to have referred to individual Churches, but he could not omit mentioning the old Huguenot Church of Charleston, founded in 1681, and whose existence was continued until this day. In this Alliance in the Western Continent there were fifteen full regiments of ministers, 20,000 churches,

about 2,000,000 communicants, and about 8,000,000 adherents.

Turning to the characteristics, he said that, of course, all were alike Calvinistic four square, though there were differences between them. First, there was the broad Presbyterian Church—broad in extent, in activity, theologically, and in sympathy with everything that was right and true. That was the Northern Presbyterian Church. Then there was the churchy Church—High Church in the sacraments and government, but did not believe in the apostolic succession of the bishops. That was the Southern Presbyterian Church. Then they had the Revival Church—represented in the Cumberland Church. Then there was the Bible Presbyterian, in which the Bible was not only read, but sung, and that was the United Presbyterian Church and the Reformed Presbyterian Church. There was again the conscientious Presbyterian Church—a Church perhaps over-conscientious in the view of some—but which refused to let their voters vote in civil elections, because the name of God was not in the United States Constitution. He referred to the Reformed Presbyterian Synod. Then there was the Musical Presbyterian Church; in this he referred to the Welsh Calvinists. There was also the Conservative Calvinists, and that was the Dutch Reformed Presbyterian Church. And there was the Union Presbyterian Church. Union was in the air, and our denomination had demonstrated it, for the Canadian Presbyterian Church had united within it four Presbyterian denominations. Dr. Good concluded by stating that there were five points in the American Calvinism which were somewhat different from the Calvinism of the seventeenth century. These five points were: 1st, Their conservatism in doctrine; 2nd, Their practicalness; 3rd, Their emphasizing of education; 4th, Their desire for freedom; and 5th, Their desire for union.

HOME MISSIONS.

This subject is one which was certain to be taken up in the Council, and the Rev. Dr. Cochrane, of Brantford, was the spokesman on this subject for the Western Section of the Alliance, or that on this side of the Atlantic. He said: Home Mission work in Great Britain was in many respects essentially different from what it was—and must be for years to come—on the American Continent. Here we had a compact and homogenous people; there they had a heterogeneous mass of people gathered from all parts of the globe. In Great Britain our efforts were confined to cities, towns, and villages within easy reach; while on the American continent they had to deal with vast districts over prairies and rockies. Here we required a few thousand pounds; but there, if the work was to be done at all, it demanded millions of dollars. The adherents of the Presbyterian and Reformed Churches in the world numbered about 30,000,000. Of these there were 2,000,000 communicants in the United States, and 200,000 in Canada. In connection with these Churches there were over eighty Presbyterian universities or colleges and twenty-one theological seminaries and some 7,500 missionaries engaged in home mission work, and supplying nearly 8,000 stations every Lord's Day, with an expenditure last year of \$2,000,000. The field of home missions in the United States covered its entire territory of 3,600,000 square miles, that of Canada nearly the same—3,470,257 square miles. As to population, the United States had now 70,000,000, and Canada 5,000,000 with territory unoccupied capable of providing homes and farms for 300,000,000 more. Home mission work in American towns and cities was very much what it was in the Old World. There was the same widespread indifference to religion, as indicated by the fact that some 32,000,000 in the United States never entered a place of worship, and their children never received Biblical instruction. More and more it seemed as if the working classes were getting out of sympathy with the Church. Sixty-five out of every hundred young men were Christless. Then there was immorality of all shades and colors, drunkenness, Sabbath-breaking, gambling, fraud, violence, defiance of the law, and traps and temptations for the young in the more public, as well as less frequented streets, and unblushing infidelity that laughed to scorn the sacredness of the marriage tie. But it was still worse in the newer and more sparsely settled portions of the west and north-west, where certain forms of evil assumed a fiendishness and ferocity unknown in the great centres of commerce. No subject could come before the Alliance more practical in its bearing than home evangelization on the American continent, not only upon the masses—but only as regarded the future of their common Presbyterianism—but because of the mighty influence that such a great missionary church must have upon the American

fluent viewed simply as a Christian nation. With them in the United States and Canada the Protestant Churches had no State connection—could not have—and, he might say, would not have if they could; and yet from purer motives and a higher standpoint than party politics they could exercise a mighty influence upon Cabinet and Parliament and Senate. For this there was no Church better fitted than the Churches represented at the Council of the United States and Canada. Standing as they did between a powerful hierarchy of Rome, that would intimidate the State and use it as her slave to obey her mandates, and those on the other hand who would eliminate from the State everything that was Christian and introduce the reign of anarchy and infidelity, she occupied an exceptionally commanding position. On the American continent, where there were such a vast multitude of creeds and "isms," there was need for a Church that held by the old creed and Confession of Faith.

SABBATH SCHOOLS.

On this subject, so closely related to Home Mission work, the Rev. Dr. Cochran also reported as follows for the Western Section of the Alliance. He said that in spite of the existence of other religious institutions, the Sabbath schools still retained their prominence in the Church, and has an increased attendance. In Great Britain there were to-day 71,550 Sabbath school teachers and 83,891 scholars; on the European Continent, 33,109 teachers and 375,750 scholars; in Asia and Africa, 2,258 teachers and 28,750 scholars; in Australia and New Zealand, 9,350 teachers and 110,500 scholars—a grand total in the Western Section of 116,268 teachers and 1,351,891 scholars. In the United States and in Canada there were 180,420 teachers and 1,733,572 scholars, or a grand total all over of 296,788 teachers and 36,085,463 scholars. He went on to say that in those days when secular education seemed almost to be forced upon certain Churches in order to meet the demands of Romanism and Ritualism it was necessary that the youth of the land should be grounded in the great doctrines of our faith. They from Canada breathed more easily now because that morning the news had been flashed across the Atlantic that in Quebec—where there were ten Catholics for every Protestant—the people had said that they would rather trust the State into the hands of the Protestants than to the bishops of Rome. Quebec had struck a blow which he hoped would reach the Vatican that day. He hoped that the Pope would understand what it meant; also, that Westminster would understand it too.

THE NEXT PRESIDENT.

Rev. Dr. Ross Taylor, D.D., after a graceful reference to the loss sustained by the death of the Rev. Dr. Chambers, and the service rendered in consequence by Rev. Dr. Roberts, on behalf of the Business Committee, said he had great pleasure in nominating as president until the next Council met in Washington, Dr. John Marshall Lang, Barony Church, Glasgow. It would be impertinent in him to say anything in the way of commending the claims of Dr. Lang to the Council. The Council knew him—knew the work he had done for the Alliance in the past—and many of them had the privilege of hearing the sermon which he preached in connection with the present meeting. Certainly, in the city of Glasgow, he need not dwell upon the claims of Dr. Lang to any honor the Alliance could confer upon him. For many years he had been associated with Dr. Lang in work in the city, and he did not know any man who took such a lift, and such a worthy lift, of all the religious, charitable, and educational work as Dr. Lang. He desired also to say that though he was not in accord with Dr. Lang in regard to all matters—and they had had some little differences of opinion in that Council—yet Dr. Lang was one of those men who never bring into private friendship anything that has happened in public life. He was certain that if Dr. Lang was elected as president of the Alliance he would discharge the duties with as much courtesy and tact as anyone who had ever occupied the presidential chair.

Rev. Dr. Waters, Newark, N. J., seconded, and Rev. Professor Blaikie, Edinburgh, said that, having been associated with Dr. Marshall Lang, in the earlier stages, especially, of the history of the Alliance, he wished to say that he did not think that probably it was fully known to all present how much service he rendered in those early days. He should say that the success of the Alliance embracing, he thought, might say, all the Churches in Great Britain, was very much due to the cordial support which the undertaking received from Dr. Lang when it was first started. The motion was cordially adopted.

Missionary World.

Adeline, Countess Schimmelmann, is the title of a most remarkable book. It is a romance of mission work and of persecution for righteousness sake. "Readers may recollect," says the *Christian World*, "our references to the lectures delivered by the Countess some months ago. From the court of the Empress Augusta to life in a scantily furnished shed on an island in the Baltic seems a long remove, but the Countess counted herself happy to make the exchange, that she might toil for her Master. Her work was blessed with remarkable results, and in the nine years of her residence among the fisher folk, temperance and righteousness were established for the first time in many of the island villages. The narrative of the persecution to which she was subjected by her own relatives is simply startling. Placed in a mad-house in Copenhagen, under the supervision of a mesmerist, with raving maniacs, abandoned women and diseased persons for her companions, she suffered all the tortures which a refined spirit may undergo for six weeks, though perfectly sane. It was, as she says, 'a flagrant example of the possibility of perpetrating the most cruel crimes under the pretence of benevolent kindness.' For this outrage no one has been punished, as the Countess declined to prosecute, but the laws are being changed to prevent the incarceration of individuals except when the sanction of the authorities has been obtained. Released from her terrible prison, the Countess received unbounded sympathy from the Royal Family of Denmark and all who knew her. 'God help me,' says the Countess, 'I am now doing three times the work I did before.'"

The bicycle has reached the missionary lands from both the East and West. The American wheel dashes through the country districts of Japan and the British wheel along the atrocious roads of China. The enterprising missionary has caught the contagion, and now saves time and labour in travel by using the machine where formerly she was obliged to trudge. Strange to say, in many districts the cycle has become a wonderful aid to her calling. Wherever she goes it attracts attention and draws enthusiastic and admiring crowds. The mere sight of the machine in the doorway of a chapel will fill that building with sightseers. The missionaries who own these conveniences take advantage of this fact. They thus collect the crowd, and then preach to them.

Dr. John G. Paton, whose story of missionary life in the New Hebrides is so widely known, has presented to the Victorian General Assembly £12,000 as a fund for carrying on the work in which his own heart has been so long engaged. This large sum is the result of the publication of the story—the profits of the sale and the donations which have come to him from persons who have read his book. There was an affecting scene in the Assembly when the venerable missionary received the thanks of the Church for his munificence and generosity.

The Presbyterian Church of Queensland is extending her missions to the Kanakas in the Mackay district, Queensland, and asks for an additional missionary, who will attend to the Polynesians on the north side of the Pioneer River, Mackay—the present missionary, the Rev. Mr. McIntyre, henceforth confining his labours to the south side of that river. In this way, it is hoped that the whole population from the South Seas in the district will be reached.

Major Mathison, an officer of the English army, who has served eighteen years and distinguished himself on the battlefields of Egypt, has resigned his commission to become a missionary. He will go to Ceylon under the auspices of the Church Missionary Society, and will work without pay.

Young People's Societies.

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

THE SUNDAY SPIN.

The attention of young people who have been tempted to take a Sunday spin on the wheel—"You can take in some church on the road, you know!"—is called to the following item from the *Christian Endeavour* and especially to the sting in the tail of it:—"The question of Sunday golf-playing has been agitating certain circles in Edinburgh. One of the oldest clubs in the district passed a resolution lately, by a narrow majority, permitting any of its members who chose to play on the course on Sundays. Leading ministers having been asked to state their opinions on the subject, some very pithy rejoinders have been published. Endeavourers who are called upon to take a stand against the growing fashion of Sunday amusement, will appreciate the point and satire of the reply of Dr. Marcus Dods, as follows: 'If anyone is so ignorant as to suppose that Sunday is a common holiday, without special significance or reference; or is so spiritual that he can dispense with a means of grace (public worship), which all Christendom has considered indispensable; or is so animal that he prefers physical exercise to spiritual culture; or has so little of the spirit of Christianity that the Resurrection is nothing to him; or if he is confident that he can draw the line at quiet pursuits, and prevent Sunday from becoming the rowdiest and most mischievous day of the week—he may golf.'"

A WORD FROM "HIGH" QUARTERS.

"I regard Presbyterians as far away the best of the separated Christian communities. They love truth and righteousness and mercy; they have a definite belief, and a fervent zeal for the propagation of what they believe; they have, moreover, built up among their people a character—not exactly saintly—but one that is strong, enduring, and noble." This very delightful tribute is from the pen of Rev. Dr. Langtry, who could not allow his Synod the other day to wish the General Assembly "God speed" lest the body it represented should thereby be regarded as a Church. It must cause the good Doctor many a heartache to see the poor purblind Presbyterians wandering through the trackless wilderness whilst he and his fellow believers in the one true Church are safe on the other side of Jordan. "Not exactly saintly" we have taken the liberty of italicizing. It is the most delicate touch of all. The hand of a diocesan bishop on the heads of their ministers, would it transform into the genuine article the "not exactly saintly" Presbyterians? Who knows? Our young Presbyterians take small account of such as Dr. Langtry and his patronizing talk about "Union." They have been taught by their Confession of Faith that "saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, . . . which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus."

A RAILWAY ENDEAVORER.

There is a Christian Endeavorer in the West who is a railroad conductor. In his train he has placed a paper rack which he keeps supplied with religious literature. These papers have afforded him an opportunity for personal work with the passengers. Fellow-workmen and a number of passengers, including several travelling salesmen, have been led into the better life. All but one of the members of the crew on this train are Christians, and among them is a male quartette. While the train is waiting for orders at stations the men have gospel song services, which many persons gather to hear.

LITTLE KINDNESSES

REV. W. S. McFAVISH, B.D., DESERONIA

August 2nd.—Luke vii. 36-47.

This world might be a great deal happier and better than it is. Many of its sighs might be stifled; many of its groans might be suppressed; many of its burdens might be lightened; many of its pains might be alleviated; many of its wounds might be healed; many of its rugged paths might be made smooth; much of its gall might be turned to sweetness. Eyes in which tears glisten might be made to sparkle with delight; lips that are quivering with pain might be woven into a smile, and hearts which are heavy with sorrow might be induced to flutter with joy. How is all this to be done? By multiplying little kindnesses.

These little kindnesses might be divided into two classes. (1) Kindnesses of speech. When we see anything which excites our admiration it is surely desirable that we should speak of it, and we may do much to cheer the heart of another when we commend what is commendable in his conduct, or when we praise what is praiseworthy. Whether skill and ability are exhibited by the mechanic at the bench, by the lawyer at the bar, by the teacher in the school-room, by the accountant at the counting desk, by the physician in the sick room, or by the orator on the platform, they are admired by us, and if we admire them why should we hesitate to praise them? We need not fear that the mechanic, the lawyer, the teacher, the physician or the orator, will become too much elated even if we extend a little judicious praise, for they will have to deal with enough critical, fault-finding people to keep them humble.

"Oh, speak kind words to one and all
As through the world you go;
Let helpful deeds beside your path
Like flowers of beauty grow.
The fragrance of a little word
Will linger in the heart
As sweetness haunts the flowers we love
When summer days depart."

(2) The spirit of kindness should manifest itself in deeds. This is a positive duty laid down by Christ himself. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. v. 42). How beautifully He illustrated the thought in the Parable of the Good Samaritan! Job gives us a very fine illustration of how little kindnesses may be shown. He says, "I delivered the poor that cried and the fatherless, and him that had none to help him. I caused the widow's heart to sing for joy. I was eyes to the blind and feet was I to the lame. I was a father to the poor and the cause that I knew not I searched out (Job xxix. 12-16).

Why should we not neglect these little kindnesses? There are many reasons. We should try to increase the sum of human happiness and it has been truly said that the roughest path in life may be made smooth by paving it with deeds of kindness. We have lived in vain if the world is not happier and better because we have passed through it. We should manifest little kindnesses because by so doing we fulfill the law of Christ (Gal. vi. 2). We should try to show kindness to others because of the reflex influence upon ourselves. "The liberal soul should be made fat, and he that watereth shall be watered also himself." We shall be all the happier and better because of the good that we do others.

"Is thy cruse of comfort failing? Rise and share it with another,
And through all the years of famine it shall serve thee and thy brother.
Love divine will fill thy store house, or thy hand-ful still renew;
Scanty fare for one will often make a royal feast for two.
For the heart grows rich in giving, all its wealth is living grain;
Seeds which mildew in the garner, scattered, fill with gold the plain.
Is thy burden hard and heavy? Do thy steps drag wearily?
Help to bear thy brother's burden; God will bear both it and thee."

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TORONTO, WEDNESDAY, JULY 22ND, 1896.

HON. A. S. HARDY has publicly described the administration of which he is now the head, as a "Temperance Government." That of Sir Oliver Mowat might very properly be similarly characterized, so that in this, as in other important respects, the change of Premier does not indicate any change of policy.

IN the last stage of a church quarrel people usually ask, "Whobegan this row?" and then they look around for a victim to punish. One or two men who posed as leaders are generally selected, and both sides turn on them. The Higher Criticism disturbance in the American Presbyterian Church has reached this stage. The rank and file on both sides want "reconciliation" and "fellowship" and some of the leaders will most likely have to suffer.

THE new management of the Grand Trunk Railway seems bent on abolishing the Lord's Day, or at least ignoring it. A long stride has been made within the past few weeks, and probably this is but the prelude to further steps in the same direction. Corporations are proverbially soulless, and it is perhaps useless to protest. All the same, the respectable portion of the population of Canada will view the change with deep regret.

SIR OLIVER MOWAT'S appointment to the Dominion Senate is technically called an "elevation," but to most people it will seem fair to say that he brings to that venerable, but not illustrious body, quite as much distinction as it reflects on him. As ministerial leader in that chamber he will confer a great benefit on the country if he can succeed in so modifying its constitution as to bring it more into touch with the strong currents of public opinion.

THE foreign immigrants generally flock to the great cities when they come into the United States, and they there form a mass of inflammable and very dangerous material. These people are so tainted, if not saturated, with anarchism, that whenever there occurs a strike they gather in mobs and set law, order, and authority at defiance. They did this in Chicago until they were suppressed by the United States Government, and they are now acting very similarly in Cleveland. This is one of the dangers of American democracy.

IN nearly all the reports of Church Committees or other bodies charged with the interests of Sabbath observance, late purchasing on Saturday afternoon and evening, and consequently unduly late hours of store and shopkeepers, have been referred to as hindrances to a right observance of the

day of rest. Every mitigation of this evil deserves encouragement; we note therefore with special satisfaction and commend as an example the course in this respect of a great company of this city, that of the T. Eaton Company, in closing every day during July and August their great departmental store at 5 p.m., excepting on Saturdays, when it does better still, and closes at noon. The departure is one that cannot be too highly commended, and we trust that many may be induced to follow this example, which we would expect to be amply repaid in the loyal, hearty service of all employees of those who show such regard for their health, comfort and reasonable recreation. Purchasers have really the control of this evil largely in their hands, and all who are right-minded will surely lend their assistance to this reform.

LORD SALISBURY laid before the House of Lords the other day a mass of correspondence between the Governments of Great Britain and the United States on the cognate subjects of the Venezuela boundary and international arbitration. He was quite conciliatory in his remarks, and gave the public an emphatic assurance that in spite of the difficulties that have arisen the negotiations have been proceeding, on the whole, satisfactorily. From the tenor of his statement it seems probable that the Venezuela dispute will eventually be settled by diplomacy rather than by formal arbitration. One of the difficulties in the way of the latter is the fact that the territory claimed by Venezuela includes a considerable British population, and Lord Salisbury is not willing to hand it over to the tender mercies of a half-civilized government. All Christians in both countries will join earnestly in the hope that some means may be found of settling by arbitration all disputes between Great Britain and the United States. Everything that is reasonable should be done to make war between these two nations impossible.

WE observe that the strictures made lately by Mr. Justice Street as to the defectiveness of our whole school system as a means of promoting good morals, are still the subject of remark and criticism in the public press. While we agree with those who think that the facts do not justify the large inference drawn from them, yet the subject in itself cannot receive too much or too earnest attention on the part of parents, trustees, teachers, and all connected with the working of our schools, or interested in the wellbeing of the young people of the land. We observe quotation made of one of the regulations of the Education Department bearing upon the teaching of morals and good manners, which is very excellent in itself. But the main thing to notice on the part of trustees, teachers, parents and school superintendents is the character of the teacher himself. A whole volume of faultless regulations will be worth nothing in forming good moral character if the teacher is not in himself or herself an embodiment and living example of pure and upright character and good manners.

THOSE who speak slightly of such a manual for the training of the young as it is the privilege of the Presbyterian Church to possess in its Shorter Catechism know not what they say:—

"One of the most interesting discussions which have taken place in the late Pan-Presbyterian Council, in Glasgow," says the *Presbyterian* of London, England, "had for its subject the important matter of 'Catechisms and Confessions.' No instructed Presbyterian in Britain needs to be told that the 'Catechism' and the 'Confession' are part of the spiritual backbone of the Presbyterian principle and polity. But the 'Shorter Catechism' is, of course, the popular Presbyterian Confession of Faith. Dr. Dykes was able to tell the Council that the result of the honest attempt on the part of the Presbyterian Church of England to teach the English children this grand old product of their Puritan forefathers had been very gratifying. He also referred to the fact that England was the birthland of the Catechism; but Dr. Marshall Lang was fully justified in claiming that, although England was its birthland, the cradleland and the nurtureland undoubtedly was Scotland. It is not going too far to say that the 'Shorter Catechism' has been one of the very greatest factors, if not the greatest factor, in the religious life of Scotland. It has proved the grandest nutriment both mentally and spiritually, and we believe that in countless cases where it was only acquired *memoriter*, it has proved in after years 'a treasure of sound words and of great thoughts which developed in the intelligence and in the heart.'"

THE following statement in the speech of William J. Bryan, at the late Democratic convention in Chicago, of who the business men of a country really are, well expresses a truth too apt to be overlooked or forgotten to the injury of the humbler class of business men to whom he refers.

"The miners who go a thousand feet into the earth or climb two thousand feet upon the cliffs and bring forth from their hiding places the precious metals to be poured into the channels of trade, are as much business men as the few financial magnates who in a back room corner of the world. The man who is employed for wages is as much a business man as his employers. The attorney in the country town is as much a business man as the lawyer in the great metropolis. The merchant at a cross-roads is as much a business man as the merchant of New York. The farmer who goes forth in the morning and toils all day, begins in the spring and toils all summer, and by the application of brain and muscle to the natural resources of this country creates wealth, is as much a business man as the man who goes up on the Board of Trade and bets upon the price of grain."

THE small upheaval in Crete reminds one of the Scriptural saying, "Behold how great a matter a little fire kindleth." The embers have been smouldering there for many a year, and as there is plenty of material for combustion it is not surprising that the flames break out now and then. The present conflagration, insignificant as it is in actual extent, is of very serious import to Turkey. The Porte has had things its own way in Armenia, owing to the mutual jealousy of the European powers, but in the case of Crete there is Greece to be reckoned with. Crete is a Grecian island both geographically and ethnically, and the people who are not Orientals are Christians of the Greek Church. As might have been expected, the Grecian Government has formally notified the European powers of the dangerous condition of affairs in Crete, and this may be regarded as a diplomatic way of saying: "If you do not see fit to undertake the protection of the Cretan Christians against such treatment as the Armenians have suffered we will do so, and Europe may take the consequences." Meanwhile the insurgents seem determined to fight it out with the Turks, regardless of international warnings.

IN spite of the rather uncalled-for and unseemly wrangle over the election of the Hon. G. W. Ross as one of its Vice-Presidents, the Dominion Alliance meeting here last week was a marked success. In some important respects the situation, as regards prohibition, has since the last convention changed very much for the better. It has now been made clear that, whatever the Dominion Parliament may be able to do, no Provincial Parliament has a right to pass an absolutely prohibitory law. It does not at all follow, however, that the Provincial Parliaments can do nothing. On the contrary their right to enact local option laws has been unmistakably confirmed. Their authority to increase indefinitely the stringency of the existing license laws was not questioned before the Privy Council. The Alliance will accept Mr. Laurier's offer of a plebiscite for the whole Dominion, and its members and sympathizers will act wisely if they concentrate their efforts on securing a popular declaration in favor of a Dominion prohibitory law. Such a campaign, whatever its immediate effect on legislation, would be unprecedentedly beneficial as a temperance reform propaganda. Moreover it is one in the conduct of which there need be no dissensions.

THE ALLEGED EPISCOPAL PLOT.

WE remarked a short time ago, that the recent overturn in Quebec betokened more than might immediately meet the eye, for that the more it was carefully and intelligently examined, the more it would be seen that a new era had dawned on that part of the Dominion—an era fraught with the brightest hopes for the temporal well being as well as for the spiritual progress, not only of Quebec, but of the whole Dominion. We say this not because Laurier is *in* and his opponents are *out*. That is a mere incident in the conflict, though a somewhat significant one. The great pressing, prominent fact of the whole struggle is that, we rather think, for the first time in Quebec politics, the Roman Catholic clergy, from the

bishops downward, have frankly and with the utmost vehemence taken the one side, while the great majority of their flocks have with equal decision, but with a great deal less of outward excitement and violence, taken the other. The issue was so sharply defined that there was no possibility of making any mistake about it. Laurier was denounced by the whole Bench of Bishops as a "bad Catholic," "a Liberalist," with a strong leaning to Atheism and everything that was evil. He had been called upon to pledge himself in favor of a certain political course, and he had courteously, though with undoubted firmness, refused. His opponents had promised all that he had repudiated. There was, therefore, according to the bishops, only one course open to the "faithful," and that was to bury the rebel, beyond all hope of a political resurrection, under the ballot papers of the "believers." How the "believers" acted upon the order given by their spiritual directors is known to the whole world. The "faithful" not the "rebellious" were snowed under, so that all the "world wondered" and began to speculate as to what this could mean, and whereunto it might grow. One might have thought that the apparent mystery could be unravelled without much difficulty. It was, as we stated, simply a case of men thinking and acting for themselves, let their priests and spiritual advisers say and threaten as they pleased. The *moutons* had somewhat suddenly become a great deal more than the live stock on the property, and had to be reckoned with accordingly. Some years ago a very intimate friend, who could take great liberties, observed to a worthy French-Canadian Church dignitary, "Why do you put the country to the trouble and expense of electing members of Parliament? You might just as well name your men and be done with it." With a radiant, yet dignified smile, not unaccompanied with a slight significant twinkle of the eye, monseigneur replied, "Oh no! That would not do! That would be very inconvenient and might lead to unpleasant remarks." They knew a trick worth two of that, only they have tried their trick once too often. The *moutons* have begun to think, and when this takes place it is decidedly inconvenient for some people.

But according to some, who claim to be more than usually wise and far-seeing, the cause of the Laurier-boom is to be sought for in quite another direction. The bishops and priests we are called upon to believe have done it all. It has been from beginning to end a piece of deep-laid Macchiavelianism. The bishops wrote the Mandement with a wink in their eye and their tongues in their cheeks. They and Laurier understood each other all the time, and the result will be the reign of Rome in a form and to an extent which Canada never knew before. All we can say to this is that the grand *placat* of Titus Oates was mere childish fooling compared with the senseless folly involved in such a dream. Not a shred of evidence of such a compact is forthcoming. Not the first glimmer of argument in its favor has ever been attempted, far less made to assume anything like credible or creditable shape.

It is mere suspicion gone crazy, or naked dishonesty hard pressed for a not very convenient covering. Whatever they may be the Roman Catholic bishops are at any rate, as a general thing, not fools, and they would have been that and more if they had acted in the way referred to, while the other party to the supposed compact would of course have been equally insensate and double dyed knaves into the bargain.

No, no, gentlemen, the bishops were quite honest and earnest in their Mandement and in their subsequent preachments as well. The manner in which they take their defeat shows this, and shows also that they have not the philosophy of Mr. Toots, and that it is very difficult for them to believe that it is of "no consequence." They *know* in fact that it is of very great "consequence" and that it is very possibly the beginning to them of more serious things than they can contemplate with perfect equanimity and entire resignation. As we have already said, it does not follow that all, or even any, who have voted in opposition to the expressed wishes of their spiritual advisers should ever be anything but devout and honest adherents of the Church in which they were born. But they will be so with "a difference." They have in some small measure learned to think and act for themselves, and that habit, once formed, is apt to grow still more inveterate, let their pastors and masters "say what they please and threaten as they have a mind to."

PROPHET OR PRIEST?

IT seems a sad condition of things that it should still be necessary to spend so much time and strength in defining the province of the Christian Church, and discussing the character of the ministry. We know that scholars and students must deal with such questions as matters of great importance in the domain of history, and of far-reaching significance in the sphere of theology. But there are not wanting signs that questions which some of us thought we had done with are pressing for fresh consideration, and that battles of the old time will need to be fought again. The conflict between Socialists and Clericals in Belgium, the old Catholic movement in Germany, and the attack upon the Board Schools in England—these things may seem remote from our life, and we may think that in several Provinces of the Dominion we have made a great step towards the ideal of a Free Church in a Free State. We may, however, do well to remember that the same contending principles are at work in the society of which we form a part; and that the injunction to stand fast in the liberty wherewith Christ has made us free, is of perpetual application.

Freedom cannot be kept simply as a tradition; it must be a present life. It can only be guarded by men who realise both its blessings and responsibilities. If there is any lesson that stands out boldly on the page of history it is that sacerdotalism cannot be successfully fought by scepticism or by science. Scepticism is so vague and negative that it leaves the soul restless and hungry, more ready than before to fall a prey to superstition. With all our attempts to make natural science popular, we may say that to scientific culture many are called, few chosen; but if it were possible for all to have a scientific education, unless the nature of man could be radically changed, the noblest powers of his nature would still lie dormant. "We live by admiration, faith and love;" and these gracious emotions are chilled by scepticism, and find little inspiration in the sphere of pure science. That noble man, G. J. Romanes, proved that neither science nor scepticism could satisfy the hungry heart; and a man like Lord Kilvin shows us how a childlike reverence may be united to the highest scientific attainments. But to prove the more general statement that neither scepticism or science can successfully cope with the power of a mighty priesthood would need illustrations drawn from every century and every land. We may assume that for our readers such amplitude of treatment is needless.

In the Old Testament we have the history of a nation written under the influence of the highest inspiration and in the light of eternity. There we find a priesthood, a sacred caste; symbolic, as we believe, in its nature, and established for a temporary purpose. When we consider the pit out of which the nation was dug, and the circumstances in which it lived, as, in modern phrase, when we look at its origin and environment, we are not surprised to see corruptions creeping into the Church. There are dark days when there is no "teaching priest" in the land, days when the Church becomes a mere slave of the politician, and through lack of godly discipline the priests live shameless lives. In such times if the fool said in his heart "there is no God" he was only expressing the creed that was lived even in the Temple; and if the godly man was tempted to preach a message of despair he was only restrained by the thought that wild sceptical speech from him would be a stumbling block to many trustful souls.

This difficulty was met in Israel by the ministry of the prophets. The men who purified the Church were not the sceptics and critics, but men who, like Isaiah, had seen the vision of the Divine Holiness, or like Amos had heard a call which could not be resisted. These were the true Protestants of that time; not that merely calling ourselves Protestants puts us in the same class with them, but if we are to be Protestants in any deep spiritual sense we must have their spirit. We must learn that the only effectual protest against priestcraft and tyranny must come from men who are made free by the life which God gives to His children. The name Protestant is not one that we would choose as a description of what we regard as purer forms of Christianity, simply because it

suggests the thought of negation, of dangerous errors and arrogant pretensions, and conveys no conception of the rich spiritual life in the strength of which the protest must be made. Luther, Calvin, and Knox fought the battle of their time, not merely by dissenting or protesting, but by preaching a living gospel, if not with all the gentleness of Christ, certainly with the vigour of the ancient prophets. If the Jewish nation could have crushed or cast out its Protestants, as France did, it would decline altogether from its high vocation.

It may be that the traditional view of the prophets made too much of the element of prediction in prophesy and too little of the preaching and teaching addressed to their own times. The Dutch critic Keneven, in his "Prophets of Israel," does not fall into this error. He makes us see the prophets as living men, wielding a mighty influence in the political and social sphere; but while he acknowledges genius of a religious kind, he does not appear to recognize a real inspiration. Dr. G. A. Smith, in repudiating Renan's comparison of the prophet to the modern journalist, says that the prophet "is not a philosopher, nor a theologian with a system of doctrine, but the messenger and herald of God at some crisis in the life or conduct of His people." This is a fundamental truth, nobly put—and one which needs to be strongly stated in our own time. We need not stay to ask what was the relationship of the great leaders to humble workers of the prophetic order, who in those days seem to have paid some attention to the organization of teaching and worship.

We bring this short article to a conclusion with the question, What is the minister or preacher now? We cannot regard him as a priest in the Jewish or Roman sense. He is never so called in the New Testament; and the original apostles do not make these priestly pretensions for themselves. Has not the Christian pastor a nearer affinity to prophet than to the priest of the old dispensation? Is he not a herald proclaiming the nearness of God's kingdom and the consequent need and imperative-ness of repentance; does he not call men to listen to a divine voice which can be heard in their own souls; is he not a champion of spiritual freedom? We know what gifts our Lord gave to His Church—pastors, prophets, evangelists, teachers. Only by the living exercise of these gifts can the mechanical view of the Church be met, and priestly encroachments resisted. According to Dr. Hatch, Greek Rhetoric created the Christian sermon. Christianity "purchased conquest at the price of reality." "There has been an element of sophistry in it ever since." We cannot now enter into a critical examination of these views, but apart from the historical view of the case here is a warning. The Protestant preacher cannot be a priest, he ought to be a prophet; he may become a sophist living in an unreal world. The danger from the regular routine is towards sophistry and unreality; but the man who deals kindly with little children, who faces the difficulties of young men, who consoles the sorrowful and ministers to the dying, has many helps in resisting this subtle temptation. It is not possible for the man who ministers constantly to the same people to live in a high state of excitement all the time; that would surely lead to a shallow emotionalism. But while the minister must often with quiet earnestness expound Christian principles in their relation to individual and social life, he has the high privilege of proclaiming an everpresent Saviour. To him is given the promise of a quickening and enlightening spirit. As he meditates upon the wickedness and woe of men and their indifference to the great promise of pardon and purity, he too will bear a heavy burden upon his heart; but his spirit will leap into light and joy, as he remembers this great word: "We preach not ourselves but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake."

The *London Presbyterian* says: The Rev. Dr. Milligan, of Toronto, who has been the guest of Rev. Dr. Monro Gibson during the meetings of the Evangelical Alliance in London, is staying over next Sunday to preach for Dr. Monro Gibson at St. John's Wood Church, while Dr. Gibson himself goes to take part in the jubilee celebrations of Grange Road Chapel, Birkenhead, the congregation of which was constituted by his father fifty years ago.

The Family Circle.

DREAMING OF HOME.

It comes to me often in silence,
When the fire light sputters low—
When the black uncertain shadows
Seem wraiths of long ago;
Always with a thro' of heartache
That thrills each pulsive vein,
Comes the old, unquiet longing
For the peace of home again.

I'm sick of the roar of cities,
And of faces cold and strange;
I know where there's warmth and welcome,
And my yearning fancies range
Back to the dear old homestead,
With an aching sense of pain;
But there'll be joy in the coming,
When I go home again.

When I go home again! There's music
That never may die away,
And it seems the hands of angels
On a mystic harp at play,
I have touched with a yearning sadness
On a beautiful broken strain,
To which is my fond heart wording—
When I go home again.

Outside of my darkening window
Is the great world's crash and din,
And slowly the autumn shadows
Come drifting, drifting in.
Sobbing, the night wind murmurs
To the splash of the autumn rain;
But I dream of the glorious greeting
When I go home again.

—Eugene Field.

THE BICYCLE AS SEEN FROM THE PHYSICIAN'S STAND- POINT.

During the past summer, one of our brilliant contemporaries put forth a series of more than forty articles on "Cycles and Cycling," in which every imaginable phase and aspect of the subject were discussed, except the *most serious one*, namely, its actual and probable effect on the health of its votaries. Fortunately for those who are seeking a serious answer to the health question, Sir Benjamin Ward Richardson, in the August *North American Review*, gives us the result of experience and observation, not only from the standpoint of the physician and sanitarian, but also from that of the cyclist, as he has used the wheel from the very beginning.

His first view of the cycle was when it was shown distinctly as a sanitary appliance, in a collection of sanitary exhibits, at a Health Congress in Leamington, the first congress in England devoted wholly to the discussion of health matters. It appears that Sir Edwin Childwick was instantly impressed by the possibilities of the promotion of health that lay in the machine, and called the attention of Dr. Richardson to it—it was a tricycle—and at once he mounted it, the exhibitors looking tremblingly on, lest through lack of skill he should come to grief. But he says:

"I soon ran away from my protectors, reached the main road, proceeded a good half-mile on my own account, and returned in triumph, and from that day till now I have been a cyclist."

He says that his personal experiences have been with the tricycle, but that his observation has extended also to bicycles.

Will not much good come to lives that are too much isolated through the wheel? Sir Benjamin goes on to say:

"I believe the exercise has been of the greatest service to large numbers of people. It has made them use their limbs, it has called out good mental qualities; and it has taken away from close rooms, courts and streets, hundreds of thousands of persons who would other-

wise never have had the opportunity of getting into the fresh air, and seeing the verdant fields and woods, the lakes and rivers, and the splendid scenery that adorns our land."

Conversely, will it not give those who dwell in rural isolation a chance to come in contact with the more organized and stimulating life of the town? Dr. Richardson says:

"I am bound to indicate, from direct observation, that cycling has been useful in the cure of some diseases, and that it is always carried on with advantage, even when there is marked disease. I have seen it do a great deal of good to persons suffering from fatty disease of the heart, from gout, from dyspepsia, from varicose veins, from melancholia, from failure due to age, from some forms of heart disease, from intermittent pulse and palpitation, and distinctly from anæmia."

He has given patients permission to ride, who twenty-five years ago would have been forbidden every kind of exercise. The man who never truly says, "I was mistaken," makes no progress; and the doctor shows that he does not belong to this class, for "these truths I have proclaimed publicly without any hesitation, and sometimes to the wonder of friends, who still hold views which I have been compelled to discard."

But he shows the reverse side of the picture candidly and without prejudice, and surprises us by the statement that—

"Cycling should not be carried on with any ardor while the body is undergoing its development; and the skeleton is not completely matured till twenty-one years of life have been given to it. . . . The spinal column is especially apt to be injured by too early riding."

He then explains the deformities and injuries that come from excessive riding when too young:

"The organ called into most vigorous action in cycling is the heart, and as soon as brisk cycling begins, the motions of the heart increase; they have been known to increase from eighty to two hundred in the minute—more than doubling the work done by it; and when the heart is in process of development, such whipping-up beyond its natural pace is dangerous; it grows larger than it ought to grow and is then most easily agitated by influences and impressions acting on it through the mind; and I doubt if after the extreme exercise of a prolonged race the heart comes down to its natural beat in less than three days devoted to repose."

Of course this high authority condemns record-breaking, which he calls an absurd effort.

There is also a tendency to the development of one set of muscles, at the expense of the others. In "professionals" this unbalances the body, and makes walking clumsy, irregular and ungraceful. When too long used the muscles refuse to return to a natural state of repose, and prevent the wearied cyclist from sleeping, by involuntary twitchings. More than sixty twitchings to the minute have been counted, and Sir Benjamin warns people to moderate their enthusiasm when they perceive any of these.

The last warning is against nervous strain. Sight, hearing and touch are all called into vigorous and constant exercise in ordinary riding, and when over-used to win the applause of the looker-on, the penalty has to be paid in premature ageing and weakening.—*Independent*.

HINTS FOR YOUNG MOTHERS.

Who can understand the scope and variety of a mother's duties? To have a knowledge of the physical requirements of the baby, attend to his food and clothing, and the training of his ethical or moral nature, are only a few of the things required of her.

Whether you have a good baby or not depends very much upon the first few months of his life, for habits formed then are not easily broken. If you begin by rocking him to sleep, he will expect you to continue to do so, and no matter how busy you may be, the chances are that he will make it so unpleasant for you that you will be glad to drop everything and take him. If a child is given his own little bed from the first, and placed there whether sleeping or not, it is surprising how comfortably and sweetly he will lie, without the aid of singing, rocking or other unnecessary care.

The best mattress for this bed is made of hair, and the feather pillow should be small and flat. The best covering is a small woollen blanket, of which several should be provided, so that the bed can always be kept neat and clean. Arrange his clothing so there will be no wrinkles or lumps to make him uncomfortable.

The baby's bath is an important event in his existence, and should be given once a day. Heat the water until it is as warm as new milk, and bathe him quickly. It will not be necessary to use soap every day. Wipe him dry with soft linen, and have his clothing ready to put on as soon as the bath is finished.

The mother's milk is usually considered the best food for the baby, and if it is of good quality, and sufficient quantity, no better diet can be devised. But there are thousands of mothers all over the country who, like myself, cannot nurse their babies, and lactated food is an excellent substitute. I speak from experience, having raised three hearty, healthy babies upon it. Cow's milk is never safe especially during the summer, for you cannot be sure the cow is healthy, nor the food she eats and the water she drinks are just what they should be. I always prepare the food myself, and prepare just what is necessary for a meal at one time. After the baby is fed, the bottle is rinsed out, and the rubber turned wrong side-out and thoroughly cleaned with a soft brush. There is then no danger of acidity in the bottle. Do not use a bottle any longer than necessary. A child can soon be taught to drink from a cup, and it is so much easier to keep it clean. At the age of six months a little beef broth, well cooked rice, sago or barley gruel may be given in addition to the lactated food, but very little of such food must be given at a time, until he becomes accustomed to it. Do not forget that he needs water also, for the little mouth gets very dry and feverish, and a drink of cool water will often quiet a restless child when nothing else will.

Babies' clothes are not made as long and heavy as they were a few years ago. During the summer a skirt cut princess shape, thirty inches in length, and made of the finest, softest flannel, is necessary for a baby less than three months old. Over this is worn a slip made Mother Hubbard or peasant style, just long enough to reach the bottom of the undergarment. The material may be as plain or as handsome as desired. China silk in white or delicate colors, trimmed with

lace, makes a handsome robe. So also does the sheer white cotton goods with a six-inch hem hem-stitched. But whatever material is chosen, let it be used without starching, for starched garments irritate the tender flesh almost beyond endurance.—*Clara Hammond*.

AUSTRALIAN CAVES.

Few who have visited Australia have any idea of the wealth of picturesque scenery and natural marvels which is destined, at no distant period, to make the Antipodes one of the great pleasure resorts of the world. Especially may this be said of New South Wales, whose magnificent harbours, beautiful seaside resorts, stupendous mountain scenery, and picturesque rivers, form sources of endless enjoyment to the intelligent tourist, as do also the numerous cave systems which annually attract considerable numbers of visitors from all parts of Australasia, and more, by their endless charms of stalactite and stalagmite, even the most apathetic into something like enthusiasm. The principal caves, those at Jenolan, are easily reached by rail from Sydney, and are the most largely frequented. They are of vast extent and singularly attractive, being remarkable principally for their stalactitic and stalagmitic formations. Among others may be cited the New Cave, which, when illumined by the magnesium light, has been described as a scene of surpassing loveliness, the appearance of a heavy fall of snow being produced, with rocks in the background presenting to the imagination a black, frowning sky, the Bell Cave, whence the Bell, as it is called, is reached, where are six singular stalactites hanging close together, which, when struck, give out sonorous musical tones resembling a chime of bells; the Lucas Cave, a series of large chambers connected by narrow passages, whose principal features consist in stalagmitic formations of very massive form, a pool of exceeding clearness, a large white mantle beautifully folded, fine "shawls" of semi-transparent stalactite and some very pretty pillars; the Imperial Cave, 500 feet high with its swiftly running underground river, one of the most sensational of cave sights; the Easter Cave, the most beautiful and grandest of them all; and numerous others—a whole group, in fact, of magnificent subterranean halls and bewildering galleries, forming under illumination a gorgeous spectacle, "filled with delicate pendants and drooping sprays, gigantic columns and shadowy arches, all resplendent with dazzling, illusive gems." A complete description of the caves would fill a volume, yet there are many which have yet to be explored. There are also several remarkable rock-formations in the immediate vicinity of the caves. Among these is the Devil's Coach-house, a sight which many think finer and certainly more impressive than any of the underground ramifications of the caves. There are also the Grand Archway, the Carlotta Arch—a beautiful natural archway with its span ornamented with stalactites; the Meeting of the Creeks, the Pinnacle Rock, and adjacent woodland scenes.

In the Wellington Caves, some 250 miles from Sydney, the Breccia Cave is the principal feature, being rich in palæontological remains, the red ceiling, walls, and floor being literally studded with the white bones of the carnivorous Thylacines and the herbivorous forms on

which they preyed. The Yarrangobilly Caves are situated in the mountainous district lying to the south-east of the Colony. Among the many beautiful sights in these are groups of yellow, pink, and green tinged stalactites of irregular form; a pillar of stalagmite eight feet high; a group of stalagmites, which, forming a single mass at the base, gradually taper and separate, until only the central stalagmite reaches the roof; a forest of pillars formed by the union of stalagmites and stalactites, between which are stalagmitic basins full of water; a beautiful mass of stalactites resembling a frozen waterfall; and a chamber, the stalagmitic formations in which recall to mind the spires and turrets of some grand cathedral.

The Bolubula Caves are situated in the Bathurst district, and are entered by descending vertical pits and proceeding along narrow passages studded with stalactites, the leading features including a phenomenal stalactite upwards of six feet in diameter and eighteen feet in length, deeply fluted and resembling the pipes of a large organ; a display of beautiful white stalactites of varying length dependent from the ledges around the wall, suggesting the idea of petrified cascades; a couple of stalagmites eighteen inches in diameter and six feet high, pointed at the apex, conjoined at the base and rising from a conical mound of the same formation; some beautiful curtain stalactites descending from the roof in drapery-like folds gracefully disposed; a white floor with ornamental cavities filled with clear water, and walls sparkling with calcite crystals. Another chamber, the Bone Cave, is rich in fossil bones of every description.

The Wombeyan Caves, near Goulburn, are similar in character to those at Jenolan, with which they are supposed to be connected, forming a subterranean passage through the heart of the Blue Mountains. The Bungonia Caves, a few miles from Goulburn; the Kybean Caves, in the south-east of the Colony; and the Bendithera Caves, near Moruya, are all more or less interesting, and still remain only partially explored. The principal of the Bendithera Caves resembles an immense straight drive into the mountain, and is about 250 yards in length, averaging in width and height forty feet and fifty feet respectively. Some very fine specimens of dripstone formation, mostly massive, are met with, amongst which may be mentioned a large slab of calcite, over twenty feet in height, by four feet wide, and two inches thick, projecting from the wall in the form of a screen. Most of the discoveries in the various cave systems, except that at Wellington, have been made within the last ten years, and it is believed that many other caves will be found as the mountainous regions of the Colony become more fully explored.

SCENERY OF GUIANA.

Whatever discomforts the traveler may have to undergo in journeying through Guiana, he is compensated for them by the scenery, which is more enchanting than the loftiest flights of the imagination can picture. As soon as you leave the low swamps at the great mouth of the Orinoco, the land rises gradually toward the Imataca range, the peaks of which are clearly outlined against the clear tropic sky. Still farther into the interior, following the windings of the Rio Cayuni,

the green banks of which are bright with scarlet passion-flowers, you see more mountain peaks, and innumerable cascades and waterfalls tumbling and roaring over rocks that raise their black heads above the surface of the water. On all sides countless parasites entwine themselves in the most intricate and fantastic fashion around the branches of the lofty trees.

It was my good fortune to reach one of the loftiest of the Imataca peaks just at sunset, the hour that most impresses all travellers. To the south and east, as far as the eye could reach, the scene was one of indescribable beauty and grandeur. Below, the great Cayuni, unknown to the world for so many generations, but now with a name in history, wound in and out of the green valley like a serpent of a thousand colors. The soft rays of the afternoon sun, glimmering through the mist of waters, fell upon the river in showers of rubies, sapphires, and diamonds. Soon darkness closed upon the valley, for in the tropics the twilight is as brief as it is entrancing; and on all sides the tiny camp-fires of the Indians twinkled like myriads of fireflies. Now and then the stillness was broken by the night cry of some wild animal in the distant jungle.—*"Glimpses of Venezuela and Guiana,"* by W. Nephew King, in the *Century for July*.

HOW GOOD HABITS COME.

It is easier to do well, as it is easier to do ill, when we have the habit of so doing. But the habit of ill doing requires less effort than the habit of well doing. Even without effort we fall naturally into the way of being wrong and doing wrong. Going down hill is always the easiest way going. But well doing requires effort; for it is up-hill work. As Hooker says: "The constant habit of well-doing is not gotten without the custom of doing well; neither can virtue be made perfect but by the manifold works of virtue often practised."—*Sunday School Times*.

EVOLUTION OF FICTION.

In the beginning Fiction dealt with the Impossible,—with wonders, with mysteries, with the supernatural; and these are the staple of the "Arabian Nights," of Greek romances like the "Golden Ass," and of the tales of chivalry like "Amadis of Gaul." In the second stage the merely Impossible was substituted for the frankly Impossible; and the hero went through adventures in kind such as might befall anybody, but in quantity far more than are likely to happen to any single man, unless his name were *Gil Blas* or *Quentin Durward*, *Natty Bumppo* or *d'Arctagnan*. Then, in the course of years, the Impossible was superseded by the Probable; and it is by their adroit presentation of the Probable that Balzac and Thackeray hold their high places in the history of the art. But the craft of the novelist did not come to its climax with the master-pieces of Balzac and of Thackeray; its development continued perforce; and there arose storytellers who preferred to deal rather with the Inevitable than with the Probable only; of this fourth stage of the evolution of fiction perhaps the most salient examples are the "Scarlet Letter" of Hawthorne and the "Romola" of George Eliot, the "Smoke" of Turgeneff and the "Anna Karenina" of Tolstoi.—*Brander Matthews in The Forum*.

Our Young Folks.

THE USE OF FLOWERS.

God might have bade the earth bring forth
Enough for great and small,
The oak tree and the cedar tree,
Without a flower at all.
We might have had enough, enough,
For every want of ours,
For luxury, medicine and toil,
And yet have had no flowers.

Then wherefore, wherefore were they made,
All dyed with rainbow light,
All fashioned with supremest grace,
Upspringing day and night—
Springing in valleys green and low,
And on the mountains high
And in the silent wilderness
Where no man passes by?

Our outward life requires them not—
Then wherefore had they birth?
To minister delight to man,
To beautify the earth;
To comfort man—to whisper hope
Whene'er his faith is dim,
For who so careth for the flowers
Will care much more for Him!

—Mary Howitt.

CRANE INSTEAD OF COLLIE.

A dog that, unaided, may be trusted to shepherd a flock of sheep is considered a sagacious animal, but a shepherd bird which will drive its charges to pasture, protect them from prowling animals, and gathering them carefully together at nightfall, bring them safely home again, is something till recently unheard of in this part of the world.

Such a bird is the yakamik of South America. The settler in Venezuela and British Guiana needs no dog to care for his sheep and poultry. He has an efficient guardian in the shape of a crane which he, or an Indian for him, trains to obey the voice of its master.

To the care of this bird he intrusts his sheep or his ducks and other poultry, and sees them depart to their feeding-grounds secure in the knowledge that the crane will bring them all back safely. Woe to the unlucky animal that, prowling about to steal, is detected by the vigilant yakamik. The bird savagely attacks the marauder with wing and beak, and forces it to retreat in haste. A dog is no match for the crane.

At nightfall the bird returns with its flock, never losing its way, no matter how far it may wander, for its sense of location is very acute. Arrived at home, it roosts upon a tree or shed near its charges, to be ready to resume its supervision of them when they are let out again in the morning.

The bird is as affectionate as it is trustworthy. It will follow its master about, capering with delight, and showing its appreciation of his caresses by the most absurd movements.

Mr. Carter Beard, in an article in the *Popular Science News*, says that the yakamik is so jealous of other household pets that when it appears at meal-times it will not take its own food until it has driven off every cat and dog and secured full possession for itself.

It can bear no rival in its master's favor, and will not even tolerate the negro waiters unless it knows them well.

With Christ there came into the world a new saving power, and hope for humanity made possible an enthusiasm for humanity. To have seen the radiant beauty of Christ and then to see in the vilest the possibility of Christ's likeness, was enough to make love and hope flame up into enthusiasm.—*Josiah Strong, D.D.*

WHY TOMMY WAS GLAD.

Rustle, bustle, bang, racket, disorder, dust, confusion!

That was the state of things in the early summer getting ready for the flitting to the lakeside.

Putting away in closets, cupboards and drawers—that was the school-books, the Sunday clothes and the best china and silver.

Pulling out and packing in trunks and boxes—that was the tennis and croquet, the outing suits, the fishing tackle, and all the other things which make a boy stand on his head for joy.

Tommy did his best to help, really helping more than he hindered. This may be one reason for his being quite as happy as he expected to be, when one morning he, with his elder brother George, started out for their first fishing.

There was only one trouble about it. The fresh air put such a spring into Tommy's limbs that he simply could not keep quiet enough to fish. At last George said:

"See here, Tom, I want to fish, and you're too much of a jumping-jack to have about. You go 'round that side of the point and you may thrash the water and skip stones and dig for crabs and whittle and whoop and dance like an Indian all that you want to."

Tommy went and was noisy to his heart's content, until, hearing a little chattering in a tree, he lay down and gazed up. What was that on the big branch just above his head?

A little gray head poked itself out, and two shining beads of black eyes looked sharply around as if their owner might be saying: "I wonder if the coast is clear."

Mr. Gray Squirrel seemed to think that it was, for he bounded out of his hole and ran down the trunk of the tree to the ground. Followed by—oh, delight! Tom clapped his hand to his mouth to keep in a laugh and a shout—four baby squirrels about the size of an ear of pop-corn, and their tails not yet grown fuzzy.

How Tom had to hold himself to keep from screaming with laughter as the cunning things frolicked! How they skipped and gambolled, tearing after each other, jumping over sticks and rushing up tree-trunks!

Tommy stole away to call his brother, and both enjoyed the fun. Just as they were ready to go home, Tommy turned suddenly to look at a hole at the root of the squirrel tree.

"Oh, I'm so glad! so glad!" he claimed.

"What about?" asked George.

"Just before we left here last fall I was nutting one day, and I found this hole full of nuts. I was just going to take them because I had had real bad luck. Then I remembered that papa had told us that squirrels hide their nuts so to eat in winter. I thought it would be a shame to steal from such a little bit of a fellow, so I didn't. Now see all these shells left here."

"Yes," said George. "It's been a hard winter, and if you had taken them I daresay that family of squirrels wouldn't be capering in the sunshine to-day."

"I'm glad," said Tommy, again.

"I guess," said George, "it's good not to do a mean thing, even to a squirrel."
—*The Youth's Companion*.

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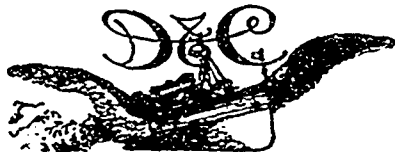
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NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned
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be received at this office until noon on Monday,
seventeenth day of August, 1896, for the construc-
tion of about four to five miles of Canal on the Sim-
coe and Balsam Lake Division.

Plans and specifications of the work and forms of
contract can be seen at the office of the Chief En-
gineer of the Department of Railways and Canals,
at Ottawa, or at the Superintendent Engineer's
Office, Peterboro, where forms of tender can be
obtained on and after Monday, July 15th, 1896.

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

The lowest or any tender not necessarily accepted.
By order,
J. H. BALDERSON,
Secretary.
Department of Railways and Canals,
Ottawa, June, 1896.

Ministers and Churches.

St. Andrew's Church, Orangeville, contribut-
ed \$6 to the Armenian Fund.

The picnic of the First Presbyterian Church,
Port Hope, was a great success.

Rev. W. McCrae, of Cranbrook, occupied the
Presbyterian pulpit, Moncton, last Sabbath.

Rev. Dr. Cochrane, of Brantford, married a
couple in Paisley, Scotland, on the 26th ult.

Rev. S. S. Burns, of Westport, preached in
St. Andrew's Church, Almonte, last Sunday.

Rev. Dr. Campbell preached to the Orange-
men of Ottawa in the Erskine Church on Sunday,
the 12th inst.

Rev. J. M. Gray preached his farewell
sermon in St. Andrew's Church, Stirling, a week ago
Sabbath evening.

Rev. J. G. Shearer, Hamilton, has forwarded
an anonymous contribution of \$100 to Rev. J.
Wilkie's mission field at Indore, India.

Rev. T. Bennett, of Montreal, has been
preaching with great acceptance in Kamloops and
Vancouver, B.C. He will shortly return east.

Rev. Mr. Gamble, of Wakefield, occupied the
pulpit of St. Andrew's Church, Almonte, on Sun-
day week. Rev. Mr. Grant was in Wakefield.

Rev. Mr. Pettigrew, of Glen Morris, conducted
the preparatory services in the Presbyterian
Church, Preston, on Friday evening of last
week.

The Rev. Dr. McKay, of Woodstock, con-
ducted service in the Presbyterian Church at
Stirling, and also at West Huntingdon, on Sab-
bath last.

The Rev. Mr. McKay, of Sunderland, has
moved his family to Beaverton for the summer,
and will occupy Mr. Hector Logan's cottage in
Ethel Park.

Rev. Mr. Gilchrist, of Blytheswood, occupied
the pulpit of the Presbyterian Church, Fletcher,
on Sunday week. Rev. Mr. Morrison preached
at Blytheswood.

Rev. E. W. Panton, pastor of St. Andrew's
Church, Stratford, who has been ill for some
time, is recovering. He will take some holidays
before resuming work.

Says the Kingston News: Rev. C. J.
Cameron, Brockville, who will fill the pulpit of
St. Andrew's on Sunday next, is a forcible preach-
er and an original thinker.

In the absence of Rev. Dr. Smith, the Rev.
M. Andrews, of Keene, occupied the Port Hope
pulpit and preached to large congregations at both
services a week ago Sabbath.

Mr. and Mrs. R. H. Knox, of Iroquois, are
the guests of Mrs. Stoddart, St. Mary's. Mrs.
Knox, nee Miss Libbie Beach, sang a beautiful
solo in Knox Church on Sunday night week,
which was highly appreciated.

Rev. J. Buchanan, B.A., of Uptergrove, has
gone to Huntsville to preach for a Sunday or two.
His pulpit is being filled in the meantime by Rev.
Mr. Sieveright, of Huntsville.

Rev. Dr. Hamilton, of Motherwell, occupied
the pulpit of Knox Church, Millbank, a week
ago Sunday. Rev. Mr. Pyke, of Shakespeare,
preached at the same place on Sabbath.

A large number of Orangemen from Percy
and surrounding lodges attended service in the
Presbyterian Church, Warkworth, on Sunday,
12th inst. The sermon was preached by Rev. Mr.
Barker, of Campbellford.

Rev. Dr. Armstrong, wife and family, of
Ottawa, are guests of Mr. and Mrs. John Arm-
strong, Owen Sound. Dr. Armstrong preached in
Division Street Presbyterian Church both
morning and evening a week ago Sunday.

A very pleasant and successful party was held
at the grounds of Rev. Mr. Mallin, Ferguson, on a
recent evening. Excellent music was provided
by Messrs. Ross and Wood. Mr. McNamara, of
Detroit, sang for the benefit of the party.

A special meeting of the Presbytery of Toronto
will be held on Monday, July 27th, at 2 o'clock
in the afternoon, in St. Andrew's Church,
Toronto, for the purpose of taking action upon
the call addressed to the Rev. J. G. Potter, of
Southside, and for other emergent business.

At the Presbyterian Church, Tilbury, recently,
an interesting address was given by Mrs. Mc-
Donald, of Harwich. Mrs. McDonald was dele-
gate from the W.F.M.S. of Kent to the Con-
vention at Peterborough, and she gave a very able
report of the proceedings.

The Rev. W. Robertson, M.A., of Paslinch,
who with his daughters are on a visit to his
brother, Mr. Robertson, principal of the Wark-
worth Public school, conducted the service in the
Presbyterian Church there Sabbath evening week.
He preached an eloquent sermon from the words,
"I am not ashamed of the gospel of Christ."

A very pretty wedding took place at St.
Andrew's Church, Stirling, on Wednesday after-
noon, 15th inst., when Miss Florence McDou-

gall, one of the most popular young ladies of
the village, was united in marriage to Mr. William
Daly, of Napanee. The ceremony was performed
by Rev. J. M. Gray.

Rev. John Ewing, of Mt. Pleasant, occupied
the pulpit of the Presbyterian Church, Omemece,
last Sabbath. Mr. Ewing retired from this
congregation two years ago after a pastorate of
43 years. His many friends, both old and
young, were glad to hear him once more.

A union meeting of the Young People's So-
cieties was held in the Presbyterian Church,
Hespeler, last week. The praise and prayer
service was conducted by Rev. D. Strachan,
and the consecration service by Rev. Mr. Bean.
Short addresses were given on subjects chosen
by themselves by Rev. Mr. Peer and Rev. Mr.
Nugent.

Mr. W. D. McPhail, Presbyterian student
at Baysville, preached at Muskoka Falls on a
recent Sunday evening, having exchanged
pulpits with Mr. Munroe. The large audience lis-
tened attentively and the manner in which Mr.
McPhail handled his text showed that he bids
fair to be an earnest and eloquent minister of
the Gospel.

The anniversary of the Keene Presbyterian
Church was held on the 12th inst. The preacher
on the occasion was the Rev. Dr. Smith, of Port
Hope. The people showed their appreciation of
the services by overflowing congregations. They
were delighted and can wish the doctor long
spared to deliver his impressive and eloquent
messages. The collections were liberal.

Rev. R. A. Munroe, B.A., late of Calgary
Presbytery, preached two very acceptable sermons
in Knox Church, Morden, Man., on Sunday,
July 5th. Mr. Munroe has been engaged in mis-
sion work in Manitoba and the N. W. T. for the
past seven years, and has met with good success.
Much of his time has been devoted to church
building and organization, chiefly in Alberta and
Assinaboia.

Mrs. (Rev.) James Ballantyne, president of
the Ladies' Aid Society, of Knox Church, Ottawa,
will not soon forget the meeting of that Society a
week ago Friday. At the conclusion of the busi-
ness of the Society Mrs. Ballantyne was presented
with an address expressive of the esteem in which
she is held by the ladies of the congregation, and
with a magnificent brooch, star-shaped and stud-
ded with pearls.

The Guelph Herald, in referring to the call
extended by Knox Church congregation, of that
town, the Rev. W. A. J. Martin, of this city, says
that it is to be hoped he will accept the call, as he
is a man of excellent ability and a good preacher.
Should he accept the charge he will meet with a
hearty welcome, not only from the members of
Knox Church, but also from the Christian people
throughout the city.

Rev. John Anderson, B.D., preached to
large congregations in the Presbyterian Church,
Orillia, a week ago Sunday. During his short
stay in the pretty northern town he made many
friends, and on all sides were heard favorable
comments on his marked ability as a preacher
of the Gospel. Last Sunday the quarterly com-
munion service was held, conducted by Rev.
Dr. Wardrope, of Guelph.

The lawn social at Dr. Narin's in aid of the
Children's Mission of Knox Church, Elora, was
an unqualified success. The day was showery,
and many anxious little eyes watched the dark
clouds, but towards evening the blue sky appear-
ed, and hearts were gladdened. The refresh-
ments were choice and a pleasing programme was
given. After expenses were paid, the Mission
Band were richer by something like \$50.

The congregation of Knox Church, Galt, has
before it the question of selecting an organist.
These names have been submitted: Clarence
W. Nicol, Brockville; W. J. Taylor, Toronto;
S. Huxley Marshall and wife, Niagara Falls;
Miss G. M. A. Holdsworth, Owen Sound;
Herbert B. Newton, Hamilton; Wm. Shaw,
Chatham; W. M. Clarke, Nova Scotia; Miss
R. Murray, Warton; Miss Clara M. Dease,
Port Rowan.

Rev. J. M. Kellock, M.A., pastor of the Pres-
byterian Church at Morewood, was recently
married in St. Paul's Church, Winchester, to
Miss Jennie, daughter of Andrew Kennedy. The
ceremony was performed by Rev. Mr. Connery,
assisted by the groom's father, Rev. Dr. Kellock,
of Richmond, Que. Before returning from their
bridal tour, the happy couple will attend the
Christian Endeavor Convention at Washington,
D.C.

A special meeting of the Presbytery of Kings-
ton was called for yesterday in St. Columba
church, Township of Madoc, for the induction of
Rev. Mr. Claxton, called to be minister of St.
Columba and St. Paul—Rev. Mr. Moore to
preach and preside; Rev. Mr. Black to address
newly-inducted minister; Rev. Mr. Martin, the
people. The Presbytery has granted translation
of Rev. Mr. Gray, called to Selkirk, Presbytery
of Winnipeg; and Rev. T. J. Thompson, of
Stirling.

The Guelph Mercury says: Rev. Hugh A.
McPherson preached two highly acceptable ser-
mons in Knox Church on Sunday. He has re-
ceived a letter from the Moderator of Knox
Church, Acton, stating that an informal meeting
of the congregation had been held, and it was de-

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cided at that meeting to invite him to the pasto-
rate of the church. Mr. McPherson has decided
to accept the invitation, which will be pleasing
news to his many friends. The charge at Acton
is an important one, but Mr. McPherson will fill it
with great acceptance to the congregation, as well
as with honor to himself.

The Rev. John Anderson, B.D., has been at
Orillia supplying the pulpit of the Rev. Dr. Grant,
now on a visit to Scotland. With regard to his ser-
vices, the Weekly Times says: "Mr. Anderson has
a pleasing delivery and his thoughtful discourses
engaged the wrapt attention of his hearers.
During his short stay in Orillia he has made
many friends, and on all sides are heard favorable
comments on his marked ability as a preacher of
the gospel."

Dr. DuVal, of Winnipeg, was warmly wel-
comed home by his parishioners. After attend-
ing the General Assembly the doctor went to
Hamilton, where he spent a week with Mr.
Robert Balfour, one of his old members, and
preached in St. John's Church. From the Am-
bitious City he went to Cleveland, where he
also discoursed. The last week he remained in
Toledo visiting members of his former con-
gregation, where he had charge previous to re-
moving to Winnipeg. The doctor says he is
much improved in health and returns greatly
invigorated to resume his pastoral work.

There was a large congregation in Knox
Church, Ottawa, when Rev. James Ballantyne
delivered his farewell sermon, taking his text
from Philippians iii. 13, 14—"Forgetting these
things which are behind, and reaching forth unto
these things which are before, I press toward
the mark for the prize of the high calling of
God in Jesus Christ." At the close the reverend
gentleman referred at considerable length to his
work in the church, and the success which had
attended every effort of the congregation during
his pastorate, and he expressed a hope that the
best blessings might still be theirs in the future.

The Woodstock Sentinel-Review prints this
item of interest: "Rev. Dr. Mackay has kindly
handed us a letter he has just received from G. R.
Pattullo, and an extract from which, we feel sure,
will be of interest to many of our readers. Mr.
Pattullo is travelling in the Highlands of Scotland,
and when in Inverness he made a visit to Rev.
Dr. MacTavish, who preceded Dr. Mackay in the
pastorate of Chalmers Church in this town. Dr.
MacTavish is now in his eightieth year and in
feeble health, but he was greatly pleased to see a
Canadian, and requested Mr. Pattullo to say to his

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friends in Woodstock and throughout the Dominion that his interest in them had not abated in the least. He also expressed great pleasure at the victory of the Liberals in the recent election, and he recalled with special pleasure his acquaintance with Sir Oliver Mowat."

The usual picnic of the Presbyterian Church, Oillis, held at Strawberry Island, was in every respect a marked success. The games were a feature of the occasion. The girl winners were: E. Eaton, Mary Gardiner, E. Cooke, Molly Perry, Minnie Morton, Q. Ritchie, Bessie Davis, Lena Henderson, Eva Eaton and Janet Ferguson; while the successful boy contestants comprised the following: Frank Beadle, N. Phillips, W. Robinson, Herbert Phillips, Edward Alport, Brodie Christie, Russell McKinlay, Percy Thomson, Tom Reid, Jack Cameron, Charlie Regan, A. McCorquodale, W. Lowrie, James Donaldson, Henry Park, Murdoch Johnston, William Kennedy, John McDonald, H. Cooke, Jr., Harry Hobson, J. Kean, D. Mackay, Stanley Black, V. Chase, H. Park, and N. Millar.

The lecture, delivered in the Presbyterian Church, Omence, by Rev. Mr. Macmillan, of Lindsay, on "British Columbia," was very well attended, and was a treat to those present. Much interesting information was given of the resources of that part of our Dominion. The reverend lecturer divided his lecture into four heads, viz.: Agricultural, Mineral, Piscatorial and the Lumbering industry. The agricultural industry is not very extensive. In treating of the mineral he said that the best bituminous coal in the Pacific coast was found in mines there. The richest gold and silver mines in the world were in that province. The best fisheries and the largest canning factories in the world were also there. The lumbering industry was extensively carried on, the saw mills being the largest in the world and the timber was of immense size.

As the prayer meeting of Knox Church, Ottawa, was about to close last Wednesday evening, Mr. Macmillan, clerk of session, and Mr. Cunningham, chairman of the temporal committee, stepped forward to the platform and on behalf of the session and temporal committee presented a farewell address to the pastor. The address, which was read by Mr. Macmillan, was accompanied by a set of the latest edition of Chambers' Encyclopedia, a copy of the Standard Dictionary and a silver inkstand. The address bore testimony to the success of Mr. Ballantyne's pastorate, to the steady growth in the prosperity, spiritual and temporal, of the congregation during the short time he has occupied the pulpit, as evidenced by the increase in the membership and the removal of the church debt, to his zeal, earnestness and ability as a preacher and to the place he had won in the esteem and affection of the congregation since he had become their pastor. Mr. Ballantyne replied with feeling and effect. After the meeting all present shook hands with minister and wife, bidding them an affectionate farewell. Such was the closing scene in one of the most successful pastorates our city has ever known.

A fruit social was held last week by the ladies of St. Andrew's Church, Berlin. The ladies prominently identified with the social and more immediately engaged in conducting it so very successfully, are: Superintendent and Mistress of Ceremonies, Mrs. Fred. Pearson; German Department, Mrs. T. Forsyth and the Misses Roat; Scottish Chief, D. Martin, Miss Florence Ross, Mrs. McLellan and Miss Bella McIntyre; Grecian, Miss Geneva Bricker, Miss Kate Miller, Mrs. Rose Rudell, Miss McEfat and Miss Nora Gibson; Japanese, Mrs. Walper, Miss McIntyre, Miss Luile Rudell, Mrs. Charles Pearson, Mrs. Reid and Mrs. Roos; Page, Master Aldrich; Candy Booth, Miss L. Pearson, Miss Maggie Roos and Miss Flossie VanCamp. The tables in this department proved a wonderful attraction to the gentlemen, and little wonder, since the young ladies in charge were absolutely irresistible. The ice cream and berry tables were also well patronized. Noticeable, likewise, among the ladies actively engaged at the various tables were Mrs. Atkinson, Mrs. E. Bricker, Mrs. Illing, Mrs. Rudell, Mrs. McEwan and Mrs. Aldrich, while in the foreground, and in charge of the "checks," etc., was the always genial Mrs. Dr. Clemons. The music for the occasion was furnished by the band of the 29th Battalion and a "Pizzicato" Quintette, to wit: Messrs. Albright, D. Bowman, Hilborn, Landreth and Riener—a sufficient guarantee that in this particular of the occasion there was little to be desired.

PRESBYTERY MEETINGS.

BROCKVILLE: A meeting of this Presbytery was held in Christ Church, Lyn. There were present, Revs. Danby, of North Augusta; Stuart, Prescott; McDiarmid, Kemptville; McArthur, Cardinal; Cameron, Brockville, Burns, Westport; Wright, Lyn, and elders Lauskail, Moodie, Muddell, Dickie and Purvis. Rev. Mr. Danby was elected moderator for the next six months. A good deal of time was taken up with a careful consideration of the Augmentation and Home Missions schemes of the Church. The commissioners to the recent meeting of the General Assembly at Toronto reported. At the evening meeting Revs. McDiarmid, Danby and McArthur, and Mr. Moodie gave many valuable hints along the line of family religion, business, morality, and temperance. Rev. Mr. McArthur and Mr. Moodie were appointed to arrange for a conference at the next meeting of Presbytery to be held at Cardinal on the second Tuesday in September.

ORANGEVILLE: This Presbytery met in St. Andrew's Church, Orangeville, Rev. J. R. Bell, of Laurel, moderator, presiding. No less than three ministerial resignations came up for consideration. That of Rev. R. M. Croll, of Singhampton, was the first. His resignation was the result of congregational difficulty of a personal nature, which a commission appointed by the Presbytery will investigate. Rev. John Wells, of Fleisherton and Eugenia, also resigned his charge. Congregational improvidence of a financial nature has wearied Mr. Wells. His congregation will be cited at next meeting of Presbytery. Rev. J. L. Campbell, of Cheltenham, abandoned his charge because of physical inability to discharge its duties. A special meeting of the Presbytery will be held at Cheltenham on August 4th to consider his case.

PETERBOROUGH: The regular session of this Presbytery was held in St. Andrew's Church, Peterborough, last week, the following members being present: Rev. Messrs. Ewing, Mount Pleasant; Andrews, Keene; Bennet, Apsley; Dr. Torrance, town; Ross, Harwood; Thompson, Hastings; Hay, Cobourg; Hyde, Warsaw; Cattanauch, Centreville; Johnston, Millbrook; Somerville, Norwood and Tanner, Omence. The elders present were Messrs. W. E. Roxburg, Norwood; Thompson, Keene; Jas. McCullough, Bethesda; Andrew Fairbairn, Lakeside; H. Caruthers, Cobourg; R. File, Hastings. The Moderator of Presbytery, Rev. D. M. Jamieson, occupied the chair. The resignation of Dr. McLelland, Havelock, was received and his name recommended to the Assembly to be placed on the list of aged and infirm ministers. The following ministers were appointed to visit the mission fields:—Rev. Mr. Thompson, Clydesdale and Apsley, and Rev. Mr. Ross, Harvey and Cardiff. Mr. Fair, a student in divinity, applied for examination; his examination was sustained and his name recommended to the college authorities. Mr. Bennett was appointed as moderator of St. Andrew's session during the absence in the old country of Dr. Torrance. A commission, consisting of Rev. Messrs. Wm. Bennet, convener, Somerville of Norwood, Thompson, of Hastings, and Mr. W. E. Roxburgh, Norwood, was appointed to visit Havelock and confer with the people there with regard to pulpit supply. The call from St. Andrew's Church, Peterborough, to Rev. J. G. Potter, of the South Side Presbyterian Church, Toronto, was sustained. The details of the induction were left in the hands of Rev. Wm. Bennett. It was arranged should Mr. Potter's reply be favourable that Dr. Torrance is to preside, Rev. R. Laird of Campbellford to preach, Rev. Dr. Smith to address the minister and Rev. Mr. Thompson the people. Rev. Wm. Bennett is to represent the Presbytery in support of the call and Dr. Bell and Mr. R. Tully St. Andrew's congregation.

THE LAST GENERAL ASSEMBLY: A LAYMAN'S VIEW.

[The last General Assembly has been dealt with from the minister's point of view; the following account of it, which has been delayed by press of other matter, will be read with interest, as being that of one of our intelligent and observant laymen.—ED.]

The last General Assembly was probably one of the most interesting and best meetings of our General Assemblies that have ever been held since the Union took place.

The attendance was fully up to the average, and this was to be expected considering the facilities which are to be enjoyed in reaching Toronto.

The church where the Assembly met has almost become historic ground. The appointments for comfort and business left nothing to be desired. From the genial, able, and much-beloved pastor, down to the caretaker, were subjects of praise of all the delegates.

The appearance of the delegates from ocean to ocean was a benediction to many, especially to this contributor, who has seen many of them in their homes, and who was always entertained, but as a stranger unawares, but as a friend.

The opening sermon of the Moderator was everything which could be expected. It raised him to a higher level in the estimation of those who knew him long and intimately; and thoroughly satisfied those who only had known him by reputation; and many brethren were heard to exclaim that the half was not told us.

The new Moderator—Rev. D. M. Gordon, D.D.—is among the best known and best loved ministers in the Church. His ministry in Ottawa, Winnipeg, Halifax, and lastly his appointment as Professor in the Presbyterian College, Halifax, are sufficient to stamp him as one of the foremost men in the Canadian Church.

As compared with the Irish General Assembly or the Scotch Assemblies, the duties, probably, of a Moderator are not so difficult to discharge; but taking them all and all, and considering the conflicting interests which are to be considered, it goes without saying that our Moderators require qualities that are not possessed by the eminent and learned brethren in the old country.

The various reports were full, clear and satisfactory; and whilst the space of this letter will not permit of going into particulars, I might mention that the arrangement with the Rev. Dr. Warden has given unbounded satisfaction throughout the whole Church. Everyone who knows Dr. Warden is aware that whatever he undertakes has been and will be done in a business way, and that the Church funds will be carefully handled and invested.

A great deal of interest was taken in the appointment of Professors, and for a time it would seem as if two foreigners had the call. This I think would not have been satisfactory to the Church generally. I will not state the reasons, but it goes without saying that if any of the Canadian ministers had the necessary qualifications they should have had the preference; and if they have not, the reflection would be more on Knox College than the aspirants for the positions.

The new Hymnal created an interesting discussion, but it was carried on in good temper and feeling. The objections of Rev. Principals Caven and King were considered with the weight and seriousness which they deserved, and although there were weak points in some of the arguments still they got the benefit of the doubt.

As might be expected, there was a place for Separate School-discussion, which was conducted by Principal Caven with that ability which is characteristic of the man. In a closely reasoned argument, delivered with that deliberation, clearness and force of which he is a master, he carried the large audience with him, which most unmistakably evinced their sympathy by loud and prolonged applause.

The Revs. K. MacLennan, of Levis, Dr. Campbell, of Montreal, joint clerk to the Assembly, and Rev. Dr. Sedgwick, from Nova Scotia, replied. All three made able speeches in opposition; but it was evident that the motion of Dr. Caven would carry by a large majority. Dr. Sedgwick made some strong points, and hit hard when referring to the political aspect of the question; but it was evident that whatever a remedial bill might be to conjure with in the Province of

LOST FORTY POUNDS.

AN ILLNESS THAT ALMOST CARRIED AWAY AN ONLY CHILD.

She Suffered Terribly From Pains in Back, Heart Trouble and Rheumatism—Her Parents Almost Despaired of Her Recovery—How it Was Brought About.

From the Annprior Chronicle.

Perhaps there is no better known man in Annprior and vicinity than Mr. Martin Brennan, who has resided in the town for over a quarter of a century, and has taken a foremost part in many a political campaign in North Lanark. A reporter of the Chronicle called at his residence not long ago and was made at home at once. During a general conversation Mr. Brennan gave the particulars of a remarkable cure in his family. He said: "My daughter, Eleanor Elizabeth, who is now 14 years of age, was taken very ill in the summer of 1892 with back trouble, rheumatism and heart disease. She also became terribly nervous and could not sleep. We sent for a doctor and he gave her medicine which seemed to help her for a time, but she continued to lose in flesh until she was terribly reduced. When first taken ill she weighed one hundred pounds, but became reduced to sixty pounds, losing forty pounds in the course of a few months. For about two years she continued in this condition, her health in a most delicate state, and we had very little hopes of her ever getting better. Our hopes, what little we had, were entirely shattered when she was taken with a second attack far more serious than the first. This second attack took place about two years after the first. We now fully made up our minds that she could not live, 'but while there is life there is hope,' and, seeing constantly in the newspapers the wonderful cures effected by the use of Dr. Williams' Pink Pills, we decided to give them a trial. Before she had finished the first box, we noticed that her appetite was slightly improving, and by the time she had used the second box, a decided improvement had taken place. By the time she had used four boxes more she had regained her former weight of one hundred pounds and was as well as ever she had been in her life. Her back trouble, heart affection, rheumatism and sleeplessness had all disappeared. She now enjoys the best of health, but still continues to take an occasional pill when she feels a little out of sorts, and so it passes away. Mrs. Brennan, together with the young lady, who is an only child, were present during the recital, and all were loud in their praises of Dr. Williams' Pink Pills. Mr. Brennan also stated that he had used the pills himself, and believed that there was no other medicine like them for building up a weakened system or driving away a wearied feeling. In fact he thought that as a blood tonic they were away ahead of all other medicines."

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Quebec, it had no force in the General Assembly of the Presbyterian Church.

The report of the French Evangelization Society, as read by Rev. S. J. Taylor, the Superintendent, was cordially received, and ably supported by Rev. Professor Scrimger and Rev. Mr. Amaron. This work only requires to be known to be appreciated and warmly supported. In the prosecution of it there is no controversy waged with the Church of Rome. Without serious provocation, "their voice is not heard on the streets," their work is carried on quietly, and the fruits abound on every hand.

Two prominent ministers have entered political life, whose loss will be much felt, as both are able ministers. Rev. Mr. Douglas is an Ontario man, and a graduate of Knox College, and had labored successfully in this Province. Rev. George Ritchie Maxwell, of Vancouver, and minister of the first congregation, is a native of Glasgow, and completed his education at Morrin College, Quebec, and was shortly after settled at Three Rivers, P.Q., where his abilities as a preacher, and literary merits generally, were soon recognized, and he was called to the first congregation in the rapidly rising city of Vancouver, and will be an important addition to the debating power of the House of Commons.

There were many well-known delegates from the Maritime Provinces. Among others noticeable were Revs. Drs. McRae, Principal of Morrin College, Bruce and Kotheringham, St. John; J. M. Robinson, Moncton; John McMillan, Halifax; A. Robertson, New Glasgow; D. McMillan, Sydney Mines; Thomas Fowler and H. H. Macpherson, Halifax.

A keen observer of the proceedings of the Court was Brother Murray, editor of that ably conducted weekly the *Presbyterian Witness*, of Halifax. "May his bow long abide in strength." K.

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MONUMENTS.

A new departure. A company has been organized in Toronto to manufacture a metallic monument under a new patent process. These monuments are enamelled to represent every kind of granite and marble, and the imitation is so good that it is very hard to distinguish them from granite or marble. They are said to be superior to stone, as they do not chip, crack nor discolor, and the cost is much less. The designs are very handsome.

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The Moravians give on an average \$12 per head yearly to Foreign missions.

The Kilmun "heresy case" has cost Dunoon Presbytery £107 for legal expenses.

About a dozen musical instruments are in use in the churches of the Dublin Presbytery.

The late Mr. W. J. McGifford has bequeathed £350 to the church at Hillsborough.

A new church, to be called the Clason Memorial Church, is to be built at Motherwell at a cost of £3,150.

Rev. W. M. Smith, who is leaving New Swindon for Australia, was presented with a cheque for £129.

The Tsar has not recovered from the shock he received by the coronation disaster and has been suffering from jaundice.

Rev. Dr. Thain Davidson will occupy the pulpit of the English Presbyterian Church at Colwyn Bay during August.

Fifty of the Pan-Presbyterian delegates visited Paisley and were conducted over the ancient Abbey by Dr. Gentles and Dr. Henderson.

The *Examiner*, a newspaper of San Francisco, starts the subscription list for the expenses of the great Christian Endeavor Convention of 1897 by contributing \$1,000.

The Hamilton Free Presbytery has presented an address to the Rev. David Ogilvy, M.A., the father of the Presbytery, who a few months ago resigned the charge of Dalziel congregation.

The Burmah State railway system—1,000 miles in length—has been sold to a syndicate for £6,000,000. This is reversing the policy adopted in India some years back of the State owning the railways.

Notwithstanding the violent controversy which arose over the alleged necessity of a Gaelic-speaking minister being appointed to Inverchaolain, the ordination of Rev. G. A. Stalker to that parish passed over very peacefully.

Dr. P. M'Adam Muir, of Morningside Church, Edinburgh, having intimated his desire to accept the call to Glasgow Cathedral, the Edinburgh Presbytery unanimously, but with regret, agreed to his translation to the West.

The Duke of Fife's Highland Castle, to take the place of Mar Lodge, which was destroyed by fire, is nearing completion, and was inspected by the Queen before she left Balmoral. It has cost £20,000, and will be lighted by electricity, the power being derived from a waterfall.

Rev. Samuel McComb, of Elmwood Church, Belfast, formerly of Reading, has given notice of his intention to resign the pastorate of the congregation, which he has held with great success during the past four years. Mr. McComb will proceed to Germany for further theological study.

Two distinguished Indian pilgrims to Mecca and Medina were assassinated at Jeddah by men in their own service, who had followed them secretly from Bombay, and afterwards committed suicide. The motive is supposed to be fanaticism, the murderers belonging to a different sect of shiaks.

Mr. Harrison, the British official who was arrested by a Venezuelan sub-commissary for alleged trespass on Venezuelan territory, while making a road, has been released, and the act disavowed by the Government. It is regarded as a good omen for the ultimate settlement of the boundary dispute.

R. D. Blackmore says he had offered his famous novel, "Lorna Doone," to nineteen publishers before it was taken. When brought out it fell flat, but soon after came the marriage of the Princess Louise to the Marquis of Lorne, and society people, thinking Lorna somehow had something to do with Lorne, bought the book, read it and liked it, then recommended it to their friends.

What is to be the effect mentally on this and succeeding generations of the multitudinous products of the press is an interesting question. At the opening of a new public library lately Lord Rosebery spoke of the decay of independent thinking. "The Press," he said, "with all its great merits, contributed to this decay. Being furnished every day from at least half a dozen quarters with the best thoughts of trained and able minds on the subject of the day in the daily papers, a man had no time to think, but become 'the walking reflex of the paper to which he happens to subscribe, or, what is more unfortunate still, of the many papers to which he happens to subscribe, which may produce a confused habit of brain.' Ready-made thoughts ought not, in a properly constituted community, to supersede independent thinking. Public libraries furnished a counter-irritant to the intellectual apathy which resulted from the quick succession of impressions made upon the public mind."

Dr. Barrett, the well-known English divine, speaking lately at a united meeting of Norfolk and Suffolk Baptists on the subject of the Reunion of Christian bodies, now so much discussed, expressed the following opinion, which we suspect almost every one of our readers will at once agree with: "One kind of union he regarded as hopeless. They were told that if Dissenters would only return to the Mother Church, England would be one. It utterly passed his comprehension how any minister of Christ should care to trace his succession through man like Pope Alexander VI., who accidentally took poison he had prepared for a cardinal, and whose life was an outrage on every law, human and Divine. With all respect for that venerable statesman (Mr. Gladstone), he could not understand how any one should care two pins whether a corrupt Church like that of Rome recognized English Orders or not. Still less could he understand, when the Divine Lord valued goodness before anything else, that there should be found men who deliberately stated that in the ministry learning, saintliness and the power to win souls went for nothing if there were not Episcopal ordination, and that a monster of iniquity like Alexander VI., or a corrupt, dissolute and drunken priest on whom a bishop's hand had been laid was a true minister of Christ, while men like John Howe, Richard Baxter and Charles Spurgeon were not. But it was hopeless to argue with men who held that doctrine. So long as it was conscientiously held reunion was impossible either with the Evangelical or the High Church party in the Episcopal Church."

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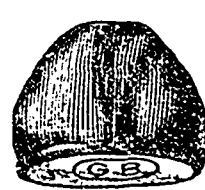
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We won't vouch for it, but it is said that there is a young clerk in this city who makes it a special hobby to say bright things. But he has met his match. A bright young school-ma'am entered the store in which he works last Saturday and asked, in a most innocent way, for a bow. "I am at your service," replied the clerk. "Yes," said the young lady, eying him closely, "but I want a white one, not a green one." Then a sepulchral silence fell upon him.



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 186 Adelaide St. W.
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MISCELLANEOUS.

The business of the preacher is not to defend the gospel, but to preach it.

Fight shy of the man who claims to be a Christian, but never pays his debts.

Whoever is making the religion of Christ attractive is helping to save the world.

"Yes," said the lovely woman, "it was very lonely living in the West. No neighbors to speak of." "That is to say," ventured the Mean Thing, "no neighbors to talk about?"

The capital "A" occurs 3,791 times in the New Testament and 14,020 times in the Old Testament. The capital letter "Q" will be found but twice in the Old Testament and three times in the New.

Brazil is the largest of the southern republics. It is said to have more navigable rivers than any other country in the world. Rio de Janeiro is the principal city and it has nearly 1,000,000 inhabitants.

Brazil's commerce is mainly with France, Great Britain and the United States. The principal articles exported are coffee, hides, tobacco, gold coin and bullion, sugar, diamonds, rosewood, cocoa and rubber.

A German statistician makes the startling assertion that there are in Bulgaria 3,883 centenarians, or one to every 1,000 inhabitants. If these figures are correct Bulgaria holds the record for long-lived citizens.

It is generally agreed among naturalists that the tortoise is the longest lived of all animals. There are many instances of them attaining the extraordinary age of 250 years, while one is actually mentioned as reaching the unparalleled age of 405 years. Notwithstanding these examples, which, of course, are exceptionally rare, the ordinary tortoise only lives, on an average, from 100 to 150 years.

A writer in the *Volunteer Gazette* describes a true soldier of Christ as follows: "He is a successful volunteer who is successful in saving souls. If he fails in this—no matter in what else he may succeed—he fails in the one important thing. He stands before God in the same light that the general who drills, and feeds, and manoeuvres his men, but who never wins a battle, stands before the people. He fails in that which is essential."

One of the most recently opened mountain railways in Switzerland is the Stanserhorn road, which is one of particular interest. The road is constructed in three parts, each at an angle with each other, the gradients being in some instances as high as 60 degrees. Each decline is operated by cables, driven by independent electric hoisting engines. The current to operate the electric hoists is generated by dynamos located some five miles distant, and driven by turbines actuated by the mountain torrent. The plant also supplies light to the hotels and the search lights on the mountain top.

A CHANCE FOR US ALL.

The possibilities of winter comfort seem now to be limited by the extent of the spruce trees in the land. So long as a "woolen cloth"—and this is practically what Fibre Chemois is—can be had for a trifling expense to line our outer garments with, no one need ever suffer from the sharpest winds or frostiest air of winter. An absolute nonconductor of heat and cold, Fibre Chemois is also durable, light and pliable so that the presence of a layer of it through a coat is never felt save by the protection it gives from a roaring gale or icy temperature. As its thorough worth has long since been proved there is no possible chance of disappointment in preparing to enjoy the healthful warmth it also provides.

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 127 State Street, Boston, Mass.

"My husband," said a physician's wife not long ago, "chanced to see one day some molds of jelly set to cool outside the window. They were uncovered, as they were out of reach of anything." He asked me, "Is it your custom to cool your jelly uncovered?" I was obliged to say it was. Then he said, "Do you know when we medical men want to secure minute organisms for investigations we expose gelatin to the air or where germs are, and it quickly attracts, and holds them? Cool your jelly if you will, but cover it with a piece of muslin."

A young lady once called on one of Louisville's most prominent homoeopathic physicians, and after discoursing on all the topics of interest of the day, settled down to tell him her ailments. Among other things, she said that she was greatly annoyed with a sinking feeling. The physician prepared a little bottle of pills and gave them to her, with minute directions as to how they should be taken. The woman again began to talk, and after many vain efforts to get her out, she started for the door. She had just opened it, when she turned and said: "Oh doctor, what shall I do if these pills do not cure me?" "Take the cork," he retorted; "they tell me that's good for a sinking feeling."

One candidate for the Presidency has started on his campaign in a manner that does honor to God and does credit to his piety. In responding to the committee's notification of his nomination, Mr. McKinley explicitly acknowledged his trust and dependence in Almighty God, without whose constant aid and counsel his best efforts would be vain and ineffectual. That is manly and Christian, and the great campaigner has our thanks and praise that at the outset of his struggle for the greatest honor within the gift of man, he relies primarily, not upon the tariff, nor finance, nor his friends, nor any other power or presence than that of Jehovah. It is our hope that this example of reverence may be followed in the case of every candidate who this year may submit to the suffrage of Christian America.

In Hungary a man may marry at the age of eighteen, the girl at sixteen; In Spain, Portugal, and Greece, the respective ages are only fourteen for the man (?) and twelve for the prospective bride. In France he must be eighteen and she fifteen. In Russia the laws vary between eighteen and twenty for the men and fifteen and sixteen for the women. In Switzerland the various cantons have different laws, and the minimum ages for marrying are eighteen and twenty years for men and from thirteen to seventeen for girls. In Austria and Germany men seldom marry under twenty-one, although the law allows at eighteen. Girls may wed at sixteen in these countries. In Egypt boys of thirteen are often married, and brides of ten and twelve are not scarce by any means. But India carries off the palm. Here marriages are closed in infancy, and a girl of two is sometimes married to a groom of four or five years.

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Choir Leader Wanted

For St. John's Presbyterian Church, Almonte. Applications stating salary for leader, or for leader and organist combined, will be received until August 1st.

MEETINGS OF PRESBYTERY.

- ALGOMA.—At Gore Bay in September.
BARRIE.—At Barrie, July 28th, at 10.30 a.m.
BRUCE.—At Paisley, on Sept. 15th, at 1.30 p.m.
CALGARY.—At Pincher Creek, Alberta, on September 2nd, at 8 p.m.

BIRTHS, MARRIAGES AND DEATHS

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTH. At the Manse, Spencerville, Ont., on July 8th, to Rev. J. A. and Mrs. Sinclair, a daughter.

MARRIED. At Ottawa, on July 10th, by Rev. Orr Bennet, B.A., Elizabeth C., daughter of the late Rev. James Whyte, of Osgoode, to Richard McGiffin, of Ottawa.

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