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Vol. 25.—No. 27
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To clean marble use common dry salt, which requires no preparation, but may be rubbed directly on the soiled surface, leaving the surface beautifully clean.

A little kerosene is an excellent thing for cleaning a zinc bath tub. Apply with a soft woollen cloth, then wash off with hot water—no soap in it—and polish with powdered bath brick.

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Another remedy for a burn, that is so simple that it seems incredible that everyone should not know it, is equal parts of lime water and sweet oil mixed together and applied as often as necessary to keep the burn moist and covered with it.

An excellent cure for hoarseness is to roast a lemon until it is soft all through; do not allow it to burst. While still hot cut a piece from the end and fill the lemon with as much granulated sugar as it will hold. Then eat it while hot.

Vegetable Soup.—One pint of milk, one tea cup of lima beans, one of tomatoes, three carrots, sliced; pepper and salt. Boil for one and a half hours.

Blackberry Syrup, New Style.—Take four pounds of fully ripe Lawton berries and add to them three pounds of granulated sugar and one pound of some tart, well-flavored apples, pared, cored and sliced. Boil all together for forty-five minutes. Skim, pour into glass and cover closely.

Baked Ham.—Soak a ham in cold water over night. Trim it neatly and cover it all over with a thick crust of flour and water. Bake slowly eight hours. Remove the crust and skin; cover the top with fine cracker crumbs slightly sweetened. Place in the oven till the crumbs are brown. When cold, cut in very thin slices.

Mutton Pie With Tomatoes.—Spread the bottom of a baking dish with bread crumbs and fill with alternate layers of cold roast mutton cut in thin slices and tomatoes peeled and sliced. Season each layer with pepper, salt and bits of butter. The last layer should be of tomatoes spread with bread crumbs. Bake three-quarters of an hour and serve immediately.

Pineapple Omelet.—Have ready a tablespoonful of fresh-grated pineapple. Mix together three eggs, a teaspoonful of lemon juice, and a tablespoonful of sugar. Put the omelet into a hot buttered pan, and cook to the required degree; then put in the pineapple, fold the omelet together and turn it out on a hot dish. Dust with powdered sugar and serve at once.

Strawberry Cream.—Add to the beaten yolks of six eggs one and a half tablespoonfuls of flour and seven ounces of sugar; mix the whole thoroughly, and stir it over a slow fire to a smooth cream. Having rubbed one pint of strawberries through a sieve stir the fruit juice into the cream, let it come to a boil, color it with a few drops of tincture of cochineal, and add to it the whites of the six eggs beaten stiff. Pour into a mould and set away to harden.

Macaroons.—To a quarter of a pound of sweet almonds take four teaspoonfuls of orange-flower water, the whites of six eggs and one pound of sifted white sugar. Blanch the almonds (remove the brown skin), and pound them with the orange-flower water, or some of the white of an egg; then whisk the whites of the eggs and add them gently to the almonds. It is important that these two ingredients should be carefully added, or they will "oil" or separate. Sift the sugar into the mixture until the whole forms a paste, not too stiff to drop upon white paper, which should be placed in a tin, or on a plate, and the whole baked in a slow oven till done.

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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, JULY 1st, 1896.

No. 27

Notes of the Week.

Several ministers of the Established Church of Scotland assert that the vote in the General Assembly on the joint hymnal has been misunderstood, inasmuch as it was given on the merits of the book alone and not in relation to the "unionistic sentiment" which has been spoken of.

Modern ways of observing the Sabbath in some quarters exercised the Established Church Synod of Glasgow (Scotland) at the last meeting of that body. The throwing open of museums and green-houses in the public parks, the riding of cycles, the driving of gigs, and the playing of golf and bowls were all glanced at with regret.

An idea of the immense activities of the American Presbyterian Church may be gathered from the fact that last year the expenditures reached the sum of \$14,000,000. Of this \$750,000 went for foreign missions, \$2,000,000 for missionary work in the home field, and \$1,000,000 for general benevolence. This is a splendid record for a Christian body.

A subject which has exercised the public mind in Britain for many years, and which has been well threshed out in our church courts, is now at last apparently nearing a final settlement. Marriage with a deceased wife's sister having passed again and again in the House of Commons but always defeated in the House of Lords, has at last been carried on a second reading in the Upper House by a vote of 142 to 113. A large detachment of royalties voted for it; and the Marquis of Salisbury, the Duke of Norfolk, the Archbishops of York and Canterbury, and eighteen bishops voted against it.

According to the statement of a friend of Li Hung Chang, reported in a San Francisco paper: "It is his intention to build railroads all over China, a good navy, organize a splendid army, improve coast defences, and above all bring about a stronger centralized government. It is probable that the other viceroys will become simply governors of their provinces subject to the central power." For a man of Li Hung's age it might be felt this is a pretty large contract. If, however, he can only make a fair beginning of it, it will be an evidence that China has begun to move, and should it advance as fast as Japan has done, who can tell what those now young may live to see?

Mansfield College, Oxford, so well known in connection with the name of the gifted Principal Fairbairn, has reached the close of its first decade. At the anniversary meeting, which has been held, all who have assisted have rejoiced in the great work which the first decade has seen accomplished, and in the high hopes and lofty ambitions which still inspire the college. Without including those who leave this term, sixty regularly admitted students have left the college. The income had fully met the expenditure, and had even availed to wipe out entirely the deficit of the previous two years, which amounted to £237, leaving a trifling balance in the hands of the treasurer.

At the annual meeting of the Evangelical Alliance of this city the cause of the persecuted Armenians was taken up, and arrangements were made for collecting and forwarding assistance on their behalf to the English Armenian Relief Fund.

Dr. W. B. Geikie was made treasurer of this Fund, and he has just reported that the first ten drafts sent to England amounted to \$9,684; whilst the four remitted since that date come to \$3,077, making a grand total of \$12,761. The last of these drafts was for \$716, and was sent yesterday. The amount subscribed so far is considered highly satisfactory, in view of the fact that all the subscriptions have been purely voluntary.

The Venezuelan Government depending no doubt upon the support of their big brother the United States, appears to be determined to pick a quarrel with Britain. Its last act has been to forcibly arrest Mr. Harrison, the Crown Surveyor, of British Guiana, while engaged in road-making with a force of a hundred labourers and engineers at a point well within the Schomburg line. The London press generally calls for prompt action by the Government. While ample and just reparation will no doubt in time be exacted, the British Government can well afford to be patient, and will not fly into a passion at the petty annoyance of a petty semi-civilized state on the outskirts of its world-wide empire.

The fifty-third annual meeting of the British Society for the Propagation of the Gospel Among the Jews was held lately in Exeter Hall, London. The Society has twenty-six missionaries and many voluntary helpers working at mission stations in England, Germany, Austria, Russia and Turkey. It has medical missions and two homes for aged Christian Jews. Progress was reported during the past year, especially in work among the young. Mr. Scott Moncrieff, who has recently spent some months in Jerusalem, stated that there were more Jews now scattered over the world than ever before, it being reckoned that some twelve millions of Jews were living to-day. Fifty thousand now reside in Jerusalem and its suburbs, while 100,000 Jews are colonists already in Palestine.

The Rev. John Watson, D.D. (Ian Maclaren), made his first bow lately to a Belfast audience, in a lecture on Burns. The *Witness* speaking of his first public appearance in that city, says: "However much his readers may have admired him as a writer, those who had the privilege of listening to him as he lectured on 'Burns' will be inclined to say that the speaker is no less deserving of admiration than the writer. Dr. Watson, who is in the prime of his manhood, has an agreeable presence, a rich, resonant, and flexible voice, capable of great variety of expression and modulation. He delivered his lecture without manuscript, and with only an occasional reference to a few notes on a single sheet of paper, and to a volume of the poet's works for some quotations. We may say his manner was perfect, his arrangement clear, his sentences finely cut and polished, his criticisms subtle and suggestive, his delivery captivating and fascinating.

During the academic year of 1895-96 one hundred and four courses have been delivered under the auspices of the American Society for the Extension of University Teaching. Of these forty-two have been financially successful, twenty have had deficits, six have been free, and thirty-six have not been reported. In many cases the deficits have been met by a guarantee fund, to which members of the Local Committees, or persons attending the lectures, have contributed. The total attendance on courses has been between 15,000 and 20,000 persons, and the attendance at all lectures has been about 115,000. It is

interesting to report that there has been an increase in the number of free lectures and lectures to artisans. Ten courses have been given to working men, seven in Civics, two in American History, and one in English History. One course in English History has been given to colored people in Philadelphia.

A letter just received in Chicago from Miss Clara Barton, dated Constantinople, 21st ult., says that there is cordial co-operation between the American missionaries and the Red Cross men, the latter distributing agricultural supplies, while the missionaries furnish food and clothing. Speaking of Harpoot, she says: "Thousands of houses were burned, people are shelterless, unable to obtain lumber for their roofs, which our people are providing so far as they can, trying to give a yoke of cattle to each village, and tools sufficient to cultivate the seed grain, which they are also giving. At Palou they need 1,000 cattle, oxen and cows." "You will see," she adds, "by this that my expeditions are not engaged in giving food especially, but rather in trying to create it. The prospect of the necessities of the future for the desolated, requires your sympathy and mine." As indicated by a cable just received, the Chicago Committee says "the needs are as great as ever."

The success of the Prince of Wales lately on the racecourse has called renewed attention to and general and strong condemnation in the religious press of Britain against the prevalence and the evils of betting so greatly promoted by racing. "It is impossible," says the *Christian World*, "to deny that the racecourse, the betting-ring, betting agencies, and the whole system of ruinous gambling, mis-called 'sport,' owe very much of their hold on the populace to the example set by Royal Princes and Ministers of the Crown for generations past." The difficulties, the temptations and miseries of the "submerged tenth," on the authority, the best that can be given, of the Salvation Army staff, are due, next to drink, to betting as an agency of hell. "It is impossible," says the same paper, "to repress or disguise the astonishment we feel that one who evidently has the welfare of the nation at heart should continue, by his influence and example, to encourage a system which makes the betting-ring more like the mouth of hell than any place on earth."

The fate of the Education Bill of Lord Salisbury and of the Coercion measure of the Canadian Government furnishes a very notable and most significant coincidence, worthy of the attentive consideration of all English-speaking people in every part of the world, strongly illustrative of their spirit of independence and a protest against government by force in any form. Strong as the Salisbury Government is, it has judged it safer to abandon its Education Bill, which was designed to ply into the hands of the Church of England, as Separate Schools in Canada play into the hands of Rome, rather than incur the odium of carrying it out to the bitter end. The Government of Sir Charles Tupper and the party which staked their existence upon a measure intended to give special privileges to one class of the people at the expense of another, and to carry out such a policy by force, has been deservedly overthrown. The two things together have in them a lesson which may be read with advantage in every English-speaking country, and is a rebuke to government by coercion which as often as it is attempted we hope will meet with the same fate.

PULPIT, PRESS AND PLATFORM.

Lutheran Observer: We are not becoming more like Christ in likeness, if we are becoming less and less like Him in spiritual conduct.

Ram's Horn: A star is added to the soul winner's crown when an old man is saved, but when a child is put into the arms of Christ, it may mean a whole Milky Way.

Tennessee Methodist: The Lord never purposed that His blood-bought church should transform itself into a system of concert halls, kitchens, and entertainment bureaus.

United Presbyterian: What grace did for Paul, it may do for others. It is the same divine power, the same quickening life, and whoever is willing to receive it will enjoy the same blessed fruits.

Philadelphia Presbyterian: Among the bits of ecclesiastical gossip floating about in Roman Catholic circles is a story that Queen Victoria spends Easter on the Continent because she is inclined to Roman Catholicism. The Priests in the more illiterate parts of France delight their hearers with this intelligence. On the contrary, when the Queen is at Balmoral, she is somewhat ostentatiously a Presbyterian. She seems to be really a Broad Anglican Protestant.

The Interior: Lord Wolseley, Commander-in-Chief of the armies of Great Britain, does not take as kindly a view of Tommy Atkins' drinking habits as Kipling, but is probably nearer the truth. In a recent speech before the English Army Temperance Association, Lord Wolseley made this striking statement: "There are yet some battles to be fought, some great enemies to be encountered by the United Kingdom, but the most pressing enemy at present is drink. It kills more than all our newest weapons of warfare, and not only destroys the body but the mind and soul also."

Principal Grant, D.D.: France gave without stint the great explorers, whose names are sown all over this continent thick as a field,—martyrs and missionaries of deathless fame, saintly women whose works do still follow them. Their blood was not lost in vast inland seas and on rugged Laurentian and Huronian rocks. It fell on good soil, and we see its permanent memorial now in a noble French-speaking people, enjoying their own language, laws and institutions under a flag identified with their liberties, and under a constitution that they and their fathers have helped to hammer out. Their children sit side by side in our federal parliament with the children of their ancestral foes, and the only real contest between them is, which shall serve Canada best.

Zion's Herald: Think of each hour of your present existence as so much added hold upon eternal progressive life. Think of each deed as the beginning of an endless series of deeds like it—life leading up to life, unbroken, homogeneous, one in purpose, in meaning, in power! Just accepting salvation is no more what this life was given you for than just saying "I will" is the keeping and consummation of the moral law. Life now, life then, life forever, is a preparation for life to come. There is no such thing as spiritual inertia in the universe. Christ says, "Come," but after that He says, "Go—go ye into the whole world;" and so by noble, helpful living prepare, not for the hour of death, but for the eternity of celestial service which is to come.

Our Contributors.

CONCERNING INDIVIDUAL EFFORT.

BY KNOXONIAN.

The General Assembly has come and gone. The brethren met, made their speeches, received and adopted reports, passed resolutions, oiled the Church machinery a little at some points, put a few new wheels on the machine, and went home most of them to resume their work and mark their ballots. It was a good-natured Assembly and did its work well. The members did not groan over deficits, nor did anybody predict that anything is going to ruin. The prophesying business in the Supreme Court is as dull as the wheat market when that important cereal brings forty cents a bushel. Nobody stands up now and declares that the colleges are going to ruin, or that some of the funds are bankrupt, or that the whole Church is lapsing into heterodoxy. The history of the past shows that our people as a whole can be trusted to do their duty, and their spiritual leaders trust them. Rare indeed are the instances in which Presbyterian people as a body have gone wrong when wisely led. Our ministers and elders have a grand army of men and women to lead, and we have a pretty strong conviction that if ever the Presbyterianism of Canada dwindles and dies, the captains, not the rank and file, will be mainly to blame.

Now that the Assembly meeting is over we would like to impress upon the minds of all the good people who read this column that, humanly speaking, success depends mainly upon individual effort. A ten days' meeting of four hundred ministers and elders is an important thing, no doubt, but the work all the year round must be done by the office-bearers and members of the Church. If the people do not work, and pay, and plan, and pray a General Assembly cannot do much for them. In fact there would soon be no General Assembly if the people ceased to take an active and intelligent interest in Church affairs. The Assembly is an important and influential body mainly because it has a large, intelligent and influential body of people behind it. The members are, of course, excellent men individually, but if you took the Church from behind them they would not loom up as much as some of them did last week. The Presbyterian Church in Canada is a pretty prominent pedestal.

The elder who works up his district properly, keeps his eye on his families, helps the weak brethren, gets the careless to attend church, visits the sick, cools down friction, and looks after the young, is doing just as important work for the Church as any elder or minister did in the General Assembly.

The Sabbath school teacher who looks well after his or her class is doing just as useful work as the Assembly's Sabbath School Committee ever did or ever will do. If the teachers and officers of each school fall in their work there will soon not be anything for the committee to report except the failure.

Mission work very properly takes up a large part of the Assembly's time and attention. The real work is done in the congregations and on the mission fields. The congregations find the money and the missionaries. The Assembly through its committees disburses the money and assigns the missionaries to their work. A report of "Home Mission night" or "Foreign Mission night" looks big in print. The actual work is done by the men and women of our congregations who are scattered over the whole of Canada. The men who give the money, the women who manage the Missionary Societies, the girls who form the Mission Bands are the real workers at home. The missionaries themselves are the real workers abroad. The officials of the Assembly are workers too, but the Assembly, as such, simply has a field day on Missions. The fact is, everything in the Church de-

pends in the last analysis on individual effort. It is easy to talk about Church Courts and committees, societies and associations, and say what wonderful things they do. Even in these organized bodies nearly everything depends on individual effort. There is no church court apart from the individuals who comprise it. Committees are made up of individual men. Societies are composed of individual men or individual women. If individuals stop working the whole machinery must instantly stop.

Let each member and office bearer of the Church feel that in his own place he has work to do, and that the welfare of the Church, humanly speaking, depends on individual exertion.

As we write thousands of Canadians are having their "moment of sovereignty." In the good old times men said to their neighbours, "Did you vote?" In these modern days you must say, "Had you your moment of sovereignty?" What these moments of sovereignty may bring at five o'clock this Tuesday afternoon no human being knows. One thing, however, we do know, and that is that the future of our country depends mainly on the intelligence, industry, thrift, enterprise and moral worth of our people. When the bell rings at five o'clock this evening it may be Tupper or it may be Laurier; it may be the N. P., or freer trade; it may be coercion for Manitoba, or a settlement of the school question in some other way, but much as governments may do to help or hinder a country its future depends mainly on the character of individual citizens.

But we must go to the polling booth and have our "moment of sovereignty," and then go out on the concessions and do pastoral work in the afternoon as an illustration of our theory of individual effort.

THE LIFE OF JOHN STERLING.

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

In these days when there is so much reviewing of new books, and when so many people gain whatever knowledge they possess of contemporary literature from the "views and reviews" furnished by journals and magazines, it may be well sometimes to pay a tribute to the past by reviewing a book that does not force itself upon us with the pretentious claim of novelty. And even in a journal, the greater portion of whose space is devoted to direct evangelical teaching, or to the discussion of Church questions, it may not be amiss to have an outlook towards that realm which belongs more strictly to literature than to theology. Biography is acknowledged to be a very important branch of literature, the story of any man who has faced the battle of life with real earnestness is sure to furnish helpful lessons. Many books of this class have a very short day and then cease to be, the new claimants for attention are so numerous that only a few biographies can according to the law of "the survival of the fittest" reach the rank of classics, and enjoy an enduring fame. It is generally agreed that Carlyle's life of Sterling owes more of its interest to its writer than to its subject, as "In Memoriam" speaks to us more of Tennyson than of Arthur Hallam.

But there is a sad, sweet interest about the life of this young man who was both fortunate and unfortunate; and it certainly mirrors for us one form of the battle between faith and unbelief which goes on in every society, and in every awakened soul. "On September 18th, 1844, Sterling passed out of life to be enrolled with Edward King and Arthur Hallam in the select list of those who have owed their fame to their friends." We have already admitted the substantial truth of this statement, but feel that there must have been something noble about a man who inspired the enthusiastic affection of some of the greatest thinkers of the present century. If his life was more in the promise than the performance, more in the capacity than the expres-

sion, are there not many striving souls who fall utterly in the effort to express their deep life, and is not our faith in the great future on the one side a cry for the completion of lives which have here been but an inspiration and a hope?

J. S. Mill at one time thought of writing a biography of Sterling. The memoir written by Archdeacon Hare was expected to serve all practical purposes, but it was considered so unsatisfactory by many competent judges that Carlyle felt himself compelled to take up the task. Hare's book we have not had the good fortune to see, and so cannot pass any judgment upon it, but we are told on good authority that "elegant, interesting and affectionate as it is, it has been completely obliterated by Carlyle's." Carlyle himself tells us that the Archdeacon's work was done in a manner surely far superior to the common, in every good quality of editing; and visibly everywhere bearing testimony to the friendliness, plcity, perspicacity and other gifts and virtues of that eminent and able man." But the complaint was that Sterling's life had been written from a purely ecclesiastical standpoint, "as if religious heterodoxy had been the grand fact of his life." Hence his friend must sorrowfully undertake the sacred task of setting forth the real facts of the case, and give the whole life in its true proportions from a different position. Very good, but no man can jump off his own shadow, and even the "man of letters" has his limitations and his aversion to religious newspapers and Heresy-hunters may form a bias of another kind.

However, we did not set out with the intention of discussing this book from the point of view of the Church of England or any other Church. Though our opinion on the point is not of much importance, we rejoice in it as a beautiful piece of literary work, on the whole sober in its style and tender in its tone. It came upon the world, at the first, as a glad surprise. Many who had judged the author to be a raving maniac, delighting in fiery denunciation of men and things, were ready to acknowledge that here the struggles of a gentle, gifted spirit were depicted with true sympathy and quiet strength. There was in the volume little trace of the two styles which have been defined as "Æschylous and Buriæschylous," but all through a chastened tone as of one in the presence of friendship and death. In other words the style is appropriate to the matter in hand, and what greater compliment can be paid to any style. As to the substance of the book, it is a real biography of the man whose name it bears, while it indirectly reveals the author's attitude and spirit towards the great questions which must always awaken interest and produce controversy, whether they appear in philosophic or poetic form or are dressed in ecclesiastical garb. It has been pointed out that the introduction of two such strong personalities as Coleridge and Captain Sterling threaten to throw the real subject into the shade, but Carlyle has skillfully taken care that his friends should have due prominence in the essay dedicated to his name.

It seems strange to find a biography beginning with the opinion, "How happy it comparatively is for a man of any earnestness of life to have no biography written of him; but to return silently with his small *sorely-spoiled bit of work to the Supreme Silences*, etc." and with the acknowledgment, "That Sterling's performance and real or seeming importance in this world was actually not of a kind to demand an express biography, even according to the world's usages. His character was not supremely original; neither was his fate in the world wonderful"—but so it is, for Carlyle is not as any other man. Of more interest, perhaps, to us now are the following statements: "Of all men he was the least prone to what you could call scepticism, diseased self-listenings, self-questionings, impotently painful dubitations, all this fatal nosology of spiritual maladies, so rife in our day, was eminently foreign to him." "It is by no means as a vanquished *doubter* that

he figures in the memory of those who knew him, but rather as a victorious *believer*, and under great difficulties a victorious *doer*."

With these general warnings, we pass on to "John Sterling and his Pilgrimage through our Poor Nineteenth Century." This is sketched from birth to death: the school days and college life, the entrance into the Church, and speedy flight from it, the many wanderings in search of health, the social relationships, literary ventures, and poetic aspirations; all these are set forth in short space but with great clearness and vividness. Carlyle gives a brief sketch of the father, Edward Sterling, "the Thunderer of the *Times* newspaper," and pays this tribute to the mother: "A fine, tremulously sensitive nature, strong chiefly on the side of the affections, and the graceful insights and activities that depend on these—truly a beautiful, much-suffering, much-loving house mother." Sterling was fortunate in his parents, in his worldly position, in his friends, but in spite of all these things, which men value so much, a short life that was spent partly in fleeing from death, and partly in struggling after an unattainable ideal, comes to us with an unexpressible note of sadness.

We cannot dwell at length upon his college days at Cambridge, where he had Julius Hare as tutor, and as friends F. D. Maurice and others who afterwards attained some prominence in literature or theology.

Two glimpses we bear away from this period—the delicate young man standing with heroic self-forgetfulness in the river, handing out buckets of water to quench a fire in one of the college buildings; and the brilliant debates speaking of the Church with "a black dragon in every parish, on good pay and rations." Then comes the difficulty in choosing a profession. We need not discuss the biographer's treatment of the three great "professions," since he admits that Sterling was unfit for them as they for him. "In Parliament such a soul put into a body of due toughness might have carried it far." "In lucid, ingenious talk and logic, in all manner of brilliant utterance and tongue fence, I have hardly known his fellow." But as Sterling has not got "the body of due toughness," the only form of public life that suited him was "the anarchic nomadic, entirely aerial and unconditional one called literature." So here we have Maurice and Sterling in the character of journalists, sustaining for a while the *Athenæum*, which was then in its days of infancy and weakness. As Sterling about this time came under the influence of Coleridge, we have a chapter on that great thinker, in which we learn what his admirers thought of him, and what Carlyle thought of him. "He was thought to hold, he alone in England, the key of German and other Transcendentalisms; knew the sublime secret of believing with the 'Reason' what the understanding had been obliged to fling out as incredible; and could still, after Hume and Voltaire had done their best and worst with him, profess himself an orthodox Christian," etc. "A subtle, lynx-eyed intellect, tremulous, pious, sensibility to all good and beautiful; truly a ray of empyrean light;—but imbedded in such weak laxity of character, in such indolences and esurieneces as had made strange work with it. Once more the tragic story of a high endowment with an insufficient will." This chapter in which, as Mr. Garnet says, "Coleridge is clothed in purple for the sacrifice," demands a careful reading from the student of literature and theology, but it is not likely that John Sterling could ever have accepted it as a full and sufficient account of Coleridge.

Those who want Romance will find it in the account of Sterling's Relationship to the Spanish Exiles, telling how he narrowly escaped being shot by a marine policeman, and how afterwards in his West Indian solitudes, when he hears of fifty five Spaniards and one Englishman (his cousin Robert Boyd, whom he had thoughtlessly killed in that foolish and fruitless enterprise) doomed to instant military execution, and cries "—"

hear the sound of that musketry; it is as if the bullets were tearing my own brain." We said Romance, we ought to have said Tragedy. "In such manner rushes down the curtain on them and their affair; they vanish thus on a sudden; swept away as in black clouds of fate.

Sterling's various flights to milder climes in search of health are duly chronicled, and some of the brightest bits in the book are his descriptions of life in foreign lands; whether it is in the account of the terrible hurricane on the Island of St. Vincent, or in the descriptions of life in modern Rome, we find him always the same active, intelligent spirit, struggling against sorrow with much real faith.

Carlyle condemns Sterling's action in becoming a curate of the Church of England, and likens it to that of "a bereaved young lady who has taken the veil." Neither will he accept ill-health as the cause of the retirement from that position after eight months' earnest and conscientious work. This we do not propose to discuss, as it is peculiarly a matter which belongs to the man's most secret life; but we question whether the biographer would stand very well the cold scorching analysis which he here gives to his friend. Of his preaching, this is Carlyle's deliberate judgment: "The discourse, delivered with a grave sonorous composure, and far surpassing in talent the usual run of sermons, had withal an air of human veracity, as I still recollect, and bespoke dignity and piety of mind; but gave me the impression rather of artistic excellence than ofunction or inspiration in that kind." Sterling retained to the last a keen interest in the deeper theological questions and flashed out strong indignation at Carlyle's contemptuous reference to "Pantheism and Pothelism;" he had also some independence of judgment, shown by his refusal to bow down before the great Goethe, regarding him as "an intensely pagan life when it is men's duty to be Christians." This was no doubt modified, as it needed to be; but his whole treatment of the subject shows that he did not passively accept the Master's teaching on this important point.

John Sterling did not achieve any great literary success, in fact he seems to have received less than his merits in that particular; and he failed as to the one great ambition of his life, namely, in his efforts after high poetic expression. "Why sing your bits of thought, if you can contrive to speak them? Besides I had to observe there was in Sterling intrinsically no depth of tune; which surely is the real test of a poet or singer as distinguished from a speaker." In spite of this opinion and advice the young man keeps on making and polishing his verses. Those who desire specimens can find them in Stedman's "Victorian Anthology," or elsewhere.

His life darkens towards its close, and yet faith was not utterly cast down. Within two hours mother and wife were snatched away from him. To his mother he had written, "I seem so sure of a love that shall last and reunite us that even the remembrance, painful as that is, of all my own follies and ill-temper, cannot shake this faith." His last letters to his children are full of beauty and pathos. The Bible was to the end full of sweetness and power to him, and at the close, all he could say was "I read the common road into the great darkness without any thought of fear and with very much of hope." A troubled life driven about in the intellectual currents of this restless century, yet strong to hold fast the essence of the Christian faith. When we have pondered its significance as the life of a fellow mortal facing the common sorrows and meeting the most subtle temptations, we have felt the growing conviction that the questions which it raises, and the needs which it reveals, are only met in the life and love of Him who, having met all sin and sorrow in the name of God and man, was able to look up in the last dread hour and say to His Father, "I have finished the work which Thou gavest me to do."

WOMAN'S LIFE AND WORK ON THE PRAIRIE.

[The following letter from an active Presbyterian lady living on the prairie in Manitoba, though not just very recent, loses none of its interest or freshness on that account, and gives a lively and vivid picture of active Christian life on the prairie.—ED.]

MR. EDITOR,—I am startled to find that it is six weeks since I got your kind letter. I knew it was a long time, but had no idea till I sat down to answer it that it was nearly so long. The truth is that the days seem all too short for the work one has to do up here. And yet our days on the prairie last from half-past four or five o'clock in the morning until say ten at night. I mean the hours in which we are busy, not the actual hours of daylight, for there is very little night here at this time of the year.

Let me say to you what I have often said to others, "I have enjoyed reading my CANADA PRESBYTERIAN, and have found much in it to help me personally and also to furnish information for missionary meetings." May (you remember her?) looks regularly through the Christian Endeavor column for gleanings for her meetings, and many a lovely bit of poetry have we cut out and either kept or given to those we thought might be helped by them. Just last Sunday, as we drove home from Sunday school, she reminded me of something that took place when she was a little tot in —. One Sunday she was looking through THE PRESBYTERIAN and she threw it aside impatiently, saying she wondered why there never was anything in it for little children. She says I told you what she had remarked, and you sent her a parcel of lovely papers, which she never forgot about. And since then she has often noticed what lovely things are in the children's page of that paper, but she does not know whether her childish remark had anything to do with what she hailed as a great improvement.

I wish I could write something worth while for THE CANADA PRESBYTERIAN. But I am just overwhelmed with home work and Sunday school work, not to speak of the Woman's Foreign Mission Society and hospital work. I often write hurriedly for the Woman's Foreign Mission meetings, but I have no time to polish anything up. Generally, I prefer to speak without notes if I have thought any subject out.

I always meant to tell you about our little mission church out here on the prairie. It is called Zion Church, and is about four and a half miles west of our home. We have a missionary who has charge of three other stations as well. One Sunday we have Sunday school before the morning service and the next after service which is in the afternoon of every second Sunday. There are two classes of younger scholars, and all the rest are in the Bible class, which I have taken charge of since it was organized. It is a fine class, attentive and regular in attendance. The majority of the members are young men, but quite a number are young women and several are married men and women.

How would you city folks like to leave home at ten o'clock and not get back till half past two? More than that, get up at six or seven o'clock to get your work done before starting? Many of you grumble if you are kept much over an hour in church on Sunday morning. Then on Monday evening comes Christian Endeavor, meeting and I can say this society is one of the most earnest, thoroughly alive, eager to learn and to put to practical use any I ever came across. There are over thirty active and a dozen associate members, and the meetings are delightful. Mission work has been taken up, and one half-year's giving went to the Jews in Palestine, another to the Indian work in the North-West. And they have found, as do all who study missions and help them, that their own Christian life and the life of their society have both been deepened and brightened thereby.

We have had the Gospel in its simplicity, and therefore in its power, preached to us faithfully. Since I have attended this little church, I have been confirmed in what was previously my belief, that what we all need from the pulpit is the pure and simple gospel message. And oh! how it does reach every need of every soul if faithfully given. We want the message of the living God, not the surmises and theories of men, no matter how clever or how interesting these may be.

There is one thing I would like to say about a matter I noticed in your columns. I refer to the hardship of students in charge of a congregation not being able to partake of the Lord's Supper with their people. How hard it seems to be for any of us to put ourselves in others' places! At least it requires a good deal of training for most of us to acquire this very desirable faculty. Think of a man being deemed thoroughly capable of preaching the Gospel of our Lord Jesus Christ to people, and yet he may not dispense the communion, but must get some ordained minister to do it for him while he preaches in that minister's stead. Thus the missionary may be many months, without having an opportunity of fulfilling this one of his Lord's commands. Our present missionary is ordained, but the last one we had said that no one but himself could tell how much he missed through not having this privilege.

I was asked to give a short talk lately on mission literature, and I may send a few lines on that subject to you.

Very sincerely yours,
JESSIE MCEWEN.

A GIRL'S FAMILIAR FRIEND.

Ruth Ashmore, in summarizing her paper on "A Girl's Familiar Friend"—girl friend—in July Ladies' Home Journal, offers this wise counsel: "Have a friend, but guard your friendship and your friend as you would a crystal vase." Once the crystal vase is broken, all the careful mending in the world can never make it as it was, and once there has come in your friendship the words that jarred, the actions that were unkind, and the looks that seem to cut like a knife, the friendship, like the beautiful vase, can never be as it was. And what is a girl without a girl friend? She stands alone. Men think that she must differ from other women, and that there must be something about her less sweet and less feminine than that which prevades her sisters. I am a believer in the girl friend. Any girl can, with very little trouble, gain the admiration of a man, but it takes something finer, something better, and something more charming to attract a woman, and to make and keep her a friend. In all the history of the world there is nothing so fine as the friendship of women; whether it be given to men or whether it be given to women, it stands out magnificent, unselfish, sympathetic and Christlike—when it is the right kind of friendship. You will remember that to Him who was without sin, the joy, the beauty and the sympathy of friendship was known, and that it was a woman who was a friend, who stood by Mary watching, until the tragedy of the cross had ended, and waiting until the glory of the resurrection had begun."

Professor Huxley, one of the most eminent men of science, pleading in the School Board for the Bible as the best source of the highest education for children, said that he knew of no other book in all the world's wide literature, by which the religious feeling, which is the essential base of conduct, could be kept up; and he asked, "By what other book could children be so humanised and made to feel that each figure in the historical procession fills, like themselves, but a momentary interval between the two eternities, and earns the blessings or curses of all time, according to its efforts to do good and hate evil, even as they also are earning payment for their work."

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

July 12th 1896. DAVID KING OVER ALL ISRAEL. } 2 Sam. v. 1-12.

GOLDEN TEXT.—2 Sam. v. 10
MEMORY VERSES.—10-12.
CATECHISM.—Q. 60.

HOME READINGS.—M. 2 Sam. iii. 1-21.
T. 2 Sam. iii. 22-39. W. 2 Sam. iv. 1-12.
Th. 2 Sam. v. 1-12. F. 2 Sam. v. 13-25.
S. 1 Chron. xii. 23-40. Sab. Ps. i. 1-12.

David's reign in Hebron extended over a period of seven and a half years. Ish-bosheth, the leader of Saul's house, and his recognized heir, found his cause growing weaker and weaker. Finally, through a quarrel between him and Abner, as detailed in our home-readings, his cause met with its downfall. Abner made overtures to David, offering to throw in his strength with David's cause, to give him the whole land. Through this David secured his wife Michal, Saul's daughter, and therefore some recognizable claim to Saul's throne. Abner's foul murder, and the assassination of Ish-bosheth soon followed, not however through David's connivance. Thus the way was opened for the elders of Israel, as representing the tribes, to approach David in Hebron, and enter into league with him as king over all Israel. Our lesson for this week has to do with the initial actions of David after he had been accepted by the whole nation. Perhaps we can best group our thoughts about the people's confidence in David, and David's proof of his worthiness.

I. The People's Confidence in David.—Doubtless the people of the northern tribes were glad of an excuse to approach David. It must have been in a most heartless way they carried on the war by which Ish-bosheth sought to regain Judah. They could not but be struck by the contrast between the heedless self-seeking of the house of Saul, and the loving consideration of Judah's chosen. The latter sought to avoid fighting, treated his enemies with great kindness, and showed that the welfare of the people was of greater concern to him than his own aggrandisement. Thus David had won the hearts of the northern tribes even before Abner's death. The words of the representative elders show this. They would gladly accept him as their king, because he was one of themselves, not an alien usurper. They had good proof of his prowess when he had led Israel's armies under King Saul. They recognized from what they had seen and heard of his seven years' rule over Judah, that he had learned of God the true idea of a king. He had learned that the true king is a shepherd of his people, that is seeks not to obtain from the people all he can for himself, but seeks rather to lead with wise counsel, and gentle yet firm hand, to greater and better things for the people themselves. Therefore they were ready to enter into a compact with him, and he was anointed king over Israel. It is a blessed thing for a people when their rulers are shepherds rather than wolves. It is a glorious thing for the Kingdom of God, the Church of Jesus Christ, that our King is the Good Shepherd who lay down His life for the sheep, the Good Shepherd who has pledged Himself; "lo! I am with you always unto the end of the age." Shall not every scholar in our Sabbath schools make a league with King Jesus, and anoint Him King over heart and life and all?

II. The Proof of David's Worthiness.—No sooner did David receive the crown of the whole nation, than he set himself to give proof of his wise and judicious kingship. Hebron he thought unsuited for his capital, both because too far from the centre of his kingdom, and as identified with his reign over only a section of the people. Therefore he sought a new capital, and found one in the city called Jebus. The stronghold of that city was still in the hands of the Jebusites, whom God had promised to drive out from before Israel. These enemies of God and His people believe their stronghold impregnable, and jeered at David and his men, declaring that even the blind and the lame could hold the citadel against them. The hill now called Zion was then over a hundred feet higher than the surrounding city, and had on three sides of it deep valleys and precipitous rocks. David however was not daunted, and soon detected an unguarded point. Then up the watercourse he incited his soldiers to go. The stronghold was taken and a city added to the Lord's possessions. The city of David, Jerusalem, the place which God chose out of all the tribes to put his name there. Here was an ideal spot for his capital, both from its natural strength and because it was on the border line between the north and the south, being partly in Benjamin and partly in Judah. This place David fortified. Then he entered into league with many of the princes around him, cementing some of these alliances, alas, by marrying heathen wives. Then, recognizing that God had established him king over Israel, and exalted his kingdom for his people Israel's sake, David gave himself to conquest, and to the establishment of the religion of Jehovah throughout his dominions, as furnishing that righteousness which is alone the only true basis of a nation's greatness. Thus David showed his worthiness of the people's confidence. It will be a glorious thing for Canada when we recognize that under our form of government it is the people who are king, and set ourselves to put in power and office only men who believe that God has exalted them to these positions of honour and trust for Canada's sake.

Pastor and People.

THE MYSTERY OF CHASTISEMENT.

"We glory also in tribulations. —Rom. v. 3.

Within this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtle fragrantcy.

Wouldst thou its secret wealth unbind?
Crush it, and thou shalt perfume find
Sweet as Arabia's spicy wind.

In this dull stone, so poor and bare
Of shape or lustre, patient care
Will find for thee a jewel rare;

But first, must skillful hand essay,
With file and flint to clear away
The film that hides its fire from day.

This leaf! this stone! it is thy heart;
It must be crushed by pain and smart,
It must be cleansed by sorrow's art—

Ere it will yield a fragrance sweet,
Ere it will shine, a jewel meet
To lay before the dear Lord's feet.

—Selected.

BITTERNESS,

In angry mood I stalked
Across the moor,
And crushed with ruthless heel
A modest flower,
Which bending low with petals bruised,
Fragrance, so strangely sweet, diffused
Over all around, that Anger fled in shame.

With bitter soul I strode
Through life's vast mart,
And pierced with cruel words
A timid heart,
Which, reeling 'neath the venom'd shaft,
Forgiving fragrance so did waft
On gentle breath, that Passion paled with grief.

—L. L. R.

PETER'S INCONSISTENCY AT ANTIOCH.

BY W. H. MURRAY.

It is true that Peter's mind had been enlarged by intercourse with Paul, and that the conversion of Cornelius and the extension of the faith among the Gentiles at Antioch had shown him that to deny baptism to the believing Gentiles was to "withstand God." Not only did he stoutly maintain, in the face of the protests of his offended brethren, the rightness of his conduct towards Cornelius; but thirteen years afterwards, notwithstanding the numbers and strength of those "zealous for the law," he boldly supported the cause of the Gentiles before the assembled brethren at Jerusalem and declared that God had made no distinction between the Jews and them, all alike being saved by grace. He even implied that, did they bind the Gentiles as some proposed, they were fighting against God, and that the Law, for Jew as well as Gentile, was a burden too great to be borne.

Though all these circumstances would seem to indicate that Peter had clearly grasped God's purpose, it must be remembered that his mind was not a contemplative nor strongly logical one: he did not follow out his new ideas to their final conclusions. They had come to him in sudden revelations; they were extraordinary illuminations in an intensely Jewish mind and could hardly be expected to dissipate the "prejudices of fifteen centuries." He was carried on these occasions out of and beyond himself, though his natural generosity and nobleness of mind welcomed the larger gospel. Being pre-eminently a man of action, and not a man of thought, he was incapable of appreciating the great principle involved in the dispute, of seeing all the far-reaching consequences of the focal issue; and his old prejudices would re-assert themselves under the pressure of the strong feeling around him. He lacked Paul's clear grasp of the whole circumstance, and steady conviction of the soundness of his position. His mind might, under conflicting thoughts, and in difficult situations, become confused as to the proper conduct in certain details. The propriety of eating with Gentiles had not been explicitly settled by the official

letter to Antioch, and doubtless that point was with most still an open question. And even Peter may have, under the influence of the liberal sentiment at Antioch, only yielded the point without being thoroughly convinced of its general propriety. Then, even after the judgment of the Jerusalem church, there remained a large and influential body of Judaizers, silenced for the time, but not convinced; and Peter, hitherto the leading apostle, would be anxious to retain his influence. He had seen what hostility Paul had roused, and what trouble there had been about Titus, and doubtless the strict party had made him feel that his attitude had offended them. There had been so much dissension that he was ready to do much for the sake of concord.

It is probable also that in the interval there had been at Jerusalem a reaction from the liberal sentiments of the letter. No longer influenced by the strong personalities of Paul and Barnabas, the Jewish Christians may have begun to feel they had yielded too much, and determined to resist any further innovations. This very matter of eating with the Gentiles may have been discussed, and decided by the Church to be unlawful. Therefore, moved by his reverence for the conservative James, feeling that his influence at Jerusalem was at stake, and being unwilling to give occasion for further strife, Peter, on the arrival of "those from James" withdrew himself from the Gentiles.

He was inconsistent; but he did not clearly grasp the whole situation, nor was he perfectly convinced of the rightness of his former conduct. We cannot think it was a case of personal timidity. There was a mingled intellectual and moral weakness. Peter did not consider it "safe" in the interests of the Church to offend the brethren. His denial was a falling away. This action indicated only a confused mind, overcome by the weight of authority and example.

Muskoka.

EGYPT AND ISRAEL.

BY REV. JOHN BURTON B.D.

Up till the present year, notwithstanding all that has been done by explorations in Egypt, the monuments have been silent regarding Israel. Happy they whose faith is kept from drifting on to blind credulity, or whose enquiring spirit is saved from falling into the dark abyss of scepticism. He that believeth shall not make haste. Among the trustworthy explorers of Egyptian antiquities the name of W. M. Flinders Petrie stands in the very front rank. In the May number of the *Contemporary Review* there is an article from his pen recording a discovery in the Theban district of a large slab of black syenite, over ten feet long, five feet wide, and thirteen inches thick. On this, among other gravings, is a long historical inscription of Mareoptah, who, as the son of Rameses the Great, has pretty generally been recognized as the Pharaoh of the Exodus, as Rameses is taken to be the Pharaoh of the oppression. Mr. Petrie says that the condition of this stone is perfect, not a single sign or scene defaced or injured, and the amount of inscription on it is almost without precedent. The inscription of course records the glories of the Pharaoh, and the plenty with peace that falls to the lot of Egypt in consequence. The part specially concerning us at this moment is the epilogue of which we give a part as in Mr. Petrie's article. The translation is that of Mr. Griffith:

"Vanquished are the Tabennu (N. Africans); the Khita (Hittites) are quieted; ravaged is Pa-Kanana (Kanun) with all violence; taken is Askadrie (Askalon?); seized is Kazmel; Yenu of the Syrians is made as though it had not existed; the people of Ysiraal is spoiled, it hath no seed; Syria has become as widows of the land of Egypt; all lands together are in peace."

The full import of this allusion to Israel cannot be at present understood, for the reader will have noticed that the name occurs in a list of Palestinian victories, not as

being in Egypt. Possibly some of the descendants of Jacob (spread, as we may surmise they were, over all the land of Canaan—Gen xxxvii. 14-17) may have remained on the old pasture lands when Jacob went down into Egypt; possibly (Num. xlv. 45), while the great body were in the wilderness, some adventurous souls may have invaded the land and "Mareoptah may have chased after them in revenge for the escape of the main body;" possibly—We must just wait a little longer in hopeful expectation.

"The only Egyptian mention of the race," writes Mr. Petrie, and those words are scarcely passed the proof-reader's desk before another Egyptologist, M. Spiegelberg, announces that he too has discovered the name of Israel on another tablet of this Mareoptah, the full meaning of which has not yet appeared. Enough however has appeared to awaken our expectations anew, and to think otherwise of the Old Testament than that it is "Christianity's Millstone."

Gravenhurst, Ont.

Written for THE CANADA PRESBYTERIAN.

SCRIPTURE TEXTS ILLUSTRATED.

BY REV. J. A. M'KEFN, B.A.

"Let us not therefore judge one another any more, but judge this rather that no man put a stumbling block or an occasion to fall in his brother's way."—Romans xiv. 13.

Vessels arriving in port brought us word of a derelict. She was reported in a certain latitude at one time and a few days after we heard of her in another place. She kept drifting in the track of East and West bound traffic, a danger to navigation, for the light in the binacle was out and no hand held the helm. In the darkness of the night an approaching ship could get no warning by sight or sound, and the steady sharp lookout might sight the helpless hulk too late to avoid collision. One of Her Majesty's ships of the North American squadron was sent in search of the derelict, and after an absence of a few days she returned with the abandoned vessel in tow. I saw her after she was safely moored, a weather beaten, broken, deserted, desolate castaway. It is an evil and bitter thing to lead a sinful life. There is no merit in standing by such a life and the sooner it is abandoned the better, but the evil words spoken cannot be recalled, and the wicked deeds done cannot be undone. The old bad life has been left behind, but its influence is like the lumber laden derelict it will not sink and it will not drift ashore. A sinner who has turned from his evil ways unto God has reached the quiet haven. He rests in the calm but the gently heaving swell of the sea brings to him word of a distant storm. He knows that in that storm human souls have made shipwreck, and there comes to him the awful thought that his "derelict" may mark the place where a precious life has gone down. God have mercy upon the man who is leaving behind him an example which shall be as the putting of a stumbling block or an occasion to fall in his brother's way.

Orono.

HOW THE KINGDOM STARTED.

BY C. H. WETHERBEE.

It is well for us to occasionally look back to the early days of Christianity and carefully consider some of the great difficulties under which it started in its onward career. We need to take into the account the moral condition of the world at that time. Physical diseases in many forms, and widespread, were the types of spiritual diseases. Unbelief and skepticism were rampant. Moral darkness was very dense and covered all Palestine.

There was a good deal of religion, but it was of that kind which is far more hurtful to men's souls than no religion at all. It was from religious people that Christ and His apostles received the greatest opposition, the most virulent abuse and the greatest harm. Think, too, how the mighty Roman Empire and its influences stood in the way

of Christianity. It allowed no such freedom of expressed thought as is now enjoyed in our own land. Run your mind over the whole situation and think of the gigantic obstacles with which Christianity had to contend at the very outset, and which kept up opposition for quite a long time, and then consider the fact that in spite of the mightiest foes, the most obstinate obstacles, the naturally most discouraging circumstances, Christianity made amazing progress, so much so that its foes were alarmed at its advancement and feared its power. And do not forget that Christ started out with only twelve men, obscure men, comparatively unimportant men, poor in earthly goods and destitute of scholarly attainments.

And here is our argument: If Christianity could cope so successfully with the world and with religious forces of a malign character, having everything against it at the very start, we may safely conclude that it is not now to be snuffed out by the wagging tongues of infidels, nor be destroyed by all of the forces of darkness combined. Nor can false friends deliver it over to destruction. Think of the situation of Christianity to-day, with all of its manifest drawbacks, with all of its discouraging features, and then compare it with its feeble beginning and all of its adverse surroundings. Shall we go about bewailing the outlook, fearing that by some means the devil and his imps will wreck the good cause? Oh, let us not indulge in groundless lamentations and get under the shade of weeping willows, for God still lives and is mighty.

THE NEGRO.

If ever there was a people that have obeyed the scriptural injunction, "If they smite thee on one cheek, turn the other also," that people has been the American negro. To right his wrongs the Russian appeals to dynamite, Americans to rebellion, the Irishman to agitation, the Indian to his tomahawk; but the negro, the most patient, the most unresentful and law-abiding, depends for the righting of his wrongs upon his songs, his groans, his midnight prayers, and an inherent faith in the justice of his cause, and if we may judge the future by the past, what man will say that the negro is not right. We went into slavery pagans, we came out Christians. We went into slavery a piece of property, we came out American citizens. We went into slavery without a language, we came out speaking the proud Anglo-Saxon tongue. We went into slavery with the slave chains clanking about our wrists, we came out with the American ballot in our hands. Progress, progress is the law of nature; under God it shall be our eternal guiding star.—B. T. Washington

THE STORY OF A BIBLE.

Here is an illustration of what may be called the romantic side of Scripture circulation. The writer is an evangelical pastor at work in Bulgaria: "A few Sabbaths since I gave the communion, for the first time, to a converted Jew. He told me that his father had been with the French as a dragoman in the Crimea; that, while there, he secured a copy of the New Testament in Hebrew-Spanish, and that he read it and prized it on his return to Constantinople. When he was dying he had it with him on his bed, and died with it clasped to his breast. The wife was commanded by her husband's Jewish friends to destroy the book; but, not being able to read, she could not then tell it from some others in the same type. The result was it was thrown aside and not destroyed. The young man in question somehow obtained this copy, has been reading it, has foresworn intemperance, professes to have accepted Christ, and I gave him the sacrament of the Lord's Supper two weeks ago for the first time."—English Churchman.

Missionary World.

AMONG LABRADOR FISHERMEN.

[The following sketch is taken from "Vikings of To-day; or, Life and Work Among the Fishermen of Labrador." By Wilfred T. Grenfell, M.R.O.S.E., L.R.C.P. Fleming H. Revell Co. \$1.25.—EDITOR.]

The peninsula of Labrador has an area of about 420,000 square miles—equal to the British Isles, France, and Austria, or nearly ten times the size of the State of Pennsylvania. It is in part under the government of Newfoundland and in part under that of the Province of Quebec. Sterile and forbidding, it lies among fogs and icebergs, famous only, besides, for dogs and cod. As an abode for civilized man, Labrador is, on the whole, one of the most uninviting spots on the face of the earth. Work as he may, one man cannot here keep the wolf from the door. The Eskimos and Indians are fast dying out, and the white settlers can only make a respectable living with the help of sons and the aid of all the modern counting and fishing appliances. Labrador has a population of about 13,000, including some 7,000 whites on the St. Lawrence and Atlantic coast, 2,000 Eskimos also on the coast, and 4,000 Indians in the interior. Besides these, in May and June every year the coast is visited by from 20,000 to 25,000 fishermen, women, and children. No signs of material civilization are to be seen in Labrador; settlements contain from 10 to 150 inhabitants; liquor (strange to say) is sold only in three or four harbors, and no jail or police exist. The people are, as a rule, law-abiding, but crimes go unpunished. Christian work (teaching and preaching) is carried on in a few places by five or six Methodists, Presbyterians, and Church of England workers from Canada and Newfoundland; the Moravians work among the Eskimos; the Salvation Army, the British Bible Society, and the Society for the Deep Sea Fishermen send men to work among the fishermen in the summer-time. Most of these workers must cover a very large circuit, traveling by dog sled or in canoes to the small hamlets on the coast or inland. The medical work accomplished by the Deep Sea Fishermen Society workers has been especially important, for there are no resident physicians. The spiritual good accomplished has also been marked, and promises further progress.

INTRODUCING THE GOSPEL ACROSS COUNTRY IN SIAM.

In January, Mr. Eckels and Mr. McClure made a tour through two provinces in the south, and were gone about three weeks. They took two ox carts to carry their accoutrements: tent, medicines, provisions, scripticon, Bible picture-roll, bedding and clothing. Besides Nai Boon, the evangelist, they took two coolies to cook and help with the tent. They walked themselves and had many trying experiences, but both kept well and found opportunities at every stopping place for teaching. Water was scarce, and much of it not very good. Part of the way was through a jungle where tigers abound, but they saw nothing but a harmless antelope and some chickens. Of the latter they shot several and enjoyed them very much. At one place they ate beef from a cow which had been killed by a tiger a few hours before; that is as near as they came to meeting his royal highness. At one place Mr. Eckels vaccinated seventy six persons. As soon as they reached Kooil they telegraphed that all were well. They had been gone ten days and we had received no news from them, so their messages were read with joy and gratitude to our Father. They spent two or three days there preaching and teaching.

On their way home, when within about sixty miles they decided to walk on ahead and so left the carts early Friday morning,

Mr. Eckels carrying his grip, and Mr. McClure and the coolie a lunch basket. They walked along the sea shore between forty and fifty miles, part of the way through soft sand, and could hardly drag themselves the last of the way, their feet were so badly blistered. They slept in the summer house of an official and next morning had a breakfast, native style, at the home of one of the school boys. They were so stiff they tried to hire a cart to bring them the rest of the way, but they tried in vain, so they toiled on ten more weary miles. At dinner time they stopped in the shade near a house and sent for a drink. The woman there was most kind. She boiled rice for them and made plenty of tea. Mr. Eckels says that rice never tasted quite so good as the swimming bowlful she served him. He calls her their good Samaritan. We were surprised to see them come limping in about five o'clock that evening. Mr. Eckels could not wear his shoes for about a week.

This is the first trip that has ever been made across the country to those cities and many listened to the story of salvation for the first time. I am sure you will pray much for us that we may be diligent in teaching God's Word. Pray with us for the great mass of Siamese, who are still in darkness. Pray also for those who have professed to love our Saviour, that they may be established in the faith and made strong to war a good warfare.

ISRAEL RETURNING.

Under this title the editor of *The Truth* says: "A friend has sent a copy of the *London Daily Chronicle*, containing a remarkable interview with Sir Samuel Montague, the well-known Jewish millionaire-banker and merchant. He says: 'To inhabit Palestine is an aspiration that may simply be said to form part and parcel of the Jewish race,' and expresses cordial approval of the plan urged by Holman Hunt, the distinguished artist, to establish a Jewish nation and government in the land, given by an oath-bound covenant to Abraham, Isaac, Jacob and their literal seed. The rich banker further declares that whenever Turkey is inclined, or compelled, to sell Palestine, 'whatever the whole amount needed might be, it could be raised many times over.' Along with this comes another article from the *Morning Star*, written by Mr. Eppstein, who confirms the truth of the strange stories that orders have been issued to various workshops in Italy for the carving of pillars and capitals, to be placed in the anticipated temple of Jerusalem."

The article concludes: "Let ignorant men think as they please, it still remains true, for God has said it, 'He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.' Jer. xxxi. 10."

Bishop Thoburn writes to the *Christian Advocate* saying that the Methodist Episcopal Church is close on a missionary crisis. The crisis has indeed already made itself felt in some foreign fields, and will soon be felt in all. It is largely the result of success, and "yet it none the less threatens ruin to our foreign missionary work, unless dealt with speedily and effectually." It seems that four missionary families on furlough from Southern Asia have been told not to return, and nine other families are to be retired from the work. It is also proposed to discontinue one of the missions in China, while other mission fields will share the same fate unless the churches put forth more strength—i.e., give more liberally. "The cost of the mission work has been reduced one half, while its success has been increased fourfold." The broad truth is that the development of missionary work all over the world demands a new standard of giving on the part of the churches; it is the Divine antidote to the love of money which threatens them with such serious evils, and should be accepted with gratitude.

Young People's Societies.

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

DOMINION DAY.

The first Dominion Day was in 1867, twenty-nine years ago, and therefore beyond the recollection of most of the young people. It celebrated the confederation of the various separate provinces into which British North America was then divided. It stretched only half way across the continent, at that time Ontario being its western limit. From Manitoba to the Pacific came in later. Canada has developed vastly since Confederation. Its population has increased, though not as rapidly as was hoped. Its agriculture, manufactures, mines, and the yearly "harvest of the sea" have multiplied its wealth. Its school and churches have kept pace with the population. Canada was a country to be proud of twenty-nine years ago. It is a country to be yet prouder of to-day; and one of the most gratifying facts in its history is the national spirit which has arisen. Canadians are beginning to get some grasp of what a magnificent domain is theirs, and what a population, God-fearing, intelligent, industrious, enterprising, and what a mission, to perpetuate the grand traditions of Britain on this side of the sea. The young people have a great heritage. It is theirs to guard it, and to hand it on, a greater heritage still, to those who shall come after them.

A TRUSTY WEAPON.

Rev. A. McMillan, of St. Enoch's, Toronto, describes a service in St. Giles, Edinburgh, attended by the second battalion of the Black Watch, the famous 42nd, "red-coated and dark plaided." "Immediately after the close of the service we took up a position at the mouth of the 'entry' on the High Street, and watched the regiment as in splendid order it marched up the Castle hill. We were greatly impressed by one feature; the men carried no arms, but, in place of the bayonet rifle, each man carried in his right hand a Bible. It was striking to see those brave fellows holding in their hands as they marched that greater sword, 'the sword of the Spirit which is the Word of God'—'quick and powerful, and sharper than any two-edged sword.'"

THE FRICTION LOAD

An important matter is wisely discussed by Mr. W. L. Amerman, president of the New York City Union, in a recent issue of the local-union organ, *The Endeavorer*. He says: "'The friction load' is the term machinists give to the amount of power, about ten per cent., which a steam-engine must exert merely to turn its fly-wheel and the light shafting attached, without doing any of the actual work which calls its entire capacity into action; the force required, for example, in a sawmill before the log is placed in contact with the whirling blade and the real strain begins. Our district and local-union machinery would be far more effective if 'the friction load' did not frequently consume almost all the power of the engine. The time and strength of the available workers often go entirely into keeping the machinery running, going through the motions, maintaining the routine, instead of being applied to extending aggressively the work."—*Golden Rule*.

WEEKLY ENCOURAGEMENTS.

It is an admirable plan to devote a few minutes of every weekly meeting to the recitation of encouragements. If any of the committees have met with special success during the past week; if they have developed any new methods of working; if any individual members have received special blessings, or if any Endeavorers have observed deeds of kindness and helpfulness in others, such bits of good cheer should be presented at this time for the good of all. A few minutes devoted to this exercise will be not only a great stimulus to optimism, but will become, as the members prepare for them, an education in the noble art of looking on the bright side of things.—*Christian Endeavorer*.

ENTHUSIASM IN CHRISTIAN SERVICE.

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

(Prayer for the International Christian Endeavor Convention.)
July 12.—Acts iv. 13-33.

In some things men grow quite enthusiastic enough. During the late election contest, what enthusiasm was displayed, not in the great centers of population only, but in every little hamlet in the land! Men discussed with great earnestness political questions, and they cheered lustily for their favorite candidates. Throughout the eight or nine weeks while the campaign was in progress, men were at no loss for subjects for conversation. If a group of men met together, it was only necessary to mention elections; instantly they were prepared to argue the merits of the policies of the different parties and their chances of success. But an election is not the only thing which can excite men to a high pitch of enthusiasm. Let a new gold mine be discovered; let a grand horse-show be approaching; let there be an athletic contest in sight; and how great will be the enthusiasm of those who have any share in these things! Strange then, is it not, that any one should require to be urged to be zealous in Christian service? And yet we all know how cold and listless we sometimes become in the Master's work. We know it is good to be zealously affected always in a good cause, and yet though the cause is before us, we sometimes have little heart to rally to its support. But we should be enthusiastic in Christian service.

(1) Because the service itself is most honorable. There are some positions which one might not care to occupy, but no one need be ashamed to labor, in any sphere, for Christ. In the eyes of the world, it may not be counted a great thing to render Christian service to our fellowman, but we must remember that Christ was willing to do even menial work, and when He had done it, He said "If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet" (John xiii. 14). We should not forget, moreover, that whatever service we render our fellowman is, in reality, rendered to Christ Himself, and surely nothing could be more honorable than to serve Christ (Matt. xxv. 40). This service is so honorable that even the best and noblest men have regarded it as a privilege to engage in it. Witness Paul and John, and all the great preachers and evangelists since the days of the Apostles.

(2) It is reasonable service. If Christ regards service rendered to His people as service rendered to Himself, then surely it is reasonable that we should not live for self, but for the good that we can do. What have we that we did not receive from Him? We almost shudder to think what would have been our condition now, if Christ had not stooped to serve us. Is it not reasonable, therefore, that if there is anything we can do to honor His name, to advance the interests of His kingdom, or to help those who are dear to Him, we should do it heartily and cheerfully?

(3) It is service for which we shall be amply rewarded. "Let us not be weary in well doing, for in due season we shall reap if we faint not" (Gal. vi. 9). Let us "be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labors are not in vain in the Lord" (1 Cor. xv. 58). Every one of us shall receive his own reward, according to his own labor (1 Cor. iii. 8). Seeing that such is the character of the service and the reward, how zealous we should be in the Lord's work. Like Peter and John before the council, we should be determined to go forward in the face of the most bitter opposition, rejoicing that we are counted worthy to serve such a great, glorious and divine Saviour. The crest worn by the Prince of Wales contains, as a motto, the words "Ich Dien"—I serve. Though we may not wear the motto in a conspicuous place, we should at least have the spirit which enables us to say, "I serve." Of Christ we should be willing to say, "His I am, and Him I serve."

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TORONTO, WEDNESDAY, JULY 1ST, 1896.

A CALL is out for an Ontario Prohibition Convention, to be held in the Horticultural Pavilion here, beginning on July 16th, and lasting probably two days. It will, no doubt, be very largely attended, and good work we hope will be done.

GLADSTONE seems to be of the opinion that a union might take place between the Church of Rome and the Church of England, and that the "independent religious communities" might in course of time fall into line. His Non-conformist friends wonder what the Grand Old Man is coming to.

JUDGED by their ballots, many of the Protestants of Ontario and Manitoba seem to want Remedial Legislation more than the Roman Catholics of Quebec want it. THE CANADA PRESBYTERIAN has more than once said that many of the Catholic laity care little or nothing about it. The result has shown that we were correct.

WE regret that inadvertently in our report of the proceedings of the General Assembly, through a confusion of names, an apparent injustice may be done. Two brethren of the name of Weir applied to be received into the Church. In our report we said that "Mr. Weir's case was referred to the Synod of Manitoba and the North-West, with power to issue." It should have been added, to be quite definite and correct, that Rev. Mr. Richard Weir, of Hensall, Ont., was received as a minister in full standing in the Presbyterian Church of Canada. Mr. Richard Weir has preached in several of the vacancies in the Church, and is at any time eligible for a call.

EVERYTHING is, or will be, in full readiness in Washington for the great Christian Endeavor Convention to begin there on the 8th. Soon Christian Endeavorers by the thousand, with enthusiasm up to white heat, will be on their way to the centre of attraction. We hope to publish next week the poem written for the Junior Canadian Rally, by a Canadian poetess, not unknown to our readers, and declared to be, by the lady who has charge of that part of the programme, the very best of all that she has received.

THOUGH backed by a majority of about 250, the British Government has withdrawn their school bill. When taunted with weakness in so doing while sustained by an overwhelming majority Mr. Balfour replied in effect that England is not governed by physical force. The reply is worthy of a British statesman. The Non-conformists were strongly opposed to the bill, but the Government, while quite able to carry the measure

by an immense majority, thought it better to wait for a session, and give the question further consideration. Colonial governments might well consider Mr. Balfour's course and remember that Britons are not governed by physical force.

AT a meeting of the session of Knox Church, Orillia, held lately, the Rev. Dr. Grant was given a two months' holiday that he might visit Britain and recuperate his health. We wish him a very profitable and pleasant visit. If he has to pay the usual penalty of those who rashly tempt the deep, he may perhaps be able to present sea-sickness in some new light, and if he can discover and announce to the world some sovereign remedy for it, he may both make his fortune and become a benefactor to the race. His notes, always racy, will, we are sure, be all the more so when he looks for the first time upon all in the old world that is so fresh and full of interest to a Canadian.

DR. PIERSON has been telling the people of Scotland that the Presbyterian Church of the United States does little for Missions in proportion to its wealth. A Greenock paper gives him the following sensible advice:

"Perhaps the best thing the Reverend Doctor can do is to hurry back home lest his beloved Church gives way to further backsliding. His strong mind and willing tongue are badly wanted in this crisis, and Scottish ministers will make an effort to get along without him."

Should Dr. Pierson hurry back to America he may find some difficulty in deciding which beloved Church he belongs to. The Presbytery of Philadelphia gave him a letter of dismissal to some Congregational Union. Before using the letter he got immersed. Whether he is now a Baptist or a Congregationalist or a Presbyterian is not clear. The Presbytery of Philadelphia have since given him a hint that his room would be quite as acceptable as his society. These men that travel over continents scolding the churches and lecturing their brethren seldom accomplish much lasting good.

WE were pleased a few days ago to receive a letter from the Rev. James Millar, formerly of Nanimo, B.C., who has again resumed work at Georgetown, British Guiana. Among other things, he writes: "I had the pleasure two weeks ago of spending a day and a half with Rev. Mr. McRae, of Trinidad, of the Canadian Presbyterian Church. He was over here prospecting, with a view to presenting a report to the Foreign Mission Committee of your Church, prior to the General Assembly meeting, on the subject of Coolie Missions in Demerara. I think he will advise the committee to take up the work here, because the Church of Scotland is not in a position to do it, and we who are the parish ministers will give the scheme all the help that we can. I hope the committee sees the way to come into our territory. We shall not raise any boundary questions, but be as glad to see your workers as Canada has always been to welcome good immigrants."

THE hierarchy of Quebec have manifestly lost their hold in things political. They did all in their power to make the people vote against Laurier, and the people voted for Laurier in much larger numbers than they ever voted for any political leader. Right under the noses of some of the most violent prelates, the people voted just as they pleased. For years we have had grave doubts as to whether some of the statements made about the political power of the French priesthood were correct. Scores of times the people of Ontario have been told that Quebec is the most priest-ridden country in the world. It may have been at one time; it certainly is not now. All the people needed was a leader who refused to allow the hierarchy to take him by the throat. They got that leader in the person of Wilfred Laurier, and last week showed the result. The hierarchy have been taught a lesson that should do them for the remainder of their lives. We in Ontario may well stop pitying Quebec, and ask ourselves whether after all there is more political freedom in this Protestant Province, than in the Province that has so often been described as in bondage to Rome.

ON the whole the elections have passed off in a manner highly creditable to the people of the Dominion. There was a good deal of bustle and excitement, but violence, such as too frequently characterizes election contests, even in England, was almost unknown. There are rumours about personation, bribery and crookedness of one kind and another at several points, but it is not likely that much crooked work was done, except in a few places. The people, as a whole, showed themselves worthy of self-government. It is to be hoped that officials charged with breaking the law in the discharge of their duty, will be able to show that the charges are untrue. Bribers and personators should be severely punished. We hope the new Government will pass a law disfranchising the man who takes a bribe as well as punishing the man who gives it. The creature who sells his vote is unfit for citizenship. Making all due allowance for the exciting nature of the questions discussed, and for the keenness of the contest on account of other reasons, it must be a matter of gratitude to every good citizen that our people passed through the ordeal with so much self-control.

VATICANISM.

THE present is an opportune time for a few words on Vaticanism as presented to us in the recent Mandement of the Quebec bishops, and emphasized—not exaggerated—in the now notable sermon of Bishop Laféche, of Three Rivers. It may be well to remember that what was known as Ultramontanism in the Roman Catholic communion, since the issuing of the Vatican decrees, is no more. The council has spoken, and ex-Cathedra utterances from the Papal chair are henceforth supreme. In the Constitution *de Ecclesia*, chapter third, are these words: "All, both pastors and faithful, of whatsoever rite and dignity, both individually and collectively, are bound to submit, by the duty of hierarchical subordination and true obedience, not only in matters belonging to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world. This is the teaching of the Catholic faith, from which no one can deviate without detriment to faith and salvation. We also teach and declare the Pope to be the supreme judge of the faithful; that none may re-open the judgment of the Apostolic See, than whose there is no greater authority." There is no exaggeration therefore in the claim of the bishops to direct with authority the Catholic vote in a matter they declare touches faith and morals. Let this undoubted fact be kept in mind.

A reminder of a period in England's history with some subsequent utterances will be now in order. The beginning of this century witnessed a movement for the removal of those disabilities under which Roman Catholics in England lived as citizens. Men by no means of narrow views, e.g., Sir Robert Peel who was in the ministry, resisted these concessions on the ground that the Roman Catholic from the very claims put forth by the Roman Curia could not render due allegiance to the crown. Commissions of enquiry were appointed, and Roman Catholic prelates examined. Among many answers, the late Bishop Doyle, of Ireland, stated that "the allegiance due to the King, and the allegiance due to the Pope, are as distinct and divided in their nature as any two things can possibly be," and the Vicars Apostolic, who were the accredited representatives of Rome at that time in England, declared, "that neither the Pope, nor any other prelate or ecclesiastical person of the Roman Catholic Church, has any right to interfere directly or indirectly in the Civil Government—nor to oppose in any manner the performance of the civil duties which are due to the king. But the Vatican Council has sat since then, and the Syllabus has been promulgated, in which under pain of anathema it is forbidden to hold, "that in the conflict of laws civil and ecclesiastical, civil law should prevail; or that the Church may not employ force, or that Papal judgments and decrees may, without sin, be disobeyed or differed from, unless they treat of the rules of faith and morals." We shall do well to pause here and weigh every word.

Mr. Gladstone in his pamphlets on Vaticanism drew attention to these changed relations, and their bearing upon the understandings which facili-

tated the removal of the civil disabilities under which the members of the Roman Catholic Church rested. Among many replies from Papal pens the most marked was from Cardinal Newman in an open letter to the Duke of Norfolk. Referring to the statements above referred to from Roman Catholic authorities, Dr. Newman justifies the changed attitude, and in so doing uses these words regarding the British Government's enquiries.— "If they wanted to obtain some real information about the probabilities of the future, why did they not go to headquarters? Why did they potter about the halls of universities in this matter of Papal exorbitances, or rely upon the pamphlets or examination of bishops whom they never asked for their credentials? Why not go at once to Rome? No pledge from Catholics was of any value to which Rome was not a party."

Of course the Mandement of the eleven Quebec bishops did not receive Rome's imprimatur—as Bishop Doyle's statement, it lacks the seal—but Rome will reap whatever advantage or disadvantage it gives and make no sign. And more; this enormous assertion that in free Canada Rome must have her will when she so deems best. Is that a position the citizen of a free state is ready to accept? We make no comment, but ask our readers "to read, mark, learn, and inwardly digest," and, without bitterness, to be steady and true to their duty.

THE DECISIVE BATTLE.

HE would not be worthy of the name of a Canadian who has not been watching the great struggle, which, for some weeks past, has been waged with the keenest intensity over the whole Dominion, and who, now that it is settled, does not feel the deepest interest in the result. How general and deep this interest has been is illustrated by the fact that so many ecclesiastical and other bodies in their annual gatherings, or ordinary meetings, have given a deliverance upon the great question at issue. It would be the weakest and insincerest of all affectations to convey to our readers, by silence upon the result of the great contest, that we alone feel indifferent to it, have no opinion upon it, or if we have, have not the courage to speak it. The main questions at issue, the fastening upon an unwilling people the incubus of Separate schools, really in its essence the State support of a certain form of religious belief, and the doing of this by force, are questions upon which a religious journal both ought to have an opinion and declare it, and which it would be unpatriotic to ignore. Frankly, we regard the result of the recent great struggle with unfeigned satisfaction, a satisfaction qualified only by the regret that it has not been yet more unmistakable on the winning side in Ontario, and the Province most deeply interested, Manitoba.

We do not need to enter into a detailed examination of the causes which have led to so unquestionable an expression of public opinion upon what was by far the chief question pronounced upon, the establishment by coercion of a system of Separate schools in Manitoba. The question of the tariff is important, but at this time it has had in the public mind a quite secondary place. Under and beyond the concrete questions of Separate schools or no Separate schools for Manitoba, and the legitimacy of coercion as a principle of government, lay great vital principles—namely, the relations of the Church and the State, their independence of each other, and that of Provincial autonomy in matters within the right of each Province as determined by the constitution. It would have been most unfortunate, we do not say disastrous, for truth and right will eventually prevail, had the decision of the people upon these questions been different from what it has been, or less pronounced. The question was thoroughly discussed in all its bearings, comparatively free from petty, distracting side issues, the coercion part of it was especially well understood by the people; and they have passed a judgment upon it so deliberate and unequivocal as to afford ground for the hope that the questions will stay settled for a long time to come. It was no doubt the conviction on the part of the hierarchy of Quebec that the case of Manitoba was a crucial one, involving all the West, that led them to put forth the strenuous efforts which they did, and to call into use such a weapon as the Mandement

which has turned out in their hands to be a boomerang.

The contest has been a great educative instrument, and the people have taught those whom they entrust with power, that they do not approve of and will not submit to the exercise of brute force, the bludgeon and spiritual terrorism in Government. The result is a testimony to the power of right in the hands of a responsible minority, as the withdrawal of an unjust Education Bill by the powerful Salisbury Government in England, is another. This battle decides for all who can or are willing to understand its meaning, that however other methods may for a time succeed, the only means to rule and guide free men, are not mandements, threats and coercion, but arguments that appeal to their understanding and reason.

The result in Quebec is especially significant. The people of that province have in the past got the name, at least, of being so priest-ridden, the hierarchy in the Mandement brought into play an instrument which so much was both hoped and feared from, that the greatest uncertainty was felt as to the issue. It clearly shows, even if we allow much for their pride of race in Mr. Laurier, that the people have begun to think for themselves, and that they can no longer be terrorized over, or driven like dumb cattle whither their priests and bishops will, by the fear of pains and penalties with which they claim to have power to follow them beyond this world into the next. Quebec French Roman Catholics have raised themselves in the estimation of sound thinking people in every part of the Dominion, and have gained a vantage ground of self-respect which we believe they will never wholly, if at a time they may partially, recede from. The dawn of a brighter day has come to the history of Confederation, that is of the Dominion, in the stand which our French Canadian Roman Catholic fellow citizens have taken at this time.

The causes which have led to this are many, and not of yesterday; they have been quietly operating for a long time past. Among the most potent and obvious on the surface are these. The personality of Mr. Laurier himself; the unimpeachable integrity of his public life; the patience and eloquence with which he has expounded sound principles in the matters which have been at issue in this contest; the noble courage with which he has asserted and exercised the right to think and act for himself in matters political, and the example he has set in this respect. The reaction also must be noticed, which has been gradually growing in the minds of the people, seen in the conduct and language of the press in Quebec against the constant assertion of mere authority by the Church in matters of opinion. We believe too there is, as was stated in our General Assembly, a secret and growing desire on the part of intelligent Roman Catholics themselves, for a better education for their children than they can get in their own schools. And last, but not least, the influence which has been silently but powerfully exercised by the French Evangelization work of our own and other Churches, by means of education, the preaching of the Gospel and circulation of the Scriptures have not been insignificant in bringing about the result which we see in Quebec. In this we have, though a subordinate, yet a weighty argument for the vigorous prosecution of this great work. It is not by force, but only by the quiet, invisible influence of education, secular and religious, that such great changes can be wrought out and be lasting when they come. This process is necessarily slow; but it is the only sure and safe one, and had it not been carried on so patiently, intelligently and persistently as it has, the battle which has been won would have been lost.

The lesson is obvious: to continue patiently, persevering and wisely, in that same course with Protestants, no less than with Roman Catholics, which has led to the result which we believe to be full of hope for all those interests that are best and most vital to the future well-being and well-doing of the Dominion. It cannot but tend to weld the provinces together, and promote Canadian unity and nationality of feeling, that English-speaking and Protestant provinces have joined with Quebec, in calling to the first place of political power both a Frenchman and a Roman Catholic. We feel sure that in Mr. Laurier's hands this power and place will be so used as to continue, and enforce, and justify that spirit of toleration of race and religion, which has been shown in this contest, and which, situated as we are in this Dominion, is one of the most important lessons for us to learn, as it is also one of the most difficult.

Books and Magazines.

St. J. William Dawson takes the first place in the *Homiletical Review* for July in the third of a series of articles which he has been contributing on "Natural Facts Illustrative of the Biblical Account of the Deluge." Professor Blake writes on the never exhausted subject of preaching, and "Responsibility for Error of Opinion" is treated in a second article by E. F. Burr, D.D. Dr. Julius Kaftann is discussed as a theologian. Professor McCurdy continues his articles on "Light on Scriptural Texts from Recent Discoveries." Other important sections are the Sermonic, Illustration, Exegetical and Expository, and Social, and all are varied and well filled. [Funk and Wagnalls Company, 30 Lafayette Place, New York, U.S.]

In *Scribner's* for July, very appropriately for the season, "Coney Island," illustrated, takes first place. "A Thousand Miles through the Alps," also illustrated, will attract the lover of adventure. "Sentimental Tommy," by Barrie, is continued. "A New Art" is an interesting illustrated article showing the improvements which have taken place in Taxidermy. True portraits of J. M. W. Turner, by Cosmo Monkhouse, and "A French Friend of Browning—Joseph Millsand," have each a special personal interest. "In Collision with Fate," and the "Confession of Colonel Sylvester," are lighter reading for those who enjoy it. In "The Point of View," "The Field of Art," and "About the World," the usual variety of subjects is discussed. [Charles Scribner's Sons, New York.]

Rudyard Kipling, as he showed himself to his intimate friends just before he became known to all the world, is the subject of a paper in *McClure's Magazine* for July. It is written by the man with whom Mr. Kipling was associated in the editorship of a newspaper in India. Elizabeth Stuart Phelps contributes intimate and interesting recollections of Longfellow, Whittier, and Holmes. Cleveland Moffett shows the exact status at the present moment of the horseless carriage, and indicates the immense revolution that impends in travel and traffic now that the horseless carriage has practically passed the experimental stage. "Lincoln as a Lawyer" is made up mainly of reminiscences and anecdotes by men who practiced with Lincoln at the bar. "A Coast and a Capture" is a very lively bicycling story. There is also a humorous love story by Robert Barr.

The *Ladies' Home Journal* never loses its place; it is so beautiful in itself and contains so much that is interesting to everyone. The number for July, beginning with "The Home and Personality of Joan of Arc," is profusely illustrated. "Feeding a City like New York" follows. "This Country of Ours" is one of the well-known articles by Ex-President Harrison, and treats of "The Secretary of State." Mrs. A. D. T. Whitney gives her eighth "Friendly Letter to Girls." "The Other Side of Robert Burns," by Arthur Warren will be read with much interest. Rev. Dr. Parkhurst treats of that important subject, "A Young Man's Religious Life," and everything suitable for ladies, young or old, ornamental or useful, will be found noticed in the pages of this excellent magazine. [The Curtis Publishing Company, Philadelphia, Pa., U.S.]

Many very attractive and beautifully illustrated articles are given in *Frank Leslie's Popular Monthly* for July, and also several excellent short stories. The leading feature is a description of General Robert E. Lee's part in the battles of Fredericksburg and Chancellorsville, written by Colonel John J. Garnett, of the Confederate States' Artillery. In "A Glimpse of Dungeness" Frederick A. Ober describes the burial place of "Light-Horse Harry" Lee. Another feature of this number is an article on "Colonial Homes of Virginia," accompanied by more than a dozen pictures. In "The Fotheringay Tragedy," A. Oakley Hall tells of the last days of Mary, Queen of Scots; Prof. Suizbache writes of the University of Heidelberg; a paper on "Canine Warriors" shows the service rendered by dogs on the battlefield; the Isle of Man is described in an interesting article; and Mrs. A. A. Stowe chats entertainingly of the Lick Observatory.

Harper's Magazine for July contains as special features: "General Washington," with eight illustrations, by Woodrow Wilson; "Literary Landmarks of Venice," nine illustrations, by Laurence Hutton; "English Elections," by Hon. Henry Cabot Lodge; "Ohio," by President Charles F. Thwing; "Happiness," by Archibald Lampman. The number also contains four short stories—"The Dowager's Companion," by W. E. Norris; "The Cabinet Organ," by Octave Thanet; "The Love Letters of Superfine Gold," by Julian Ralph; and "A Fool to Fame," by E. A. Alexander. "Two Mormons from Muddlety," a three-part novelette of West Virginia, by Langdon Elwyn Mitchell, begins in this number, and John Kendrick Bangs's humorous story of a thwarted author is concluded. Poems by several contributors, and the Editor's Study, and Editor's Drawer contain a variety of comment and anecdote. [Harper Brothers, New York, U.S.]

Godey's Magazine for July begins the 133rd volume of this well-known old publication and is a good specimen of the pioneer in its modern form. The number opens with two timely articles. The first of these is from the pen of a traveller in Persia, and describes, with the aid of numerous pictures, some of the characteristics of that country; while no less timely and interesting is a description of the Training and Life in the New York Fire Department. The consideration of "Music in America" by Rupert Hughes, is continued in an article on The Manuscript Society and its President, Gerrit Smith. That *Godey's* has not lost its individuality as a Lady's Book is shown by the article on "The Silk Industry of Japan" and the usual Fashion Department. Half a dozen contributions give a variety of fiction, the verse is plentiful, and the whole makes up a highly entertaining and readable number for summer reading. [The Godey Company, 52 Lafayette Place, New York.]

The Family Circle.

WHEN LIFE HAS JUST BEGUN.

When we are young, before us
Fair lies the path untrod,
Heaven smiles in sunshine o'er us,
And underfoot the sod
Is green and sown with flowers
That woo the morning sun,
How glad a world seems ours
When life has just begun!
Fleet foot and light heart timing
Each bright hour of the day,
With pulse and footfall chiming,
We face the untried way.

When we are old, behind us
How fair again they seem—
Through tears that almost blind us—
The joy, the hope, the dream!
Remembrance on the showers
That come when such thought rise
Casts rainbow hues. The flowers
Rebloom before our eyes!
We look no more before us
At dawn or set of day,
But all our days restore us
The hours gone by for aye!

A SWIMMING ADVENTURE.

Into the waters of the Bay of Fundy the shark comes but seldom; and when he does come he is not in an aggressive mood. He seems to be in search of no nobler prey than gaspereaux or shad or herring. Nevertheless he is a shark, and his name carries consternation.

Last summer a small party of us encamped near the mouth of the storied Gaspereaux River, not far from the spot where the unhappy Acadians were embarked to sail into exile. The party consisted of us three Nova Scotian college men and a young American from Norfolk, Va. Jack Darby, before venturing to swim in these historic waters with the rest of us, had made special inquiries on the subject of sharks. He had once had an experience with these sea-wolves off the Florida coast, and the memory had left him apprehensive.

"Oh, any shark that comes into Minas Basin will be very careful where an American summer visitor is concerned," exclaimed my friend, Allison. "No good Nova Scotian shark would be so shortsighted as to kill the goose that lays the golden egg!"

"If it's a Blue Nose shark I have no anxiety!" answered Darby. "But what I fear is some wanderer like myself from more southern latitudes."

"The sharks which visit these waters are never known to attack men," remarked Davidson, with quiet and convincing dogmatism. He was a science professor, and his statement was not to be questioned. Thenceforth Darby went in swimming with an easy mind, and daily put us to shame by the gorgeousness of his bathing trunks.

As a glance at the map will show, the Basin of Minas is a spacious arm of the Bay of Fundy. Its tremendous tides deposit vast beds of red silt around the shores. One day we were swimming when the incoming tide was near the full, and when a strong sea wind had raised a yellow surf on the muddy shore. The water was deeply discolored all the way out to the edge of the ship channel. At length we all came ashore but Jack Darby, and sat sunning ourselves like a row of sea gulls along the ridge where the sallow-colored salt grass overhung the red slope of the flats. Darby, who was a strong and enthusiastic swimmer, remained disporting himself in the green waves beyond the belt of opaque and creaming shore waters.

Suddenly we were startled to hear him

utter a cry of fear. The next instant he dived into a large billow; and on his reappearance he headed for shore, swimming desperately. His particular chum, Allison, at once plunged in and swam out to meet him. The rest of us, perceiving no cause for his alarm, and knowing from the vigorous manner in which he swam that he could not be suffering from a cramp, remained on shore and waited somewhat anxiously. On the swimmer's face, as it came into clear view every few moments on the crest of a billow, was depicted a ghastly terror, and from time to time he glanced over his shoulder in a fashion that made our flesh creep. It was as if he saw some spectral horror, the sight of which was shut from our eyes.

All at once, as Darby neared the edge of the opaque water, we caught a glimpse of a great black body, which seemed to wallow hideously in the trough of the wave at no great distance from him. "A shark!" gasped Davidson; and the tone in which he spoke shattered at once my faith in the science professor's infallibility. A wave of something like anguish passed over me as I looked at the peaceful, sun-steeped landscape. The wide marshes were so green and wore so protecting a countenance. Strong and sheltering rose the huge blue bulk of Blomidon across the waves, and poignantly remote from all suggestion of peril or violent death stood the familiar farmhouses on the hill-slope behind us. All I had read from boyhood up of the shark's ravaging ferocity flashed across my brain at once; and the secure beauty of our surroundings seemed cruelly incongruous. But there was no help for it. My comrades must not be left unaided in their extremity. Even while I thought so painfully I was getting the long sheath-knife out of Darby's belt; and the next moment I was swimming to the rescue with swift arms, but reluctant spirit. I saw Davidson snatch up a sharp stake and spring forward as if to follow me. But he changed his mind and stood motionless on the shore; and my heart grew hot within me at what I deemed his failure. To lose faith in his knowledge was a small thing; but to see him convicted of cowardly infidelity, that gave me a keen pang.

By this time Jack Darby had reached the muddy water. As he emerged from the clear sea-green, a look of infinite relief passed over his face.

"It's all right now!" he panted to Allison, who had just come up. "Those beasts can't see in mud like this. He'll keep out where it is clear."

Resting one hand on his chum's shoulder he paused to recover his breath; but Allison was uneasy in that neighborhood, and insisted on getting back to shore.

"Who knows but this particular individual may have better eyes than you give him credit for!" he murmured, gazing around him, nervously.

At this moment I arrived, swimming hard, with the knife held in my teeth, and looking much more heroic than I felt.

"Good for you, Old Man, to think of the knife!" exclaimed Jack; and the three of us hastened shoreward side by side.

We had gone but a few strokes, and Jack was explaining to us confidently that there was no need of further alarm, owing to the shark's aversion to water in which it could not see, when we caught another glimpse of that ominous black hulk. It rolled for an instant under the lip of a

wave, some twenty paces to our left, but actually, to our horror, nearer the shore than we were. With desperate vigor we struck out; and I momentarily expected to feel my legs in the monster's grasp, beneath that obscure and seething flood. My blood stood still at the thought, and it took my utmost nerve to refrain from doubling up my feet under my stomach.

In a minute or two, which seemed to me like an eternity, we got into shallow water. As convulsively we dragged ourselves out upon the blessed grass we observed, with wondering indignation, that Davidson was laughing—yes, laughing, laughing inextinguishably and holding on to his sides. It was atrocious. But something in the haggard faces which we turned upon him melted his scientific heart—and he pointed with his finger. We looked. There in the frothing shallows, rolling cumbrously, was the harmless but unlovely body of a dead porpoise!

When breath and self-possession were partly recovered I inquired, in marveling tone: "How could that dead brute follow us in as fast as we three live men could swim?"

"The creature did not follow you in, by any means!" asserted Davidson, professorially. "It had simply no concern for you whatever. It started a long way to your left—you were all too badly rattled to see how far off it really was—and came bobbing in serenely on the eddy that makes behind this point. The same eddy was running strong against you, so that your pace was nothing much to boast of!"

"Aoh!" said we, like three small boys, very meekly.—Charles G. D. Roberts, in *New York Independent*.

SHALL BOYS GO TO COLLEGE?

Rev. Charles H. Parkhurst, D.D., in his paper to young men, in *May Ladies' Home Journal*, discusses "Shall We Send Our Boy to College?" answering the query with the assertion, "That depends a great deal on the boy." He announces himself to be a thorough believer in the college, but holds that "it might not be best for him [our boy] to go to college; it might not be best for the community that he should. College can fit a man for life, and, also, it can unfit him. There are styles of education that disqualify the student for doing what he is competent to do, without qualifying him to do that which he might like to do, but for which he lacks, and always will lack, the prerequisites. . . . As a general principle, the more a man knows the better, but so long as the present order of things continues a great amount of very ordinary work will require to be done; and ordinary people will do ordinary work better than extraordinary people will, and be a great deal more comfortable while doing it. Hordes of both sexes are entering college for the reason that they do not enjoy doing commonplace things. The result is that commonplace things are left undone, and uncommonplace things fare still worse. Agriculture is the material basis of a nation's strength and prosperity. We could dispense with either lawyers, doctors or ministers better than we could with farmers. Probably we should not quarrel so much if there were fewer students of the law; should not be sick so much if there were fewer students of medicine; and should not be so wicked if there were fewer students of theology. All of these could contribute liberally to

the ranks of the agriculturalists with advantage to the professions and to the grain and vegetable markets. I am not disparaging anybody, neither am I saying that it would not be a good thing, in itself considered, if everyone, however material or menial his occupation, could receive all that the finest school or college training could confer; but that is not practicable at present, and never will be till people get over thinking that there is a disgrace attaching to the doing of ordinary things."

PROMPT PEOPLE.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study—whatever it is, take hold at once, and finish it up squarely; then to the next thing, without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments which the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very first one that comes to hand, and you will find the rest all fall into file, and follow after, like a company of well-drilled soldiers, and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it in to line. You may often see the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to go, go and do it." There is the secret—the magic word now! Make sure, however, that what is to be done ought to be done. "Never put off till to-morrow what you can do to-day" is a good proverb, but don't do what you may regret.—*Merchant Sentinel*.

THE SCOTTISH COVENANTERS.

The struggle of the Scottish Covenanters has in it all the elements of a national *epos*. The cause for which they lived and died was epic in its grandeur. It was not merely national in the narrow sense. Like every object for which nations have earned the world's gratitude, and a conspicuous niche in the world's history, the cause of the Scottish Covenanters was the cause of humanity. The humanitarian interest, indeed, of the conflict was often obscured by the narrowness of local ideas and sentiments. But that is not a defect peculiar to the Covenanters. The universal and eternal purposes of the Infinite Spirit who moulds the life of men can be but imperfectly grasped by any individual or by any nation; and the Covenanters of Scotland could labour for the Divine cause of human progress only under such forms as were possible amid the conditions of their country and their time. But it was really the cause of human progress for which they fought. Their cause was the right of men to develop their religious life under the free play of their own spiritual convictions; and it is only under the condition of such freedom that any real progress in religious life is possible. On this ground, therefore, if on no other, the Covenanter struggle claims the sympathetic interest of the world.

But not on this ground alone. A

cause may be great; and yet the men who represent it may fail to rise to the greatness of their mission. But in this light also the Covenanters of Scotland may fairly claim the grateful memory of men. It would be difficult to point to any great struggle in which men have exhibited a more passionate enthusiasm for their cause or a more complete emancipation from all selfish seductions which might have obscured the singleness of their aim or cooled the ardour of their devotion. In fact the intense earnestness of the Covenanters has given a colour to the subsequent religious life of Scotland. It has created an almost morbid craving for a similar intensity of favour amid the calm routine of peaceful times. In a great crisis, when a nation's cause is the cause of humanity, moderation is more akin to vice than to virtue. For moderation is not only opposed to vicious excess; it may imply a lack of that heroic enthusiasm which a great moral crisis demands. It was the consciousness of this fact during the covenanting struggle, that has ever since made the term moderate a byword of reproach in Scotland when applied to religious character.—*Prof. J. Clark Murray, LL.D.*

RAVAGES OF THE BICYCLE CRAZE.

We extract from an editorial in the *Evening Post* of June 2nd, in which the editor argues that the cause of hard times in most industries is owing to the bicycle. Theatrical managers say they have had the poorest season for many years, and that after patient and anxious search for the cause they have found it in the bicycle craze. They say that not only do young men and maidens, but old men and women, save up their money in order that with it they may buy wheels. This of itself is disastrous to the theaters, but worse remains to be told; for having bought the wheels they ride on them in the evening instead of going to places of amusement. They ride also on Saturday afternoons, and in Chicago they ride so universally on Sundays that the theaters, which formerly gave successful performances on that day, have discontinued them. The Sabbatarian might find encouragement in this fact were it not true that the churches are suffering almost as severely as the theaters from the same cause.

Business men are as loud in their complaints as the theater managers. The watchmakers and jewelers say they are nearly ruined; that all pin money which the young people saved formerly with which to buy watches and jewelry now goes for bicycles; that parents, instead of presenting a boy with a watch on his twenty-first birthday, now give him a bicycle, and that all the family economy is now conducted with the object of equipping every boy and girl, as well as father and mother, with a wheel. The confectioner cries "me too" to this plaint, deploring that about all the business he does is in chewing gum, ice cream, and soft drinks, while his candies find few customers. The tobacco manufacturer says this is the worst hit of all, since few riders are to smoke on the road—for which there is reason for profound gratitude—and the journals of the trade say it is a fact that the consumption of cigars is decreasing at the rate of a million a day, the total decrease since the craze became general averaging no less than 700,000-

000 a year. Instead of sitting idle and smoking most of the day, hundreds of men now ride, and smoke only when they are resting.

The tailor, the hatter, the bookseller, the shoemaker, the horse dealer, and the riding master, all tell similar tales of woe. The tailor says that so many men go about half the time in cheap bicycle suits that they do not wear out their good clothes half as rapidly as formerly. The hatter says so many of them wear cheap caps, in which there is no profit to the maker, that their hats last them twice as long as heretofore. The shoemaker says he is even worse off, for while they buy cheap shoes for the bicycle, they do not even wear these out, and they refrain from walking much in any kind of shoes whatever, so that his loss is almost total. The bookseller says people who are rushing about on wheels, days, nights, and Sundays, no longer read anything, and his business has become practically worthless. As for the horse dealer, stable keeper, and riding master, it is notorious what has happened to them. They are no longer "in it," and, like the horse, are a drug in the market. Even the saloon keeper groans, for he says that while many riders drink beer, the number who take "hard drinks" is diminishing, which must be the case in a pastime which cannot be followed with an unsteady head.

But the greatest gainer of all is the American race. An eminent physician is quoted as saying that "not within 200 years has there been any one thing which has so benefited mankind as the invention of the bicycle," that "thousands upon thousands of men and women who till within a few years never got any out-door exercise to speak of, are now devoting half their time to healthy recreation, are strengthening and developing their bodies, and are not only reaping benefit themselves, but are preparing the way for future generations which will be born of healthy parents." There is no doubt about this. As a people the Americans have never taken sufficient outdoor exercise, simply because we did not take sufficient physical exercise to develop and strengthen our bodies. The bicycle is a wonderful builder up and purger of the system. It not only abolishes indigestion and dyspepsia, but rids the system of that curse of middle and old age, rheumatism, and thus adds enormously to the national good nature as well as to the sum of national happiness.

HOW TO MAKE GOOD BUTTER.

A correspondent of the *Jersey Bulletin* gives eight rules for making gilt-edged butter:

1. Good Jersey cows, to secure rich, clean, healthy milk. If possible, feed cows on rich old pastures, free from weeds, preferably on uplands.
2. Milk the cows in a clean, well ventilated stable, free from all atmospheric taint.
3. Setting the milk to cream and the cream to ripen in a clean, well-ventilated room that may be kept at a low and even temperature.
4. Scrupulous cleanliness and regular temperature in the churning.
5. Stopping the churn when the butter comes the size of wheat grains, and freeing it of buttermilk while in this stage; taking care not to break the grain in working.
6. While in the granular stage, incorporate the salt evenly and thoroughly.
7. Put up in neat, clean, sweet, attractive packages.
8. Scrupulous cleanliness from the cow pasture to the butter box.

Our Young Folks.

MOTHER'S COMFORT.

I know a little girlie,
With loving eyes so blue,
And lips just made for smiling,
And heart that's kind and true.
She wears no dainty dresses,
No jewels does she own,
But the greatest of all treasures
Is her little self alone.

Her name is "Mother's Comfort,"
For all the livelong day
Her busy little fingers
Help mother's cares away.
The sunshine loves to glisten
And hide in her soft hair,
And dimples chase each other
About her cheeks so fair

Oh, this darling little girlie,
With the diamonds in her eyes,
Makes in mother's heart a sunshine
Brighter far than floods the skies.
But the name that suits her better,
And makes her glad eyes shine,
Is the name of "Mother's Comfort"—
This little treasure mine.

A WORD FOR YOUTHS.—WILD OATS.

Be on your guard, my friends, and you, above all, my younger friends, against another lie of Satan. Let every boy, every youth, every young man who hears me—remembering that God means you to obey His law *semper*, always—be on his guard against and utterly spurn from him that common and most deadly lie of the devil, that "you may have your fling"—that "youths must be youths"—"you must sow your wild oats." Oh, listen not to the devil's whisper when he persuades you to gaze at, and think of, and pluck and eat the forbidden fruit, and says: "Ye shall not surely die; ye shall be as gods, knowing good and evil." All these are devil's proverbs and devil's lies. Will you have them or will you have God's truth? These lies of his are against the whole experience of the world. Why does he plead with you so earnestly and seductively for just one sin? Why, but because he knows that the fish which will nibble at the hook will be caught by the hook; because he knows that all sins begin with one sin; because he knows that a boy's sin so often means a life's sin, a life's shame and a life's destruction. Why does he persuade you that you may have your fling? Because he knows that the fling is so often a fling over a precipice; and that when a youth throws loose the reins of his soul's chariot and touches the wild steeds of passion with the spur of indulged appetite, the path is downhillward, and the pace is mad, and the end is headlong death. Why is he so anxious that you should sow your wild oats? Because he knows that if you believe him you will have to reap what you sow. Sow wild oats and what shall the harvest be? You shall reap wild oats, barren, bitter, poison, which blight the wholesome soil. You are hungry, he says: gratify your lust, indulge your appetite, sell your birthright; what good shall this birthright do you? Sell it for this red, steaming mess of pottage! Aye, sell it; but then the birthright will be lost, and lost forever; and your life be maimed, and long years after shall come the great and excruciating bitter cry; and though you may be forgiven at last, you will never in this life recover that lost birthright, though you seek it earnestly with tears.—*F. W. Farrar.*

BOYS AND BOYS' WAYS.

"Watch that boy now," said Phil.
"Which boy?" said Ned.
"That boy who was at play with us down on the sand. His name is Will. He knows how to look out for himself doesn't he?"

Phil and Ned, with their parents, had been spending sometime at the seaside. Will was a boy who had come to pass the evening in the parlor of the boarding house. Here it was that Paul and Ned saw Will taking a great deal of pains to find a good place.

First he had noticed a large book full of pictures on the table. After looking at it for a few minutes he had hunted out a large easy chair and was tugging at it to get it to the table.

"There—he's got it squared round just to suit him," laughed Ned.

"Now he's moving the lamp nearer," said Phil.

"And—well if I ever! If he isn't putting a foot stool before it, I suppose he's all ready to enjoy it."

It was plain that Will was. With a pleased look he gazed around the room until he caught sight of a lady standing. He darted towards her, and said:

"Come, mamma. I have a nice place for you." He led her to the chair and settled the stool to her feet as she sat down.

Phil and Ned looked a little foolish. Presently Phil sprang out of his chair as his mother came near.

"Mamma, take my chair," he said.

Ned stepped quickly to pick up a handkerchief which a lady had dropped, and returned with a bow.

They are wise boys who profit by a graceful lesson given by a true gentleman.—*New York Observer.*

GOD CLAIMS YOU.

When the late Earl Cairns was a little boy he heard three words which made a memorable impression upon him: "God claims you." Then came the question, "What am I going to do with the claim?" He answered, "I will own it, and give myself to God." He went home and told his mother, "God claims me." At school and college his motto was, "God claims me." As a member of Parliament, and ultimately as Lord Chancellor, it was still "God claims me." When he was appointed Lord Chancellor he was teacher of a large Bible class, and his minister, thinking that now he would have no time to devote to that purpose, said to him: "I suppose you will now require to give up your class?" "No," was the reply, "I will not. God claims me."

KATIE'S BUTTERFLIES.

When Katie saw Ben's rare collection of insects, she wanted to have some of her own.

"There's lots of butterflies in our garden," she said. "Great yellow ones, with spotted wings, golden-brown ones, with scarlet stripes; and pretty white ones, which shine like silver."

The next day Katie ran into mamma's room, her little fingers tightly closed over the brown head of a splendid specimen. Her blue eyes were full of horror.

"Oh-h-h! I can never do it, mamma, I never can. See it squirm and kick. It don't want to die, dear little thing. God gave it its life, same's He gave me mine. I don't want any frame of insects—never!" she cried, sobbing in mamma's arms. That was the first and last butterfly that our Katie caught, and she thinks that only cruel folks can kill them.

What do you think about it?

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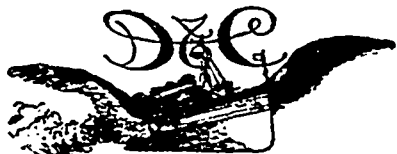
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NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned,
and endorsed "Tender for Trent Canal," will
be received at this office until noon on Monday,
seventeenth day of August, 1896, for the construction
of about fourteen 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 Superintending Engineer's
Office, Peterboro, where forms of tender can be
obtained on and after Monday, July 15th, 1896.

In the case of firms there must be attached the ac-
tual signatures of the full name, and nature of the
occupation, and place of residence of each member
of the firm, and further, an accepted bank cheque
for the sum of \$15,000 must accompany the tender,
this accepted cheque must be endorsed over to the
Minister of Railways and Canals, and will be 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
then 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. t-24

Ministers and Churches.

The ladies of Knox Church, Bobcaygeon, held
a largely attended strawberry social last week

Rev. Dr. Caven preached at the opening of
the new church in Blenheim on Sunday.

Rev. J. C. Tolmie preached to the Masons of
Windsor in his own church last Sabbath.

The Bible Class of Knox Church, Guelph,
gave a picnic at Victoria Park, in that city, last
week.

The Christian Endeavor Society at Cromarty
recently listened to an address by Mr. John
Lang.

Rev. Thos. Wilson, of Dutton, has accepted
the call of the King Street Presbyterian Church,
London.

The Sunday school of Knox Church, Ottawa,
recently held a picnic at McLachlin's Grove,
Araprior.

Rev. D. J. McLean, of Arnprior, was in Admas-
ton on Sunday. Rev. John Sharps, of that place,
exchanged pulpits.

Rev. R. N. Grant, of Orillia, will sail on the
Vancouver, on July 4th, for Europe. He will be
away two months.

Rev. Henry Gracey, of Gananoque, preached
the anniversary services in Knox Church, Corn-
wall, last Sabbath.

Rev. R. J. Hunter, B.A., of Ridgetown, occu-
pied the pulpit in the Presbyterian Church Dut-
ton, a week ago Sabbath.

The Rev. W. A. J. Martin, of St. Paul's
Church, Toronto, conducted the services in Knox
Church, Guelph, on Sunday.

Rev. E. R. Hutt, of Ingersoll, preached an
excellent sermon last Sunday afternoon, in St.
Andrews Church Verschoyle.

Rev. H. S. Beavis, of Hamilton, formerly of
Colorado, preached to the Masons in St. Andrew's
Church, Lindsay, on Sabbath.

Rev. Dr. Robertson, ex-Moderator, made a
powerful and graphic appeal in behalf of Home
Missions in the Orillia Church a week ago Sun-
day.

The funeral of the late James Scott, who
was killed by being thrown from his waggon, was
conducted in the Kent Bridge Church by the Rev.
J. A. Mustard.

Rev. W. W. Peck, M.A., of Napanee, received
last week, from a friend in the North-West, a
handsome hat-rack, made of six buffalo horns
beautifully polished.

Rev. J. W. Macmillan, B.A., of Lindsay, occu-
pied the pulpit in the Presbyterian Church, Tweed,
on Sunday last. "Mr. Macmillan is a young man
of great promise," says the *Tweed News*.

Rev. W. M. McKay, of Ailsa Craig, a gradu-
ate of Knox College, has received a unani-
mous call from Norval and Union congregations,
at the good salary of \$550 and a free manse.

Rev. Dr. Campbell, Rensfrew, is slowly recover-
ing from injuries received in a runaway acci-
dent over a month ago. Mr. Fee, of Kingston,
is doing both pulpit and pastoral duty for the
Doctor.

The Rev. J. R. Macleod, of Three Rivers,
Quebec, who has been visiting his mother at
Tiverton during the past week, occupied the pul-
pit of the Presbyterian Church very acceptably on
Sunday morning. Mr. Macleod returned home on
Monday.

Rev. Dr. Somerville, of Owen Sound, spoke
to his own congregation a week ago Sunday
evening on the General Assembly of the Presby-
terian Church and the matters that came before it
this year.

The charges against Rev. Mr. Hyland, of
Fitzroy Harbor, were again before the Presbytery.
The opinions of not a few members of Presbytery
were that the evidence obtainable scarcely war-
ranted the charge.

The sacrament of the Lord's Supper was dis-
pensed at the St. George Church on Sabbath
morning to a large number of members, the pas-
tor, Rev. D. V. Ross, conducting the services.
Nine new members were admitted into the church
at this communion.

At the meeting of Ottawa Presbytery last
Friday, the call to Rev. Mr. Tufts, of Hawkes-
bury, from Stellarton, N.S., was under discussion.
Members of Rev. Mr. Tufts' congregation strong-
ly opposed the call and the matter was adjourned
for a month.

The Rev. R. E. Knowles, of Ottawa, in the
course of a patriotic sermon on Sunday declared
that the result of the election in Quebec was most
reassuring. He added: "Our Catholic brethren
have shown themselves Protestant in the highest
sense of the word."

A call from the congregation of Selkirk, in
the Presbytery of Winnipeg, in favour of the Rev.
Ias. M. Gray, of Stirling, in the Presbytery of
Kingston, has been forwarded to the latter Pres-
bytery with a request for his translation, and all
parties interested are cited to attend the ordinary
meeting of the Presbytery of Kingston in John
Street Church, Belleville, on the first Tues-
day in July at 2 p.m., when the question of Mr.
Gray's translation will be considered.

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

The Ottawa *Citizen* says: "Rev. Dr.
Bayne, of Pembroke, preached in St. Andrew's
on Sunday evening, upon the lessons of the pre-
sent campaign. He denounced in most emphatic
terms the lying, slandering and excitement of re-
ligious parties. His sermon was most eloquent
and impressive."

The induction of the Rev. W. Fortune, B.A.,
into Atvinston congregation took place on Tues-
day, June 2nd. The Rev. J. H. Graham presided,
and the Rev. Mr. Budge, of Maudamin, pre-
ached. Mr. McKee, of Bridgen, addressed the minis-
ter, and Mr. McPherson, Petrolia, the people.

In the congregation of St. Andrew's Church,
Pakenham, Messrs. Henry Blair and Thos. Con-
nors, having been elected to the eldership, were
duly installed into office on Sabbath morning,
June 14th, at the regular service. At 2.30
o'clock p.m. the Sacrament of the Lord's Supper
was dispensed at Cedar Hill in the Presbyterian
Church.

On Sunday forenoon, 14th inst., the local
members of the Ancient Order of Foresters attend-
ed divine service in the Presbyterian Church at
Port Elgin. The church was crowded to its
utmost capacity, and Rev. A. H. Drumm, the
pastor, delivered an able and impressive sermon.
The lodges afterwards voted their thanks to Mr.
Drumm for his suitable discourse.

Rev. J. A. McDonald, B.A., ordained mission-
ary, now laboring among the workmen and set-
tlers along the O. A. & P. S. Railway, occupied
the pulpit of St. John's Church, Almonte, a week
ago Sunday evening. Instead of the regular ser-
mon, Mr. McDonald gave an interesting account
of the wants of this section in the matter of re-
ligious services, and of his work along the line.

"The Rev. T. S. Williams, of the American
Presbyterian Church, Montreal," says the *Orillia
Packet*, "in a sermon on the political situation,
recommends the electors to vote for no corrupt
man, no matter what party he belongs to, and
says the thing to regard first is not the individual
interest, but the interest of the whole country. If
all clerical utterances were as wisely based as this
there could not be too many of them."

The ladies of the French Presbyterian Church,
Ottawa, conducted a most successful strawberry
social last week, having an attendance that filled
the church full to the doors. A first class pro-
gramme was provided inside, after which ad-
journing was made to the church lawn, where
the strawberries and other refreshments were dis-
pensed. Those who contributed to the programme
were Mr. Chrysler, Miss Louise Merrick, Mr.
Martell, Agnes Duhamel, and Mr. Miller.

A *pro re nata* meeting of the Presbytery of
Superior was held in Port Arthur on the 26th ult.
The committee appointed to examine Mr. M. P.
Floyd, of Fort Frances, on the subjects of theo-
logy prescribed, reported that he had passed a
very creditable examination, recommending that
the examination be sustained. On motion of Mr.
Rowand, duly seconded, the report was received
and adopted. The Presbytery, in consideration of
Mr. Floyd's work in the Presbytery and attain-
ments, agreed to make application to the General
Assembly to allow Mr. Floyd to re-enter Knox
College as a third-year student without further
examination.

A meeting of the congregation of Knox
Church, Galt, was held last week for the purpose
of electing elders. Those placed in nomination
were as follows: John Patterson, moved by
Duncan Murray, seconded by Wm. Cowan; John
Wallace, moved by Wm. Webster, seconded by
Mr. Wilson; William R. Marshall, moved by
James S. Moffatt, seconded by Dougald McLel-
lan; Robt. Elliott, moved by J. V. Graham,
seconded by William Cowan; Robt. S. Hood,
moved by Samuel McRae, seconded by Robert
Elliott; James Hill Beverly, moved by Morris
Shellard, seconded by Robert Young. On motion
of Messrs. Andrew Elliott and William Webster,
these six were duly declared elected.

Rev. James A. Dodds, returned missionary
from Mexico, preached in St. Andrew's Church,
Almonte, a week ago. Having studied for the
ministry, and been ordained as a clergyman, he
became a missionary to Mexico and was stationed
first at Zacatecas, then at Leon, the latter a place
of 100,000 inhabitants. Here there was not a
single Protestant in the place on his arrival, nor
did he understand a word of the language of
the people. He said the people were
divided into two classes—the Roman Catholics
and the infidels, and he found religion there
at a low ebb, full of relics of the native Indian
superstitions and disregard of the Sabbath, and
the morality of the people extremely low. The
climate was very trying to one from northern
latitudes.

At the morning service in Knox Church, Ot-
tawa, a week ago Sabbath, Rev. James Bal-
lantyne, B.A., referred to his appointment as a
Professor in Knox College. He assured his con-
gregation that the position was unsought for. He
was given but a few hours to decide whether he
should allow his name to go in nomination, and
after seriously considering the matter he came to
the conclusion that it was God's call that he
should leave his present sphere of labor and take
the chair offered to him in Knox College. He
hesitated in arriving at this decision, because he
knew not what effect his transfer to Toronto

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would have upon the welfare of the congregation
with which he was connected, but finally decided
to leave himself in the hands of the General As-
sembly, and that body appointed him to the
vacant chair. Rev. Mr. Ballantyne will likely
preach his farewell sermon next Sabbath week.
His early departure from Ottawa is explained by
the fact that he will require some months to pre-
pare his lectures before the re-opening of the
College.

Flower Sunday was observed in Knox Church,
Woodstock, recently. The Christian Endeavor
Society, under the direction of Miss McIntosh,
had decorated the church beautifully for the occa-
sion. In the morning the children assembled in a
body, and handed their flowers to a committee,
who placed them on a long plaque stretched
across the choir railing. When deposited by the
committee in their proper places, the flowers
formed the words, "Feed my lambs." Rev. Mr.
Cropper, of Trinidad, delivered an excellent
address to the children. The afternoon service
was especially interesting. The singing of the
hymns was heartily participated in by the children
and appropriate addresses were given by Rev.
Mr. Cropper, Rev. Dr. Dadson, D. H. Hunter,
the superintendent of the school, and the pastor,
Rev. Dr. McMullen. The choir, under Mr.
Geo. N. Crooker, rendered an excellent pro-
gramme of music as follows: Solo, Miss Mutch;
solo, W. S. Hurst; duet, Mr. Crooker and Miss
Mutch. In the evening the flowers were distri-
buted among the poor and the charitable insti-
tutions of the town.

On the Sabbath evening preceding the election,
Rev. G. D. Bayne, Ph.D., of Pembroke, preach-
ed in St. Andrew's Church, Pakenham. His
subject was: "Lessons to be derived from the
present political campaign." He took for his
text Prov. xv. 34—"Righteousness exalteth a
nation, but sin is a reproach to any people." The
reverend doctor handled the subject in his usual
masterly style, showing up the false positions
taken by lying, slanderous, unscrupulous politi-
cians. He said the pulpit was not the place for
party politics, but at the same time the ministry
must be courageous enough to stand up against
all wrong-doing in both high and low places. As
the prophets of old fought with kings and states-
men of the corrupt class of their day, and
prevailed because God was with them for truth
and righteousness, so must the ministers of to-day
stand firm against these unholy, ungodly, unscrup-
ulous politicians who would for mercenary ends
lead astray the unlearned and the unwary. Dr.
Bayne showed up some of the things specially to
be deprecated, although much resorted to, viz.,
lying, slander, irreligion and roorbacks. The lat-

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he described as one of the meanest and most contemptible efforts to mislead the electorate—bringing something out at the last moment that does not give any opportunity for contradiction. We had the great loyalty cry, but in a general way those who cry loudest are the ones who are least loyal to God's Word and are mostly those whom you seldom see in God's house. Your correspondent cannot give anything like a fair sketch of the sermon, which was a masterly handling of all bad politicians, irrespective of party.

The New England Conservatory of Music, in Boston, Mass., has furnished instruction to over 60,000 pupils since 1853, and its popularity as an institution of the highest excellence is constantly increasing. Its curriculum is not confined to Music alone, but Oratory and Modern Languages have finely equipped departments and the best instructors money can procure. Special attention also is given to instruction in pianoforte tuning. The charges are low when compared with those of other musical schools. Prospectus mailed free on application.

BRANTFORD LADIES' COLLEGE.

The closing exercises of this College were held lately in Wycliffe Hall. On the evening of the 23rd ult. there was a recital, a conversation in the College and College-grounds on Wednesday evening, and at both there was a large attendance. The music, under the charge of Prof. Rogers, rendered on the occasion was of a very high order, and the specimens of art, were greatly admired. This department is under the care of Prof. Martin.

At the convocation the College was honored by the presence of Rev. D. M. Gordon, M.A., D.D., Moderator of the General Assembly; Rev. Dr. Robertson, superintendent of missions; and Rev. J. C. Tibb, B.A., of Streetsville, all of whom delivered interesting and encouraging addresses. The Rev. Messrs. Pettigrew, of Glenmorris, and Rev. D. Hutchison, with Mr. Alexander Robertson, president of the Board of Directors, with Mrs. Rolls, the lady Principal, assisted in the presentation of the prizes. In the absence of the Rev. Dr. Cochrane, Governor of the College, the Rev. E. Cockburn, of Paris, presided. The following graduates received diplomas, which were presented by the Moderator of the General Assembly: Miss I. Armstrong, London; Miss E. Crompton, Brantford; Miss R. Elsley, St. George; Miss E. Harrington, Brantford; Miss E. Howe, Toronto; Miss E. Howell, Brantford; Miss E. Kay, Milverton; Miss L. Miller, Dunnville; Miss M. Mitchell, Lindsay; Miss F. Murdoch, Waterford; Miss G. Scarfe, Brantford; Miss G. Shepherd, Paris; Miss R. Simonds, Berlin; Miss M. Waite, St. George.

Gold and silver medals, donated by friends of the college, were awarded as follows: The Mayor's gold medal, for general proficiency in the senior year, Miss Isabel Armstrong, London, Ont.; silver medal (Mr. Alex. Moffatt's) for proficiency in the middle year, Miss Margaret Taylor, Vancouver, B.C.; the James A. Wallace gold medal for music in the senior year, Miss Ella Crompton, Brantford, Ont.; silver medals, in the senior intermediate class, Miss Edna McCall, Simcoe, and Miss Daisy Hext, Brantford, equal; gold medal (Mr. S. G. Read's), for elocution, senior class, Miss L. Miller, Dunnville, Ont.; silver medal, for elocution, first division, Miss Mabel Edwards, Cannington, Ont.; Athletic Club silver medal, Miss Estelle Howe, Toronto, Ont.

The following young ladies, having successfully passed the examination for practical associate of the Victoria College, London, England, of which Prof. Rogers is the representative in Ontario, have now the privilege of attaching A. V. C. M. to their names: Misses I. Armstrong, E. Howe, E. Harrington, M. Kerr, E. Riddle, G. Shepherd, R. Simonds, M. Waite.

FORT MASSEY CHURCH, HALIFAX.

The popular pastor of this congregation, Rev. A. Gandier, B.D., has been attending the Pan-Presbyterian Council in Glasgow, and is also at the same time to make a few months' visit to the old country.

At the prayer meeting on Wednesday evening of my visit, instead of his usual lecture, he gave a short review of his pastorate which has extended to now nearly three years.

In simple words, with much feeling, he referred to his acceptance of the call from such a prominent church, and counted on many difficulties which would likely arise; but which had not appeared in his experience. People, he said, often crossed bridges without coming to these difficulties.

He spoke of the sympathy and help which he received from the elders, managers and young people. He considered a few months' change a benefit to both pastor and people; that it would be a benefit to him to get into the pew and out of the pulpit; and that it would be an advantage to the congregation to hear other voices which might arrest the attention of some who had remained untouched by his strongest appeals.

Mr. Gandier said their success might have been greater, but all had done the best they could. There had been added to the membership one hundred and fifteen, and about five families, since he was inducted.

After paying a high tribute to the late Rev. Dr. Burns, the former pastor, the fruits of whose

labors he (Mr. Gandier) was now privileged to gather, he introduced the Rev. Principal Forrest, D.D., who spoke a few words to the congregation on the subject of a memorial tablet to the Rev. Dr. Burns.

After the benediction was pronounced Rev. Mr. Gandier came to the door and bid good-bye to everyone present.

It will be gratifying to the reverend gentleman's friends in the West to know that his work in Halifax is thoroughly appreciated and crowned with success. K.

HALIFAX SUMMER SCHOOL.

As many are anxious for definite information respecting the Summer School at Pine Hill Theological College, Halifax, we publish the programme as finally arranged.

Prof. Watson, LL.D.—"Balfour's Foundations of Belief." Three lectures.

Rev. Prof. H. M. Scott, D.D.—"The Origin and Development of Theology of the Nicene Age, with special reference to Ritschlianism." Six lectures.

Rev. Principal Pollok, D.D.—"The Age of the Covenant." Three lectures.

Rev. Prof. Currie, D.D.—"The Book of Daniel." Two lectures.

Rev. Prof. Gordon, D.D.—"Some Aspects of Miracles." Two lectures.

Rev. Prof. Faucher, B.D.—"The Alexandrian Element in the New Testament." Two lectures.

Rev. President Forbes, D.D.—"The Church and Young Men."

Rev. J. Stewart, B.D.—"The Female Diaconate."

Rev. Henry Dickie, M.A.—"The Character of the Exile."

Rev. W. P. Archibald, B.D.—"The Rights of Presbytery in Settlement of Vacant Congregations."

Rev. E. Smith, B.A.—"Methods of Working up the Schemes of the Church."

Rev. J. M. Robinson, R.A.—"The Prayer Meeting."

It is also hoped that the Rev. Dr. MacRae will lecture on "The Eldership."

The fee for the course, including board in the College from July 14th to 24th, is \$10. Should the accommodation of the College be fully engaged there will be a list of places where suitable board can be secured.

COLIGNY COLLEGE CLOSING.

The At Homes occasionally tendered by the Principal, teachers and young ladies of Coligny College, as the invitation cards put it, always have and probably always will prove most enjoyable affairs. The one given by them last week was no exception to the rule, unless in its superiority to those of the past.

The programme was a lengthy one, but pleasantly varied, including songs, piano solos, choruses, violin solos, duets and several quartettes, all of which were rendered so nicely as to bring hearty if not loud and prolonged applause from the large number of ladies and gentlemen who were present.

Those who took part were: Quartette, Misses M. Jameson, M. Crawford, S. Torrance and W. Crombie; song, by Misses K. McLean, T. Hannington, M. Kinnear and M. MacLeod; piano solos, by Misses L. Dalton, M. Jameson, J. Henderson and S. Torrance; piano duet, by Misses W. Crombie and S. Torrance; violin solos by Misses E. Turner and M. Crawford; violin duet by Misses M. Crawford and L. Houlston; and a quartette by Misses M. Shaoks, L. Dalton, M. Higman and J. Henderson.

DISPENSATION OF THE SACRAMENTS BY UNORDAINED MINISTERS.

MR. EDITOR.—It is sometimes asked: "When a person is licensed to preach the Gospel, why should he not, at the same time, receive authority to dispense the Sacraments? The latter are of less importance than the former. Paul said, 'Christ sent me not to baptize, but to preach the Gospel.'"

In a recent number of *L'Eglise Libre*, there is an article by Ch. Luigi on this subject. The following is a translation of it, leaving out one or two sentences not necessary here:

"Baptism has been administered to a child, in a Free Church, by a young minister who is not yet ordained. Should it be considered valid?"

"It seems that a whole family has lately been tormented by this problem. The baptism itself is not called in question, but a very different thing is. Many of our readers will be astonished, and that with good reason. But since the case has, at last, been discussed, here is our reply, while we wait for a better.

"We believe that the value of the Sacraments depends on their celebration, on their intrinsic virtue, and on the institution of the Lord, but not on the standing (*qualité*) of him who administers them. This, it seems to us, is the general opinion of French Protestants. True, in the Reformed National Church, the most of the Synods have declared in favour of the Dispensation of Baptism and the Lord's Supper being reserved for pastors. But this position, we believe, is, with those who take it, a simple question of convenience, which does not, in the least, affect the validity of baptism, or of the Lord's Supper, or of religious marriage. No one would ever think of again baptizing an infant already baptized, if, in other respects, the act has been well and duly performed. Otherwise, he would be a greater formalist than even the Romish Church which regards baptism administered by a lay person as valid.

"Further, in the free churches, an evangelist, or an elder, can administer the sacraments. The young minister in question, being on a like standing with them, acted within his rights. Unless we pronounce null, as having never taken place, and unlawful, everything which is done in the independent churches, we must, therefore, regard the baptism in question as valid. If we should decide otherwise, our divisions, which are already to be regretted, would be infinitely increased."

I shall not discuss the question treated in the foregoing passages from *L'Eglise Libre*. I would, however, say a word or two regarding "religious marriage" therein referred to, as that expression no doubt will sound strange to some of those who read this article. In France a couple must be married by the civil magistrate. This is called "civil marriage." Then, if they desire it, they can have a minister of religion to "bless this marriage," as the phrase is. This is called "religious marriage." In Canada, for example, it is usually a minister who performs both ceremonies. When after he has put certain questions to a couple, and received satisfactory answers, he pronounces them husband and wife, he acts as a civil magistrate. His authority to do so he receives from the State. That authority the State has power to take from him, should it be pleased to do so. But when he prays for a blessing on a couple, and gives them suitable counsels, he acts as a minister of religion. With his authority to do so, the State has no right whatever to interfere. T. FENWICK.

Woodbridge, Ont.

OBITUARY.

MR. W. H. MURRAY.

The death is announced, in another column, of Mr. W. H. Murray, a divinity student of Queen's. Deceased received his literary training at the Galt Collegiate Institute, under the late Dr. Tassie; thereafter he studied law and was called to the bar in Toronto. After practising his profession for some time in this city he removed to Peterborough, forming a law partnership, where he remained until he entered Queen's to prepare himself for the ministry. To this course Mr. Murray had been led after much serious thought and prayerful consideration; and having come to a decision, he entered on the work with assiduity and earnestness. The results of his close application to study was his taking a high position in all the classes and the Sarah McClelland Waddell scholarship, valued at \$120. During the past winter Mr. Murray took preaching appointments, and the exposure incident to this kind of work told on a naturally delicate constitution and developed lung trouble, which speedily terminated what promised to be a fruitful career in the Christian ministry. Mr. Murray's disposition was bright, cheerful and winning; and, naturally, he was greatly beloved by those privileged to know him well. He was possessed of a fine mind and cultured taste, improved by wide and varied reading of an elevating character; and his early death will be sincerely mourned by many warm friends who will not cease to cherish his memory. Deceased leaves a young widow, father, mother

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and brother, all of whom have the hearty sympathy of friends in their sore bereavement.

Mr. Murray was always a welcome contributor to THE CANADA PRESBYTERIAN. His last paper, entitled, "Peter's Inconsistency at Antioch," appears in this issue.

MR. D. D. MCKERCHER.

Mr. D. D. Mc Kercher, an elder in Gordon Church, St. Elmo, died on the 21st May, 1896, at his home, Tayside, in the sixtieth year of his age. Mr. Mc Kercher was born near St. Andrew's, P.Q. When quite young his father came to the township of Roxborough; here he grew up, and on reaching manhood he settled on a farm of his own near the old homestead. Here he spent his life in a quiet, industrious manner. For one year before his death he was in feeble health, and he gradually sank till the end came. For about twenty years he was assessor of the township, and gave great satisfaction in this work. He was active in Sabbath school, Christian Endeavor, and every good work, and faithful in the discharge of his duties as an elder, to which office he was appointed in 1880, and was held in high esteem by his brethren. He leaves a wife and nine children, eight sons and one daughter, to mourn the loss of one who was kind and faithful in all the relations of life both public and private. Three of his sons are engaged in business in the west, the other members of the family reside with their mother at Tayside. Mr. Mc Kercher was a man of sterling integrity, and his advice in any matter was attentively heard; the respect in which he was held was attested, too, by the large gathering that followed his remains to their last resting place, where by loving hands he was laid to rest beside the church he so regularly attended, and where his voice was often heard as he led in prayer.

MONEY AND MISSIONS.

Canon Scott Robertson's summary of voluntary contributions during 1894 to foreign missionary work is interesting, and on the whole not discouraging. It was not a good year for getting money, and the total is still some way below the high water mark of 1891—£1,421,509. But 1894 stands next to 1891, so that we are not going back as compared with 1893. The figures are as follows: Church of England temperance societies, £572,712; joint societies of Churchmen and Nonconformists, £211,486; Nonconformist societies in England and Wales £439,550; Scotch and Irish Presbyterian societies, £195,944; Roman Catholic societies, £15,879. The total is £1,375,571. On comparing the figures of 1894 with those of 1893 we find a rise in the contributions to Church societies from £518,063 to £572,712. Nonconformist societies have also gained considerably. A notable fact is that the joint or undenominational bodies exhibit no advance. They received in 1893 the sum of £211,510, as against £211,485.

GOOD NEWS TRAVELS AS FAST AS BAD.

News spreads quickly, and when a good thing is found its merits are soon learned by every one far and near. This accounts for the fast growing popularity of Fibre Chamois as an interlining which makes outdoor work possible in any weather. The first man who realized its wind and rain proof warmth quickly told his friends so that they too might enjoy this inexpensive comfort. It might seem impossible that this fabric, so light in weight and without bulk, should furnish so much healthful warmth; but when you realize that its merit lies in being a complete non-conductor of heat and cold, you understand why a layer of it through your clothing gives such warmth—it not only keeps out all cold but keeps in the natural heat of the body.

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British and Foreign.

A feu has been granted by the Duke of
Argyll for a new U.P. manse at Kintyre.

A Christian governor in Armenia, says
the Porte, by circular, would create dis-
order.

It is now stated that 3,873 persons were
killed, and 4,000 wounded, in the Moscow
disaster.

There are in connection with the Irish
Presbyterian Church over 82,000 families,
with about 330,000 people.

Two young ladies, sisters, were fined for
attempting to smuggle nearly five pounds of
tobacco on landing at Queenstown.

It was five years ago on a recent Sunday
that the late Rev. C. H. Spurgeon preached
for the last time at the Metropolitan Taber-
nacle.

A Dundee man swallowed his artificial
teeth. These having been located by means
of the X rays, a successful operation was
performed.

The Duchess of Sutherland last week re-
opened the Parish Church of Kildonan,
Helmsdale, Sutherlandshire, after complete
renovation.

A new Free Church, to be called St.
Bride's, is to be erected in Rosevale Street,
Partick. It is to seat 800 persons, and will
cost about £4,000.

The Glasgow Presbytery have sustained
the call to Dr. P. McAdam Muir from the
Cathedral congregation. Dr. Muir has ac-
cepted the appointment.

Irish Presbyterian congregational debts
amount to a total of £75,067. 159 ministers
and 226 elders have joined the Assembly's
Temperance Association.

Congregational subscriptions to the Irish
Presbyterian Sustentation Fund in the past
year amounted to £22,900, an increase of
£200 on the previous year.

A strange scene was witnessed in the
Salvation Army Hall in Oxford Circus on a
recent night, a large gathering having been
summoned to attend the funeral service of a
late member of the Army at midnight.

The Rev. William Reid, B.D., St.
David's Parish Church, Kirkintilloch,
preached his farewell sermon on Sunday
forenoon previous to his retiring from the
ministry on account of ill-health.

A blackbird has reared its young in a
hothouse at Duns. Swallows have again
built in a Suffolk schoolroom. The birds
enter by an open window, and are not dis-
turbed by the presence of the children.

Mr. A. F. Findlay, M.A., at present as-
sistant in Lauriston Place United Presbyter-
ian Church, Edinburgh, has received a
unanimous call to become colleague and
successor to Rev. James Fleming, Whit-
horn.

Land was sold last week opposite the
Bank of England at a price which showed a
rate of nearly two and a-half millions ster-
ling per acre. Yet a few miles off, in Essex,
£20 an acre would be jumped at in some
places.

The peasantry in the South of France
can send packets of cut flowers to any part
of Great Britain for a postal charge of 2½d.,
which is less than the sum charged for sim-
ilar packets sent from one part of Great Bri-
tain to another.

A letter posted in Calcutta on July 9th,
1858, and bearing the London postmark of
September 8th, 1858, was delivered at
Marischal College, Aberdeen, two weeks ago.
The letter took about forty years to reach
its destination. The addressee of the letter,
Professor Cruickshank, has been dead about
twenty years.

THE ADVANCE OF MEDICAL SCIENCE

Dr. Agnew's Successful Experiments
in Heart Disease and Catar-
rhal Trouble.

The world has been of the opinion that where
medical science can master such dreaded diseases
as diphtheria and hydrophobia, yet when the
heart is affected there is no hope for the patient
save such as may come from easing his condition.
The discoveries of Dr. Agnew have proven once
again that there seems no end to the possibilities
of science in its treatment of disease—even heart
disease.

In what is known as Dr. Agnew's Cure for the
Heart is found a remedy that has practically given
back life to those who were supposed to be beyond
hope of recovery with heart trouble. One of the
virtues of this medicine is its instantaneous effect
upon the patient. It would not be worth much
otherwise, for with heart disease prompt action is
an absolute necessity. Mr. Aaron Nichols, of
Peterboro', Ont., writes this of Dr. Agnew's Cure
for the Heart—"My wife was troubled for
twenty years with heart disease. From the first
few doses of Dr. Agnew's Cure for the Heart she
obtained relief, and continuing its use she has
had more benefit from it than from all the doctor-
ing she ever did. The remedy acts like magic on
a diseased heart."

With everyone catarrh is a most unpleasant
trouble, and this is especially the case with those
whose duties bring them before the public as
preachers, or speakers. Among the strongest
evidence produced, telling of the peculiarly
successful character of Dr. Agnew's Catarrhal
Powder is that which has come from prominent
citizens, like the Bishop of Toronto, the Right
Rev. A. Sweatman, D.D., D.C.L., from leading
members of the faculty of McMaster Hall, the
Rev. W. H. Withrow, D.D., a representative
Methodist divine, Rev. Mungo Fraser, D.D., of
Hamilton, a prominent Presbyterian, and other
public men. These gentlemen have all, over
their signatures, told of the thoroughly effective
character of Dr. Agnew's Catarrhal Powder in
dealing with this very prevalent disease.

The annual report of St. John's Wood
Presbyterian Congregation, London, Eng-
land (Rev. Dr. Munro Gibson's), speaking
of the missionary work and givings of the
people for the spread of the gospel, says:
"Nor have we forgotten our brethren be-
yond the Atlantic. The Canadian Pres-
byterian Church has set itself to the task
of caring for the emigrants that year by
year seek homes on the great plains of
north-western Canada. These emigrants
are scattered over a country some three
thousand miles in length, but through the
diligence of that Church they are follow-
ed from the day they land until they are
finally located, and, so soon as the im-
migrant builds his house, the Presbyterian
missionary sets up beside him a preaching
station. Nothing but the remarkable
'grace, grit, and gumption,' as one has
put it, of these missionary brethren, would
sustain them under their extraordinary
difficulties, or secure such wonderful re-
sults as have followed from their labours."

A minister of our Church writes:—
"A little boy of Zion Church, Vancouver,
B.C., named Roderick Martin, who has
never been to school, and who cannot
read, the other day performed the wonder-
ful feat of repeating the whole of the
Shorter Catechism without one mistake.
He learned it from hearing an older
brother repeat it to his mother."

FREE TO MEN. Any man who is weak or
nervous, can write to me
in perfect confidence and receive free of charge,
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tory. Nine-tenths of Canada
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best judge--says E. B. EDDY'S
MATCHES are the Best.

SPIDERS' THREADS.

Some interesting experiments were
made last summer on spiders' threads.
A thread having been obtained, one end
was carefully fixed with gum to a support
and to the other end small weights were
gradually attached till it broke. In
order to compare, from these tests, the
strength of the thread with, say, steel
thread of the same thickness, it was
necessary to determine its diameter. This
was done by means of a powerful micro-
scope, and it was found that it would re-
quire 25,000 threads to make a sheet one
inch broad. When it is remembered
that each of these threads is composed of
some 4,000 strands, the tenuity is seen to
be almost inconceivable, as it would re-
quire 100,000,000 to make one inch. As a
result of these tests it was found, incred-
ible as it may seem, that spiders' thread
is, thickness for thickness, actually
stronger than cast iron, nearly as strong
as copper, gold, platinum or silver, and
about one-fifth as strong as steel. It
may not be generally known that spiders'
threads are used to support small weights
in several delicate scientific instruments,
and for this purpose they are much more
suitable than any other material.—
Chambers' Journal.

GREAT SALES prove the great
merit of Hood's Sarsaparilla.
Hood's Sarsaparilla sells because it
accomplishes GREAT CURES.

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petite, especially for alcoholics, is a viper
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To the Editor :-
I have a positive Remedy for Fits, Epilepsy or Falling Sickness. By its timely use thousands of hopeless cases have been cured.
So proof-positive am I of its power, that I will send a Sample Bottle Free, with a valuable Treatise on this disease, to any of your readers who are afflicted, if they will send me their Express and Post Office Address.
H. G. ROOT,
186 Adelaide St. W.
Toronto, Canada.

WRITERS WANTED To do copying at home Lock Box 1204, Lima, O

MISCELLANEOUS.

Ocean steamers of the first-class each consume from 190 to 220 tons of coal a day.

The different countries of the world now use 13,400 different kinds of postage stamps.

At the Bombay Zoological Gardens the skin of a serpent sixty-four feet in length is on exhibition.

The division of time into months and weeks is so old, that its origin cannot possibly be ascertained.

In ancient times bones were collected from the battlefields, ground to powder and used to fertilize the land.

It is said that Gen. Lew Wallace, author of "Ben Hur," receives higher pay for his writing than any other living American author.

An editor of a western paper recently printed this rather ambiguous announcement: "On account of lack of space a number of deaths have been postponed."

"Now, Johnny, do you understand thoroughly why I am going to whip you?" "Yes'm. You're in bad humor this mornin', an' you've got to lick some one before you'll feel satisfied."

Massage treatment in Japan is administered almost entirely by blind persons. The reason is because in the blind the sense of touch is more delicate than in persons blessed with sight.

"You keep your lawn in lovely condition, Mrs. Trimmer." "Yes, the Blinkers have a new lawn mower; the one they used to lend us last summer was a disgrace to the neighborhood."

Since the beginning of this century no fewer than fifty-two volcanic islands have risen out of the sea; nineteen disappeared, being submerged; the others remain, and ten are now inhabited.

Tomato plants have recently been grafted on potato plants, giving a crop of tomatoes above ground and of potatoes below. Potatoes grafted on tomatoes have produced flowers and tomatoes and a few tubers.

A little girl in the Fourth Presbyterian Church of Chicago has made a valuable contribution to the New Woman Literature. *The Interior* says that she told her mother the story of Adam and Eve. "Dod, he made Adam, and he put him in a big garden, an' Adam he was so, so lonesome; 'n then he putted him to sleep, he did; 'n then he took out his brains and made a woman of the brains, 'n then Adam, he wasn't lonesome no more."

The discovery is announced of another very early manuscript of the gospels. It was found at a village named Sarum-sahly, about fifty miles north of Caesarea. It has been purchased by the Russian Government for about \$4,500. The manuscript is said to be a very beautiful one, on the finest of thin vellum of a deep red purple color, the letters being in silver with abbreviations of the sacred name in gold. It is written in double columns and with uncial letters. It may be as early as the fifth century, but the details necessary to determine its date, and the character of the text, have not yet come to hand.

Every indication of increased concern for guarding the sanctity of the Sabbath is to be welcomed. We notice with pleasure that at the Montreal Conference of the Methodist Church, a memorial on Sabbath Observance was presented to that body by the W. C. T. U., and another on the same subject from the Synod of Montreal and Ottawa of our own Church. If the Churches and Christian women of the land determine that the observance of the Sabbath as we now have it is to be continued, we can have it. There is no power in the country that can ultimately triumph over such a combination.

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

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127 State Street, Boston, Mass.

Gibbon devoted over twenty years of his life to the labor of reading for and writing the "Decline and Fall of the Roman Empire." It is one of the most stupendous literary feats ever accomplished by the labor of one man.

Borrowal (happening in) - "That's a fine machine of yours, Ferguson. Some day I'll come around and take it out for a little spin. By the way, what kind of a bicycle would you advise me to ride?" Ferguson - "I'd advise you to ride one of your own."

THE TRIUMPHANT TRIO.

The Three Great South American Remedies - Absolute Cures for Kidney, Rheumatic and Stomach Diseases - Thousands of Grateful Citizens All Over Canada Bear Testimony.

Not one medicine doing the work of the other, but each doing its own work, without a single failure. The keynote of the success of the South American Remedies is that they strike at the seat of disease in every case.

Take South American Kidney Cure. It is not a medicine that trifles with the patient, as is done in many cases where pills and powders are prescribed. Kidney disease arises from the clogging of the filter-like parts of the system that constitute the kidneys. Only a liquid can dissolve these obstructions, and such is South American Kidney Cure. Adam Doper, of Burke's Falls, Ont., suffered terribly from kidney disease, and treated with the most skilled physicians. His words are: "I did not obtain any relief until South American Kidney Cure was used. It fitted my case exactly, giving immediate relief. I am now a cured man, and believe one bottle of the remedy will convince any one of its great work."

Many false notions exist in regard to rheumatism. Outside applications may temporarily relieve the pain, but the blood must be purified if a permanent cure is to be effected. This is what South American Rheumatic Cure does. Mrs. Phillips, sr., Hamilton, was completely crippled with rheumatism. She procured a bottle of South American Rheumatic Cure, and says: "It is without doubt the quickest relief for rheumatism I have ever seen, and I heartily recommend it to all sufferers of the disease."

It is a scientific fact that many derangements of the system emanate from the nerve centres at the base of the brain. South American Nerve Cure cures stomach and nervous troubles because it acts immediately on the nerve centres. J. W. Dinwoodie, of Campbellford, Ont., says: "I do not hesitate to say that South American Nerve Cure is the best medicine I have ever taken; it completely cured me of nervous prostration and the attendant diseases of the liver and stomach that follow this weakness."

Elizabeth Stuart Phelps, in telling of her struggles to achieve fame and fortune, says: "Do not write, if you can earn a fair living at teaching or dressmaking, at electricity or hod carrying. Make shoes, weed cabbages, survey land, keep house, make ice cream, sell cake, climb a telephone pole. Nay, be a lightning-rod peddler or a book agent before you set your heart upon it that you shall write for a living. Do anything honest, but do not write, unless God calls you and publishers want you, and people read you, and editors claim you. Editors do not care a drop of ink for influence. An editor will pass by an old writer any day for an unknown and gifted new one, with power to say a good thing in a fresh way. Do not flirt with your pen."

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

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

Long Branch.—Open cars leave Sunnyside by the Toronto and Mimico Railway every twenty minutes. Special rates from any part of the city to this Park may be had for school and other picnic parties.

Private cars and moonlight trips can be arranged for on reasonable terms.

June 13, 1896.

JAMES GUNN, Supt.

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MEETINGS OF PRESBYTERY.

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

PRESBYTERY MEETINGS.

BARRIE: At the regular meeting of this Presbytery there was a fair attendance. Rev. D. D. McLeod acted as Moderator and constituted the court. The committee appointed to draft constitution for Young People's Societies submitted a printed constitution, which was considered and passed. A copy of this will be sent to every minister and society within the bounds. A convention of the Young People's Societies is to be held in September, in connection with the meeting of Presbytery. The report of the Presbyterian W. F. M. S. was read in Presbytery, and a suitable resolution, expressive of the Presbytery's appreciation of the Society, was passed unanimously. Rev. Mr. Buchanan introduced Mr. Walker Ross, and stated that Mr. Ross desired to be recognized as a catechist with further view to study for the ministry. A committee conferred with Mr. Ross, and reported favorably. Rev. W. Gallagher, of Airlie, Banda and Blackbank, tendered his resignation of his charge, to take effect in September.

LANARK AND RENFREW: This Presbytery met recently in Zion Church, Carleton Place, with a large attendance of members. Rev. D. G. McLean presiding. Two ministerial resignations marked this meeting, that of A. S. Grant, of St. Andrew's Church, Almonte, and that of Rev. John Sharp, of Admaston. These two pastors were heard. The congregation of St. Andrew's Church, Almonte, was cited to appear for its interests at an adjourned meeting of Presbytery to be held on the 25th of June, when the resignation will be finally dealt with. In the Admaston case a Presbyterial Commission was appointed to visit the field. Nine Standing Committees for the year were appointed as follows:—1. Home Mission, with Dr. Campbell and Rev. A. A. Scott joint Conveners. 2. Foreign Missions, Rev. A. H. Scott, Convener. 3. Superintendence and Examination of students, Dr. Bayne, Convener. 4. Aged and Infirm Ministers, Rev. D. Currie, Convener. 5. French Evangelization, Rev. C. Logie, Convener. 6. Augmentation, Rev. Morris McLaren, Convener. 7. Church Life and Work, Rev. N. E. Mitchell, Convener. 8. Sabbath Schools, Rev. C. H. Cooke, Convener. 9. Statistics and Finance, Rev. D. M. Buchanan, Convener. Arrangements were made for conferences on the subjects of "Sabbath Observance and Temperance" four months hence, and the next regular meeting was appointed for the 7th of September.

ST. LAWRENCE CANALS.

IROQUOIS DIVISION.

FURTHER POSTPONEMENT OF DATE FOR RECEIVING TENDERS.

NOTICE TO CONTRACTORS.

THE time for receiving tenders for the Iroquois Division of the St. Lawrence Canals has been further postponed to Friday, 3rd July, 1896.

By order,

JNO. H. BALDERSON,
Secretary.

Department of Railways and Canals,
Ottawa, 22nd June, 1896.

AN OPERATION AVOIDED.

A SMITH'S FALLS CASE OF GREAT IMPORTANCE

Erysipelas in the Face Develops Into a Running Sore—Doctors Declared That Only an Operation Could Bring Relief—A Medicine Found Which Made the Painful Operation Unnecessary.

From the Smith's Falls Record.

A famous German medical scientist once remarked that the world is full of men and women who are sick because of their scepticism. The wisdom of this remark was never more self-evident than it is to-day. There are countless scores of sufferers who would rather suffer than use any medicine not prescribed by their favourite doctor. To these people, perhaps, the story of Mr. Thos. E. Phillips, of Smith's Falls, may convey a moral. The following is the story as given by Mr. Phillips to a Record reporter: "Several years ago I began to fail in weight, lost my appetite, and erysipelas started in my face, and then a running sore broke out on my cheek. I consulted three physicians, and they all said it would be necessary to remove a portion of the bone. All this time I was unable to do any work and was suffering intense mental and physical agony when I chanced to read in the Record about Dr. Williams' Pink Pills and resolved to try them, thinking they would do me no harm anyway. I had not used one box when I felt they were helping me. I continued, and after taking eight boxes the running sore on my cheek completely healed and the operation the doctors said was necessary was avoided. I regained my weight and am once more possessing a good appetite. In fact I was made a new man so remarkable was the change. We now consider Pink Pills a household necessity." Mr. Phillips was a respectable and well-to-do farmer of Wolford township until last spring when he sold his farm and is now living a retired life in Smith's Falls. He is about fifty years of age, though looking younger, and a living witness of the wonderful curative properties contained in Dr. Williams' Pink Pills. This great medical discovery has reached the high position which it holds through the power of its own merits. By its timely use the weak are made strong; pale wan cheeks are given a rosy hue; lost vigour is renewed and the suffering ones are released from pain. If your dealer does not keep Dr. Williams' Pink Pills, they will be sent by mail on receipt of fifty cents a box, or six boxes for \$2.50, by addressing the company at Brookville, Ont., or Schenectady, N.Y. Remember that Dr. Williams' Pink Pills cure when other medicines fail, and do not be persuaded to take either a substitute or an imitation.

BIRTHS, MARRIAGES AND DEATHS

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGES.

At 4529 St. Catherine street, Westmount, the residence of the bride's father, on the 17th instant, by the Rev. J. McGillivray, B.D., Norman Kay, eldest son of J. K. Macdonald, to Marion, eldest daughter of James Smith, all of Westmount.

At the residence of Mr. Thomas Ramage, Petite Cote, Quebec, on the 18th inst., by Rev. A. B. McKay, D.D., Rev. James Taylor, B.A., of Alymer, Quebec, to Miss Jeanie Ramage, of Lanarkshire, Scotland.

DEATHS.

At his residence, 62 Cloucester St., on Friday, 26th June, James Brown, in the 75th year of his age.

At his father's cottage, 'Yarrum Island,' Muskoka, on the 24th June, William Hardy Murray, barrister, late of Peterborough and Queen's College, Kingston, aged 32.