

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input checked="" type="checkbox"/>										

The Canada Presbyterian

Vol. 24.—No. 28.
Whole No. 1222.

Toronto, Wednesday, July 10th, 1895.

\$2.00 per Annum, in Advance.
Single Copies, Five Cents.

Books.

NOW READY.

SABBATH SCHOOL SUPPLIES

Prepared and recommended by the Sabbath School Com. of the General Assembly.

Sabbath School Class Register.	\$0.11
Superintendent's Record	0.10
Superintendent's Record in cloth	0.12
Secretary's Record (25 classes for one year)	0.40
Secretary's Record (for three years)	0.75
Secretary's Record (with spaces for 25 classes)	1.00
Class Envelopes, cloth lined, per doz.	0.20
Scholar's cards, per doz.	0.10
Solar's Transfer Cards, per doz.	0.10

All these requisites will be furnished, postage prepaid, when ordered direct from this office, and the money accompanies the order.

PRESBYTERIAN P.T.G. & PUB. Co., Ltd.
5 Jordan Street, Toronto.

A New Book by the Author of "By Canoe and Dog-Train."

OOWIKAPUN

OR

How the Gospel Reached the Nelson River Indians

By EGERTON R. YOUNG,

Author of "Canoe and Dog-Train," "Stories from Indian Wigwams and Northern Camp-fires."

Cloth, splendidly illustrated, - \$1.00.

William Briggs,

Publisher,

29-33 RICHMOND STREET, WEST,

TORONTO.

USE

Fog in Your Throat"

COUGH LOZENGES

10c.

McRAY, - 395 Yonge St.

AT ALL DRUG STORES.

ARTISTS'

-USE ONLY-

WINDSOR & NEWTON'S

OIL AND WATER COLORS.

All dealers have them.

RAMSAY & SON,

MONTREAL.

SOLESALE AGENTS FOR CANADA.

Books.

Recent Publications.

- 1 The Christian View of God and the World, by James Orr, D.D. \$3.00
- 2 The Holiest of All, an Exposition of the Epistle to the Hebrews, by the Rev. Andrew Murray 2.00
- 3 Letters and Sketches from the New Hebrides, by Rev. John G. Paton 1.75
- 4 Modern Missions in the East, their Methods, etc., by E. A. Lawrence, D.D. 1.75
- 5 Christ for the World: Sermons by J. Guinness Rogers, B.A. 1.25
- 6 Life Here and Hereafter. Sermons by Canon MacColl, of Elton 2.25
- 7 Clerical Life and Work. Sermons by the late Canon Liddon 2.00
- 8 Studies in the Christian Character. Sermons by Dean Paget 1.75
- 9 The Holy Spirit the Paraclete, by John Wilson, D.D. Aberdeen 1.50
- 10 The Great Reconciliation and the Reign of Grace, by Edward Seelye 1.25
- 11 The Distinctive Messages of the Old Religions, by George Matheson, D.D. 1.75
- 12 The Palmist and the Scientist, by the same author. 1.75

BY MAIL POST-PAID.

JOHN YOUNG

Upper Canada Tract Society,
102 Yonge Street Toronto.

Books. Drysdale's. Books.

A Few of Our Bargains.

Life and Complete Works of Robert Murray McTearney	Price	Offered at
Life of Bishop Wilberforce	\$3.00	\$1.50
Lux Mundi	3.00	1.50
The Making of a Man, by Rev. J. W. Lee, D.D.	1.75	1.00
Exposition of Psalm 118, by Rev. Charles Budgett, M.A.	1.50	1.00
The World of Proverbial Parable, by Pastor Hood	3.00	1.75
Scottish Divines. St. Giles Lectures, 3rd series	1.75	1.00
Brook's Outlines of Sermons	1.50	1.00
Manliness and Other Sermons, by Hugh Stowell Brown	1.80	1.00
The Bright and Morning Star and Other Sermons, by Rev. Henry Wilkes, D.D., LL.D.	1.25	0.75
Life of Alex. Duff, D.D., by Geo. Smith, LL.D. 2 vols.	2.50	1.50
In Darkest England, by General Booth	1.25	0.75

FREE BY MAIL ON RECEIPT OF PRICE.

Wm. Drysdale & Co.,
Publishers, Booksellers & Stationers,
232 St. James St. and 233 St. Cat
St., MONTREAL.

ARCHITECTS.

HERBERT G. PAULL,
ARCHITECT.
May be consulted by County Trustee.
Boards at 106 Wellington Place, Toronto.

LEGAL.

KERR, MACDONALD, DAVIDSON
& PATERSON, Barristers, Soli-
citors, etc. J. K. Kerr, Q.C., W.
Macdonald, Wm. Davidson, John A.
PaterSON, R. A. Grant. Offices—Cor. Vic-
toria and Adelaide Sts., Toronto.

The BEST

Though not the BIGGEST
Life Assurance Company in Canada
Why?

BECAUSE 1st. It has disbursed (in expenses and claims) the least, and laid by (to reserve and surplus) the most, per \$1,000 at risk, and also per dollar received in premiums, of any Company doing business in Canada. Therefore it gives the most value for the money.
2. Its plan of arranging the assured in three classes—Abstainers, Non-abstainers, and Women—each class paying for its own losses, is the fairest known.
3. Policy conditions unsurpassed for liberality.
4. No catch-penny, Assured, so-called cheap insurance is used, therefore paying business is not weighed down with selling goods below cost, hence our profits are unsurpassed by any Company.
5. Its lapse ratio is the lowest of any Canadian or American Company.

The above is a Sketch of

THE DOMINION LIFE ASSURANCE COMPANY

Whose Head Office is in WATERLOO, ONT.
JAMES KERR, M.P., Guelph, President.
THOMAS HILLIARD, . . . Managing Director.
C. A. WINTERS, . . . Supt. of Agencies.
C. W. CHADWICK, City Agent,
36 Victoria St. east, Toronto.

Professional

A. M. ROSEBRUGH, M. D.,
EYE AND EAR SURGEON
Has removed to 223 Church St., Toronto.

D. R. L. PALMER,
SURGEON,
EYE, EAR, THROAT,
40 COLLEGE ST., TORONTO.

D. R. W. E. HAMILL
Discusses Eye, Ear, Nose and Throat Room 11, James' Building, N. E. Cor. King and Yonge Streets. Hours, 10 to 1, 3 to 5, 7 to 8.

STAMMERING
Church's Auto-Voce School,
53 Alexander St., Toronto, Canada. No advance fee. Cure guaranteed. Stammering in English, German and French permanently cured.

DENTISTS.

C. P. LENNOX, L.D.S. G. W. LENNOX, D.D.S.

C. P. LENNOX & SON, Dentists.

Rooms Cand D Confederation Life Building, Cor. Yonge and Richmond St., Toronto.

Telephone 1848. Take the Elevator.

J. W. ELLIOT,
DENTIST.
— HAS REMOVED TO —
144 CARLTON STREET

N. PEARSON,
DENTIST
130 YONGE STREET, TORONTO.
5 DOORS NORTH OF ADELAIDE.
TELEPHONE 1978.

D. R. HORACE E. EATON,
DENTIST.
30 BLOOR ST., W. TELEPHONE 3653

D. R. SYDNEY FAIRBAIRN,
DENTAL SPECIALIST,
S. E. Cor. of College and Spadina Aves., Toronto.

F. H. SEFTON,
DENTIST,
Has Removed To
Room 1., Confederation Life Building.

D. R. CHAS. W. CORRIGAN,
DENTIST,
265 Wellesley St., Cor. Ross Ave., Toronto.

WESTERN ASSURANCE COMPANY. FIRE AND MARINE.

Capital and Assets over - \$1,600,000
Annual Income over - 1,500,000

HEAD OFFICE,

Cor. Scott & Wellington Sts., Toronto.

Insurance effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms.
Losses Promptly and Liberally Settled

Marriage Certificates,

NEATLY PRINTED
IN COLORS . . .

5c. Per Dozen.

5 Jordan St., Toronto.

BREAKFAST-SUPPER.

EPPS'S GRATEFUL-COMFORTING.

COCOA

BOILING WATER OR MILK.

Miscellaneous.

G. TOWER FERGUSSON. G. W. BLAIKIE.
Member Tor. Stock Exchange.
ALEXANDER, FERGUSSON & BLAIKIE,
BROKERS AND INVESTMENT
AGENTS,
23 TORONTO STREET.
Investments carefully selected
Correspondence Inv. ted.

ROBERT HOME,
MERCHANT TAILOR,
415 YONGE STREET, CORNER OF
MCGILL STREET,
TORONTO.

A Special Discount to Min-
isters and Students. The
best possible value always

JOSEPH J. FOLLETT,
FINE CLOTHING
TO ORDER,
181 YONGE ST., - TORONTO.

NEW SPRING GOODS.

Fine Dress Suits from \$25.00.
Beautiful Scotch and Irish Tweeds from
\$18.00.
Fine Unfurnished Worsted and Saxony
Serges from \$20.00.

First-Class in every respect.

Your esteemed order solicited.

JAMES ALISON,
Merchant Tailor,
264 Yonge St., Toronto.

CLERICAL COLLARS.

Just to hand from London, Eng.,
another shipment of Clerical Collars
The best in the market for style and
make.

Send for circular.

Geo. Harcourt & Son,
57 King St. W., Toronto.

LEADING STYLES IN SPRING SUITINGS AND OVERCOATINGS.

C. W. SHERIDAN,

Merchant Tailor,
34 Queen Street East, Toronto.
Satisfaction in quality, fit, workmanship and
price guaranteed.

PATRONIZE THE BEST

Banner Laundry

420-422-424 ADELAIDE WEST

All mending done free Telephone 452.

TORONTO CIDER AND FRUIT VINEGAR CO., LTD.

MANUFACTURERS OF
Pure Fruit Vinegar, Cored
Cider, Pickles, Sauces and
Catsups.

We guarantee our goods pure and
wholesome. Orders sent to 22 Francis St.,
Toronto, filled with dispatch. Tele-
phone 1787. Factory at Stonyville.

W. J. MCCORMACK,
Manager.

STANDARD LIFE

ASSURANCE COMPANY

ESTABLISHED 1825

Assets - - - - - \$38,511,757
Investments in Canada - 9,320,050

Low Rate Free Policy. Liberal Terms
to Clergymen Ask for Prospectuses.

W. M. RAMSAY, MANAGER.
THOMAS KERR, Chief Inspector.
Toronto Offices, Bank of Commerce
Building, Toronto.

Miscellaneous.

THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY

Is by long odds the best Company for
Total Abstainers to insure in

They are classed by themselves, which
means a great deal more than can be
shown in an advertisement

Ask to terature. Money to loan
on easy terms.

HON. G. W. ROSS, H. SUTHERLAND
President. Manager.

TORONTO GENERAL

SAFE DEPOSIT TRUSTS CO. VAULTS.

Cor. Yonge and Colborne Streets
TORONTO.

Capital \$1,000,000
Reserve Fund 250,000

Hon. Ed. Blake, Q.C., M.P., President.
E. A. Meredith, LL.D.
John Hoskin, Q.C., LL.D. } Vice-Prests.

Chartered to act as Executor, Admin-
istrator, Trustee, Guardian, Assignee,
Committee, Receiver, Agent, etc., and for
the faithful performance of all such
duties its capital and surplus are liable.

All securities and trust investments
are insured in the Company's books in
the names of the estates or trusts to
which they belong, and apart from the
assets of the Company.

The protection of the Company's
vaults for the preservation of wills
offered gratuitously

SAFES IN THEIR BURGLAR PROOF
VAULTS FOR RENT.

The services of Solicitors who bring
estates or business to the Company are
retained. All business entrusted to the
Company will be economically and
promptly attended to.

J. W. LANGMUIR,
MANAGING DIRECTOR.

THE York County LOAN AND SAVINGS CO.

INCORPORATED.

Head Office: Confederation Life Build-
ing, TORONTO.

To Investors is offered the most attrac-
tive plan for the safe and profitable invest-
ment of capital in large or small sums—eight
per cent. coupon stock and industrial invest-
ment stock.

To Borrowers who want money to build
our buy homes, to pay off mortgages, to invest
in business, or for any other legitimate pur-
poses are offered special inducements. Write
for particulars.

Reliable Agents Wanted.

Joseph Phillips, Albert E. Nash,
President. Secretary.
A. T. Hunter, LL.B., V. Robin,
Vice-President. Treasurer.

EYESIGHT

PROPERLY TESTED BY
HY OPTICIAN,
159 Yonge Street, Toronto.

JOHN HASLETT HAS REMOVED
his granite and marble work, from 13
Elm street to 563 Yonge Street.

STRONG AND PROSPEROUS

THE SUN LIFE

ASSURANCE COMPANY
OF CANADA.



FREE!

We direct special attention to the following remarkable statement:

For many years I suffered from Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve and now I can hear

common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored.

EDWIN COLEMAN, Maize, Kas.

Medicines for 3 Months' Treatment Free.
To introduce this treatment and prove beyond doubt that it will cure Deafness, Catarrh, Throat and Lung Diseases, I will for a short time, send Medicines for three months' treatment free.

J. H. MOORE, M.D., Cincinnati, O.



A. McLaren, Dentist
243 Yonge Street,
First Class \$10.00 Sets teeth for \$5.

Toronto Savings & Loan Co.,

Subscribed Capital, \$1,000,000.

Four Per Cent interest allowed on deposits.
Debentures issued at four and one-half per cent Money to lend.

A. E. AMES, Manager.



For Style, Comfort and Durability of Foot-wear go to

R. KINCADE'S

444 YONGE ST.,

Where you can get

J. & T. Bell's Fine Boots & Shoes.

BARLEY CRYSTALS

New Diuretic, Rheumatism Tonic Cereal; also Gluten Dyspepsia Flour, and Diabetes Flour. Pamphlet and Cooking Samples Free. Unrivalled in America or Europe. Ask Dealers, or Write Farwell, Rhine, Westerton, N.Y., U.S.A.

New Sabbath School Publications.

We beg to announce the publication of the necessary Books, Envelopes, Cards, etc., prepared and recommended by the Sabbath School Committee of the General Assembly of the Presbyterian Church in Canada, which are now for sale at the following prices:

Sabbath School Class Register,	4 1/2 cts.
" Superintendent's Record	10 "
" in cloth,	12 "
" Secretary's Record (25 classes for one year)	40 "
" Secretary's Record (for three years)	75 "
" Secretary's Record (with spaces for 50 classes)	\$1.00 "

This book has been prepared with a view to record in simple form all the work done in the Sabbath School, in as far as it is necessary to answer the questions asked for by the General Assembly.

Class Envelopes, cloth lined, per doz.	20 cts.
New Scholar's cards, per doz.	10 "
Scholar's Transfer Cards, per doz.	10 "

All these requisites will be furnished, postage prepaid, when ordered direct from this office, and the money accompanies the order.

PRESBYTERIAN PRINTING AND PUBLISHING CO., LTD.
5 JORDAN ST., TORONTO.



WEDDING CAKES

ARE AS GOOD AS THE BEST MEN AND THE BEST MATERIALS CAN MAKE THEM. WE SHIP THEM BY EXPRESS TO ALL PARTS OF THE DOMINION. SAFE ARRIVAL GUARANTEED.

WRITE FOR CATALOGUE AND ESTIMATE TO
THE HARRY WEBB CO. LTD.
TORONTO
THE LARGEST CATERING ESTABLISHMENT AND WEDDING CAKE MANUFACTORY IN CANADA

R. F. DALE BAKER & CONFECTIONER

BEST QUALITY WHITE & BROWN BREAD DELIVERED DAILY.

COR. QUEEN & PORTLAND STS., TORONTO.

THE BEAUTY OF SOME PIANOS

Is only "case deep." It is much easier to make a handsome case than it is to put music into it. A tolerable mechanic can do the one—the other requires the best thought of a musical artist.

The Karn Pianos

All have handsome, tasteful, durable cases; but in their factory, constant, careful, studious attention is given to the production of a perfect and lasting tone. The beauty and honesty of the Karn begins with the varnish on the case and goes straight through to the iron plate that holds the strings. We'd like to show you the inside of a Karn.

Warranted Seven Years
Write for Catalogue and Prices



D. W. KARN & CO.
PIANO AND ORGAN MFRS.,
WOODSTOCK, ONT.

We . . . Recommend Only Watches That Keep Time. That's Why We Sell So Many.

OUR PRICES ARE ALWAYS REASONABLE.

SPANNER

Dealer in Fine Watches,

344 YONGE JUST BELOW ELM.

Telephone 1396.

Province of Ontario.

Forty-Year Annuities.

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

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

The total amount of Annuities to be issued in 1895, and for which Tenders are asked, is \$8,000 annually, but Tenders will be received for any part of the same not less than \$200 annually.

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

Tenders will be received up to the 13th day of July next. Notification of allotments will be given to tenderers on or before 18th July and payments from accepted tenderers will be required to be made within ten days thereafter.

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

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

R. HARCOURT,
Provincial Treasurer.

Provincial Treasurer's Office,
Toronto, May 8th, 1895.

NOTE.—Illustration of calculation on interest basis:—At the rate of 4 per cent per annum (or in strictness 2 per cent half-yearly) a present payment of \$1,987.25 would represent an annuity of \$100 for forty years, payable half-yearly, while the actual yearly payment for the forty years would be a fraction above 5 per cent on the principal sum.

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

PICKLES & CO.,

LADIES FINE BOOTS TO MEASURE,

328 Yonge Street,

Toronto.

HEALTH AND HOUSEHOLD HINTS.

Fish Cutlets with Tomato Sauce.—Take any large firm fish, bone, skin and slice into cutlet shape. Sprinkle with pepper and salt; dip each cutlet first in grated cracker, then in sweet milk and egg beaten together and again in the cracker meal. Fry in hot batter. When done up, arrange on a dish, and pour tomato sauce around the cutlets. Serve very hot.

Potato Cakes.—To thoroughly mashed potatoes add salt, butter, a little pepper and sufficient milk to moisten slightly. Before perfectly cold add a beaten egg, mixing well. Shape into flat, round cakes and put away to cool. When ready to fry, roll in flour and fry in hot butter. Turn carefully with a broad blade and brown the other side. Serve hot at once.

Creamed Oysters.—Put twenty-five oysters in a double boiler for ten minutes, or until the gills curl. Drain them and save one gill of liquor. Put two ounces of good, sweet butter into a sauce-pan; when melted, add two even tablespoonfuls of flour, mix without browning; add one gill of cream and the gill of oyster liquor; stir constantly until it boils, add a half teaspoonful of salt, a dash of white pepper and the oysters. When very hot, serve.

Sauce for Cold Meat.—An excellent sauce to serve with cold meat is made from grated horseradish, the yolk of an egg and whipped cream. Squeeze every particle of vinegar from three tablespoonfuls of the horseradish and mix thoroughly with the yolk of an egg and a half teaspoonful of salt. Add six tablespoonfuls of whipped cream and mix again. Serve on a small dish by itself, or put on a platter with cold meat or poultry, arranging the slices about it with a border of parsley.

Milk for Babies.—If care is taken in procuring pure milk from a healthy cow it will answer every purpose—provided the milk is kept clean and free from germs. Many careful housekeepers cannot realize how very great must be the care exercised with milk. It should never be allowed to stand uncovered, and should never be used unboiled. Dr. A. Jacobi, a recognized authority, in a recent article says: "After having been boiled, the milk destined for the use of a baby during the day ought to be kept in clean bottles, containing from three to six ounces, up to the cork, and the bottles turned upside down and preserved in a cold place. Such a bottle will keep longer than milk preserved in the usual way. Before being used, it ought to be heated in a water bath. By repeating this heating of the whole amount of the day's milk several times during the twenty-four hours, fermentation will be retarded, and digestibility improved."—*Womankind.*

SOMETHING USEFUL TO KNOW.

Here is a set of rules that are given to the girls that attend the public school cooking classes, and they are good enough for all the present and prospective housekeepers to cut out and paste in their housekeeper's scrap-book:—

Accurate measurement is necessary to ensure success in cooking.

All dry materials should be sifted before measuring.

A cup holding just half a pint is the standard measuring-cup. A cupful is all the cup will hold without running over,—full to the brim. A scant cupful is within a quarter of an inch of the top.

A tablespoonful of flour, butter, or sugar is a rounded spoonful.

A teaspoonful of salt, pepper, or spice is a level teaspoonful.

A heaped spoonful is all the spoon will hold.

Half a spoonful is measured by dividing through the middle, lengthwise.

A speck is what you can take on the tip of a penknife.

These bits of information seem very simple, and yet you would be surprised to learn how few, comparatively, have ever heard of them.

DID YOU EVER THINK

That you cannot be well unless you have pure, rich blood? If you are weak, tired, languid and all run down, it is because your blood is impoverished and lacks vitality. These troubles may be overcome by Hood's Sarsaparilla because Hood's Sarsaparilla makes pure, rich blood. It is, in truth, the great blood purifier.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.



No Wonder He Dreads It, if his house is cleaned in the old-fashioned, tearing-up way. Why can't a man's wife use **Pearline** for cleaning house, and let him keep comfortable? That's all she needs—

Pearline and water—to make it an easy thing (and a quick one,) both for herself and for everybody around her. Everything in the house, from cellar to attic, can be cleaned best with **Pearline**. Besides, with your paint and wood-work and such things, you'll save a lot of wear that comes from useless scrubbing.

Beware of imitations. 410 JAMES PYLE, N.Y.



TORONTO COLLEGE OF MUSIC, Ltd.

IN AFFILIATION WITH THE UNIVERSITY OF TORONTO.

F. H. TORRINGTON, Musical Director.

Send for Calendar Free. STUDENTS MAY ENTER AT ANY TIME.

Every Advantage For A THOROUGH MUSICAL EDUCATION, Certificates, Diplomas, and preparation for University Degrees in Music.

GEO. GOODERHAM, President

STAINED

x x GLASS x x

WINDOWS

OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF

JOSEPH McCAUSLAND & SON
76 KING STREET WEST
TORONTO.

CHURCH SEATS FOR SALE.

Two complete sets with cushions. Each set will seat about six hundred. Seats modern style with iron ends. Will be sold in one or two sets.

Address, R. W. HURLBURT, M.D., Secretary, Mitchell, Ont.

A. BARRETT, Photographer.

All kinds Photographic work done in the best style of the art. First-class work, take your sitting before 4 o'clock, p.m., but not later.

324 YONGE STREET, TORONTO.

Mrs. E. Smith,

Dress and Mantle Maker,
282 Church Street.
Evening dresses and dress making of all style made on the shortest notice.

MENEELY BELL COMPANY,

CLINTON H. MENEELY, - General Manager,
TROY, N. Y., AND NEW YORK CITY,
MANUFACTURE SUPERIOR CHURCH BELLS

THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, JULY 10th, 1895.

No. 28.

Notes of the Week.

Money is cheap enough in the English market. A temporary loan was recently made to the British Government at eleven-sixteenths of one per cent., and offers were made at varying rates of interest of ten times the amount required.

Madam Patti appeared recently at Covent Garden after an absence of eleven years, and charmed a crowded audience, the Princess of Wales, her daughters, and the Duchess of York being present. Madame Patti first appeared on the stage forty-five years ago, when a child.

Bishop Blyth, of Jerusalem, says the number of Jews returning to the Holy Land is remarkable. In 1841 there were only eight thousand Jews in Palestine. In 1883 they numbered 23,000, but now nearly 70,000, nearly double the number that returned from the Babylonish captivity.

In Chicago they are planning a great debate on the silver question by W. H. Harvey, author of "Coin's Financial School," and the witty ex-Congressman, Roswell G. Horr. Thus far the most exciting feature of the proposed debate appears to be the attempt to rule out newspaper reporters.

France proposes to decentralize her university. The French Minister of Education has presented to Parliament a scheme by which the academies in the principal towns will take the name of universities. Each institution will have its separate revenue, but according to the proposed plan the fees for examination and degrees are to go to the State.

Attention has been forcibly called by Bishop Pegwell to the flooding of West Africa with gin and rum. In an article on the question, the *Times* strongly denounces the traffic, and declares that the trade in spirits is made at the cost of the trade in other European goods. The native who buys gin buys little else. "The spirit trade, like a noxious weed, chokes every other growth in those districts in which it is allowed to flourish."

The New York *Christian Advocate* has the following: "Dr. John Hall, in connection with the movement among Presbyterians to raise one million dollars as a reunion memorial fund, suggests that Christian men who are unexpectedly having returned to them income tax money, which they had planned to do without this year, turn that amount over to their respective churches to be used in aiding the hard-pressed missionary societies." The *Congregationalist* speaks of this as "a bright idea." It certainly is.

Yet another daring scheme for reaching the North Pole is entertained by M. Andree, a Swedish engineer of considerable experience in ballooning. He proposes to make use of a balloon, to be prepared for him at Paris, and to have a capacity enabling it to float for thirty days at a height of seven hundred and fifty feet. It is to be fitted to carry three persons, instruments, a sailboat, weapons, and provisions. M. Andree has hopes of being able to steer the balloon by means of sails and rags. He is not the first to entertain a plan for discovering the Pole in this way, and one similar expedition was abandoned because it was believed that the winds circle around the Pole so as to make it impossible for voyagers to escape if they succeed in reaching their goal. King Oscar has furnished a large amount of money toward this undertaking, and it is M. Andree's purpose to start in the early part of next year.

The King of Italy in opening, lately, the Parliament of the country referred in very cordial language to the friendly relations with England, in proof of which, after the visit to Kiel, the Italian ships will "pay back to the British fleet a greeting of most intimate friendship." In Africa, he said, Italy and Great Britain are neighbors, and work in accord to carry the flag of civilization where more advanced forces energetically compete for the honour of extending their domains. While the Italian army confronted the enemy at Kassala the British Government gave Italy a fresh proof of its sympathy by preventing the barbarians in revolt from receiving supplies of arms through the ports under the British protectorate in the Gulf of Aden.

A late issue of the *Golden Rule* heads an article with the title "A New Crises in Missions." It gives a statement of debts there resting upon some of the churches in connection with certain of their large schemes. Although some of these debts have been lessened, and in a few, very few cases wiped out altogether, as with our own Home Mission deficit of \$10,000, yet what remains is formidable enough and makes somewhat sad and suggestive reading. The following is a partial list:—

	Deficit.
Presbyterian Church, U.S., Foreign Missions.....	\$174,883
" " Home " 	258,000
" " Freedmens " 	22,000
Congregational, American Board.....	116,000
American Missionary Association.....	66,000
Baptist, American Baptist Missionary Union.....	189,956
" Home Mission Society.....	108,000

Regarding the effort now being made to fix upon a new and suitable national flag for Canada the *Golden Rule* rises to remark: "They are earnestly discussing the question of a new flag for the Dominion. There is trouble, however, regarding the emblem. Some want the beaver, but to this it is objected that this interesting animal stands for nothing except industry,—an admirable quality, but not the only desirable thing in the life of a nation. Some want the maple leaf, so long Canada's popular emblem. The opponents to this urge its lack of significance, and that if it means anything it can hardly mean anything but frailty and separation. Still a third party are calling for a large white star with seven points, one for each Province of the Dominion, these points to be added to as the number of Provinces increases. Against this the chief objection seems to be that it is too great a reminder of the flag of the United States. But the United States has no private claim upon the stars. We do not even want the earth."

Of work, as of making books, there is no end. Whether this is well or ill everyone must judge for himself. It would appear as if the time usually allotted for rest would soon be, if it is not now altogether absorbed with work. In Canada, we have in the Province of Manitoba, the Summer Session of Theology. In Halifax and in Cleveland summer schools are to be held, and in Northfield, Mr. D. L. Moody's home, work of some kind appears to go on all the year round. From the 9th inst. to September 3rd, there is to be a Y.M.C.A. Encampment, of which those interested may learn particulars from Prof. Jas. McConaughy, East Northfield, Mass. From the 20th to the 30th inst., there will be "Young Women's College Conference" and from August 3rd to 15th, a "General Conference of Christian Workers." Mr. D. L. Moody will be present during the summer, and will personally conduct many services, besides preaching from time to time. Rev. H. W. Webb-Peploe, of London, and Dr. R. A. Torrey, of Chicago, will spend the entire month of August in Northfield, and will conduct at least six services weekly after the close of the conferences.

The services in connection with the celebration of the centennial of the formation of the Picton Presbytery, to which we hope to draw fuller attention when the report reaches us, cannot but be of the most interesting kind. On the 7th inst., one hundred years ago this Presbytery was formed, and on the 10th public commemorative religious exercises will begin at 2.30 p.m., in James Church, New Glasgow, N.S. In addition to suitable devotional exercises. The following well known ministers will give addresses as follows: Address by Rev. George Patterson, D.D., on "The Formation and Early History of the Presbytery," with moving of Presbytery minute. Seconding of minute by Rev. Alexander McLean. Address on "State and Work of the Presbyterian Church in the Dominion, 1795 and 1895," by Rev. P. M. Morrison, D.D. Address on the "Progress of the Christian Church During the Last Hundred Years," by the Rev. E. D. Millar. Address on "Social Progress During the Last Hundred Years," by the Rev. G. M. Grant, D.D. Address, "What of the Future?" by Rev. Donald McRae, D.D.

There will be a summer school of Theology held at the Presbyterian College, Halifax, from July 16th to 26th. In addition to lectures by the staff, Principal Grant will lecture on Comparative Religion, and Dr. McCurdy, of Toronto, on subjects connected with the Old Testament. It is hoped that Rev. D. J. Macdonnell may find it possible to be present. The evening session will be devoted to subjects bearing directly on the practical work of the ministry. The College with its unrivalled situation affords excellent opportunities for boating, bathing, and general outing. The fee for board and lectures is \$10, or \$2 for the lectures alone. There is still we understand some accommodation in the building, and should it be exhausted, there will be no difficulty in securing suitable rooms and board in the city. Ministers from Ontario and Quebec who may purpose attending the Christian Endeavor Convention in Boston will find the arrangement of time convenient for allowing them to attend the school after the close of the convention. It is to be hoped that some of the brethren from the West may be able to avail themselves of a holiday offering such advantages at a very moderate cost. Full information can be obtained from the Rev. Prof. Currie, D.D., Pine Hill, Halifax.

How the Roman Catholic Church counts up its members so as to enable it to show such an immense membership as compared with some Protestant bodies is thus explained in the *Interior*, of Chicago: "It numerates as members all the members of a family and all who attend even occasionally a Roman Catholic Church, so that some parishes report as high as 14,000 members. If the Protestant Churches followed the same plan, it would double their assumed numbers. The United States census (1890) gives the Roman Catholics numerically the lead of the churches in that Republic: 6,231,417, the Baptists following with 3,429,077 and the Methodists with 3,450,330. As a matter of fact, adopting the same method of reckoning, either of these two denominations has a larger membership in the United States than the Roman Catholics. The total number of members of all the churches was 20,612,806, or about one-third of the total population. But if the Protestant churches were enumerated as the Catholics are it would add fourteen millions, and give the grand total at thirty-five millions, or over half the population. The church property foots up to near seven hundred millions (\$679,630,139). There are forty-six thousand sitting, and one hundred and eleven thousand ministers. The Episcopalians have the most money per capita, followed next by the Presbyterians, and they by the Congregationalists, and so on down to the Southern Baptists who have not much of anything in this world's goods."

Our Contributors.

MORE ABOUT OUR HALF-CENTURY MEN.

BY KNOWNIAN.

Dr. Reid's services for the whole Church to which he belonged began in 1853 when he was appointed to his present position. Whether he was clerk of the Synod at that time we do not know and have no way of ascertaining in the time at our disposal. He has been clerk of the Supreme Court, Synod or Assembly, and secretary of the Board and Senate of Knox College during the professional life of nearly every minister now in active service in the Western part of the Church. The great majority of the ministers of the West never saw anybody else in these positions; and one of the painful sensations of the future will be caused by the sight of some other man doing the secretary's work done so long and so well by the venerable Doctor. His life for thirty-two years has been so closely connected with the working of all the schemes of the Church that it is difficult for many of us to imagine the Church getting on without him.

Dr. Reid's greatest work, however, has been his management of the Church funds for nearly half a century without any loss, or with losses, if any, so trifling as to do nothing more than call attention to the marvellous care and skill with which he did the work entrusted to him by the Church. During the years that he has been agent banks have tumbled on every side of him. Monetary companies of every kind have gone down; wholesale houses almost without number have gone to the wall; other churches have made severe losses that seriously crippled their operations; thousands of business men have lost their funds by bad investments; but the Widow's Fund of the Presbyterian Church is all to the fore, the Aged and Infirm Ministers' money is safe, the college endowment and all the other permanent funds have been kept securely invested. Only those who invest money know what all that means. Few ministers know because few of them have any money to invest. Some of those who have tried to invest small sums could tell, if they would, how they have managed a business like Dr. Reid's on a small scale. Some of them have managed it so that in a short time their little pile was not there. If Dr. Reid had not shown very much more skill in investing our Church funds than most ministers show in investing their own the Church treasury would have been empty many a year ago.

Dr. Reid never was an orator and never professed to be one. In forty-two years he perhaps never made a speech in the Church courts three minutes in length. He had, however, a peculiar faculty for packing a world of meaning into a sentence or two. We know of no man in the public life of Canada who can suggest so much and say so little. His "hear hear" in the General Assembly carried more weight than most speeches carry.

Dr. Reid was born in Aberdeenshire, Scotland, nearly fourscore years ago. He was educated in Kings College, Aberdeen. The grandfather of the present Governor General of Canada was, we believe, Rector of the University of Aberdeen when William Reid took the master's degree in that institution. Queens gave him his D.D. the year after the union. He was Moderator of Assembly in 1879, and has been Moderator of everything in sight at one time or another. The Church below has no further honors to give him, and he fairly earned all he ever got.

THE REV. WILLIAM GREGG, M.A., D.D., was born at Killycreen, Ireland, nearly eighty years ago. He studied in the Universities of Glasgow and Edinburgh, his speciality being mathematics. There is

a story that the Doctor used to take mathematical instruments into the Church courts and, when business dragged or became dull, amused himself by working out mathematical problems. We never believed that story because no Irish minister could study mathematics when there was the slightest prospect of a discussion. It is a fact, however, that the venerable Professor has always retained a love for mathematical studies, though he devoted his leisure time to history rather than to his favorite subject. The Church needed a compendium of her history much more than she needed anything in the mathematical line, and Dr. Gregg gave her a good one.

Dr. Gregg began his Canadian work at Belleville, where he was ordained and inducted in 1847 very nearly half a century ago. The Church of which he was pastor, and in the pastorate of which he was succeeded by Dr. McLaren, was one of the most liberal and energetic in the denomination, as it could hardly fail to be under the ministry of two such pastors. It was one of the first outside of the cities that began to give with any marked degree of liberality to the schemes of the Church.

After ten years of good work in Belleville Dr. Gregg was called to the pastorate of Cooke's Church, Toronto, where he rendered good service for fifteen years making in all a quarter of a century of as honest, faithful and effective pulpit and pastoral work as was ever put in by any pastor in Canada. The congregation grew rapidly under his care and soon became one of the most useful and influential in the Church. Among representative men who worshipped in Cooke's in those days were George Brown, Principal Willis, Christopher Patterson afterwards Mr. Justice Patterson of the Supreme Court, and others whose names every Canadian knows. The late Chief Justice Moss, though not a Presbyterian, was in his younger days a frequent worshipper at Cooke's. Dr. Gregg as a pastor was unique. He could preach so as to command the respect and confidence of such men as George Brown and Justice Patterson and at the same time edify the humblest Christian in the congregation, while the details of his pastoral work were attended to with mathematical accuracy.

In 1872 Dr. Gregg was appointed Professor of Apologetics in Knox College. Prior to that time he had been lecturer in Apologetics, Church History, and Theology in Knox College and in the Presbyterian College of Montreal. When he began his work in Knox he had thus acquired considerable experience as a teacher and nearly another quarter of a century of his life was given to Knox College. Twenty-five years in a pastorate, and nearly twenty-five more in the Professor's chair is a record the value of which can be told only by Him to whom the results are known.

Dr. Gregg's services to Knox College have not by any means been confined to his lectures. When he was pastor of Cooke's Church many students were members of his congregation, and, as the Doctor's sermons were perfect in arrangement, they were easily transferred to a note book after service. The number of note books they enriched it would not be easy to tell.

In other lines of church work he has done excellent service. He was joint convener of the committee that prepared the Hymnal. His history of the Presbyterianism of Canada is one of the most useful books published by any minister in our country. Like Dr. Reid he has seen two unions consummated and nearly every, if not every scheme in the Church put into operation. He has done his full share not only of foundation work, but of building, and he retires with the respect and esteem of every body and probably without having made an enemy during the forty-eight years of his public work in Canada. A more honorable and transparently honest man never served any Church in this country. May he long enjoy his well earned rest.

THE "GLOBE" ON FRENCH EVANGELIZATION.

BY REV. F. FRNWICK.

"The great *Globe* itself" lately devoted an editorial to the above mentioned subject, no doubt led to do so by a report on French evangelization having been presented to the General Assembly. Therein it speaks most strongly against that department of Christian work. Strength can, however, be ascribed only to the spirit of opposition which it manifests, and the plainness with which it expresses that spirit. Its reasoning is strong, only in the sense of the Irish phrase, "mighty weak." From beginning to end the article is a specimen of extreme silliness. Let us examine it for a little. When I cannot quote, on account of want of space at my disposal, I shall faithfully condense.

Globe.—"The wisdom of sending missionaries to Quebec to convert French-Canadians from Roman Catholicism to some form of Protestantism, has been seriously questioned."

Reply.—The great object of true-hearted missionizing to Roman Catholics is to bring them, not to Protestantism, but to Christ. If, after coming to Him, the latter can remain in the Church, in which they were brought up, they are at liberty to do so. Few, however, can. Those who leave, can join themselves to any other church to which they think proper. Many "seriously question" sending missionaries to French Canadian Roman Catholics, because they themselves take not the very slightest interest in spiritual religion. They say: "The Roman Catholics are quite happy in their own religion. Let them alone." Other "serious-questioners" have business dealings with many Roman Catholics, so they will countenance no movement which may offend the latter, and so hurt their own pockets. Many effigy-Protestants—as they may well be called—will not give one cent to help a poor Protestant Church, but will give a "handsome donation" to a Roman Catholic one. Of course, Protestant politicians when they are "beating up" for the "Catholic vote," "seriously question" the wisdom of French evangelization. The passage from the *Globe* which I have quoted, is not merely the statement of a fact, but, as we shall afterwards see, really an expression of its own views.

Globe (condensed).—"It is not, of course, meant that Protestants in Quebec should leave a field because the Roman Catholics there are more in number than they."

Reply. That is very kind. But would it not be better for them to leave? The feelings of their Roman Catholic neighbors might be hurt by seeing that they themselves were not "monarchs of all they surveyed."

Globe (condensed).—"Protestants, whether English or French, should certainly have liberty to attend a Protestant church. No fault can be found with them as long as they 'paddle their own canoe.'"

Reply. Very kind again. But, as we shall presently see, what the *Globe* here says proves far too much.

Globe.—"Objection is made, however, to proselytizing, preaching and circulating tracts on the 'Errors of Rome.'"

Reply. "Objection is made by the *Globe* as well as others," etc. I have not the very slightest doubt that if the *Globe* had been in existence in the days of Christ, or of His apostles, it would have found great fault with the one or the other for proselytizing and preaching against error.

Globe.—"And generally, treating the religion of the great mass of the people of Quebec as if it were a fabric of superstition differing in degree rather than in kind from the crude beliefs and ceremonies which missionaries find prevailing in the wilds of Africa."

Reply. The Romish religion is precisely a fabric of the kind above described. To understand it rightly, we must not let our-

selves be deceived by, for example, the "fair speech" of Cardinal Gibbons and Archbishop Redwood at the Chicago Parliament of Religions. We must look at it when it is at home. Look also at Europe during the middle ages. We have great reason to bless God for the Reformation. Of course, the *Globe*, if it would only speak out its mind, would express disapprobation of what the Reformers did. A person sets down a dish of food to a starving dog. The brute buries its teeth in his hand. So infidels abuse Christianity, though they receive unspeakable benefit from it. So, also, many speak against the Reformers, though they enjoy the blessings of Protestantism. The *Globe* may fairly be regarded as—at least in spirit—one of the latter class.

But I cannot, at present, review a summary of the *Globe's* expressed opinion of French evangelization. I shall take up the rest of it in my next paper.

Woodbridge, Ont.

ELDERS AS MODERATORS OF CHURCH COURTS.

BY REV. W. T. McMULLEN, D.D.

As this question has been raised, and is now before the Church for consideration, it is well that it should be ventilated in the press, and the arguments for and against stated. There are, it may be admitted at the outset, many elders in the Presbyterian Church, who, so far as personal fitness is concerned, would preside over any Church court with a dignity and efficiency exceeding that of many ministers. There are in the eldership merchants, teachers, physicians, barristers, judges, and others who have enjoyed the advantages of high educational and professional training, whose personal fitness for presiding over Synod or Assembly no one would think of disputing.

But the question is one of Church order and not of personal fitness. The Presbyterian system of Church government is well understood by but very few. Its leading characteristics are easily seen, and win ready favour. But some of the pivotal points of the system are easily lost sight of or ignored by those who have never made a study of it as compared with congregationalism on the one side and episcopacy on the other.

If there is any Church court in which the office of Moderator could with facility and convenience be filled by an elder, obviously it is the Session. If there is doubt as to the Assembly, doubt must diminish as you descend through Synod and Presbytery, until you reach the primary court where, instead of pastors and elders in balance numbers, you have a court of elders. Now, change the system so that the Moderator of Session may be an elder chosen to preside by the vote of those present, and reflect on the consequences. Any necessary consequences in conflict with Scripture will serve to prove the change unscriptural.

1. Suppose a congregation without a pastor, the General Assembly having ordained that an elder may preside as Moderator of the local Church with its Session of elders has complete autonomy for the management of all its affairs temporal and spiritual without minister or ministry! Is that according to Christ's ordinance?

2. Suppose the congregation has a minister, and it is declared a matter of indifference whether he presides or not, or present or not, every sessional act can be done without him. In that case what place in the Church has the ministry? Where is the ministry? No where.

3. Under our present usage the Moderator of Session is not responsible to the Session for his rulings in the chair. Any appeal from his ruling on a motion or point of order goes to the Presbytery for decision and not to the vote of the members of Session present. The Moderator cannot be censured by the Session, for he as Moderator can refuse to put a motion censuring the

self, and they cannot move him out of the chair, nor appoint another, nor do any business without him.

Under the new rule that some seem prepared for, all this goes by the board! The pastor who labors in word and doctrine has no "double honor." If he will not put a motion that is in violation of some rule of the Church, he can be voted out of the chair, and another appointed who will put the motion, and who can hold the chair independently of the Presbytery. In all this I am bringing no accusation against the eldership, but merely pointing out what the proposed change would make possible.

4. It is through the minister specially that the superior courts of the Church have hold on and control of the spiritual affairs of each congregation.

The ordaining and inducting power can also remove, suspend or depose him. He has everything to lose at the hands of the Presbytery. The elder has not. He is ordained by the Session; and to the Session he is directly responsible. Sever the connecting link between the Session and Presbytery by the proposed change, let the Session have complete autonomy independently of the minister, and in proportion as an elder has less to lose at the hands of a Presbytery than a minister, you weaken control, and render government of the Church less efficient. Even now a fractious minister can give his Presbytery great trouble, how much more trouble could he give if relieved of the responsibility of presiding, or of even being present in the Session when some questionable motion or course of action was to be adopted? Some unifying provision at every point pervades Presbyterianism. The relation of each congregation to the whole Church is preserved, not merely as a sentiment, but by the system. There is no more vital part in the system than that connecting each congregation and Session with the Presbytery. The pastor ordained by the Presbytery is chairman of that primary court. Substitute for him one not ordained by the Presbytery, nor holding office from the Presbytery, and you weaken or dislocate a very important joint in the system. Presbyterian control is sufficiently weak amongst us already. Any change tending to further weakness will work damage to the Church.

Woodstock, July 2nd, 1895

GENERAL ASSEMBLY BUSINESS.

MR. EDITOR,—As an Elder-Commissioner to the late General Assembly in London, I would like to emphasize the closing remarks of the Moderator, against the irregular methods so common in getting in reports of committees. As the Moderator with his robust common sense puts it, reports of committees should be given their place through the Committee on Bills and Overtures. At present chairmen of committees have to watch their chances of interjecting their reports, often interrupting the Assembly's train of thought on some equally important subject. These chairmen of committees remind me of what I have seen among cows in a field—the most determined using their horns to get the preference of position.

Allow me now to refer to another matter, which I know is to many a grievance. Perhaps a "layman" can speak of it with better grace than a minister, the more so that I have personally no ground of complaint, but the opposite. It is the comparative fewness of those whose voices are heard in the deliberations of the Assembly. At the beginning of the three seditious of the last day of the London Assembly, there being much unfinished business, I moved, and it was resolved, that, except where the Assembly chose to order otherwise, all presentations of reports or speeches should be confined to five minutes. The *Gleaner's* report says the resolution "worked like a charm." At the Kingston Assembly, on my motion, a similar resolu-

tion was adopted, under similar circumstances, and there, too, it "worked like a charm."

Now, the business on the closing day of the Assembly is neither less nor more important than the business of the preceding days, and that which admittedly worked like a charm at London and at Kingston in the closing days of the Assembly, would work equally well throughout the whole of an Assembly.

Why not? Leading men like Principal Caven and Principal Grant would be sure to be heard, as all would desire, and some extra time might be given to movers of important reports. But the great all-round advantage would be compulsory terseness of speech in the mass of those who took part; and several men might easily be heard in the time now often unfairly consumed by one. It is not necessary that any man should say it all on any subject. The General Assembly would incidentally get a little better acquainted with the rank and file, and see and hear for themselves what manner of men they are. One often hears of desire to know "the mind of the church;" and I know no better way than by limiting (as is done to advantage in the United States) the time, allowing the mind of the Church on various matters to be expressed by a larger number of commissioners. In thus writing I have some reason to believe I am not mis-stating the unspoken mind of the Church.

The rank and file of the Assembly have this matter in their own hands. It is a matter that should be brought up at an early stage of an Assembly, to the end that the common-sense and fair system of limiting the time of presentations of reports or speeches should be applied from the beginning of the Assembly until its close.

Very truly yours,
JOHN CAMERON.

London, June 24th, 1895.

KNOX COLLEGE PROFESSORSHIP.

MR. EDITOR,—Will you allow me also to express my opinion respecting the present vacancies in Knox College. Your correspondents and yourself seem to agree that, "other things being equal," Canadians should be appointed. But what is meant by the phrase I have put in marks of quotation? If it refers to prominence, it should not be forgotten that the theologians of Great Britain and the United States have greater opportunities of attaining prominence. Canada does not, and cannot, support theological journals which attain so wide a circulation or so great an influence as those of older and more populous lands. Do you think that Dr. Stalker would have attained his present well-deserved fame as a Canadian pastor? But perhaps it is to attainments that the well-worn phrase refers. In this case much depends on the matter of age, as any one can readily perceive, and I do not know that it should be counted a disqualification to be less than fifty years of age, indeed it is evident that a young preacher will have less to unlearn than an older one if it is *real teaching* he is to do. I daresay, however, that equal capacity is really meant, and with this understanding I am prepared to affirm that Canadians should be chosen, other things being *not too unequal*. I make very little of distinctions among our own ministers, but for two great reasons they are to be preferred to all others. It will not take years for them to get acquainted with the temper of our Church and the traditions of Knox College. And especially, their appointment will not give a slap in the face to every effort of our ministry to cultivate theological study. We have men among us who are seeking to keep abreast of the age in the departments concerned and surely we ought to encourage such pursuits by every means in our power. Moreover, we do not want eloquence in the classroom but aptness to teach, as you have

often pointed out, and we can decide whether our own men possess that essential quality much more readily than we can in respect to foreigners. Of course, if a foreigner has given proof of pre-eminent capacity, these considerations are outweighed, but for my part I do not believe that we can tempt a foreigner who would at once add prestige to our college.

ANOTHER KNOXMAN.

THE BIBLE IN THE SCHOOL.

MR. EDITOR,—The statement from the pen of A. F. McGregor, B.A., that "it is no business of the State in any sense to teach religion in the school," and which appeared in THE CANADA PRESBYTERIAN some time ago, is rather surprising to any one who has given the question a moment's thought.

The laws of our country are taken directly from the Bible. The enlightenment and liberty which we enjoy have come to us through the teachings of that Book. It is also well known that the teachings of that Book alone will produce a cultured man or woman.

Now, I, as a Public School teacher, affirm that the children of the public schools, as a class, know little or nothing about its teachings. Their ideas are vague and often wrong about the simplest things that go to form character and backbone.

What can a Sunday school teacher do in the line of teaching in about twenty minutes a week. The parents, a great number of whom are not able to guide their children, be they ever so willing, do not enjoy so uninterrupted intercourse with them as do the Public School teachers for about eight years of the formation period of a child's character.

It was easier for the Israelites when in Egypt to make brick without straw, than it is for a Public School teacher to build character without religion. Do we want a characterless population? If so, by all means put the Bible out. This is not any surmise or theory, I know whereof I assert.

ANNA P. MELDRUM.

Toronto.

MR. EDITOR,—We are at present in great need of homes for little boys from two to seven years, and feel certain that there must be a number of your readers who would open their hearts for these fine little fellows, and gladly take the responsibility of training them for Christ if they only knew where they could get such a little boy. Let them apply by letter to the society's office.

Among the children in the families of your readers there are probably a number of children who would like to give us a helping hand in saving the neglected little ones, and to any child who will promise to save, earn or collect not less than \$1.50 per year, and send it to us about Christmas time each year, we will send a neat iron box with lock and key. Let them write our office themselves. We have confidence enough in the children to believe that most of those who ask for a box will send us more than \$1.50 per year.

Yours truly,
J. STUART COLEMAN,
Ass't-sec. Children's Aid Society of
Toronto, 32 Confederation
Life Building.

Toronto, June 28, 1895.

Judge Hughes. Here and there we do see well behaved children, but our schools do not turn them out, because religion and education do not go hand in hand. If religion is not taught at home nor in the public schools there is a poor hope of its being taught in the Sunday School. If children are not instructed in religion at times in the public school or Sunday school, where are they ever to get a proper sense of the duties of life and of love to God? If children are not taught religion they will grow up weeds, become weedier, and weeds continue to perpetuity, weeds beget weeds, and so it will go on.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

July 21st, 1895. } HADAB AND ABIHU. } Exod. x. 1-11.

GOLDEN TEXT.—Lev. x. 9
MEMORY VERSES.—9-17.
CATECHISM.—Q. 29.

Home Readings.—M. Ex. xxxiii. 1-23. T. Ex. xxxiv. 1-10, 28-35. W. Ex. xl. 1-16. Th. Ex. xl 17-38. F. Ex. xxx. 22-38. S. Lev. viii. 1-36. Sab. Lev. x. 1-11.

The greater part of a year has elapsed since the event of the Golden Calf. The Tabernacle has been made after the pattern God showed Moses in the Mount; Aaron and his sons have been ordained priests, and the whole ritual service, as directed by God, instituted. Upon the brazen altar burns continually the sacred fire lighted by Jehovah Himself in token of His presence and of His acceptance of the Tabernacle and all the paraphernalia of worship, on the occasion when the first sacrifice was laid upon the altar. From this altar God had directed that all fire used in any part of the sanctuary service shall be taken. The sin of Nadab and Abihu, which issued so terribly, consisted, in part, in ignoring this direction. However as this is a temperance lesson, we shall not consider so much their sin, as the prohibition to the priest against using intoxicants in connection with their service, and our points shall be *prohibition and the reasons therefor*.

I. The Prohibition. Undoubtedly the deaths of Nadab and Abihu was the occasion of God's laying upon the priests the injunction against the use of wine and strong drink while on duty in the Tabernacle services. Throughout all generations this was to be a statute forever for Aaron and his descendants. The prohibition does not seem to have been a total one against the use of wine, but only against its use at such times as they were engaged in their official duties. Now-a-days there are no such officers as priests, in our Church at least, but in a sense every Christian is a priest. He ought always to be about his Lord's service. "Whether ye eat or drink or whatsoever ye do, do all to the glory of God" is a command which raises every action to the dignity of God's service; and if the principle holds good that the use of strong drink is prohibited to God's servants when engaged in His service, surely it requires that all Christians at least should be total abstainers.

II. The Reasons for Prohibition.—Several are given in our lesson. The first is that the use of strong drink would so cloud the brain as to unfit for God's service. This seems to have been the state of Nadab and Abihu when they went in to offer incense. They forgot that they had no right to offer incense at all, since that right was confined to the high priest alone. They forgot the commandment which requires that God shall be worshipped only in such ways as He appoints, and therefore took other than the sacred fire which God directed should alone be used. They could not distinguish between what was holy and what unholy, between what was clean and what unclean; they had forgotten the statutes of the Lord, which they were supposed to exemplify and teach to the people. Surely Aaron and his sons would not need any demonstration of the reasonableness of God's prohibiting, further than that furnished by the conduct of the perished ones, for whom they were forbidden to mourn. Nor need any one to-day go far to seek proof that the use of strong drink unfits men to do whatsoever they do to God's glory. If men are to glorify our Father through seeing our good works, then surely our works require the exercise of the fullest powers of body and mind we are capable of, and not the maudlin efforts of the mind beclouded with drink. Then a second reason following from the first is "lest ye die." To make a travesty of God's service through strong drink is a serious thing, so serious that Nadab and Abihu lost their lives through doing it. To-day, just as much as in Aaron's day, God's desire is that He shall be sanctified in all that came nigh Him, and that He shall be glorified before all the people. It is a serious matter thus to stand as one through whom men are to learn more of God; so serious that men should have a care lest they stir up the wrath of that God through their misrepresentation. So jealous is God for His honor that Aaron and his surviving sons were forbidden to come near the dead bodies of their dear ones. They must not manifest any tokens of grief which would seem to call in question the righteousness of what God had done. They must not go outside the sanctuary, even to show respect for those who were slain for the iniquity. They were solemnly set apart for God and must do nothing which might lead Israel into rebellious thoughts toward God. If only we, who know God, realized how much influence our acts and words have in determining men's attitude toward God, how careful we would be; especially how careful to preserve our powers of mind and body in all the clearness and vigor possible. Now there is only one way to make it certain that we shall never dishonor God through strong drink, and that is never to partake of it. And it is sure that if we stop before we have taken the first glass there is no danger from the second one.

Pastor and People.

Written for THE CANADA PRESBYTERIAN.

THE WAY AND THE GUIDE.

BY R. F. K.

The way I knew not Thou hast led, and oft
It seemed a darksome way and hard to tread,
And leading downward rather than aloft
Appeared the way by which the Father led
But yet I followed, knowing not the way
Though still assured, because the Guide I
knew,
And waiting, till the radiance of the Day
Should break, illumed with Heaven-painted
hue.
And, lo! the glowing morn has burst at last,
More brilliant 'e'en than Hope could paint its
life—
That light is clearest which leaves darkness
past.
That peace most peaceful which is born of
strife.
Ottawa, June 18th, 1895.

Written for THE CANADA PRESBYTERIAN.

GROUND OF JUDGMENT.

BY C. H. WETHERBE.

The ground upon which sinners will be judged in the last great day is not that they have been uncommonly wicked, but rather because they have refused pardon at the hands of Christ. They would not come unto him that they might have life. Nor would they accept His love when He came to them, pleading with them to let Him love them. A convincing preacher says: "No matter how great a sinner a man is, no matter how great a sinner he has been if, sinful as he is, fallen as he was and is, he will accept the overture of redemption in Jesus Christ;—that sets him free from condemnation forever. That acquits him. Being justified by faith he is entitled to peace with God. As many condemned sinners as received Him, to them gave He power to become the sons of God, even to them that believed on His name. If he received the Lord Jesus Christ, when He came to rescue him from the condemnation that was already on him, well for him. If he rejected the Lord Jesus Christ, woe to him. No other ground of judgment and no pleading will even be listened to, based on your record in other things." It will not be a question whether you have done good things, but whether you have accepted Christ.

Written for THE CANADA PRESBYTERIAN.

THE SCRIPTURES AND ETERNAL LIFE.

BY GEO. W. ARMSTRONG.

Man intuitively has longings for immortality. No thin shroud of eternity can satisfy him. His higher nature, his soul, cannot be confined within the narrow limits of time. These have been the desires of the human soul in all ages, and in whatever state mankind has been found, whether civilized or in a condition of barbarism, these same longings after a future state of existence have been fondly cherished. But where the Bible has not been known these longings have existed and without hope, these desires have been felt, but without any positive knowledge whether they could be realized. Man panted for immortality, but knew of no stream where they could satisfy their thirsting souls. They speculated upon the subject, but speculation revealed no facts; they hoped they were immortal, but could come to no definite conclusion whether they were or not.

How different is the position of the Christian. We have the clue whereby we can unravel this otherwise hidden mystery. We are able to make ourselves acquainted with definite information in this matter. We are favoured with a direct communication from God, and thus have not to depend upon the vain speculations of men. The Scriptures reveal to us a future state of being, and teach the doctrine of eternal life.

It has been asserted that death is an eternal sleep; that the grave is a house of

annihilation, that the period of man's existence does not extend beyond the three score years and ten of his sojourn here, and that after he has done with this state of being he passes away forever, to exist no more.

Such is the vain philosophy of men. The Scriptures have no sympathy with so lifeless a creed; they teach the more comforting and consoling doctrine of eternal life; they bring "life and immortality to light," and give unmistakable evidence that annihilation cannot lay its cold and withering hand upon man, nor get him within its fatal grasp. "There is a spirit in man and the inspiration of the Almighty giveth him understanding." That spirit is an offspring of divinity and is destined to live as long as God Himself exists. The time is coming when this material universe shall be no more: the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Even then

"The soul secure in her existence
Shall smile at dissolution and defy its power."

It has been beautifully and truthfully said by one of our poets:

"The stars shall melt away,
The sun himself grows dim with age,
And nature sink in years,"

But the soul

"Shall flourish in immortal youth
Unhurt amidst the war of elements, the wreck of
matter,
And the crash of worlds."

On what source are we dependent for this knowledge? The old philosophers of ancient days made vain speculations—blind guesses—which were always shrouded in doubt and the greatest uncertainty. It remained for Biblical philosophy to reveal the doctrine of eternal life, and to teach man the true greatness, the true dignity of his being.

London, Ont.

Written for THE CANADA PRESBYTERIAN.

MISSIONS IN KOREA.

BY JESSIE RODGER

Many of us gave no thought to this "Little Kingdom" away across the ocean, in eastern waters, until during the last ten months our attention has been drawn to it through the war news in the daily papers.

As the war progresses, the greater interest centering around the two rival powers, has thrown Korea into the background. But Korea is not forgotten; Japan is proposing great reforms and improvements, to be carried out as speedily as possible in that land.

Some from our own land, and from the neighboring republic, have gone there as heralds of the cross. Others, left behind, are bearing the missionaries and the people of Korea on their hearts before the "Throne of Grace," pleading for an out-pouring of blessing on the workers there and the work.

The history of Korea during the last quarter of a century is a most interesting study. It is scarcely twenty years since her ports were opened for Japanese commerce. For years before this the country was kept in constant dread of the entrance of the hated foreigner. China and Japan had made treaties with European nations, it could only be a question of time when Korea must do the same.

A breach had been made in her "walls of isolation" nearly one hundred years before, which, though unperceived, eventually led (along with other circumstances) to her doors being thrown wide open. The breach was a small one at first, just a few tracts and religious books sent from the Romanist mission at Peking. Several young Korean gentlemen read them and became greatly interested. An opportunity presented itself

*NOTE.—For information contained in this paper consult "History of Korea," Griffis, *The Missionary Review of the World*, and *The Canadian College Missionary*.

for one of their number to visit Peking as a member of an embassy from the Korean court. While in the Chinese capital he gained new information from the Roman Catholic priests and was baptized. Coming back to Seoul, he and a comrade commenced to preach this new religion, and many converts were made. It was fifty years after these tracts had been sent from the Romanist Mission at Peking to the Korean capital before a foreign missionary gained an entrance into the land. Several attempts had been made in the meantime and had failed.

In 1835 the first French priest entered Korea. Griffis, the historian, tells us the manner of this entrance: "Dodging the sentinels at Aichiu he entered Korea as a thread enters the needle's eye. He (and his escort of Korean Christians) crawled through a water-drain in the wall and got into the city. Resting several hours they crawled out again through another drain, reaching the country and friends beyond. Two days journey on horses brought them to Seoul."

Later missionaries used other plans, but all had to be disguised and practise deception in some way.

The law at that time allowed no foreigner to enter the land. Any natives harboring, or in any way aiding a foreigner were not only liable to be put to death themselves, but many of their relatives as well. As the years went past and this new sect increased in numbers, the government became alarmed, and terrible persecutions were meted out to all suspected of favoring the foreign doctrine.

In 1864 nine French priests, besides hundreds of Korean converts, were put to death. In 1866 a French war-ship sailed up the Han River and anchored in sight of Seoul, with the alleged object of investigating into the death of their fellow-countrymen. Thousands of people crowded the heights round Seoul to see this wonderful boat, the first one propelled by steam that had ever come so near Korea's capital. The breach was widening. "The waters of their river had been defiled by Western ships." A terrible revenge was taken on the Christians, who, they said, were the cause of this disaster. Two Christian noblemen were beheaded and their blood poured into the river to purify the waters.

I will not follow up the history further. Every year the day drew nearer when the ports of Korea would open to the commerce of Western nations; until in 1876 a treaty was entered into with Japan, in 1882 with the United States, and in 1883 with other nationalities.

The first Protestant missionary did not enter Korea till near the end of 1884. Eleven years before this the Rev. John Ross, of Moukden, Manchuria, visited the "Korean Gate." This was, at that time, the only place where the Chinese and Korean merchants could exchange their wares. Fairs were held at certain seasons of the year when great numbers gathered. Mr. Ross' aim was to get some knowledge of the Koreans and their country.

He entered into conversation with numbers of them, but as they were non-committal in their answers to his questions; he had to return without much information. He visited "The Gate" again, a year later, and was this time more fortunate, securing a Korean teacher. At Moukden, the "Gospel by Luke" was translated and printed, and with a number of Christian tracts sent out to be scattered here and there among the Koreans. Some copies even reached Seoul.

The colporteur who was engaged for this work was a converted Korean. His story is interesting. He was a Korean pedlar travelling in Manchuria, but not succeeding very well in disposing of his wares, he came to the mission house at Moukden in very needy circumstances. A Korean was wanted at the time for setting type and he was willing to remain and work. He was

slow, and never proved an adept in the printing office; but he became a very earnest Christian, was baptized by Mr. Ross, and was afterwards the means of leading numbers of his countrymen to the knowledge of Christ.

Dr. Underwood, who went to Korea in 1885, tells us this story. In 1886 a man named Mr. So Sang Hyan (from the collection of the stories I believe this to be the colporteur baptized by Mr. Ross) came to the American Presbyterian Mission in Seoul and asked Dr. Underwood "to go down to his village and baptize some men who for some time past had been believing in Jesus." Dr. Underwood was not able to go at the time. A few months later Mr. So returned with four candidates, who, after careful examination by the missionaries, were baptized. A month or so later another candidate came and was baptized. Dr. Underwood felt it was time for him to visit the village which he did and baptized several others. He spent some time itinerating through the country and was every where welcomed.

In 1887 the first Christian congregation was organized in Korea. Mr. Ross, of Moukden, was present at Dr. Underwood's invitation, and he tells us this: "Fourteen men were present. Two of the number were chosen as elders. It turned out that these two men were cousins of the man who had gone from Moukden. They had been believers for six years. It also transpired that thirteen of the fourteen members leaving the church were the converts either of that man or another who had left Moukden subsequently." The seed sown in faith at Moukden, before the way was opened for missionaries to enter Korea, had borne fruit in the very centre of that land.

The first Protestant missionary to enter Korea was Dr. Allan. Previous to this he had been laboring as a missionary in China. Shortly after his arrival, in the fall of 1884, a rebellion broke out in Seoul. Dr. Allan so skillfully treated the wounded, among whom was Min Yong Ik, a nephew of the king, that he won the royal favor. At the suggestion of the American consul, then resident in Seoul, the "Royal Hospital" was built and opened April 10th, 1885, and Dr. Allan put in charge of it. A year later, March 19th, 1886, the "Royal Medical School" was opened in connection with the hospital. In September of this same year the "Royal College of Korea" commenced work. Three young men from America went out as teachers for this college. In the meantime the mission force had been increased by the addition of Dr. Herron and the Rev. Dr. Underwood. These institutions reach the higher and better educated classes of the country. We should remember them in our prayers, that they may not only educate the intellect and heal the body; but that students in the colleges, and patients in the hospitals may be won for Christ, and prove in their turn missionaries to their fellow countrymen.

There are several missionary societies now engaged in work in Korea. The whole force at present numbers fifty-eight, twenty-six married men, fourteen single men, and eighteen single ladies. The principal centres for mission work are Seoul, Fusan, Gensan (Wonson) and Pyeng Yang. From these centres the missionaries make itinerating tours through the surrounding country. Travelling is as yet difficult. There are no railways and the roads are poor, and the country very mountainous. The traveller goes on horse-back, on a sedan-chair, or on foot. The Japanese are proposing to build railways; one from Chemulpo to Seoul will probably be constructed within a year. The hotel accommodations are very poor, but the people are usually hospitable. The scenery is often very fine.

"Variety the very spice of life,
That gives it all its flavor,"
is not wanting in the physical features of Korea.

Hills and valleys, rivers winding through the valleys, the sea shores indented with bays and the sea dotted with islands. The missionaries enjoy these beauties of nature, but it is the people who claim their first interest. Everywhere the story they tell is one of poverty and lack of cleanliness.

The Rev. Charles Gutzhoff, who spent a month on Korean shores as early as 1852, tells the same tale. He was "deeply impressed with their poverty, dirt, love of drink, and degradation; their great need for soap and Bibles."

Missionary World.

A BRITISH ADMINISTRATOR ON MISSIONARIES.

On 25th February Sir William MacGregor, the Administrator of British New Guinea, read a paper before the Royal Geographical Society in London. It dealt with many topics of interest, among them with the influence of missionary effort on the primitive peoples under his jurisdiction. He stated that there were four missions at work, the London Missionary Society, the Sacred Heart Mission, the Anglican Mission, and the Wesleyan Mission, and these by mutual understanding occupied distinct districts. Sir William said it had been matter of much surprise to him that he had been frequently asked whether missions to aboriginal people do any good. It had been his lot to see much of mission teaching among coloured people during the last two or three and twenty years, so that his opinions could not be attributed to ignorance or inexperience. Of the spiritual results obtained in New Guinea it would be impertinent to speak there, but as to how mission work affects native society and the State, that he might freely discuss. Missionaries were like other men, some less good than others; but as a class they were the most self-denying men, and led the best lives of any category of men of whom he had any knowledge. As an example of regular and moral life, the presence of a missionary would be valuable, even if he never taught anything else. After referring to the noble influence of missionaries wives, and to the high character and devoted work of the native teachers from the South Seas, Sir William went on to speak of the services rendered by the mission in promoting education, peace, honesty, and respect. Looking, as administrator, at the presence and work of the missionaries, this was his answer to the question as to whether they were useful or not. It practically amounts to this, that they are indispensable. It was not known to him that any officer that was responsible for the well-being and development of a primitive race entertained a different opinion.

MADAGASCAR AND FRANCE.

The intelligent friends of missions all over the world are deeply concerned about the present position of Madagascar. The military forces of France are now waging war to enforce the claim of that nation to supremacy in the island. In what is called the Zanzibar convention, held in 1890, the British Government recognized the protectorate of France over Madagascar. By the terms of that agreement "missionaries of both countries shall enjoy complete protection. Religious toleration and liberty for all forms of worship and religious teaching shall be guaranteed." The rights conceded to France by the Zanzibar convention have not as yet been recognized by the United States, and they are not acknowledged by the Malagasy. The islanders propose to resist by every force at their command the troops of France, and a bitter strife must be the result. The Hovas, the ruling tribe, will fight to the last, and whatever be the end of the armed conflict, multitudes will be slain, institutions will be broken up, and the results of missionary labors in some degree lost. It is not necessary to suppose that the guaranty of religious toleration will be disregarded, but war, especially if it should end in the domination of a foreign hostile power, will inevitably and most sorely interfere with Christian work. The Malagasy have the Bible. To it they have clung in times of sharpest persecutor, and it has kept them firm in the faith. So that whatever the result of the conflict of arms we do not anticipate a destruction of the Evangelical work that has been begun and has progressed so far. The island has been specially the field of the London Missionary Society and glorious

results have followed its labors. It has expended annually some \$75,000 in its work for the Malagasy, maintaining among them thirty-two male English missionaries. Connected with it there are 1,300 churches, with about 63,000 church members, 1,061 native pastors, and 280,000 adherents.

MEDICAL MISSIONS.

One of the meetings on the occasion of the London Missionary Society's anniversary was devoted to Medical Missions and women's work. From the beginning, said Rev. A. W. Johnson, the Home Secretary, the London Missionary Society has regarded medical missions and women's work as integral parts of its work. Dr. Lockhart, the first medical missionary sent to China, in 1838, was with them that morning. At present there are seventeen such missionaries, to whom a fully qualified lady missionary, to be supported wholly by her friends, will shortly be added. The work of the missionaries includes the care of hospitals and leper asylums, having 121 beds, which last year received 3,700 patients; the care of 31 dispensaries, which last year treated 121,791 patients, not including return visits; and medical missionary tours from village to village. The women's work includes the conduct of boarding-schools, day schools, and orphanages for girls, with a roll of scholars amounting to 56,000; the training and superintendence of native women helpers, 155 of whom are Biblewomen, supported by the Bible Society, and 335 of whom are teachers; and lastly there is the zenana and house to house visitation. The medical and teaching work are always made the means of furthering spiritual work.

The veteran missionary, of the London Missionary Society Dr. W. Muirhead, of Shanghai, at the society's annual meeting in a speech of great vigour, eulogised the piety of the Chinese converts and the preaching power of the Chinese native evangelists. With thrilling earnestness, he appealed on behalf of the countless millions of Chinese sunk in atheism and idolatry for their sympathy, their help and their prayers. In regard to the war, he hesitated not to say that it may be made the means of immense benefits to China. He thought the cession of Port Arthur by Japan, whatever might be the conditions, was a magnificent illustration of what a heathen country could do. Would to God that France would imitate the example with regard to Madagascar. At the same meeting, Rev. R. Wardlaw Thompson, the Foreign Secretary said. The directors of the society had not thought it advisable to stir up public feeling on the subject, believing it would not be in the interest of Madagascar itself, but they felt intense pain that that young nation, just rising out of obscurity and barbarism into adolescence and Christian life, should in the very beginning of its aspiration to new life feel the strong hand of a great Christian Power laid upon it to take its independence away. Since 1862 the London Missionary Society had spent no less than £387,906 on Madagascar, and the money spent, and the life consecrated and the varied labour developed, meant the diffusion of widespread influences of blessing. If France had colonised Madagascar, or had developed a great trade, and complications had arisen affecting the colonists or the trade, there would have been some excuse for the expedition, but the present intervention, he declared amid loud cheers, was only a bad illustration of the vicious principle under which great Powers calling themselves Christian are parcelling out the whole world without consideration for the wishes of a people. He believed, however, that the Malagasy would be spiritually purified by their trial. The work of the London Missionary Society in Madagascar was protected by treaties with the Malagasy, which the French had recognized, and they had a further Convention with the French made in 1890. "We intend," he declared, amid enthusiastic cheers, "to go on with our work. We hope the need will never arise for standing on our rights as English subjects."

PULPIT, PRESS AND PLATFORM.

Young Men's Era: For every Mary that comes to Christ with a great sacrifice there are a dozen Iscariots standing around crying, Why this waste?

United Presbyterian: Three prime factors of a prosperous congregation are an earnest, sensible pastor, good congregational singing, and liberal giving to the Lord's cause.

Canon Farrar: No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.

Dr. John Hall: There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible and fragrant with gentleness and charity.

Mark Guy Pearse: What a word is that: "A brother is born for adversity." Dear soul, tempest-tossed and driven, listen for his voice across the raging sea. Put forth the hand in the darkness to grasp that outstretched hand of his.

Christian Endeavor Herald. In these days of multiplied organization and corporate activity in Christian work, there is danger of too much stress being laid on the society and not enough on the individual. The society may be so magnified as to form a shelter behind which the individual escapes from the sense of personal responsibility.

Chicago Advance. The Sunday papers have already done much to lower the tone of Sabbath observance, and they will do more. Railway trains have their Sunday schedules and inducements to travel; and the number of Christian people who plan to start on journeys of business or pleasure on the Lord's Day is constantly increasing.

Sir Donald Smith: Though Canada had suffered from the depression she had been more fortunate than her great neighbor to the south, whose railways and banks had felt acutely the stagnation. But while he would not prophesy, which was a perilous business, bringing too often disaster in its train, he would remark that for himself he was convinced that a change for the better might now be looked for all over this country.

Rev. W. A. Duncan, B.D.: The derivation of the word "stranger" shows that it means one who is out of and beyond the boundaries of his native land. So every believer is a stranger on earth. This is not his native land. He has been twice born and the second is his true birth. He was born of the earth, earthly, it is true, but he was born of the Spirit also, born from above, so that heaven is his native land. He no longer belongs to earth, his citizenship is in heaven.

Dr. Theo. L. Cuyler: "Take this child away and nurse it for me, and I will give thee thy wages," said the Egyptian princess to Jochebad, the mother of Moses. She got her wages in better coin than silver or gold. She got them in the joys a mother feels when she yields up a part of herself to sustain her darling child; she got them in the love of the babe she nursed; she got them in the glorious service which her son wrought for Israel in after years. She was paid in the heavenly coin with which God pays good mothers. For all her anxieties, and all her exertions to preserve the life of her "godly child," was she abundantly rewarded.

Christian Endeavor.

A CLEAN LIFE

BY REV. W. S. McJAVISH, B.D., ST. GEORGE.

(A temperance meeting suggested.)

July 21—Page 216

A timely topic! Even though we have escaped the pollutions of the world through the knowledge of Christ, we may again become entangled therein (1 Peter ii. 20). So long as we are journeying through the world, in which there is so much sin, it will be necessary for us to be on our guard against impurity in every form, and so long as we are so prone to evil we shall have need to pray that we may be kept pure and clean within. Since God is good to such as are of a clean heart how desirable it is that we should put forth earnest effort to be pure in thought, in word, and in deed! In dealing with this topic we shall consider three points.

1. The duty. How many and how varied the ways in which the Bible emphasizes the importance of being clean in heart and life! The washings or ablutions which were enjoined in the ceremonial law were not intended simply as hygienic regulations, though doubtless they served a good purpose even in that respect. They were calculated rather to remind the Jew that while his body was clean, his heart also, as the fountain of life, should be kept pure and sweet. Job was told that if iniquity were in his hands, he should put it far away, and that he should not let wickedness dwell in his tabernacle (Job ii. 2). God's message to Israel by the prophet Isaiah was, "Wash you; make you clean, put away the evil of your doings; cease to do evil; learn to do well." In the sermon on the Mount, Christ laid special stress on the duty of maintaining a clean life. "Blessed are the pure in heart for they shall see God." Many of His bearers supposed that if there were no overt act done there was no actual sin committed, but He taught them that the thoughts and meditations of the heart must be clean (Matt. v. 21-48). On other occasions also he dealt with the same subject in equally clear and impressive terms (Matt. xxiii. 25). We should therefore put forth an earnest effort in order that, as Paul, we may have a conscience void of offense toward God and toward man.

2. Why is a clean life so very desirable? Our peace and joy depend upon it. Job was promised satisfaction, security, comfort and steadfastness, if he would maintain a life unspotted from the world (Job xi. 13-17). Our usefulness depends upon it. Our words in prayer or speech may be commendable, but unless our lives are clean the words will carry but little weight. Further, God commands us to be clean. "Let every one that nameth the name of Christ depart from iniquity." "Be ye holy for I am holy." "Be ye clean that bear the vessels of the Lord."

3. How can we maintain a clean life? The Psalmist in the text tells how it may be done. "By taking heed thereto, according to God's Word." He also gives us a little of his own experience for he says, "Thy Word have I hid in my heart that I might not sin against Thee." That was certainly a good thing in a good place for a good purpose. If, then, we would live a clean life, we must take the Bible for our guide; keep away from those places it warns us against and walk in the good old paths which it indicates. One has truly said, "Let each man who desires to be holy have a holy watchfulness in his heart and keep his Holy Bible before his open eye. There he will find every turn of the road marked down, every slough and miry place pointed out, with the way to go through unsoiled; and there, too, he will find light for his darkness, comfort for his weariness and company for his loneliness." While we study, let us not forget to pray that the divine Instructor would teach us His own statutes. Thus will our life be clean.

THE CANADA PRESBYTERIAN

— PUBLISHED BY THE —

Presbyterian Printing & Publishing Co., Ltd.

AT 5 JORDAN STREET, - TORONTO

Terms: Two Dollars Per Annum, Payable in Advance.

NEW SUBSCRIPTIONS may commence at any time during the year. SUBSCRIPTIONS are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of subscribers.

TO MAKE PAYMENT. The printed address label on your paper contains a date, which indicates the time up to which payment has been made. The money for renewal of subscriptions should be forwarded as early as possible after that date.

REMITTANCES should be made direct to us by Postoffice, or Express, Money Order, or in a Registered letter. If none of these precautions be observed the money is at the risk of the sender. Local Cheques should not be sent unless at par in Toronto. Write names very plainly. Give the Postoffice address with every order.

RECEIPTS. We do not send receipts for subscriptions unless the request is accompanied with stamp. The change of date on your label will indicate within two weeks that the remittance was received.

CHANGES OF ADDRESS. When a change of address is ordered, both the new and the old address must be given, and notice sent one week before the change is desired.

ORDERS TO DISCONTINUE should always be sent direct to us by letter or postal card. Do not return a paper with something written on the margin. To do so is contrary to law, and unintelligible to the publishers. Accompany the order with payment of arrearages.

ADVERTISING RATES. Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements take a.

— COMMUNICATIONS SHOULD BE ADDRESSED —

The Presbyterian Printing and Publishing Co., Ltd.,
5 Jordan St., Toronto.

The Canada Presbyterian

G. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JULY 10TH, 1895

THE total income of the Church last year was \$2,167,593. This is the largest amount ever raised in any one year, and the year was marked by business depression in a large portion of the Dominion.

IN our issue of last week the name of the Rev. John F. Falconer, was inadvertently substituted in "Fragmentary Notes" from Halifax for that of R. A. Falconer, B.A., who is the newly appointed professor in Pine Hill College. Our readers will note the correction.

NOW is the time when the minister who has a long vacation every summer takes a service for the local brother who has not had a holiday in ten years; and that the good people go home wondering why their own pastor is not so fresh and breezy as the "distinguished stranger from a distance."

THE emancipated woman, if she is a teacher in one of the public schools of Toronto, may find that she is not as much emancipated as she thought she was. Some of the Trustees want to know if any of the female teachers use the bicycle in a certain kind of costume. There seems to be no end to burning questions about schools in this country.

DR. JOHN HALL has to go into print occasionally to show that he is not a millionaire. In a recent letter to the press he declares with a considerable amount of emphasis that his income is not \$50,000 a year, as often reported, and that other sums mentioned \$25,000 and \$20,000 are much beyond the reality. He also denies the rumour that he pocketed \$30,000 in a few months for marriages. Most ministers are mercifully delivered from the necessity of going into print to deny charges of that kind.

IT is said that the civil service of Japan used to be double-barrelled. When an official was appointed another was delegated to watch him. Lord Elgin, so the story goes, was sent there as the representative of Great Britain. When he presented his credentials his full name was given, which, as everybody in the western part of the world knows, was the Earl of Elgin and Kincardine. The Japanese authorities thought Elgin was the representative and that Kincardine was sent along to watch him. This would be a nice little anecdote with which to show the superiority of oriental religions.

THE Rev. James Buchanan, of Richmond, B.C., has been doing yeoman service for Home Missions since the meeting of the General Assembly. Last Sabbath he preached twice in St. Andrew's Church, King Street, in this city. He also on previous Sundays addressed large congregations at Hamilton, Galt, Ayr, London, and Listowel. Mr. Buchanan is a typical missionary, full of enthusiasm, and in love with the West and his work there. He has stirred all with whom he came in contact in a way that cannot fail to be highly useful to our mission enterprise in the great West.

GOOD men soon tire of controversy. Dr. Field, the veteran editor of the New York Evangelist, started on a European tour the other day. His last word to his editorial staff was "No controversy. Don't send me a copy of *The Evangelist* that has a word of controversy in it." Manifestly the Higher Criticism strife is becoming wearisome to some of the good souls that were engaged in it. One point of difference between a really good man and a mere ecclesiastical pugilist is that a good man fights when he thinks he cannot help it; but the mere pugilist wants to have a fight on hand all the time.

THERE is not so much vapouring at the June ecclesiastical meetings as their used to be. When Canada was young and church going people from the old country were coming in by the thousand we were too likely to conclude that our denominational efficiency built up the congregations. As a matter of fact many of them were built up in spite of inefficiency. The old settlers were gospel hungry and they would go to worship some place. The conditions are rapidly changing and the change brings out the weak points in the machinery. All the religious bodies that have any sense are beginning to see the defects in their systems. There is not much blowing now about "Divine Methodism," and "True Blue Presbyterianism," and that sort of thing, as their once was. Sensible people are trying to adjust their machinery to the changing conditions of the country.

THE *Belfast Witness* gives this pen and ink picture of the worthy man recently chosen moderator of the Supreme Court of the Irish Presbyterian Church:

He is personally popular, he is a distinguished scholar, a laborious pastor, and a warm-hearted Irishman, gifted and genial, with a proper share of native wit and humor. Dr. Buck belongs to a class of ministers who are really the very strength and backbone of the Church. He has no craving for notoriety. We suppose he has not spoken in the General Assembly half-a-dozen times in his life. He is content to watch for souls in his own pastorate, and if he has a hobby it is the harmless one of the antiquary. The Church has had to find him out for her highest honor; but when she sought she found him, like Jessie's son, diligently keeping his Father's sheep and tuning his pastoral reed around the hills of Antrim. He will rise to all the demands of the Moderator's office; for he has youth and spirit, and a high sense of duty, and abundant gifts upon his side.

That kind of man is not often in evidence, and some churches spend no time in looking for him. They choose the man who pushes himself or gets somebody else to push him.

IN a recent speech Ian Maclaren said:

Where would London be without the stream of fresh blood that pours into her veins from many a rural parish? Where would city Christianity be without the men and women of strong, stable character that are added from the country? Who made their character? This man who is unheard of, who is too often badgered about raising money, who has the lowest stipend, who goes home feeling himself a burden on the church. Let him lift up his head. His is lasting work, for he has wrought in imperishable material—not in silver or gold, but in the souls of man. His Master knoweth; his reward remaineth.

The only recognition "this man" usually gets from the Church is a circular "bagering him about raising money," and an occasional scold because he does not "develop the liberality of the people." The scold is generally given by somebody who considers the church little or nothing more than a machine for raising money, and, of course, estimates the work and worth of every minister by the amount his congregation raises. "This man," however, furnishes the city congregations with the very best material in them, and so far as this world is concerned gets his reward by being too often sneered at as "a mere country minister."

WHEN cases like the following become common we shall feel that a first practical step has been taken towards a union which many have longed and striven for. When the Rev. W. McKenzie, the eloquent pastor of St. Stephen, N.B., was making the announcements before leaving for his holidays he stated that he had made arrangements for the pulpit supply, and that the pastoral work, such as sickness, funerals and other matters would be attended to by Rev. Mr. Bryan of the Trinity Episcopal Church during his absence, and that he would do likewise for his brother, Mr. Bryan.

THE Rev. R. G. Murison, B.D., of British Columbia, now in Scotland, while in Edinburgh had the honor of addressing the General Assembly of the Established Church of Scotland as deputy from our Home Mission Committee to their Colonial Committee. He took advantage of the opportunity to thank the Church for their kindness to our Church in Canada and say a word upon our need. In recognition also of his character as deputy from the Canadian Church he had the honor of breakfasting with the Moderator and of receiving an invitation to a reception by the Marchioness and to dinner with the Lord High Commissioner.

REFERRING to the fact that a recent Sabbath was "Wheelman's day" and that several ministers preached on the bicycle the *Christian Work* makes this satirical comment:—

We trust that in arranging these special Sundays at least one Sunday a year will be reserved for preaching the Gospel. If two Sundays could be put aside for this purpose that would, to our view, be better, though we shall probably have to be content with one.

Over here some people would like to have a show of some kind quite frequently, but we have not yet got down to two Sabbaths for the gospel. Where the gospel is preached at all it is preached on more than two Sabbaths a year.

RELIGIOUS TEACHING IN THE COMMON SCHOOL.

IN a previous issue we referred to this subject in the light of certain principles by which only the amount of it possible in a system of common schools could be determined. Certain practical difficulties are found to exist in the way of such teaching, so important, it is supposed, as to justify giving up any attempt at such teaching, and therefore to leave no alternative if we are to have a system of common schools at all, but making them purely secular. Education in the three Rs at least, is believed to be so important to the well-being, if not even to the existence of a civilized state, such as it is only possible or worth while to live under, that rather than that should be sacrificed, it is better to sacrifice every thing in the shape of religion. But the question arises, is the difficulty really so great that it can only be surmounted in this way? Our experience in Ontario, experience in the schools of Great Britain, will not warrant that conclusion. Rather than adopt a purely secular system of common school education, in which the spiritual and divine would be wholly ignored, we would much prefer the system which at present obtains amongst us, even, we would add, if it were several degrees more objectionable than it is.

It is said that it is no part of the duty of the state to impart religious instruction of any kind; for the sake of the benefits so numerous and so great of a national system it is better to do away with every semblance of religious teaching, and leave that wholly to the Church, and to the parents. Whatever may be said of the duty of parents in this regard, we are not so sure that, if it is not the duty of the state to inculcate some of the broad foundation principles of religion, it is at least clearly to its interest that it should do so, because if these are ignored, the very existence of government, and many of those things which chiefly make life worth living will be imperilled, and the fate of Ancient Greece and Rome and of earlier Oriental kingdoms would befall us by the operation of those same providential laws through which they have perished and passed away. If to maintain its own existence then, is either the duty or the interest of a state, it must be both for it to see that those fundamental principles are taught to

youth upon which the existence and preservation of the state depend.

It might not be so necessary to insist upon this, if it were known that all parents could or would do their duty as regards the religious instruction of their children. But, in the first place, strange as it may appear, many parents, even among professing Christians, are indifferent to a degree that is simply amazing, about the religious instruction of their children; others for various reasons are incapable of imparting it; and there are yet other parents who have no religion to impart. If it be said that all these considerations do not, after all, lay this duty upon the state, it is nevertheless all the more clearly and imperatively its interest, for its own sake, to see that some knowledge of religious duties and obligations are imparted to the youth of the country. It also makes it all the more the duty of the Church to teach and impress upon parents their duties to their children, and to qualify themselves to discharge them; and in the meanwhile to supplement the neglect or indifference or inefficiency of parents by doing more, and whatever is done moves systematically for the religious instruction of the young than it is now doing, although by one means and another the Church is now doing much in this way.

But again it is said that all the religious instruction that is or can be imparted in the public school is too insignificant to contend about, and that it could be better to let this semblance go than attempt to keep it up at the sacrifice of a common school system of education for the whole body of the people. It is said, "What do your reading, often in a very perfunctory way, of a few verses of Scriptures, repeating the Lord's prayer, the Apostles Creed or the Ten Commandments amount to that a common school system should be endangered or made impossible for? We admit there is something in this, but it may be observed that the very same line of argument could be equally urged against Sabbath School instruction being of much or any value. Consider the very short time only which can be given in Sabbath School to anything like definite religious instruction, not more than half an hour in most cases; consider also the youth and inexperience of those who for the most part give this instruction, and all the other circumstances which tend to detract from its being of much account, and the same argument may be employed against it, as against religious instruction in the common school; and yet few would have the hardihood to say that it is of no use and so might as well be given up. The same course of argument might be used to show that family worship daily is of little or no use. What signifies, to make it worth keeping up, the reading of a few verses of Scripture, the singing of a few stanzas of psalm or hymn, and offering a few words of prayer?

The fact is the value of these things, even of the preaching and hearing of sermons, it might be added, does not consist mainly in the amount of definite religious instruction imparted. There are other things as important, in some respects more important, than simply imparting so much instruction. It is so with religious instruction in the common school. It is not the main thing, the all-important thing. What is more important, what makes it invaluable and worth keeping up, even at the expense of keeping up a separate school system, if Roman Catholics cannot join their fellow-citizens in doing it, is the recognition that is made in prayer, in reading the Scriptures, in teaching the fundamental principles of all true morality, of the existence of God, of His sovereignty and propriety in us, to use the quaint language of the Shorter Catechism; of our dependence upon Him, of His Fatherhood, the recognition of something that is spiritual and divine; the cultivation of the habit of devoutness and reverence as regards sacred and divine things; the fact, in a word, that the concerns of our daily, ordinary life and work are deeper and broader and higher than appears only on the surface; that humble and mean as they may seem to be yet a relation to God, that religion has to do with all our life to permeate and sanctify it all, that even we may eat and drink and do all to the glory of God. This way of looking at all things, this habit of mind, and the character which grows out of it are of more importance than the instilling of so much religious instruction, and it can be so far taught even by the few and simple religious exercises at the opening and close of school of reading

the Scriptures or of prayer, or of repeating together some part of the decalogue, or some similar act done in a becoming spirit and manner. Much depends, it must be acknowledged, upon the spirit and manner in which any professedly religious act is performed. The personal element, a powerful one it is, comes into play here, and too large and important to omit of our entering upon the discussion of it. But if the recognition daily in the family by family worship of God and divine things by reading the Scriptures and prayer; of the recognition of the same things in the Sabbath School make them worth keeping up and maintaining, even though little definite religious instruction be conveyed, for the same reason it is important that in the daily school life of children and from their earliest years these simple religious exercises and all that they imply should be kept up, and in a right spirit and manner performed.

VACANT CHAIRS IN KNOX.

THE General Assembly having remitted back to the College Senate and Board the whole matter of appointments to the vacant chairs in Knox College, these bodies have lost no time in getting to work. A re-arrangement of the chairs has been agreed upon, and doubtless will be submitted to the Church very soon. Meanwhile we may anticipate the official announcement by giving our readers the facts as far as they are available.

The chairs arranged for are: I.—A chair in New Testament work, comprising all questions relating to the New Testament, viz., the Canon, the text, Introduction, Exegesis and Biblical Theology. This chair has been assigned to Principal Caven. II.—An Old Testament chair, to include similar questions. This will require a new professor. III.—Prof. MacLaren remains in charge of the chair of Systematic Theology. IV.—Dr. Proudfoot has charge of his old subjects: Homiletics, Pastoral Theology, and Church Government. V.—The fifth chair includes Church History and Apologetics, and for this a new professor will also be needed. While this scheme is not absolutely ideal, it is undoubtedly the best which could be made in the circumstances.

If only the Church would increase the endowment of the College so far as to warrant the Board in calling for three new professors, no doubt a better re-arrangement would be made, and Knox put at the very forefront of American Colleges.

THE GREAT FRENCH-PROTESTANT FESTIVAL AT MONTE-BELLO, QUEBEC.

"L'AURORE" terms it "the finest gathering of the French-Protestant forces that there ever has been in this country." The readers of THE CANADA PRESBYTERIAN, I take for granted, would like to hear something about it, as they take an interest in French evangelization. I shall try to gratify them, not acting like some who when they put their carriage into a driving shed, take as much room as would accommodate three. Items within quotation marks are translated from *L'Aurore* of June 29th:

It took place on Thursday, June 20th, "beneath the shade of the great trees of the Papineau Manor." Delightful weather, excellent arrangements, good-fellowship, everyone anxious to make the gathering, as much as he could, a success.

"By 7.30 a.m., Dalhousie station, Montreal, was filled with those beings whom, in bygone days, people held in the greatest contempt, and whom they called 'Swiss,' but whom they have now to respect an account of their number, their intellectual culture, their social position, their moral qualities, and their Christian conduct."

More than 400 went from Montreal and neighborhood, to Monte-Bello, where they were most kindly received at 1 p.m., by M. Papineau and a host of friends, who had arrived before them from Ottawa and surrounding places.

M. and Mlle. Papineau treated the committee to a sumptuous dinner in the Manor House. The excursionists scattered themselves through the woods and partook of refreshments under the great pines of the St. Louis Square.

About 2.30 p.m., the Secretary announced that it was time to proceed to business. M. Papineau was enthusiastically appointed chairman.

The great verandah of the Manor House did duty as a platform. The choir, led by M. Marceau, opened the meeting with the hymn, "*Chante et triomphe, Eglise de Jesus!*" (Sing and triumph, Church of Jesus.) "The heart was stirred by hearing these notes of triumph which the mountains and the green forests echoed again and again."

More than 1,000 are supposed to have been present. The different churches—Baptist, Methodist, Anglican, and Presbyterian—were well represented by their pastors and missionaries.

Rev. M. De Gruchy led in prayer. The chairman then addressed the meeting, speaking first in French, and afterwards saying a few words in their language, as a mark of respect to the English-speaking part of it.

Rev. M. Amaron, of *L'Aurore*, read an address to the Governor-General, from the French Protestants of Canada, which he moved should be sent to him by a deputation. He said that His Excellency and Lady Aberdeen would have been with them on the occasion, had they not been hindered by other engagements. The motion was seconded by M. J. Herdt, and most enthusiastically adopted.

"Addresses were given by Rev. M. M. Lari-viere, Massicotte, Lafleur, and Dr. Chiniquy. Though the speaking lasted more than two hours, none of the hearers seemed to be wearied.

"Mlle. Duhamel, niece of Archbishop Duhamel, of Ottawa, a famous singer who lately connected herself with the Presbyterian Church, delighted the large audience with a song very difficult of execution, which she sang in the open air, without accompaniment. Her hearers were not satisfied till she again let them hear her well-trained voice."

M. Amaron moved a warm vote of thanks to M. and Mlle. Papineau for the great kindness which they had that day shown the French Protestants of Canada. The resolution was seconded by Prof. Coussirat, and adopted with a volley of cheers. M. Lafleur closed the meeting with the blessing.

The Assembly then dispersed to visit the museum, the mausoleum, the old manor, the large and magnificent gardens, and the enchanting banks of the Ottawa. There was very little time for athletic sports, but what there was, was well spent.

"At 8 p.m., the visitors from Montreal, took their return train, and at 8.30 p.m., those from Ottawa, theirs. At midnight, without accident, somewhat tired, but with a joyful and thankful heart, every one reached his home.

"Those engaged on the railroad say that they have never had an excursion of more than 400 persons so respectably dressed, and so well-behaved—no drunkenness, no bad language, perfect kindness and courtesy. This says much for the great principles which we profess and follow. T. F.

Pascal went to hear a great preacher in Paris, and found a man in the pulpit. And that made all the difference to a man like Pascal. And we want to rear up true and genuine men for all our pulpits, men who shall set themselves resolutely to all learning, but who shall on that account be all the more men, and all the better men. It is not what the preacher has learned in the schools; it is not the preacher's literature that impresses Pascal; it is the preacher himself.—*Rev. Dr. Alexander Whyte.*

The *St. Louis Observer* (Cumberland Presbyterian) sees in the Manitoba Separate School dispute another proof of the hostility of the Roman Catholics to public-school education. It says: "The situation in Manitoba is a good object lesson for this country. If it were possible to force separate schools in the United States it would be done before the beginning of the next school year. Our only safety is in eternal vigilance."

The plague, which ravaged South China last summer, is said to have broken out anew, this time in and around the Portuguese settlement of Macao. The *Singapore Free Press*, however, thinks that bubonic plague is endemic in Canton and Pak-hoi, and that the foreign settlements in these Provinces can never be wholly free from sporadic cases of this disease.

The Family Circle.

IN THE HEART OF THE WOODS.

Such beautiful things in the heart of the woods ;
Flowers, and ferns, and the soft, green moss !
Such love of the birds, in the solitudes,
Where the swift wings glance and the tree-tops
toss ;

Spaces of silence, swept with song
Which nobody hears but the God above ;
Spaces where myriad creatures throng,
Sunning themselves in His guiding love.

Such safety and peace in the heart of the woods,
Far from the city's dust and din,
Where passion nor hate of man intrudes,
Nor fashion nor folly has entered in !
Deeper than hunter's trail hath gone,
Glimmers the tarn where the wild deer drink ;
And fearless and free comes the gentle fawn
To peep at herself o'er the grassy brink.

Such pledge of love in the heart of the woods !
For the Maker of all things keeps the least,
And over the tiny floweret broods
With care that for ages has never ceased ;

If He cares for this, will He not for thee,
Thee, whoever thou art, to-day ?
Child of an infinite Father, see,
And safe in such gentlest keeping stay.

—Margaret E. Sangster.

Written for THE CANADA PRESBYTERIAN.

"WHAT HAPPENED."

BY MARI GOLD.

CHAPTER I.

Nothing in the world would have convinced Judith Meredith that her "chances in life" were not forever ruined by the formidable fact that she lived in the country. "Of all the uneventful lives that can be lived," she was sometimes heard to say, "a country girl's life is the most uneventful. They see no one—that is, no one worth speaking of—so that their fate is decided. Either they go on living as they always have done, until they have become soured old maids, or else they marry a farmer, and commence the old routine again, day in, day out. Ugh, it would kill me !"

Now, Judith Meredith had not always lived in the country. Her father had been wealthy in his time, a partner in a large shipping firm in the city, but Fate had been against him, and when his business failed, his health failed also, and his doctor had told Mrs. Meredith with a wise shake of the head, such as doctors have, that her husband's only salvation would be a quiet country life, and pure country air. Accordingly, they rented a little country place on the Gatiacau, and went there to live until Mr. Meredith should gain sufficient health, to allow of his again undertaking the worries of business.

At the time of the moving, Judith was a lanky child of thirteen, and her sister a mere baby of five years, and she had looked forward to the change quite as eagerly as had the little sister, principally because it was a change, and therefore something to be looked forward to, and also because of rapturous visions of hay-cart drives, and nutting parties, and wild-flower hunts and other allurements belonging exclusively to the country.

The day on which our story opens was Judith's nineteenth birthday. The little sister had awakened her that morning with all the enthusiasm for birthday-celebrations that lies in the breasts of people of eleven years. "Judith," she cried; "Judith, its seven o'clock and your birthday, and yet you're—oh, Jude! many happy returns (this accompanied by a vigorous embrace), and I'm half dressed already, and—"

Here Judith opened her gray eyes, and shook back some stray locks of gold brown hair, saying: "Why, Marjorie, what a little whirl-wind you are! Yes, dear, just run away, and I shall get up at once." Marjorie's long, black-stocking legs carried her off, but she was back again in a moment thumping at the door. "Oh, Jude, I say, do make haste! There's such a lovely present for you. I'm dying to tell you. Its in an envelope and—oh, I mustn't tell, but do hurry up!" With this Marjorie departed, only returning on her way down

stairs to announce the fact that she was ready for breakfast.

When, a little later, she descended the stair and entered the dining-room, few fairer pictures could have been found than Judith in her fresh pink gown, her wavy hair drawn back loosely from her brow and coiled at the back of her head, her clear gray eyes and bright complexion telling of the health that country air had brought.

"Now dear," said her mother, when the birthday wishes and kisses had been given, "see what is in this envelope; father and I thought that it was what you most wished for." Judith opened the envelope. Inside she found a little note from her father, in which he explained that he and her mother had decided to spare her for a little while, to go and visit her uncle in the city, and see a little of the life she longed for.

"Oh, mother, mother, how perfectly lovely!" she cried; "Oh, daddy, do you think mother can do without me? Can you really afford it?" For the time no objection arose in her mind, so engrossed was she in thinking of the prospect of relief from the ordinary routine of their country life. Marjorie was quite as enthusiastic as she was herself. "Didn't I tell you, Judith, that it was a lovely present!" she exclaimed, skipping about her sister. "Come out and let us talk it over in the hammock." And catching her sister's hand she half dragged her out to the two elms between which swung the hammock. "Just to think, Jude, that you are really going, to do what you wished for so long." Then, you know, I can help mother, so you needn't worry about that." (This last remark rather pompously said.)

But, as Marjorie chatted on, Judith's face grew graver and graver, and a little line became between her eyes. She was wondering how her frail little mother would manage without her. How weary she would be in the evenings, with only Marjorie's willing but unskilled hands to help her! But, then, how could she give up this visit that was to be so much to her?

"Margie," said Judith, suddenly, "run away dear, I think it's time you got ready for lessons. I shall be with you in a few minutes." So off ran Marjorie, rather puzzled to see Judith taking this birthday treat so coolly.

When Marjorie was well out of sight, Judith sat up in the hammock, picked up a gray kitten that had been frisking at her feet, and, giving it quite a shake, said severely: "No, my dear young person, mother is not to be left alone just now, not for all the birthday treats that ever were invented, so bear that in mind, kitty, if you please." Kitty, resenting this treatment, took herself off, Judith slowly extricated herself from the hammock, and walked toward the kitchen, where her mother was busy, "as she always is," thought Judith. "Mother," she said brightly, "I think I'd rather stay at home with you this summer. After all, 'Sunny Side' is a dear little place, even if nothing ever does 'happen'; and then, who knows, something interesting might 'turn up' (as Mr. Micawber used to say)."

And something did turn up.

CHAPTER II.

The Merediths were all surprised at the turn affairs had taken. Both father and mother tried to persuade Judith to go, but all in vain. Judith spent an hour in her own little room wrestling with her great desire to take the pleasure offered her. At the end of the hour, sore as had been the struggle, she came out victorious. Her mind was made up, her duty was plain; and it was one of this girl's characteristics, that once her mind was made up about a certain course of action, she seldom swerved from that course.

And so she stayed at "Sunnyside," and June, with its roses passed, and July came and went, and all things went on as usual. Household drudgery in the summer morn-

ings, reading or boating with Marjorie in the afternoons; and in the evenings a long stroll with her father, or a quiet time with her mother, sitting on the low verandah in the growing darkness and listening to the cheerful chirp of the crickets, and the ceaseless hoarse cries of the bull-trogs for "more rum, more rum!" And still nothing "turned up."

But at last there arrived an August day on which something came to pass.

Now, of all days, this was the last on which one could reasonably expect anything romantic to occur, being sultry and savoring somewhat of coming thunder-storms, and being also the day on which it was Judith's turn to go to market and do the family's shopping at Rougepont, the little French-Canadian village, some miles distant. Judith disliked this exceedingly. In the first place she had to bring vegetables, of her father's cultivation, to sell to an old huckster on the market, with whom much bargaining was inevitable, and in the second place, as Bidly, their only domestic used to say, "Miss Judith never could abide drivin' the old nag."

"Pierrot," the only horse owned by the Merediths, had long since passed the meridian of life. The French-Canadian term, "bourique," might well have been applied to "Pierrot," being suggestive of bones and slow locomotion. Pierrot stood this morning harnessed to the little phaeton, showing, when Judith sprang into the carriage, how entirely he disapproved of going to market by his drawn back ears and sulky demeanor. However, it was imperative that he should go to Rougepont, so off he trotted, though at a slow enough pace, thinking within himself what an ill-used horse he was.

Arrived at Rougepont, Judith concluded her bargaining with Madame Goyer, finished her shopping satisfactorily, and set out for home.

She had gone only a short distance when a bicycle loomed up in the distance. Pierrot's dismay was evident. On came the bicycle, nearer and nearer, until Pierrot's heart fairly died within him, and he resolved that in flight lay his only chance of escape. He reared and plunged and galloped off, at a pace of which few could have thought him capable. From one side of the road to the other he dashed, the little carriage jerking and plunging after him, threatening an upset every moment. "Whoa! whoa!" implored Judith wildly, clutching the side of the carriage and pulling the reins tight. Off flew her hat, and her hair blew across her eyes so that she could scarcely see. At last the phaeton struck a larger boulder and Pierrot with an impatient tug or two, stopped short. The object of his terror gone, why should he exert himself? Judith turned her head and peered out of the little pane of glass at the back. There was the bicycle some distance away, reclining against a tree, and here was the bicyclist coming towards her with her hat in his hand, and his arm full of parcels which had been thrown out. "Oh dear, dear," sighed Judith, "what a plight to be in!" And she vainly endeavored to reduce her straying locks to order. A pair of brown eyes twinkled as the bicyclist, raising his little cloth cap, said: "This is your hat, and these your parcels, are they not. I must apologize for having been the innocent cause of this catastrophe." "Oh it really doesn't matter in the least," said Judith, conscious that she was blushing violently, "for I am not at all hurt, and you have so kindly gathered all my things together."

There was a gleam of recognition flashed into the young man's eyes.

Years ago Cyril Gage had had for playmate a little girl with big gray eyes and hair that rippled over her shoulders. Surely this was she! They had been companions for years, sharing each others childish joys and sorrows, and, on the Meredith's departure, Cyril had halved a sixpence and given his little companion one half and kept the other himself (according to the good old custom), swearing everlasting fidelity. "Why," said

the young man, "is it? yes it must be Judith, Miss Meredith!" This with a glad surprise on his boyish face. "And oh, Cyril, is it really you?" cried Judith. "Yes, Judith, it seems to be really I. You know, mother took a cottage near Rougepont for the summer, and I came out to explore this morning, and was meditating on the dullness of the prospect, little thinking whom I should meet. Oh, Judith, it does seem wonderful to be with you again," said Gage, with something in his brown eyes more than surprise and pleasure, now—something that brought a blush to Judith's cheek, and made her say hastily: "Of course you'll come back with me, and see them all at home. Mother will be so delighted to see you again."

So off they set, Judith driving the rebellious Pierrot, while Gage mounted his bicycle and rode at a respectful distance behind Pierrot in case of further mishap.

And the outcome of it all was that almost every summer evening for a long time, that bicycle might have been seen leaning against the gates of "Sunnyside," where Pierrot, from his pasture might view it with resentful eye; and, more than this, that in the early autumn there came a morning when Judith Meredith, dressed in purest bridal white, took "for better for worse," Cyril Gage "to be her wedded husband."

"And merrily rang the bells
When these two were wed."

FORMOSA.

HOME OF THE MORNING-GLORY, TEA
GARDEN OF THE PACIFIC.

"A republic has been declared in Formosa, the flag adopted being a yellow dragon on a blue ground." So whispered the telegraph under the ocean and over continents in the last days of May, 1895. To those who know Formosa, the very idea is a joke. If, however, it means independence of China, there is nothing surprising. If it means independence of Japan, then we are sorry for the new republic. As a matter of fact, however, only a coast line on the north and west has ever been under the control of the Chinese. The larger part of the island is an unknown, unpenetrated, mountainous jungle, which awaits some Japanese Stanley to explore and reveal it. Meanwhile, we sympathize with the missionaries during what we fear is anarchy.

Lying out in the Pacific, a day's sail, and within sight on a clear day, from China, rises this lovely island rightly called Formosa,—"the beautiful." It is about fifteen thousand square miles, and having a population of possibly four millions. Judging by the proofs of flowers, insects, and animals, including the two-legged variety called man,—in short, by the geology, flora, and fauna,—Formosa is an integral part of the great island chain of the Mikado's empire. Out of the silkworm-like head of southern Japan is spun a long chain of islands properly called Oki-nawa, or "the big cable." In our days and weeks of 1895, Formosa has become Japan's terminal possession. With such "terminal facilities" north and south as Formosa and Yezo, Japan is likely to control the western Pacific and to say to the robber nations of Europe, "Halt!"

During the peace negotiations at Shimonoeki, the Japanese high commissioners insisted upon the cession of this beautiful island, upon the ground of virtual possession by their fleet and army, but largely, also, on account of historic claims, which have been urged long before this year. Before the united front of Russia the earth-hungry, France the ambitious, and Germany which wants to extend trade, Japan relinquished her claim to Manchuria, for a consideration, and with provisos that may yet surprise the world. But despite Spain, or any other power, small or great, Japan will have Formosa. We doubt very much whether anything short of all Europe combined would have made Dai Nippon give up her claim to this gateway into her seas.

Formosa, which the Japanese call Tai-wan, is the tea-garden of the Pacific. It is the unlocked castle of vast natural wealth. Its mountains are loaded with "black diamonds." Coal is the jewel that now governs the ebb and flow of the sea-tides of wealth in time of peace and of success in time of war. Besides metals and minerals abundant and easily mined, the vegetable wealth is something amazing. With more than 115 inches of rain in a subtropical climate, yet made healthful because of the seas and the mountains, Formosa is a Mount Desert island in beauty and healthfulness, while yet a veritable gold-mine for natural riches and a Gibraltar for strength. Dense forests clothe the mountains. The palm-trees, the camphor groves, the bamboo jungles, literally cover the land, except where the valleys and the clearings make variety. One traveller counted sixty-five kinds of timber in one lumber-yard at the seaport of Tai-wan. As for the orchids, pineapples, lilies, morning-glories, and brilliant flowers, the variety is astonishing. Nearly all the standard grains flourish. On account of the rich crops of rice, Formosa is called the granary of China. Almost everything that we need on the table to stimulate, to sweeten, or to enrich our diet, in the way of sugar, tea, spices and nuts; almost all the kinds of fibres that we need for our clothes, and the dyes required to color them, are here. The marine food in both fresh and salt water can feed many millions besides those dwelling on the island. And the Japanese know all this.

One of the most popular fairy tales in the Mikado's empire is that of Momotaro or Peachling. He, with his little army, consisting of a monkey, a dog, and a pheasant, crossed the sea and attacked the castle of the ogre and his horned band. After reducing them to vassalage, Momotaro came home on ship laden with all manner of jewels and precious spoil. In 1894 and 1895 the fairy tale turned to reality. The "pygmies"—so the Chinese emperor called them—crossed the sea, and entered the big castle of China. Now, they are sailing home, having gained "peace with honor," captured ironclads, and won uncounted spoils of war, a fleet-load of gold and silver, and, most precious jewel, Formosa.

Yet he does not know a Japanese who thinks him simply a money-grabber. The interest of the Japanese in Formosa is historic and sentimental, as well as commercial and political. Strange as it may seem, the Chinese never even "discovered" Formosa until the fifteenth century, though on a clear day it lies right within sight of their country. Long before that time, in the thirteenth century, Japanese explorers and adventurers had occupied the Pescadores and the main island. For more than two hundred years the Japanese occupation continued. There is considerable literature in the Japanese language on the subject of the romantic adventures of these early colonists and of the trade and commerce between the mother country and her outposts in the southern sea. While the period of civil war and the later era of seclusion, inclusion, and exclusion of foreigners lasted, Formosa was neglected by the Japanese, remembered chiefly in romance and fairy tale.

Then came the Dutch upon the scene. Early in the seventeenth century, the first great modern Protestant missionary enterprise was undertaken by these men from the free republic of northern Europe. The Dutch were not merely explorers, adventurers and traders; they were also Christians, though with the infirmities of their age. Sailing out in their little ships from the land of dykes and windmills under the flag of orange, white, and blue, they first landed on the Pescadores. The Chinese government persuaded them to leave these islands, which commanded the waters of China, and to settle on Formosa, which then, in the eyes of the Chinamen, was wild and unoccupied land, undesired either of gods or of men. So on the great island itself the Dutch, with their wives and children, built

forts, decks, and wharves, churches and schools. They taught the natives the gospel, translated parts of the Bible and the catechism into Formosan. In all, twenty-six ordained clergymen besides hundreds of enterprising settlers went out from the little Protestant republic founded on the Bible and on religious toleration. Grandly and beautifully flourished this Christian settlement but after thirty-seven happy years this beacon light of Christianity in the far East was quenched. In the civil war and anarchy that followed the fall of the Ming dynasty and the conquest of China by the Manchorian Tartars, the present Pekin rulers, who introduced the pigtail fashion of wearing the hair among the conquered Chinese, a great pirate named Koxinga arose. With a mighty fleet and army he swooped upon the Dutch settlement and wiped it, and Christian enterprise in Formosa, out of existence.

In time, Koxinga's descendants surrendered to the Pekin government, and Chinese settlers poured into western Formosa. Yet, after more than two hundred years, the Chinese have owned and governed only the western and northern strip of land lying on the slopes of the mountains. The whole of the centre and eastern portions are untouched by Chinese rule. They are inhabited by copper-colored savages, probably of Malay origin, who are cannibals and head-hunters. These destroy the Chinese settlers every year by the hundreds, besides massacring the crews of the foreign vessels wrecked on their inhospitable shores. In 1874, the Japanese, who landed a force to chastise these head-hunters and cannibals, were bought off by the Chinese government. Now, the Japanese have come to stay. The Presbyterian churches of England and Canada have of late years done a noble work on the island. So wonderful has been their success that this may be ranked among the wonders of modern missionary triumphs. We advise all who can to read the book, which we have found thrilling in its interest, "Missionary Success in Formosa," by Rev. William Campbell (London, 1889).

Neither my father nor his son can be ranked among prophets. Nevertheless it is our profession of faith that one generation of human life will find Formosa wholly under Japanese rule, lined with lighthouses, opened to the commerce of the world, well governed and ordered, the savages tamed and instructed, and Christian missionaries protected. The land of the morning-glory will no longer be the terror of the mariner, but in the eye of merchant, navigator, philanthropist, and Christian a delightful land. It is because we are sure that God orders human history that we have the temerity to believe in this seeming miracle.

At the meeting of the Synod of Derby and Omagh held lately Rev. Mr. Fulton a returned missionary from China gave an able and inspiring address, detailing his experiences in mission work. With regard to the work in the future, he had only to look at the places he knew and compare what they were ten years ago with what they were to-day. Manchuria of the present day was not the Manchuria of ten years ago. At that time he had been constrained to cry out, "How long, O Lord will this state of things remain? When will there be Christians here? Can these dry bones live, and when?" The Rev. gentleman went on to give a narrative of some of his experiences in the country, going into a city where they were regarded with the hatred entertained towards foreigners. In some of these cities they had numbers of friends, and in several numbers of professing Christians. Selling books from door to door was calculated to create contempt on the part of the merchants, but it had to be faced, and the blessed results were now seen. Though the missionary had to run risks and difficulties, and counter dangers to life and limb, he had no fear for the future; but of the men who would have murdered them ten years ago in the city of Moultan they had now six hundred professing Christians. All that was forgotten, and as events were moving quickly they had great hopes for the future, staking their faith on God's promises they had no fears for the future. The Church of Christ was taking root in Manchuria, and thus he thanked God for the past and trusted Him for the future.

Our Young Folks.

THE NIGHT EXPRESS.

Miss Ethel Marie is a traveled dame;
Her journeys are many, but all the same,
Over one line and to only one place,
Whence she returns with a bright smiling face.
And she is so busy the whole day long
With matters that really brook no delay,
She can't get away in the broad daylight,
So all her traveling's done by night.

When the clocks strike seven in Twilightville,
And the stars come peeping over the hill,
Miss Ethel Marie, with a hop and a skip,
Hurries to pack her trunk and her grip,
Clad in traveling gown of white,
She gives us each a kiss for good night;
Then, with a traveler's fine disdain,
Off she goes for the evening train.

The Grand Crib Line goes winding down
From Twilightville into Prowstown;
The star on, where all of its trains depart,
Is a room that's clear to a mother's heart;
The Pullman sleeper, whose lights burn low,
Is a little girl's bed as white as snow;
And just as soon as "Our Father" is heard
The train dispatcher will give the word.

Ethel Marie has her baggage checked through
That's for the trunk man, papa, to do;
I am conductor; as you see,
I write the birth check for Ethel Marie.
And whom do we have for a porter? Ah,
Who tucks up a bed like a dear mamma?
And the engineer is the One, I guess,
Whose mercy and love guide the night express.
—Frank K. Batchelor, in the *Congregationalist*.

GOOD MANNERS WIN.

Good manners are a winning force in life. "Manners make the man," and a man's manners are often the making of him. They determine his reception among his fellows. No polity pays like politeness. Unmannerly actions are among the most expensive luxuries of life.

Keep your engagements. If a man's word cannot be depended on when he makes an engagement, he will be mistrusted.

Never disregard appearances. The apparel often proclaims the man! Dress affects a man's manners and morals. A general negligence of dress very often proclaims a corresponding negligence of address.

Costly thy habit as thy purse can buy,
But not expressed in fancy—rich, not gaudy.

GAME WON AND PEACE LOST.

A little boy, about six years old, was, in general, a very good child, and behaved well. He dearly loved his mother, and attended to almost everything she said to him. But even good children, and good people, may sometimes do wrong, and this little boy did so, too. One afternoon after he had been at play, he looked very dull and sorrowful. He was asked if he was ill. He said he was not; but he talked very little, and he often sighed. His mother thought something was the matter with him, but she did not say much to him about it. At night he took leave of his dear mother and went to bed.

About an hour after he had been in bed, the maid went to her mistress, and told her that she was very uneasy about the little boy, for he was very restless; she had heard him often sob; and he wished his mother to come to him, as he could not go to sleep till he had told her something that made him very unhappy. The kind mother went to him; and when she came to his bedside, he put his little arms around her neck, burst into tears, and said to her, "Dear mamma, forgive me! I have been a very naughty boy to-day. I have told a lie and I have hid it from you. I was playing at marbles with my cousin—I won the game through a mistake, which they did not find out; and I was so much pleased at being the conqueror, that I did not tell them of the mistake, I have been very unhappy ever since; and I am afraid to go to sleep, lest that Heavenly Father whom you so often tell me of, should be angry with me. You say He knows and sees everything. What shall I do that He may forgive me?" "My child," said the mother, "God is every ready to forgive

those who believe in Christ, who are truly sorry for their faults, and who resolve to amend. We cannot hide anything from Him. He knows when we do wrong, and when we desire to do what is right. He hears our prayers, and He will teach us what we should do. Pray to Him to forgive your fault, and try never to commit the like again lest you should offend Him more by the second offence than by the first."

RUNNING—FOR BOYS.

Every boy should learn to run. In Greece, in the days when men and women took better care of their bodies than they ever have since, every boy, and girl, too, was taught to run, just as the American child is taught to read. And as far as we can judge by the statues they have left behind them, there were very few hollow-chested, spindle-legged boys among the Greeks. The Persian boy was taught to speak the truth, run, ride, and shoot the bow.

The English boy is encouraged to run. In fact, at some of the great English public schools, boys of thirteen and fourteen years of age, like Tom Brown and East at Rugby, can cover six and eight miles cross-country in the great hare-and-hound runs. Every boy is turned out twice a week, out of doors, and made to run, and fill himself full of pure fresh air and sunshine, and gain more strength and life than any amount of weight-pulling or dumb-bell work in stuffy gymnasiums would give him. See the result—the English boys, as a whole, are a stronger set than we American boys. Every English school-boy is to some extent an athlete. And that is what American boys should be. Not because football, baseball, and tennis are valuable in themselves, but for the good they do in strengthening boys' bodies.

By playing ball every day for hours in the open air; by exercising his arms, back, and leg muscles in throwing, batting, running, and sliding; by going to bed early and giving up all bad habits in preparation for the games, a boy stores up strength, which he can draw on all his life long—that is why every boy should be an athlete. But not every boy plays football or baseball. He may not be heavy or strong enough; he may never be able to acquire the knack of catching or batting the ball. Every boy can become a runner.—S. Scoville, Jr., in *July St. Nicholas*.

THIS IS HOW THEY RISE.

A young woman recently found employment in a queensware store. She immediately began a course of study in her leisure moments, upon glassware and china. She then read some recent works upon the appointments of the table, and in a short time, by applying herself to her business, became the most valued employee in a large store.

In a millinery establishment the young woman who found time for reading a book or two on colors and their harmonious combination, found her own taste greatly improved and her ability to please patrons much greater. She was soon a favorite with the employers and customers.

The young woman who, to earn an honorable living, went into my lady's kitchen, and instead of gossiping every evening found time to read a few good books and household papers, was soon too valuable a housekeeper to be kept in a subordinate position in the kitchen. She knew how a table should look for a formal dinner, she knew what dishes were in season, she knew how to serve a meal in its proper courses, and more than that, she knew something about the food value of different dishes.

Of course this sounds like an old-fashioned Sunday-school book, but the fact remains that there is always "room at the top," and that no unusual amount of intelligence is needed to reach the top. A fair average of good sense and a proper amount of application will accomplish everything.—*Woman-kind*.



The Door of Life.

The fear of pain and the dangers of parturition fill many a woman's breast with dismay. There is no reason why childbirth should be fraught with danger and distress. It is a perfectly natural function, and should be performed in a natural way without undue suffering. Nature never intended that women should be tortured when doing the one thing which makes them wholly womanly. The perversion of nature's laws has brought this suffering about, and a return to right living will stop it.

Nine out of ten women are troubled more or less by weakness and diseases peculiar to their sex. It is so because they do not take proper care of themselves—because they neglect little ills and little precautions. A woman in perfectly hearty health goes through her time of trial with comparative ease. The thing to do then, is to make all expectant mothers healthy—to strengthen them generally and locally. The medicine and tonic to do it with is Doctor Pierce's Favorite Prescription.

It is a powerful invigorant and nerve. It soothes and strengthens the nerves and acts directly on the feminine organism in a way which fits it for the proper and regular performance of all its functions at all times.

Taken during gestation it robs childbirth of its dangers to both mother and child, by preparing the system for delivery thereby shortening labor, lessening pain and abbreviating the period of confinement.

A Book of 168 pages on "Woman and Her Diseases" and telling how to cure them with home-treatment, 10 cents (stamps) to post cover postage. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

Ministers and Churches.

Rev. R. Haddow, B.A., of Milton, has resigned the pastorate of Knox Church.

Dr. J. B. Fraser has been elected Moderator of the Presbytery of Owen Sound.

Over fifty applications have been received for a hearing in the vacant pulpit at Mitchell.

Prof. A. C. Mounter, instructor in Elocution at Knox College, is summering at Port Elgin.

The Presbyterians of Maxwell held a garden party recently at the residence of Mr. Maxwell.

Rev. J. L. George has tendered his resignation as pastor of John St. Presbyterian Church, Belleville.

Knox Church, London South, is to be enlarged, the estimated cost of the proposed alterations being \$4,000.

The excursion of St. Andrew's Sunday school, Belleville, to Twelve O'Clock Point last week was a large one.

The spire of St. Andrew's Church, Beaverton, recently injured by lightning, is to be repaired and rebuilt as before.

The Presbyterian congregation of Oakwood intended holding a lawn social at the residence of Mrs. Banks to-day.

Rev. Robert Laird, M.A., who has been filling the pulpit of Mill Street Church, Port Hope, is at present in Campbellford.

Rev. J. B. McLaren, of Brooklyn, Ont., is attending the Christian Endeavor Convention at Boston this week as a delegate.

Mr. McKenzie, a student at Knox College, Toronto, occupied Rev. W. S. McTavish's pulpit at St. George, on a recent Sabbath.

Rev. John McLaren, of Carp and Kinburn, has been granted a well-earned vacation of two months, and has gone on a trip to Europe.

The Rev. Dr. Waits, of Knox Church, Owen Sound, is leaving for a trip to Britain. He will be accompanied by his two sons and will be absent about three months.

Rev. R. McNair and Mrs. McNair left Carleton Place on Monday of last week for Toronto, and from there go to Philadelphia, from which port they will sail to Europe.

Rev. Dr. Waters, of Newark, N.J., for many years a minister of our Church, accompanied by Mrs. Waters, was in Park Hill recently, on a visit to his niece, Mrs. D. N. Macleod.

Rev. W. H. W. Boyle, pastor First Presbyterian Church, Colorado Springs, Col., formerly pastor Knox Church, St. Thomas, was recently presented with a bicycle by his congregation.

The Ladies' Aid Society of the St. James' Presbyterian Church, London, conducted a garden party on the church grounds recently which was very satisfactory to the promoters and enjoyable to those who attended.

Rev. Dr. Jamieson has been presented with a purse of \$50 by the young people of his charge in Harwich, accompanied with instructions to take a trip to Boston as their delegate to the great Y.P.S.C.E. gathering this week.

Mrs. J. H. Simpson, of Brucefield, placed a sarcophagus monument over the body of her late husband, Rev. J. H. Simpson, in Baird's cemetery, last week. It is of a unique design, with the Bible placed on top, bearing his last text.

Miss Allie Watson has passed her final vocal examinations at the Toronto Conservatory of Music, and is entitled to style herself A.T.C.M. Beaverton may well be proud in possessing such a sweet singer as Miss Watson.—*Gleaner, Can-nington.*

The Presbyterian *Witness* learns with deep regret that the health of Rev. H. A. Robertson, our Missionary on Erromanga, is so seriously impaired that his retirement from the island is probable. Mr. Robertson has done a work on Erromanga that entitles him to retirement with all the honors of victory.

The Rev. J. McMillan, M.A., of Vancouver, B.C., who is under call to Lindsay, is a young man of marked ability and an excellent preacher. He is expected to accept the call; and the Lindsay congregation is to be congratulated in so soon securing a successor to their late esteemed pastor, the Rev. R. Johnston, now of London.

Mr. P. Murray, formerly proprietor of the *Orillia Times*, and for many years a faithful elder in our Church, has entirely recovered from his long illness and is able to resume business after a lapse of more than two years. He is again in the newspaper business, having accepted a position as manager of the *East End Signal*, a weekly journal published in Cleveland, O.

The Rev. J. Young, late minister of St. Enoch's Church, in this city, has been inducted as pastor of St. John's Church, Hamilton. Rev. P. F. Langill, M.A., preached the induction sermon. Rev. Dr. Lyle addressed the minister, and Dr. Abraham the congregation. The addresses were all full of wise counsel and hopeful utterances, and at the conclusion of the service the congregation had an opportunity of shaking hands with the new pastor, when they gave him a very cordial welcome.

A correspondent from Callander writes: On Tuesday June 4th, Rev. W. G. Smith, licentiate of the Presbyterian Church, was ordained and inducted at this place, Rev. A. Finlay, Superintendent of Missions, presiding. Rev. J. J. Cochrane, M.A., of Sundridge, preached the inductive sermon, Rev. James McMillan, of North Bay, addressed the congregation. Mr. Smith's charge embraces Callander, Nipissing Junction, and Wisawasa.

Rev. Principal Grant, D.D., of Queen's College Kingston, preached in St. Paul's Church, Warton, on Sabbath 23rd June both morning and evening. The sermons were thoughtful and that on the Prodigal Son original. The Principal said he was glad to meet with the pastor, Rev. Stuart Acheson, B.A., and visit the town and Church. The congregations were large. The Church being crowded in the evening to the doors.

The annual strawberry festival of the ladies of Knox Church, Winnipeg, was largely attended. The instrumental music in the earlier part of the night was rendered by Misses Maggie Clark, E. Emslie, Bathgate, Mayhew and Mrs. Duffie. The last fifteen minutes was made most enjoyable in listening to vocal numbers by Mrs. T. H. Verner, Miss Nellie Campbell, Bruce Eggo and Mr. F. J. Cox; the accompanists were Miss M. Clark, Miss Mayhew and Mrs. Cox.

The Woodstock *Sentinel-Review* of last week says: "The Gaelic service in Chalmers' Church, on Sunday afternoon was attended by about 100 persons. The congregation was of a very cosmopolitan character, made up of Methodists, Baptists, Congregationalists and Presbyterians. A Gaelic member says the sermon was one of great excellence, combining pathos and power, doctrine and experience. The preacher, Rev. John Anderson, has been in the ministry for 40 years, yet he is still hale and hearty, and apparently in good form for many years to come."

A welcome social was held at St. John's Presbyterian Church, Hamilton, in honor of the new pastor, Rev. John Young, recently. From 7:30 to 9 o'clock tea, coffee, cakes and ice cream were served in the school house. The tables were neatly arranged by the ladies. Afterwards a meeting was held in the Church. A. I. Mackenzie presided. Congratulatory speeches were made by Revs. W. H. Wade, Dr. Fletcher, J. Murray, J. G. Shearer, J. VanWyck, Dr. Fraser, Dr. Tovell, J. Gauld and Mr. McLaren. The chairman, on behalf of the congregation, welcomed the new pastor. Rev. Mr. Young replied briefly. During the evening solos were sung by Miss Bella Reid and W. Mackenzie. A trio was sung by Misses Reid, Phillips and Lornie.

The twenty-first annual calendar of the Brantford Young Ladies' College is a thing of beauty. The institution is now of age and has during all these years done excellent work. Whether the proprietors have made any money or not is another question. We do not know the facts, but we strongly suspect that they never got anything more than moderate interest for their investment if they got even that. The work, however, has gone on and the Church and country have been the gainers. Pupils from the Atlantic to the Pacific have attended the institution during all these years. With this and kindred institutions connected with the Church there is no earthly excuse for Presbyterians sending their daughters outside their own Church to get a good education.

The Presbyterian *Witness* says: Dr. Warden has been elected to be Dr. Reid's successor as Agent of the Church, Western Section. It is an admirable appointment. No better business man is to be found in the Church; and he is a first class preacher as well. He has not yet accepted the office; he may decline it. Time is given him to consider the matter till next Assembly, which is right. But he will make up his mind long before that time. Dr. Reid continues his work till the end of April next; and when he retires his full salary will be continued—an arrangement cordially and unanimously adopted by the General Assembly. These changes relate only to the Western Section; but they are of interest to us all, for Dr. Reid and Dr. Warden are known to all—beloved and admired.

BRANTFORD PRESBYTERIAN LADIES' COLLEGE.

CLOSING EXERCISES FOR THE YEAR 1894-95.

At Zion Church on Monday evening, the convocation exercises in connection with the Young Ladies' College was held, Rev. Dr. Cochrane presiding. Among the gentlemen occupying seats on the platform during the exercises were: Rev. James Robertson, Moderator of the General Assembly; Rev. Dr. Waters, Newark, N.J.; Rev. E. Cockburn, M.A., Paris; Rev. Mr. Hardie, Ayr; Rev. Dr. Hamilton, Motherwell; Mayor Watt and A. Robertson, H. B. Leeming, William Watt, sr., William Nichol, M.D., Thomas McLean and Charles B. Heyd and members of the board of directors.

This occasion is hailed with feelings of delight by both pupils and teachers; it is the time when the faithful students are rewarded for their labors of one, two or perhaps three years, and yet it is not unaccompanied with some feelings of regret. The students who are graduated will probably return to their homes or to other parts of the world, and the friendly ties which have existed between student and teacher, and also sister students, must necessarily be partially broken. But these

See My New Dress!

It used to be my mamma's old cashmere, which she took to pieces and dyed with **Diamond Dyes** and made me two new dresses, a blue and a brown. Brother's got a new suit too; it's made from Uncle Jack's old coat dyed over; mamma said 'twas easy to dye with **Diamond Dyes**—that anybody can use them.



Diamond Dyes are made for Home use. Absolutely reliable. Any color.

Sold everywhere. 10 cts. a package. Description book and 40 samples of colored cloth free. WELLS & RICHARDSON CO., Montreal, P.Q.

feelings of regret are thrust aside and only the bright side of the convocation exercises is looked upon.

After the opening hymn the salutation was read by Miss Maye McCallum, of Fernhill, Ont. This was followed by a vocal solo, "Fear Not Ye, O Israel," by Miss Kate Buck, of Brantford. The solo was rendered in a very sweet manner, and Miss Buck was presented with a lovely bouquet. The valedictory was read by Miss Lillian Henderson, who was also presented with a bouquet. In an organ solo Miss Mildred Jackson, the winner of the C. K. McGregor gold medal in pianoforte music, gave a splendid exhibition of the thorough musical training which she had received at the college.

The presentation of diplomas was then begun and the following graduates received their diplomas from Messrs. A. Robertson and H. B. Leeming:

Graduates—Miss K. Buck, V.C., Brantford; Miss M. C. Ckburn, V.C., Paris; Miss L. Henderson, E.M., Paris; Miss M. Jackson, P., Simcoe; Miss M. McCallum, E.M., Fernhill; Miss M. Smith, P., Fairfield Plains; Miss A. Wisner, P., Brantford; Miss I. Whyte, V.C. and P., Brantford.

Certificates in Elocution—Miss M. Campbell, Jefferson, Wis.; Miss E. Howell, Brantford; Miss L. Miller, Dunnville; Miss G. Scarfe, Brantford; Miss B. Sibbitt, Brantford.

Certificate in Phonograph—Miss E. McDonauld, Petrolia, Ont.

Certificates in Phonography and Type-writing—Miss E. Kay, Milverton, Ont.; Miss M. Kennedy, Guelph, Ont.; Miss A. Mowat, Toronto, Ont.

The presentation of medals and prizes were then made as follows:

PRIZES—SENIOR YEAR.

The Mayor's gold medal (Geo. Watt, Esq.) for general proficiency in all English branches.

Nervousness

Horsford's Acid Phosphate

Many diseases, especially disorders of the nervous system, are attributed to a diminution of the phosphates, which are found in every fibre of the body. Horsford's Acid Phosphate supplies the phosphates, and relieves nervous exhaustion.

Dr. Gregory Doyle, SYRACUSE, N.Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue its use."

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

For sale by all Druggists.

Brass and Iron BEDSTEADS.

English, French and Persian - Patterns. -

WRITE FOR PRICES.

RICE LEWIS & SON, (LIMITED)

Cor. King & Victoria Sts., Toronto.

R. J. HUNTER

Merchant Tailor and Outfitter,

31 and 33 King Street West, (Formerly Cor. King and Church Sts.) Toronto.

The Leading Conservatory of America
CARL FAULTEN, Director.
Founded in 1863 by E. Tourjée.
NEW ENGLAND CONSERVATORY OF MUSIC. BOSTON, MASS.
Send for Prospectus giving full information.
FRANK W. HALR, General Manager.

INCORPORATED TORONTO 1888 HON. G. W. ALLAN PRESIDENT

CONSERVATORY OF MUSIC
COR. YONGE ST. & WILTON AVE.
EDWARD FISHER - Musical Director.

Summer Session July 2, to Aug. 3.

60 LECTURES AND CLASS LESSONS
Designed for music teachers, students, and others.
H. N. SHAW, B.A., Principal Elocution School.
Summer Session for teachers, speakers, readers, clergymen and others.
Calendar and Special Prospectus Sent Free.

MONUMENTS.

D. McINTOSH & SONS,

Manufacturers and Importers of GRANITE and MARBLE MONUMENTS. Best Designs and Lowest Prices in Ontario. Write us before buying elsewhere.
Works—YONGE ST., DEER PARK.
Office and Showroom—524 YONGE ST. (Oppos. Maitland St.)
TELEPHONE 4249.

including Biblical literature and extras, Miss Maye McCallum, Fernhill, Ont. Presented by Mayor Watt.

Prize for general proficiency in all English branches, including Biblical literature, Miss Lillian Henderson, Paris, Ont.

The mathematical prize for the highest standing in arithmetic, algebra and euclid, Miss Maye McCallum, Fernhill, Ont.

The natural science prize for the highest standing in astronomy and geology, Miss Margaret Campbell, Jefferson, Wisconsin, U.S.

The philosophy prize for the highest standing in mental and moral philosophy, Miss Margaret Campbell, Jefferson, Wisconsin, U.S.

Presented by Rev. Dr. Robertson, Moderator of the General Assembly.

MIDDLE YEAR

The college silver medal for general proficiency in all the English branches, including Biblical literature and extras, Miss Belle Armstrong, London, Ont.

First prize for general proficiency in all the English branches, Miss Christine Stewart, Hampstead, Ont. Second prize, Miss Edith Kay, Milverton, Ont.

The mathematical prize for the highest standing in arithmetic, algebra, and euclid, Miss Belle Armstrong, London, Ont.

The Christian philosophy prize for the highest standing in Natural Theology and the Evidences of Christianity, Miss Edith Kay, Milverton, Ont.

Presented by Rev. Dr. Waters, Newark, N.J.

JUNIOR YEAR.

The general proficiency prize for the highest standing in the English branches, including Biblical literature, Miss Maggie Taylor, Vancouver, B.C., Miss Jenie Archer, Bothwell, Ont., equal.

The mathematical prize for the highest standing in arithmetic and algebra, Miss Jenie Archer, Bothwell, Ont.

First science prize, Miss Mabel Edwards, Cannington, Ont. Second prize, Miss Estella Howe, Toronto, Ont.

Presented by Rev. E. Cockburn, Paris.

PREPARATORY DEPARTMENT.

Senior class—Prize for general proficiency, Miss Helen Cockshutt, Brantford, Ont.

Highest standing in all the English branches, including Biblical literature, Miss Edith Hillman, New York City.

The Latin prize, Miss Mabeline Shadbolt, Brantford, Ont.

The physiology prize, Miss Helen Stratford, Brantford, Ont.

Penmanship prize, Miss Louise Husband, Sault Ste. Marie, Ont.

Junior class—First prize, Miss Jessie Hale, Brantford, Ont. Second prize, Miss Gladys Hardy, Brantford, Ont.

MUSIC.

Pianoforte—The college gold medal, Miss Anna Wisner, Brantford, Ont.

The McGregor gold medal (C. K. McGregor, Esq.)—Miss Mildred L. Jackson, Simcoe, Ont. Honorable mention, Miss Maud Smith, Fairfield Plains, Ont., Miss Irene Whyte, Brantford, Ont.

Pianoforte—Senior intermediate, silver medal, Miss Ella Crompton, Brantford, Ont. First prize, Miss Stella Howe, Toronto, Ont. Second prize, Miss Belle Armstrong, London, Ont.

Special prize, Miss Ella Riddle, Princeton, Ont. Honorable mention, Misses McCall, Brown, Second, Campbell, Houser, Scarfe, Beatty, Husband and Edwards.

Junior intermediate—Prize, Miss B. Sibbit, Brantford. Special (theory) prize, Miss O. Heat, Brantford. Honorable mention, Miss Taylor and Miss Lillian Knowles.

Presented by William Watt, Sr.

Ice Water Pitchers

Are seasonable at the present juncture, and we are prepared as usual to meet your requirements in this line. We have a very handsome one that sells for \$7. Prices and designs popular.

WANLESS & CO.,

168 Yonge St., Toronto.

Harmony and History of Music Miss Mildred L. Jackson, Simcoe; and Miss Ann Wisner, Brantford, equal.

Pianoforte, junior—First prize (theory), Miss Jessie Machan, Mitchell. Special prize (instrumental), Miss Sadie Spence, St. Catharines.

VOICE CULTURE.

Senior class—The Moffat Gold medal, Miss Mary Cockburn, Paris. Prize, Miss Kate Buck, Paris. Honorable mention, Misses Whyte, Jackson and Campbell.

Presented by Mr. C. B. Heyd.

ART DEPARTMENT.

Prize for the best work in water colors, Miss Florence Walker, Montreal, Que.

Prize for the best work in oils, Misses E. Preston, Brantford, and M. Mitchell, Lindsay, equal. Presented by Rev. Mr. Watson.

MODERN LANGUAGES.

Senior class—German, Miss Lillian Henderson, Paris, Ont.

Senior class—French, Miss M. Lamonte, Chesley, Ont., and Miss Effie McDonald, Petrolia, Ont., equal.

Middle year—French and German, first prize, Miss Belle Armstrong, London, Ont.

Junior year—French, Miss M. Taylor, Vancouver, B.C.

Intermediate—French, Miss Helen Cockshutt and Miss Jessie Hale, Brantford, equal. Presented by Rev. Mr. Watson.

BIBLICAL LITERATURE

Senior class—Miss Florence Walker, Montreal.

Junior class—First prize, Miss M. Taylor, Vancouver, B. C., Miss J. Archer, Bothwell, equal. Second prize, Miss E. Howe, Toronto.

Presented by Rev. Mr. Hardie, Ayr.

ENGLISH ESSAY.

Senior class—Miss Florence Walker, Montreal.

Middle year—Miss Belle Armstrong, London.

Junior year—Miss Mabel Clump, Paris. Presented by Rev. Mr. Hardie, Ayr.

ELOCUTION.

Senior class—Ex-Mayor Read's gold medal Miss M. E. Campbell, Wisconsin. The Suther land gold medal, Miss E. G. Scarfe, Brantford, equal.

Second division—First prize, Miss Mable E. Edwards, Cannington, Ont. Second prize—Miss Effie McDonald, Petrolia, Ont.

Special prize—Miss Lizzie Miller, Dunville, Ont. Presented by Rev. Mr. Hardie, Ayr.

CALESTHENICS

Athletic club silver medal, Miss Margaret Campbell, Jefferson, Wis., U.S. First prize, Miss Margaret Brown, Montreal, Que.

Presented by Rev. Mr. Hamilton.

PHONOGRAPHY.

First prize (for greatest speed), Miss Effie McDonald, Petrolia, Ont.

Prize for greatest proficiency in phonography and type writing, Miss Ada Mowat, Toronto, Ont. Presented by Rev. Mr. Hamilton.

BOOK-KEEPING.

Miss Ada Mowat, Toronto, and Miss Edith Kay, Milverton, equal.

PRIZE FOR NEATLY KEPT ROOM.

Miss Rena Simmonds, Berlin, Ont. The college re-opens for the autumn term on September 4, 1895.

The changes in the staff for the next term are two. Miss Hanna Hennig, a graduate of the College of Holmstad, Sweden, and of colleges in Switzerland, Germany and England, will take the place of Miss Valet, who taught French and German, and Miss Ethel Rollr, a graduate of the Boston Conservatory of Music, will take the place of her sister, Miss Rolls, on the musical faculty.

The board of directors comprises: President, A. Robertson; vice-president, Robert Henry; secretary, H. B. Leeming; treasurer, Robert Henry; William Watt, William Nichol, M.D., Thomas McLean, William Buck, Charles B. Heyd, William Grant.

CLOSING CONCERTS.

At Brantford a brilliant gathering thronged the halls and parlors of the B. Y. L. C. on the evening of the 19th ult., the occasion being the annual conversation held in connection with the Young Ladies' College. The spacious grounds were illuminated, and in the parlors the greatest animation was to be seen. The merry groups of young people chatting here and there showed that for once the fair students had cast the vexations of study to the winds and were adorably on pleasure bent. In the reception room, the lady principal greeted the incoming guests, assisted by Mrs. (Dr.) Cochrane. Dr. Cochrane was also in evidence, with a hearty word of welcome or a pleasant jest for all whom he knew. An elaborate luncheon was served in the dining hall during the evening. One of the most pleasant features of the conversation was the programme which was rendered in the parlors. The selections showed careful cultivation of considerable natural talent. At a somewhat late hour the gathering dispersed, with many warm expressions of appreciation of the hospitality extended to them by the directors. The annual concert in connection with the closing exercises of the Young Ladies' College

BIRTHS, MARRIAGES AND DEATHS NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

On the 24th June, at Victoria, B.C., to Mr. and Mrs. Arthur Robertson, a daughter.

MARRIAGES.

At the manse, Chalk River, Ont., I, the Rev. E. S. Logie, on July 1, 1895, Mr. James King to Miss Sarah A. Thomas, both of Wylie, Renfrew Co.

At the residence of the bride's mother, Collingwood, 26th June, by Rev. Dr. McCrae, Dr. E. McEwen, of Carleton Place, and Miss Jessie Smith, of Collingwood.

At the residence of the bride's father, on Thursday, June 27, 1895, by the Rev. W. D. Reid, B.I., B.A., Albert Edward Abson to Jennie Johnson Roxborough, both of Montreal.

At the manse, Kirkhill, Glengarry, on July 2nd, 1895, by the Rev. D. Mackenzie, Mr. Hugh McCuaig, of Dalkeith, to Miss Christie Morrison, of Kirkhill, daughter of Mr. John Morrison.

On the 29th June, at Canobie Place, London, Ont., by the Rev. Robert Johnston, St. Andrew's, Church, J. Keppell Ball, of the Bank of Toronto, to Laura, eldest daughter of John Elliott, Esq.

At the residence of the bride's parents, on June 12, 1895, by the Rev. Mr. McArthur, James McCullough, of Kingsford, to Miss Sophia, third daughter of Mitchell McCullough, Esq., of Lonsdale, Ont.

On June 26, 1895, at the residence of the bride's father, by the Rev. James Fleck, B. A., Elizabeth R. McGregor, B. A., youngest daughter of D. C. McGregor to John G. Gardner, L.D.S., all of Montreal.

At Crescent St. Church, Montreal, on June 19th, 1895, by the Rev. Dr. Mackay, assisted by the Rev. Dr. Smyth, the Rev. David Hutchison, B.A., of Cumberland, Ont., to Miss Laura Mooney, third daughter of ex-Ald. Mooney, of Montreal.

At the residence of the bride's father, Caledon, on June 27, 1895, by the Rev. Rodrick McLeod, Donalds Christie, third daughter of John J. McCuaig, to Duncan, second son of Captain Norman McLeod, of Kenyon, Glengarry.

On the 29th June, at the residence of the bride's parents, 251 Carlton Street, Toronto, by the Rev. Louis H. Jordan, B.D., pastor of St. James' Square Presbyterian Church, Dr. Thomas W. Jeffs to Mionie, third daughter of Charles Cousen, Esq. No cards.

On Wednesday, June 26, 1895, at Hildale, Williamstown, Ont., at the residence of the bride's mother, by the Rev. John Matheson, B.A., of Martintown, Mr. Robert G. Scott, of Mount Joy, Martintown, Ont., to Miss Mary Jane McArthur, youngest daughter of the late D. J. McArthur.

DEATHS.

On the 29th ult., at Baden, Rebecca Hermina, daughter of James Livingston, M.P., aged 27 years, 8 months and 12 days.

At the residence of his son, at the manse, Claude, on Thursday, July 4th, Charles Farquharson, late of Tilbury East and Aberdeenshire, Scotland, aged 54 years and 10 months.

took place in the Wickliffe Hall on the evening of the 20th ult. The occasion was presided over by the governor of the college, Rev. Dr. Cochrane, who, from the midst of an exceptionally busy life, always manages to snatch a few hours to devote to the college. It was the "young ladies day," and all that sweet faces, pensive graces, and handsome gowns could do was done. Both on this and the following evening the programme was an elaborate one, and the performance of both was a pronounced success.

In past years these concerts have offered and carried through ambitious programmes. This year is no exception. Professor Rogers, the musical director and the musical staff of the college do not intend that anything already done shall eclipse anything attempted this year. This laudable intention has been more than realized. There is, as we would expect in such a progressive institution, a most distinct step forward year after year.

The overture "Ruy Blas" was one of the finest and most delightful things of its kind given in this city in a long time. In no degree less pleasing were the sweet melodies of "Wilhelm Tell." The graduates in voice culture, Misses Beck, May Cockburn, Irene White and Mildred Jackson, acquitted themselves most admirably. No individual mention need be made, and no invidious comparisons drawn when all did so well.

The pianoforte exercises given were of a very high order. Many of them, indeed, were of such a high and difficult character that few but experienced players of many years standing would care to essay them. They played most charmingly. Careful execution, true sympathy, delicate touch and expression, were all brought out by Misses Whyte, Jackson, M. Smith, A. Wisner and Shepherd very creditably, and reflecting the careful training of their teachers.

The pupils who contributed to this entertainment were those of Prof. Rogers, musical director, Mrs. Moore, teacher of voice culture, and Misses Isabella Rolls and Leola Shannon. It is but doing the college and the teachers named the merest justice to say, the students reflected great credit upon the institution and upon them.

That Tired Feeling

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

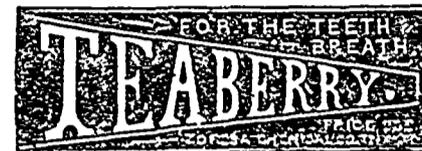
HOOD'S Sarsaparilla

Which makes rich, healthy blood, and thus gives strength to the nerves, elasticity to the muscles, vigor to the brain and health to the whole body. In truth, Hood's Sarsaparilla

Makes the Weak Strong

Be sure to get Hood's and only Hood's. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are purely vegetable.



DR. C. P. COBBAN, L.D.S., Dentist,

537 Sherbourne Street, between East and Isabella Sts.

I DON'T wonder that every body is talking about this new



Sponge Crepon.

My skirt and sleeves are interlined with it, and I haven't had such a stylish dress in a long time.

Copyright 1895.

If you try Sponge

Crepon you will say the same. It is light and non-crushable, and never cuts into the material. Try it in your summer gowns. White, slate and fast black. All dry goods dealers.

Gordon, Mackay & Co., Toronto

WHOLESALE SELLING AGENTS.

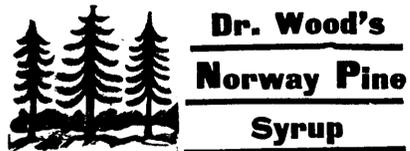
The pianoforte numbers at the concluding entertainment given on the evening of June 21st, were for the most part for pupils less advanced than the majority of those who performed on the night before. The merit, however, was fully up to the standard. The time kept was excellent in every particular, and Miss Tennant, to whom the young ladies owe their training in this branch of music, is deserving of the highest encomiums for her work.

Special mention should be made of a delightful piano duet by two pupils of Miss Welding, Misses Spence and Hillman.

To Miss Hart belongs the honors of the evening. Her pupils, elementary, intermediate and advanced, acquitted themselves splendidly, and in so doing reflected much credit upon her, and no doubt rewarded her for long hours of patient toil. A number of the elocutionary pupils were being examined for a gold medal presented to the best elocutionist. In the audience sat three competent judges—Rev. D. Hutchinson, Sheriff Watt and Mr. Sweet, LL.B. Those receiving for the medal were Misses Scarfe, Campbell, Miller, and Howell. The judges do not judge from last night's efforts alone. On two former occasions the gentlemen have met at the college and put the ladies through a searching examination, choosing the selections themselves and varying them so as to get at the highest uniform merit.

The song "Sunset Dream" was splendidly rendered by Miss Campbell, and the part song, "Faintest Dance," by Misses White, Jackson, Husband, Morr, Stewart and Patterson, was an excellent piece of singing warmly appreciated. Miss M. E. Edwards, a promising aspirant for elocutionary honors, recited "The Young Gray Head," in admirable style.

The evening's entertainment all through was an excellent one, and was thoroughly enjoyed by all who had the good fortune to be present.



**Dr. Wood's
Norway Pine
Syrup**

**A Perfect Cure for
COUGHS AND COLDS**

Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obstinate coughs which resist other remedies yield promptly to this pleasant piny syrup. Beware of Substitutes.

Sold by all Druggists. Price 25 & 50c.

British and Foreign.

Richard Olney was sworn in as secretary of State on June 10th. Chief Justice Fuller administered the oath.

The Lord High Commissioner laid the foundation stone recently of a new church at Junipergreen, Edinburgh, which is to seat 600 persons.

A hall of residence for students of divinity at the University will be opened in Edinburgh in October. The hall is being promoted by, among others, Mr. A. J. Balfour.

Rev. Dr. Guinness Rogers, who is the Merchants' Lecturer for this month, will deliver two special lectures at the Memorial Hall on "Some Characteristics of the Age."

Dr. D. K. Pearsons, of Chicago, has offered Mt. Holyoke College \$50,000, conditional on the raising of \$150,000 more by the friends of the institution within eighteen months.

The third annual missionary congress of the Presbyterian Synod of New York State met June 10th in the First Church of Oneida, N.Y., with a large number of delegates and friends in attendance.

At the meeting of the London Presbytery (South) on Tuesday, an address in album form was presented to Mr. William Garden, who has just completed his jubilee as an office-bearer.

A despatch from Tokyo says that Viscount Admiral Kabayama, governor of Formosa, reports from Keelung, under date of June 6th, that he has landed at that place and opened a viceregal office.

Mr. Gladstone has given a bell to the new chapel which is being erected at Selwyn College, Cambridge, at a cost of £10,000, as an additional memorial of his old schoolfellow, Bishop Selwyn.

Eighty churches representing various denominations have formed an anti-saloon league in Brooklyn. If wisdom guides this new movement, and zeal is not suffered to diminish, it has great prospects of usefulness before it.

The eighteen assistants who have been associated with Dr. Donald Macleod in ministerial work presented him with a silver flower-bowl as an expression of their satisfaction on his election to the Moderatorship to the General Assembly.

Rev. Dr. Henry Martin Scudder, of Winchester, Mass., the well known missionary and minister, died June 4th, from an attack of apoplexy, with which he was stricken while on his way to the funeral of Thomas P. Tenney the previous day.

Dean Farrar will preach his farewell sermon at St. Margaret's on July 21st. The movement for presenting him with a testimonial in recognition of his services as rector and chaplain to the Speaker is being supported, and sums have been received ranging from 1s. to £50.

Several valuable gifts were presented recently to Dr. J. Hood Wilson, Moderator of the General Assembly, by thirty-nine out of the fifty assistants who have been associated with him during the forty years of his ministry. The gifts were presented by Dr. Wells and Dr. Stalker.

Principal Stewart presided at the annual breakfast of the Church Service Society, of the Scottish Established Church. Mr. W. F. G. Anderson, of Glasgow, created some laughter by stating that he recently attended a service at Oxford, where there was a delightful service but no sermon, and he felt there was nothing to be desired.

The distinguished educator, Rev. T. A. Wylie, D.D., LL.D., died at his late residence, Bloomington, Indiana, on Sabbath evening, June 9th, 1895. Dr. Wylie was a son of the late Rev. S. B. Wylie, D.D., and a brother of Rev. T. W. J. Wylie, D.D., both of Philadelphia. A short time after his graduation he was elected a professor in the University of Indiana, and continued in office for more than fifty years. Such was the range of his scholarship that it was said he was competent to fill any chair in the institution, and several times he acted as president *pro tempore*.

Don't you know that Hood's Sarsaparilla will overcome that tired feeling and give you renewed vigor and vitality?

BETWEEN LIFE AND DEATH.

THE NARROW ESCAPE OF A WELL-KNOWN NEWBURGH MAN.

By the Loss of a Finger, Mr. Chas. Moore, of that Village, Nears Death's Door, but is Rescued after Doctors Have Failed.

From the Napanee Beaver.

In the pleasant little village of Newburgh, on the Bay of Quinte Railway, seven miles from Napanee, lives Mr. C. H. Moore and family. They are favourably known throughout the entire section, having been residents of Newburgh for years. Recently Mr. Moore has undergone a terrible sickness, and his restoration to health was the talk of the village, and many even in Napanee and vicinity heard of it, and the result was that *The Beaver* reporter was detailed to make an investigation into the matter. Mr. Moore is a carriage-maker and while working in Finkle's factory last winter met with an accident that caused him the loss of the forefinger of his right hand. It was following this accident that his sickness began. He lost flesh, was pale, suffered from dizziness to the extent that sometimes he could scarcely avoid falling. He consulted physicians and tried numerous medicines, but without any benefit. He was constantly growing worse and the physician seemed puzzled, and none of his friends thought he would recover. One day a neighbour urged Mrs. Moore to persuade her husband to give Dr. Williams' Pink Pills a trial, and after much persuasion he consented. After a few days he began to feel better, and it no longer needed persuasion to induce him to continue the treatment. A marvellous change soon came over him. Each day he seemed to gather new strength and new life, and, after eight boxes had been taken, he found himself again a well man. Mr. Moore is now about sixty-five years of age, he has been healthy and has worked hard all his life until the sickness alluded to, and now, thanks to Dr. Williams' Pink Pills, he is once more able to work in his old accustomed way, and does not hesitate to give the credit to the medicine that restored him to health, at a cost no greater than a couple of visits to the doctor.

Time and again it has been proven that Dr. Williams' Pink Pills cure when physicians and other medicines fail. No other medicine has such a wonderful record and no other medicine gives such undoubted proofs of the genuineness of every cure published, and this accounts for the fact that go where you will you will hear nothing but words of praise for Dr. Williams' Pink Pills. This great reputation also accounts for the fact that unscrupulous dealers here and there try to impose a bulk pill upon their customers with the claim that it "is just as good," while a host of imitators are putting up pills in packages somewhat similar in style in the hope that they will reap the reward earned by the merit of the genuine Pink Pills. No matter what any dealer says, no pill is genuine unless it bears the full trade mark, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Always refuse substitutes which are worthless and may be dangerous.

ABRAHAM LINCOLN Said:

"You can fool all the people sometimes, you can fool some people all the time, but you can't fool all the people all the time."

In the same way some storekeepers from motives of profit will fool their customers—but in the end it won't pay them to pass off inferior and worthless matches for

E. B. EDDY'S

MATCHES.

RIPANS TABLETS

REGULATE THE STOMACH, LIVER AND BOWELS AND PURIFY THE BLOOD.

RIPANS TABLETS are the best Medicine known for Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.

Ripans Tablets contain nothing injurious to the most delicate constitution. Are pleasant to take, safe, effectual, and give immediate relief.

Price—50 cents per box. May be ordered through nearest druggist, or by mail.

Address
THE RIPANS CHEMICAL CO.,
10 SPRUCE STREET, NEW YORK CITY.

CAMPBELL'S SKREI

SEMPER ADIM

FAMOUS **COD LIVER OIL**

IT IS INVALUABLE IN CONSUMPTION, CHRONIC COLDS, OBSTINATE COUGHS, WHOOPING COUGH, PULMONARY AND SCROFULOUS COMPLAINTS AND WASTING DISEASES GENERALLY.

THE LARGEST ESTABLISHMENT MANUFACTURING **CHURCH BELLS & CHIMES**

PUREST BELL METAL (COPPER AND TIN.)
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

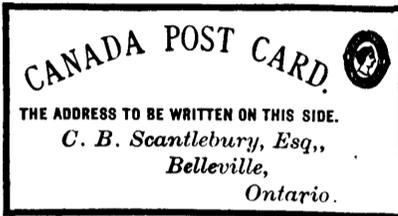
FAVORABLY KNOWN SINCE 1826. **BELLS**

HAVE FURNISHED \$5,000,000 WORTH OF BELL METAL TO CHURCH, SCHOOL & OTHER PURPOSES.

W. MENEELY & CO., PUREST BELL METAL
WEST-TROY, N.Y. GENUINE BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE

**THE WALL PAPER KING!
OF CANADA.**

Address a Post Card as follows:



Then Write upon the other Side:

Dear Sir, 1895.
Please send me samples of Wall Paper suitable for (mention Rooms) and not to exceed (mention Price) per single roll. I saw your advertisement in (mention Paper).
Yours truly,

YOU will receive by return mail samples of Wall Paper suitable for any kind of a home and which we positively guarantee better, and lower in price than any other house in Canada. The samples will be large and in sets comprising Wall Paper, Ceiling Paper and Border, and will enable you to make a selection for an entire house as you sit by your own fireside and with your friends to assist in the selection.

You have absolutely no responsibility in the matter—you simply write the postal as above and we do all the rest—send you samples inclosing order blanks, a guide "How to Paper or Economy in House Decoration," showing how to estimate the quantities required for the different rooms, and directions for ordering, etc.; in fact we entirely relieve you of the trouble and anxiety of Wall Paper shopping. We **Positively Guarantee Satisfaction.** Can we say more?

Our Mail Order Department reaches throughout the Dominion. We pay the express charges on all orders of a reasonable size. Full instructions with samples.

C. B. Scantlebury,
BELLEVILLE - ONT.

WALL PAPER from 5 cents to \$10 per roll.



**TO MACKINAC
PETOSKEY
CHICAGO..**

FOUR TRIPS PER WEEK BETWEEN
Toledo, Detroit & Mackinac
PETOSKEY, THE "SOO," MARQUETTE AND DULUTH.

EVERY EVENING BETWEEN
Detroit and Cleveland

Connecting with Earliest Trains at Cleveland for all points East, South and Southwest.

Sunday Trips June, July, August and September Only.

2 New Steel Passenger Steamers

Have just been built for our Upper Lake Route costing \$300,000 each. Send for illustrated pamphlet. Address,

A. A. SCHANTZ, G. P. A., DETROIT, MICH.

The Detroit & Cleveland Steam Nav. Co.

WANTED

ORDAINED MISSIONARY for Cariboo Mission, B.C. Appointment for two years at least. People promise \$500 towards salary, H.M.C. \$400 per annum. Further information on application to
REV. DR. ROBERTSON,
Winnipeg, Man.



SURPRISE SOAP LASTS LONGEST GOES FARTHEST. 180

See This Dress?

Surprise Soap Washed it.

And will wash any washable material without injury to the color or material—it is harmless yet effective.

White goods are made whiter and colored goods brighter by the use of **Surprise Soap.**

Thousands use it. Why don't you?

Use **Surprise** on washday for all kinds of goods without Boiling or Scalding.

HEART DISEASE RELIEVED IN 30 MINUTES.

Dr. Agnew's Cure for the Heart gives perfect relief in all cases of Organic or Sympathetic Heart Disease in 30 minutes, and speedily effects a cure. It is a peerless remedy for Palpitation, Shortness of Breath, Smothering Spells, Pain in Left Side and all symptoms of a Diseased Heart. One dose convinces. Sold by all Druggists.



SEE THAT MARK "G. B." It's on the bottom of the best Chocolates only, the most delicious. Look for the G.B.

Ganong Bros., Ltd.,
ST. STEPHEN, N.B.



To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty, WYETH'S MALT EXTRACT gives most gratifying results." It also improves the quality of the milk.

It is largely prescribed To Assist Digestion, To Improve the Appetite, To Act as a Food for Consumptives, In Nervous Exhaustion, and as a Valuable Tonic.

PRICE. 40 CENTS PER BOTTLE.

HEALTH FOR ALL!!

HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS & BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

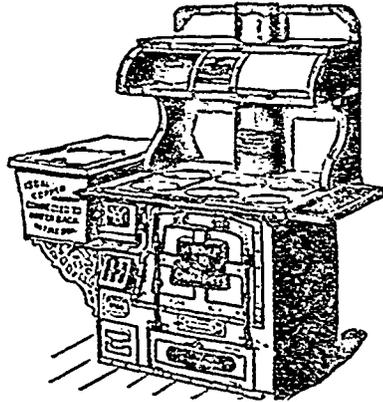
Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford Street, London And sold by all Medicine Vendors throughout the World

N.B. - Advice gratis at the above address, daily between the hours of 11 and 4, or by letter

HOME COMFORT

ROLL OF HONOR.

- THREE GOLD and ONE SILVER MEDAL THE WORLD'S INDUSTRIAL and COTTON CENTENNIAL EXPOSITION. NEW ORLEANS, 1884 and 1885.
- HIGHEST AWARDS NEBRASKA STATE BOARD OF AGRICULTURE, 1887.
- DIPLOMA ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.
- AWARD Chattahoochee Valley Exposition, Columbus, Ga., 1888.
- HIGHEST AWARDS 25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.
- SIX HIGHEST AWARDS WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.
- HIGHEST AWARDS WESTERN FAIR ASSOCIATION. LONDON, CAN. 1893.
- SIX GOLD MEDALS MIDWINTER FAIR, San Francisco, Cal., 1894.



STEEL

HOTEL AND FAMILY RANGES.

CARVING AND STEAM TABLES, BROILERS, MALLEABLE WATERBACKS, ETC., ETC.

Above Style Family Range is sold only by our Travelling Salesmen from our own wagons at one uniform price throughout Canada and the United States.

Made of MALLEABLE IRON and WROUGHT STEEL and will LAST A LIFETIME if properly used.

SALES TO JANUARY 1st, 1895, 299,327.

ABOVE HONORS WERE RECEIVED BY WROUGHT IRON RANGE CO., MANUFACTURERS OF Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces. OFFICES, SALESROOMS AND FACTORIES, 70 to 76 PEARL STREET, TORONTO, ONTARIO, and Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U.S.A. Founded 1854. Paid up Capital, \$1,000,000.

SEE THE NEW UNCONDITIONAL ACCUMULATIVE POLICY

ISSUED BY THE

Confederation Life Association OF TORONTO.

IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of issue. IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years.

For information furnished upon application to the Head Office or any of the Company's Agents, W. C. MACDONALD, Actuary. J. K. MACDONALD, Managing Director.



MISCELLANEOUS.

Nothing can kill an enemy entirely dead but love.

The best thing for us is what God sees to be good.

God is not a respecter of persons, but he is of character.

There died at Kendal, lately, Miss Agnes Livingston, sister of the great missionary and traveller.

The proposal has been put forward to erect a national monument to the memory of Christmas Evans, at Swansea.

The Archbishop of York has given the sum of £100 to provide a few of the poorer clergy of his diocese with a short holiday.

The New Jersey State Prohibitionists began their State convention in Newark, June 12th. Less than half the delegates attended.

At Marylebone Church a paid quartette has been dispensed with, the singing being now in the hands of the congregational choir.

The Ohio State Prohibition Convention was opened on June 12th, in Springfield. The platform declared in favor of free coinage at the ratio of 16 to 1.

A despatch from Hong Kong says the Japanese are administering the customs on the island of Formosa and trade is proceeding upon normal lines.

JUST WHAT'S NEEDED

Exclaims thousands of people who have taken Hood's Sarsaparilla at this season of the year, and who have noted the success of the medicine in giving them relief from that tired feeling, waning appetite and state of extreme exhaustion after the close confinement of a long winter season, the busy time attendant upon a large and pressing business during the spring months and with vacation time yet some weeks distant. It is then that the building-up powers of Hood's Sarsaparilla are fully appreciated. It seems perfectly adapted to overcome that prostration caused by change of season, climate or life, and while it tones and sustains the system, it purifies and vitalizes the blood.

The Egyptian Government has just granted a concession for an electric road in Cairo. It is suggested that as the Pyramids are but eight miles distant, those famous monuments of antiquity may yet serve as the terminus of a trolley road.

Hall Gaine's method of work is peculiar. His favorite time for composition is at dusk. He sits perfectly still in one of his big chairs that were Rossetti's, until he has composed all he means to use. Then he orders a light and swiftly writes out his work, word for word, as he has memorized it.

Christ's call to men to-day is not a call to preach big sermons, or to do things great in the eyes of the world, but it is a call to self-sacrifice for the salvation of others—a call to the Christlike work of going about, doing good and proclaiming the glad tidings of salvation to a lost world.—Religious Telescope.

AN ODD COLLECTION

A man in Colorado has a quaint collection of bottles. It is divided into two sections. Section one is large. Section two is not. Section one contains hundreds of bottles, the contents of which his wife swallowed hoping to find relief from her physical sufferings. Section two contains a few bottles that once were filled with Dr. Pierce's Favorite Prescription. It was this potent remedy that gave the suffering wife her health again. It cures all irregularities, internal inflammation and ulceration, displacements and kindred troubles. It has done more to relieve the sufferings of women than any other medicine known to science.

Pile tumors, rupture and fistula, radically cured by improved methods. Book, 10 cents in stamps. World's Dispensary Medical Association, Buffalo, N.Y.

RADWAY'S PILLS, Always Reliable, Purely Vegetable.

Perfectly tasteless, elegantly coated purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles,

- Sick Headache,
- Female Complaints,
- Biliousness,
- Indigestion,
- Dyspepsia,
- Constipation

—AND—

All Disorders of the Liver.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fulness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fulness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Price 25c. per Box. Sold by Druggists. Send to DR. RADWAY & CO., 479 St. James St., Montreal, for Book of Advice.

QUICK CURE FOR SICK HEADACHE



DUNN'S FRUIT SALINE GIVES HEALTH BY NATURAL MEANS. KEEPS THE THROAT CLEAN AND HEALTHY. DELIGHTFULLY REFRESHING. SOLD BY ALL CHEMISTS. WORKS CROYDON ENGLAND

PILES EUREKA PILE CURE PRICE 25 CENTS.

Will cure Blind, Bleeding, Itching or Ulcerated Piles. First trial gives instantaneous relief. Ten or twelve applications will cure any case of Piles. Will check Bleeding Piles in fifteen minutes. Ask your druggist for it. If he does not keep it send 25 cents to

EUREKA PILE CURE CO.,

127 W. Congress St., - Chicago, Ill., U. S. A.

and it will be delivered to you, directions on each package; if strictly followed you will receive instant beneficial succor from the ointment.

AGENTS WANTED.

FREE ONE DOLLAR MUSIC BOOK.

In one hour you can learn to accompany on the Piano or Organ by using Clark's Lightning Chord Method. No Teacher Necessary. Should be on every Piano or Organ. A limited number given away to introduce. The price of this book is \$1.00, but if you will talk it up and show it to your neighbors, we will mail you one copy free. Send one dime for mailing. Address, Musical Guide Pub Co., Cincinnati, Ohio. Mention this paper.

SUPERFLUOUS HAIR REMOVED forever from any part of the person. Simple remedy, and harmless. Mailed on receipt of \$1.00. Correspondence private. Circulars free. Address, Continental Toilet Co. Dept. 3 P. Cincinnati O.

When writing to Advertisers please mention THE CANADA PRESBYTERIAN.

Miscellaneous.

**MORE WHOLESOME
AND TASTE BETTER.**
Pastry and Cakes made with the help of
THE
**COOK'S
FRIEND**
BAKING POWDER.



**PARISIAN STEAM
LAUNDRY.**
67 Adelaide St. W.
Phone 1127.
Shirts, collars and
cuffs a specialty.
Mending done
free.
Established 1873.
E. M. MOFFATT,
Manager.



"ST. AUGUSTINE"
Sacramental Wine.

The REV. DR. COCHRANE writes:
BRANTFORD, May 23rd, 1895.
Messrs. J. S. Hamilton & Co.
GENTLEMEN, The St. Augustine Wine used in my own
church on sacramental occasions, as well as in many other
churches, I have always heard spoken of in the highest
terms and is admirably suited for the purpose. Its deserved-
ly high reputation for purity can be relied upon. The unfer-
mented grape juice also commends itself to those who prefer
that the wine should not be fermented and should have a
large and increasing sale in our Presbyterian and other
Churches.

St. Augustine in cases, 1 dozen quarts, \$4.50.
Unfermented Grape Juice, 1 doz. qts., \$9.90

F. O. B. at Brantford.
J. S. HAMILTON & CO., BRANTFORD
SOLE AGENTS FOR CANADA.

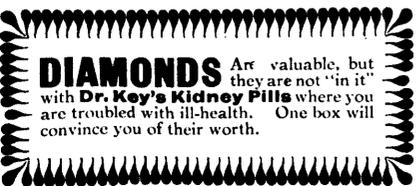
PRECENTOR WANTED
For Geneva Church, Chesley. No Organ. Psalms
and hymns sung. For particulars write
C. J. MICKLE, Chesley.



The Leading Instruments of the Day

Write for Catalogue and Prices.

Thomas Organ Co.'y
Manufacturers of High Grade
Organs.
WOODSTOCK, ONT., CANADA.



For sale by JOHN McKAY, 395 Yonge St.,
Cor. Gerrard St.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Richard's Landing, St. Joseph's Island,
in September.
BARRIE.—At Midland, on July 30th, at 2 p.m.
BRANDON.—At Brandon, on July 6th, at 10 a.m.
CALGARY.—At Edmonton, Alberta, on Sept. 2nd, at 8
p.m.
GUELPH.—At Guelph, in Chalmers Church, on Tues-
day, 16th July, at 10.30 a.m.
HAMILTON.—At Hamilton, in Knox Church, on the
third Thursday of July, at 9.30 a.m.
KAMLOOPS.—At Vernon, on Sept. 3rd.
LINDSAY.—At Woodville, for the induction of Rev. J.
M. D. Duncan, on July 12th, at 2.30 p.m.
MAITLAND.—At Wingham, on July 16th, at 11.30 a.m.
MIDLAND.—At Midland, on July 30th, at 2 p.m.; regul-
ar meeting.
OWEN SOUND.—At Owen Sound, in Knox Church, for
Conference, Sept 16, at 2.30 p.m.; for Business, Sept. 17, at
10 a.m.
WHITBY.—At Pickering on July 16th, at 10 a.m.

HAVERGAL HALL,
350 JARVIS ST., TORONTO.

OPENED SEPTEMBER, 1894.

The Board having determined to make this School
equal to the best Ladies' School in England, was most
fortunate in procuring as Lady Principal, Miss Knox, who
has taken a full course in the University of Oxford, passing
the final examinations in the two Honor Schools of Modern
History and English. Miss Knox, until she came to Haver-
gal Hall, held an important position in "Cheltenham,"
one of the largest and best appointed Ladies' Colleges in
England.

The Board has determined to have a staff of assistants
fully competent to sustain the Lady Principal in her work.
Mr. H. M. Field, late pupil of Martin Krause of the Royal
Conservatory of Music, Leipzig, is the head of the Musical
Department. Mr. E. Wyley Grier, R.C.A., the well-known
Painter, is head of the Art Department.

The School is open for both day pupils and boarders.
Full information may be obtained by circulars on applica-
tion to Havergal Hall, or to

J. E. BRYANT, Bursar,
20 Bay St., Toronto.

Toronto Bible Training School

Open to Christian men and women of all denomina-
tions. Prepares for Sunday School, City, Home and
Foreign Mission Work. Session begins September
16th. Day and evening classes. Tuition free. For
prospectus and forms of application address,

WM. FERGUSON, Secretary,
55 Walmer Road, Toronto.

Brantford Presbyterian Ladies' College

CONSERVATORY OF MUSIC.

Points to be noted.—(a) The teachers are ex-
perienced and trained for their work. (b) The Cur-
riculum in English and Mathematics is in line with
Toronto University. (c) Resident students in the
department of Music, while profiting from the social
life in the College, have equal advantages with those
in larger Conservatories. (d) Under the careful
supervision of Mrs. ROLLS, the Lady Principal, re-
finement of manners and religious training receive
constant attention. (e) The beauty of surroundings
and healthfulness of the College are universally
admitted.

For new illustrated Calendar address,
THE LADY PRINCIPAL,
WM. COCHRANE, M.A., D.D.
Governor.

SEALED TENDERS addressed to the undersig-
ned and endorsed "Tender for Coal, Public
Buildings," will be received until Thursday,
18th July, for Coal supply for all or any of the
Dominion Public Buildings.

Specification, form of Tender and all necessary
information can be obtained at this Department on
and after Thursday, 27th June.

Persons tendering are notified that tenders will
not be considered unless made on the printed form
supplied, and signed with their actual signatures.

Each tender must be accompanied by an ac-
cepted bank cheque, made payable to the order of
the Honourable the Minister of Public Works, equal
to five per cent. of the amount of the tender, which
will be forfeited if the party decline to enter into a
contract when called upon to do so, or if he fail to
supply the coal contracted for. If the tender be
not accepted, the cheque will be returned.

The Department does not bind itself to accept
the lowest or any tender.

By order,
F. F. E. ROY,
Secretary.

Department of Public Works,
Ottawa, 26th June, 1895.

High
Class
Church
Windows

Hobbs
Man'g Com'y,
London,
Ont.

Ask for designs.

THE PALACE
STEEL
STEAMER
Garden City

HEADQUARTERS: TORONTO
OPEN NOW FOR ENGAGEMENTS WITH
SUNDAY SCHOOLS, CHURCH ORGANIZATIONS, ETC.
Those desiring an Excursion and Day of Recreation free
from evil influences can secure this popular steamer to
Lake Island Park, Wilson, N. Y.

at a low rate, whereby a profit of not less than 50 per cent. will
be secured for the parties from the sale of their tickets.

Special Inducements Offered for Excursions in June.
All persons interested in small or large excursions please
call or communicate with the undersigned at the Steamer
Garden City Office, Geddes Wharf, foot of Yonge St., East
Side.

W. N. HARRIS, Agent.
THOS. E. NIHAN, Purser.

Telephone No. 235.

DOUBLE TRIPS.

STEAMER EMPRESS OF INDIA
and G. T. R. and Erie Rys.

daily at 7.40 a.m. and 3.20 p.m. from Yonge Street
Wharf, West Side, for

St. Catharines, N. Falls, Buffalo,
Rochester, New York and
all points East.

Through trains. Low rates to excursion parties.
Family books for sale. Tickets at all G.T.R. and
leading ticket offices and at office on wharf.

The Toronto & Montreal Steamboat Co., Ltd.

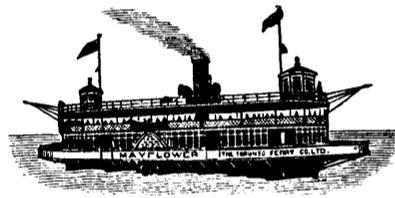
The People's Favorite

STEAMER PERSIA

J. H. SCOTT, Master.

Lighted throughout by electricity. Running
weekly between Toronto and Montreal. Leaves
Toronto (Yonge St. wharf) every Tuesday, 3 p.m.
Kingston, Wednesday, 4 a.m. Brookville, Wednes-
day, 1 p.m. Prescott, Wednesday, 2.30 p.m. Mont-
real, arrive, Thursday 9 a.m. Leaves Montreal
every Friday, 7 p.m. Prescott, Saturday, 7 p.m.
Brookville, Saturday, 8.30 p.m. Kingston, Sunday,
3 a.m. Toronto, arrive Sunday, 7.30 p.m. St. Cath-
arines, Monday morning. Hamilton, Monday noon.
Every effort for and attention to passengers. For
tickets apply to

W. A. GEDDES, 69 Yonge Street.



Hold your Annual Church Picnic at Hanlan's Point or
Island Park. Hanlan's Point has been converted into the
most beautiful grounds in the province, and hot water is sup-
plied free of charge to all picnic parties, and all refreshments
are sold at city prices. The Toronto Ferry Co. issue a very
low rate for picnic parties, and for a very moderate charge
will give the excursion party a beautiful sail round the Island
before landing at the picnic grounds. For further infor-
mation apply to W. A. ESSON, Manager, 83 Front St. W.
Telephone 2965.

Victoria Park.

The Toronto and Scarborough Electric
Railway runs to the entrance gate, from the
Woodbine every 20 minutes.

The Toronto Railway runs to Balsam
Avenue every 6 minutes.

Entrance to the Park Free by either of
the lines.

Grimsby Park

THE GREAT CANADIAN

SUMMER RESORT

SEASON OF 1895.

THE BEST TALENT

on the continent of America has been secured for
Sermons, Lectures, Concerts, etc.

THE NATIONAL SCHOOL OF ELOCUTION AND ORATORY
of Philadelphia, will hold its Summer
sessions on, commencing July 8th.

PHYSICAL CULTURE CLASSES

during July and August.

The Park contains—

One Hundred Acres of forest and meadow land.
A Grove of wonderful variety of foliage, large area,
and great beauty and luxuriance of shade.

A Lake Frontage, open to the delightfully cooling
water-breeze, and commanding a magnificent
view.

An Unequaled Beach, safe in every respect, and
affording the best possible opportunity for bath-
ing and boating.

**Two Large Hotels, General Store, Telegraph
Offices, Post Office, Etc.**

THE PARK TEMPLE,

the most unique structure in America, will hold
about 6,000 people.

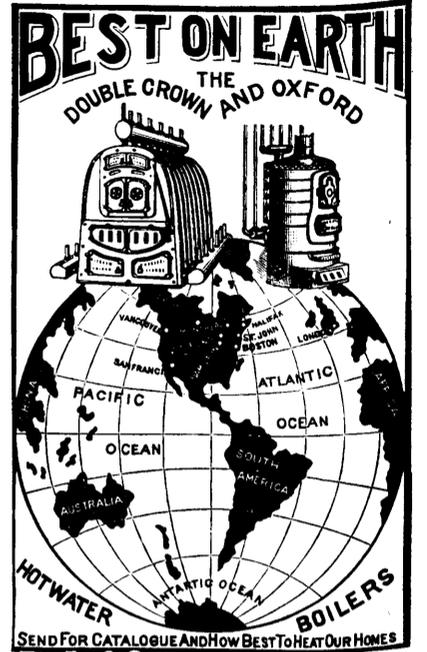
Illustrated Programmes, giving full particu-
lars on all points, may be had at the Methodist
Book Room, and sent post free on application to
Mr. B. C. Fairfield, St. Catharines.

For Hotel accommodation address Mr. J. D.
STRAWN, and those wishing to rent cottages or tents
address Mr. C. C. HOMAN, Grimsby Park.

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

Miscellaneous.

Hot Water Heaters



The claims made above can be substantiated by
the testimonials of thousands of users. Send for
Illustrated Catalogue and Testimonials.

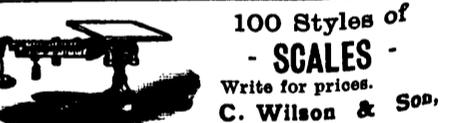
The Gurney Foundry Co., Ltd.
Toronto.



73 Adelaide St. West, Toronto

Toronto Steam Laundry

Family Washing 40c. per dozen.
G. P. SHARPE,
103 York Street, Toronto
TELEPHONE NO. 1605.



100 Styles of
- SCALES -
Write for prices.
C. Wilson & Son,
127 Esplanade Street, Toronto.

UNDERTAKERS.
J. YOUNG
(Alex. Millard)
The Leading Undertaker and Embalmer.
347 Yonge Street.
Telephone 679.

H. STONE & SON,
UNDERTAKERS
Corner Yonge and Ann Sts.
Telephone 981.

Frank J. Rosar,
Undertaker and Embalmer,
CHARGES MODERATE.
699 Queen St. W., Toronto.
Telephone 5392.

FAWKES,
Undertaker and Embalmer.
Twenty-five years' experience. Rates to
suit the times. Public will find it advan-
tageous to call when occasion requires.
431 Yonge Street.
399 Queen St., West, Toronto.