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Whole No. 1227.

Toronto, Wednesday, August 14th, 1895.

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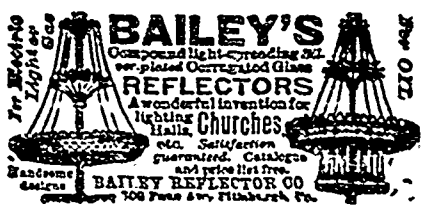
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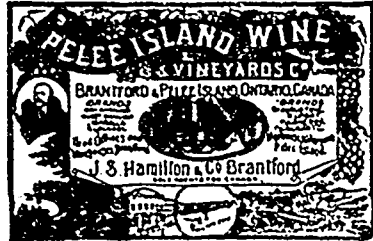
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Gingerbread Pudding.—One quart flour, one pint suet, two teaspoonfuls of baking powder, ginger to taste, one-half pint molasses, four eggs well beaten, milk enough to make a stiff batter. Steam three hours.

Cheap Plum Pudding.—One cup suet, one cup raisins, one cup currants, one cup molasses, one egg, four cups flour, one cup milk, one teaspoon soda, one teaspoon each cloves and cinnamon. Boil or steam three hours.

Fig Pudding.—One-half pound figs, one-half pound suet, one-half pound bread-crumbs, one-half pound sugar, three eggs, a little nutmeg and salt; mince figs, suet and bread crumbs nicely; add the other ingredients. Boil two hours in well-buttered mould; serve with butter and sugar or sauce.

Cocoanut Pudding.—One cup bread crumbs, one cup grated cocoanut, one quart milk, one-half cup sugar, four eggs, keeping whites of two for frosting; stir all together in a kettle, set in boiling water until it thickens, then pour in a dish; beat the whites well, add a little sugar and pour over the pudding; set in the oven to brown.

Bread Pudding.—Soak one pint bread crumbs in milk one hour, then squeeze to a pulp; mix well with one gill of milk; add three tablespoons sugar, one quarter pound raisins, one quarter pound butter, melted, yolks four eggs; then beat whites to a froth and mix with rest; turn the mixture into a dish. Bake about forty minutes; serve with wine sauce hot or cold to suit the taste.

Sponge Cake Pudding.—Two eggs, one cup sugar, one-half cup cold water, one and one quarter cups of flour, one teaspoon soda, two teaspoons cream tartar; line a dish with the cake, and make a custard, using only the yolks of the eggs, and pour over this and bake; then take from the oven, and spread over with jelly; beat the whites of the eggs to a froth, spread over the top and brown.

Apple and Tapioca Pudding.—Soak over night one cup tapioca in three cups water; in the morning fill your pudding dish half full of apples, pared, cored and quartered; spread over them plenty of sugar, then the soaked tapioca; add a little hot water, cover and bake till the apples are soft; then make a meringue of the whites of three eggs, three teaspoons sugar; spread over top of pudding and brown. Serve with cream and sugar or boiled custard.

Old Virginia Ketchup.—Take one peck of green tomatoes, half a peck of white onions, three ounces of white mustard seed, one ounce each of allspice and cloves, half a pint of mixed mustard, an ounce of black pepper and celery seed each, and one pound of brown sugar, writes Eliza R. Parker in an article on "Some Paucient Ketchups," in the July Ladies' Home Journal. Chop the tomatoes and onions, sprinkle with salt and let stand three hours; drain the water off; put in a preserve kettle with the other ingredients. Cover with vinegar, and set on the fire to boil slowly for one hour.

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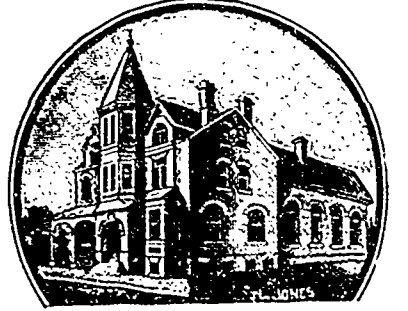
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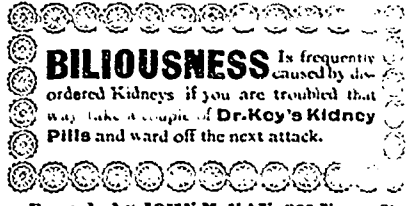
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# THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, AUGUST 14th, 1895

No. 33.

## Notes of the Week.

The following facts mentioned in a recent periodical are a striking commentary upon what we have been told is Rome's growing love for the public school:—"In Rome there are 30 cardinals, 35 bishops, 1,369 priests, 2,832 monks, and 2,215 nuns, and yet in the same city live 195,000 adults who can neither read nor write."

The way in which our Manitoba school difficulty is working to prevent the accomplishment of the very thing which above all others the Roman Catholic Hierarchy is moving heaven and earth to secure, the establishment of separate schools in which to teach the tenets of their religion, is well illustrated by a single sentence from the *Golden Rule*: "Manitoba is now affording living evidence of the folly of allowing separate schools to the Catholics, and Americans are reading that evidence with wide-open eyes."

It is proposed by the British Student Volunteer Missionary Union to hold in Liverpool in January next a great international conference for the purpose of rallying the volunteers, rousing the colleges and awakening the churches. There are now more than 850 volunteers in the colleges, and never before has the movement been spreading with greater rapidity than it is at present. The Rev. Arthur T. Pierson has been invited and urged to be present at the conference. All denominations in Liverpool are uniting to make it a mighty success.

Our columns abound just now, it will be observed, with advertisements of the re-opening of private schools and colleges. The former have now, in many cases, a hard fight to make ends meet, and keep up a competent staff, in competition with our public, common and high schools. Their only chance to do so lies in giving as thorough teaching as the public institutions, accompanied by the very highest types of character as regards conscientiousness, moral earnestness and examples of noble living in their teachers. A wise parent will give more attention to who is to teach his child than to what he is to be taught.

So intimately associated have the king and queen and the royal family of Denmark become with the royal family of England, such excellent and worthy personages are the royal pair in themselves, and so greatly has their eldest daughter, the Princess of Wales, endeared herself to the subjects of Queen Victoria in every part of the empire, that general and sincere sympathy will be felt for her and others closely interested on account of the illness of the King of Denmark, which, because of its severely painful nature and his advanced age may well justify grave fears for the result. A purer, more beautiful court life has not been seen than that of the Danish royal family, and we have reason, as British subjects, to be thankful for the happy influence which directly and indirectly it has exerted upon royalty in England.

If we may judge from the frequency with which royal personages visit England, they must think it rather a nice country, and the people a nice people to visit. The Emperor of Germany is there now again, and although relationship to some extent may account for the frequency of his visits, yet a man of his strong character would not go so often for that reason alone unless he liked it otherwise. It is said that among other things he loves England's quiet Sabbath. He has become impressed, it is said, with the delightfully restful repose of that day as it is observed in England, and would be glad to see such a state of things in Germany. For many years he has steadfastly re-

fused to attend any public entertainment on Sunday, and even when in Venice last year, as the guest of the King of Italy, he stuck to this policy.

The preacher during August in Dr. John Hall's Fifth Avenue Presbyterian Church will be Rev. Dr. Pentecost, the well known preacher, now of London, but for many years the successful pastor of the Tompkins Avenue Congregational Church, of Brooklyn. Another August preacher, who will undoubtedly attract large audiences, is Rev. Dr. Arthur T. Pierson in the Fourth Avenue Presbyterian Church. The preacher in the Old First Church Dr. Howard Duffield's, this month will be Rev. Thornton B. Penfield, who occupied that position last August.

The staff of Upper Canada College, whose remodelling and the steps taken to effect it have been the cause of no little feeling in some quarters and is of much interest to the public has, we understand, been now all selected by the appointment to the Principalship of Dr. Parkin. The new Principal is a Canadian, a native of New Brunswick, and a graduate of the University of that Province. He has also attended lectures at Oxford, has had practical experience as an educationist and enjoyed in several ways exceptional advantages, to fit him for the post to which he has been appointed. Besides being an author of some repute, he is also said to be an eloquent and powerful speaker. The place is one of great importance, and the administration of the college under its new head and staff will be watched with much interest, and it will be the wish of all true friends of education that the high things which are desired and expected may be fully attained.

The Summer School of Theology, in connection with our Church, which has just closed, in Halifax, appears, from the accounts which have reached us, to have been as great a success as its most sanguine promoters could reasonably expect. The place and the weather were both all that could be desired, and everyone engaged in the work as lecturer, appears to have done his part admirably. It is in every way likely that the experiment will be repeated next year, and with even greater success. When the course of Dr. McCurdy, in whom, as Professor of Oriental Languages in the University here—we are specially interested—was closed, a very hearty vote of thanks was passed, and in Dr. Pollok's felicitous way presented to Dr. McCurdy. Very complimentary remarks were also made by several members of the school and satisfaction expressed at the expectation hinted at by Dr. Gordon, that the lectures of this admirable course would form a part of Dr. McCurdy's forthcoming additional volume of his great work.

The Grand Old Man has come out of his retirement and again appeared on a public platform, and for an object worthy of and like himself, on behalf of the oppressed, persecuted outraged Armenian Christians, and against one of the most corrupt, fanatical and pitiless governments in any civilized country. Thanks to the press for the full information and the publicity it has given to the Turkish atrocities, and the sympathy of loyal friends of the Armenians in Britain and America, it now seems likely that, so far as it can be done under Turkish rule, something effective will be done to protect the Armenians against the barbarities of the Kurds, and of fanatical, Mohammedan Turkish soldiery unpunished if not abetted by corrupt officials. What that something will be has yet to be definitely settled by the European powers interested, but so strong has public sentiment become in demanding it, that they all understand that nothing but what is, comparatively speaking, effective will be put up with. Turkish rule, which has been for so long such a disgrace in Europe and Asia, will soon be, let us hope, a thing of the past.

We regret to see that the Hon. David Laird, an honored member and office-bearer of our church, has been bereaved of one whom the Charlottetown, Prince Edward Island, *Examiner* describes as a loving and capable wife. It says: "After repeated illnesses, extending over a period of two years, Mrs. Laird passed away quietly. As the wife of a privy councillor and governor of the Northwest Territories, Mrs. Laird was called to fill the highest position in the country; and she did so with efficiency and dignity. Her sweetness and amiability won for her a very large number of friends at Ottawa and in the west, as in her native Province. She was a daughter of the late Hon. Thomas Owen, of Cardigan, and closely related to several of our leading families. An expression of the sympathy of the community was appropriately given in the resolution of condolence with her mourning husband and family unanimously passed by the Charlottetown Board of Trade."

Fuller details, as they are received from day to day, of the massacre of English missionaries in China, not only confirm the worst reports and fears, but indicate that the danger is great of still further deeds of lawlessness and murder in the disturbed province. Shocking as the conduct of the misguided mob and officials may be, it is quite certain that the onward missionary movement will not be arrested. The blood of the martyrs will prove to be in China as it has always elsewhere, "The seed of the Church." The British Government has taken prompt measures to put a stop to further outrages, to demand reparation, so far as that is possible for the blood shed, and will do its utmost, as will also the American Government, largely interested as it is, to prevent the recurrence of such outbreaks and bloodshed. We may well hope and pray that this outburst of anti-foreign feeling may not spread to the endangering of more precious lives. By our own feelings now we may judge in some measure of those of the Chinese at the insults and indignities heaped upon their countrymen in America, and because of their lives taken for no other reason than that they were foreigners, and we cannot plead in palliation of such conduct in Christian America, those considerations which we cannot withhold as some excuse for that of the Chinese.

That clever and unutterably conceited millionaire Andrew Carnegie, has been telling the people of the States and Canada how as a citizen of the United States, if it were in his power, he would treat us because of our crime of being a self-governing colony of Great Britain. He would treat us from very love to us as Canadians, and as a matter of "high politics," ruthlessly cut us off, even at the expense of sacrificing all the advantages which the States could gain by closer connection with us, from every advantage that we could possibly gain by closer connection with them. All this to force us into either independence or annexation. We shall say nothing of Mr. Carnegie's bad taste in this connection; but a more thorough exposure of his folly and complete demolition of his logic could hardly be than is made by Dr. Clark Murray, of Montreal. We cannot go over this. It is not necessary. Canadians are one in the feeling that we are not to be frightened out of connection with Britain or into union with the States by any amount of bluster or threats. The States when their population was no greater than ours and when their ways and means of living were vastly fewer and smaller than ours, managed to live; and so can we. The only effect such foolish talk can have upon us is to draw closer the bond between us and the mother country, and that great confederacy of free States which make up the British Empire, and make more powerful and more antagonistic the great people from whom in any time of need the States would have most to hope and most to fear.



## Our Contributors.

### ON WHAT DOES PROSPERITY DEPEND?

BY KNOWNIAN.

Honest Alexander Mackenzie once said, that the prosperity of Canada depends on the industry of the Canadian people. From the point of view at which the veteran statesman was then speaking his words were distinctly true. He might have gone a little farther and said that the prosperity of the country depends on the harvest. Or a little farther still and said that the prosperity of Canada may and often does depend on a few showers of rain. The people in some parts of Ontario are fairly prosperous at the present time and are looking forward to good business in autumn just because they had a few good showers of rain at regular intervals during summer. One or two places are suffering and may suffer more severely during winter because the showers did not fall on them. One good rain may have millions in it.

Supposing a visitor were to come to this country from another planet, how long would he need to remain here in order that he might learn that our prosperity depends mainly on the weather. If he came during a general election, night and day he would hear and read that the prosperity, yes, the very existence of the country, depends on which party happens to be in power. If any citizen ventured to say at a political meeting that the prosperity of Canada depended mainly on the harvest, that the harvest depends on the showers and sunshine and that these are governed by the Great Ruler, that citizen would be howled down and ridiculed as a Sunday School politician. Men who call themselves Christians would vie with bribers, bummers and election bullies and personators in denouncing a man who had the courage to say that the prosperity of this country depends on anything but keeping the right party in power. How much does party politics help those townships in Grey and other north-western counties that have had little or no rain?

For sixteen years Canadians have been taught that the prosperity if not the existence of Canada depends on whether we are under revenue tariff only, the N.P. or free trade pure and simple. One good shower of rain at a critical time may do the country more good in sixteen minutes than any tariff could do in sixteen years.

So far as a candid human eye can see, the frost in the Niagara Peninsula last May was a much greater affliction than the Jesuit Estates Bill. Fortunately our prosperity does not depend nearly as much on what party is in power at Ottawa as a great many politicians would make the people believe.

One evening four years ago a kind Winnipeg friend drove this contributor out to see Kildonan. Coming home after sunset the air became quite chilly. "A little more cold," said our friend, "and we are all ruined." The great wheat crop of '91, was then in the "milky stage" and two or three degrees of frost would have destroyed it. Two or three degrees of frost at the present time might do Manitoba many times more harm than Separate Schools properly regulated would do. A rainy week when the wheat is cut would do much more harm than the Remedial Order, harsh as that document was.

There are hundreds of faddists in this country who tell you with a perfectly straight face that the prosperity of the country depends on their fad.

Looked at from a Divine side, the future of the country depends on the sovereign rule of the King of kings. Viewed from the human side, it depends on the industry, intelligence, enterprise, steadiness and honesty of the people.

Ram's Horn: Only love can make a fire hot enough to burn an enemy to death.

### MISSIONARY CONTRIBUTIONS OF OUR YOUNG PEOPLE'S SOCIETIES.

MR. EDITOR,—In one of your recent issues there appeared a letter signed by the respected secretary of the Foreign Mission Committee on the above subject. Since its publication letters not a few have been sent me, taking very strong objection to the sentence in Mr. McKay's letter, which reads as follows.

"By the authority of the Committees Home and Foreign, we suggest that for the year 1895-96, contributions be given for the support of the Missions in Honan and British Columbia."

In reply to these, I may say that such a proposal never came before the Home Mission Committee, nor was the convener asked to do so. In a private communication from Mr. Conning, of Caledonia, mention was made of a meeting of friends of missions in Toronto, when action had been taken along the above lines; and I was asked to name some Home Mission field towards the support of which the Young People's Societies might be directed. My reply was to the effect, that in view of the explicit deliverances of former General Assemblies, directing Young People's Societies especially to give for Home Missions and Augmentation, I could not see that such action, as contemplated, was at all regular. But I added, that as there were doubtless Christian Endeavor Societies and others, who preferred to divide their contributions, such could render great service by apportioning amounts to British Columbia or some field in the North-West. A letter just received from Mr. Conning more than bears me out as to the reply I sent him. He says: "I have a distinct recollection of the contents of your letter. You decidedly objected to the division of the funds of the Young People's Societies in the way proposed, on the ground chiefly of the action of the General Assembly. But if such a division of the funds was insisted upon, you specified British Columbia as a field towards which the Home Mission givings of the young people should be directed." This letter, Mr. Conning tells me, was forwarded to Mr. McKay, who is at liberty to publish it, if he sees fit.

The proposal made in Mr. McKay's communication, which is addressed not only to Christian Endeavor Societies but to all the Young People's Societies of the church, seems at least to override the decisions of the General Assembly. It is well known to many, if not all you readers, that several years ago the Home Mission Committee made an unsuccessful effort to enlist the Woman's Foreign Mission Auxiliary in Home Mission work, by giving to its funds a share of their revenue, however small. At the Joint Conference then held by the Home and Foreign Mission Committees, and by ladies representing the Woman's Auxiliary, it was suggested, not by members of the Home Mission Committee but by members of the Foreign Mission Committee, that the young people in our congregations might do, to some extent at least, for Home Missions, what the Woman's Auxiliary were doing for Foreign. Accordingly in 1890, the Presbytery of Toronto overruled the General Assembly, asking it to sanction the foundation of Young People's Societies, for the procuring and diffusing of information, concerning the mission work of the church, the discussion of missionary topics, and especially that, "all monies received from membership fees or otherwise be paid over to the treasurer of the church, and that in the application of such monies, special attention be given to the necessities of the Home Mission and Augmentation Funds." The prayer of the overture was granted, as was also that of another overture from the Synod of Manitoba and the North-West, asking for the foundation of such societies. At the following Assembly in 1891, the Home Mission Committee reported what they had done, in carrying out the instructions of the previous year, and presented a

constitution for such Young People's Societies for approval. The result was that the following resolution was adopted: "The General Assembly approves of the constitution of Young People's Societies, Auxiliary to the Home Mission Committee, as submitted by the committee," and article second of said constitution expressly says "that the object of the society shall be, the diffusion of information concerning the mission work of the church, especially that done within our own country, and the collection of funds for such missions."

I might go on and quote the approval given by subsequent General Assemblies, of the efforts made by the Home Mission Committee to enlist the sympathies of the young people of the church in Home Mission work, but I forbear. There are now three Presbyterian Young People's Auxiliary Societies, besides others in different Presbyteries not thus associated, and although the total contributions so far received, may seem small, in comparison with the magnificent sum given by the Woman's Foreign Mission Society to Foreign Missions, yet they are much valued, as giving evidence of the interest taken by the young people in Home Missions, and as hopeful of greater things in the future.

Now in these circumstances I ask, is it fair to attempt in the way described, to override the deliberate action of successive General Assemblies, and represent to the Young People's Societies, that the Home and Foreign Mission Committees have authorized and agreed upon a division of their funds? The Home Mission Committee certainly has not. It never had such a proposal brought before it in any shape or form, and could never have approved of it.

Having no desire to prolong this correspondence, let me say in reply to Mr. McKay's letter:

1st. If the Foreign Mission Committee desired the views of the Home Mission Committee, as to a division of Young People's Missionary monies, the communication should have come from the secretary, and the matter would have come before the Home Mission Committee.

2nd. Mr. McKay (unintentionally no doubt), misrepresents Mr. Henderson's position and my own when he says "that we want all the funds of the nine hundred Endeavor Societies throughout the country to be applied to Home work." We desire nothing of the kind. All that we do ask is, that the Young People's Societies, sanctioned under the General Assembly's Act (and Christian Endeavor Societies also), should at least give weight to the recommendations of the General Assembly as to the claims of Home Missions.

If, as Mr. McKay intimates, my position in this matter meets with the disapproval of one or two members of the Home Mission Committee, I can only express regret. I am simply defending the Assembly's action, and their disapproval should be directed to the source of legislation. I have neither the leisure, nor if I had, the desire to "feel the pulse of the Church," by approaching individual members, either of the Home or Foreign Mission Committee, and getting the approval or disapproval of officials. My business as Convener, is simply to carry out the instructions given me by the General Assembly and the Home Mission Committee which I believe I have done hitherto, to the general satisfaction of its members.

I reciprocate what I believe to be Mr. McKay's sincere good wishes for the success of Home Missions; and I trust that nothing that I have written now (or ever written) will be considered as depreciatory of the grand work in which the Foreign Mission Committee, and the Woman's Foreign Mission Society are engaged.

I have just received the following letter from Dr. Robertson, the Moderator, who, as Superintendent of North-West Missions, feels strongly in this matter. May I ask you to give it a place in your columns, along with this letter.

Yours faithfully,

WM. COCHRANE,

Convener H.M.C.

Brantford, Aug. 9, 1895.

### DR. ROBERTSON'S LETTER.

DEAR DR. COCHRANE,—In THE CANADA PRESBYTERIAN of the 24th inst., appears a circular signed by the Rev. R. P. McKay, which, I confess, surprise me a little. In brief, the circular recommends all Young People's Societies belonging to the Church to contribute to the mission schemes of their own church—which is perfectly right and proper—and suggests that some specific field be selected from time to time, and the efforts of the societies directed to the support of mission work there. The circular concludes: "By the authority of the committees Home and Foreign, we suggest that, for the year 1895-6, contributions be given for the support of missions in Honan and British Columbia." Mr. McKay adds: "A considerable number of societies have already agreed to this arrangement, and the first leaflet with the first letter from one of our missionaries upon the work in Honan will be issued in a few weeks."

This arrangement between the committees is new to me, and I write for information. My own action was contemplated, surely it ought to have been reported to the Assembly and the sanction of that court received. The Assembly of 1890 authorized the organization of Young Men's Missionary Societies, to raise monies, and instructed that, in the application of monies raised, special attention be given to the necessity of the Home Mission and Augmentation Funds. This Assembly also expressed approval of an overture praying for the formation of Home Mission Societies affiliated with a Presbyterian Society, and remitted the overture to the Home Mission Committee to perfect such a scheme. In 1891 the Home Mission Committee reported to the Assembly, submitting a constitution for Young People's Societies, with provision for Presbyterian and Synodical societies. This constitution received the approval of the Assembly; and since that time steps have been taken to organize such societies, and with gratifying success, as appear from the Home Mission report submitted to the last Assembly. If the arrangement referred to by Mr. McKay has been effected, it seems to me to contravene the spirit if not the letter of the Assembly's legislation, and to run, at least in part, counter to the aims of the Home Mission Committee in the organization of such societies.

And I am more than surprised that such action as is indicated, viz., that all the contributions of these societies should go to support Foreign Missions, should have been taken this year. You know that it was by a very special effort that the Home Mission Committee got enough money last spring to pay its missionaries their full grant. The F.M. Committee, on the contrary, had a surplus of \$17,500. The outlook in Ontario for this year, is not promising, and our Home Mission obligations are heavier than last year. How in these circumstances did the Home Mission Committee consent to have its necessary drained in the way indicated?

If the compact of the circular has been effected, it seems to me it will diminish our revenue when we most need it to be increased, that it will demoralize our organizations and defeat to a great extent the aim of the Assembly. If there has been no such understanding between the committees, as Mr. McKay intimates, then the circular should be promptly withdrawn, and the societies set right. I am writing only of course, as a member of the Home Mission Committee; but I am writing to you as Convener, for you can give me facts in the case, as far as the Home Mission Committee is concerned. With much respect,

Yours truly,

J. ROBERTSON.

Winnipeg, Man., July 30, 1895.

### LETTER OF REV. R. P. MCKAY.

Rev. Dr. Cochrane says: In reply to a letter I addressed Mr. McKay, I have received the following, which it is only fair to him should be published in full.

DEAR DR. COCHRANE,—Your card came to hand yesterday, making enquiry as to the authority upon which the statement is made in the circular issued by the Foreign Mission Committee, that the Home Mission Committee authorized the division of the contributions of Young People's Societies between Home and Foreign work, and stating that such authority was not given, save in a private letter by you to Mr. Conning.

There seems to be two misunderstandings. First, as to the character of that letter which you call private, addressed to Mr. Conning. Mr. Conning was instructed to write to you by a small committee that was considering the question, and when he sent me your reply, I accepted it as official, and upon that authority the statement was inserted in the circular. And then I did not understand that Mr. Conning was to write asking authority for the division of the funds of the Young People's Societies, but to ask whether you would be willing to assign to the young people some one field of Home work in which they could take a special interest. That the young people would continue to take an interest in both Home and Foreign work, as they have been doing in the past, was not regarded as an open question. I regret very much that you have seen fit to take the position taken by yourself in the Assembly, and by Mr. Henderson in the last Presbyterian Review, that all the funds of the 900 Endeavor Societies throughout the country, should be applied to Home work. It has not been so hitherto, and cannot be in days to come, and taking that position is only courting needless conflict. The Golden Rule has been pressing Foreign Missions on their attention for years with some success, and at this date that

person should try to roll back the tide, is to me a surprise. It cannot be done, and to attempt it can only result in an irritation hurtful to all the schemes. Our only reason for making any reference to Home work in the circular, was the fear that without it the inference might be drawn that we wished to turn all the gifts of the Young People into one channel. We do not want that and do not think it will be good for the Church to do so. It is disappointing to find that the Home Mission Committee, is actually working for what we sought to avoid. With you I sincerely deprecate collision between the committees, and do not think there is occasion for even so much as there has been. Surely as Christian men, we can recognize that the work is one, and if differences of method arise, consider them in such a way as not to give the enemy an advantage. I need not say that I greatly appreciate your own work, and regret that there should be a shadow of misunderstanding. I may add that recently I have asked the judgment of a number of men, one or two of whom are members of the Home Mission Committee, as to your position in this matter, and in every case they expressed disapproval. The general belief, so far as I have been able to feel the pulse of the Church, is that the Young People's Societies should be educated into sympathy with all our Church work, especially the two great schemes, Home and Foreign. However, I shall add no more. Please be assured of my willingness personally to do what is fair and most conducive to the advancement of the work as a whole. I am, yours very sincerely,  
R. P. MCKAY,  
Sec. F.M.C.

Toronto, Aug. 5, 1895.

CHINESE MISSION WORK IN BRITISH COLUMBIA.

[The following letter addressed to our Foreign Mission Secretary, Rev. R. P. MacKay, by Mr. C. A. Colman, one of our three missionaries at work among the Chinese on the Pacific Coast, will be read with interest.—ED].

DEAR MR. MACKAY.—From the above address you will see that I am at the Salmon Canneries. It has occurred to me that you might care to hear something about the work here.

Very little work has been done as yet in canning, as very few fish have come near the mouth of the river, but a great deal of work is going on getting the canneries into working order, such as making tins, mending and making machinery, boats and nets, etc. Quite a number of new frame buildings have been put up this year for the accommodation of the workmen and workwomen. Two new canneries have been built, one wholly new, the other to replace one that was burnt a little while ago. The cannery that was burnt last Tuesday will, probably, not be rebuilt this year.

By every stage and steamer, there comes a goodly number of white men, Chinamen and Japanese, and the Indians are coming in whole families, men, women and children, old and young, in their canoes.

The canneries are supposed to be closed on Sundays, but a great deal of work goes on in some, if not all of them: while outside the work goes on nearly the same as on other days,—stores are open, and gambling houses, men mend their boats and nets, and put up buildings, just as if God had never said "Remember the Sabbath day to keep it holy."

There are four Chinese Christians here whom I have met; three of them keep stores and they opened them yesterday, as on other days. I remonstrated with them, but with no visible result. One of them not only keeps his store open on Sunday, but he has also an idol in it, which, however, he says is not his but his uncle's.

All this and much more that I have heard and seen, teaches me, what I learned thoroughly in China, that we ought to be very careful in admitting Chinamen into the fellowship of the Christian Church, until they understand what they are doing, and have fully made up their minds to obey the will of God, as given in His word, even where it seems against their worldly interests, and is contrary to the practice of those around them.

When I returned from Eburne, last Friday, I found Dr. Liu Yikpang, of the Methodist Mission, waiting to take the steamer for Ladner's Landing. I persuaded him to stay over Sunday with me; he went away this morning.

We had splendid opportunities yesterday for preaching the Gospel to goodly crowds of Chinamen, Indians, Japanese and white

men; we each spoke three times in Chinese, and I also spoke three times to those who understood English; we spoke in four different places.

I also talked to a crowd in a gambling house. This house is kept by a Chinaman named Ta'm Chau, nicknamed Hak Kwai Chau, i.e., "Black Devil Chau," not on account of his character, though that is black enough, but on account of his complexion, which is not so very black. Besides being a gambler, this man is a prominent member of the Chinese Secret Society which is supposed by many white people to be Masonic, but is really a society of men combined for the purpose of protecting one another in wickedness, and terrorizing and blackmailing their countrymen. We call them "High-binders." He has also, at times, it is said, been engaged in the traffic of women for immoral purposes. Some years ago he was an earnest, open opponent of the Gospel, and tried to hinder the preaching, but now he does not do these things openly, and outwardly seems quite friendly. I talked to him very plainly, but he puts the matter off in a light joking way, saying "Ill join the Church at the end of the year." This causes a good deal of merriment among the bystanders, who would, probably, as soon expect me to worship their idols as Ta'm Chau to become a Christian; yet our God may even work this miracle to their amazement, and, perhaps, salvation, for his conversion, would, doubtless, influence many others; as he has been a leader in evil so he might become a leader in good.

I am sorry that I have not got a supply of tracts in English and other European languages, and in Japanese also, as, I think, I could distribute them here to the glory of God and the good of men. There are two churches within a mile or so of each other, one Methodist, the other Presbyterian, but great numbers will not go to either.

I was surprised to learn, the other day, that there is a boat population on the Fraser River—people who live in boats all the year round, and as one man said to me, "No missionary ever comes near us."

It seems strange to me that people who will not go to hear the Gospel when they have the opportunity, yet make it a matter of complaint that no one seeks them out with the Gospel. I never hear them complaining that no one seeks them out to minister to their bodily wants, no—they look after themselves, and go to great trouble and pains to supply their own physical needs, but expect some other person to go to the trouble of supplying their spiritual needs, that they may have the gratification, in many cases, of refusing to accept it, even when it is brought to their very doors.

Your letter, telling me of the Board's action in transferring me to the Mainland, came duly to hand, and Mrs. Coleman and I expect to move soon.

Hoping and praying that His Kingdom may speedily come, and His will be done in earth as it is in Heaven,

I remain,  
Yours in His service,  
(Sgd.) C. A. COLMAN.

CHINESE WORK IN BRITISH COLUMBIA.

MR. EDITOR.—Kindly allow me space to bring before your readers and the church the work of our Chinese missionaries on the Pacific Coast.

Mr. Winchester and his two assistants Mr. C. A. Colman and Mr. Ng-Man-Hing are energetically doing the work with which they are charged. The difficulties that they have to face are very considerable, worse certainly than any of our white people can realize. Besides the terribly degraded character of the Chinese, their intense love for gambling and opium, the depth of moral evil in the Chinese heart, Mr. Winchester has to work without tools, that is, our mission in British Columbia has no church or mission premises. We have a habitation for our Indian work in the Province, and without that the work would be almost valueless.

That the work is sadly hampered here because of the lack of a building is a simple fact. Three missionaries to make progress cannot be confined to an upper rented room, and compelled to do much of their work on the street. The Chinese, like white people, are attracted by a church building where tokens of interest and comfort are visible. As it is the only evidence of the Presbyterian Church's interest in the Chinese of British Columbia is in the missionaries, who are subject to the suspicion that they are trying to worm themselves into Chinese affection for a sinister and selfish purpose. Stone and lime are not open to this objection, and is in fact the one thing wanted to give our work visibility in the Province.

At present the missionaries are working with their first communicants' class and it is hoped that before long a number of Chinese who are receiving daily instruction in the principles of the gospel will be baptized and honor the Lord by partaking of the symbols of His broken body and shed blood.

Faithful work has also been done during June and July at the canneries along the Fraser River, where the missionaries have preached and talked the gospel almost daily, and distributed gospel literature.

This of course is sowing work, and must be done, but the Lord of the harvest, whose is the work will, we believe, in due time gladden our eyes when we see the gathering of precious souls into the kingdom.

The Chinese work on the Pacific Coast is specially difficult owing to the opposition to the Chinese by the people. There is a great economic question staring our working men and farmers in the face, not only that its grip is felt severely, but the pressure is so severe that there is a vigorous "kick."

In Montreal and elsewhere in Canada abundance of workers can be had and help in work among the Chinese. Owing to the facts indicated, and the smallness of our church in the province it is very difficult to secure workers. We are very grateful for those workers we have who are rendering excellent service, yet we have only a handful of people from whom we can draw workers, and when many of these people have the bite and sup taken out of their mouth by Chinamen who contribute little to the country and send all they can save out of it, can we wonder workers are difficult to get.

The church, however, on the whole is favorable to the Chinese work, and the synodical committee is presently considering how best to strengthen it. I think I am not giving away a secret when I say we want buildings to help us do the work set us by the Church.

The committee has not the money, else they would build the premises required. The people have the Lord's money and we believe the people will give it when they know the needs.

Mr. Winchester is too modest and retiring to keep himself and his work before the church. All the same, the work is being done whether the horn is blown or not. The horn-blower, Mr. Editor, is not always the best worker, and if this "blast" is useful in directing the church's eye and ear to the good work being done by honored servants of the church in British Columbia, we shall be thankful to you; and we trust its object, a mission church for the Chinese work in Victoria and elsewhere in British Columbia, will be advanced.

Yours truly  
JAMES BUCHANAN

The Manse Eburne, B.C.

YOUNG ENGLISHMAN TO YOUNG SCOT.

MR. EDITOR.—In a late issue you refer to a patriotic "Young Scot" who complains of a reference to the "English" victory at Fort Chitral. "Young Scot" is quite indignant because no reference is made to the Scotchmen engaged in the action. Everybody, however, understands what the term English means, that it is inclusive of the three nationalities. If they do not, I would like "Young Scot" to invent an inclusive term. He says England is not Great Britain. True; and the Irishman may say Great Britain is not Ireland. So that, strictly speaking, the word British will not include the Irish. Yet how clumsy would it sound to say: "The British and Irish gained a victory."

On the same ground the Scotchman might complain of the use of the words, "English Language and English Literature." Is it not derogatory to the dignity of the Scotch that the names of Campbell, and Scott, and Wilson, nay, even of Burns, are included in English literature. Foreigners reading these works might suppose all the authors were English. Why not have a separate Scotch literature? If "Young Scot" were born south of the Grampians, he would know that the Highlanders refuse him the name Scotch, and call him Saxon and English. In that case, refusing the name English, and being denied the name Scotch, he would have to go in search of a name.

The people of England would be quite willing to accept an inclusive term if such could be invented, just as they were to accept the suggestion of a Scotch king, and lose the name of England in that of Great Britain. It is a good thing that Englishmen are not so sensitive on national names and words as some Scotchmen are, or there would be as few Scotch people in office in England as there are English people in Scotland.

YOUNG ENGLISHMAN.

Teacher and Scholar.

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

AUG. 25th, 1895. } CROSSING THE JORDAN. { Josh. 3. 5-17.

GOLDEN TEXT.—Isa. xliii. 2.  
MEMORY VERSE.—17.  
CATECHISM.—Q. 35.

Home Readings.—M. Num. xxvii. 12-23. T. Deut. xxxi. 7-23. W. Deut. xxxiii. 1-29. Th. Deut. xxxiv. 1-12. F. Josh. i. 1-18. S. Josh. ii. 1-24. Sab. Josh. iii. 1-17.

Israel remained encamped in the plain opposite Jericho for some time, during which Moses set in order his life's work preparatory to laying it down; for God had told him that he was not to lead the people across Jordan. The book of Deuteronomy contains an account of these doings; the law was repeated and written down, to be stored up according to God's directions. God's dealings with the people were rehearsed by Moses, His promises dwelt upon, and the conditions to be observed in order to the fulfilment of those promises were set forth, and Joshua was appointed leader to succeed Moses. Then the great law-giver went up into the mount where was shown him the promised land, and there laid down his life in an unknown place and manner. After thirty days of mourning for Moses, Joshua's appointment was confirmed by God, and Joshua himself counselled to look to God always for guidance and wisdom. Then spies were sent over to Jericho and preparations made for entering the land of Canaan. Our lesson this week deals with the actual crossing of the Jordan and we shall study it under the head of *The way which God prepared and The lessons taught thereby.*

I. The way which God prepared.—Jordan was just then at flood height with the melting snows of Mount Hermon, and presented a most formidable obstacle in the way of Israel entering the promised land. It would have been a matter well-nigh impossible even for an army of men, but there were all the women and children, with the flocks and herds and all the possessions of a migrating nation. But God bade Joshua cause the people to prepare themselves for crossing the river, not simply by packing up their belongings and gathering to the rendezvous, but by first of all "sanctifying" themselves. We are not informed as to the peculiar rites and ceremonies they were called upon to perform, but doubtless they were such as tended to stimulate confidence in God, and to remind the people that they belonged to Jehovah exclusively. The priests had their instructions given them, and everything was set in order for crossing. Doubtless the men of Jericho were off their guard, and trusted to the swollen condition of the Jordan as a sufficient barrier against their foes. But when in obedience to commandment the whole body, led on by the priests bearing the ark of the covenant, moved toward the river, no sooner had the feet of the priests touched the edge of the water than it began to subside. Far up the bed of the stream God interposed a barrier to the rushing water, and held it back, while the water below the barrier gradually ran out of the steeply inclined channel of the river's bed until that channel was dry. Meanwhile the priests had been following the receding waters until they stood in the centre of the river's bed, then they rested there while the people with all their possessions passed clean over Jordan. We need not try to determine how this damming up of the water occurred. At the city of Adam, which is about thirty miles above Jericho, the banks of the Jordan contract so that the river flows in a narrow channel between precipitous rocks, and thence, whether by providential or supernatural agency, God stopped the flow of water for a time. God did it, that is the one thing for us to remember.

II. The lessons taught.—The first of these was to commend Joshua to the people as a leader who enjoyed God's favor even as Moses did. We can well imagine that the death of the leader whom they had been associated with for forty years would tend to create a feeling of distrust, especially as Moses' virtues would be magnified by the recency of his death. What confidence would be begotten in the new leader by this signal evidence that God's favor was with him even as it had been with Moses. Joshua would be strengthened for his duties, and the people inclined to yield to his instructions. But a few more important lessons would be that God lived, though their leader had died. How proud we all are to trust in instrumentalities rather than in God. "God buries the worker, but continues the work." We all need to learn the lesson. Then, further, what renewed confidence must this opening up of the way across Jordan have begotten in the promise of God given centuries before to Abraham. For long the fulfilment of that promise had been delayed, and "hope deferred maketh the heart sick." Perhaps it was some lingering doubt as to the promise ever being fulfilled, that led the two and a half tribes to secure their inheritance on this side of Jordan. But by the access given them to that land the people would know that the "living God is among you." Nor would these lessons ever be forgotten. The twelve stones brought from the river's bed by the twelve chosen men were erected into a lasting remembrance of these things. Why cannot we for whom God has done such mighty things, keep fresh the memory of His might that our faith may be increased.



## Pastor and People.

LOVE.

True love is but a humble, low-born thing,  
And hath its food served up in earthenware;  
It is a thing to walk with hand in hand,  
Through the every-dayness of this work-day world.  
Baring its tender feet to every roughness,  
Yet letting not one heart beat go astray  
From Beauty's law of plainness and content;  
A simple, fireside thing, whose quiet smile  
Can warm earth's poorest hovel to a home.

—James Russell Lowell.

Written for THE CANADA PRESBYTERIAN.

MISSIONS IN EAST CENTRAL  
AFRICA—NYASSALAND.

BY J. R.

In our last paper we gave a short sketch of the early days of the Universities Mission. This mission, though its original intention was to work in the Nyassa district, removed its headquarters to Zanzibar about 1863. It was over ten years later before another band of missionaries entered this field.

Dr. Stewart, of Lovedale, South Africa, spent some time travelling with Dr. Livingstone, making enquiries as to a suitable site for a mission station in the interior. After gaining all the information he could, he forwarded it to the Foreign Mission Committee of the Free Church of Scotland. In 1874 the first band of workers was sent out. The mission party were provided with a small steamer named the *Pioneer*. To escape passing through Portuguese territory if possible, it was decided to explore the Rovuma River, and see if connection could be made by that route. This proved impracticable, and so they sailed up the Zambezi and Shire Rivers, carrying their boat in sections past the Murchison cataracts, and on the shores of Lake Nyassa established a mission station.

They named it Livingstonia in honor of the discoverer of the lake, who, his life toil for Africa over, had just been laid to rest in Westminster Abbey.

In the year following, the Established Church of Scotland entered this field and formed a station south of Lake Nyassa in what is now called the Shire highlands. They named their first station Blantyre, after Blantyre, near Glasgow, where Livingstone was born. Blantyre is situated about a mile from Mandala, where the African Lake Company have their store. Mandala lies about midway between Matope and Katungas, the points to the north and south of the Murchison cataracts where disembarkation is necessary. From the descriptions given us by travellers we would judge that perhaps there is no spot in Central Africa where a traveller could find more quiet enjoyment in the beauties of nature, or meet with greater hospitality than in Blantyre.

A picturesque village, the church a special object of interest, fitted up with gifts from friends in the home land and well worthy of a visit, the industrial school and the quiet homes, each with an orderly garden plot. One of the chief commercial enterprises of Nyassaland at the present time is the cultivation of coffee for exportation. Englishmen are commencing to take an interest in this industry and aid it with capital.

When these societies first entered this field over twenty-one years ago, little was known of the language of the people. During those years through the earnest study of philologists and missionaries a great work has been accomplished in classifying and bringing to a written form numbers of languages.

W. A. Elmslie, M.B.C.M., of Livingstonia Mission, in an article in the *Missionary Review*, gives us some information about the languages of Nyassaland. He names seven: Nyanza, Yao, Ugoni, Tonga, Tumbuka, Nkonde, and Wanda.

The first two mentioned are the most important.

Nyanza is spoken over a wide area west and south of the lake.

It is the trade language of the Nyassa region, used by the officials of the African Lakes Company at Mandala and at their stations on the Stevenson Road. The whole New Testament has been published in it, besides separate gospels, school books and other works.

Yao is the chief language spoken east and south of the lake. Into it the Gospels and Acts have been translated and published. Some translations of school books and portions of scripture have been made into the other languages. Between many of them there is considerable similarity, and it is expected that in time the more important will embrace some of the others, so making it possible to give the Bible to a larger number at less cost. At present it is found necessary to use all these languages to some extent, if all classes are to be reached with the gospel message.

We are told that the African Lakes Company stringently prohibits any commerce with the liquor traffic in Nyassaland, to which, possibly, the peacefulness, beauty and prosperity of the villages, Mandala and Blantyre, and other spots may be partly attributable. It is cause for thankfulness that the British flag now floats over this portion of African soil, and that where it floats the slave trade cannot exist. It must go though it costs a hard fight. Of the present statistics of these two societies we have not been able to gain definite information. We know that the work is steadily advancing and that there are some grand men in the missionary staff of Nyassaland. We know, too, that it was a missionary who first explored this land and that it owes more to the gospel and to the missionaries of the cross than to any political or commercial enterprise, that Nyassaland has been freed from the horrors of the slave traffic, and its people taught honest industries and better ways of living. This may not be true of every part of Africa reclaimed from heathenism, but it is true of Nyassaland.

Written for THE CANADA PRESBYTERIAN.

CHRISTIAN ENDEAVOR: ITS  
PRESENT VALUE AND  
OUTLOOK.

BY MR. THOMAS YELLOWLEES.

In any great movement, much depends on the recognized leaders as to its permanency and success. There is a class of people who are enamoured by every new fad and fancy, carried away by every new theory or doctrine. Paul's advice is, "Be not carried about with divers and strange doctrine, for it is a good thing that the heart be established with grace."

One of the remarkable things of the Christian Endeavor Society is its adoption by nearly all branches of the Church of Christ. The hundreds of ministers who came to Boston to take part in the services, represented almost every branch of the Church, and it was necessary only either to hear their eloquent words, or read them from the splendid reports published by the daily press, to be convinced that they occupied no secondary position in their respective denominations, but were men of intellect, of culture, of broad liberal views, and aggressive Christian work. Dr. Clarke, the founder of the society, frequently called Father Clark during the Convention, is a Congregational minister and is a man in his prime. The secretary, Mr. Baer, is a Presbyterian, and to him largely the success of this Convention is due. The committee represents different denominations; each and all are enthusiastic in the Christian Endeavor movement, believing it to be one of the nineteenth century agencies of promoting the glory of God and of extending His kingdom.

It belongs to no special sect, is limited by no geographical boundaries, but is embraced by the brightest and most aggressive workers in God's army, and is proving a

most effective agency in training young people into service, in preparing them to assume responsible positions in the church, in qualifying them for active duty, in visiting the sick, in speaking to the wanderer. The leaders who have already identified themselves with the movement acknowledge its value, and are enthusiastic in urging its general adoption. The fact, too, that it includes that class in our churches upon which so much depends, and from whom we anticipate good things, should strengthen our faith in its possibilities. It is no new revelation, no reactionary movement, nor is there any revolutionary ideas suggested, but everywhere there was manifested a desire to fill some place, do Christ's work, in the church, along the usual evangelical lines, with an intense devotion and earnest desire that they might be helpful, that they might cement this great Christian Brotherhood under one banner, so far as practical issues were concerned, that, no matter what our ism might be,

"Man to man the war! o'er  
Should brithers be an' a' that."

Now as a church what is our duty in the circumstances, what should be our attitude? In the past we have to acknowledge how sadly we have failed to utilize this very element. The loss to our church from this source alone has been beyond computation. Now that there is an agency, a training school in which and from which great things may be obtained, should not the pastors and sessions avail themselves of their efforts and give them encouragement by directing their zeal and suggesting outlines of work? To show the trend of events, and how the movement is regarded by the secular press of Boston, I attach a clipping from an editorial.

The Christian Endeavor movement represents the new spirit in which young religious people are learning to approach social life. It is a broader and better conception of what can be done in the best sense for others. One who has occasion to visit the churches far and near as the representative of a missionary board declares that he has seen in more than fifty parishes the working of this society for the best interests of the Christian religion. It has brought health and strength to the people, and where the parishes are the strongest and the minister is fully awake, the Christian Endeavorers are his most earnest supporters. No better evidence could be given of the new method. It has developed practical activities everywhere. It means church work on the broadest lines. It recognizes that the state imposes duties as well as the church, and there is a wholesome spirit about it that has been illustrated in the people who have come to us from all parts of the country. They have had a special religious errand, but they have not denied themselves the good things of life. They have come to see Boston as well as to attend the convention. Twenty years ago the young people were growing up in these congregations with nothing to do, and with little education in practical duty. The clergy were in the ruts of doctrinal sterility, but when the first Endeavor Society was started, it was at once seen that it promised to touch the sleeping churches at a vital point and regenerate them into hives of activity. Nothing could have been more opportune, and the spread of the movement has been the best witness to its value and importance. It has strengthened every cause which it has undertaken to serve, and it has trained a body of Christian workers whose influence is felt far and wide. Soon whole churches will have grown up under this new method in religion, and it means a quiet revolution in all the denominations where it is known.

### SABBATH-SCHOOL WORK.

[The following letter upon Sabbath-school work by the Rev. S. Childerhose, Moderator of the Presbytery of Kingston, addressed in obedience to a resolution passed at the last ordinary meeting of the Presbytery, and appointed to be read in all the churches and mission stations within the bounds of the Presbytery, may well be read also by all our readers.—ED.]

DEAR FELLOW-WORKERS—Grace be unto you and peace from God our Father and from the Lord Jesus Christ. We owe sincere gratitude to God for the encouraging advancement indicated in all depart-

ments of Sabbath-school work, by the reports received from the seventy schools of the Presbytery. Members of Presbytery feel that much of the prosperity of Sabbath-school work is due under God to the faithful and earnest work of the teachers and officers, and they assure all workers in Sabbath-schools that their labor is highly esteemed. The important and difficult character of the work as well as its far-reaching consequences, demand much faithful preparation as well as deep Christian grace. The teachers of the present have the great bulk of the next generation under their care, and whether or not they will be pillars in the Church of the future will depend largely on the character of the teaching they received to-day. It is exceedingly gratifying to note that teachers are grasping this fact, and are earnestly asking "How can we prepare to do more efficient work?" The Presbytery strongly recommends to their consideration the Normal Course for teachers prescribed by the Church, and urges the formation of Normal classes wherever practicable for the study of the course. It is the desire of the Presbytery that the teachers of each school hold weekly meetings for the study of the lesson and for preparation for the work of the school. It is believed that the result of such action would be most helpful to the teachers and beneficial to the schools. "Thou therefore which teachest another teachest thou not thyself?"

The Presbytery calls the attention of all Sabbath-schools to the Scheme of Higher Religious Instruction. This scheme, which is confessedly managed with great efficiency, has for its object the encouragement of more thorough work in Sabbath-schools. It is a matter of sincere regret that so few schools in the Presbytery avail themselves of its help. Superintendents are respectfully asked to bring the scheme under the special notice of their schools, and with the co-operation of the teachers, encourage the scholars to write at the examination in connection with the Scheme. It is hoped that in future the Sabbath-school scholars in this Presbytery will witness to the thoroughness of the work done in the different schools by writing at the examination and obtaining a large number of the diplomas, prizes and medals which are given by the Church as a reward of thorough work.

It is gratifying to note an increasing number studying the Catechism, but the fact that only thirty-two per cent. of the scholars on the roll of the Sabbath-schools commit the Shorter Catechism to memory, indicates too clearly that a very large number of young people in our Church are growing up ignorant of its doctrines. The Presbytery deplores this, and, with all earnestness, urges superintendents and teachers to see to it that the Shorter Catechism be given its time-honored place in the school, that its accurate repetition be required of every scholar, and that special attention be given to its explanation of it to older pupils. If this be faithfully and persistently done, the effects will assuredly be that the young, having an intelligent understanding of the fundamentals of the faith, will profit more largely by the preaching of the Word, will not only be kept from following strange doctrines or falling into unbelief of the truth, but be qualified to put unbelievers to silence and shame and so strengthen the Church and magnify the Lord.

One of the most encouraging features of the work is the liberal contributions of the scholars. Last year they contributed \$2,636, of which \$2,070 were expended on the Schools. It is manifest, however, that many schools received no financial assistance from the Congregation and are left to sustain themselves. The Presbytery feels that this is a great mistake which should be speedily rectified, and recommends each congregation in future when making its annual estimates to set apart a sufficient sum to cover the expenses of its Sabbath-school. The Congregation owes to the school its support and in discharging its liability will be ed to take a livelier interest in the school, and the school, in turn, will be free to contribute to missions and thus become more interested in the great work of the Church.

Dear fellow-workers, suffer this word of exhortation which is given in the earnest hope that it may be for the advancement of the work among those who are the objects of the special care of the Good Shepherd. Now, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory forever. Amen.

Missionary World.

GOOD NEWS FROM CHINA.

The following extracts from a letter received by Mrs. Goforth from Mr. Goforth, will be found interesting :

"He says, in speaking of the new place Chan Te Fu :—" I have never felt so rested in any place in China ; it seems as if this is the place God has allotted for us to fix our dwelling place. I am pleased with the houses. The one I am preparing for ourselves is large enough to allow for two bedrooms, and a good large living room. The roof is far higher and the house wider than any at Chu Wang ; there is also a verandah in the same courtyard there are buildings enough for kitchen, storeroom and coalroom. To have the open fields all about us, and the mountains to the West, is surely all we could hope for, and, strange to say, the street is named Chu Chung Chieh, Bell Smith street. Ten converts from Tsai Yuan'h have come in to-day to welcome me back, one of whom has brought the deed of a house which he wants to give the mission for a meeting place in his native town. This has indeed been a happy blessed day."

"The country looks its best just now. The wheat fields are promising an abundant harvest. The view from our compound is lovely, to the North and West the mountains can be seen, the sun setting behind. . . . I had six of the neighbors in last night to worship. The Lord is using Sir'rh (the young-gate keeper) to bring them in."

"The Hsien magistrate (one of the highest officials) sent to ask me to let him have the "Wau Kua Kang Pau" (Chinese Review of our Times). I sent it to him with the message that I would send it every month as it came. I am glad to find he is taking an interest in foreign affairs, and that I can supply him with such an excellent paper. Every day I have enquirers in to see me, that shows the advantage of a 'Fu' centre."

"May 25th. I am here now two weeks alone ; everything is going on pleasantly. I am getting my Chinese brushed up again. At Wang lin Chiao, there seems to be a splendid work of grace begun ; a bright young man of twenty-seven is the leader. He heard us first at the great Hsum Hsien fair, the year I was taken ill there. He had been searching for light among the Buddhists. He travelled 1,500 li (about 700 miles) to a famed Buddhist resort, but got no help. He then left wife and family and went to a noted temple in the mountains, but still found no peace. When he first heard us he could not accept what we said, but he bought some books, has been led step by step to the true foundation, and has found peace at last. The believers at his home and district have subscribed enough to buy a piece of land, and are going to build a chapel. It certainly is wonderful to see how the Spirit of God is leading men to the Lamb of God. In the morning we study Luke's Gospel, and in the evening the Psalms with the Chinese. . . .

"Sabbath. My subject forenoon and afternoon unto the Chinese was the "Sacrifice of Christ Oh ! how wondrous !" Again and again I could scarce keep the tears back. Mr. Li (the teacher) has returned from home ; he seems to me as an old friend. The task of reading the whole of the New Testament in Chinese, during the voyage, was almost too much for my eyes, and I am now glad to have Li to save my eyes. . . . The Mandarin (official) here wants to know if our Doctor can give him a new set of upper teeth. He would provide a special room for the Doctor at the official residence, while in attendance on him."

"I have had a good forenoon's study, having had my breakfast by 6 o'clock, but this afternoon I was receiving visitors until the present, 7.30. A believer from Tao Kung comes and will spend the night with us. I am glad to have so many coming to see

me. There are three men in the city now who may be considered enquirers, besides there are several others very hopeful. I am delighted with the attitude of the people towards us. The Master is working in the hearts of men. Oh for His grace sufficient not to hinder His work. Sir'rh (the young gate-keeper) is the hottest-hearted boy I have seen in China. The Lord has a future before him."

"May 9th, Hsin Tsun. Donald and I started from Hsin Tsun yesterday morning. It was late in the afternoon before we arrived here ; on account of the floods we were obliged to go a long way round. There are about 100 soldiers in the village, but we have succeeded in making them friendly. I was delighted to find how interesting the gospel story was to some of them. I went to the home of Wang Fu Lui, and met with all the Christians and enquirers and had worship with them. The room was full with men and the women stood outside at the window. I spoke on the 7th ch. of Rev. The drought followed by floods in the spring and fall last year has forced many of them to feed on leaves. The women spoke out their delight when we talked of the time when they shall hunger no more, etc. Oh blessed words to them ! Mrs. Wang Fu Lin, and the other women send you greetings. They remember with delight your visit here. . . . Later, We had another very busy day yesterday with the soldiers and enquirers. To-day I start for Chang Te Fu, and Donald goes back to Chu Wang. The roads are horrid, the barrows go slowly ; I consequently had time to talk with people by the way. I have had several good talks ; it is a joyful work to serve the Master. There is promise of an abundant wheat harvest. I have never seen such fine wheat in China, but there must be a great deal of suffering before the wheat is ripe."

THE GLORY OF MISSIONS.

The glory of missions is seen in four things. It is seen in—

1. Their origin. The movement began in Paradise, and was reinforced in the great commission on Olivet and the planting of the kingdom of God, which was typified in the stone cut from the mountain to fill the whole world.

2. Their motives operating on the church of God. These are found in the greatness and peril of man. Man is immortal, and to insure a blessed immortality he must be made pure.

3. Their methods. Go, teach, baptize ; secure repentance, faith, conversion, and organization into the church. With the living voice goes the Bible.

4. Their triumphs. They made a new East, a new Europe, a new America, and hasten to conquer the remotest nations. The gates of the nations are all open ; the head of the Christian column already enters the strong work of paganism. The objections to this movement are frivolous. Evolution finds a new headship in Christ, and paganism objects to the succor of the poor and war on caste. The leveling principle is the glory of the gospel, and the hindrances will ere long be swept from its path.—Joseph Cook.

There are men who mean to be unselfish, and there are men who are unselfish. Back of Dr. Mackay's unselfishness lies intellect ; back of intellect, vim ; back of vim, stick-to-itiveness, grit, quick resolution, and patient endurance and, pervading all, faith in the righteousness of his purpose. To such men, not only the Gibraltar of Formosa but the Gibraltars of the world will always yield.

In the first quarter of a century of its existence, the Woman's Foreign Missionary Society of the Presbyterian Church, which has its headquarters at Philadelphia, collected for Foreign Missions the sum of \$2,690,956.53. We believe that it will do better in the next twenty-five years.

PULPIT, PRESS AND PLATFORM.

The Standard : Give us a man's definition of success and we will tell you what is his character.

Religious Herald : It is not the flowery, theoretical sermon, but the sound practical one that successfully wins souls to Christ.

Phillips Brooks, D.D. : Religion is not something that is fastened upon the outside of life, but is the awakening of the truth inside of life.

Joseph Cook, D.D. : It is the temptation of our time to preach a fragmentary and distorted gospel, in the hope of making up an acceptable gospel.

J. F. Clarke : It is time that a little more stress was laid on simple honesty. It is not every man who can be a great saint or a mighty preacher . . . but every man can be faithful in his work.

Cumberland Presbyterian : Giving is doing ; a poor man's missionary dollar stands for a day's work in preaching the gospel. Surely every Christian should give the price of one day's work each year to carry out Christ's great commission.

Mid-Continent : When a skeptic once tried to convince Addison, the English essayist, that the Christian religion was a delusion, "the baseless fabric of a vision," his reply was : "No matter. Call it a dream, if you will. But don't wake me up. Let me cherish the sweet delusion, since it makes me both a happier and a better man."

D. L. Moody : Some people asserted that the Bible was going out, but for his part he believed it was just coming in. There had been more Bibles printed in the last month than in the first 1,800 years of the Christian era, and one house in New York had sold 110,000 of them in one year. When Jesus said, "My words shall not pass away," there were no stenographers and no publishing houses, and he Himself was considered a deceiver, and yet His words have lived.

David J. Burrell, D.D. : How many there are who embitter their lives by "borrowing trouble !" Their path heavenward is lined on either side, if they but knew it, with fountains of living waters and trees laden with the purest and sweetest joys of life ; but these are unheeded because they have seen a mirage,—a vision of tenuous mist that seems like desert sands, a far off. What shall be done for this self-torture of the soul ? Nothing but the patience of hope.

Christian Mirror : The "New woman" is most lovely when she is not "too new," and when into her new vocations she carries the same sweet and gentle spirit that made her mother dear, and her memory sacred. The applause of the popular palm will little satisfy the nature made to hunger for babies' smiles and babies' fingers ; and but a brief experience of the jury box will suffice to show her that the kitchen itself is a haven of rest and a paradise of content beside it.

Philadelphia Presbyterian : Scotland is indebted to the manse for her literature. With only two or three exceptions, the pastor's family has furnished the best, ripest and highest products of the pen in that land of literary activity. The manse develops readers and thinkers. Its atmosphere is one of mental as well as of spiritual culture and development. He who breathes it from early childhood is almost sure to show the effects of it in after life in more or less marked forms.

Christian Endeavor.

CONQUERING DIFFICULTIES, WITH CHRIST'S HELP.

REV. W. S. McTAVISH, B.D., ST. GEORGE.

Aug. 25—2 Cor. ii, 24-28 ; xii, 7-10.

The Christian sees many a lion in his path. Every Endeavorer will find that he must some time or other climb the hill difficulty. When running the race of life he will discover obstacles in his way. If the just man falls seven times something must trip him. Few have ever entered into heaven without first passing through much tribulation. "Many are the afflictions of the righteous" (Ps. xxxiv. 19). "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12).

Owing to changes in time and conditions the difficulties which confront us may be very different from those with which Paul had to contend, nevertheless they may be very real, very perplexing and very discouraging. Paul was wounded in one way by the thorn in the flesh ; we may be stung in quite another way, nevertheless in our own case the pain may be very acute. No Jew would dare throw a stone at us to-day, but those who were once our companions may sneer at us because we refuse to engage with them in amusements which we consider questionable, and that sneer may sting us to the quick. We may never be in perils of waters, but we may be in the deep waters of personal and family affliction and may feel the need of strong supporting grace. We may not be in any danger at the hands of our countrymen, but if deputed to go and look after a member of the Society who has grown careless, may we not find the task a very distasteful one ? We are not burdened as Paul was with the care of all the churches but we may have a special interest in one Church or one prayer-meeting, and if that Church should appear to be growing cold and dead, or that prayer-meeting more and more neglected, would we not find it difficult to continue our labors in the face of such discouraging appearances ?

How can we overcome the difficulties and surmount the obstacles which meet us along the journey of life ? Through Christ. Paul once said, "I can do all things through Christ who strengtheneth me." He bore with the thorn in the flesh because there came ringing down to him from the throne of infinite majesty and power the words ; "My grace is sufficient for thee." Though all his friends forsook him at his trial in Rome he did not lose heart, for he knew that Christ was at his side. If we were conscious always, as Paul was then, that the Lord is near, we would grapple with our gravest difficulties with a stout heart and courageous spirit. There is wonderful comfort in the thought that the Lord is at hand. Once when the disciples were on a fishing expedition they met with such ill success that they would have given up in despair had not Christ appeared to them and told them how they could succeed. Peter found it difficult, yea impossible, to walk upon the waters, but he overcame the difficulty with Christ's help. If when confronted with difficulty, we could only see Christ near and ready to strengthen, bless, uphold, we would grapple it with vigor and there would be no surrender until we sang our song of triumph.

"Fight manfully onward,  
Dark passions subdue ;  
Look ever to Jesus,  
He will carry you through."

How much comfort there is in the words which we sometimes sing,

"He to-day and He to-morrow  
Grace sufficient gives his own !"

The van mission of the English Primitive Methodist Church in the villages has proved so great a success that it is proposed to extend this form of activity in many directions. Weak churches have been encouraged, sound literature distributed, and the religious needs of lonely districts met.



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## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, AUGUST 14TH, 1895.

DURING the recent election in Derry "the infirmary was stormed by the rival parties," and one or two deaths caused by excitement and exposure. Popular government carried on in that way in Ireland or anywhere else savours a good deal of tyranny.

THE Moderator of the General Assembly has received a letter from a lady in South Carolina urging that more be done to reclaim prisoners. She says that in many prisons even copies of the Word of God are not to be had. We think this is not the case on this side of the line at least, but it will do no harm to ask whether things in this respect are quite as they should be even here?

OUR bright contemporary the *Dundas Banner* tells the world that the "Hamilton man" who won the Queen's prize at Bisley is a Dundas man and a member of Dr. Laing's choir. He hails from the home of the Oslers and Lashes and other men who have made Dundas famous. But honestly now, is not young Hayhurst an Englishman? He came out to this country only two years ago!

THE British Privy Council must be a difficult court to address. No sooner has a learned counsel got under way with his argument than one of the law Lords is sure to pull him up with an objection, or a question, or an observation, of some kind. The counsel gets around the obstruction as best he can and sails in again; but he does not go far until another law Lord breaks in upon him and the discussion usually takes the form of a prolonged and very learned conversation between the counsel and the Lords. That style of doing business may be hard on lawyers, but it is a splendid way to bring out the points at issue.

THE one thing clear about the horrible massacre in China is that it was done by a secret society called Vegetarians. The thing not clear, but which must be made clear, is whether the authorities, civil or military or both, were in any way responsible for the acts of the assassins. No doubt a full investigation will be made. It is not pleasant to read that some representatives of the great powers become "Orientalized" by their residence in Eastern countries. Precisely what that means we do not know, but perhaps it means something not very good. The new British Minister for Foreign Affairs has an opportunity to show what material he is made of, and the world will wait with some anxiety to hear from him.

NEARLY every day we have a report of an interview between some enterprising pressman and the counsel for the Commonwealth, or the counsel for the Crown, in the Holmes case. Surely interviewing must be overdone, and the legal profession pretty well stripped of its dignity and usefulness, when lawyers furnish the press with statements about their clients.

SOME of our contemporaries across the line are making a good deal of the rumour that Roman Catholic prelates approached or attempted to approach the Privy Council in the Manitoba school case. They ask what would an American citizen say if a "clerical" should approach the Supreme Court of the United States. We don't know what said citizen would say if that august tribunal should be approached by a "clerical," but when it was approached by politicians in 1876, some citizens said it put the man who had a minority of votes in the Presidential chair. All the world knows that the Supreme Court on that memorable occasion divided on party lines. Our neighbours will not gain anything by comparing their courts with the courts of the British Empire.

A WRITER in one of the magazines tells us that James Gordon Bennett, proprietor of the *New York Herald*, sits down in his library in Paris and examines critically his great newspaper with a twofold object in view. He notes every really good thing and in some way or another rewards the writer; he also notes the mistakes and calls the attention of the conductors of the paper to them. Mr. Bennett's method might be adopted with advantage by many who consider themselves better Christians than he professes to be. Some readers of a paper never see anything but the mistakes. Some people who go to church on Sabbath professedly to worship God look for nothing but the faults which nobody could see if not looking for them. The result is that their souls are lean and their tempers soured.

THE *Herald and Presbyter* has recently seen the following taken from a private note written by a lawyer, and commends it "as a most profitable and helpful suggestion as to Sabbath reading:"

"I spent last Sabbath out on the farm and there was but one book on the place—no other reading-matter available, not even a Sunday newspaper! Shall I tell you what my reading consisted of that day? I read Paul's letter to the Galatians; his letter to the Ephesians; his letter to the Philippians; his letter to the Colossians; his two letters to Timothy; his letter to Titus; his letter to Philemon; the Epistle of James; the two Epistles of Peter; the three Epistles of John and the Epistle of Jude."

That legal gentleman read far too much for one day. No living man could read all these epistles in a day as they should be read. However the number of people who read too much of the Bible on Sabbath is so small that it is not necessary to say anything more about it.

IN one of his splendid campaign speeches in Newcastle John Morley said:

"Our bill (local option) is a bill, mark you, by which, stand or fall, we abide. I do not believe in Governments and I do not believe in men who bring in bills dealing with great social questions and then say: 'We will drop the bill if you don't like it.' What I say is this—we stand by that bill whether constituencies like it or not. If they beat us, we are beaten. There are worse things in this world than being beaten. If you are beaten in what you know or believe to be a righteous cause which will uplift the condition of the people of the country to which you belong, never mind whether you are beaten or not. I know that is not what is called good tactics. You know that on this platform I have never troubled my head very much about tactics. I have told you what I have thought: I have told you the proposals that I cared for and that I would support; and I shall go on upon that line until you turn me out for Newcastle."

And they did turn him out. The publicans and Home Rulers did the business. After his defeat four Home Rule members sent a telegram of congratulation which, the *British Weekly* says, would not have been signed by any four men in the jails of England or Scotland. And John Morley has for years been the steadfast friend of Home Rule!

AFTER strongly condemning the "undue deference often extended to men of wealth in churches," the *Christian Work* says:

When exhibited by the minister, as it sometimes is, it involves the surrender of "the dignity of equality" which no minister should ever give up. This marked deference is one that is easily perceived by others when indulged in. For example, when the announcement

is made from the pulpit that "Mr. Cræsus has kindly consented to address the Sunday school," when no mention would have been made of an address from one in humbler circumstances, or when the announcement is heard from the pulpit that "through the liberality of one whose name it is not necessary to mention" a certain improvement has become possible—and all the church knows the particular one referred to—when such announcements are heard, as they quite too often are, there is seen an exhibition of deference to the man of wealth, a tickling of individual vanity which makes the judicious grieve.

That kind of an "exhibition," unfortunately too common, does several other bad things besides making the judicious grieve. It alienates the poor from the church and leads them and a good many people not especially poor to look upon ministers as obsequious parasites, which some of them are. It makes the man of wealth, if he has sense and he often has, despise clergymen in his heart, and sometimes his contempt for them is not confined to his heart. If there is only one kind of man in the world that should oppose the worship of wealth it is the clergyman. Perhaps the *Christian Work* would give us a word of explanation about that phrase we see every day in the religious press of the United States—"Large and wealthy congregation," "Influential and wealthy congregation." How does the word wealthy always come in, no matter how much the other part of the phrase varies?

## THE IMPROVEMENT OF PUBLIC WORSHIP.

THIS subject, which was brought before the last General Assembly of our church and urged upon its attention with much force by Rev. Dr. Laing and others, is one of real importance and in which many take a deep interest. That it is also one which Presbyterian Churches generally are beginning seriously to consider is evident from the fact that, in all the churches of that order in Britain, societies or committees exist, either voluntary or appointed by their Supreme Courts, for the purpose of dealing with this matter. This is sufficient to show that a widespread feeling exists, that something in the way of what is considered to be improvement in Presbyterian public worship is needed and should be attempted. The question will at once arise: What direction should this attempt take, and what means should be used to accomplish it? It cannot take the direction of allowing greater individual liberty to those charged with the conduct of worship, for it is hard to imagine any greater degree of that than now exists. It must therefore, perforce, take the direction of some kind of suggestion, or guidance, or restraint in the exercise of that almost unrestrained measure of liberty which is now allowed.

It will at once be granted, we should suppose by all, that this is a matter which should come under the purview of the Church in its organized capacity, and be to some extent at least, under the guidance of the courts of the Church, that it is one which, because of the direction it may give, and the extent to which it may affect the spiritual life of the Church is eminently worthy of its most serious attention. The evils which may at any time easily arise, if they have not already done so, from leaving so important a matter to individual caprice are too obvious to allow of question. Seeing then, that improvement can only be sought in the direction of some restriction of liberty or guidance in its exercise, what shall that be and how far should it be carried?

A book on this subject by Rev. Alex. Wright, M.A., of Musselburgh, entitled, "The Presbyterian Church: its Worship, Functions and Ministerial Orders," has recently been published, and forms the subject of a lengthy article in *The Presbyterian*, of London, England, and we present some of its statements to our readers, because this subject is now occupying and will in the near future occupy much more of the attention of our church than it has done. The trend is all in that direction.

The book is spoken of in high terms of praise and would no doubt be read with profit and interest by all who are giving attention to this subject. There are two extremes of opinion and action against which Mr. Wright carefully guards; the one that of introducing or recommending anything which, contrary to the whole genius and history of Presbyterianism, would tend in the direction of Romanism or Episcopacy, and the other that of countenancing an opinion which largely prevails, that the use of liturgical forms is a peculi-

arity of and specially belongs only to Episcopal churches. "For nearly a hundred years after the Reformation, the Church of Scotland possessed and used fixed forms of service, in its public 'Book of Common Order,' similar to those employed by Calvin at Geneva, or by the Huguenot Churches of France and the other Reformed Churches on the Continent." This, then, must be accepted as a fact abundantly established by history that a regular form and order of service and liturgy belonged to Presbyterianism in the days of Knox and Calvin. The Geneva "Book of Order" of the latter, this article says, "was published six years earlier than the first edition of the English Prayer-Book of Edward VI. Knox's Book dates from Feb. 1556; it came into use in Scotland in 1559, was formally adopted by the Scottish Church in 1562 and again in 1564." These, and numberless other facts of a like nature which might easily be cited, show that a regular, prescribed order of service and liturgical forms of prayer were known to Presbyterianism in the times of the Reformation, and that they do not necessarily belong or lead to Episcopacy. This is exactly the contrary to what the great body of our people think, and it is the fear of any seeming approach even to Episcopacy, or compromise with it, that at once arouses fears in many minds in attempting to interfere with our present freedom or suggest the regulation of it by any prescribed forms. It is considered to be anti-Presbyterian, pro-Episcopal and therefore to be condemned and opposed. So did not our fathers think. Whether they were not so wise as we are, whether they did not know so well as we do, the genius of Presbyterianism, whether they were less aware than we are of the danger of compromise with Prelacy and Romanism, it is not for us to say, but these are the facts as stated in the article referred to.

This, then, is the direction in which improvement is sought; by a return so far to the "use and wont," the historic position of the Presbyterian Church in this respect. But then, as now, liberty was insisted upon as to the use of prescribed forms, and liberty was granted and was the law of the Church. It never was, and the Presbyterian Church will do well never to allow any such directions to crystallize into a hard-and-fast body of forms. So we read: "This ordour may be enlarged or contracted as the wisdom of the discreet minister may think expedient. It shall not be necessarie for the minister dayly to repete all these things before mentioned; but beginning with some manner of confession to procede to the sermon, which ended, he either useih the prayers before mentioned, or else prayeth as the Spirite of God shell move his harte?"

The form and order of Presbyterian worship which prevailed in the sixteenth century, appear to us to be exceedingly beautiful, appropriate and helpful when entered into in the spirit of reverence and devotion, but this and some further remarks upon this important subject will bear to be kept to some future time.

**MORE MISSIONARIES FOR HONAN.**

A MOST interesting, and for the season of the year, a large meeting was held in Knox Church, of this city, on the evening of Sabbath last to bid farewell to Mrs. Goforth, who is about to rejoin her husband in Honan, to Miss Mackenzie and the Rev. A. Mitchell, two additions to the staff now on the field. Dr. Parsons, pastor of the church, presided. Most appropriately to the circumstances in China at present, and the case of the leaving missionaries in view of them, the opening hymn was "Thy way, not mine, O Lord" On the platform along with Rev. Dr. Parsons were the missionaries, Rev. R. P. MacKay, Foreign Mission Secretary; Mr. Hamilton Cassels, chairman of the F. M. committee; R. Gourlay, a member of the Committee; Rev. Dr. Maclaren, Rev. Mr. Schofield from the United States, and Mr. Wilkie, an elder in the church and father of our missionary in India. The service was unique, in that the first part of it consisted in the observance of the Lord's Supper, in which many joined, as an act of communion and fellowship with the outgoing missionaries. It is needless to say that a peculiar solemnity pervaded the congregation during this service, and that it was marked by reverence and devoutness. In connection with this was sung "Rock of Ages," etc., and Rev. Prof. Maclaren offered prayed in consecration of the elements.

After the communion, Rev. Mr. Schofield, who is to supply Dr. Parsons' pulpit for a short time, addressed the congregation briefly and most suitably to the occasion. After him Dr. Parsons called in succession upon Mr. Cassels and Mr. Gourlay for short addresses. It was to some extent a new departure, substituting on such an occasion laymen for ministers. It is not too much to say that the addresses would hardly have been more appropriate, impressive, timely and earnest than were given by these two members of the Foreign Mission Committee. It could not but be gratifying to every Christian, and especially to all Presbyterians present, to hear two laymen, actively engaged in their daily, secular work, so filled with the Master's spirit, addressing such an audience on such an occasion in the manner they did. We have many such men in our Church, and no opportunity should be lost of utilizing in every way such gifts as God has bestowed in them upon our Church. The key-note given by Rev. Mr. Schofield was admirably sustained throughout in the addresses, of the connection between the death of Christ, the commemoration made of it in the Lord's Supper, and the confession and profession therein also made by those who observe it, of readiness to do their part in obedience to the Saviour's last command in carrying the gospel to every creature. In necessary connection with this the fact was emphasized of the perfect unity of the whole body of Christians, and the close and abiding relation and interest of Christians at home with those at work in the field abroad. The addresses of Messrs. Cassels and Gourlay in this respect were most helpful and inspiring.

The missionaries so soon to leave, on Monday, were then each called upon for a few parting words. Mrs. Goforth, as having already been in the field, and whose voice and face are now familiar to so many, first spoke briefly. She referred to the first farewell meeting upwards of seven years ago, to difficulties and dangers encountered in China, and how in the midst of them they had felt supported, upheld and strengthened by knowing that prayer was being made to God for them, continually at home. This was the burden of the few words spoken, evidently under deep feeling by Miss Mackenzie. She is not in appearance so young as the most of the ladies who have been sent to the foreign field before her; she has, however, had the benefit of considerable experience in woman's work among women, and earnestness and consecration are written on her face.

The Rev. Mr. Mitchell, who has already endured hardness in the Home Mission field, briefly stated the steps by which he had been led and enabled to offer himself for foreign mission work. Like the others, he said they went forth bearing the word, in faith upon the declaration of Christ that He was invested with "power and authority," and in His promise to be with His servants to the end of the world. Prayer, and more prayer at home, was their hope and help in going forth to China. The Rev. R. P. MacKay appropriately closed these addresses by pointing to the consummation and crowning of the toil and suffering, and praying and service of the church on earth, in the joy and service of the church of the redeemed in heaven. It formed a happy climax to the thoughts which had been the burden of the previous addresses. Rev. Dr. Parsons referred in closing to the connection which the friends about to leave had had with his congregation, to previous similar services and to their going forth followed on their divine mission with the prayers of Christian brethren and committing themselves to the protection and care of God. "Till He Come," was sung, Rev. Prof. Maclaren pronounced the benediction, and after a brief pause spent in silent prayer the audience dispersed, except friends who remained to say good-bye to those who on the morrow were to depart for their distant scene of labour.

On Monday afternoon, a large company of friends together with several members of the Foreign Mission Board, gathered at the Union Station to bid their final farewells to the outgoing party of missionaries, who, although sent forth with anxiety at present specially felt, yet go voluntarily on their mission of love in obedience to the Saviour's command, committing themselves to Him who careth for them, and should suffering come, as come it may, will rejoice to be counted worthy to suffer shame for His name.

**Books and Magazines.**

**MOTLEY VERSES GRAVE AND GAY.** By J. W. Bengough. Illustrated. [William Briggs, Wesley Buildings, Toronto.]

There are few places, in Ontario at least, where Mr. Bengough is not personally known, and the Cartoonist of *Grip* is known over the Dominion and far beyond. The verses in this collection appeared for the most part first in *Grip* and other papers without any view to collecting them into a book. No one will regret that Mr. Bengough has taken the advice of friends and done so. They are arranged under the heads of "Humorous," "Serious," and "Pathetic," and "Elegiac." They are replete with illustrations of his piquant but always pure and healthy humor; of grave, serious, manly Christian thought and tender pathos, and honest testimony to departed worth wherever found. The illustrations are such as for fun and truth and quaintness *Grip's* pencil has made familiar to us all. We welcome this volume because whether grave or gay it is sure to be always on the side of whatever is good and right.

**THE COMMERCIAL CRISIS IN NEWFOUNDLAND: CAUSE, CONSEQUENCES AND CURE.** [By James Murray, E.N.H.M.A.]

We are all familiar with the fact of the complete commercial collapse which recently took place in this island. This pamphlet is an answer to a request made to the writer to set forth his views of its causes. Mr. Murray writes with vigor and clearness, and all concerned to find information in the matter he handles will read this short account with interest.

Some of the principal features of the August *Century* are a description by Commander McGiffin of the battle between the Japanese and Chinese fleets at the Yalu River, and a comment on it by Captain A. T. Mahan, entitled, "Lessons from the Yalu Fight"; a biographical sketch in "The Notable Woman Series," of Sonya Kovalevsky; "The Russian Mathematician"; "Sloane's Life of Napoleon"; "The Princess Sonia," by Julia Magruder; four very short stories by George Wharton Edwards, entitled "The Rivalries of Long and Short Codiac." There are also several articles relating more or less intimately to the holiday season and a delightful article by Henry Dwight Sedgwick, entitled "Reminiscences of Literary Berkshire," containing beautiful portraits of Catherine Sedgwick and Fanny Kemble and many other drawings and portraits of men identified with that region. The departments, "Topics of the Time," "Open Letters," and "In Lighter Vein," deal in an interesting way with the usual variety of topics. [The Century Company, New York.]

The August number of the *Biblical World* begins with editorial notes on "The Higher Criticism," based upon the recent address of President Paton on "The Doctrine of Scripture," and that of President Hovey on "The Higher Criticism." Bearing upon this may be mentioned a short article on the "Questions of the Higher Criticism and the Sources whence the Answers may be Sought." Other articles are "The Use of Hebrew in New Testament Study"; "The Jewish Apocalypses"; an "Introduction to the Koran," continued; and "The Use of the Mythic Elements in the Old Testament." The other departments of this magazine help the theological student to keep abreast of the thought and publications of the day in that department. [The University of Chicago Press, Chicago.]

The Review Section of the *Homiletic Review*, for August, contains for its main subjects "The Preacher and the Preaching for the Present Crisis"; "The Old Syriac Gospels Recently Discovered at Mount Sinai"; "Sensational Preaching," the latter by Dr. Witherspoon, of Louisville, Kentucky, Theological Seminary. In "Church Life and Church Work," some very excellent suggestions are made by a Layman. In the "Sermonic Section" is found, among other sermons, one by Archdeacon Farrar, entitled, "A Study of Temptation." In the "Social Problem," many interesting and timely subjects are discussed, and upon the whole this is a useful number of a useful magazine. [Funk & Wagnalls Company, 30 Lafayette Place, New York.]

"Supplemental Lessons for Primary and Intermediate Departments," by Mrs. W. B. Porter, is a little catechism for children calculated to be very helpful to parents and infant class teachers, as a help and guide in making children acquainted with the elements of religious truth, interesting facts about Scripture, and memorizing portions of it. It is arranged into first, second, third, and intermediate grades. [Mrs. W. B. Porter, 330 Kennard St. Cleveland, Ohio.]

Received with the author's compliments the address of Lady Somerset at the opening of the National British Women's Temperance Association, of which she is President. This association is interested more or less directly in a great variety of objects, and anyone who wishes to obtain a complete, and at the same time succinct view of them all, could not do better than procure and read this address. [No 25, 26 Farringdon Hall, Memorial Street, London, E.C., England.]

*Woman's Work for Woman*, for August, is largely taken up with missionary work in Korea of which it gives interesting accounts with appropriate illustrations. Japan and China are also briefly noticed. Letters are given besides, from Syria, Siam and Guatemala City. Its Home Department is taken up with letters from different states giving accounts of Home Work. [Woman's Work for Woman, 53 5th Avenue, New York.]

## The Family Circle.

### THE CHILDREN.

Found in the desk of Charles Dickens after his death.)

When the lessons and tasks are all ended,  
And the school for the day is dismissed,  
And the little ones gather around me  
To bid me good-night and be kissed,  
Oh, the little white arms that encircle  
My neck in a tender embrace.  
Oh, the smiles that are halos of heaven,  
Shedding sunshine and love on my face.  
And when they are gone I sit dreaming  
Of my childhood, too lonely to last;  
Of love that my heart will remember  
When it wakes to the pulse of the past;  
Ere the world and its wickedness made me  
A partner of sorrow and sin,  
When the glory of God was about me,  
And the glory of gladness within.  
Oh, my heart grows weak as a woman's,  
And the fountains of feeling will flow,  
When I think of the paths, steep and stony,  
Where the feet of the dear ones must go;  
Of the mountains of sin hanging o'er them;  
Of the tempests of fate blowing wild;  
Oh, there is nothing on earth half as holy  
As the innocent heart of a child.  
They are idols of hearts and of households;  
They are angels of God in disguise;  
His sunlight still sleeps in their tresses,  
His glory still beams in their eyes.  
Oh, those truants from earth and from heaven,  
They have made me more manly and mild,  
And I know how Jesus could liken  
The kingdom of God to a child.  
Seek not a life for the dear ones,  
All radiant, as others have done,  
But that life may have just as much shadow  
To temper the glare of the sun;  
I would pray God to guard them from evil,  
But my prayer would bound back to myself;  
Ah, a seraph may pray for a sinner,  
But a sinner must pray for himself.  
The twig is so easily bended;  
I have banished the rule and the rod;  
I have taught them the goodness of knowledge,  
They have taught me the goodness of God.  
My heart is a dungeon of darkness,  
Where I shut them from breaking a rule;  
My frown is sufficient correction,  
My love is the law of the school.  
I shall leave the old house in the autumn  
To traverse its threshold no more;  
Ah! how I shall sigh for the dear ones  
That meet me each morn at the door.  
I shall miss the good-night and the kisses,  
And the gush of their innocent glee,  
The group of the green and the flowers  
That are brought every morning to me.  
I shall miss them at morn and at eve,  
Their song in the school and the street;  
I shall miss the low hum of their voices,  
And the tramp of their delicate feet,  
When the lessons and tasks are all ended,  
And death says the school is dismissed,  
May the little ones gather around me  
To bid me good-night and be kissed.

—Charles Dickens.

### A "MAJOLICY" JAR.

It was all to honor the pastor's home-coming, and the entire Sunday school, from the tots in the infant department to the balloon-sleeved young ladies in Miss Morgan's class, were taking an active interest in the decorations. It wasn't everybody's pastor who could take a trip across the water and come back with new color in his cheeks, and the people of West Church meant to make it a day of rejoicing.

Rebecca went home seriously, her "quarterly" clasped in a shabby little gray glove. What could she do to show how glad she was to have Mr. Seymour back with them once more? She would like to do something—there wasn't a child in the Sunday school who loved him more than she did. Ever since the day when she went before the standing committee and they thought her too young to unite with the church Rebecca had loved Mr. Seymour, for he had slipped his hand over hers, and made her brave to answer the questions put by those grave deacons. How she wished she might have some little flower to put with the others around the pulpit. But it was no use wishing—her mother could never "afford" it.

Yet she broached the subject at dinner. "It's out of the question, Becky," the tired mother said, decidedly. "He'll have flowers enough from the others; he won't need yours, and you haven't got any, anyway."

"I know he won't need them," Rebecca

said with a long drawn breath of disappointment, "but I just thought I'd like to do something."

The shadows of the maples were lengthening when Rebecca set out for her regular Sunday visit with Mrs. Brown, an invalid neighbor, whose small home retained the sunshine like the row of green plants in her front window or like her cheery, wrinkled face.

"Come right in and set down, Becky," she said, as the childish face smiled in at the door. "I'm right glad to see you, I am so. Been to church, I suppose? That's right. I'm glad your ma's bringin' you up right. I used to go as regular myself, when I was able to. I wonder now if you can tell me the text."

"Yes'm," answered the little visitor, promptly; "And now abideth faith, hope and charity, these three, but the greatest of these is charity." This repetition of the morning's text was a part of these Sunday visits.

"Good," said Mrs. Brown, approvingly. "Mr. Seymour's comin' home this week, they tell me, Becky."

"Yes'm, next Friday."

"What's the matter, child? You look sober. Ain't you glad he's comin' back?"

And then Rebecca told her all about it, how she longed to do her part and how impossible it would be.

"Well now," and Mrs. Brown's wrinkled features grew quite beautiful as she looked down into the troubled little face, "I reckon we can fix that up between us. I reckon I could give you a plant. Some of my lilies is most ready to blossom now."

The delight in Rebecca's face was tempered by a look of mortification. "O Mis' Brown," she gasped, "I didn't say that as a hint!"

"Law, child," with the utmost good nature, "I didn't suppose you did, but I want you to have a nice part in the fixin's, and we'll pick out a plant this minute that'll be in full blow by next Sunday."

The selection was made—a thriving young lily, with swelling buds that gave every promise of changing to white flowers in a few days.

"Reckon it hadn't ought to be in that can," said Mrs. Brown, thoughtfully. "It don't seem suitable someway for a church, though I always kind of liked it myself. It looks so cheerful, that red does."

The lily was planted in a tomato can with a picture of one of those gaudy fruits blazoned thereon.

"I'll tell you what, child; we'll fix up some kind of a cover for it—calico or muslin; a little ways off it'll have the effect of bein' one of those decorated jars, you know."

Rebecca beamed. "How good you are, Mis' Brown," she said, and then she rose on tiptoe to press an impulsive kiss on the older face.

Mrs. Brown's piece-bag was sorted the very next day, till a piece of cretonne—a "beautiful pattern," as its owner remarked—was chosen, and the old hands frilled and gathered it around the tomato can. Rebecca drew a long sigh of gratification. "It's just lovely," she said.

Mrs. Brown was satisfied. "I reckon my hands ain't lame if my feet be," she remarked, complacently. "It does look right nice, if I say it myself. A little ways off it'll look like a majolicy jar, and majolicy is real fashionable, Becky."

It was Saturday afternoon at the church and the pulpit was transformed into a garden of beauty. There were palms with green branches outstretched like fingers, and ferns with slender curling fronds, white lilies everywhere and bright colored roses, while simple meadow daisies with great golden eyes looked out from the empty spaces. Mrs. Allison and Miss Barker stood one on either side of the pulpit stairs to survey their work with great satisfaction. A little figure came in at the door bearing a snowy lily in a gaudy flower-pot and walked down the aisle.

"Who is that?" asked Mrs. Allison, in a low tone.

"That little Thompson girl in my class," whispered back Miss Barker.

The child swallowed once or twice before she could find voice to speak. "It's for Mr. Seymour," she faltered, "to go with the others up there," and she placed it on the pulpit stairs.

"What a beautiful lily," said Miss Barker, kindly, "such a pure white."

"Yes'm," said Rebecca, more courageously, "we fixed the jar on purpose, Mrs. Brown and me," and there was a look of innocent pleasure on her face.

Dorothy Allison joined the little group, nodding to Rebecca with childish friendliness. "Why, you've brought a lily, too; how pretty it is, and it's bigger than mine. See that one on the little stand is mine—next to the end. It's a different kind from yours, but it is just as white and sweet."

"I wish," said Rebecca, "mine could go up next to yours. They'd look nice together, wouldn't they?"

"How ever shall we manage?" asked Miss Barker, with a look of comical perplexity as she surveyed the jar, its little owner having taken her departure. "It can't go on the stand, where this ridiculous little arrangement will show," tapping the cretonne frills, "and yet I can't bear to hurt the child by tucking it out of sight."

"I'll tell you," said Mrs. Allison, "we'll cover the jar with smilax, wind it all around, you know, and then let it stand next to Dorothy's."

"Mamma, that will hurt Rebecca's feelings," said Dorothy, solemnly. "She told me she was going to have a beautiful jar, someone was helping her fix it up. She won't like it covered, she'll guess why you did it."

"It's the only way, dear, and she looks like a sensible child."

Dorothy's face grew sober, even sad, for a struggle was taking place in her small heart. There was a way that it could be arranged without hurting Rebecca's feelings, only it would lacerate her own terribly. You see Uncle Will had given Dorothy the dainty jar which held her precious lily, and its delicate tints seemed to emphasize the purity of the white petals. *Could* she let her new treasure be covered over with smilax, just to keep Rebecca's in countenance?

"Mamma," Dorothy spoke with decision. "S'pose we fix mine up, too, with smilax—won't that make it all right?"

"Why, you sweet thing," exclaimed Miss Barker, "it would be to bad to cover up your lovely jar, though you are a darling to think of it."

"I wouldn't do it, dear; what would Uncle Will say?" Mrs. Allison suggested.

It was too much for her good resolution. If her own mamma and her lovely Sunday school teacher thought her sacrifice unnecessary she need not persist in it, surely.

"This is work Dorothy might do," said Miss Barker. "Suppose you wind the smilax, dear. I'll show you how, and your hands are just the right size for it," giving those diminutive members an affectionate squeeze, "Rebecca will see how much prettier her jar is covered with it."

Dorothy set about the work promptly, and yet there was a little flush on her face as her small fingers wound the pretty green vine over the figured cretonne.

"Through already?" Miss Barker said, when Dorothy stood soberly surveying her work. "And how pretty it is!"

"Are you going, Dottie?" asked Mrs. Allison. "Won't you stop at Strong's and ask him to send two more palms immediately? We must have them to cover that bare place. Tell him to hurry."

Saturday afternoon must be a great time for Junior Endeavor meetings, for, her errand done, Dorothy passed no less than three churches from whose windows floated strains of Junior hymns. One was The Sunshine Song:

Slightest actions often meet the sorest needs,  
For the world wants daily little kindly deeds.

Before Dorothy's eyes came a vision of Rebecca's true love offering covered with smilax wreath; it may have been a peculiar association of ideas, but Dorothy could not banish it from her mind. Then came the ringing chorus. Dorothy did not want to listen, somehow, and yet she lingered a moment, her small foot mechanically beating time on the stone pavement:

Scatter the sunshine all along your way,  
Cheer and bless and brighten every passing day.

Dorothy and the man with the palms reached the church at the same time. "I've come back," she said, rather obviously. "Please let me have my jar a minute, and—some smilax. I want to decorate it."

Mrs. Allison and Miss Barker looked at her quickly but something in the pink, childish face stopped them and they forbore to comment.

It was a pleasant coincidence that, her work just finished and placed by Rebecca's offering, Rebecca herself should shyly enter the church. Dorothy went to meet her.

"I just stopped in—I thought they wouldn't care, and I wanted to see the flowers," she said, timidly, her eyes seeking for one particular plant.

Dorothy slipped her hand over Rebecca's. "I'm so glad you came. Those are our lilies up there on the stand. They look like twins, don't they—all covered up with smilax, just alike? Mamma always says that natural things are prettier than artificial, so I suppose the smilax is even prettier than the jar." She could not truthfully put it in the plural—she left it to Rebecca's imagination which "jar" was in question.

Rebecca surveyed them thoughtfully, Dorothy listening anxiously for her first words. They came slowly, but were eminently satisfactory. "It is prettier," Rebecca said, decidedly, "even prettier than my jar, and I thought that was beautiful."

The last lingering trace of regret fled from Dorothy's mind at that, and the green smilax seemed suddenly glorified.—*The Congregationalist.*

### HOW TO DRESS A GIRL.

It is a very common saying that it is an easy matter to dress a little girl, but very difficult to clothe a boy. This saying must have originated some years ago, for in these days there is no difficulty whatever in buying everything needful for a boy at any of the ready-made clothing establishments, and at far more reasonable prices, and infinitely more satisfactory in every particular, than the same clothing made at home could possibly be. To dress a girl as she should be dressed requires a great deal of thought and time, unless one is fortunate enough to be able to walk into one of the French establishments and give a carteblanche order for everything. In these days there are few who can do this, and it is a serious question to all mothers how to attain the best result with the least expenditure of money. To begin with, shoes and stockings, which are extremely en evidence with little girls, must be carefully chosen. Until a girl is eleven or twelve she should not wear heels on her shoes; they seriously injure the shape of the foot and are otherwise injurious to her physical health. Spring heels, as those heels are called which are only raised enough to have the foot placed in the proper position when walking, should always be worn. For school wear pebble-goat or straight goat shoes are the best. Calf-skin, even in the lightest quality, is not desirable, as it is very apt to produce corns, and children's feet are exceedingly tender. For dancing-school or for dress wear patent-leather tips with cloth tops, or patent-leather tips with kid tops, are the proper thing. Slippers and low shoes should be avoided, as they are apt to induce bad habits in walking and standing. All children will stand on the sides of their feet if possible, and in slippers and low shoes the habit grows apace. No child can get along without two pairs of shoes which



must be kept in good order ; no buttons off, and no dust and unbrushed look. It is not at all necessary or desirable to have more than two pairs of shoes, as children outgrow them very rapidly. Black stockings are universally worn by children as well as grown people, unless with brown shoes, when brown stockings are the correct thing. A good cotton stocking is by no means cheap, and in children's sizes is much more expensive than in ladies' sizes. It is a very good plan to have a pair or two of silk-finish stockings for dress. Woollen stockings are not very much worn because when there is any tendency to perspiration they induce it, and oftentimes in this way make the feet colder than a cotton stocking, which does not produce those results. Woollen underwear in our climate is necessary for the health of any child, but there is no need of buying very heavy weight ; half wool and half cotton is all that is required. A girl's underclothing should be as dainty as possible, and she should be taught that neatness and fine materials are particularly desirable. Embroidery is very reasonable at present, and little ruffles of embroidery on petticoats and drawers make an exceedingly nice finish. There is a great question as to whether money can not be saved by buying undergarments ready made, for they are now so well made, and sold at such low prices, that the argument advanced that they do not wear so long as those made at home avails nothing, for girls outgrow their clothes much faster than they wear them out. Of course more elaborate ones can be made at home for the same money, but one's time must be counted into the outlay to be absolutely just.—*From Harper's Basar.*

**TAKING FIRE AT THE MOUTH.**

Th. a human being may become so completely supersaturated with alcohol as to take fire at the mouth as readily as a barrel of whiskey at the bung hole, seems to be an established fact. Dickens, who kills off the rag and bottle merchant in "Bleak House" in this way, claims to have investigated the subject thoroughly, and quoted many apparently well authenticated instances of what is called spontaneous combustion. Nevertheless, the possibility of the thing has been doubted by a considerable number of scientific men.

Many years ago, an inebriate of the name of Nolte, a German residing at Columbus, Ind., was found dead in a condition which warranted the belief that he had literally caught fire at the lips and been destroyed by internal combustion. His mouth had been burned to a shapeless hole, his tongue charred to a crisp, and all the respiratory organs partially consumed.

There is nothing incredible in this ; the only wonder is that cases of that kind are infrequent. There are thousands of habitual drunkards whose breath is simply an alcoholic fume, and it is surprising that it does not ignite when it comes in close contact with flame. There must be such a large percentage of inflammable gas in vapor smelling so strongly of spirits, that it would hardly surprise us to see any one of these liquor soaked individuals combust, as Nolte is supposed to have done, while lighting a cigar.

**A VERY YOUNG DOCTOR**

A physician owning a country seat where his family were accustomed to spend the summer months, taught his boys to swim as soon as they were out of the nursery. His farm bordered upon a lake, where the greater part of the boys' time was taken up with boating, fishing and swimming. One was nine and the other six years old, and they were expected to take care of themselves.

One day the younger child was seized with a cramp while he was in the water, and after screaming for help, sank out of sight. The brother swam out boldly and got an arm under him before the third downward plunge.

The youngster was unconscious and helpless, but the older one contrived to keep him afloat with one arm while striking out with the other for the shore. He drew the little fellow out of the water, white, motionless, and apparently dead.

The rescuer had heard his father describe the treatment for resuscitating persons taken from the water when nearly drowned. He could not remember it in detail, but he was impressed with the necessity for prompt action.

He did not attempt to summon help from the house, which was a long way off. Placing the boy on his face with his wrist under the forehead, he paused a moment, and then turned the body on the side.

This crude attempt to restore respiration was repeated several times, until he was delighted to find the lips moving and the eyes opening. The young physician had not made a strictly scientific application of the rules for artificial respiration, but the little fellow's breath was restored.

Then two additional rules mentioned by the father were remembered. The body was briskly rubbed, and then bundled up with jackets and dry clothes which were on the bank.

With these measures for restoring circulation, recovery was well-nigh complete. Then taking the child on his back, the rescuer started for the house, where the mother received them with open arms and anxious face.

The patient was put to bed, and the father was summoned from town, but other measures were hardly necessary. The nine-year old physician had done his work so successfully that nothing more was required.

The father was proud of the boy, as he had a right to be.

"I could not have done better myself," he said to the lad. "You must be a doctor when you grow up ; indeed you are one already."

**"LET US QUARREL TO-MORROW."**

My wife is one of the sweetest little women in the whole world, and I am not considered peculiarly cranky, but sometime differences would arise, beginning with the most trivial things, which, however, being duly nursed, became of monumental proportions and often threatened the peace of the family. Of course, I was commonly the one to blame ; in fact, as I look back on it now, I am sure I was always to blame, for I should have had the wisdom to give way on the non-essentials, and by a little restraint and gentle talk win my little wife over to my way of thinking. But instead of that, I feared I should sacrifice my dignity, (I) as head of the family, by yielding. So sometimes I went to business without my good-by kiss and two people were miserable all day.

But my little wife had an inspiration (most women have when things come to the breaking point), and the next time our argument was drifting near the danger line, she turned aside the collision by this womanly suggestion, "Howard, dear, let's quarrel to-morrow !" This was a proposal for an armistice. What husband could refuse. "All right," I said, "we will put it off till to-morrow," and we laughed and talked of other things. But to-morrow did not come. Indeed, to-morrow never comes ; it's always a day ahead ; and if we can only keep our quarrels till then, there will be no more heart-broken little wives at home and fewer "blue" husbands at the store or office. "Let's quarrel to-morrow !"—*N. H. Junior in the New York Evangelist.*

Bishop Potter, of New York, during the vacation of the clergyman in charge of a mission in the most crowded part of New York, takes his place and performs his duties. His object is in part to learn by personal experience the character and needs of that mission field in the midst of a population mainly composed of poor foreigners, 350,000 people to the square mile.

**Our Young Folks.**

**JAPANESE LULLABY.**

Sleep, little pigeon, and fold your wings—  
Little blue pigeon with velvet eyes ;  
Sleep to the singing of mother bird swinging,  
Swinging the nest where the little one lies.

Away out yonder I see a star,  
Silvery star with a tinkling song ;  
To the soft dew falling I hear it calling—  
Calling and tinkling the night along.

In through the window a moonbeam comes—  
Little gold moonbeam with misty wings,  
All silently creeping, it asks "Is he sleeping,  
Sleeping and dreaming while mother sings?"

Up from the sea there floats the sob  
Of the waves that are breaking upon the shore,  
As though they were groaning in anguish and  
moaning—  
Bemoaning the ship that shall come no more.

But sleep little pigeon, and fold your wings—  
Little blue pigeon with mournful eyes ;  
Am I not singing? See, I am swinging—  
Swinging the nest where my darling lies.

—*Eugene Field.*

**INSECT STINGS.**

All who go to the country in summer, and especially all campers-out, are more or less liable to be stung by insects. It is well, therefore, for every household and camp to have at hand two or three simple remedies and preventives, as much pain may be saved by their instant application.

There is a widespread impression that, of the insects which we are most likely to meet with in summer spiders are most to be dreaded. Entomologists tell us, however, that in this country but one species of spider—*Latrodectus mactans*—has been proved to be capable of inflicting a dangerous bite, and of the many reports of severe injury or even death from spider-bites, everyone that has been investigated has proved to be grossly exaggerated, if not absolutely false.

The genus *Latrodectus* has representatives everywhere, but they are not likely to give trouble unless they have an opportunity to sting where the skin is very thin ; upon the lip, for instance. Even under these circumstances the bite will not be fatal. The degree of pain experienced will depend largely upon the state of health. Infants and delicate persons may suffer severely ; robust and hardy people will generally escape more easily.

The spiders of the genus *Latrodectus* are not, as might be expected, among the largest of our spiders. Their abdomen is about the size of a pea, glossy black, and sometimes with a red spot on the under side. They live generally under logs or boards out-of-doors, and are but occasionally found in houses.

When stung by a spider, try to catch the offender and send it to an entomologist for identification. Do not be alarmed because of the sting, but nevertheless, if a physician is within reach, send for him. He will prescribe a stimulant, and if the pain is severe and increasing, a hypodermic injection of morphia. The cases where this is necessary are, however, rare. Above all, do not be alarmed.

Bees and wasps are far more numerous than stinging spiders, and therefore, are more to be dreaded, especially as many persons are extremely susceptible to the stings of these insects.

Especially to be dreaded is the sting of the large digger wasp, *Sphecius speciosus*, which is often seen during July flying along with a cicada in its clutches. This wasp is fully an inch long, black, with yellow bands across the abdomen, and is ferocious to the last degree when interfered with. Its sting is extremely painful.

The poison injected by bees and wasps is acid in character, and an alkaline remedy is to be applied. Common household ammonia is good ; and ordinary cooking soda, moistened and applied to the sting, is even better, as one application lasts longer. Ammonia is also commonly and effectively used to alleviate the pain of mosquito stings.

In the south and southwest "jiggers"

are a source of considerable annoyance. When walking through low-growing vegetation of any kind, one is tolerably sure to brush off some of these irritating little creatures. Here prevention is better than cure ; before leaving home for your walk, rub yourself with some aromatic oil—oil of cloves is good—and you will not be troubled. Kerosene has been used for this purpose, in an emergency when nothing else was available, but most people would prefer the jiggers.

If the jiggers get upon you, however, the first thing to do is to refrain from scratching. Scratching kills the jiggers, but their heads remain in the skin, and, aided by the scratching, make disagreeable little sores. Therefore do not scratch if you can possibly help it ; rather rub in some vaseline, or sweet oil, or the oil of cloves above mentioned. Sweet oil is perhaps the best, as it not only kills the jiggers but allays the irritation.

Centipedes or "thousand-legs" share with spiders the reputation of being dangerous. As a matter of fact, all the centipedes of the northern and eastern United States are perfectly harmless, and as those which live in our houses destroy cockroaches and flies, they may even be considered beneficial. Some of the tropical centipedes are poisonous, and these are occasionally, though rarely, brought north in bunches of bananas ; but no case of death from the sting of even these tropical species is authentically reported.

With oil of cloves, sweet oil, vaseline, and common soda or ammonia, therefore, one is tolerably well fortified against the stings of summer insects. In the rare cases where a spider of the genus *Latrodectus* succeeds in stinging it is wiser to send for a physician ; not to save the patient's life, which is in no danger, but in order that suffering may be relieved, if necessary, by a hypodermic injection of morphia.—*Youth's Companion.*

**HE USED HIS BRAINS.**

Two Coburg princes were visiting Ceylon. They wanted to see elephants at work. Sir William Gregory was the Governor of the island, and he applied to the guardian of the temple at Kandy for the loan of two elephants, as none were used in the department of public works. The elephants did everything they were ordered to do, carrying large stones wherever they were told to place them, fixing the chains to the stones and unfixing them,

"One of them, a tusker, apparently of his own accord, performed an act which greatly struck all of us.

"He was carrying a long and very heavy stone down a steep declivity. The stone was suspended from his neck by a chain, and as the chain was too long, the stone struck repeatedly against his knee. He stopped, made what sailors call a bight of the chain, gave it a roll round his tusk, and, having thus shortened it, carried the stone to its destination without further discomfort."

**THE OLD HYMN.**

A boy in Scotland learned to sing the old psalms that were as household words in the kirk and by the fireside. When he grew up he wandered away from his native country, and was taken captive by the Turks and made a slave in one of the Barbary States. Eighteen long years were passed in slavery in a strange land and among heathen people. But the captive never forgot the hymns he had sung in his old home, and often he would sit and sing over the words he had learned from his pious mother.

One evening some sailors on board an English man-of-war were surprised to hear the familiar tune of "Old Hundred" come floating to them over the moonlight waves. At once they suspected that one of their countrymen was pining away in bondage. Quickly arming themselves they manned a boat, and pushed off to shore. They found the captive and succeeded in getting back with him to their vessel without creating an alarm. The old hymn was the means of his restoration to home and friends.—*Ex.*



A good, healthy wholesomeness will make even a homely face attractive.

There are many reasons why women should take care to be healthy. One very strong reason is that beauty and illness are very seldom found together. Illness—and especially the kind peculiar to women—makes the complexion bad, the eyes dull and sunken, the manner listless and the intellect dull.

No woman in this condition can be attractive to her friends. Personal appearance counts for much, but comfort amounts to even more. What is the good of living if one cannot enjoy anything? If headaches and backaches and dragging weariness and pain accompany even slight fatigue?

If the system is constantly subjected to a debilitating drain, where is the energy to come from to make enjoyment possible?

Personal comfort and a consideration for the feelings of others are two of the incentives to an effort to secure health.

If the illness is in any way connected with the purely feminine organism (and the chances are ten to one that it is) Dr. Pierce's Favorite Prescription will cure it.

Dr. Pierce has used the "Prescription" in his practice for thirty years with unbroken success. A large book written by him entitled "Woman and Her Diseases" will be sent (securely sealed, in plain envelope) to those who will send this notice and ten cents to part pay postage, to WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main Street, Buffalo, N. Y.

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## NOTICE.

A SPECIAL General Meeting of the shareholders of THE PRESBYTERIAN PRINTING AND PUBLISHING COMPANY (Limited), for the purpose of the Election of Directors will be held at the Offices of the Company, 5 Jordan St., Toronto, on

Wednesday, the 28th day of August, 1895,  
at the hour of four o'clock in the afternoon.

A. W. McLACHLAN,  
Secy-Treas.

Toronto, August 12th, 1895.

## Ministers and Churches.

Rev. Mr. Horne, of Elora, leaves this week on a month's vacation.

Rev. Dr. Macnish, of Cornwall, has been visiting his brother in Southwold.

Mr. Scott, Knox College student, occupies the Presbyterian pulpit at Port Carling.

Rev. Dr. Bayne, of Pembroke, has been supplying Rev. Dr. Fletcher's pulpit, Hamilton.

The Rev. W. J. Clark, M.A., of London, has been preaching in Erskine church, Montreal.

The Rev. Wm. Dawson has been inducted into the pastoral charge of Upper Londonderry, N.S.

The Rev. R. E. Knowles, of Stewarton Presbyterian Church, has taken a paddling trip on the Upper Ottawa.

Rev. Mungo Fraser, D.D., of Hamilton, spent a couple of days in Barrie last week, and was the guest of Mr. C. H. Ross.

Rev. S. Childerhose, B.A., preached in John street Church, Belleville, on Sunday last, and formally declared the pulpit of that church vacant.

The Presbyterians of New Mills, Restigouche County, N.B., are calling Rev. John M. McLeod, of New London and Kennington, P.E.I.

At the morning service in the Presbyterian Church, Parkdale, on a recent Sabbath, Messrs. P. Lindsay, S. Thompson and J. G. Russell were ordained to the eldership.

The Rev. Dr. Chiniquy is rustivating with old friends at Murray Bay, fishing for vacation pastime, despite his 86 years. His father was a practising notary of Murray Bay.

Rev. Daniel Gordon preached on a recent Sabbath in his old pulpit at Harrington. A large congregation welcomed their old pastor and were pleased to listen to him once more.

The Rev. J. L. George, late pastor of John street Presbyterian Church, Belleville, was on Friday night presented by a large number of his former parishioners with a gold watch suitably inscribed and an address.

The Presbyterian Church of South Gloucester, which has been undergoing extensive repairs for some months back, was re-opened last week. The Rev. M. H. Scott, of Hull, formerly in charge of South Gloucester, took part in the services.

Rev. T. A. Cosgrove, pastor First Presbyterian Church, St. Mary's, left on Saturday on a trip to the Old Country. Mr. Cosgrove will be accompanied by his bride, Miss White, daughter of Mr. Robert White, of Stratford, formerly of St. Mary's.

Dr. James Menzies was ordained as a missionary to Honan, China, this evening at 7.30 in North Westminster Church. Rev. Mr. Little, of Birr, preached the sermon. Rev. John Currie, of Belmont, addressed the people, and Edward H. Sawyers, pastor, addressed the missionary.

The Elora correspondent of Guelph Mercury writes: The Rev. R. P. McKay, foreign secretary of the Mission Board, preached two of the most eloquent and impressive missionary sermons ever delivered in Knox church. Mr. McKay will always receive a hearty welcome in Elora.

Rev. C. B. Pitblado's congregation, Winnipeg, has just issued its second annual report. Westminster congregation, as it is called, has only had two years' existence, and last year raised \$11,104 for all purposes. Some of Nova Scotia's sons are very prominent and active workers in this congregation.

The congregation of St. Mark's Presbyterian Church, Toronto, have called Rev. Peter E. Nichol, of Bay City, Mich. The stipened promised was \$1,100 per annum with removal expenses and one month's vacation. Mr. Nichol is one of the successful graduates of Knox and his many friends will welcome his return to this city.

The Lindsay Post, speaking of the ministrations of Rev. Mr. Laird, of Port Hope, in St. Andrew's Church, says: "The rev. gentleman delivered two thoughtful and impressive discourses, and made a most favorable impression upon the large congregation present at both services."

The annual excursion of Zion church was held on Tuesday, 30th ult., by the Grand Trunk railway from Brantford to Burlington Beach, and thence by steamer to Toronto. Some 450 availed themselves of the opportunity to visit the Beach and Toronto at the low rate furnished by the railway company and the steamers.

A party who is intimately acquainted with the congregations of Dundas and Colquhoun, writes us that owing to removals and deaths for the last twelve or fifteen years they are getting about four per cent. weaker each year. This last year is no exception to the above. Mr. John Munro, elder, and family, moved to Nebraska, another family went to Michigan; and several prominent members have been taken away by death.

Hugh Ross, a very old and respected resident of Woodstock, died there on Wednesday morning,

aged 68. He was born in Inverness, Scotland, in 1827, and came to Canada in 1835, settling at Glengarry. The next year he returned to Oxford county where he has resided ever since. He was an elder of Knox church, and took an intelligent interest in the affairs of the congregation. He was married twice and leaves a widow and four children.

The Rev. D. McEachern, late of Napanee, was inducted into the pastoral charge of N. Williamsburg and Winchester Springs on July 30th. At the close of the solemn and impressive service, presided over by Mr. Madill, the minister elect received a most cordial welcome from the people, after which all present repaired to the beautiful S. S. hall to partake of a bountiful repast prepared by the ladies of the congregation. All the indications point to a useful and happy pastorate.

The Presbytery of Huron met in the church, Bayfield, on July 12th, proceeded with the ordination of Mr. W. Graham into the ministry, and with his induction into the charge of Bayfield and Bethany. Every seat in the church was filled by attentive listeners as the solemn services were begun. Rev. J. S. Henderson, of Hensall, presided. Mr. Graham was very heartily welcomed by the two congregations, who were very unanimous in extending the call which resulted in the proceedings of Monday.

The re-opening services held in Knox church, Beaverton, on Sunday, 28th ult., were largely attended by the congregations of that and the sister churches of this town. The Rev. Mr. Burton, of Gravenhurst, occupied the pulpit and preached two very practical sermons. The church is very tastefully painted and reflects great credit on Mr. A. Moore, who undertook the work. The ladies of the congregation have just reason to be proud of their undertaking and the successful manner in which they carried it out.

Rev. Dr. Robertson, on July 13th, was the guest of Rev. Mr. Robertson, Presbyterian minister, Shoal Lake. The occasion was the opening of the fine new church at Oakburn on Sunday, when two services were held with crowded audiences. At night Dr. Robertson gave a church and missionary review of the year's operations and touched on the burning school question. On Monday a sumptuous tea and good programme was enjoyed by a great crowd. The church is free of debt, has a spire and is a landmark for a long distance by its beauty of situation.

At Aylwin Rev. Drs. Moore and Armstrong lately conducted an ordination service. Rev. Jas. Taylor, B.A., graduate of the Presbyterian College, Montreal, who has been stationed at Aylwin since last spring, was formally ordained to the work of the Presbyterian ministry there. Rev. Mr. Garvin, Methodist minister, by invitation took part in the service, as did also Rev. Mr. Gamble, of Wakefield. A very large number of people from the section were present despite the busy season. Rev. Mr. Taylor's many friends in Ottawa, his home, wish him every success in the life work he has now formally entered.

On Friday evening of last week, on invitation of Mr. Wm. Thomson, proprietor of the steamer Longford, a number of the members and adherents of the Presbyterian Church, Orillia, enjoyed a pleasant outing on the beautiful Lake Couchiching. During the excursion, Mr. H. Cook, for many years leader of the choir, was made the recipient of a kindly worded address along with a valuable gold watch, suitably inscribed. His sister, Mrs. J. F. Hunter, who has also for a long time most acceptably discharged the duties of organist, was presented with a handsome gold hunting case watch, ornamented with a tastefully engraved monogram and inscription. Short speeches of an eulogistic character were made by Rev. Drs. Grant and Gray, Geo. Grant, B.A., and Messrs. Wm. Thomson and Coll Robertson. On motion of Rev. Dr. Gray, a cordial vote of thanks was tendered Mr. Thomson for his kindness in providing the boat, as well as for his services as chairman.

At a meeting of Brandon Presbytery, held on Friday, August 2nd, Rev. G. Roddick was received as a minister of the Presbyterian Church, and Rev. E. A. Henry, B.A., ordained and inducted to the pastoral charge of Brandon congregation. The reception of Mr. Roddick and the examination of Mr. Henry for ordination took place at the afternoon sederunt. In the evening a large congregation was present to witness the ordination of Mr. Henry and take part in the induction service. Rev. D. Carswell, of Carberry, preached from Acts x. 44, emphasizing the preparation needed that the Holy Spirit might work through pastor and people. Mr. Henry was then solemnly ordained by the laying on of the hands of the Presbytery, after which Mr. Shearer spoke a few words of counsel to the newly ordained minister, and Mr. Beveridge addressed the congregation in relation to their duties. Mr. Henry comes to Brandon in answer to a most hearty and unanimous call, and begins his work under most favorable auspices.

### RESOLUTION OF CONDOLENCE.

The following resolution was adopted by the Presbytery of Lindsay at a recent meeting:—"The Presbytery of Lindsay having learned with extreme sorrow of the death, at Clinton, Ont., of Mrs. Ross, dearly beloved wife of Rev. Alexander Ross, M.A., formerly pastor of Woodville congregation, and still a member of this Presbytery desire to offer the bereaved husband and family, as well as the friends of the deceased, their kindly sympathy and Christian condolence, praying that

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the God of all consolation may abundantly comfort and sustain their hearts in this sore affliction. The older members of this Presbytery, who had the honor of knowing Mrs. Ross personally, recall with pleasure her depth of character, her unvarying sweetness of temper, her unassuming grace, her unquestioning faith, her devoutness of spirit, her entire unselfishness, her motherly heart, her loyalty and devotion to the spiritual interests of those amongst whom God had cast her lot. She was truly a 'mother in Israel, and her children, who occupy honorable and responsible positions in the church and the world, rise up and call her blessed.' But her work was finished! her crown was won, and in the rich ripeness of her mature life God took her unto Himself. We join in the hope and prayer that the health of Mr. Ross, which we have been pleased to learn is improving, may soon be fully recovered, so that if it be the Lord's will, he may yet be able to undertake pastoral work for which he is so well qualified and in which he has been so greatly blessed.—P. A. MACLEOD, Clerk.

### PRESBYTERY MEETINGS.

TORONTO: This Presbytery held its regular monthly meeting in St. Andrew's Church, on Tuesday, 6th inst., Mr. J. W. Bell, Moderator, in the chair. St. Enoch's congregation was given permission to moderate in a call when prepared to do so. The following resolution respecting the resignation of Mr. James Argo was adopted:—"In accepting the resignation of Mr. James Argo the Presbytery resolves to put on record its high sense of his Christian character and deportment, and of his diligence and faithfulness in the discharge of his ministerial duties; also its appreciation of the good services he has rendered as Noreal and Union during a pastorate of over seven years. The Presbytery desires to express its regret that in spite of his consecrated life, kindly disposition and faithful discharge of duty, he found it necessary to leave the important field in which he laboured so successfully, circumstances and difficulties having arisen for which he was in no wise responsible. The Presbytery follows him with best wishes and cherishes the hope that he will soon be given another field in

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which to prosecute with even more and ever increasing success the work to which the Lord has called him." The following resolution in reference to the resignation of Mr. Haddow was also cordially adopted by the Presbytery:—"In agreeing to release Mr. Robert Haddow from the pastoral charge of Knox Church, Milton, the Presbytery would record its cordial appreciation of the good work done there during his pastorate. The steady growth of the congregation, making it necessary to erect a new church building and school-room, and the increased contributions to the schemes of the church, evidence the harmony existing between pastor and people in carrying forward the work together. The Presbytery notes with especial pleasure the numbers of young people brought into the church and interested in its work during his pastorate, and the prevailing tone of the spiritual life among all classes in the congregation. The severance of the pastoral tie is deeply regretted, and the Presbytery would express its sincere sympathy with the congregation in being thus called upon to part with a beloved pastor. It would record also its sense of its own loss in Mr. Haddow's removal, as he was always deeply interested in, and ready to do what he could to forward the cause of the Church beyond the bounds of his own charge. The Presbytery would follow him with its earnest prayers, and trusts that, after the season of study to which Mr. Haddow purposes devoting himself, another field may be opened to him, where his exceptional gifts of personal character and spiritual endowments may be again abundantly used in the Master's service." The call from St. Mark's congregation, Toronto, to Mr. Peter E. Nichol, of Bay City, Michigan, promising a stipend of \$1,100 per annum, was sustained, and ordered to be forwarded to the Presbytery of Saginaw, with the request that the clerk of that Presbytery would prosecute the same on behalf of the Presbytery of Toronto. The Trustees of West Church were permitted to mortgage their church property to the amount of \$5,500 to clear off an existing mortgage now due, and consolidate a floating debt. The Trustees of East Toronto Church were permitted to sell the old church building formerly known as Chalmers church, Scarborough. The application of Mr. Angers, an ordained deacon of the late Methodist Episcopal Church, to be received, was reported upon as follows: "That Mr. Angers be required to pass three examinations in theology in one of the colleges of our church; that he be required to attend at least one year's lectures in theology in that college; that he be recommended for work meanwhile." The report was adopted. The resignation of Mr. J. W. Bell, of Newmarket, was accepted, with sincere regret, and Mr. Walter Ams, of Aurora, was appointed Moderator *pro tem*. Mr. Meikle was appointed to declare the pulpit vacant on Sabbath, the 18th inst. The Rev. R. P. Mackay was appointed Moderator of Presbytery in place of Mr. J. W. Bell.—R. C. TIBB, Clerk.

GUELPH: This Presbytery met on Tuesday forenoon, 30th ult., in Knox Church, Glenallan, for hearing trial exercises of Mr. Neil D. McKinnon, who had been called to the pastoral charge of the congregation there and in Hollin, with a view to his ordination and induction. In all these exercises Mr. McKinnon made a very satisfactory appearance, and they were cordially sustained. At three o'clock in the afternoon the Presbytery met in the same place to proceed to the ordination and induction. After the sermon Mr. Hamilton, of Winterbourne, who has acted as Moderator of Session, gave a brief narrative of the steps in the call. Mr. McKinnon had then put to him the questions appointed for such a service and having answered these satisfactorily he was by solemn prayer, Dr. Torrance leading therein, and the laying on of hands by the Presby-

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**MARRIAGE.**

At the residence of the bride's parents, Stratford, on the 8th inst., by Rev. Orr Bennet, B.A., of Russell, Rev. T. A. Cosgrove, B.A., of First Church, St. Marys, to Mary H., daughter of Robert White, Esq.

tery, set apart to the work of the holy ministry and inducted into the pastoral charge of the united congregations. He was then addressed on the duties henceforth devolving upon him, and Mr. Hamilton addressed the people on those which they were called to fulfill. At the close of the services Mr. McKinnon was introduced to the people by Mr. Hamilton and Mr. Magnus Henderson at the door of the church as they retired. His name was afterwards added to the roll and he became a member of the court. The services were throughout most interesting. There was a large congregation present who gave earnest attention to every part of them. Mr. McKinnon is a young man full of energy. The settlement is a unanimous one, and there is ground for expecting that the interests of both congregations will prosper.

OTTAWA: This Presbytery met in St. Andrew's Church parlors on 6th inst. This being the first quarter of the church year new officers were named and committees chosen for the ensuing twelve months. Rev. J. Macfarlane, of New Edinburgh, Moderator, presided. Motions of condolence were presented and adopted unanimously expressing the sympathy of the Presbytery with Rev. T. W. Winfield in his recent bereavement through the lamentable drowning of his son at Alymer, and also on the occasion of the recent demise of Mr. Wm. Kerr, of Mount Sherwood, who represented Erskine Church for years at the Presbytery. A motion was adopted reappointing the nomination of Rev. Dr. Armstrong to the vacant chair of Church History and Apologetics in Knox College, rendered vacant by the resignation of Prof. Gregg, and a committee composed of Rev. Dr. Moore, Jas. Ballantyne, J. A. Macfarlane, M. H. Scott, Dr. Campbell and R. E. Knowles was appointed with instructions to take such measures as they may deem advisable to support the nomination before the church board. The Presbytery will forward a congratulatory address to the Rev. Dr. Wardrop, of Guelph, for many years pastor of St. Paul's and Knox Church in this city, on the celebration of the 50th anniversary of his ordination. The Rev. Orr Bennett was also deputized to represent the Presbytery at the gathering. The committee appointed to draft standing committees for the year reported and the report was accepted. Regarding Sabbath Observance reference was made to the Sunday pleasure excursions on the Ottawa River, but as it was not known whether they are going from Hull or Ottawa no action was taken, also to railroad work being done on Sunday not more than a mile from the city limits; bicyclists, it was mentioned, are doing a great deal of Sunday riding throughout Gloucester. A committee was chosen to superintend the work of Young People's Societies in the bounds of this Presbytery and to confer with the Assembly Committee on this subject.

BROCKVILLE: This Presbytery met at Spencerville, July 9th. Mr. Madill was elected Moderator for the ensuing six months. Mr. Stuart, in his Home Mission report, showed that we were reduced to one mission station and that all the grants applied for were obtained. Mr. Chas. J. Cameron's leave of absence for three months was granted. Mr. Hugh Cameron moved that a more equitable system of paying expenses of commissioners to the General Assembly be adopted. The whole question was referred to a committee of which Mr. J. J. Cameron is convener. Mr. Moodie and the clerk were appointed to revise the present mode of appointing commissioners to the General Assembly. A conference, as previously agreed upon, was then proceeded with. Mr. Macalister addressed the conference on the history of Presbyterianism, Mr. J. J. Cameron on the polity of the Church, and Mr. Danby on her doctrine. A committee, of which Mr. J. J. Cameron is convener, was appointed to arrange a conference at the next regular meeting.—GEO. MACARTHUR, Pres. Clerk.

**COLIGNY COLLEGE, OTTAWA.**

This well-known young Ladies' College takes front rank among the educational institutions of the country. The teaching staff consists of specialists in their several departments, who have had successful experience in their profession and who are ladies of culture and refinement. The building has large airy class rooms and bedrooms; all beautifully furnished, lighted by gas, heated by the most approved system of hot water apparatus and supplied with every modern appliance fitted to secure the health and comfort of the students, including hot and cold water baths.

There is accommodation for about sixty resident pupils, but the number is strictly limited in order that special individual attention may be given to each.

Every student has her own bedroom except in a few cases where two occupy the same room.

The dining hall is a large sunny room and the table is of superior quality. The assembly hall seats comfortably about four hundred persons. It is used for concerts and other social entertainments of the pupils.

The library for the use of the students contains many valuable works of reference and the reading room is supplied with the leading periodicals and papers. The grounds, extending to several acres, are beautifully laid out and are utilized for lawn tennis and other outdoor healthful games. The home life of the College is a very happy one. Parents desiring for their daughters a thorough education in a refined Christian home can with confidence send them to Coligny College, Ottawa. As will be seen by advertisement, applications for admission should be addressed to REV. DR. WARDEN, Box 1169, Post Office, Montreal, from whom circulars may be obtained. The number of boarders is rapidly filling up for next session so that early application should be made by those desiring admission. Last fall several were disappointed, having been too late in making application.

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**A NEW DEPARTURE.**

The attention of readers of THE CANADA PRESBYTERIAN is called to the advertisement of the Fisk Teachers' Agency, as found in another column. Mr. W. O. McTaggart and his business are commended by many prominent educationalists to the favorable consideration of the public.

This agency has been established in Toronto for nearly two years, and its object is to secure schools for teachers and teachers for boards of trustees. It is meeting one of the most important requirements of our educational system by forming an authentic and expeditious medium of communication between teachers and boards of education so as to reduce to a minimum the mistakes made in the selection of teachers, and the time occupied in acquiring them, and also to save trustees the trouble of considering a host of applications from persons entirely unfitted for the appointments.

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Stove, Nut, Etc.....	4.75 "	No. 2 Wood, long.....	4.00 "
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## British and Foreign.

The Emperor of Austria visits the Queen in the autumn, and will shoot in the Royal forests at Balmoral.

A Sunday-school Teachers' Chautauqua will be held on the Cardigan Bay coast, at Pwllheli, during the month of August.

A scholarly minister of the U.P. Church of Scotland has been removed by the death of Rev. H. Airo, D.D., senior pastor of City-road Church, Brechin.

The Prince and Princess of Wales visited the Royal Free Hospital, Gray's Inn-road, and opened a new front building, completing the original plan of the institution.

There has been an unprecedented rush of Americans to Europe this year, the trip costing little more than a stay at fashionable summer resorts in the States.

The Duke and Duchess of York have been visiting Lord Salisbury at Hatfield. It is said that an effort is being made to induce them to take up their residence in Ireland.

The Society of Women Journalists already numbers nearly two hundred members. Mrs. Craigie ("John Oliver Hobbes") has been elected president for the coming year.

The Lord Mayor of London is appealing for additional subscriptions to bring the Metropolitan Hospital Sunday Fund up to £50,000, a total which has not hitherto been reached.

Dr. Phillips, secretary of the Indian Sunday-school Union, was seized with paroxysm: two hours after conducting a service, and died after a week of agony from kidney and liver complaint.

The memory of Rev. R. W. Barbour, the intimate friend of Professor Henry Drummond, will be perpetuated at Pitlochry by the Institute erected there by his widow at a cost of £3,000.

Rev. Dr. Mathews has just returned from the States and Canada, where he attended the Supreme Courts of five Presbyterian Churches as the representative of the Pan-Presbyterian Alliance.

A new missionary bishopric has been formed in Western China, and arrangements have been made with the China Inland Mission for the confirmation of those of its converts who may desire it.

Pope Leo has written a letter to the Belgian bishops on current social questions, exhorting all Roman Catholics to be just and faithful to their employers or employes, and to preserve the State against sedition.

Eliot Church, Newton, Mass., celebrated its fiftieth anniversary recently. It is one of the strongest churches, as to membership, in New England, and its edifice is perhaps unsurpassed in that part of the United States.

### VACATION TIME

Is at hand and is gladly welcomed by all, especially those whose duties in life have caused them to greatly run down their system to meet the requirements, physical and mental, forced upon them. With these and others, it is important, whether at home, at the seashore or in the country, that some thought be given to diet, and as further assistance to Nature, a good building-up medicine like Hood's Sarsaparilla had best be resorted to. If the digestion is poor, liver deranged and frequent headaches seem to be the rule, Hood's will change all this and enable everyone to return to their home and business in a refreshed state of mind and bodily health.

## FROM THE DARK VALLEY.

### A YOUNG GIRL RESCUED FROM AN EARLY GRAVE.

Pale, Listless and Weak, the Victim of a Hacking Cough, She was Apparently Going into a Rapid Decline. A Case of Deep Interest to Every Mother in the Land.

From the Cornwall Standard.

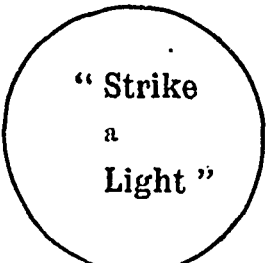
It is now a common thing in this locality to hear the people acknowledge the wonderful benefit they have derived from the use of Dr. Williams' Pink Pills, and it is not to be wondered at that the Druggists find the sale of this remarkable medicine so large and yet constantly increasing. We could give any number of instances of splendid results following the use of Pink Pills, but so many of these are well known to many of our readers as to not need recapitulation. However, now and again a case of more than usual interest arises, and we will give the particulars of one of these for the benefit of the public at large. Some years ago a young girl of 14, a daughter of Mr. Leon Dore, a well known and respected resident of Cornwall, began to show serious symptoms, and caused her mother great anxiety. She was just at the critical period of her life, and medical aid was called in and everything done to help her. But it appeared to be useless and week after week she continued to grow worse, until it was evident she was fast going into a decline. A hacking cough set in, and the poor girl, who was formerly plump and healthy looking, with bright rosy cheeks, began to waste away, and in a few months was merely a shadow of her former self. Her mother had about lost all hope of saving the young girl's life, the



"Was merely a shadow of her former self"

doctors being apparently unable to check the ravages of the mysterious disease. At length the mother's attention was directed to Dr. Williams' Pink Pills, and she decided to give them a trial. A box was taken, and, as the girl did not show any visible signs of improvement, her mother was on the point of discontinuing the medicine when a neighbor persuaded her that a single box was not a fair trial, and induced her to continue the Pills. By the time a second box was completed there was some improvement noticeable and there was joy in that small household, and no more persuasion was needed to continue the treatment. The use of the Pink Pills was then continued for some months, by which time the young girl had completely recovered her health and strength. To-day she is the very picture of health, and the color in her cheeks is as bright as it was before her illness commenced. To those who saw her during the days of her illness and suffering, her recovery is little short of a miracle. Mrs. Dore freely gave the *Standard* reporter permission to publish an account of her daughter's illness and recovery. She said she could not find words strong enough to express the gratitude for the miraculous cure this great life-saving medicine had effected in her daughter's case, and she hoped her testimony might be the means of leading others similarly afflicted to give them a trial.

After writing the above, the reporter again called on Mrs. Dore and read it to her, asking her if it was entirely correct. She replied that she would like to give even stronger expression to her appreciation of this wonderful medicine. She further said that Pink Pills had greatly helped herself. She had been suffering from the effects of an attack of la grippe, and the Pink Pills had restored



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her to health. Her daughter also expressed her gratitude for the extraordinary change this medicine had wrought in her health.

In the case of young girls who are pale or sallow, listless, troubled with a fluttering or palpitation of the heart, weak and easily tired, no time should be lost in taking a course of Dr. Williams' Pink Pills, which will speedily enrich the blood, and bring a rosy glow of health to the cheeks. These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. They are a specific for troubles peculiar to females, correcting suppressions, irregularities, and all forms of weakness.

Manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and sold in boxes (never in loose form by the dozen or hundred) at 50 cents a box, or six boxes for \$2.50. May be had of all druggists or direct by mail from Dr. Williams' Medicine Company at either address.

There are 20,612,806 communicants belonging to various denominations in the United States, according to a recent census. The leading denominations are: Roman Catholics, 6,250,000 members; Methodists, 4,600,000; Baptists, 3,725,000; Presbyterians, 1,180,332; Lutherans, 1,200,000. The value of church property, used exclusively for public worship, is placed at 697,630,139 dollars, or about £140,000,000.



## CHOCOLATES

THE FINEST IN THE LAND.

Ganong Bros., Ltd.,  
St. Stephen, N. B.

BEST FOR WASH DAY

# USE SURPRISE SOAP

BEST FOR EVERY DAY.



## 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.

## HOLLOWAY'S OINTMENT

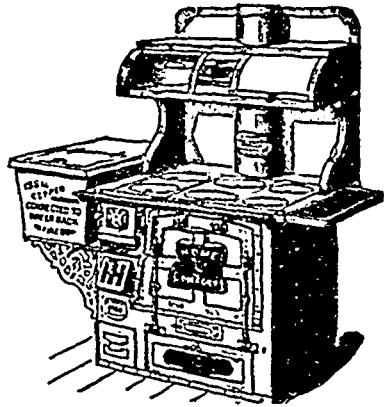
An infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

—FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,—  
 Glandular Swellings and all Skin Diseases it has no rival; and for contracted and still joints it acts like a charm. Manufactured only at  
**THOS. HOLLOWAY'S Establishment, 78 New Oxford St., 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.

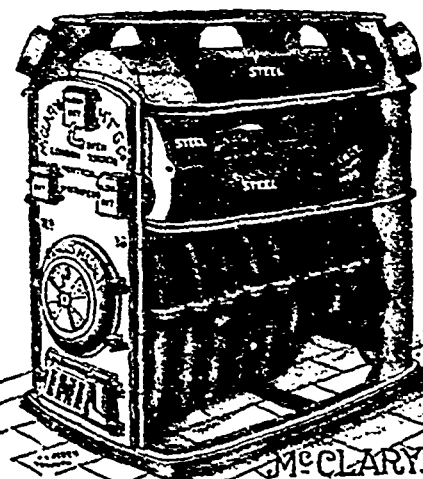
Above Style Family Range is sold only by our Travelling Salesmen from our own works at one uniform price throughout Canada and the United States.

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 1864. Paid up Capital, \$1,000,000.

## A Perfect Wood Furnace



### "Famous Magnet"

Made in 4 sizes, Nos. 14, 16, 17 and 19. Will heat from 10,000 to 100,000 cubic feet. Heavy Fire Box, Large Feed Door. Steel Flues with Cast Heads. Direct and indirect draft. Flues easily cleaned. All operations from front of Furnace.

YOU CAN KEEP YOUR HOUSE WARM FROM CELLAR TO GARRET, AND DO IT CHEAPLY.

Highest Testimonials From all Dealer and Users

LONDON, MONTREAL, TORONTO, WINNIPEG and VANCOUVER.

**The McClary Mfg. Co.,**

If your local dealer does not handle our goods, write our nearest house.

### MISCELLANEOUS.

The organized charities of Great Britain give away every year over ten million pounds.

Dr. Lyman Abbott, of New York, arrived in England lately for a month's holidays.

A Methodist Conference was recently held in the Free Church Assembly Hall, Edinburgh.

The French Archaeological School in Athens is to celebrate its jubilee in March, 1896.

Colorado College has made substantial progress in the past year in all directions. Over 220 students enrolled in all departments.

Impure blood is the cause of boils, pimples and other eruptions. Hood's Sarsaparilla purifies the blood, and cures these troubles.

The British school at Athens has been promised an annual grant of £500 per annum for five years from the British Government.

There are six American Colleges in the Turkish Empire, with twelve hundred students. Seventy students are in training for the ministry.

The Western University of Pittsburg has conferred the degree of LL.D. upon Miss Agnes Irwin, dean of Radcliffe College, Harvard University.

CATARRH RELIEVED IN 10 TO 60 MINUTES.—One short puff of the breath through the Blower, supplied with each bottle of Dr. Agnew's Catarrhal Powder, diffuses this Powder over the surface of the nasal passages. Painless and delightful to use, it relieves instantly, and permanently cures Catarrh, Hay Fever, Colds, Headache, Sore Throat, Tonsillitis and Deafness. 60 cents. At all Drug-gists.

Miss Mary Cary Thomas has been nominated for one of the alumni trustees of Cornell University. She is the first woman to be so honored in any of the great universities.

A kindergarten settlement, similar to the plan of the college settlements, is proposed for Boston, and will, in all probability, be opened in the autumn. It will be called the Elizabeth Peabody House.

It has been decided by the senate of the University of Michigan to hold elaborate exercises next year to celebrate the successful close of Dr. Angell's first quarter of a century as president of the university.

Mrs. Emily A. Fifield, of the Boston School Committee, has secured the passage of an order that "all luncheons sold in public school buildings shall be such as are approved by the Committee on Hygiene and Physical Training."

"If all the gold in mint or bank, All earthly things that men call wealth Were mine, with every titled rank, I'd give them all for precious health."

Thus in anguish wrote a lady teacher to a near friend, telling of pitiless headache, of smarting pain, of pain in back and loins, of dejection, weakness and nervous, feverish unrest. The friend knew both causes and cure and flashed back the answer, "Take Dr. Pierce's Favorite Prescription." The distressed teacher obeyed, was restored to perfect health, and her daily duties once more became a daily pleasure. For lady teachers, salesladies and others kept long standing, or broken down by exhausting work, the "Prescription" is a most potent restorative tonic, and a certain cure for all female weakness. Send for free pamphlet. Address World's Dispensary Medical Association, 663 Main St., Buffalo, N. Y.

Fibroid, ovarian and other Tumors cured without resort to surgery. Book, with numerous references, sent on receipt of 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 fire the system of all the above named disorders. Price 25c. a Box Sold by Druggists, or sent by mail.

Send to DR. RADWAY & CO, Montreal, for Book of A twice.

### 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 GROYDON ENGLAND

## PICKLES & CO.,

LADIES FINE BOOTS TO MEASURE,

328 Yonge Street,

Toronto.

### 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.

Mrs. E. Smith,

Dress and Mantle Maker,

282 Church Street.

Evening dresses and dress making of all style made on the shortest notice.



NO DUTY ON CHURCH BELLS.

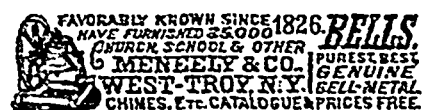
Please mention this paper.



THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS. PUREST BELL METAL (COPPER AND TIN). Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.

### MENEELY BELL COMPANY,

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



Miscellaneous.

"All the World Loves a Winner."

The winner of the good-will of all its users is 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.

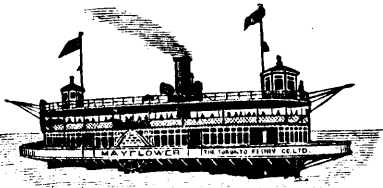
THE PALACE STEEL STEAMER Garden City

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. Telephone No. 235. W. N. HARRIS, Agent. THOS. E. NIHAN, Purser.

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, 8 a.m. Brockville, Wednesday, 1 p.m. Prescott, Wednesday, 2.30 p.m. Montreal, arrive, Thursday 9 a.m. Leaves Montreal every Friday, 7 p.m. Prescott, Saturday, 7 p.m. Brockville, Saturday, 8.30 p.m. Kingston, Sunday, 3 a.m. Toronto, arrive Sunday, 7.30 p.m. St. Catharines, 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 Haulan's Point or Island Park. Haulan's Point has been converted into the most beautiful grounds in the province, and hot water is supplied free of charge to all picnic parties, and all refreshments are sold at city prices. The Toronto Ferry Co. issue a very low rate to 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 information apply to W. A. ESSON, Manager, 83 Front St. W. Telephone 2965.

Toronto Bible Training School Open to Christian men and women of all denominations. 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.

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.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Richard's Landing, St. Joseph's Island, in September.
BARRIE.—At Barrie, on Tuesday Sept. 3rd, at 11.30 a.m. for special meeting; and on Tuesday Sept. 24th, at 11.30 a.m. for regular meeting.
CALGARY.—At Edmonton, Alberta, on Sept. 2nd, at 8 p.m.
CHATHAM.—In First Church, Chatham, on Tuesday, Sept. 10th, at 10 a.m.
GUELPH.—Next regular meeting in Knox Church, Guelph, on Tuesday, the 17th September, at 10.30 a.m.
HURON.—At Clinton, on Sept. 10th, at 10.30 a.m.
KAMLOOPS.—At Vernon, on Sept. 3rd.
LINDSAY.—At Leaskdale, on August 20th, at 11 a.m.
LONDON.—At London, in First Church, on Sept. 10th, at 10.30 a.m. Elders Commissions called for.
MELITA.—On the first Tuesday of September.
MAITLAND.—At Wingham, on Sept. 17th, at 11.30 a.m.
ORANGEVILLE.—At Orangeville, on Sept. 10th, at 10.30 a.m.
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.
PETERBOROUGH.—At Port Hope, in hall of First Church, on Sept. 17th, at 9 o'clock.
QUEBEC.—At Inverness, on August 27th.
REGINA.—At Indian Head, on Sept. 11th.
SUPERIOR.—At Keewatin, in September.
TORONTO.—In St. Andrew's on first Tuesday of every month.
VICTORIA.—At Victoria, in St. Andrew's Church, on September 3rd, at 2 p.m.

Educational.

Brantford Presbyterian Ladies' College

CONSERVATORY OF MUSIC. Points to be noted.—(a) The teachers are experienced and trained for their work. (b) The Curriculum 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, refinement 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.

Macalester College (Presbyterian College of the North West)

Situated Between ST. PAUL and MINNEAPOLIS.

If you want a thorough education, Collegiate or Academic, at a minimum of expense, send for Catalogue. Address, MACALESTER COLLEGE, ST. PAUL, MINN.

PRESBYTERIAN LADIES' COLLEGE, TORONTO.

Beautifully located opposite the Queen's Park, the educational centre of the city. Specialists in charge of the departments of Literature, Science, Music and Art.

Music: The Toronto Conservatory of Music. Art: T. Mower Martin, R.C.A. New Calendar, with full information, results of examinations, and successful candidates in music, sent on application. T. M. MACINTYRE, M.A., LL.B., Ph.D.

MORRIN COLLEGE, QUEBEC, P.Q.

The Session of 1895-96 of Morrin College will begin on MONDAY, September 30th.

The Examination for Matriculation will commence September 25th, at 9 a.m. This Institution, which is affiliated to McGill University in Arts has been reorganized and fully equipped for the Course of Study prescribed by the University for the degree of B.A. Eight Scholarships have been established, four of the value of Fifty Dollars each, and four of Twenty-Five Dollars each, to be awarded to Matriculants passing the A.A. or the Ordinary Examinations under the conditions set forth in the Calendar. Calendars and all necessary information may be had on application to Professor Crocket, College Court, Quebec.

(Signed) A. H. COOK, Secretary Board of Governors July 9, 1895.

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 Havergal 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. Wylie 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 application to Havergal Hall, or to J. E. BRYANT, Bursar, 20 Bay St., Toronto.

AGRICULTURAL COLLEGE GUELPH.

The Ontario Agricultural College will re-open October 1st. Full courses of Lectures with practical instruction suited to young men who intend to be farmers. Send for circular giving information as to course of study, terms of admission, cost, etc. JAMES MILLS, M.A., President. Guelph, July, 1895.

Miscellaneous.

FIRST AND FOREMOST CANADA'S GREAT INDUSTRIAL FAIR TORONTO SEPT. 2ND TO 14TH 1895

The Finest and Fullest Display of LIVE STOCK, AGRICULTURAL PRODUCTS, and MANUFACTURES to be seen on the Continent. Increased Prizes, Improved Facilities, and Special Attractions, etc. A Trip to Toronto at FAIR TIME is an IDEAL HOLIDAY. There is MORE to SEE, MORE to LEARN and MORE to ENJOY at the GREAT TORONTO FAIR THAN AT ALL OTHERS PUT TOGETHER. EXCURSIONS ON ALL LINES. Entries Close on August 10th. For Prize Lists, Programmes, etc., Address H. J. HILL, Manager, Toronto.



IRON FENCING BANK & OFFICE RAILINGS And all kinds of Iron Work, address TORONTO FENCE AND ORNAMENTAL IRON WORKS 78 Adelaide St. West, Toronto

ESTABLISHED 1872. Toronto Steam Laundry Family Washing 40c. per dozen. G. P. SHARPE, 163 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 931.

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 advantageous to call when occasion requires. 431 Yonge Street. 990 Queen St., West, Toronto.



High Class Church Windows Hobbs Man'g Com'y, London, Ont. Ask for designs.

TRENT CANAL.

Notice to Manufacturers of and Dealers in Portland Cement.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for Portland Cement," will be received at this Office up to noon on Friday, 16th August, 1895, for the supply and delivery of 2,500 barrels, or any portion thereof, of Portland Cement. Specifications and forms of tender can be obtained by the parties tendering at the Office of the Chief Engineer of Railways and Canals, Ottawa. In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation, and place of residence of each member of the same, and further, an accepted bank cheque for 5 per cent of the total amount tendered for must accompany the tender. This accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into Contract for the work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept lowest or any tender. By Order, J. H. BALDERSON, Secretary. Department of Railways & Canals, Ottawa, 26th July, 1895.

Coligny College, OTTAWA, ONT.

For the Board and Education of Young Ladies. Session Opens 12th September, 1895. Ten resident teachers, including English, Mathematical, Classical, Modern Languages, Music and Fine Art. Fees moderate. The number of boarders is strictly limited, so that special individual attention may be given to each, and adequate provision made for their physical, mental and moral development. Grounds extensive. Buildings have latest sanitary improvements and are heated by hot water. Hot and cold baths, etc. Cheerful home life. Unsurpassed anywhere. For circulars address, REV. DR. WARDEN, Box 1169, Post Office, Montreal.



ALMA The leading Canadian College for Young Women. ST. THOMAS, ONTARIO. Graduating Courses in Literature, Music, Fine Art, Commercial Science and Education. The efficiency of Canadian Colleges is conceded by all. 20 professors and teachers. 200 students from all parts of America. Health and home. LOW RATES. Only 3 hours from Detroit. 60 pp. illustrated announcement. President AUSTIN, A. B.