

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

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

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

The Canada Presbyterian.

Vol. 24.—No. 38.
Whole No. 1232.

Toronto, Wednesday, September 18th, 1895.

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

BOOKS.

JOHN KNOX AND THE SCOT-TISH REFORMATION, by G. Barnett Smith.....\$0.50

SIR JOHN FRANKLIN and the Ro-mance of the North-West Pas-sage, by G. Barnett Smith..... 50

STUDIES IN THEOLOGY, Lectures delivered in Chicago Theological Seminary, by Rev. James Denney, D.D..... 1.50

THE NEW ACTS OF THE APOS-TLES, or The Marvels of Modern Missions, by Arthur T. Pierson... 1.50

ISAIAH ONE AND HIS BOOK ONE, An Essay and an Exposition, by George G. M. Douglas, D.D..... 2.50

THE GREAT PROPHECIES of the Centuries Concerning Israel and the Gentiles with two coloured charts, by G. H. Pember, M.A..... 2.50

Toronto:
Fleming H. Revell Company,
140, 142 Yonge Street.

Canadian Short Stories.
We have just issued a Canadian Copy-right Edition of
Old Man Savarin
And Other Stories
BY
EDWARD WILLIAM THOMSON
(Of editorial staff of *Youth's Com-panton*, Boston.)
Cloth, 12mo. \$1.00.

CONTENTS:—Old Man Savarin—The Privilege of the Limits—McGrath's Bad Night—Great Godfrey's Lament—The Red-Headed Windigo—The Shining Cross of Rigaud—Little Baptiste—The Ride by Night—Drafted—A Turkey Apiece—Grandpapa's Wolf Story—The Waterloo Veteran—John Bedell—Verbitsky's Stratagem.
Boston Commonwealth: "The hum-or and pathos of the Canadian village sketches call several recent Scottish writers into mind. But Mr. Thomson does not imitate any of them; he and they have drawn directly from the same abundant if narrow stream. He is more versatile than the best of them, how-ever."

William Briggs, Publisher,
29-33 RICHMOND STREET, WEST,
Toronto.

NOTICE.

At the last meeting of the General As-sembly the following recommendation of the S. S. Committee was unanimously carried that:—"The system of Class and School Registers prepared by the Sabbath School Committee be used in all the Sabbath Schools of the Church."

SABBATH SCHOOL SUPPLIES

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

Sabbath School Class Register,	\$0.04 1-2
" Superintendent's Rec-ord	0.10
" Superintendent's Rec-ord in cloth	0.12
" Secretary's Record (25 classes for one year)	0.40
" Secretary's Record (for three years)	0.75
" Secretary's Record (with spaces for 50 classes)	1.00
Class Envelopes, cloth lined, per doz.	0.20
New Scholar's cards, per doz.	0.10
Scholar's Transfer Cards, per doz.	0.10

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

PRESBYTERIAN PT'G & PUB. Co., Ltd.
5 Jordan Street, Toronto.

Books.

Nisbet's Theological Library.

The Levitical Sin-offering, by H. Batchelor
Christianity According to Christ, by J. Munro (Gibson, D.D.)
Christianity and Evolution, Modern Problem of the Faith.
Daniel, an Exposition, by Very Rev. R. Payne Smith.
Future Probation, a Symposium.
Gospel According to St. Paul, by J. C. Dykes, D.D.
Immortality, a Clerical Symposium.
Inspiration, a Clerical Symposium.
Landmarks of New Testament Morality, by Geo. Matheson.
Mental Characteristics of Our Lord, by H. N. Bernard.
Non-Biblical Systems of Religion.
Patriarchal Times, by Thos. Whitelaw, D.D.
Sabbatical Rest of God and Man, by J. Hughes.
St. John's First Epistle, by J. J. Lias.
St. Paul's First Letter to Timothy, by A. Row-land.
Vox Dei, by R. Redford.
Zechariah's Visions and Warnings, by W. L. Alexander.

All published at 6s. sterling, now re-duced to 7s. cents each, post-paid.

JOHN YOUNG . . .
UPPER CANADA TRACT SOCIETY
103 YONGE STREET, TORONTO.

The
Christian Consciousness
Its relation to Evolution in
Morals and Doctrine
—BY—
REV. J. S. BLACK, D.D.
Price, \$1.25.

W. DRYSDALE & CO.,
Booksellers, Etc.,
232 St. James St., Montreal.

MERCHANT TAILORS.
Geo. Harcourt & Son
Merchant Tailors
BUSINESS ESTABLISHED 1842.
Write for circular or call on us when in the city.
57 King St. W., Toronto.

C. W. SHERIDAN,
Will offer during July and August elegant
SUMMER SUITINGS
in all shades made to order at greatly reduced prices, to make room for Fall and Winter Goods.
Come early and secure bargains.
C. W. SHERIDAN,
Merchant Tailor,
34 Queen Street East, Toronto.

EYESIGHT PROPERLY TESTED BY MY OPTICIAN,
59 Yonge Street, Toronto.

PATRONIZE THE BEST
Banner Laundry
420-422-424 ADELAIDE WEST
All mending done free Telephone 452.

BREAKFAST-SUPPER.
EPPS'S
GRATEFUL-COMFORTING.
COCOA
BOILING WATER OR MILK.
5c. Per Dozen.

Professional

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

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

STAMMERING
CHURCH'S AUTO-VOCE SCHOOL,
53 Alexander St., Toronto, Canada. No advance fee. Cure guaranteed. Stam-mering in English, German and French permanently cured.

DENTISTS.
D. R. J. C. BANSLEY,
DENTIST,
394 Yonge St., Over Thompson's Drug Store.

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

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

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

F. H. SEFTON,
DENTIST,
HAS REMOVED TO
Room 1, Confederation Life Building.

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

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

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

The Fisk Teachers' Agency,
Bank of Commerce Building,
25 King West, Toronto.
We supply teachers with positions and School Boards with suitable teach-ers. Terms to teachers on application. No charge to Boards. When in the city call and see us.
W. O. McTAGGART, B.A.,
(Tor. Univ.) Man.

ARTISTS'
—USE ONLY—
WINSOR & NEWTON'S
OIL AND WATER COLORS.
!All dealers have them.

A. RAMSAY & SON,
MONTREAL.
WHOLESALE AGENTS FOR CANADA.

Marriage Certificates,
NEATLY PRINTED
IN COLORS . . .
5c. Per Dozen.
5 Jordan St., Toronto.

Financial.

G. Tower FERGUSON, G. W. BLAIKIE,
Member Tor. Stock Exchange.
ALEXANDER, FERGUSON & BLAIKIE,
BROKERS AND INVESTMENT AGENTS,
33 TORONTO STREET.
Investments carefully selected
Correspondence Inv. ted.

TORONTO SAVINGS & LOAN CO.
Subscribed Capital, \$1,000,000
Four Per Cent interest allowed on deposits.
Debentures issued at four and one-half per cent. Money to lend.
A. E. AMES, Manager.

STRONG AND PROSPEROUS
THE
SUN LIFE
ASSURANCE COMPANY
OF CANADA.

WESTERN ASSURANCE COMPANY
FIRE AND MARINE.
Capital and Assets over - \$1,600,000
Annual Income over - 1,500,000
HEAD OFFICE,
Cor. Scott & Wellington Sts., Toronto.
Insurance effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms.
Losses Promptly and Liberally Settled

THE RELIANCE
Loan and Savings
Company of Ontario.
33 Wellington St. E., TORONTO.
HON. JOHN DRYDEN, President, Minister of Agriculture, Province of Ontario. JAMES GUNN, Esq., Vice-President, Director and Supt. Toronto Street Ry. DAVID KEMP, Esq., Sec.-Treas. Synod Diocese of Toronto. REV. G. I. TAYLOR, M.A., Rector of St. Bartholomew's, Toronto. R. TELFER SHRELL, Esq., B.A., M.B., 173 Carlton Street, Toronto. ALFRED MACDONALD, Esq., Solicitor to Treasury of Ontario.
Payment of 55c. for 120 months will produce \$100
Payment of 45c. for 144 months will produce \$100
Payment of 35c. for 180 months will produce \$100

NO ADMISSION FEE.
FINES.
FORFEITURES.
WITHDRAWAL FEE.
Provides endowments for children.
Relief from payments during sickness or loss of employment.
Loans at lowest rates.
Address,
J. BLACKLOCK, Manager.

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

The above is a Sketch of
THE DOMINION
LIFE ASSURANCE COMPANY
Whose Head Office is in WATERLOO, ONT.
JAMES INNES, M.P., Guelph, President.
THOS. HILLIARD, Managing Director.
C. A. WINTERS, Supt. of Agencies.
C. W. CHADWICK, City Agent,
36 Victoria St. eet, Toronto

Financial.

THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY
Is by long odds the best Company for Total Abstainers to insure in.
They are classed by themselves, which means a great deal more than can be shown in an advertisement.
Ask for literature. Money to loan on easy terms.
HON. G. W. ROSS, H. SUTHERLAND,
President. Manager.

TORONTO GENERAL AND SAFE DEPOSIT TRUSTS CO.
Cor. Yonge and Colborne Streets TORONTO.
Capital \$1,000,000
Reserve Fund 250,000
Hon. Ed. Blake, Q.C., M.P., President.
E. A. Meredith, LL.D. }
John Hoskin, Q.C., LL.D. } Vice-Pres'ts.
Chartered to act as Executor, Admin-istrator, Trustee, Guardian, Assignee, Committee, Receiver, Agent, etc., and for the faithful performance of all such duties its capital and surplus are liable.
All securities and trust investments are inscribed in the Company's books in the names of the estates or trusts to which they belong, and apart from the assets of the Company.
The protection of the Company's vaults for the preservation of wills offered gratuitously.
SAFES IN THEIR BURGLAR PROOF VAULTS FOR RENT.
The services of Solicitors who bring estates or business to the Company are retained. All business entrusted to the Company will be economically and promptly attended to.
J. W. LANGMUIR,
MANAGING DIRECTOR.

THE YORK COUNTY LOAN AND SAVINGS CO.
INCORPORATED.
Head Office: Confederation Life Build-ing, TORONTO.
To Investors is offered the most attrac-tive plans for the safe and profitable invest-ment of capital in large or small sums—eight per cent. coupon stock and industrial invest-ment stock.
To Borrowers who want money to build our buy homes, to pay off mortgages, to invest in business, or for any other legitimate pur-poses are offered special inducements. Write for particulars.
Reliable Agents Wanted.
Joseph Phillips, Albert E. Nash,
President. Secretary.
A. T. Hunter, LL.B., V. Robin,
Vice-President. Treasurer.

STANDARD LIFE ASSURANCE COMPANY.
ESTABLISHED 1825
Assets \$38,511,757
Investments in Canada 9,320,050
Low Rate. Free Policy. Liberal Terms to Clergymen. Ask for Prospectuses.
W. M. RAMSAY, MANAGER.
THOMAS KERR, Chief Inspector.
Toronto Offices, Bank of Commerce Building, Toronto.



FREE!

The Late Prof. Basil Manley, of the South Bap. Theo. Seminary, Louisville, Ky., says of the Aerial Medication: "I can cordially recommend its use."

Rev. W. E. Penn, the noted evangelist of Eureka Springs, Ark., says: "I was cured of Catarrhal Deafness, in 1886, by the use of the Aerial Medication, and it has proved to be a permanent cure. I recommend this treatment wherever I go, and know of many cases of Catarrh and Lung trouble that have been cured by its use."

Rev. W. E. PENN Medicines for Three Months' Treatment Free. To introduce this treatment and prove beyond doubt that it will cure Deafness, Catarrh, Throat and Lung Diseases, I will for a short time, send medicines for three months' treatment free. Address, J. H. MOORE, M.D., Cincinnati, O.



"ST. AUGUSTINE" Sacramental Wine.

The REV. DR. COCHRANE writes:— BRANTFORD, May 23rd, 1895. Messrs. J. S. Hamilton & Co.

GENTLEMEN,—The St. Augustine Wine used in my own church on sacramental occasions, as well as in many other churches, I have always heard spoken of in the highest terms and is admirably suited for the purpose. Its deservedly high reputation for purity can be relied upon. The unfermented grape juice also commends itself to those who prefer that the wine should not be fermented and should have a large and increasing sale in our Presbyterian and other Churches.

WM. COCHRANE.

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

F. O. B. at Brantford.

J. S. HAMILTON & CO., BRANTFORD SOLE AGENTS FOR CANADA.

BUCKEYE CHURCH Bells, Pells and Chimes. Best Ingot Copper and E. India Tin only, and so warranted. Best Hangings and Workmanship in the Country. Highest Award at World's Fair and Gold Medal at Mid-Winter Fair. BUCKEYE BELL FOUNDRY, E. W. Vanduzen Co., Cincinnati, Ohio.

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

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

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED \$5,000,000 WORTH OF BELL METAL. MENEELY & CO., WEST-TROY, N.Y. PUREST BELL METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

Buckeye Bell Foundry E. W. Vanduzen Co., Cincinnati, Ohio. Best Pure Cop- Church Bells & Chimes. Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free

STAINED x x GLASS x x WINDOWS OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF JOSEPH McCAUSLAND & SON 76 KING STREET WEST TORONTO.

BARLEY CRYSTALS New Diuretic, Relaxant, Tonic Cereal; also Gluten Dyspepsia Flour, and Diabetes Flour. Pamphlet and Cooking Samples Free. Unrivaled in America or Europe. Ask Dealers, or Write Farwell, Rhines, Westerton, N.Y., U.S.A.



The Leading Instruments of the Day

Write for Catalogue and Prices.

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

Elias Rogers & Co'y



COAL, — WOOD.

LOWEST RATES.

A. BARRETT, Photographer.

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

324 YONGE STREET, TORONTO.

Toronto Steam Laundry

Family Washing 40c. per dozen.

G. P. SHARPE,

103 York Street, Toronto TELEPHONE NO. 1605.

R.I.P.A.N-S TABLETS REGULATE THE STOMACH, LIVER AND BOWELS AND PURIFY THE BLOOD. R.I.P.A.N-S TABLETS are the best Medicine known for Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Bizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels. Ripans Tablets contain nothing injurious to the most delicate constitution. Are pleasant to take, safe, effectual, and give immediate relief. Price—50 cents per box. May be ordered through nearest druggist, or by mail. Address THE RIPANS CHEMICAL CO., 10 SPRUCE STREET, NEW YORK CITY.

A RECENT BOOK

Miss A. M. Machar, (FIDELIS).

Roland Graeme: Knight.

W. Drysdale, Montreal; Williamson & Co., Toronto; Messrs. Ford, Howard & Hulbert New York.

The Great CHURCH LIGHT Frink's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations. I. P. FRINK, 551 Pearl St., N.Y.

HEALTH AND HOUSEHOLD HINTS.

A burning gas jet is unhealthy in a bed chamber, because one gas-light gives out as much carbonic acid gas as two sleepers.

A little ammonia in tepid water will soften and cleanse the skin. Spirits of ammonia will often relieve a severe headache.

Do not disfigure the hands with caustic to remove warts, but touch them with strong soda water several times a day. They will disappear.

In airing an apartment where space is limited lower always the window from the top. This gives the air circulation through the entire room.

To remove a rusty screw apply a red-hot iron to the head for a short time, the screwdriver being used immediately afterwards while the screw is still hot.

One of the very best ways to treat a severe case of sunburn is to bathe the face constantly for fifteen or twenty minutes with soft water as hot as it can be borne. This treatment takes out the redness and removes the stinging, and the skin returns to its normal state much sooner than if left alone. After bathing in this way apply a pure cold cream that contains nothing that will irritate the skin.

Tomato Wine.—To every gallon of tomato juice add three pounds of sugar; two tablespoonfuls of yeast; cover closely and let it stand for five days, stirring it thoroughly every morning. Strain carefully and bottle.

Delicious Raised Buns.—Use one quart of milk; boil one pint of it. Add to the whole quart a piece of butter the size of an egg, two-thirds of a cup of sugar and two eggs beaten together, one-half a cup of black currents and one half a cup of yeast. Let the mixture rise over night.

How to Keep Eggs.—Pack the eggs in salt with the small end down in boxes that will hold not more than five or six dozen. If kept in a cool place and the box turned over about twice a week the eggs will remain fresh for months. If the eggs are not turned the yolks will settle through the outer albumen until they touch the shell and the eggs will then spoil.

Boiled Potatoes.—This homely vegetable is frequently slighted in cooking. A white, mealy potato is a welcome addition to any meal. Wash and scrape or pare thin, rinse in cold water, then throw into a kettle of boiling water, in which two teaspoonfuls of salt have been put. Boil rapidly. Drain, remove the lid for a moment so that the steam can escape, then serve immediately.

Fruit Pudding.—Take one quart of cake crumbs, and mix with a custard made of three cupfuls of milk, four eggs, one spoonful of sugar, and nutmeg to taste; let this stand half an hour, then stir in a half cupful of well-washed currants, one cupful of stoned raisins, and a few strips of citron. Butter a pudding-dish and turn in this mixture. Bake one hour. Serve with a rich liquid sauce.

Baked Apple Pudding.—The yolks of four eggs, six large pippins, grated, three tablespoonfuls of butter, one-half cup of sugar, the juice and half the peel of one lemon. Beat the sugar and butter to a cream, stir in the yolk and lemon with the grated apples. Pour in a deep pudding dish to bake. Whip the whites and add them last. Grate a little nutmeg over the top. Eat cold with cream.

Stuffed Egg Plant.—Cut the plant in two; scrape out the inside and put it in a saucepan with a little minced ham; cover with water and boil until soft; drain off and add two tablespoonfuls grated crumbs, one tablespoonful of butter, half a minced onion, with pepper and salt to taste. Fill each half of the hull with the mixture; add a small lump of butter and bake for fifteen minutes. Or if preferred, omit ham; using more bread crumbs and mixing them with beaten egg yolks (two to an egg plant).

Pineapple Pudding.—Butter a pudding-dish, and line the sides with slices of stale sponge-cake. Pare and cut a pineapple into thin slices, rejecting the woody core. Place a layer of fruit in the bottom of the dish, and sprinkle with sugar, then another layer, and so on, until the dish is nearly full; then pour over the whole two-thirds of a cupful of cold water, and cover the whole with slices of cake which have been dipped into cold water. Cover the whole with a plate, and bake slowly two hours. Serve with sugar and cream, and any favorite liquid sauce.

All the Clothes, all at once, makes too much of a wash, perhaps. Use Pearl-line, and it's easy to do a few at a time. Lots of women do this. They take the napkins, towels, handkerchiefs, hosiery, etc., each day as they are cast aside. Soak them in Pearl-line and water, boil them a few minutes, rinse out—and there they are, perfectly clean. No bother, no rubbing. When the regular wash-day comes, there isn't much left to do. Why isn't this just as well as to keep everything and wash in one day? 419 JAMES PYLE, N. Y.



TORONTO COLLEGE OF MUSIC, Ltd.

IN AFFILIATION WITH THE UNIVERSITY OF TORONTO. Re-opens September 2, 1895.

Send for Calendar Free. EVERY DEPARTMENT COMPLETE. Advantages Unsurpassed For a A THOROUGH AND ARTISTIC MUSICAL EDUCATION. F. H. TORRINGTON, GEO. GOODERHAM, Musical Director, President.

BILIOUSNESS Is frequently caused by disordered Kidneys if you are troubled that way, take a couple of Dr. Key's Kidney Pills and ward off the next attack. For sale by JOHN McKAY, 395 Yonge St., Cor. Gerrard St.

Webb's WEDDING CAKES ARE AS GOOD AS THE BEST MEN AND THE BEST MATERIALS CAN MAKE THEM. WE SHIP THEM BY EXPRESS TO ALL PARTS OF THE DOMINION. SAFE ARRIVAL GUARANTEED. WRITE FOR CATALOGUE AND ESTIMATE TO THE HARRY WEBB CO. LTD. TORONTO THE LARGEST CATERING ESTABLISHMENT AND WEDDING CAKE MANUFACTORY IN CANADA

Our \$2.50 Knockabout Watch Is a Good One. Fully Guaranteed as to Time-keeping. Spanner's, Fine Jewellers. 344 Yonge St., 2 doors south of Elm, TORONTO. Tel. 1396.

BAILEY'S Compound Oil-lamp-reflecting Superior-plated Osmunglass REFLECTORS A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO. 700 Penn Ave. Pittsburgh, Pa.

THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, SEPTEMBER 18th, 1895.

No. 38.

Notes of the Week.

Sunday is a legal holiday in Japan, authorized by the government on the theory that all men need a day of rest, and equally out of respect to the Christian religion. The government offices and courts are all closed and official business is universally suspended, although many of the shops are kept open and some of the factories continue in operation seven days in the week. But under the new law those who work seven days receive extra wages.

In view of all that is being said just now about the conduct of the Chinese in persecuting Christian missionaries, American and English, we may mention an incident related by Mr. D. L. Moody. In writing of a visit to San Francisco he says: "I saw a Chinaman in San Francisco walking along as quietly as any man could, but a hoodlum, catching hold of his queue, threw him to the ground. When I attempted to remonstrate against such brutality, the ruffian drew a knife, and I nearly lost my life. I wonder that the Chinese do not rise up in their wrath and drive every American out of China, because of the hellish things done in this country."

Mr. Asquith, one of the ablest men in the late government is returning to his practice at the bar, which in England is considered rather *infra dig.* Commenting upon this an English journal says: "Mr. Asquith, notwithstanding a general belief to the contrary, has in no real sense 'married an heiress,' for though his father-in-law, Sir Charles Tennant, is credited with £70,000 a year, and may possibly possess it, he is a baronet with eleven children, and so has to provide for the dignity of an hereditary title and to divide the remainder of his estate into ten portions. Hence none of his younger children can be considered very rich for their position."

The question of sectarian schools came up for earnest discussion at the Wesleyan Conference held lately in England. There was very general fear lest the Conservative victory meant encroachment on religious liberty, and a series of resolutions, proposed by Mr. Hugh Price Hughes, and seconded by Dr. Rigg, was unanimously adopted, avowing: "That the principal object of Methodist policy in the matter of elementary education, is the establishment of School Boards everywhere, acting in districts of sufficient area, and the placing of a Christian, unsectarian school within reasonable distance of every family. This is of special importance in the rural districts, where Methodists have no alternative to the compulsory attendance of their children at Anglican schools."

It would appear as if in the case of Turkey there was to be another illustration added to the many which history already furnishes of the old proverb, "Whom the gods wish to destroy they first drive mad." The Armenian outrages, which have shocked the whole civilized world, it was hoped, had, for the present at least, been brought to a pause. Fresh outrages, similar to those already reported, have again been perpetrated, which, if they do not show complicity of the Turkish officials, at least demonstrate the weakness of the government, and such a spirit of irreconcilable hatred on the part of Mohammedans against Christians, which if it cannot be stayed from bloodshed by diplomacy must be by force and that very speedily. The most recent reports are that by an attack of 1,000 Turkish troops five villages were pillaged. Five thousand persons were rendered homeless. Men were tortured and women and children ravished. Four monasteries were sacked. It is reported that the Turkish minor officials have formed an Anti-Christian Society to slaughter Christians if the Porte accepts the scheme of reforms the powers insist upon.

The Special Commissioner of the well-known English magazine, *The Quiver*, has a contribution in the September issue in which Newcastle-on-Tyne, where this year the English Presbyterian Synod met, is described as a great centre of religious activity. The religious renaissance of Newcastle, the writer says, dates from the establishment of the bishopric in 1883, but while claiming that the initiative came from the Establishment, he freely concedes that Nonconformity is also well abreast of the times. Methodism, represented in the article in the person of Rev. S. H. Hallam, is stated to be by far the strongest form of Dissent in Newcastle. The work of the Rev. J. H. Jowett is also generously recognized, as well as that of Rev. F. Lambe amongst the United Methodists, of Rev. R. Leitch amongst the Presbyterians, and of Rev. W. Walsh amongst the Baptists.

By a break in the conduit for supplying Toronto with water from Lake Ontario, the city has been thrown into a state, if not of panic, into one at least of great and general anxiety for its safety and health. This break was wholly unexpected, although it was known that the means of water supply for the city was far from being the best possible. The most prompt measures were taken to avoid the evils and danger which would be certain to arise from the use of impure water. It may be hoped that by the immediate warning given of the danger and the means taken to avert it there may be no outbreak of disease. There has been brought home to the city, however, the imperative necessity for taking instant and effective precautions, whatever these may eventually be found to be, to avert what may very easily prove to be nothing short of a calamity to the city and in part to the country.

The *Belfast Witness*, whose testimony may be regarded as possibly partial to the incoming English government, says, in a late issue: "No first speech of a Chief Secretary for Ireland ever created a more pleasing impression than that of Mr. Gerald Balfour in reply to the extravagant demands of Mr. J. Redmond and the lugubrious mixture of entreaties and threats relied upon by Mr. Dillon. Studiously cool from first to last, Mr. Balfour seemed to weigh every sentence as it was uttered, and to give out his opinions with the impressiveness which comes of anxious thought and deliberate conviction. Mr. A. J. Balfour was so impressed with the success of the effort, and with the hearty appreciation of it shown by the Assembly, that he buried his chin in his shirt front and refused to show his face fully to the House. It was easy to see, however, that he was deeply flushed with pride that on his first big trial in debate his brother had acquitted himself right brilliantly."

Welshmen the world over have a profound respect for Sabbath observance. Half-a-dozen young Welsh colonists, in a South American Colony, undergoing the annual military service, refused to drill on Sunday, the only day fixed by the Spanish authorities. They were promptly imprisoned for twenty-four hours. The next Sunday they again repeated the offence, and were sentenced to twice the former period of imprisonment. Popular feeling was aroused on their behalf. A petition to the authorities was signed by nearly every resident in the colony, and presented to the local Spanish governor. He maintained that the rule of the Argentine Government was to drill on Sunday, so that the men need not lose their day's work. The colonists retorted that they would prefer losing work for a week to working at drill or anything else for a single Sunday. Impressed by this general opposition, the Governor referred the whole case to the president of the Republic of Buenos Ayres, the subordinate youths being meanwhile excused drill, and there the matter now rests.

Mr. Graves, an English consul in Turkey, forwards to the Duke of Argyle a private dispatch describing the deplorable condition of the fugitive and starving Armenians in the Sassoun District, the scene of the late massacre of Christians. Their condition is pitiable indeed. It says there are about 860 of these houseless wanderers, now living in the woods and mountains, in caves and hollow trees, half naked, and some, indeed, entirely without covering for their nakedness. Bread they have not tasted for months, and curdled milk they only dream of, living as they do upon greens and the leaves of trees. There are two varieties of greens which are preferred, but these are disappearing, as they wither at this season. Living on such food, they have become sickly; their skin has turned yellow, their strength is gone, their bodies are swollen, and fever is rife among them. Vice-Consul Shipley reports from Moush that there is great distress, amounting in a great number of cases to abject destitution, among the fugitives from Sassoun, of which he and his colleagues have had many opportunities of convincing themselves from personal observation. Vice-Consul Hallward writes from Van that the need for relief is unquestionable; that there is an enormous amount of destitution, and that there will certainly be more before next winter.

The Trades and Labor Congress of Canada is a very important body of its kind, and its deliberations and resolutions are well deserving of the serious attention and consideration of all classes of society; perhaps we might add specially of Christian ministers who are often charged, we do not now say justly or unjustly, with want of sympathy with the working classes. The following are some of the decisions arrived at, at the Congress which has just closed in London: It was decided to ask all members of trade unions to pledge themselves not to deal with Chinese, where the latter enter into competition with labor; to call for the abolition of the offices of Governor-General and Lieutenant-Governors, to request the Presbyterian General Assembly to withdraw its efforts to secure the repeal of the Chinese poll tax; to petition the Federal Government to pass an alien labor law similar to that of the United States; to ask that all prison-made goods be stamped; and to ask Trades Councils to unite with the National Council of Women in securing shorter hours and better hygienic protection for working women. The Congress declared in favor of the single tax. A letter will be sent to Eugene V. Debs expressing admiration for his stand, and denouncing his confinement as an attempt to strangle liberty.

Two men have just entered upon important educational positions in the Dominion whose course and the character of whose influence and work will be watched by all intelligent and truly patriotic Canadians with much more than ordinary interest. These are Dr. Petersen, the new Principal of McGill College, and Dr. Parkin, the new Principal of Upper Canada College. Both of these positions are among the most important in the country, and if both gentlemen are found upon trial to be fully qualified and are spared to occupy them for a number of years, the country in the students who will pass through their hands, and through the institutions of which they are to be the leading spirits, will feel and manifest the character of their influence, for good or ill, it may be for generations to come. Not parents only, but every citizen ought to be interested, as he will undoubtedly be affected, although unconsciously it may be, by the influences which, as from a fountain, flow from these and such like institutions over all the land. Men for the most part little think and little heed how much the Dominion owes, to speak only of those who have finished their public work, to men of the high moral character and powerful personal influence for good exerted upon those who came under it of the late Sir Daniel Wilson, and Dr. Petersen's still surviving predecessor, Sir William Dawson.

Our Contributors.

CONCERNING THE USE OF FORMS.

BY KNOXIAN.

THE trend in the Presbyterian Church on this continent is towards the use of forms in marrying, burying, baptizing, and on other special occasions. The growing practice of using the manuscript in the pulpit seems to bring along with it the desire to use forms in the discharge of other duties that devolve upon the minister. Ministers who cannot be suspected of any leaning towards a ritual who are as evangelical as any man can be, who are quite capable of performing a marriage ceremony or conducting a funeral service in the most appropriate manner, are sometimes seen using a book of forms when they marry or bury. In fact ministers who least need a book of forms are the men who most frequently use one, while some brethren who would be none the worse for using a printed form are just the men who would hardly give a book of forms a place on the upper shelf of their libraries.

Is the trend towards the use of forms a good thing, or a bad thing, or a middling thing? What does it mean? Does it mean that ministers are too busy to prepare themselves to do their work on all occasions reasonably well without printed help? Does it mean that some of them are too nervous to marry a couple before a large audience or conduct a funeral service in presence of a considerable gathering of people many of them from other churches, in such a manner as to reflect credit on their own church? Has clerical inertia anything to do with it? Does the presence of the ubiquitous reporter influence the parson in favour of a form? The reporter, of course, wishes to tell his readers that the marriage or burial was conducted according to the Episcopalian form or the Presbyterian form, or some other form, and if there is no book of forms used, he may say the thing was not done in good form.

Do some of the people hanker after printed forms? Many Presbyterians of course, do not like them and never will. They want to see the minister stand up like a man and do his work in good old fashioned manly style. They like to see him open his mouth as his Master did when he preached the sermon on the mount, and marry and baptize, and bury without the aid of a crutch. If he cannot do that they are very likely to think that he has mistaken his calling. Perhaps he has. We strongly sympathize with the sturdy Presbyterian who looks upon the growing habit of reading sermons and using forms with a considerable amount of suspicion. But still people who want to use forms have their rights as well as those who dislike them. Ministers who prefer to use forms, and people who are willing to have them used should be allowed to exercise their liberty without any harsh criticism. The best kind of a minister is the one who can do his work fairly well with or without forms, and perhaps the best kind of a church is one made up of people who like to have things done in different ways. Ironclad uniformity is the offspring of narrowness and the father of imbecility.

There is not much use in asking whether books of form should be used in the Presbyterian Church in Canada. As a matter of fact, half a dozen or more of them are used now. We know of four, and it is quite safe to guess that there are at least two or three more. Such being the case, would it not be well to have a book of our own. All the books we know of are fairly good, but they are not ours, and there is no reason why we should not make one. There are dozens of hymn books in the world but we are making a new one. Why not have a companion book to be used at marriages, funerals, and on other special occasions. Nobody need use it if he did not wish to do so. Even the most pronounced opponent of forms would find it convenient to have suitable Scripture selections so arranged that they could be used readily on all special occasions. Our ideal of a book of forms would be one made up almost exclusively of Scripture selections. A book of that kind bound in limp covers could be carried in one's inside coat pocket to the graveyard, and used much more conveniently at the graves' mouth than a Bible. The prayers if there are any—the burial service if there is any—need not be used by anybody who thinks that an extemporaneous address or prayer is more suitable.

We have nothing to say to the man who is opposed to making selections from the Bible. As a matter of fact you make a selection every time you read unless you read the whole book.

Nor have we any controversy with the man who says there should be no service of any kind at the grave. To this man we may, however, relate an incident from actual life. Long years ago we attended a funeral in an Ontario town at which the local Presbyterian minister officiated. Because he considered it Popish, or Episcopalian, or for some other reason, the minister did not conduct any service at the grave. While the coffin was being lowered gently down, and the earth thrown in, he stood away back on the outskirts of the crowd. A prominent man in his own congregation looking on was heard to say, "We Presbyterians bury a man like a dog!" Can we afford to have any of our people speak or even think in that way.

Here are a few statistics on education in Canada, which are vouched for by Hon. G. W. Ross, Ontario Minister of Education. In the Dominion, he said, there are 17,054 schools, 43,522 teachers, and 999,274 pupils, besides 4,749 pupils in classical colleges and 4,734 students in our fourteen universities. It costs \$8.54 to educate a child, \$91.28 to keep a prisoner in jail, and \$187 to keep a convict in the Central Prison for a year. Which is cheapest?

OBEDIENCE TO THE LAST COMMAND THE SECRET OF INDIVIDUAL BLESSING AND POWER.*

BY REV. M. N. BETHUNE.

IN the text of the subject given us for our consideration this evening there are two propositions which I shall seek briefly to examine and apply—viz. as relates to the basis and the secret of blessing

(1) *The last command is the basis of blessing.* This involves all blessing viewed in the broadest sense.

Can any one command be the basis of all blessing? Is not each blessing vitally attached to a command of its own, for which it only can be held responsible? Yes. But one command may be broad enough to include all that we mean when we deal with the idea of obedience.

The last command is. All else is but an outgrowth from this. Properly understood it involves the entire work of the Church, and, therefore, the possibilities of Christian obedience.

Two passages in the New Testament should never be separated. They represent the dual foundation of the Church's existence.

"God so loved the world that He gave His only begotten Son," etc.—John iii. 16. "Go ye into all the world and preach the Gospel."—Mark x. 15. This second finds its enforcement in a third. And when "He is come He will convince the world of Sin,"—John. xvi. 8. The "world" is in all these passages. God and the world is the first—atonement. The Church and the world the second—witnessing. The spirit and the world the third—convincing. On these three the dispensation rests. One is yet to follow. That has to do with the termination of the Church's work here. "He hath appointed a day in which He will judge the world in righteousness,"—Acts xvii. 31. Meanwhile the witnessing of grace goes on, until the period of judgment arrives. Go back to the two first mentioned passages for a moment. Viewing them as the twin pillars of the Church, does not the question resolve itself into something like the following. By the first of these the Church is saved, by the second she serves. By the first she receives a title to heaven, by the second an occupation upon earth. By the first she receives life, by the second she enjoys communion. The first is the Church's foundation, the second her commission. She is built upon the foundation, she carries out the commission.

In the book of Acts, the book of the true Kingdom of God, we get this matter glorified by a new light; "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth,"—Acts i. 8. These were Christ's last words, and here is the spiritual programme for the direction of His disciples. Witnessing is the work of the Church; Christ is the News, the Holy Spirit of God the Power, and the uttermost part of the earth the Realm. This is final. It is to be until He shall come again, according to the Angelic communication. Thus the base of the proposition given me for introduction is correct. The last command, involving, as it does, the essence of the Church's work, must necessarily be the test of her obedience, and, therefore, the secret of blessing. Let us remember this work is not sectional. It is not any one part of the earth I am to bear this witness to, but to man in general. There is to be no favouring process in one section, with neglect in another. I must not make any distinctions, far less set up petty rivalries. The message is one harmonious, progressive, organic whole, beautifully illustrated by the various sacred writers who speak specifically upon this point. Matthew uses the words "All nations." This is the racial idea, the tribal thought. Mark adds all the "world," the geographical idea, and every "creature," the individual idea. So, in every part of the world to all their manifold peoples and to every separate individual I am bound to send the gospel. Thus I repeat the base of the proposition is correct. This is the work of the Church, this, therefore, is the outcome for her obedience, this, in turn, the secret of her blessing.

(2) *Obedience to the last command is the secret of blessing.* Let our appeal be to the word of God. Where better can we look for an enforcement of this idea than in the incidents connected with the giving of the last commandment itself. That great missionary chapter, the 28th of Matthew, gives us a remarkably full conception of this matter. There the blessings are principally three in number, obedience the secret of them all. The three are. Communion with the Person of Christ, intimation of His Word and Will, experience of His Spirit. Himself, His Word, His Spirit. Are not these the organics of Christian life. May we not say, Lord, by these things men live?"

A word or two upon each of these rapidly.

(a) *Communion with the Person of Christ.* Begin at the sepulchre and with Mary. Lovingly she lingers round the place where her Lord had lain, when an angel appears with the words, "Come see", "Go tell" One glance for self, then the passing on of the news. His command is obeyed with the result that Jesus meets with her by the way. Here is communion based on obedience, and such communion. Mark its advance. From the Angel to Christ Himself. From seeing the place where the Lord lay to seeing the Lord face to face. From the "quickly" of the Angel to the lengthening out of the interview as she worships at His feet. Here is advance all through. Advance in character in duration. But the interview is soon

* Substance of address delivered by Rev. M. N. Bethune.

over. Again the words fall on her ear "Go tell my brethren that they go into Galilee, there shall they see me." The obedience now required is greater, the journey longer, the spirit more absolutely controlled. They go to Galilee, Jesus meets with them and for forty days speaks to them of the things pertaining to the Kingdom of God. Here is great advance from the few moments by the wayside to the forty days' in Galilee.

But this is not all. This interview ends likewise by the wider command of our Saviour. "Go ye therefore and teach all nations . . . and lo I am with you always even unto the end of the world." Now the communion is complete. The forty days gives place to the "always," but on what grounds. I answer a contemporary obedience upon their part. If Mary had not obeyed the Angel, would she have met Christ? No. If the disciples had not gone unto Galilee, would they have enjoyed his presence for forty days? No. Must it not follow then if the Church does not go to the "all nations" she cannot have His presence "always"? The tendency in all these blessings is to ripen to perfection, but only in proportion as the Church absorbs and carries out His will. And I believe that communion with Christ in the deepest, fullest, sweetest sense cannot be enjoyed except in unison with the purposes of God in the world.

(b) *Intimation of His Word and Will.* Just a word upon this. This follows naturally in the path of communion. Very much of our communion with Him is occupied with the intimation of His Word to us. It has two sides here—doctrinal, practical.

Doctrinal.—To Mary at the Tomb is revealed the truth of the Resurrection. Full of her mission she hurries to tell the news, when Christ meets her and discloses the doctrine of the Ascension, in the words, "I ascend unto My Father." Here is advance. It remains but to show that upon the slopes of Olivet, and at the last moment, angels appear and disclose the doctrine of the advent. Here is perfect intimation, as before we saw perfect communion. For these three things, His Resurrection, Ascension and Advent are the organics of the Person of Christ as communion, intimation and experience of His Spirit, are of every disciple of His. These truths were revealed part by part, and made in perfect accord with the receptivity of the Church in becoming absorbed in His Will. Between these latter two the plan for evangelization was disclosed, and even here in consulting the sacred narrative we find an enlarging view, for Matthew gives us "Evangelization and Organization": "Go" "teach" "baptize." Mark is occupied with "Results": "These signs shall follow" Luke with "Qualification": "Tarry ye . . . until ye be endued with power." John with "Authorization": "As my Father hath sent me, even so send I you. . . . Whosoever sins ye remit. . . . Whosoever sins ye retain."

Practical.—Just a sentence or two. To Mary at the way side In Galilee in convention. In Jerusalem waiting for the Spirit. There, and onwards, making known His name. In each of these places, according to appointment, He met them. Would He have done so if they had failed to keep their engagement. The answer is in the negative. The same is true to day. He reveals His Word and Will to us as we are carrying out His already received command.

(c) *Experience of His Spirit.* Let me ask why should we change the principle when arriving at this point? And this is the very essence of the matter, practically face to face with us. If communion and intimation are conditional upon obedience, and only mature to perfection as the obedience becomes controlling, why should we suppose that the fulness of the Holy Ghost in all that the expression may imply as the experience of "the promise of the Father" can be enjoyed by the Church except on the basis that the last command of Christ be fully carried out.

I must confess looking at this matter in the light of the underlying principle guiding the administration of the blessings already touched upon, the conclusion seems inevitable. Perfect obedience now will mean perfect power as then it meant perfect communion and intimation.

Let us consider this matter to-night. The fulness of blessing comes in with the fulness of obedience. Have we as a Church given Christ this obedience yet? The result to the Church at large, would, it appears to me, be obvious. It would mean a copious outpouring of the Spirit of God upon the churches at home. And this is just what we need, and the lack of which we are continually deploring.

I believe this blessing in its completest sense cannot be expected until the "uttermost part of the earth" has been witnessed to by us. This is the limit of His Word and the secret of Power. Reaching this we may infer the fulness of blessing would be enjoyed, and in sending the Gospel abroad all the churches at home would receive their equivalent part in the descending shower of grace.

In more senses than one we require to return to apostolical times. That little pre-pentecostal prayer meeting in Jerusalem might well serve as a guide to our attitude in regard to this matter.

"They were all with one accord in one place." Here is unity: unity of three characters. "All"—unity of numbers. "With one accord"—unity of sentiment. "In one place"—unity of locality. That was the primitive Church's spiritual condition as the foundation of reception in this matter. What was this unity in reference to? The command of Christ, and the promise of the Father. The evangelization of the world, and the descent of the Holy Spirit. It is unnecessary for me to say that the "promise" was kept, when the "command" was obeyed. The Spirit came. Might He not so come again?

With all other meetings and conventions, and the age is characterized by them, may there not be room for one more, that one when all the Church, if possible—but this is hardly to be expected—or bodies of the Church, were united in prayer to God for the outpouring of the Holy Ghost in richest effusion, with the last command of Christ as the plea that breathes that petition towards heaven.

I am convinced the richest results would follow, and in calling down blessings upon others we ourselves would be proportionately enriched.

HOME MISSIONS AND MISSIONARIES IN THE WEST.

MR. EDITOR,—It is a source of great satisfaction to the missionaries in the West that the General Assembly refused to reduce salaries as proposed by the Home Mission Committee. It may be said that the Home Mission Committee, consisting of forty-five of our ablest men, and supposed to be experts in Missionary work, are better able to judge the situation than the General Assembly, composed of a simple representation of all the interests of the Church, and moved to a certain extent by sympathy and impulse. My view of the matter is this: The proposal to reduce salaries is a plain statement by the Committee that the Church is remiss in supplying the necessary funds to carry on the work. It cannot be that the Committee think the missionaries too well paid, and therefore should have salaries reduced. On the other hand, the deliverance of the Assembly, "Maintain the salaries," contains two suggestions:

First.—In our opinion the Church has, and is willing to pay the money.

Second.—We have appointed the Committee to get the money, and to administer it on our behalf.

In plain words, the Home Mission Committee rebuked the Church, and the Assembly urged the Home Mission Committee to greater diligence. The recent twenty-five per cent. crisis illustrates the position. When the Committee showed the Church the need, the Church responded splendidly; but it is to be hoped the Church will never again be affronted and confronted by a proposal to reduce the salaries of its poorest paid servants. The perpetual leverage bearing upon Presbyterian Home Mission Committees, to reduce grants, is doing the work of the Church a great injury. How? To raise the financial status of poverty stricken fields, missionaries have to become financial schemers, and must employ a large part of their time, considering how salary is to be paid, how Church or manse built, or debt paid thereon, and how much can be "scratched" for the schemes of the Church. Worthy men do not like to have their names appear in Dr. Torrance's lists, attached to stations that give nothing to the schemes of the Church, nor do they care to be connected with missions that are called unsuccessful, because their people are poor. And so there are several results. These are:

First.—Continual harassment and friction.

Second.—Missionaries, to make an appearance, give out of their poverty, and give, in proportion, far more than either the wealthiest of our ministers or our people.

Third.—Time spent in Temporals that should be spent in Eternals.

Fourth.—Dissatisfied ministers, dissatisfied people.

Fifth.—News spreads. Dr. Robertson finds it difficult to get young men to go West. They will go to the Foreign field willingly, but to a Home Mission Field—they lay that before the Lord, and look for a better sphere. And no one should blame them.

Besides that, during the last five years, the Church has lost west of Lake Superior over sixty workers, who have gone to the States, or over an average of one a month. I am not writing passionately, Mr. Editor, but coolly and calmly, and give the name of the Moderator to substantiate this fact. Why do we lose so many workers? Is money a sufficient inducement to "call" men to a better field of labor? Are Canadian ministers more anxious to get large salaries than American ministers? The truth must be plainly told. So long as the present system maintains, so long will we lose our workers, and so long will Dr. Robertson have trouble to fill his mission fields. If the Church opens a mission it should bear the expense, and not ask or expect its workers to carry the heavy end of the log, as they are doing at the present time. When a missionary opens a new field he has a church to build, and in many cases must build a manse. After struggling along for a year or fifteen months, during which the people are taxed all they can stand, and during which the missionary contributes a large sum to building and other Church expenses, he is coolly told that, as a reward for his success and self-sacrifice, the Committee has decided to reduce his grant two dollars per week. The missionary leaves and the committee sends another man to whom they give the original grant. The man in the field can be squeezed, not so the man going in. My advice to the Committee is, don't continue this system. Appoint a man for two years and give him the grant promised, unless it is found the field is specially rich, which only occurs in large centres of population.

It may be objected. We cannot pay, if we do not get the money from the Church. The answer to this is very simple.

When a congregation gives a certain sum for a certain missionary, the certain sum should go to the certain missionary, and no part of it should be given to another. Again, the Church has the money and it should be the duty of the Committee to get it. But how? By giving the people information.

Tell the people the facts. Give them the details. Place before them the needs, arouse their interest. Appeal to their sympathies and the people will give the money. The twenty-five per cent. crisis proved that. No more loyal body of Christians can be found in the world than Canadian Presbyterians; nor more hearty givers; nor more close fisted if they don't know the needs. Therefore, tell the story. At the recent General Assembly we had a great object lesson given us by that long headed secretary, R. P. McKay, and his Foreign Mission Committee. The Foreign meeting was prepared for, all the missionaries had chairs on the platform, and had to speak. The "big guns" had sense enough to explode themselves in arranging the details in Committee, and wisely sat on the floor of the church. I do hope the Home Mission Committee will learn the lesson, particularly in keeping the "big guns" off the platform. Allow the Conveners not more than three minutes each; if they exceed, call them down. Give Dr. Robertson ten minutes. So, also, Mr. Findlay. Then bring out the men the Church wants to hear and see. The men who know the work by experience, and not by letter or sight from a car window. Or, if some of the members of committee must speak, let them prepare by spending six months in the West the previous winter, at their own expense. Give him forty miles on a broncho with three or four preaching services to rest their legs, and carry his dinner in the coat tail pocket, eating it between jerks. Or twenty miles on the "tie pass" on shank's naggie. Or let thirty miles suffice at "forty below," and "work the passage" to get the horse to go quicker than four miles an hour, and when service hour arrives find himself three miles distant from meeting place, and any distance from comfort of body or mind. Then preach with the heart going pit-a-pat, and lead the singing besides, while the hearers cannot sing for admiration of the man who attempts all these things in such a perspiration. If some of our dear brethren who sway the Home Mission Committee, could tell these and such like experiences, they would electrify the Church and do some good besides. In closing, Mr. Editor, I wish progress to our Home Mission Work, and with your kind permission will gladly do anything I can towards that object at another time. JAMES BUCHANAN.

The Manse, Eburne, B.C., August 13, 1895.

A NEW ARGUMENT FOR WIDOW REMARRIAGE.

THE following has been kindly forwarded by Mrs. Wilson, of Rutlam, India. It treats of a subject of most vital interest and importance to the well-being of society there Mrs. Wilson says: "The subject of re-marriage of widows in India interests most of us, and it is specially pleasing to see so many of the people themselves, theoretically, at least, on the right side."—Ed.

The Indian newspapers are calling attention at present to a new argument that is being advanced for the re-marriage of widows among those castes—chiefly high castes—among whom it is forbidden. In a lecture on this subject given by Mr. V. V. Bide, statistics are quoted to show that a large proportion of Brahmans are compelled to remain unmarried because the number of what may be called eligible women is so small. Mr. Bide has selected from the last census returns, figures relating to sixteen principal castes, of the Deccan and Konkan Brahmans. There are about 525,000 persons—male and female—included in these sixteen castes. About one fifth of the females are widows, 152⁸ being under fourteen years of age. Mr. Bide gives in his tables the number of "females available for conjugal purposes," that is females of all ages who are not widows, and side by side with those figures the number of "men who cannot find wives." Of these latter there are 67,894. The total number of widows is 49,803, so that even if widow re-marriage were permitted, and every one of the 49,803 to re-marry, there would still necessarily remain a percentage of "men without wives." Mr. Bide says: "This percentage discloses a very important fact, which deserves to be very carefully considered by the orthodox people who praise the fabric of our society, and declare that widow re-marriage ought not to be permitted. If the dignity of the sterner sex can be upheld by being prevented from marrying, and by being compelled to pine for want of wives, then I have nothing to say. But if the dignity of the sterner sex consists in having chaste minds and chaste bodies, then that dignity is compromised by compelling widows to remain outside the conjugal pale. If widow re-marriages were permitted, the percentage of wifeless men would be brought down from twenty-five to six. And, moreover, old drones will not then be compelled to lead to the altar rosy girls of twelve with the sickening and terrifying prospect of widowhood before their weeping eyes." In conclusion Mr. Bide says: "When we find that a certain society encourages as it were immorality in men by making it impossible for as many as a fourth part of the males to find wives by artificially rendering ineligible a similar number of females, we are compelled to condemn that society as cruel and barbarous."

A letter which appeared in one of the big dailies, the *Times* of India, is quite as strong on the subject, and cries out for permission for the re-marriage of widows of the Bhatia caste. Statistics show that more than one-third of the entire number of women of the caste are widows, while twenty per cent. of the men are doomed to an "enforced" unmarried life because of the insufficient number of "eligible females."

"But that is not all the horror of it," the writer says. "When you remember how among us old gold-bugs with nearly both feet in the grave, can lead fresh, young little ones of ten

and eleven to the marriage altar, or say, if you please, the widow's altar, you can conceive how the list of enforced young bachelors gets augmented—implying an awful amount of physiological evil and of 'social evil,' while on the other hand how the list of virgin widows gets increased, only to swell the ranks of tortured womanhood, and resulting, heaven knows, in so much of woman's shame."

But there is even worse than this. The life of an uneducated Bhatia lady cannot but be dreary, and as "visits of homage" to the Maharajah's Haveli (abode of a class of priests) is almost the only "outdoor" recreation allowed her, it is not surprising that she should become "extraordinarily pious" and that these visits should become frequent. If the monotony of life of a married woman exposes her to such dangers, what must be the temptation to a young widow, debarred from most of the pleasures of home life? "And yet," the writer says, "many of us wonder how on earth those frightful 'doings' in our religious temples were rendered possible. We demolish the dykes, and then with idiotic incoherency we wonder how the tide keeps flooding in." He concludes his letter by saying that "in the plenitude of our human wisdom we just want to pass amendments on the laws of God."

All the world knows that the Indians are more ready to speak than to act in the direction of reform, and we may shrug our shoulders and say contemptuously on reading such expressions of sentiment, "Oh, that's only talk!" No doubt much of it is only talk. But as one and another and another keeps on talking an effect is produced, and the few Hindus of good caste who have already acted in the direction of reform by marrying widows had first, no doubt, gone through the "talking" period.

We Christians wish and pray for such signs of reform among the people. We should be quick to see the beginnings of God's answer to our prayers, and not be incredulous because He is working from within the body of the people themselves rather than directly using outside Christian agencies. He is their Father, though most of them do not recognize Him, and He is leading them by ways they know not.

ELDERS AS MODERATORS OF CHURCH COURTS.

MR. EDITOR,—Your correspondent, who signs himself "Elder," misunderstands me if he supposes that I abandon Scripture argument on this question, and fall back on analogies drawn from civil institutions. His prior reference to civil institutions led to my refuting certain inferences which he sought to draw from these, and only to this extent have I attached any importance to them on this question. The position which I have taken from the first is this: "A standing ministry in the Church is Christ's ordinance."—Eph. iv. 11, etc.; I Cor. xii. 28. Give the Session in each congregation complete autonomy without the ministry, by making an elder, moderator, and consequences of a necessary kind result which are in conflict with Christ's ordinance of a standing ministry in the Church. The administration of sealing ordinances is under our Presbyterian system a Sessional act, and not the act of the minister by himself. Every Session as such has the power of administering sealing ordinances. Constitute the Session by the proposed change, so that the presence or absence of a pastor is a matter of indifference, the Session having complete power or full autonomy without him, and the irresistible conclusion resulting would be that the Session without him could administer sealing ordinances and perform all its other functions, such as receiving applicants into church-fellowship, and exercising discipline. In vacant congregations the Session would, as a matter of course, elect its own Moderator; the Presbytery would not need to appoint a Moderator of Session, and if it did, the Session might express disapproval of the Presbytery's appointment, refuse to accept him, elect one of themselves and go on with business without him.

And did a Session assume such an attitude of independence and antagonism, we would have on the one hand a powerless Presbytery, and on the other a distracted congregation. The proposed change would be really no gain to the eldership as a body. A very few might attain the chair of the Assembly. A feeling of disparagement would be the result to the many. As regards "the sovereignty of the people," of which "Elder" constitutes himself the champion, our people, I believe, with one voice repudiate any sovereignty in the Church except that of Christ her King. I am cordially with "Elder" in denouncing the spirit of sacerdotalism wherever it shows itself, and in defending the full Scriptural rights of the people according to Christ's ordinance. But his theory of the ministry seems to be that of the Society of Friends or Quakers who believe in no stated ministry. His theory of the office of elder seems to be that it includes the ministry, instead of the ministry including it. Every apostle was an elder, but every elder was not an apostle.—I Peter v. 1. He evidently believes that the Presbyter of Scripture and the elder of the Presbyterian Church are identical. Can he adduce a tittle of evidence to prove that the elders of the Jewish Church ever were the spiritual teachers of the people, or aspired to the functions of prophet or priest? The point to which I now call attention is an important one for ministers as well as elders to investigate; for their is a good deal of hazy teaching abroad on this question. Government has all along been the function of the eldership, and in I. Cor. xii. 28, a clear distinction is drawn between teachers and governments. Further, if the elders are not lay representatives of the people we have no lay representation in the Presbyterian Church. When "Elder" complains that "the representative privileges of the people are formal and unduly restricted," and demands that all distinction between elders and ministers be blotted out, he would leave the people without any representation whatever, except in so far as the clergy represents them! Could he get his office enlarged he would desert the people while posing as their champion! I stand by the rights of the people, and lift my protest against the spirit of clericalism that would desert them, and abolish lay representation in the courts of the Church. W. T. McMULLEN.

Woodstock, Sept. 3, 1895.

Pastor and People.

AS MANY AS I LOVE I REBUKE AND CHASTEN.

"As many as I love!"
The shadows fall upon our sunny hours;
Darkness and sorrow move
Amid our treasures in our joy built bowers.
Yet this sweet comfort ever may be ours—
"As many as I love!"

"As many as I love!"
To human eyes God's dealings oft seem dark;
But He would only prove
The sunlight where the cloud alone we mark;
He says—if wounded souls would only hark—
"As many as I love!"

"As many as I love!"
O burdened, sorrowing heart! this is for thee;
Thy Father's hand above
Is meeting out these trials, but to be
The measure of good thou canst not see;
"As many as I love!"

"As many as I love!"
Oh! earth's affections are but poor to this
Which reaches from above!
They—mortal frailties—change, and fade and
miss;
But this one thought gives everlasting bliss—
"As many as I love!"

"As many as I love!"
These loved ones are the bearers of the cross
Their Christian faith to prove,
All earthly gain is counted but as loss,
When God says—clearing from all dross—
"As many as I love!"

"As many as I love!"
When life, work, pain and waiting, all are o'er,
Our earth-tied feet shall move
Up golden streets on the celestial shore;
And we shall sing with saints forevermore—
"As many as I love!"

CONGREGATIONALISM VERSUS EPISCOPACY.

Soon after my arrival in America I received from an Episcopal clergyman a letter, kindly commending certain theological views of mine, but courteously criticizing certain opinions I had expressed on questions of ecclesiastical polity. He thought that some criticisms of the Anglican communion in a recent book showed "animus." If he had said "conviction" I could have agreed, but "animus" was a charge to which I could not consciously plead guilty.

Then after a few words of high encomium of the beautiful Christian spirit of many in the Anglican Churches whom he numbers among his friends, of their learning, of their devoted zeal in Christian work at home and abroad, he continues.—But this is one thing, and the question of her ecclesiastical polity is another, especially if that polity be represented as the sole apostolic and authoritative constitution for the church, the condition of both its being and its well-being. That is a claim to which we cannot "give place by subjection, no, not for an hour, in order that the truth of the gospel may continue." The church of God is the people of God, and His are a free people—not bound to a specific letter, i.e., a given political framework, but able to determine the forms under which it is most suitable that they should live. That a particular polity is of divine origin and possessed of divine authority or rights is an old theory, which has been held by almost every form or type of rule, ecclesiastical and civil, social and religious, under which man has ever lived. It was in opposition to these, the divine rights of the class or the caste, of the office or the official, that the doctrine of the rights of man was formulated. It was a claim made in the heat of conflict, with characteristic clumsiness, exaggeration, and extravagance, but what it meant was obvious enough—that man as man had rights prior to any political power, higher than any civil power, and these every lawful authority must guarantee and defend, not supersede and destroy. It meant, as Milton had said, that peoples were before kings or rulers, and these existed for the peoples, not the peoples for them. It meant, as Milton also argued, that the people could never be the property of any office or official, passing like an inheritance from father to son, from predecessor to successor—that,

he said, were of all tyrannies the most intolerable and least to be suffered by free-born men—but that the people, being free and, under God, the source of all temporal authority, made rulers for their own convenience and according to their own laws. And this position is as legitimate in church as in state. Christ hath made His people free; how they are to be governed is a question for them to determine; and any authority which does not directly owe its origin to Christ through His people is no legitimate authority in His Church.

As the people are the medium through which God creates authorities in the church, so they represent the principle of continuity. Where they are the church is; while they continue it endures. As kings and magistrates are through the people and for the people, so bishops and Presbyters are through the church and for the church. It is the condition of their existence; they are not the condition of its existence. If there is in this connection anything truer than another it is this—that whatever difficulty we have in understanding the apostolic idea of the church the apostles would have had much greater difficulty in understanding the ideas current among us, especially those ideas which make the church depend upon certain offices. We might be able to imagine Peter come after these many centuries to visit the church he had done so much to found; but we could hardly imagine the labor he would have to undergo before he could comprehend the process by which his office had been transmuted into that of the most noted claimant to his supposed chair, the Pope. Infallibility was a thing he had never heard of, and once he had grasped its meaning, if his grasp could have held a prerogative so audacious, he would have hastened, as he recalled the stammering and inadequate character of his own *ex cathedra* utterances, to disown and disclaim any title to its possession. Or let us imagine Paul sitting under a modern instructor who explains to him that the episcopate was the survived apostolate, and necessary not only to the *bene esse*, but even to the very *esse* of the church. He would feel no doubt that, as in the case of his own epistles, there were here "some things hard to be understood." And we could conceive him speaking somewhat thus: "Excuse my backwardness, but terms have changed since my day. 'Bishop' has taken a meaning which we did not give to it, and has absorbed functions which we had not even conceived as possible to any apostolic or prophetic office, or, indeed, to anything below the divine 'Headship.' 'Church,' too, has [changed its meaning. More emphasis now falls on outward signs, less on inward qualities. Some of us who were Hebrews read it through the ancient *kahal*, the solemn assembly of our collective people; some of us who were Greek understood it through the ancient *ecclesia*, the venerable council of free men who ruled the city; but in one thing we all agreed, viz., that church signified the people, 'the saints,' 'the faithful brethren,' 'those who believed' and who lived under the open vision which sees not through a glass darkly, but face to face, even though the one face be only man's and the other the face of the very God."

Now, it seems to me that the only way to union lies through the frank recognition of the unity and the continuity of the people of God. In the realm of historical Christianity the people are ultimate and permanent and basal, with the power to frock and unfrock bishops, to appoint and empower pastors. We all hold under Christ, but we hold through and for His people. For this reason I can understand an historic pastorate, but not "an historic episcopate." There is, indeed, no such thing; episcopates are of too many orders and kinds to allow any single type to usurp this dignified name. There is the type where the bishop is either selected or approved by ecclesiastical superiors, the type where he is elected by various specially created or em-

powered bodies; the type where he is appointed by the civil sovereign—and this sovereign may be a Peter the Great or an Empress Catherine—or by his civil minister, who may be a man of any church or of none, with all the needed ecclesiastical acts following upon this appointment, and none possible without it. These represent the customs or conventions of communities, not the law and method of the catholic and historical church. The catholic is the universal, i.e., the people, the saints, which are the only element common to all communities; and the historical is the primitive, i.e., the church as it was when it appeared upon the stage of history. The man who holds office in this church has a dignity he may not forget and a title he dare not deny. He has an apostleship of which he can say with Paul, "I received it 'neither of men nor by man, but by Jesus Christ and God the Father, who raised Him from the dead.'" He has an episcopate which he can exercise only so long as he is a blameless man, and to which he was chosen by the people who are guided by "the Shepherd and Bishop of souls."

I write as one who believes himself called and consecrated to this high office, and who believes his brethren in the ministry to be the same. We are bishops in the holy catholic apostolic church which Jesus Christ founded, placed where we are through His people, but by His will and under His sanction; and this episcopate is at once historic and apostolic. Over us we have the Head of the Church Universal, and we have need daily to hear His charge: "Take heed unto yourselves and to all the flock, over which the Holy Ghost hath made you bishops, to feed the church of God, which He hath purchased with His own blood." The episcopate that is of His creating is the only one which is at once historical and divine. *Rev. Principal Fairbairn D.D., in Congregationalist, Boston*

ANSWERED.

Rev. John Mitchell relates the following incident of a noted infidel who, traveling in a car in which a minister was seated, at once commenced an argument with the clergyman in a loud tone that could be heard all over the car. Among the passengers was a blind man, who for a time listened attentively. Seeing he was giving attention the infidel turned suddenly to him in a pause in the discussion and said:

"Do you, sir, believe in a God, who has made this beautiful earth, and the sun to shine upon it, and who has adorned the heavens with myriads of stars, and yet without any offence on your part, has deprived you forever of the power of beholding them?"

"I am surprised, my dear sir," replied the man, "that you should ask me such a question. I do believe in the existence of God as firmly as I do in my own, and I could doubt the one as easily as the other. There is, however, one thing that strikes me as being very peculiar in what you have said. When you reason of God you do not seem to be governed by the same principles as when reasoning about men and the common affairs of every-day life."

The infidel denied the inference, and the blind man continued: "Suppose, on reaching your home, and on entering your room, you find a lighted lamp upon the table—what will be your conclusion?"

"Why," answered the infidel, with a sneer, "I shall conclude that some one placed it there."

"Well, then, when you look into the heavens and see those innumerable lights of which you have spoken, why do you not come to the same conclusion, that some intelligent being placed them there?"

The skeptic suddenly declined to talk any more on the subject, but it was evident to all the passengers that he felt thoroughly humbled and uncomfortable.—*Selected.*

A WRONG HEART MAKES EVERY THING WRONG.

And he was angry, and would not go in. Luke 15:28.

Everything is wrong when the heart is wrong. The elder brother fails at every point when measured by the tests of love the only thing that counts in the higher mathematics of heaven. He didn't care for anybody else so long as he could have a comfortable time himself, and couldn't see the value of anything that couldn't be put in a bag and sold. He was incapable of comprehending the motive that caused his brother's return, and could not understand why his coming had filled his father's heart so full of joy. Had he loved his father one-half as well as the prodigal did, he would have begun to rejoice as soon as he heard the music and dancing, for to know that his father was happy would have made him happy, and instead of waiting to be persuaded to go into the house he would have run to get there. He wouldn't have had to ask a servant the cause of the merriment, but would have known that the wanderer had returned, and would have been glad of it. He would have known that nothing else could have caused such demonstrations of joy, and had he been a true son he would have been happy because his father was happy. To boast of what he had done and decry his brother, would have been impossible. The state of his heart put him farther away from his father's house than the prodigal was when in the far country.—*Ram's Horn.*

IT IS SAFE TO TRUST IN GOD

The mercy of the Lord is from everlasting to everlasting upon them that fear him.—Ps. 103:17.

The Bible is full of lessons making it as clear as language can express it, that God wants his children to know that they can depend upon Him under all circumstances. He has declared, and tried to make plain in hundreds of different ways, that He is an ever-present help in every time of need, and yet He finds it hard to find people who will take Him at His word and trust Him as He would be trusted. There are so many who lose all their faith and courage whenever they hear a lion roar, and become so paralyzed with fear that they forget to count on the promised help of God, and undertake to make a way of escape for themselves, when if they would but know, they are at that very moment in the best place in the world for them. If not, what does the ninety-first psalm mean? Was it put in the Bible simply to fill up? Surely in no way is God more dishonored by His children to-day, than in their failure to believe and appropriate His promises. Imagine a millionaire's son going to a station house to ask for shelter because he sees a storm coming, when he has his pocket full of his father's checks. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Who wants any safer place than that?—*Ram's Horn.*

An illustrated interview with the Rev. S. Baring Gould, the author of "Onward, Christian Soldiers," appears in *The Young Man* for September. The hymn was written thirty years ago, when Mr. Baring Gould was a curate in Yorkshire. "It was written," he says, "in a very simple fashion, without a thought of publication. Whit Monday is a great day for school festivals in Yorkshire, and one Whit Monday it was arranged that our school should join forces with that of a neighbouring village. I wanted the children to sing when marching from one village to the other, but couldn't think of anything quite suitable, so I sat up at night resolved to write something myself. 'Onward Christian Soldiers' was the result. It was written in great haste, and I am afraid some of the rhymes are faulty. Certainly, nothing has surprised me more than its great popularity. I don't quite remember how the thing got printed first, but I know it very soon found its way into several collections. Yes, I have written a few other hymns since then, but only two or three have become at all well known."

Missionary World.

A UNIQUE MISSIONARY MEETING.

The meeting held on the Thursday afternoon, during the late convention for the Deepening of the Spiritual Life referred to last week, was a missionary meeting. It was unique in this respect that it was interdenominational and in the number of denominations represented at it. No fewer than fifteen returned missionaries of different bodies or missionaries about to leave for distant fields were on the platform. It was a most interesting sight, and one very suggestive of the great advance which has been made by the Canadian churches in foreign mission work within a comparatively recent period, and it is all the more striking that, while this great advance has taken place in foreign mission work, it has been accompanied by an equally rapid progress and great extension of mission work at home. It is not so long since one returned missionary was an unusual sight; here were fifteen, men and women, on one platform.

Rev. R. P. Mackay presided and opened the meeting with a few suitable remarks and explanations. Rev. Dr. Eby, a representative of the Canada Methodist Church, at home from Japan, was the first speaker. In 1876 he and another went from the Methodist Church in Canada to Japan. It occupies in the Pacific he said much the same position which Great Britain does in its place. The empire has a population of about forty millions. As yet there was but one Protestant to every thousand native heathen. At present the staff of his church consist of nine men, fifteen women, and there are from twenty to thirty native ordained missionaries, Dr. Eby's first convert being now an ordained pastor and chairman of the district. In addition to other forms of Christian activity this church is doing a large educational work in Japan.

Mr. Stephen spoke for the China Inland Mission. The wonderful story of this mission is more or less familiar to most of our readers. It was founded in 1865 by Rev. J. Hudson Taylor, and is conducted on the principle of never asking for contributions and never going into debt, trusting solely to the means which God sends for carrying on the work. It now numbers upwards of six hundred and fifty English-speaking missionaries and four hundred native helpers. In 1878 the American branch of this mission was formed and there are now seventy-nine from this continent engaged in China. Mr. Stephen gave an interesting explanation of the manner in which the difficulty is got over in forming native churches under this mission.

Mr. De Barritt spoke for the South American Mission, founded on the plan of the South African General Mission, to carry the gospel to thirty-seven millions of people in South America, Roman Catholics, and destitute of the knowledge of the way of salvation—a very dark continent indeed religiously. The society which Mr. De Barritt represents has its head-quarters in Toronto and is engaged in a great work.

Mr. H. M. Backhouse was the representative of Protestant Christian work in Peru, where he said there are four millions living in ignorance of the way of life. He spoke strongly of the difficulty found in England of exciting interest and awakening the people to such concern for these millions of Roman Catholics as their state should call forth. He believed that he and his companions were going out to their work at their Master's command and in faith in His name.

Mission work in North Africa, Algiers, Morocco, Tunis, Tripoli and to some extent in Egypt was represented by Mr. Alfred T. Land. The society he represented had been in existence sixteen years and owed its origin to Dr. Guinness, of Harley House, England, and Dr. Pierce. His work and that of his wife had been for ten years among the Khabeels. The societies' agents now number seventy-six, scattered over the whole

of North Africa among a Mohammedan population which they had found accessible to the gospel, and whose power spiritually as well as politically he believed to be breaking up. He referred to the slow process of acquiring the language, but said that a missionary was teaching by his life and conduct long before he could by spoken words.

Mr. Bingham represented the mission to the Soudan in the interior of Africa. He was the companion of Mr. Gowans from this city, who, with two others, Mr. Bingham, being one, set out to reach the Soudan overland, and who both died before reaching their destination. This mission excited much interest at the time, and it was suggestive of memories in some respects sad to see on a platform in Toronto one who had been the companion of those who laid down their lives while yet young for their Master's sake. The Soudan he said contained a population of from sixty to ninety millions, and in the Yoruba country, where he had laboured, there were from thirty to sixty thousand ready to receive the gospel.

Rev. Mr. Ledingham and Rev. Mr. Menzies, M.D., both representatives of our own Church, the first now on his way to Indore, India, and the latter about to start for Honan, China, made brief and appropriate addresses as those about to leave for work as yet new to them. The story of how they had been led to give themselves to it was interesting and might well suggest to others the claims of Christ upon them for such work.

Rev. Andrew Murray, President of the South Africa General Mission, after explaining in a few words his position with reference to this and other missions in South Africa, read a portion of a letter he had just that morning received from his daughter a missionary among the Bechuanas, giving a very graphic account of a Thanks-giving service, at which it was supposed four thousand were present, for deliverance from a threatened visitation of smallpox. A letter from his son spoke of work in Johannesburg. There was, he said, an unlimited field for work in Africa and where were the men to come from to do it, but from the church at home? Men, money and divine power are needed. If the church at home is strong in a spirit of consecration and by fellowship with God, He will bless those at home and those abroad. The number added to the heathen by natural increase is far greater than those converted to Christ from among them; so far from being jubilant at what has been done the church has cause only for shame. Hence its great need for being filled with the Spirit.

In addition to those who gave addresses there were on the platform ladies and gentlemen representing the same or other mission fields. The call and cry from all who spoke for more men, more self-consecration of means, and more of prayer and greater manifestation of divine power in this great work in answer to prayer was pathetic in its earnestness. The fields are white everywhere unto harvest and the only thing needed to gather in an abundant harvest to the glory and praise of God is consecrated, God-cleaved and God-sent labourers from a church filled with the Holy Spirit.

After these addresses Rev. Dr. Pierson gave a powerful missionary address based upon the teaching of Jonah and his mission as set forth in the book of that prophet, and a missionary meeting very stirring, and, we may hope, very fruitful of good for the time to come was brought to a close.

The first Chinaman to enter the ministry in New York State is Hui Kin, who was ordained recently at University Place Presbyterian Church. He has been educated under the care of the Presbytery, and has been very successful in mission work among his countrymen. He will hold Chinese services in New York, and hopes eventually to organize a church of converted Chinamen.

The Presbyterian missions among the Indians of the two Dakotas contain 1,250 members. In addition to their contributions of nearly \$2,000 a year for the support of their own services the Indian communicants give on an average but a few cents short of a dollar a year per capita for missions.

PULPIT, PRESS AND PLATFORM.

Ruskin: In the career of nations, no less than of men, the error of their intellect and the hardening of their hearts may be accurately measured by their denial of spiritual power.

Dr. Joseph Parker: A man might empty a church to-night if he preached on justification by faith, or any of the grand, living, juicy doctrines of the old orthodoxy. One day we shall get tired of the new paste—then we shall ask for the old diamond.

Lutheran Observer: One injudicious man in the church council can and often does occasion the pastor more annoyance and trouble; and even, though unintentionally, yet really impedes the usefulness and progress of the church, more than twenty-five sinners in the outside world.

New York Independent: The ugliest relic of the Dark Ages that has come down to us is the superstition that a man who has made a fortune by fraudulent means may wash the blood off his hands by devoting a part of his ill-gotten boodle to charitable objects. There is something wrong with a man's religion if his wife has to hear him talk in Church to find out that he has taken a stand for Christ.

United Presbyterian: We recognize the duty of co-operation with God in active Christian work. We should recognize it as fully in the painful things of life. When it is made clear to us that suffering is God's will for us, we should not place any hindrance to His providence. We may pray for the cup to pass from us, but when he does not cause it to pass away, we should take it and drink it. Christ did this.

T. M. McConnell, D.D.: In fact character is nothing more nor less than the crystallization of thought and impulse and purpose, so that one's character is an index to all that he has ever thought or said or done. Just as a lump of coal is the dark exponent of past ages of vegetation, so in a man's character we have his whole life crystallized. Like flakes of snow that fall unperceived upon the earth, the seemingly important events of life succeed one another. As the snowflakes gather together so our habits are formed.

Rev. James Millar: It is in the readiness to put ourselves to inconvenience in order that others may be helped or bettered that we exemplify the disposition of our Master. This is the surest evidence of discipleship. Professions of faith in Christ do not, in this day, cost much and therefore are not worth much. But this spirit of Jesus is self-evident and all-convincing. The man will often be understood long before His gospel is comprehended. It was so with our Master, and it will be so with us. The worth, beauty, and power in the faith of Jesus Christ are better shown in this disposition than by all our speeches.

Boston Congregationalist: It cannot be that the redeemed regret the trials which they endured on earth. They rather are sincerely grateful for them because thereby they see that they were drawn closer to Jesus Himself. Let this thought sustain us if ever we are tempted to murmur bitterly that we were unkindly treated by our God. Let us trust Him to show us in the end that love and mercy dictated every distress which He allowed to befall us. And let us rejoice that our very sorrows afford us many of the best opportunities of illustrating the power of religion to ennoble and render useful lives which might have been frivolous and fruitless.

Christian Endeavor.

PROGRESS IN CHRISTIAN LIFE.

REV. W. S. MCTAVISH, B.D.

Sept. 29—2 Pet. 1:11.

From the moment that a man enters upon the Christian life he should make progress in holiness. He should grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The righteous should hold on his way and become stronger and stronger. (Job xvii. 9). He should forget those things which are behind and reach unto those things that are before (Phil. iii. 13, 14).

The Christian has faith to start with, and to that faith he is to add virtue. Ordinarily by *virtue* we understand purity, integrity, moral excellence; but the word which is here translated virtue means rather the quality of manly courage, valor, or boldness. It implies a strength of conscious right which gives vigor in defending a cause and steadfastness in maintaining it.

How desirable that this courage should be added to faith! What is required to-day is not a weak, nervous, mollescous Christianity, but a courage, a heroism which trembles not at the approach of danger, and which quails not in the presence of the enemy. The truth may be assailed but virtue clings to it all the more tenaciously, satisfied that it is founded upon the eternal righteousness of God. Infidels may plot and scheme for the overthrow of the Church, but the eye of faith marks well her bulwarks and the eye of valor fears not for the prospect. It is easy to simulate valor when everything in our Society is flourishing, when the attendance at all the meetings is large, when the various committees are doing their work enthusiastically; but true valor will show itself equal to the occasion when the zeal of many flags, when their love is on the wane and when the work languishes.

To valor must be added knowledge—not mere intelligence, not mere intellectual equipment, but an acquaintance with Jesus Christ, with practical religion and with Christian life and duty. How essential this knowledge is! Truth is vast and many-sided, but some Christians see only one side and so their views are narrow and imperfect. As a result they are apt to get astride a hobby and press it forward most unreasonably. Besides the Christian who possesses faith and valor but who is deficient in knowledge is apt to be a practical failure as a worker for the Master. When an incapable engineer attempts to put machinery in order there is apt to be friction and a waste of power. "Let knowledge grow from more to more."

To these graces must be added temperance—self-control. Probably no two men are immoderate to the same degree, hence each one for himself must ascertain what passion or appetite is inclined to run riot and then govern it accordingly. If his weakness lies in his tongue, he must hold it in as with a muzzle (Ps. xxxix. 1), if in his temper, let him see that the sun does not go down upon his wrath.

Patience, too, that royal grace, must be cultivated. Does the Christian's path seem long and difficult? Let him cultivate patience and as he looks ahead he can see the enticing goal. Is he passing through a season of sorrow? Then he must "let patience have her perfect work," for only thus can the sorrow accomplish the end that the divine Father designed. When patience rules the life the wail of melancholy will be exchanged for a cheerful song.

These graces must be supplemented by godliness—piety in its most comprehensive sense. Love of the brethren must receive much attention for the Church is only a family on a larger scale. But above all else, and as a crown of all, there must be love. Where there are wounds love must pour in her soothing balm; where there is sickness, love must administer her healing potions; into the haunts of darkness she must bring the light and where she finds heavy burdens she must extend a helping hand. The Christian must cultivate that spirit which constrains him to go wherever there is a sorrow he can soothe, a pain he can alleviate, or a tear that he can wipe away.

If the Christian does not make progress the fault will be his own. He is blessed with precious faith (ver. 1); with all things that pertain to life and godliness (ver. 3); with exceeding great and precious promises (ver. 4). What greater stimulus, what more efficient aid could he desire?

THE CANADA PRESBYTERIAN

— PUBLISHED BY THE —

Presbyterian Printing & Publishing Co., Ltd.

AT 5 JORDAN STREET, - TORONTO

Terms: Two Dollars Per Annum, Payable in Advance

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

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

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

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

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

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

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

: COMMUNICATIONS SHOULD BE ADDRESSED :

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

The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, SEPT. 18TH, 1895.

TIME—even a short time—brings strange revolutions in opinion. It is said by tourists returning from the old country that a section of the Free Church is more likely to split off and join the Kirk than that the Kirk is to be disestablished.

ONE of our exchanges from the other side of the line says it would like to see a column in their blue book giving the average contribution per member. Send over for our Dr. Torrance and he will find the average any morning before breakfast.

NOW that Providence has given us a fairly good harvest in most places and an extraordinary one in some parts of the Dominion let us stop complaining, and attend to our church work in a cheerful hopeful spirit. There has been quite enough of groaning and it did not do the least good either.

PREMIER BOWELL is reported to have said in a recent speech "in all his experience he had always found people unanimous on one point, that was to secure the expenditure of Government money in their neighbourhood, no matter what might be the object of that expenditure." It is the truth of that statement that makes it sting.

AS many who attended the last General Assembly meeting in London are anxiously enquiring about the photograph picture of it which was taken by the artist, Mr. Frank Cooper, we may inform those of our readers interested that copies will be mailed to those who ordered them on or about the first prox. Mr. Cooper is putting forth his best efforts to supply a first class picture.

SOMETIMES people who have been absent from the city on a holiday for some weeks, and have spent a good deal of money, forget when they return that their weekly contribution to the funds of the Church which they belong to has not during all that time been paid, and what is worse still, some never remember to pay up what they have fallen behind. If at the end of the year there is a deficit, or some special effort has to be made to avoid a deficit, it may possibly be due to this cause. If any of our readers are afflicted with a defective memory in matters of this kind, this note will be gratefully accepted as a reminder to duty. The Church treasurer has to meet his accounts, and men who have claims against the Church will not accept for payment the excuse that some members' contributions during holiday time were never paid.

THOUSANDS of young Canadians are getting ready to attend college in Halifax, Montreal, Kingston, Toronto, Winnipeg and other educational centres. Their pastors should see that they, if unknown in the cities to which they go, are properly introduced to some live church in which they can find a spiritual home. No one can tell the number of young men that are lost to the church simply by drifting. A letter of introduction is easily written and it may keep the making of a first-class man in his own church.

ALL reports agree in saying that between fifty and sixty million bushels of cereals have been raised this year in Manitoba. A crop so large means a large amount of money even if prices are low. Manitoba has always been liberal in church matters. With such a bountiful harvest the liberality should show a marked increase in contributions to Manitoba College and Home Missions. We gently remind our friends in the prairie Province that we have had no such crops as their's in this part of the Dominion. A word to the wise, etc.

WOULD any Presbyterian with an economical turn of mind be surprised to know that a recent criminal trial in Toronto which ended in nothing cost the Province of Ontario about as much as the Church pays each year for the maintenance of one of our theological colleges. Would he be surprised to learn that some of the counsel in that case probably earned as much during the trial as we pay a theological professor for a year's work. Why do people say so much about what churches cost and so little about what *sin* costs. Sin is the most expensive thing in the land.

THE committee of "Church Life and Work," formed at last General Assembly meeting, by combining two or three previously existing committees into one, is one of very great importance in noting and chronicling the Church's life and work. While Rev. Peter Wright, B.D., Portage la Prairie, Man., is Convener of that Committee, to the Rev. D. Stiles Fraser, B.A., Upper Stewiacke, N.S., the former efficient Convener of the Committee on Temperance, have still to be addressed all communications bearing upon this branch of Church life and work, such as plans of work, pledge cards, books, etc.

THE *Herald and Presbyter* has this comment:—

"Mr. Gladstone says that the Turkish authorities will not learn the meaning of 'ought,' but that they know the meaning of 'must.' A British audience applauded the sentiment."

And why should they not applaud the sentiment in the connection in which it was uttered. For many years the Turkish authorities have had ample opportunity to learn they ought not to plunder and murder their Armenian subjects. If they doggedly refuse to learn that they "ought" not, they should be taught that they "must" not. The only teacher they have any regard for is a gun boat.

NOT long ago the *British Weekly* remarked that the sermon of a leading Nonconformist minister had an undertone of sadness and added that a similar tone characterized the sermons of many Nonconformist ministers. Perhaps the following figures clipped from an exchange may in part account for the undertone:—"400 Congregational ministers in England receive less than \$750 a year, fifty-four less than \$450, forty-four less than \$600, twenty less than \$300, eleven less than \$250, and ten less than \$200. A minister who keeps a family on less than \$300 a year must have an undertone. The wonder is that he has any tone at all.

WE are glad to learn that Rev. Dr. Warfield, a distinguished theological professor of Princeton, New Jersey, whose services we some time ago mentioned had been secured by the authorities of Knox College for a short series of lectures, will begin this course on October fourteenth. It is important to all intending students to take note of this. As Dr. Warfield's engagements are pressing he will give two lectures daily during his stay. It will be very gratifying to many in the city and

vicinity, ministers and others, to know that arrangements have been made for a part of the course, on subjects which admit to some extent of popular treatment being delivered in the evening in Convocation Hall, and that they will be open to such as may desire to attend them. The subjects of this evening course are: "The Idea of Systematic Theology—The Right of Systematic Theology—Supernaturalism—Miracles—Revelation—The Scriptures: (a) Divine Origin of the Scriptures. (b) Inspiration of the Scriptures. (c) Theories of Inspiration. (d) The Bible Doctrine of Inspiration not Invalidated. (e) Evasions of the Bible Doctrine. (f) Nature and Strength of the Evidence."

THE weakness of our Presbyterian neighbours across the line for admiring the "Big" is seen each year immediately after the publication of their blue book. As soon as the editors get their skilled hands on the figures they publish a list of congregations that have a membership over two thousand, between fifteen hundred and two thousand, and so on. No doubt it is a pleasant thing to have a large and constantly increasing communion roll but is it not quite possible to attach undue importance to figures. People have to be weighed as well as counted. It is pleasant in this connection, however, to note that the congregation that counts the largest—Dr. John Hall's—would probably weigh the most. That does not always happen.

IT will be a source of anxiety and grief throughout the Church to know that our converts in Formosa are at the present time in great straits, and are exposed to suffering because of the position they find themselves placed in. Being Christians they are naturally men of peace and wish to live at peace. Because, naturally, as Chinese, they do not actively sympathise with the Japanese in taking possession of Formosa, according to the terms of the late treaty between China and Japan, they are exposed to ill-treatment from the Japanese soldiers. On the other hand because they do not actively co-operate with and assist the Chinese banditti who are giving the Japanese so much trouble in taking possession of the island, they are abused and persecuted by their Chinese fellow-countrymen because they do not actively side with them. It has often appeared to us that in public prayers in our churches for missionaries, the converts who often stand in far greater need of sympathy and prayer are strangely forgotten. Let the sufferings and exposed position of our Formosa fellow-Christians be at this juncture remembered throughout the Church in prayer to God on their behalf.

THE DEEPENING OF THE SPIRITUAL LIFE.

THIS was the object of the convention lately held in this city and to which reference was made last week. It was a most hopeful and encouraging indication of the spiritual life of a very large number of Christian people in Toronto, and far beyond it, that so many should have come together, many of them three times each day, for three days, definitely with this object in view. That so many were interested enough in such a matter as the spiritual life to come out to hear about it was much; it was more that a great number were evidently from the first in deepest sympathy with this object; and very many were most earnestly and prayerfully anxious for the deepening of their own spiritual life and that of the whole Church of Christ.

The very first address of Mr. Murray at the convention made unmistakably plain what he understood the spiritual life to mean, and which it was the object of the convention to deepen. His subject was the elder brother in the fifteenth chapter of Luke's gospel, and his text, "Son, thou art ever with me, and all that I have is thine." The elder son with his low idea of his Father's love and bounty, of his Father's infinite willingness and readiness, nay anxiety to bestow every blessing upon him; he with his dishonouring, poor, unloving idea of his Father's full and warm heart towards him, expressed in his words, "Thou never gavest me a kid that I might make merry with my friends;" casting a reflection on his father's love and goodness; he with his utter failure to appreciate the high

privileges of his position, all that he might have and enjoy because of it, is a type of the average Christian with his low, poor, cramped, spiritual life; while his privilege, and all that he might have, that was within his reach to possess and enjoy is represented in the Father's words, "Son, thou art ever with me, and all that I have is thine." A life of full, intimate and abiding fellowship with God, of rest and peace, and the full enjoyment of every blessing which He delights to bestow, is the spiritual life which God's people might always enjoy by abiding in fellowship with Him. This was emphasized in a very striking way by the assurance repeated and re-repeated, "Son, thou art ever with me, and all that I have is thine."

How far the common life of the average Christian is below this high possibility it is unnecessary to point out. That it is a possible life is evident because many do enjoy it, and that God is able and willing, nay desirous that His children should enjoy this fullness of life and blessing belong to His very nature. Self-conviction of spiritual poverty and leanness must have been the feeling of nearly all who listened to this powerful address. Unbelief, the absence of perfect fullness of confidence in God's love and goodness, and willingness to bestow upon His children all that He has promised; a low, inadequate idea of the life of fellowship with and enjoyment of God, and willingness to be satisfied with that low idea are some of the reasons for the languishing state of spiritual life which is so common. To deepen the spiritual life, to enter into the fullness of the life of blessing which God is willing, which it would please Him for His children to possess and enjoy, they must every day and hour live a life of faith, full, unquestioning in the Father's willingness to give freely and to the utmost of His promise every blessing, they must take Him at His word, and draw upon Him when He says, "All that I have is thine."

This address, which, we fancy, many will never forget, was followed by one worthy to follow it by Dr. Pierson from Daniel x. 8, "My comeliness was turned in me into corruption, and I retained no strength." The idea fully and powerfully wrought out and applied being that, the nearer view the Christian gets of God, the deeper becomes his sense of sin and utter unworthiness, and so also the deeper and still deeper his humility and self-abasement before God, indispensable conditions of a deep, true, spiritual life, without which, as an abiding, growing element of it, there can be no such thing as a life of abiding fellowship with and enjoyment of God.

Another feature much and properly insisted upon as a means of deepening the spiritual life was a true view of sin, of what is meant by the carnal life even of Christians, of what holiness means and the duty of constantly striving after its attainment. This was based upon and very convincingly wrought out and brought home in discourses of Dr. Pierson on 2 Cor. vii. 1, and of Mr. Murray on Luke xxii. 62, "Peter went out and wept bitterly." If God's people would have their spiritual life deepened, they must be thorough in their view of sin, must regard and speak of as really sins what the scriptures and the judgment of God regard as such, and not describe or think of them simply as infirmities, short comings, which belong to our natural temperament or disposition, and which therefore we imagine cannot be helped, and may be tolerated, and are apologized for. Some of these are such things as hastiness, unkindness of speech, an irascible temper, unlovingness, envy, jealousy, pride and the whole catalogue of common sins which, because they are so common, Christians yield to and often indulge in with little or no compunction. But they are none the less sins, are so regarded and spoken of in the Word of God, and indulging them mars and weakens the spiritual life. In a striking and clear presentation by Mr. Murray, from the text, of the spirit and character of the apostle Peter before and after Pentecost, the difference was illustrated between the carnal Christian, marked by self pleasing, self-confidence and self-will, and the Christian as he becomes when filled with and walking in the Spirit.

The need of the Holy Spirit and His work were very fully set forth in the convention, illustrated and insisted upon in discourses upon the subject, that of Dr. Pierson being from Romans viii. 9, "But ye are not in the flesh, but in the spirit if so be that the spirit of God dwell in you," and that of Rev. Mr. Murray from Eph. v. 18, "Be filled with the spirit." A right idea of the Holy Spirit,

of the teaching of the Scriptures with respect to His work, of this being now the dispensation of the Spirit we are living in, and of the importance of being filled with the Spirit as the very element in which the Christian life is lived, equally with the water being that of the fish, or the air that of the bird, is necessary to living the spiritual life in its power and fullness.

The last prominent feature of the teaching at the convention as a means of deepening the spiritual life may be expressed in the motto, "Abide in Christ." And the discourses which dwelt upon and enforced this were of Mr. Murray, upon Matt. xiv. 27, and of Dr. Pierson from 1 John ii. 28.

The question may occur: how was it shown, or was it shown at all, that men in the rush of business, and women burdened with the care of families and domestic duties could live this life, and live it more and more as life went on? The answer must be, yes; and no one attending the convention could fail to feel that in this respect it was thoroughly practical, and not at all calculated to promote, or for people living a life of dreamy, unpractical, unworld-like enthusiasm or mysticism. That was one of the excellences of the convention, that although its aim and teachings were high, the attainment set forth and enforced if not easy, not to be gained without effort, persistent, life-long, was yet shown to be possible for all who earnestly desire it, and will in a right spirit faithfully use the means. And more, this life was worth all that. The means, in a word, to this end, may be said to be, to cast aside all unbelief, to have that faith which takes God at His word, and emptied completely of self, in humility and confidence to open our hearts and our souls to be filled with His fullness through the teaching and indwelling of the Spirit, having a holy discontent with Christian life on the common level, and cherishing a high idea of its possibilities, continually through the use of the Word, of meditation and prayer, strive after that deeper life which will quicken every power into a state of holy activity and abounding and acceptable service. There cannot be a doubt, we should imagine, but that the spiritual life of a large number in this city and of many beyond it who were present, received during these three days a great uplift, and one which with many we believe will also be abiding. From the number of clergymen present of all denominations, and of well-known, leading, active Christians in all the churches, and of many filling and adorning humble walks of usefulness, we may hope that an influence will be exerted on all the churches, whose good effects will be felt and seen in an increase of spiritual power, consecration and activity.

PROVINCIAL CHRISTIAN ENDEAVOR CONVENTION.

THE Seventh Annual Christian Endeavor Convention of the Province of Ontario which will be held (D.V.) in the city of Brantford on Tuesday, Wednesday and Thursday (the 24th, 25th and 26th of September) promises to be in every respect interesting and helpful. The programme contains the names of men prominent in Christian work and the subjects are of a practical nature. The chief speaker of the Convention will be Rev. Francis E. Clark, D.D., the founder of the movement. The committee think themselves much privileged in securing the presence of Dr. Clark. He will deliver an address on Thursday afternoon on the subject "The World for Christ," and on Thursday evening will speak on "The Roots of the Christian Endeavor Tree." Mrs. Coleman, of Boston, a well known junior worker, will also be in attendance, and more than usual prominence will be given to junior work. Wednesday afternoon will be devoted to the juniors. Instead of regular meetings of the Convention being held on Wednesday evening, the delegates will attend the various church prayer meetings in which prominent Endeavorers from various parts of the Province will take part. The Rally of Presbyterian Societies will take place on Thursday morning. Dr. Wm. Nichol, of Brantford, will occupy the chair, and Rev. R. Douglas Fraser, M.A., of Bowmanville and others will introduce subjects which will be of the greatest interest to the young Presbyterians present. The local Committee are leaving no stone unturned to make the meeting of the Convention a success. The railways will issue reduced rates under the usual "Standard Certificate" plan, which applies to all such gatherings.

Books and Magazines.

THE SALOON-KEEPERS LEDGER. A series of Temperance Revival Discourses by Rev. Louis A. Banks, D.D., with Introduction by Theodore L. Cuyler, D.D. [Funk & Wagnalls, New York and Toronto.]

This book is the outgrowth of an educational crusade, carried on in the interests of Temperance, for a week, in the Hanson Place M. E. Church, Brooklyn. Prominent speakers addressed the meetings. Here the addresses of the eloquent pastor of the church are presented with an interesting introduction by Dr. Cuyler. Dr. Banks opens a "ledger-account" with the saloon, and shows that it is debtor to the growth of disease, private and social immorality, ruined homes, pauperized labor, lawlessness and crime, and to political corruption. This is the only return that the liquor traffic can show for the \$900,000,000 in good money it takes from its creditors, the people of the United States. The indictment is pressed with a masterly marshalling of facts, a power of argument, wealth of illustration and vigor of statement rarely equalled on this question. It is a trenchant arraignment of the traffic showing the shallowness of the sophisms behind which its advocates take shelter, and exposing the dangers with which it threatens the national life. The right of the nation to protect itself from such a public enemy, and the economic advantage of doing so are finely stated. The address on the employment of labor is remarkably good. A calm, well-reasoned, powerful plea for prohibition such as this is a most valuable contribution to the educational process so necessary to bring public opinion up to the enactment and enforcement of prohibitory laws.

The editorial notes of the September *Biblical World* deal with the subject of Summer Schools for Bible study, now yearly growing in number and importance. A valuable feature of this number is an address delivered at the University of Chicago last month by the Rev. Principal Fairbairn, D.D., on the "The Natural and Supernatural in Christ." "Both the subject and the writer entitle this lecture to a careful reading. In the Comparative Religion Notes there is also an article on Principal Fairbairn on the Philosophy of Religion. Prof. Zenos, D.D., of McCormick Theological Seminary, Chicago, contributes, "What the Higher Criticism is Not." The consideration of "The Use of the Mythic Elements in the Old Testament" is continued by C. M. Cody, A.M. In "Aids to Bible Readers" is a valuable article by Prof. Earnest D. Burton on the earliest letters of the Apostle Paul, those dealt with being 1st and 2nd Thessalonians and the epistle to the Galatians. Other departments of this magazine are well filled with interesting matter to the minister and theological student. [The University of Chicago Press.]

The bare mention of the titles in the Review Section of the *Homiletic Review* for September, and to say that they are all by able and well-known men should commend it to our readers. "The Preacher and His Furnishings" is No. IV. of a series by Rev. D. S. Gregory, D.D., LL.D., on "The Preacher and the Preaching for the Present Crises." Then follow in order "What a Preacher May Learn From the Writings of Oliver Wendell Holmes"; the "Natural History of the Conflict of Religion and Science"; "Weish Preaching," by Rev. Dr. Thomas, of Toronto; "Church Methods and Church Work" being criticisms and suggestions by laymen; last "Light on Scriptural Texts From Recent Discoveries." In the Sermonic Section more or less fully reported sermons are given from Rev. Wayland Hoyt, D.D., Rev. W. J. Knight, D.D., and Rev. Joseph Parker, D.D., of London, England. The many other sections of this well-known preacher's magazines are fresh in matter and treatment. [Funk & Wagnalls Company, 30 Lafayette Place, New York.]

The September *Arena* continues its valuable series of articles in defence of sound morality by the protection of womanhood in an article by Helen H. Gardener, which deals with Colorado, Nebraska and Missouri. "Marvels of Electricity in Light, Power," etc., is a most interesting article on that subject by Professor Joseph Kodes Buchanan, M.D. Another article, dealing with the same subject, but from an entirely different point of view, is "The People's Lamps," a first article dealing exhaustively with the subject of electric lighting. The work and poems of James G. Clark are appreciatively reviewed by the editor in "After Sixty Years." Interesting articles are also "How Evolution Evolves," and "Omnipresent Divinity." Prof. George D. Heron and his work in California is the subject of a symposium in which many well-known Californians take part. "Napoleon Bonaparte," and "Chau, s in Universalist Thought," with reviews of books complete this number. [The Arena Publishing Company, Boston, Mass.]

The *Educational Monthly* for August and September contains a number of interesting articles. In the first article the use and place of the Bible as an educational instrument is dealt with giving it a decided and honored place. A cognate subject is discussed by Levi Seeley in "Religion in the Common Schools." The late principal of Upper Canada College and his treatment by the Board of Trustees are discussed in a short paper, and "A Liberal Education," is by Rev. Mr. Elliot, of Ottawa. The *London Standard* is quoted on "The International Geographical Congress." Other interesting and suggestive paragraphs on various subjects fill up the journal. [The Educational Monthly Publishing Co., Ltd., Toronto.]

The September *Book News* has a portrait of Christian Reid and many interesting chatty notes of new book makers which help busy men to get at least a glance as in a panorama of what is going on in this busy department of life and work. [John Wannamaker, Philadelphia, Penn.]

The Family Circle.

EVERYTHING USEFUL.

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleetier,
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor.
No robin but may thrill some heart,
His dawnlight gladness voicing,
God gives us all some small sweet way
To set the world rejoicing.

THOUGHTS FOR REFLECTION.

Life is a burden—bear it;
Life is a duty—do it;
Life is a thorn-crown—wear it
Though it break your heart in twain,
Though the burden crush you down,
Close your lips and hide your pain;
First the cross and then the crown.

We live together years and years,
And leave unsounded still
Each other's springs of hopes and fears,
Each other's depths of will—
We live together day by day,
And some chance look or tone
Lights up with instantaneous ray
An inner world unknown.

QUEEN IN PARISH CHURCH.

In the presence of the Queen and several members of the Royal Family, and a congregation which included the *élite* of the district, the new Parish Church of Crathie was dedicated by a special service, taken part in by the principal divines of the Church of Scotland. The old church was an exceedingly unpretentious building, but the fabric which has risen in its place possesses architectural beauty in a marked degree. Built of a fine light grey granite, from the quarry of Inver— to which free access was given by Mr. Farquharson of Invercauld—the new church is designed in the early Scottish style of architecture. It takes the form of a cross, the nave and apse representing the shaft, while the projecting transepts form the arms. A massive square tower rises from four handsome granite pillars at the corners of the intersection of nave and transepts, and this is surmounted by a slate-covered spire, in which is a peal of four bells. The site on the north bank of the Dee, almost opposite Balmoral Castle, is one of the most beautiful that could have been chosen in the lovely valley. Her Majesty, during her visits to Balmoral, has, for the past forty years, been a very frequent worshipper in the Parish Church, and in the erection and equipment of the new building she took a warm interest. As a heritor in the parish, the Queen subscribed £500 to the building fund, and it may be mentioned that although the church cost £6,000 it has been opened entirely free of debt. Inside, the edifice has been handsomely enriched by the gifts of Royal and other friends. Among the adornments is a beautiful memorial window placed by the Queen in commemoration of Victoria, Duchess of Kent, Prince Albert, Princess Alice, the Emperor Frederick William, Prince Leopold, and the Grand Duke of Hess. There is a magnificent pulpit, composed of fifteen different kinds of Scotch granites, and beautifully inlaid with pebbles collected by Princess Louise in the Islands of Mull and Iona. The pulpit was the gift of the Royal Household. The Princess Louise and Princess Beatrice presented a peal of four bells, the Duke and Duchess of Connaught gave a handsome baptismal font, Mr. John Garraway, Glasgow, five beautiful lance windows for the apse, and Mr. J. L. Macfarlane, Glasgow, a massive oak communion table. There was naturally a great demand for admission to witness the opening ceremony, but as the church is seated for only 450 the accommodation was very limited. The south transept is specially reserved for the Queen and Royal Family.

Her Majesty, who drove from Balmoral in a close carriage, for the day was wet, cold,

and stormy, arrived at the church about twelve o'clock. The Queen was accompanied by Prince and Princess Henry of Battenberg, Princess Ena and Prince Alexander of Battenberg, and most of the members of the Royal Household. Her Majesty joined heartily in the praise, and at the close of the service, which lasted an hour, she expressed herself as being delighted with it. Mr. John Mitchell, artist, Aberdeen, was present by command of the Queen for the purpose of making a sketch in order to paint the scene during the ceremony.

The service opened with the singing of the Hundredth Psalm, and this was followed by the prayer of dedication by Dr. Cameron Lees. Between the reading of the Old and New Testament lessons the choir sang the following dedicatory hymn, written by the Marquis of Lorne and set to music by Professor Bridge, organist of Westminster Abbey:—

Accept of our adorning
Thy house of prayer, O Lord:
As Thou at eve and morning
Hast life with beauty stored.

Yet not for outward glory
Do we our offerings bear;
Where poorest are Thy servants
Full oft Thy church is there!

While stand these walls hereafter
Make holy all their ways,
See here from floor to rafters,
Day dawn and die in praise.

Raise up the hearts within them
The faith to love and own,
Awake our souls and win them
Through Christ and Thy Throne.

Prayer of intercession was offered by Dr. Story, and then Dr. Donald Macleod, Moderator of the Church of Scotland, preached an eloquent sermon from I. Chronicles, xxix. 5. Having referred to the wealth lavished on Solomon's Temple, Dr. Macleod said there were those who would ask if they were warranted in making similar expenditure on the mere externals of religion now. It might be enough, while recognizing the extremes into which the Church of Christ had fallen at various times, now on the side of Ritual and again on that of Puritanism, to vindicate the right use of the beautiful in our churches and in the service of God. There was nothing sacred, but the opposite, in ugliness; there was nothing helpful, but the contrary, in what was harsh and discordant. Bad music, vulgar or secular in character and hideous in performance, must prove a hindrance to devotion for all persons who respect God's laws of harmony. A mere barn, fitted with pews, might become a very gate of Heaven, but the fact of its being a barn had nothing to do with that result—the result had been in spite of it. The mean buildings in many of our Scottish parishes have too frequently been not the symbol of any religious conviction at all, but of a parsimony which grudged expense; and the bad music and inattention to external forms have too often been the result of carelessness and irreverent thoughtlessness. And so they might congratulate themselves that that church, sweet and beautiful and appropriate, and enriched with many loving offerings, was being dedicated that day for the service of God. The circumstances under which they were met were of historical interest. It was the first instance since the Reformation in which a monarch had been present at the dedication in Scotland of a parish church. It was the first church in Scotland, as far as he had been able to discover, of which it could be said that the same Sovereign laid the foundation and was present at the dedication. The only occasion since the Reformation like that was when James VI. of Scotland was present when the Chapel Royal in Stirling Castle was first used, before it was quite finished, for the baptism of the infant Henry. Having cited instances prior to the Reformation, of Scottish monarchs being present at the consecration of cathedral, abbey, or church, and having mentioned that David I. was at the consecration of the first Cathedral of Glasgow, Dr. Macleod said: "And to-day the lineal descendant and representative of our

ancient Scottish monarchs, the most revered of sovereigns, follows the example of bygone times, and is with us here as we dedicate this church to God. It is a story which will be told by generations yet unborn—how she who loved our Highlands and its traditions had added to the dignity of her high office the beauty of kindest interest in every homestead scattered among these grand hills and glens; how she had shared in the joys and sorrows of those around her, and ministered to their well-being; how she, with those dearest to her, had year after year joined in the simple rites in which her people loved to worship God; and how with her own hands she had laid the foundation, and had by her presence graced the dedication of this church. We thank God for it all."—*Glasgow Herald*.

GOD IN HISTORY.

There are not many of us who really see God in history. The convulsions, and the revolutions, and the changes are to many of us but as undecipherable writing upon the wall, without a prophet near to interpret the meaning. To the worldly mind all history moves along certain lines, full of sadness and disease. History, as read by the worldly, is merely the record of beauty hastening to darkness, and of strength wasting to decay. Yes, true! Athens, the scholarly, the poetical, the philosophical, the artistic; Rome, the mighty, the powerful, the imperial, the triumphant nation; Constantinople, brilliant with treasures of a thousand years, and all the great cities of the world—all marching like phantoms, one after the other, all hastening to decay, all falling to ruin. For history!—what is it? What is it but a record of bloody battles in the Bay of Syracuse; of infamous tyrannies on the banks of the Tiber; Norsemen in the North, Vandals in the South; inquisitions, wars, ghettos in Rome, and modern ghettos, called sweating dens, in New York, and Boston and London? What is it but a movement of a billow, that which we count progress and ascent only carrying with it descent—every ascending wave leaving a trough in the sea, every movement onward being a movement that leaves behind it the whitened bones of those who must suffer if man advances. So the world reads history, and so would we, if it were not for God's Word and for a clear vision. We see otherwise. We see that God is enthroned, and that God rules not merely reigning, but ruling in the affairs of man—journeying in time and space, working mightily in every movement, pulling down one and lifting up another, involving strange instrumentalities, swiftly moving in the tempest, overwhelming in the storm, and marshalling humanity towards the final day when its redemption shall be accomplished. The chariots of God are twenty thousand, and yet they move unseen, without blast of trumpet and without display of banner, unannounced by sea or land. God is in your life, in mine, and in those of the nations, and in the movements of all the nations of the earth; and when some supreme act in the tragedy is closed and the curtain falls, then even the blindest start to their feet and cry, "Verily, God was in the past!" And by-and-by, when the curtain shall fall for ever, the aggregated masses of humanity before the judgment bars shall acknowledge that He hath reigned in the realms of heaven and in this place beneath.

Yes, we grope at noonday. Multitudes fail to discern anything divine in man. The triumphs of human genius, the achievements of human ingenuity, pass for nothing. Even Ruskin looks on man at times as only half extracted from the clay, and as being partly serpent. But old Thomas Carlyle, gruff and rough though he was, said that all your finance ministers and bolsterers in Europe combined could not satisfy the cravings of a poor shoeblack, for the infinite in him can never be satisfied with the finite. No wonder when men begin to look upon them-

selves as only animals evolved merely from a lower type that they see nothing in Christ but the glory of an exceptional manhood, and nothing in the Church but the last evolution of the world's religious life. No wonder that men begin to think that religion is merely the outgrowth of superstition, having upon it not at all the handmarks of the Almighty.—*Rev. Dr. Lorimer in Christian World Pulpit*.

AN AWE-INSPIRING SCENE.

The view from the summit of Goatfell, in the Isle of Arran, is unsurpassed, and truly one of the most awe-inspiring scenes of stern wildness and savage grandeur in the world. Size is merely a relative term; and those who are familiar with Alpine and other mountain scenery are at one with us in this opinion. No picture can convey even the faintest idea of the feeling produced by the near view, when gazing sheer down into Glen Rosa, a depth of 2,500 feet, with its many neighbouring gorges, surrounded with huge giant peaks, all so tremendous and yet so near. It is overpowering, to say nothing at all of the wondrous and extensive panorama beyond and around. The ascent and descent of Goatfell can be accomplished in about five hours, and is well worth the toil, were it ten times greater than it is. From the summit, spread out like a map before us, we see the Islands of Cumbrae, the Frith of Clyde, Renfrewshire the Island and Kyle of Bute, the Land of Morven, Ben Lomond, Ben Vuirlich, Benledi, and other Bens; Argyle, Lochslyne (leading up to Inverary), Jura, Mull, Islay and others of the Western Hebrides. Over the Mull of Cantire, on the horizon, we see Ireland; right across we gaze on the Ayrshire coast, and follow it, trending southwards, to Wigtownshire, where we see into Loch, &c. When clear, the distant Westmoreland and Cumberland hills are visible Ailsa Craig, which Keats addresses as a "craggy ocean pyramid," rises in the midst of the blue sea. The Holy Isle and Lamlash Bay appear in the foreground, while the Castle and Bay of Brodick are at our very feet. In short—from the summit of Goatfell—we gazed at once on the lands of Ossian of Burns, of Scott, and of Wordsworth!—*Andrew James Symington*

THE GREAT BELL OF PEKIN.

The Emperor Yong-loh, founder of the Ming dynasty—just previous to the present one, and contemporary with Ferdinand and Isabella of Spain—in order to mark the removal of his capital from Nanking to Peking and at the same time to honour Buddha and win personal merit for himself in the future world, resolved to have cast at Peking a great memorial bell. To this end he invited to his Northern capital the most skilled masters in this ancient art. In due time, after divination and consulting Buddhistic scholars as to the prayers to be embossed on the bell, and collecting vast quantities of different metals, constructing furnaces, models, and moulds, the work was satisfactorily accomplished, and the event celebrated by great civic and religious rejoicings. It is in many respects the finest work of art in Asia—the product of native skill—and could not be duplicated by the highest ability or resources of Western foundries. It stands fourteen feet high, thirty four feet in circumference, nearly one foot in thickness, and weighs over one hundred and twenty thousand pounds. But what makes the bell the "chef d'œuvre" of Asia is the fact that, without a flaw or defect of any kind, it is completely covered, in relief, both inside and out, with myriads of Chinese characters, each not an inch in size, consisting of prayers from Buddhistic classics. It is one of the vagaries of Buddhism that the prayers of the faithful may be infinitely and acceptably repeated by mechanical helps, as, for instance, when written petitions are attached to revolving wheels, as the writer has often witnessed so here, when the lips of this mighty and eloquent bell are moved by a fitting tongue, they breathe forth in deep, sweet, prolonged, and wonderfully vibratory voice, their prayers to Buddha, and call, as well, all devotees to worship.

SUPPLYING LONDON WITH PURE WATER.

The whole of Greater London, covering an area of about 630 miles, is supplied by these organizations, whose power and districts are defined by law. The six Thames companies are allowed to draw a maximum supply of 120,000,000 gallons a day; the East London is allowed to take 33,000,000 gallons, and the New River 22,500,000 gallons a day from the Lea; the rest comes from the chalk wells; there is also, however, a supplementary supply drawn by several companies from the gravel beds by the side of the Thames, and in time of flood or drought this natural store is very useful. In March last year, 180,000,000 gallons of filtered water were required every day for the supply of London, which gave an average of about 33 gallons to each person in the area of supply, for drinking, domestic, and trade purposes.

But in March last the consumption had increased so greatly that the daily total was 220,000,000 gallons, or 40 gallons per head. Every drop of the water has been carefully purified, with the exception of that from the wells. For this purpose, the companies have 114 filter beds, covering 117½ acres. Every company, except the Kent, has storage reservoirs, in which water is kept in readiness for emergencies. There are storage reservoirs for unfiltered water, covering 47½ acres, and holding about 1,280,000,000 gallons, and sixty filtered water reservoirs holding 217,000,000 gallons. That is to say, if every source of supply were cut off, London would have enough water in store for a little more than a week.

The pumping operations represent an enormous expenditure of force. The Southwark company, for instance, pumps 12,000,000 gallons every day a distance of eighteen miles to Nunhead, with a rise of 215 feet, for distribution thence to the other parts of the district. The pipes, too, are often enormous in size, some of the tunnels being nine feet in diameter. As for the length, there are in all London 5,000 miles of water pipes, on which there are some 27,625 hydrants. It is hard to gain from mere figures an adequate conception of the extent of London's water supply, but the enormous stream of water flows steadily into the houses—over 800,000 of them—day after day, carefully filtered and purified; and the system contrasts curiously with the old New River water carts and Chelsea's wooden pipes.—*Chambers' Journal.*

CULTIVATE YOUR CHILD'S TEACHER.

The first thing to do is to visit the school which your children attend. Make a point of this, even if it means a sacrifice of something else, writes Edward W. Bok in an article on "Our Schools and our Teachers," in the September *Ladies' Home Journal*. Few things can be more important than to see for yourself the surroundings of your child during school hours. Observe quietly yet keenly, but remember that any observations or comments you have to make, the teacher of the class in which your child happens to be is not the proper person to whom to make them. The principal of the school or the superintendent is the proper functionary for such purposes. The teacher is helpless; she must accept conditions as she finds them. She is an employee, pure and simple. But seek her out and win her acquaintance and confidence. Show her that you mean to co-operate with her. She knows that the best results can only be obtained when teacher and parent co-operate. Invite her to your home—not in a general way, but at a definite time. Make her feel that you want her to be something more than the teacher of your child. Make a friend of her if you can; at least give her the opportunity to show that she has another side to her nature than that which she shows in the classroom. The teacher's burden is a heavy one rather than a light one.

Our Young Folks.

A FELLOW'S MOTHER.

"A fellow's mother," said Fred the wise, With his rosy cheeks and his merry eyes, "Knows what to do if a fellow gets hurt By a thump, or a bruise, or a fall in the dirt.

A fellow's mother has bags and strings, Rags and buttons, and lots of things; No matter how busy she is, she'll stop To see how well you can spin your top.

She does not care—not much I mean, If a fellow's face is not always clean; And if your trousers are torn at the knee She can put in a patch that you'd never see.

A fellow's mother is never mad, But only sorry if your are bad; And I tell you this, if you're only true, She'll always forgive you, what'er you do.

I'm sure of this," said Fred the wise, With a manly look in his laughing eyes, "I'll mind my mother, quick, every day; A fellow's a baby that don't obey."

—Selected.

HOW JIM WAS MADE SORRY.

Harry Thorn was very fond of pets; and when his mother moved far up town, she thought she would have a better chance to indulge her little boy's fancy in this matter, than when they hadn't, to use her own expression, "an inch of room."

But, alas! there is always some drawback. There was a nice long yard at the back of the house; but when Harry had his hen-house arranged at the lower end, and his doves and chickens all nicely settled, he one day espied a boy's eye peeping through a knot-hole in the fence.

A squirrel couldn't have climbed that fence much more nimbly than Harry did; and what was his disgust to discover, squatting on the other side, a dirty, toulze headed, small urchin, whose eyes looked so sharp that Harry fancied they might see through the boards, even if there had been no hole at all.

"What are you doing there?" shouted the boy on the fence to the one on the ground.

"Nothin'," answered tatterdemalion from below.

"Yes, you are," returned property-holder from above; "you're peeping at my doves and chickens."

"Well, I ain't a hurtin' 'em," replied the other.

"Next thing you'll be stealing them, or something; I know you will, so you just clear out," cried Harry.

"Shan't do nothin' o' the sort. That's your side o' the fence, an' this 's mine, so clear out yourself," was the retort, accompanied by a certain flourish of arms and legs, and a horrible grimace.

Harry looked around. Sure enough, there was a row of small tenement houses at the back of their yard, and the sharp-eyed boy was on his own territory.

Straightway Harry ran to tell his mother the unwelcome news of disagreeable neighbors, and they both expressed their apprehensions of trouble from that quarter; nor were their fears groundless, for the very next morning one of Harry's pigeons had a broken leg, and a week later a chicken was found dead in the yard.

After each of these mishaps the owner of the unfortunate birds was in a state of towering indignation, and climbing to the top of that fence, he eased his mind, though no boy was visible, in this style: "I know you're there, Jim (he had learned that the weasel-eyed boy was called Jim), and now, I tell you what it is, you had better let my things alone, or I'll make you sorry you touched them—you good-for-nothing ragamuffin, you," with much more such like defiance and exhortation.

Not long afterward, Harry had a new pet, a lovely white rabbit, and he spent the whole day succeeding its arrival in making its acquaintance and fondling it.

Imagine then his grief and chagrin on going the next morning to greet his new favorite, to find it dead—poisoned. This

was too much, and though he was ten years old, he wept bitterly.

Two or three mornings later, Harry woke earlier than usual, and thinking of his pets, jumped out of bed, ran to the window and looked down the yard to see if Ellen had opened the hen-house. She had not, so the lad put on his clothes and went to do it himself; but as he reached the place he heard a strange sound on the other side of the fence. It was somebody crying, or rather sobbing, and in a very odd manner; so again he mounted that paling to see what was there.

It was Jim, lying all in a heap between an old barrel and the fence, and he was shaking so that his teeth rattled as the sobs came through them.

Harry gazed a moment, then said: "Jim, what's the matter?"

No answer, and the sobbing ceased, but not the shaking, nor the chattering teeth.

Then Harry let himself down, went close to the little fellow, coiled up and looking like a galvanized bundle of rags, saying, "Jim, Jim, what ails you?"

"Got the ager," was the answer from between Jim's rattling teeth.

"What are you out of doors for, then, at this time of the morning?" was Harry's next question.

"Cause," and the boy stirred a little, so that he could see the other's face; and finding only wonder and pity there, added, as he removed the arm that concealed his own visage. "'Cause father put me out last night—been out all night."

Here Harry perceived that one side of Jim's face was swollen and livid, so he cried, "Why! what did that?"

"Father," was the sententious reply, as the poor boy again covered his face, and went on shaking and sobbing.

Harry forgot all about vengeance, hurried home, roused his mother, and before half an hour had elapsed, the miserable little Jim had been brought into Mrs. Thorn's house, and made as comfortable as possible under the circumstances. He did not say much for some hours, for when the ague ceased the fever came on; and when this passed he slept.

At last he awoke, looked around, and, seeing Harry, said, "Say, I am awful sorry I killed your chicken and your rabbit. I dunno what made me do it, but I guess I was mad cause I hadn't nothin'; an' father drinks, an' he beats me—an' you wouldn't let me look at 'em; but pr'a'aps I can get you another rabbit by 'm by."

It was now Harry's turn to be sorry—sorry he had been so selfish, so cross, and so ready to believe evil of that unfortunate child of poverty and sorrow; but both he and his mother made amends for their fault or mistake, whichever it might be; for they became good, helpful friends to the worse than orphan boy, and did not cease to care for him until he was able to support himself.

Words of Life.

BOY CHARACTER.

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and so live the truth that there shall be no discount on his word. And there are such noble, Christian boys; and wider and deeper than they are apt to think is their influence. They are the king boys among their fellows, having an immense influence for good, and beloved and respected because of the simple fact of living the truth.

Dear boys, do be truthful. Keep your word as absolutely sacred. Keep your appointments at the house of God. Be known for your fidelity to the interests of the Church and Sunday School. Be true to every friendship. Help others to be and do good.

Teacher and Scholar.

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

Sept. 29th,
1895.

REVIEW.

GOLDEN TEXT.—1 Kings viii. 56.

MEMORY VERSES.—Ps. cxxi.

CATECHISM Q.—27-38.

HOME READINGS.—The Quarter's Lessons.

There are many ways of conducting a review lesson. There should be no difficulty in reviewing the lessons of this last quarter, even if such review were confined to the historical facts of the period covered by these lessons. Perhaps such a review would be as profitable as any more fanciful one, for there seems to be much ignorance of Bible history on the part of many, older even than the scholars in our Sabbath Schools. To have the treasure house of the mind filled with things new and old from God's truth is a more valuable thing than to be able to detail all of the "practical lessons" deduced from these self-same facts, while our knowledge of the facts themselves remains extremely indefinite. Therefore a thorough drill in the history of Israel, from the giving of the law at Sinai until the death of Joshua will in our judgement be the most profitable for next review Sabbath. It will be well, however, to conduct such a review on some plan a little more definite than the mere recital of facts. In all history teaching more attention should be given to the philosophy of history, *i. e.*, to seeking to point out the connection between the events which occurred, and the place each event had in bringing about the condition of matters at the close of the period being studied. The period of Israel's history covered by the past quarter's lessons is the most interesting of all, for here we have the story of a nation's founding. We find Israel a disorganized band of slaves brought out of Egypt, with no system of law, no appointed ordinances for religious worship save those preserved from the Father's traditions, and with only the promise of an inheritance in Canaan, a land highly spoken of, but utterly unknown to the people. We leave Israel a nation fully organized and equipped, with a code of laws admittedly perfect beyond the power of man's improvement, a national system of religious worship whose foundation is upon the law, and whose aim is to lead the people to unified expectation of One whom God has promised to raise up from among themselves, to be a blessing to all nations of the earth, and in full possession of a land most fertile, well cultivated, well built upon, and well prepared in every way for their habitation. Surely nothing could be more interesting than to trace the progress between these extremes, and to note particularly the place which each lesson of the quarter marks in this progress. Again, as in last review, the golden text for to-day seems to give the key note for a review of this kind. If not one word failed of all God's good promise which He promised by Moses His servant, then surely the proper place to commence our review is with the promises referred to, and then with these promises clearly in mind to go over the quarter's lessons trying to discover the place which God gave each of the incidents recorded in the working out of His good promises to Israel by the hand of Moses His servant. This does not seem a difficult thing to do; it is not a difficult thing for the God-fearing Sabbath School teacher who has tried conscientiously to perform every duty during the past three months. It would be manifestly impossible for me to even try to point out any details of such a review within the compass of a single column. Therefore it will be wiser to be content with indicating the line and to leave each teacher to fill in the details according to the capacities of the class to be reviewed.

TORONTO BIBLE TRAINING SCHOOL.

From the new prospectus of this school we notice that the opening day for this session is Monday, 16th Sept. Most of those who attended last session are returning to complete the two years course while many new students are entering for the first time.

A most useful course of Bible study and practical work has been arranged for while the special lecturers are men whose names are a guarantee that the various subjects to be treated by them will be of unusual interest. Prospectus and full information can be obtained by addressing the secretary, Mr. Wm. Ferguson, Bible Training School, Toronto.



If a flowering plant does not blossom, there's little beauty in it. If it is sick and faded and withered and lifeless, nobody cares for it. It falls short of its object in being. It is incomplete—unfinished.

Times without number women have been likened to flowers—and rightly. But what of her whose physical condition corresponds with the blossomless plant? What of the woman whom weakness has made not wholly and wholesomely a woman? Many things lead to derangement of a woman's delicate

organism. It may be due to carelessness. It may be due to ignorance fostered by mistaken parents on the plea of preserving modesty.

It may result from improper treatment of some minor trouble. Whatever sickness a woman has, it seems always to affect the organs which make her a woman and these in turn work upon all the rest. There is much insanity among women. It is really surprising that there is not more.

The troubles peculiar to their sex work strongly on the nerves. They drag upon the most delicate nerves in the body and the inflammation always present causes a debilitating diarrhea that will enervate the most robust.

Dr. Pierce's Favorite Prescription has brought comfort and health to thousands of suffering women. For many years Dr. Pierce has been Chief Consulting Physician at the Invalids' Hotel and Surgical Institute at Buffalo, N. Y. He has used the

Favorite Prescription all the time, with uniform success. With it, there is no need of the commonly insisted upon distressing examinations and "local treatment." Ten cents sent to World's Dispensary Medical Association, will bring a book of 168 pages, sealed in a plain envelope.

Brass and Iron BEDSTEADS. English, French and Persian - Patterns. -

WRITE FOR PRICES.

**RICE LEWIS & SON,
(LIMITED)**

Cor. King & Victoria Sts., Toronto

R. J. HUNTER

Merchant Tailor
and Outfitter,

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

Toronto.

**W. G. ADAMS, L.D.S. C. ADAMS SWANN, D.D.S.
DENTISTS,**

25 King Street East, Toronto.
Telephone 2319.

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

537 Sherbourne Street, between East
and Isabella Sts.

51 KING E.
152 YONGE.

51 KING W.
68 JARVIS.



HOT MEALS ALSO AT

51 KING E. & 28 1/2 COLBORNE.

Ministers and Churches.

Rev. A. Paterson has resigned the charge at Pakenham.

Rev. Dr. Sommerville has been twenty years pastor of the Presbyterian Church, Owen Sound.

Rev. J. M. Gray left last week for a trip to Manitoba to visit his sons there. He expects to be absent a month.

Rev. D. J. MacLean, M.A., of Arnprior, has been elected Moderator of the Lanark and Renfrew Presbytery.

The Rev. Neil Shaw, of Edmondville, has been preaching at Tilbury to the great delight of many of his old parishioners.

The choir of the Presbyterian Church, Oshawa, was entertained at the manse, by Rev. and Mrs. Eastman last week.

Rev. Mr. and Mrs. Leitch, of Boisvean, who have been visiting friends in Portage la Prairie returned home last week.

The Rev. G. Colborne Heine, of Chalmers' Church, has returned from his summer vacation spent at Bic and in New Brunswick.

All ministers who wish for a hearing in the vacancy of Bobcaygeon and Dunsford are requested to write to Mr. Wm. Hickson, Bobcaygeon, Ont.

Rev. Mr. McDonald, of Glamis, has been visiting in the neighborhood of Lion's Head, where he conducted the communion services last Sabbath.

Messrs. William Millar and Peter Matheson appeared before the Presbytery of Lanark last week as candidates for the ministry and were accepted.

Rev. Dr. Isaac Campbell and family, Ottawa, who has been spending the summer at Welcome, near Peterboro, left for their home at the Capital last week.

The Rev. L. Perrin, of Georgetown, has returned from his well earned holidays. He has been spending a few days at his old home near Kincaidine.

At a recent meeting of St. John's Presbytery Mr. Archibald Macrae, son of Rev. Dr. Macrae, was granted the customary certificate to study theology at Edinburgh.

At a meeting of the Board of Managers of the First Presbyterian Church, Brockville, held yesterday, Mr. C. W. Nicol, of Ingersoll, was appointed organist at a salary of \$600 per annum.

The Rev. R. G. MacBeth, of Winnipeg, has been lecturing on General Gordon in the McDougall Church in that city. The subject was treated in an interesting and eloquent manner.

Rev. W. G. Jordan, B.A., who has been attending a meeting of the General Assembly's Committee on Young People's Societies, preached twice on a recent Sabbath in St. Enoch's Church.

Rev. Prof. Hart, of Winnipeg, left a few days ago on a three weeks' trip through the West, where he will visit some of the Indian reserves upon which the Presbyterian Church has established missions.

Rev. John Young, of St. John's Presbyterian Church, Hamilton, gave an admirable address at the Y. M. C. A. yesterday. His topic was "The Bible: Why is it different from other books?"

The local paper speaks in high terms of sermons preached in the Presbyterian Church, Parkhill, by Rev. Dr. Waters, well known as an able and vigorous preacher. Dr. Waters' health is considerably improved by his stay in Canada.

Evangelistic services are being conducted in the Watford Presbyterian church by the Rev. Alfred Fowler, B.A., assisted by the pastor. Mr. Fowler is a pleasing speaker, and a good singer, and the meetings are interesting and well attended.

At a meeting of Presbytery of Calgary, held in Edmonton, on Sept. 3rd, 1895, the Rev. Gavin Hamilton, Macleod, Alberta, was elected Clerk of Presbytery, in room of Rev. Charles Stephen, M.A., who has held the office during the past four years.

Rev. R. B. Smith has tendered the resignation of his pastoral charge of the congregations of Ashburn and Utica, into the hands of the Presbytery of Whistler, owing to the inability of Ashburn congregation to meet its financial responsibilities.

Mr. J. R. Fraser, student Queen's College, Kingston, who has been supplying the pulpit of St. Andrew's Church, Lindsay, for some time past, left on Monday morning of last week for Demorestville, Prince Edward County. Mr. Fraser will spend the coming winter in Queen's College, Kingston, completing his theological studies.

The Galt Reformer says: Rev. Mr. Straith, of Inneskip and Ratho, and Rev. Dr. Jackson, pastor of Knox Church, exchanged pulpits on Sunday. Mr. Straith preached an acceptable sermon to a good congregation in the morning, and in the evening, Rev. John M. Auld, of Palmerston, officiated here, delivering a vigorous and powerful discourse.

Owing to ill health Mr. Robert Ferguson, M.P.P., was compelled to decline the honor of laying the corner stone of the new Presbyterian Church, Blenheim: but he accompanied his regrets with a cheque for \$50 towards the building fund. Building operations are being pressed; and it is expected that the work will be completed well within the allotted time.

On Sept. 1st, the Brandon, Man., congregation celebrated its first communion under the new pastor Rev. E. A. Henry, B.A. The number of those who partook was probably the largest in history of the congregation. Thirty new members were received. There is a fine spirit manifesting itself among the people, and the future is bright with promises of usefulness and power.

Rev. Dr. David Mitchell, formerly of Toronto, now of Jersey City, N. J., and his family have the hearty sympathy of a very large circle of friends in their sad bereavement, by the death of young Mr. Mitchell, his son, an architect, whose career, in a life that appeared to have begun with such bright promise of success, was suddenly closed by an accident that resulted fatally. All that sorrowing friends can do in such a case is to feel and express their sympathy with the afflicted, and in this case, that expression is heartfelt and widespread.

Mr. M. H. Hodder, who returned from America on Saturday last, has been telling some of his experiences to a representative of the *British Weekly*. "Mr. Hodder does not notice many changes since he was in America two years ago. He was struck with the continuous growth of Toronto where locomotion has been made much easier by the asphalted roads. Formerly the same roads were half a foot deep in sand. Presbyterianism flourishes in Toronto; one young Irish minister has a congregation of 2,500 and a membership of 1,400."

On Wednesday the 4th of this month, Rev. J. A. Sinclair, M.A., of Spencerville was married to Miss Laura McCutcheon of Seeley's Bay, at her father's residence. The interesting ceremony was performed by the Rev. Wm. Burns, M.A., of Westport, and with him were associated the Revs. J. Miller, of Norwich, J. Fitz-Patrick, and others. The bride and bridegroom immediately left for Toronto at the conclusion of the usual festivities. They will make a tour of some weeks duration to the United States, returning to their new home in Spencerville, which is being entirely re-modelled and greatly improved.

The Vancouver World says:—The many friends of the Rev. P. McF. McLeod will be glad to hear from and about him. Rev. Geo. R. Maxwell had a long letter from him the other day. He is comfortably settled in one of the beautiful suburbs of London. His wife and family arrived safely just before he wrote. It may interest Vancouverites to know that it is the intention of his people to erect a church similar to the First Presbyterian Church. Mr. McLeod was enthusiastic over this edifice while here, and was anxious to have one like it in Victoria, but now Vancouver is to be represented in the city of London in this way, which no doubt will do a great deal to advertise our city.

A meeting was lately held in the Presbyterian Church, Calgary, at which Rev. C. W. Gordon, of St. Stephen's Church, Winnipeg, gave an interesting account of a visit he made last year to Great Britain in the interests of mission work of the Church in the Canadian North west and the hearty support and encouragement he received from the churches in the old land. The result of his appeal was that forty-one different congregations have undertaken to donate £50 each per year to the support of a mission field in the Northwest. He was followed by Rev. Dr. Robertson, who gave an address on the work that was being done in the Home Mission field, and urged the necessity of earnest, united work on the part of the people here, to help along the cause of religion and the Church among the outlying and sparsely settled portions of the country. Both speakers eulogized the Calgary Church and pastor for the energy displayed in setting an example to the surrounding country. The superintendent of missions and Rev. Mr. Gordon went West to visit the mission fields of British Columbia.

OBITUARY.

MRS. R. TURNHULL.

When such an earnest, devoted Christian as the late Mrs. R. Turnbull, of St. George, is taken away by death the event deserves more than a mere passing notice, not only because of her piety and the beauty of her home life, but also because of her long, loving service as a teacher in the Sabbath school. Seventy-two years ago she was born in Devonshire, England, and at an early age, her name, Olivia Susanna Narraway, was entered on the roll of membership in the Methodist Church. Soon after giving her hand in marriage to Mr. R. Turnbull she also cast in her lot with him ecclesiastically, and became a member of the Presbyterian Church, St. George. From that time until a few months before her death she was an earnest and successful teacher in the Sabbath school. Almost every young Presbyterian girl in the neighborhood of St. George has been a member of some one of the many classes which enjoyed the privilege of her instructions. Anually she was the recipient of an address and presentation from the girls by whom she was so much beloved, and these addresses testify to her many admirable qualities as a worthy friend and talented Christian worker. Her husband, who has been an elder in the Church for over thirty years, is left to

Walter Baker & Co. Limited,

The Largest Manufacturers of
**PURE, HIGH GRADE
COCOAS and CHOCOLATES**



On this Continent, have received
HIGHEST AWARDS

from the great
**Industrial and Food
EXPOSITIONS
IN EUROPE AND AMERICA.**

Caution: In view of the many imitations of the labels and wrappers on our goods, consumers should make sure that our place of manufacture, namely, **Dorchester, Mass.** is printed on each package.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. LTD. DORCHESTER, MASS.

mourn her loss, and her five sons now rise up to call her blessed. She will long live in the affection of the many who have been wisely counseled, cheerfully helped and lovingly directed by her.

MR. JOSEPH REID.

Mr. Joseph Reid, of Cardinal, whose death was announced in our last issue may be placed among the pioneers of Presbyterianism in Eastern Ontario. He and his family emigrated from Belfast, Ireland, about 1840. On reaching Quebec he proceeded to Prescott on the St. Lawrence by the way of Bytown (Ottawa) and the Rideau Canal. On reaching Prescott he commenced business as a tailor and clothier. During his residence of thirty years at Prescott he was an active, prominent elder of the Presbyterian Church under the pastoral of the late Dr. Boyd and his immediate successors. He afterwards removed to St. Catharines where he resided for some years. He then removed to his late residence at Cardinal. He was a kind father, a good citizen, a sincere Christian and a staunch Presbyterian. He was a subscriber to THE CANADA PRESBYTERIAN from its commencement. He was buried in Prescott cemetery, where he and his wife, who died two years ago, rest "till the day breaks and the shadows flee away."

DORNOCH—INDIA.

From Dornoch to India is a far cry, yet very lately Presbyterian Dornoch at least, was all on the quiver over farewell services to one of her worthy sons. Rev. A. F. Ledingham leaves very shortly for "India's coral strand," in company with his young bride, who gives up her western home to share with him the responsibilities and duties of a missionary life. A large company gathered in the church. Rev. Dr. Somerville sent regrets for unavoidable absence and to the missionary for a motto Josh. iii. 5. Rev. Mr. Thompson, of Chatsworth, addressed the congregation very appropriately and acceptably, Rev. Mr. Little, also addressing earnest words of advice and farewell. The meeting when half over was delighted to welcome Dr. Smith, missionary from China, who of course needed no introduction in his boyhood's home, and on such an occasion. He delineated, as only one who has trodden the missionary path could do, the difficulties, the discouragements and the trials that fall to the lot of the pioneer

Nervousness

Horsford's Acid Phosphate

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

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

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

Beware of Substitutes and Imitations.

For sale by all Druggists.

EASY HOME DYEING

It is now possible for an inexperienced person to dye cotton, wool, silk, feathers, etc., a black that will not crack, fade or wash out if you use

Diamond Dyes

With a ten cent package of any one of the three fast black dyes—for wool, for cotton, and for silk and feathers—the very first trial brings success, and the directions on the package are so simple that even a child can get the best results. There are more than forty colors of Diamond Dyes—all reliable and easy to use, and their superiority is unquestioned. We send samples of dyed cloth and direction book free.

WELLS & RICHARDSON CO., MONTREAL.



is making this year, with the full authority of the General Assembly, will be loyally and heartily responded to. The Church everywhere is becoming more alive to the importance of its work amongst the young. I shall be happy to send any number of copies of the Concert Exercise prepared for the day by the committee for the use of Sabbath schools which wish to keep the day.

T. F. FOTHERINGHAM,
Convener Gen. Assem. S. S. Com.

PRESBYTERY MEETINGS.

QUEBEC. This Presbytery met at Inverness on the 27th ult. Rev. Wm. Shearer was appointed Moderator for the ensuing twelve months. The Messrs. J. C. Stewart, G. A. Woodside, T. J. O'Brien, M. B. Biron, J. Lindsay and Jean Melancon, students within the bounds, were certified to their respective colleges. Standing Committees were appointed of which the following are the conveners, viz., Home Missions, Rev. A. T. Love; French Missions, Rev. D. Tait; Augmentation, Dr. Kellock; State of Religion, Rev. W. Shearer; Temperance, Rev. J. N. Whitelaw; Sabbath Schools, Rev. D. McCall; Statistics, Rev. J. R. MacLeod; Examination of Students, Rev. C. A. Tanner; and Y.P.S., Rev. W. Shearer. The congregations of Marsboro, Lingwick and Scotstown, were granted leave to call. The Presbytery expressed their satisfaction at the efforts put forth by the Grand Mere mission, in the matter of securing a place of worship, and commended them to the liberality of the congregations within the bounds and elsewhere. Congregations were enjoined to end the Church year with the civil year. Sabbath schools were recommended to use the registers and rolls prepared by the Sabbath School Committee, and recommended by the General Assembly. A circular from the Augmentation Committee intimating that \$900 will be required from this Presbytery was read. The allocating of the amounts expected from each congregation was remitted to the Presbytery's Committee on Augmentation. - J. R. MACLEOD, Clerk.

TORONTO. This Presbytery held its regular meeting on Tuesday, the 3rd instant. Mr. John Neil, B.A., was chosen Moderator for the next six months. W. W. Percival, at one time pastor of Richmond Hill and Thornhill, having received a call to a charge at Glenwood Springs, Colorado, was granted a Presbyterial certificate of dismissal. Toronto Junction congregation received permission to sell the old church property and lot adjoining. The call from St. Mark's, addressed to Mr. P. E. Nichol having been accepted by him, Presbytery agreed to meet for his induction on Tuesday the 17th inst. in St. Mark's Church, at 7.30 p.m. The Moderator was appointed to preside, Mr. W. A. Martin to preach, Dr. Gregg to deliver the charge to the minister, and Mr. J. A. Morison to address the people. The following resolution was adopted respecting the resignation of Mr. J. W. Bell: "The Presbytery, in accepting the resignation of the charge of Newmarket by Rev. J. W. Bell, desires to put on record the high esteem in which he is held. They bear hearty and unanimous testimony to the good work done by him in Newmarket for the last ten years; to his many kindly and genial qualities, which endeared him to every member of Presbytery; to his Christian walk and conversation; and to his conscientious earnestness in the work of the Master. They regret that circumstances should have arisen which necessitated a change, and they pray that the great King and Head of the Church may speedily open his way to a field of larger usefulness and greater comfort." In response to a request from the congregation of Newmarket for a Presbyterial commission to confer with the congregation with respect to certain expressions used in the Presbytery at which said congregation felt aggrieved, a committee was appointed, which after conference with all parties unanimously recommended: "That as the statements made in Presbytery at the August meeting were based upon an incomplete statement of the situation, and as all the facts have now been heard, the Presbytery, while still expressing unabated confidence in Mr. Bell, yet feels that the congregation is not deserving of the severe terms used in speaking of them at the last meeting of Presbytery." All parties expressed acquiescence with this recommendation which was adopted. Rev. Andrew Murray, of the Dutch Reformed Church in South Africa, being present was invited to correspond and to address the Presbytery. Mr. Murray conveyed the greetings of his own congregation and assured the Presbytery of the deep interest of the Church to which he belonged in the Church of Christ here. Speaking of the cry that the Church did not reach the masses, Mr. Murray intimated that there could be but one reason, that the Church did not realize the infinite power of the indwelling Spirit for work. Dr. Gregg moved, Mr. Meikle seconded, a cordial vote of thanks to Mr. Murray for his address. The following resolution of sympathy with Mr. Macdonnell in his illness was unanimously passed by a standing vote: "The Presbytery would place on record its appreciation of the Christian character and life of the Rev. D. J. Macdonnell, and of the great services rendered by him to the cause of Christ. The Presbytery would express its deep sympathy with him in his present affliction, and unite in the prayer that sustaining grace may abound at this time, and that by God's good hand upon him he may speedily be restored to the active duties of the ministry. The Presbytery would also express its sympathy with his congregation, and the hope that they may be permitted to rejoice in the return of their beloved pastor, fully restored to his wonted health and

BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGES.

At Toronto, on Tuesday, Sept. 3rd, by the Rev. W. A. Hunter, M.A., A. N. Webster, of Montreal, to Mary Helen, daughter of Francis Jeffrey, Esq., of Toronto.

At "The Hedges," Durham, by Rev. R. N. Grant, D.D., father of the groom, Mr. R. A. Grant, of Osgoode Hall, barrister-at-law, Toronto, to Miss Maggie Hunter, eldest daughter of the late J. H. Hunter, Esq.

At Ventura, California, on Wednesday, September 4th, by the Rev. Wm. Ormiston, D.D., assisted by Rev. J. M. Gardiner, the Rev. Wm. Gordon Mills, B.A., of Santa Paula, California, to Bella, only daughter of J. S. Collins, Esq., Mayor of Ventura.

DEATH.

At Dunbarton, on Friday, September 6th, Hannah Tingle, beloved wife of John Parker.

strength." The following resolution of sympathy with Mr. Gilray was also unanimously passed: "The Presbytery has learned, with deepest regret, of the affliction that has overtaken the esteemed pastor of College St. Church, through the very serious illness of Mrs. Gilray. While commending a brother beloved, in sympathy and faith to the sustaining mercies of the God of all comfort, the Presbytery hears with gratitude of a slight improvement in the condition of Mrs. Gilray, and earnestly prays that she may yet be preserved in life and health.—R. C. THOM, Clerk.

ORANGEVILLE. This Presbytery met September 3rd at Orangeville, Mr. Farquharson, Moderator, in the chair, Rev. N. Clark, of Sault City, Iowa, being present, was asked to correspond. At the request of the Session of Camilla and Mono Centre, they were allowed to procure one half their supply for the winter. The Augmentation Committee was instructed to allocate amongst the congregations of the Presbytery the sum of \$450, this being the amount asked from this Presbytery for the Augmentation Fund. The Presbytery decided to hold a conference on the State of Religion during the January meeting and Messrs McKenzie, Crozier and Steele were appointed a committee to suggest subjects and nominate parties to introduce them and report at next meeting. Mr. Fowlie submitted a request from the congregations of Ballinafad and Melville Church that the Presbytery appoint an ordained missionary to take charge of them for any period thought best. They agreed to pay \$650 for the support of a missionary. The Presbytery agreed to accede to their request, and asked Mr. James Cranston, licentiate to accept the appointment. Mr. Cranston was not prepared to give an immediate answer, and Mr. Fowlie, who was appointed interim moderator of the Session, and the clerk were appointed a committee to attend to the matter. The clerk was instructed to certify to their respective colleges Messrs. D. A. Fowlie, J. A. Ellison, W. A. Farrer and H. G. Crozier.—H. CROZIER, Clerk.

We Take Hood's

Sarsaparilla and Hood's Pills, and we cannot praise them too highly. First, Hood's Sarsaparilla cured a swelling or lump on my right breast, which was called a cancerous tumor. This winter we all had The Grip, but resorted to Hood's Sarsaparilla and Hood's Pills and were soon well again. We all take Hood's Sarsaparilla when we feel bad or our blood is poor and it always makes us well. Mrs. J. FALLOWFIELD, Brampton, Ontario.



Hood's Sarsaparilla Cures

Take Hood's Pills for Sick Headache.

HOME MISSION COMMITTEE, PRESBYTERIAN CHURCH.

The Home Mission Sub Committee will meet in the Lecture Room of

ST ANDREW'S CHURCH, TORONTO,

—ON—

TUESDAY, THE 8th OCTOBER,

at 9 a.m.

WM. COCHRANE,
Convener U. M. C.

A pretty wedding was solemnized at "The Hedges," Durham, last Wednesday, when Mr. R. A. Grant, barrister, of Toronto, was married to Miss Maggie Hunter, eldest daughter of the late J. H. Hunter, who for many years represented South Grey in the Ontario Legislature. The bride was attended by her sister, Miss Blanche Hunter. Mr. W. M. Grant, brother of the groom, acted as best man. The ceremony was performed by the Rev. Dr. R. N. Grant. The bride was given away by her eldest brother, Lieut. J. A. Hunter. A large number of friends were present, and "The Hedges," the residence of the bride's mother, presented a lovely appearance. The happy couple left for a short tour amidst hearty congratulations and good wishes. Mr. Robert Grant is actively identified with St. James' Square Church in this city, in connection with which he occupies the position of a manager.

Mr. Alex. Murray, M.A. (Honour), formerly of Galt Collegiate Institute, and for more than twelve years Principal of Brampton High School, having retired from public teaching desires to devote a few hours daily to giving private instruction in Toronto. Special attention paid to University Matriculation, pass and honour work. Apply to 67 Czar Street, Toronto.

SEE THE NEW UNCONDITIONAL ACCUMULATIVE POLICY

—ISSUED BY THE—

Confederation Life Association OF TORONTO.

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

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

PRESTON FURNACES

FOR WOOD AND COAL.

WE MAKE A SPECIALTY of heating and guarantee our Furnaces TO GIVE SATISFACTION.

Write for Catalogue with prices and references.

CLARE BROS. & CO., Preston, Ont.

Eastern Branch, - - - 160 McGill Street, Montreal.
Western Branch, - - - 180 Market Street, Winnipeg.



For Cash Coal and Wood And Present Delivery.

Grate	\$4.75 per ton	Best Hardwood, cut and split	\$5.50 per cord
Store, Nat. Egg	4.75 "	No. 2 Wood, long	4.00 "
No. 2 Nat. or Pea Coal	3.75 "	No. 2 Wood, cut and split	4.50 "
Best Hardwood, long	5.00 per cord	Slabs, long, good and dry	3.50 "

Head Office, Corner Bathurst St. and Farley Ave. Telephone 5393. Branch Office, 429 Queen St. West.

WM. MCGILL & CO.

The Latest English Novelties

Are to be found in profusion with us. We are rapidly opening up our foreign importations and very soon we will make a display unparalleled in the history of our business. Our doors are open for inspection and comparison.

Wanless & Co.,

Manufacturing and Importing Jewelers.

Established 1840.

168 Yonge St., TORONTO.

Church Decorations

The WALL PAPER KING OF CANADA makes a specialty of Church Decorations.

Write him a postal to-day. Ask for information, samples of paper, drawings of your church and suggestions for your own particular case. All free for the asking.

Thoroughly practical Decorators and Designers employed, with broad experience in church work.

A Single Cent

Invested in a postal will take away all the responsibility your Committee may now feel relative to what to do and how to do it.

C. B. Scantlebury,

360 Front Street,

P. O. Drawer 1045. Belleville, Ont.

British and Foreign.

Sweden has a deaf and dumb corps of the Salvation Army.

Journalism has now become a University subject in Germany.

A Yokohama despatch says that since the outbreak of cholera in Japan there have been 25,000 cases and 16,000 deaths.

Sir George Williams and Lord Kinnaird will take part in the laying of six foundation stones of the new Y. M. C. A. building at Belfast on Tuesday.

By the will of the late Miss Cowper, Buccleach Place, Edinburgh, \$10,000 have been left to Rose Street United Presbyterian Church free of conditions.

Mr. Joseph Phipps, a native of Jamaica, whose father was a native African, has been appointed a missionary of the Southern Presbyterian Church to Africa.

At the Wimborne Petty Sessions, an infantry-man with a good conduct stripe, was fined for disturbing a Salvation meeting, and assaulting one of the members.

The Rev. Dr. William Dean, distinguished as the first Baptist missionary to China and Siam, who gave 50 years to the work, died at San Diego, Cal., lately aged 87 years.

B. M. Chattell, of Chicago, has an Egyptian coin more than 2,000 years old. It is a silver piece of the time of Queen Berencie, wife of Ptolemy III., who resigned about 240 B. C.

Sir George and Lady Williams, who spent their vacation in the Lake District, England, welcomed the members and friends of the Keswick Association at a social reception.

The Earl of Carlisle is a very staunch teetotaler—so much so, in fact, that wine is not allowed upon his table; and, when he came into his title and estates, the wine cellar at Castle Howard was done away.

The Ancient Order of Hibernians propose to endow a chair of Celtic Philology in the Catholic University at Washington with a fund of \$50,000 and have it occupied by Mr. Heneburg, now of Oxford, England.

Mayor Sutro, of San Francisco, has offered thirteen acres in the city limits for the buildings of the University of California and thirteen acres adjoining for a site for the Sutro Library of over 200,000 rare volumes.

The College Y. M. C. A. secretaries of America, Mr. Luther D. Wishard and Mr. R. Mott, are at present visiting Scandinavia, for the purpose of aiding the further organization of work among young men in the colleges and universities.

The Rev. Leonard Isitt, the notable New Zealand reformer, who is now in England, is responsible, more than anyone else, for the drastic liquor legislation which was recently carried in that colony. Mr. Isitt is a Methodist minister.

Mrs. Blaikie, wife of Professor W. G. Blaikie, has for twenty-one years conducted, every Thursday, a prayer meeting for mothers; and since its formation in 1878 she has been president of the British Women's Temperance Association.

The work of consolidating the Lenox, Astor and Tilden Libraries has been completed by the handing over of the Tilden trust funds to the trustees of the new institution. The invested funds in the hands of these trustees now amount to nearly \$3,500,000.

A surgeon who makes a special study of athletic cases, Mr. John Atkinson, has told a *Black and White* interviewer that he is greatly in favor of cycling as a health-giving exercise. "It has, assuredly," he says, "an excellent effect on the joints and limbs by increasing their tone and action, and by developing the muscles and tendons."

During the past month the New York City Y. M. C. A. received the largest donation yet bestowed for the furtherance of its work in the form of a newly erected building valued at £40,000. The fee simple of the building has been given for the purpose of creating a permanent endowment for the New York Association by the income derived therefrom in the shape of rents.

Rheumatism Conquered.

A GREAT ADVANCE IN MEDICAL SCIENCE.

A Discovery Which This Painful Disease Cannot Resist—Mr. B. Blasdel, of Paris, Ont., Relates His Experience With the Cure.

Paris, Ont., Review.

Rheumatism has long baffled the medical profession. Medicine for external and internal use has been produced, plasters tried, electricity experimented with, hot and cold baths and a thousand other things tried, but without avail. Rheumatism still held the fort, making the life of its victim one of misery and pain. The first real step toward conquering rheumatism was made when the preparation known as Dr. Williams' Pink Pills for Pale People was discovered, and since that time thousands have testified to their wonderful efficiency in this, as well as in other troubles, the origin of which may be traced to the blood.

Among those who speak in the highest terms of Dr. Williams' Pink Pills is Mr. Blasdel, of this town, who is known not only to all our citizens but to residents of this section, and he is as highly esteemed as he is widely known. To the editor of the Review Mr. Blasdel recently said: "I have reason to speak in terms of the warmest praise of Dr. Williams' Pink Pills, as they not only saved me a big doctor's bill but have restored me to health, which was impaired by rheumatism and neuralgia. These troubles were, I think, the after effects of an attack of measles. After the latter trouble had disappeared I felt an awful pain in my head, neck, and down my back. I tried a number of remedies, but without effect. I was then advised by Mrs. Horning, of Copetown, who had been cured of paralysis by the use of Dr. Williams' Pink Pills, to give them a trial. I followed her advice, and after using a box or two I began to feel much better, and with their continued use I constantly improved in health, and am now feeling better than I have done before in ten years. I am satisfied that but for the timely use of Pink Pills I would to-day have been a physical wreck, living a life of constant pain, and I cannot speak too highly of their curative powers, or recommend them too strongly to other sufferers. I cheerfully give permission to publish my statement in the hope that some other sufferer may read and profit by it."

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excesses will find in Pink Pills a certain cure. Sold by all dealers or sent by mail postpaid, at 50c. a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

THERE are two kinds of matches made:

Those Which Light
Those Which Don't Light

Those which don't light are not

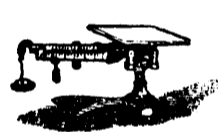
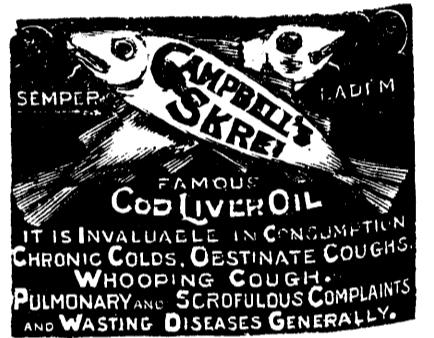
E. B. EDDY'S
MATCHES.

TORONTO CIDER AND FRUIT VINEGAR CO., LTD.

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

We guarantee our goods pure and wholesome. Orders sent to 23 Francis St., Toronto, filled with despatch. Telephone 1787. Factory at Stouffville.

W. J. McCORMACK,
Manager



100 Styles of
- SCALES -
Write for prices.
C. Wilson & Son,

127 Esplanade Street, Toronto.



For Style, Comfort and Durability of Footwear go to

R. KINCADE'S

444 YONGE ST.,

Where you can get
J. & T. Bell's Fine
Boots & Shoes.



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

Ganong Bros., Ltd.,

ST. STEPHEN, N.B.

THE GREATEST SUCCESS OF CANADIAN PIANO BUILDING IS THE

KARN

THE PEER OF THE BEST AMERICAN PIANOS

THE KARN ORGAN BEST IN THE WORLD. CATALOGUES FREE.

D. W. KARN & CO.,
Piano and Organ Mfrs., Woodstock, Ont.

D&C

PALACE STEAMERS. LOW RATES.

TO MACKINAC PETOSKEY CHICAGO..

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

EVERY EVENING BETWEEN
Detroit and Cleveland
Connecting with Earliest Trains at Cleveland for all points East, South and Southwest.

Sunday Trips June, July, August and September Only.

2 New Steel Passenger Steamers
Have just been Built for our Upper Lake Route costing \$300,000 each. Send for illustrated pamphlet. Address,
A. A. SCHANTZ, G. P. A., DETROIT, MICH.
The Detroit & Cleveland Steam Nav. Co.

R. F. DALE
BAKER & CONFECTIONER

BEST QUALITY WHITE & BROWN BREAD DELIVERED DAILY.

COR. QUEEN & PORTLAND STS., TORONTO.

BEST FOR WASH DAY

USE **SURPRISE SOAP**

BEST FOR EVERY DAY.



Why not try WYETH'S MALT EXTRACT?

Doctors highly recommend it to those

- Who are run down;
 - Who have lost appetite;
 - Who have difficulty after eating;
 - Who suffer from nervous exhaustion;
 - And to Nursing Mothers,
- as it increases quantity and improves quality of milk.

PRICE, 40 CENTS PER BOTTLE.

HEALTH FOR ALL !!

HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the

LIVER, STOMACH, KIDNEYS & BOWELS.

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

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

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

HOME-COMFORT
ROLL OF HONOR.

THREE GOLD

and ONE SILVER MEDAL THE WORLD'S INDUSTRIAL and COTTON CENTENNIAL EXPOSITION. NEW ORLEANS, 1884 and 1885.

HIGHEST AWARDS

NEBRASKA STATE BOARD OF AGRICULTURE, 1887.

DIPLOMA

ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.

AWARD

Chattahoochee Valley Exposition, Columbus, Ga., 1888.

HIGHEST AWARDS

25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.

SIX

HIGHEST AWARDS

WORLD SCOLUMBIAN EXPOSITION CHICAGO, 1893.

HIGHEST AWARDS

WESTERN FAIR ASSOCIATION, LONDON, CAN. 1893.

SIX GOLD MEDALS

MIDWINTER FAIR, San Francisco, Cal., 1894.

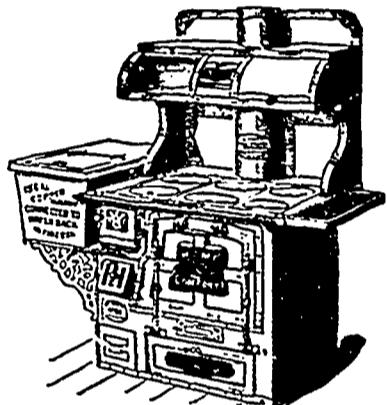
ABOVE HONORS WERE

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.



STEEL HOTEL AND FAMILY RANGES.

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

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

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

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

MISCELLANEOUS.

In the cities of Japan there is a large class of women who make their living by furnishing amusement to amused patrons. They are well educated, tell stories, sing songs, play the guitar, and dance for the entertainment of those who send for them.

Druggists say that their sales of Hood's Sarsaparilla exceed those of all others. There is no substitute for Hood's.

James Whitcomb Riley says that much of the dialect poetry in the newspapers to which his name is attached was not written by him. The editors have a way of crediting him with any unidentified verse of that kind they come across.

RHEUMATISM CURED IN A DAY—South American Rheumatic Cure, for Rheumatism and Neuralgia, radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious. It removes at once the cause, and the disease immediately disappears. The first dose greatly benefits. 75 cents. Sold by all Druggists.

Zola says that the one thing of which he is really proud is that for twenty years he has stuck to one theory and carried his argument in support of that theory to a legitimate conclusion. This theory is that if marriages were contracted on a purely rational basis instead of a sentimental one the race would gradually become giants in intellect and brain.

WEAK AND NERVOUS

Describes the condition of thousands of people at this season. They have no appetite, cannot sleep, and complain of the prostrating effect of warmer weather. This condition may be remedied by Hood's Sarsaparilla, which creates an appetite and tones up all the organs. It gives good health by making the blood pure.

Hood's Pills are the best after-dinner pills, assist digestion, cure headache.

Cuba is a rich country. On this island there are 90,960 sugar and tobacco plantations and fruit and vegetable farms, the total value of which is \$225,000,000. Cuba's yearly exports amount to \$90,000,000, while the imports are only \$43,750,000. Of the latter \$16,250,000 is from the United States. Nearly \$50,000,000 goes annually to the support of Spain.

Pre-natal nutrition is derived from the mother, and after birth the babe feeds at the fount of the maternal breast. After weaning much of the true life of a child flows from the mother-heart. Society proceeds from the family of which the mother is the living bond. Christ, when being made perfect through the suffering of the cross, remembered his mother and bequeathed her as a legacy of love to his "beloved disciple"—John. When one gets too old or great to love his mother, he is too old and great for God to love. No unfilial spirit can claim the love of the All-Father.

"Beware the pine tree's withered branch, Beware the awful avalanche!" was the peasant's warning to the aspiring Alpine youth. Dangers greater than these lurk in the pathway of the young man or young woman of the present as they journey up the rugged sidehill of Time. But they may all be met and overcome by a judicious and timely use of Dr. Pierce's Golden Medical Discovery, the celebrated cure for colds, coughs, catarrh, and consumption. Better than hypophosphites or cod liver oil; unrivalled and unapproachable in all diseases arising from a scrofulous or enfeebled condition of the system. Send for a free book. Address World's Dispensary Medical Association, No. 663 Main Street, Buffalo, N. Y.

Hernia, or Rupture, permanently cured or no pay. For treatise, testimonials and numerous references, address World's Dispensary Medical Association, Buffalo, N.Y.

RADWAY'S PILLS

Always Reliable, Purely Vegetable

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles, Sick Headache, Female Complaints, Biliousness, Indigestion, Dyspepsia, Constipation and All Disorders of the Liver.

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

A few doses of RADWAY'S PILLS will free the system of all the above named disorders. Price 25c. a Box. Sold by Druggists, or sent by mail.

Send to DR. RADWAY & CO., Montreal, or Book of Advice.

FOR TWENTY-FIVE YEARS

DUNN'S BAKING POWDER
THE COOK'S BEST FRIEND
LARGEST SALE IN CANADA.

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.

When writing to Advertisers please mention THE CANADA PRESBYTERIAN



NO DUTY ON CHURCH BELLS

Please mention this paper.

New Sabbath School Publications.

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

Sabbath School Class Register.	412 cts
" " Superintendent's Record	10 "
" " in cloth	12 "
" " Secretary's Record (25 classes for one year)	40 "
" " Secretary's Record (for three years)	75 "
" " Secretary's Record (with spaces for 50 classes)	\$1.00 "

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

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

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

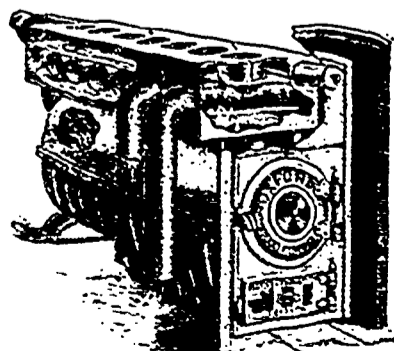
PRESBYTERIAN PRINTING AND PUBLISHING CO., LTD.

5 JORDAN ST., TORONTO.

OXFORD WOOD AND COAL FURNACES

FOR ALL SIZES OF BUILDINGS.

CAPACITY FROM 10,000 TO 80,000 CUBIC FEET.



HEAVY GRATE especially adapted for wood burning.

HEAVY STEEL PLATE FIRE BOX DOME AND RADIATOR which heat quicker and are more durable.

RADIATOR of modern construction and great heating power.

LARGE ASH PIT.

LARGE FEED DOOR.

FLUES EASILY CLEANED.

YOUR HOUSE CAN BE COMFORTABLY HEATED BY THE "OXFORD" WITH A MINIMUM AMOUNT OF FUEL.

Write for Catalogue and Testimonial Book.

The Gurney Foundry Co., Ltd., Toronto.

The Gurney-Massey Co., Ltd., Montreal.

Miscellaneous.

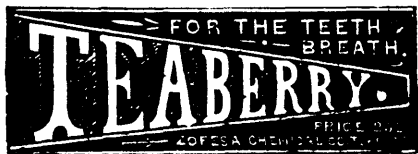
"Once Bit Twice Shy"

If you discover you have made a mistake, you try to rectify it. The next time you order

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

DOUBLE TRIPS.

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

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

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

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

Victoria Park.

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

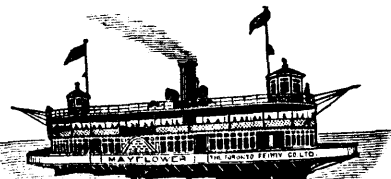
The Toronto Railway runs to Balsam Avenue every 6 minutes.

Entrance to the Park Free by either of the lines.

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 comfort for and attention to passengers. For tickets apply to W. A. GEDDES, 69 Yonge Street.



Hold your Annual Church Picnic at Hanlan's Point or Island Park. Hanlan's Point has been converted into the most beautiful grounds in the province, and hot water is 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

MEETINGS OF PRESBYTERY.

BRUCE.—At Paisley, on Dec. 10th, at 1.30 p.m. 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. HURON.—At Clinton, on Nov. 12th, at 10.30 a.m. LINDSAY.—At Cannington, on Oct. 15th, at 11 a.m. MONTREAL.—At Montreal, in Knox Church, on Tuesday, October 1st, at 10 a.m. OTTAWA.—In Ottawa, on Sept. 24th. ORANGEVILLE.—At Orangeville, on Nov. 12th, at 10.30 a.m. PARIS.—At Ingersoll, on Sept. 24th, at 11 a.m. QUEBEC.—At Richmond, on Nov. 12th. SUPERIOR.—At Keewatin, in September. STRATFORD.—At Stratford, in Knox Church, on Nov. 12th, at 10.30 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month.



High Class Church Windows

Hobbs Man'g Com'y, London, Ont. Ask for designs.

MONUMENTS.

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

MISS MARTHA SMITH, B.E.

Graduate of the National School of Elocution and Oratory, Philadelphia, and Teacher of Elocution in the Presbyterian Ladies' College, Toronto, is prepared to give Recitations especially suited to Church gatherings.

For terms and particulars apply to REV. WM. FRIZZELL, Ph.B., 498 Pape Ave., Toronto.

CHRISTIAN ENDEAVOR UNION.

The first convention of the Glengarry County Union of Y. P. S. C. E. was held in Maxville Town Hall, on the 3rd and 4th inst, and, for the first of its kind to be held in the county, was a grand success, over 100 delegates being present. Under the able management of the president, the Rev. A. K. McLennan, of Dalhousie Mills, every thing passed off, not only smoothly, but admirably. Good papers were given on the working of the different committees, and the papers on all the subjects were excellent. The singing under the leadership of Mr. F. McRae, of St. Elmo, accompanied by the organists, Miss Nettie McEwen and Miss Anna McDougald, was grand; the beautiful Christian Endeavor and other appropriate hymns being sung with a heartiness and feeling that was inspiring. A well-rendered duet was also given by Mrs. A. McArthur, of Martintown. The decorations of the hall were exquisite, a mingling of flowers, flags, mottoes, drapery and evergreens making it look very pretty. The local committee and entertainers fairly outdid themselves. The programme was varied and good, and was carried out with great spirit and punctuality, almost every speaker expected being present. The addresses of welcome by Revs. McCallum and Cormack, of Maxville, and reply by Rev. M. McLennan, of Kirkhill, were humorous and appropriate, while Rev. Mr. Graham, on "International Bible Reading," Miss McIntosh, on "Christian Endeavor Fellowship," Rev. Mr. McLaren, on "Missions," Rev. T. S. McWilliams, Montreal, on "The Pledge," Mrs. McCallum and Miss L. McDonell, on "Junior Work," and the president in his retiring address each gave the audience a treat worth going to hear, and the discussions were ably managed and were lively and instructive. The officers for the ensuing year are: Rev. J. Cormack, president; A. McInnis, 1st vice-president; Miss McCallum, 2nd vice-president; Miss May McDonell, Rec. Sec.; Miss McLennan, Cor. Sec.; Mr. Elder, Treas. These, with the presidents of the 14 societies now existing, form the Executive Committee, and the next convention will be held in Lancaster. The convention closed with a solemn Consecration service and brought out with great force the truth, that though working in different places and under various names, still we are all one in Christ Jesus.

Educational.

Brantford Presbyterian Ladies' College

—AND— 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.

THE PRESBYTERIAN LADIES' COLLEGE

(INCORPORATED). LIMITED, TORONTO. REOPENED SEPTEMBER 4th, 1895.

Beautiful location: In an educational centre. Music: The Conservatory of Music. Sixteen pupils obtained recently certificates in vocal and piano. Art: T. Mower Martin, R.C.A., Director. New Calendar with full information. T. M. MACINTYRE, M.A., LL.B., Ph.D.

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.

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 Haverгал 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. Wylly 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 Haverгал Hall, or to J. E. BRYANT, Bursar, 20 Bay St., Toronto.

THE ALBERT BUSINESS SCHOOL, BELLEVILLE, ONT.

Agrees to fit you thoroughly to fill the position of Book-keeper or Typewriter and Shorthand Reporter in a shorter time, and for less money, than any Commercial College in Ontario.

Mr. A. C. Baker, Late of the Ontario Business College, a first-class penman and an able teacher, has been appointed Director of this School. Full staff of assistants. Special course of lectures on business papers. An expenditure of \$30,000 in new buildings and improvements will give a magnificent commercial hall, with bank, merchants' emporium, also gymnasium for the use of students. Chancellor Burwash says: "I know of no place where a commercial education can be secured with as many collateral advantages as at Albert College."

Special reduction to sons and daughters of ministers of any denomination, and to two or more entering from the same family or place. For illustrated circular, address PRINCIPAL DYER.

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

Educational.

British American Business College Co. (Ltd.)

Confederation Life Building, Toronto.

Capital, - - - \$10,000

The most efficient and best equipped Commercial School in Canada. Under the direction of E. R. C. CLARKSON, Chartered Accountant; STAPLETON CALDECOTT, President of Board of Trade; and EDWARD TROUT, President of Monetary Times Co. Handsome Catalogues Free.

DAVID HOSKINS, Secretary.

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.



ALMA The leading Canadian College for Young Women. ST. THOMAS, ONTARIO.

Graduating Courses in Literature, Music, Fine Art, Commercial Science and Elocution. 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 8 hours from Detroit. 60 pp. illustrated announcement. President AUSTIN, A. B.

The Leading Conservatory of America CARL FARLTEN, Director. Founded in 1853 by E. Tourjée. NEW ENGLAND CONSERVATORY OF MUSIC. BOSTON, MASS. Send for Prospectus giving full information. FRANK W. HALK, General Manager.

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.

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. 296 Queen St., West, Toronto.

FREE TO BALD HEADS. We will mail on application, free information how to grow hair upon a bald head, stop falling hair and remove scalp diseases. Address, Altemheim Med. Dispensary, 127 East Third Street, Cincinnati, O.

TAINED GLASS and Decorations. Castle & Son, 20 University St., Montreal.

FOR IRON FENCING BANK & OFFICE RAILINGS And all kinds of Iron Work, address TORONTO FENCE AND ORNAMENTAL IRON WORKS

78 Adelaide St. West, Toronto