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**Strawberry Acid:** This will make a most refreshing drink for the sick as well as for the table. To one quart of good clear vinegar add a quart of berries. A little more or less of the fruit makes no difference. Let them stand 24 hours and strain, taking care not to squeeze the bag. Add more berries to the same vinegar, repeating the process three or four times, until the vinegar has fully acquired the colour and flavour of the fruit. It is better and has a fresher flavour if it is not cooked or sweetened until used. Then add sugar, water and crushed ice to taste.—Good Housekeeping.

**Peach Meringue.**—Three cups of new milk one cup of sugar, six or eight peaches, yolks of three eggs, one heaping tablespoonful of corn-starch, a small teaspoonful of vanilla, and a pinch of salt. Heat the milk in a custard kettle. Mix one-half cup of sugar with the corn-starch, and stir gradually into the beaten yolks. Beat the mixture slowly into the boiling milk, and cook ten minutes, stirring continuously. Pare and slice the fruit, mix with remaining sugar and pour into a pudding dish. When the custard is cold, add flavouring and salt, and pour it over the fruit. Heap upon the top.

Hopoff's researches on the digestibility of beef and fish, after different methods of preparation, show that both are more digestible in the raw state than when cooked. The longer beef is cooked, the more indigestible it becomes. After the same manner of preparations, except smoking, beef will, in general, be better digested than fish. Smoked fish is more digestible than raw or cooked. On the other hand, smoked beef is peptonized with more difficulty than it in some other condition, perhaps, because the digestion is impaired by the strong salting which precedes the smoking.—Medical Review.

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**Summer Drinks:** A healthful and pleasant drink for hot weather, particularly for those who are nerveless and languid, is Koumiss. Of course, you cannot get the Arabian article prepared from mare's milk, but a good article of cow's milk makes a good beverage. This is how it is made: Koumiss.—Scald one quart of milk. Dissolve one-quarter of a yeast cake in two tablespoonfuls of lukewarm water, add two tablespoonfuls of sugar, stir until melted, then add this to the scalded milk. Pour into jars which close tightly; place upright in a temperature of 70 degrees for 12 hours, then on the side in a temperature of 55 degrees for 24 hours.

**Short Cake:** One quart of flour, four teaspoonfuls of baking powder, one teaspoonful of salt, one heaping teaspoonful of sugar, three tablespoonfuls of butter, one or two eggs. If one egg, use one large cup of milk, and if two eggs use three-quarters cup of milk. Mix the dry ingredients together and sift the flour. Put in the butter for shortening. Beat the egg until light-colored and thick, add it to the milk, and then add it to the flour mixture. Divide it into four parts. Roll each part into a round cake the size of a pie-plate. Put one layer on the plate and spread it with a little softened butter. Put on the other layer and bake in a hot oven about twenty minutes. While warm, separate, and spread with berries and powdered sugar.

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# THE CANADA PRESBYTERIAN.

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## Notes of the Week.

The Moderator of the Free Church Assembly will preach this year the sermon before the Assembly of the Congregational Union, which meets in October in London. Dr. Walter C. Smith thus returns the courtesy shown by the visit of the delegates of the Union to the Jubilee Assembly.

Mr. Gladstone, in a letter of thanks for an address of confidence sent him by 3,535 members of the Presbyterian Church of Ireland, says that he looks forward confidently to a very large and early return of Presbyterians in particular to the sentiments in favour of union with their fellow-countrymen which governed them as a body a century ago.

A correspondence between Mr. Gladstone and the Welsh Liberal members shows that, however anxious he is to calm their anxiety on the subject of disestablishment legislation, he will not commit the Government to a promise to give a Welsh measure precedence over all bills except the Home Rule one. The Newcastle declarations, he says, announced no plan with regard to the order of business.

On Monday, September 11th, the Queen laid the foundation stone of the new church which is to be built at Crathie, the parish in which Balmoral is situated. In this edifice an entire aisle is to be set apart for royal parties and the households from Abergeldie and Balmoral, to which there will be a separate approach. The Queen has subscribed £500 towards the building fund, and the same sum was given by Mr. Farquharson of Invercauld.

An experiment is about to be tried by Church of England workers, in the rural districts of Northumberland. In each rural deanery, suitable spots are to be selected for small chapels capable of holding from thirty to fifty people, and arranged for services by mounted clergymen, who are to be called "cavalry curates," each of whom is to be supplied with a pony. The work of these cavalry curates will be the holding of three services on Sunday, three cottage lectures during the week in three other chapels, besides visiting the sick and aged in each of these remote districts, circulating books and tracts, and so on.

The Fourth International Congress against the abuse of alcohol, met at the Hague on the 16th ult. There were 346 delegates present, of whom 80 were ladies. About half of the total number of delegates were Dutch, while the other countries represented were Great Britain, America, Germany, France, Austria, Belgium, Denmark, Norway and Sweden, Finland, Russia and Switzerland. Four Governments—those of France, Belgium, Italy and Norway—were represented officially. The programme was divided into three sections, the first day being devoted to the physiological, the second to the philanthropic, and the third to the legislative aspects of the question.

"The Ministerial Support Committee of the English Presbyterian Church recommend \$1,000 as the equal dividend for the year." What is thus recommended, the Sustentation Fund of the Church will surely pay. What comfort and ease such a promise and its fulfilment must bring to the dwellers in the manses of the English Church! And this is only the minimum of the assured stipend. Congre-

gations may add to this whatever their kindly feeling or financial ability may prompt them to engage to pay. A wisely devised financial system is a most precious boon to a church, as it leaves its ministers free to use all their powers, unembarrassed by fear and anxiety in the constant advance of the kingdom.

The Salvation Army, having applied to the Home Secretary for permission to visit Her Majesty's prisons in connection with their Prison-Gate Brigade, has received the following reply from Sir Godfrey Lushington, addressed to Colonel Barker: "Sir,—With reference to your letter of the 17th ult., asking that the Salvation Army may be afforded facilities for the performance of the work it undertakes in affording aid to discharged prisoners, I am directed by the Secretary of State to say that only one society, in receipt of a Government grant is formally attached to each of Her Majesty's prisons, but that the Salvation Army shall be placed on an exact equality with the St. Giles's Christian Mission and other similar societies doing prison-gate work."

Information has been received at the offices of the Society for Relief of Persecuted Jews, 41 Parliament street, London, that many Russo-Jewish refugees are now again arriving at Japan by the weekly steamers. Mr. F. A. Bean, hon. treasurer, writes: "Numbers of those expelled this summer by Russia have been baffled in their attempts to reach the German seaports of embarkation for America. German armed patrols prevent them crossing the frontiers. Russians behind, Germans before, what can these hunted people do? A few have, under extreme hardships, got away by coasting ships; others made the long journey to Odessa, and got to the Levant by steamers, but the Turkish ports are already overcrowded by destitute Jews. The only resource left them is to try and reach Palestine, where, once landed, they are not molested. We hear of fresh severities in Russia, of confiscation and expulsion in Poland, the Baltic provinces, and the Crimea; of utter ruin, famine, disease and death. The survivors must go somewhere. When they reach Palestine they are mostly destitute."

The Bible work in India has claimed another American pastor. Dr. Kellogg went out last year to take part in the new translation of the Scriptures in the language of the Hindoos. Now, the North India Bible Society has invited Rev. Dr. Theodore S. Wynkoop, of Washington, D. C., to become its secretary, making Allahabad the place of his residence, and from that place directing the entire Bible work in Northern India, he retaining liberty also to engage in some evangelistic work as the way may be opened to do so. The call for Dr. Wynkoop's services in this important station was signed by about twenty ministers and laymen, and very earnestly impressed the work upon his attention. After a full correspondence with the representatives of the Society, Dr. Wynkoop has consented to accept the post thus offered to him, and has taken steps for the severance of the pastoral relation between himself and the Western Presbyterian Church of Washington City, of which he has been the useful and beloved pastor for the past fifteen years. The separation between pastor and people will be a trial, but Dr. Wynkoop believes that the Lord is ordering all things, in His gracious providence, so that he may return to the land in which he laboured in his early manhood, and take up again an important part of the work of missions in India.

## PULPIT, PRESS AND PLATFORM.

Lincoln: Right makes might.

Arnold of Rugby: Don't take your work as a dose.

Steele: To give pain is the tyranny, to make happy, the true empire of beauty.

Fuller: He lives long that lives well; and time misspent is not lived but lost.

Rev. Talbot W. Chambers, D.D.: Doctrine without duty is a tree without fruits; duty without doctrine is a tree without roots.

Louisa M. Alcott: That is what we are put into the world for—to help one another. You can pass on the kindness by serving my good friends, who, in return, will do their best for you.

Dr. Herrick Johnson: Preachers during their lifetime, should make at least five books: a scrap-book, a commonplace book, a text-book, a lecture-room book, and a record-book. Good advice.

Cumberland Presbyterian: Christianity is the best cure for intemperance as for every other sin. A soul that receives life from Christ, and communes with Him daily, dwelling in Him, will not yield itself to sensual and brutal indulgence. The converted drunkard's desire for alcohol may return, but the genuine love and grace of God in the heart will enable him to resist, and gain at last a perfect victory. The only safety for sinners of this or any other class is in Christ.

Rev. E. D. McLaren: Those who compose what is called the working class, are specially interested in maintaining the sacredness of the day of rest; for the poor and helpless always suffer first, and suffer most from any adverse changes that may take place in the modes and conditions of life. If some are to be deprived of their Sunday rest in order that others may enjoy Sunday pleasure, the Sunday rights of all will be put in jeopardy, and the weak and dependent will find themselves at the mercy of greedy avarice and heartless selfishness. Both reason and experience support the statement that "the Sabbath cannot long be preserved as a holiday after it has ceased to be a holy day."

Albert Shaw: No rich man ever gave so largely, either in his lifetime or at his death, as Leland Stanford has given for public objects. His memory will live and be cherished when the carefully accumulated estates of mere plutocrats will all have been scattered and their names forgotten. He is mourned by the employees of his railroads, who found him just and considerate; by a host of beneficiaries who had tested the greatness of his daily unheralded generosity; and by personal friends in great number, who bear witness to his tenderness and gentleness as a man, his rare intelligence and force as a thinker, and his unspotted and uncorrupted nature.

Deseronto Tribune: The Sunday question is to the fore in all parts of Ontario. Rev. R. J. Craig, pastor of the Church of the Redeemer, made a very forcible protest against the introduction of the St. Lawrence Sabbath in this part of Ontario. He more especially declared against the calling at ports on the bay of steamers whose mission was to call away people from their churches and religious duties to the pleasure resorts of the St. Lawrence. He considered it an insult to the religious sentiment of the community that

advertisements of these steamboat companies, holding out inducements for Sunday trips should have been circulated on the Saturday previous through the streets of Deseronto.

Rev. Dr. Storrs: "If you wish to read the most triumphant book of this generation, it will not be the speculations of a philosopher, it will not be the researches of a scientist, it will not be the story of the campaign of a great general, it will be the autobiography of John G. Paton, out there alone on cannibal islands, smitten to the very heart by the death of wife and child, left there with nothing but the ocean about him, and the cannibals around him yet singing his triumphant anthems of praise and thanksgiving for it all." This apostolic man has lived to see the Prince of Peace reigning in those islands where before were only the most cruel savages. The profits of his book, more than \$25,000, have been devoted by him to continuing the work of grace so gloriously begun.

Rev. N. D. Jenkins, D. D.: We are all drawing near the days when, if bereft of the hope of the Gospel, we shall be, as St. Paul says, of all men most miserable. The more you make of a man the more terrible is he in his ruin. It is not the savage dancing under his crown of eagle's feathers, and shaking bloody scalps in air, that suffers most through loss of faith. It is the man of sensitive soul, the product of many generations of faith and spiritual culture, who, bankrupted in hope, is forever and irremediably undone. The most wretched creature upon God's earth, is not the African crouching in fear of his fetish, but the erudite scholar crying out with Professor Clifford, not long since deceased, that to think that his children must lose their hope in Christ as he has lost his, made life a hell to him. The way to build up hope is by good deeds and prayer. The open Bible is better than all occult philosophies. To live for self is to doubt; to live for God is to believe; and he, who believing, seeks God's glory, shall know that the present reward and future goal of his hope, is to "enjoy Him forever."

The Congregationalist: Christ is the only safe guide who has beckoned us from amidst the jungle of human speculation and opened to us a path to our Father's house. And we are unreasonable not to follow the best we know, even though we do not see along the way in which the best may lead us. None of the apostles had clear conceptions of the person of Christ while He dwelt among them in the flesh, increasing their faith to the measure of the cross and the resurrection. The belief of the apostles was moral first, and intellectual afterwards. They never professed to know all about Christ, and were content not to know. Enough for them, that He had the words of eternal life. They saw that in Him dwelt the fulness of the Father's glory; that in Him was the light for which the weary ages had waited almost unto despair; that in Him was the power of God unto the salvation of the world, and they yielded to Him their lives and devotion. They saw that Christ was worthy to be the Head of humanity, and had earned his right to be the King of the nations, so, with a jubilant faith, they went forth, proclaiming Him the Redeemer of man, and the Ruler of the kings of the earth. Their faith in Christ was the mould in which their personal characters were cast, the mould in which the destiny of the world was newly formed. The belief of the apostles in Jesus as Lord, became the salvation of the world.

## Our Contributors.

### AT WORK AGAIN.

BY KNOXIAN.

Most of the people who went down the St. Lawrence or to the Atlantic coast, or the Northern lakes for rest, change and fresh air, have returned, and are at work again.

Some of them are no doubt growling a little because the working days have begun again. It is mean to do anything of that kind. If a man has had a good rest, gratitude, not growling, is the proper exercise for him.

The fact is growling is a poor kind of exercise at any time. It makes a man a nuisance and it never pays. If one could make a hundred dollars a day by whining, people might be excused in dull times for going into the whining business. But the business does not pay, and the more you push it, the worse it gets. Growling is a poorer business than raising fall wheat at fifty cents a bushel. It is almost as bad as working for Sunday cars at a promised salary that vanishes into thin air as soon as the Sunday car men are beaten. Grumbling is a poor enough business at any time, but it is specially mean after one has had a good holiday.

There is no power in language to describe how much better work is than idleness. The man who has too much work is not so much to be pitied as the man who has no work at all. Overwork is a safer thing than idleness. The doctor who has so many patients that they lay siege to his office and scold him with sweet reasonableness because he cannot be in half-a-dozen places at the same time, is a happier man than the doctor who hasn't any patients. The lawyer is worried by the number of his clients, is in a much better position than the unfortunate who never gets a chance, philanthropically, to protect anybody's life, character or property. A minister with as much work as he can attend to in fourteen hours a day, is not an object of pity. The brother to be pitied is the one who has no work at all, or not enough to keep him busy. The merchant who has nothing to do in his store, the mechanic who is idle in his shop, the working man who can find no work—these and not the busy men are the real objects of pity.

There is a good deal said about the toil of the Canadian farmer. The farmer most to be pitied is the one who has no farm to toil on, or whose farm yields him nothing to toil with. A frost in Manitoba or a drought in Ontario may lessen the farmer's toil fifty per cent. in harvest, but easy times in harvest are likely to mean hard times later on. The fact is, work is one of the blessings we should thank our heavenly Father for every day. We have heard a great many prayers of various kinds and lengths, but we have never yet heard one man thank his Maker for the blessing of work. We have heard several thousand complain because they had to work.

Work is a means of grace. Not one in a thousand of us can behave himself if he has nothing to do. It takes more grace than is usually given to average Christians to keep idle people anything like straight. Idle hands would be bad enough, but the trouble is, the hands are not idle. A certain personage always finds something for them to do.

Idleness is as direct a violation of the Fourth Commandment as Sabbath-breaking. The command says, "Six days shalt thou labour" as certainly as it says on the seventh "thou shalt not do any work." A man who goes idle all week, drives a coach and four through the Fourth Commandment.

If we complain because we have a reasonable amount of useful work, we complain because we have an undoubted and most precious blessing.

Does this paper meet the eye of some dearly beloved brother who perhaps, un-

consciously, has allowed himself to fall into the miserable habit of complaining about his work.

Brother, you find making sermons hard work. Well, supposing you do. Professor Young used to say, the work must fall somewhere. If it does not fall on you during the week, it must fall upon the people of yours and let the outside wanted or expected you to make or preach any sermons, your lot would not be improved. A preacher that nobody wants to preach, is in a bad way.

And you have a great deal of visiting to do, brother. Supposing you hadn't any to do, would you be happy. A pastor without any families to visit would be a queer kind of a functionary. Most likely he wouldn't have any salary.

And you have a great many meetings to attend. Well, just strike off about two-thirds of them, sit down in your study, and make some good, healthful stimulating, Calvinistic diet for these people of yours and let the outside meetings go. Half the time the outside people want you merely as a figure-head to ornament the rear of the platform. The chances are a thousand to one, you are not handsome enough for that. If they have any other reason, it is to worm a little money out of your people on the plea that their own minister is to take part.

You say you can't sustain yourself if you don't trot to every show that fussy nobodies get up in the community. Well, if you must fall, go down with all your colours flying. The Church badly needs the example of one or two ministers who died ecclesiastically rather than belittle their pulpits. Do you know of any minister who died through devotion to his pulpit and people. Most of us can name twenty who perished by trotting to everything. Presbyterian congregations worth the name, will stand by their minister if he stands by his pulpit and pastoral work and refuses to spend his time perching on platforms for ornamental purposes.

Brother, if your congregation will not sustain you unless you trot and perch, resign at once and report the case to the Foreign Mission Committee. Perhaps one of the young men labouring among the heathen might be recalled.

### SIR WILLIAM ALEXANDER, AND THE SCOTTISH ATTEMPT TO COLONIZE ACADIA.

BY THE REV. GEORGE PATTERSON, D.D.

Dr. Patterson is well known, not only as a theological writer, but as a historian and biographer, who has devoted special attention to the affairs, civil and ecclesiastical, of the Eastern Provinces of the Dominion. His article on Sir William Alexander is a fresh and valuable addition to his biographical sketches. It is interesting, critical and instructive, and is well deserving of careful perusal. Sir William was a native of Menstrie, near Stirling, Scotland, born, according to the common account, in 1580, but, according to another account, which Dr. Patterson prefers, in 1567. He was educated, it is said, at the Grammar School of Stirling, at one of the Scottish universities, and at the University of Leyden, in Holland. He has gained reputation as a poet, a politician and colonizer. "It did not satisfy his ambition," says Sir Thomas Urquhart, "to have a laurel from the muses, and be esteemed a king among poets, but he must be a king of some new-found land, and like another Alexander, indeed, searching after new worlds, have the sovereignty of Nova Scotia." In early years he accompanied the young Duke of Argyll in his travels on the Continent. He afterwards became a great favourite with King James, who appointed him gentleman extraordinary of his eldest son, Prince Henry, and on his death, of his second son, who became King Charles I. During the reigns of James and Charles, he rose to high positions, and was elevated to high rank. He was appointed Secretary of State for Scotland, Master of Requests,

and extraordinary Judge in the Court of Session. He was knighted, created a peer as Lord Alexander of Tullibody and Viscount Stirling, made Earl of Stirling, Viscount Canada, and also Earl of Down. His literary productions were numerous, varied, and not a little remarkable. Among these was a metrical version of the Psalms of David, commenced by King James and completed by Sir William, but published in the name of the King. This version was intended to supersede the versions used in England, Scotland, but it was rejected by the General Assembly of the Church of Scotland, and failed to secure approval in England. Another of the literary productions of Sir William, was his history of colonization, which he traced from the days of the sons of Noah to modern times.

As being chiefly interesting to Canadians, Dr. Patterson devotes the greater part of his article to the efforts made by Sir William Alexander to establish a new colony in North America. Here had been organized the colonies of New France and New England. Desirous of establishing a colony of New Scotland, Sir William obtained a grant of land, including the present Provinces of Nova Scotia, New Brunswick, Prince Edward Island, and portions of the State of Maine, and of the Province of Quebec, over which he was invested with almost unlimited privileges and powers. He and his heirs were appointed Lieutenant-General, and authorized to govern, to punish, and pardon; to make and change laws, to make and remove captains, bailiffs, and other officers for the execution of justice. He was invested also with absolute power to arrange for securing peace, and repelling invaders by force of arms. Soon after obtaining his charter, Sir William despatched a vessel for New Scotland with a few colonists, among whom were a Presbyterian minister, one artisan, a blacksmith. The minister and blacksmith died within a year.

Many were the difficulties to be encountered in establishing the new colony. A special difficulty was the want of money, for the supply of which various devices were adopted. The creation of baronetcies was one of these. This mode of raising money had already been employed by King James. To promote the colonization of Ulster, after the Irish Rebellion, the King had established an order of baronets, each member of which was required to pay, on receiving his title, the sum of £1,100. In this way a profit was, in a few years, secured of £225,000. It occurred to Sir William that he might profit by establishing an order of baronets of New Scotland, and, accordingly, he obtained authority to appoint a hundred baronets. As in Ireland, candidates for baronetcies were required to pay money for the dignity conferred on them, and in this way to replenish the colonial exchequer, which all the efforts made were unsuccessful in replenishing.

In the course of his article, Dr. Patterson reviews in an interesting manner, various important events in the history of the Eastern Provinces connected with the names of the French Viceroy De Monts, Cardinal Richelieu, Sir David Kirk, and the Latours, father and son, and thus closes his reviews of the efforts of Sir William Alexander, who died in 1640. "One thing, we think, must be conceded, and that is, the extraordinary energy and perseverance with which he prosecuted his undertaking in defiance of every obstacle. To us, there appears something of the morally sublime in the manner in which he held to his purpose in spite of straitened circumstances, the jealousy of rivals, the indifference of the public, the hostility of the French and the faithlessness of his King. We must say, too, that the scheme promised well. The few notices we have of the colony during the four years of its existence, indicate that its progress was encouraging and its conditions hopeful; and we believe that nothing but the extraordinary conduct of the King caused its failure; but it was one of these failures which prove the necessary preparation for subsequent success. Still, having failed from whatever cause, it is, of course, doomed to hopeless condemnation. Will the time ever come when those who attempt great things for their race, will be judged by the motives from which they conceived them, and the energy with which they prosecuted them?"

### ETERNAL LOVE.

"His mercy dureth forever."

Thy brother fell; will he arise?  
Withhold not thou the helping hand,  
It may be, where his foot hath failed,  
Renewed again, he strong shall stand.

He faltered in the path of life,  
He sought nor found the higher good;  
Then let him in thy heart of love  
Find witness of the brotherhood!

Perchance, that knowing love in thee,  
He there may trace the Father's face,  
That bends above in endless truth  
And mercy to a darkened race.

Ye cannot know the strife within,  
The yearning thought that blessed  
The right,  
Ye can but mark the wounds that show  
In one o'erburdened in the fight.

Nor dare to whisper all is o'er,  
Nor limit thou the God of Love,  
The changeless cycles of His might  
Beyond our human measures move.

We only know, His ways transcend  
Our highest thoughts in rapture blest,  
When our weak creeds would darken Him,  
He clasps us to a Father's breast.

Can thy heart meet the dawn of faith,  
Close hidden in that trembling soul,  
That scarce dare whisper, "If thou wilt,  
Lord Jesus, Thou canst make me whole!"

"Lord, if thou wilt," no human heart  
Could fruitless on His pity lean.  
Enough! The sinner knows his guilt,  
He is the Saviour. "Be thou clean!"  
—M. Grant Fraser, Mhow, Central India.

### A SUCCESSFUL SUNDAY SCHOOL.

How can we have a successful S.S.? That is the question which at present is taking up the most of my thoughts. Every Sabbath for the last twelve or fifteen years—with the exception of perhaps ten or twelve Sabbaths, when through illness we were prevented—we have taught a class, but never before have we felt the great need as we do at the present, for the existence of some bond of union between each teacher and the superintendent. Where this union does not exist, there can be nothing but failure.

For instance, say there are some twenty classes in the school. Each teacher takes up the lesson differently, and at the close of the lesson, up gets the superintendent to ask questions; he has another plan still, perhaps different from all the others. One question he asks after another, but gets no answer. Whose fault is it? Perhaps every teacher has tried to do his or her best, but instead of the ready prompt answers which are the life of the school, every one is silent. At last the superintendent closes his book; the children and teachers look relieved. They don't like to be thought ignorant. They would like so much if they could have answered at least some of the questions, but they could not; their teacher had dwelt on the lesson in a different way altogether. One more hymn is sung, a few notices given out, and the school dismissed. Next Sabbath it is the same thing over again; all get discouraged, and at last they settle down and think they are doing the best they can. The school is alive, but that is all. The children, as they grow older, cease to attend, and no wonder. Children are active and full of life, and they don't care to stay for an hour or more listening to what they cannot understand, and be asked questions which they cannot answer. Now for another question: Whose fault is it when we don't have a successful Sabbath school? We don't hesitate for one moment to answer that question. It is the fault in ninety-nine cases out of a hundred, of the superintendent and the teachers. The last question we have answered briefly and we think truly. The first we will try to answer next week, if the editor can spare us a little space. We are deeply interested in the Sabbath school, and would like to see more interest taken by all those who are in any way connected with the work. There is no reason why our Presbyterian Sabbath schools should not be made such, that every one would look forward with pleasure to the hour of meeting, and be sorry when the school was dismissed.

ROSS.

Chatham, Ont., Sept. 2nd, 1893.

### TORONTO HAVEN AND PRISON-GATE MISSION.

To the Editor:

Sir,—Will you kindly allow me to call the attention of the readers of the Canada Presbyterian to a benevolent work in Toronto which is in need of help at the present. I refer to the Haven and Prison-Gate Mission. The object of the institution is to shelter, so far as room will allow, all destitute, friendless, sick, helpless, unfortunate and fallen girls and women who may apply.

It is now about fifteen years since the Haven was opened, and during that time thousands of young women (many of them of tender years), aged, gray-haired ones and little children have been sheltered. Some of these have been cared for months and years, and frequently we have had the great satisfaction of returning wanderers to their homes and sorrowing friends. Our inmates are from jails, reformatories, police courts, hospitals, disorderly houses, the streets, from service, sick or in trouble, from country homes, having run away, and from respectable homes, deserted wives and their children.

A new wing is in course of erection. In this we expect to have better appliances for our industrial work, as well as additional sleeping room for forty. Just here friends can help us. The sum of twenty-five dollars will purchase an iron bedstead with all requirements and conveniences for one person, and we earnestly ask individuals, societies, and bands of workers to help us rescue the fallen, and provide for the uncared-for by undertaking the furnishing of one of these rooms. I will gladly furnish further information.

L. J. HARVIE.

80 Bedford Road, Toronto.

### THE HIGHLAND REMNANT.

Perhaps there is no type of religious devotion more sincere than that to be found in the Highlands of Scotland. To an intensity of conviction it adds a piety that is so strangely tender and severe. Amidst the boulders of an uncompromising dogmatism it pours the crystal waters of a genuine spirituality, as sunny and as sweet as the burn that runs among the rocks beneath the Highland hills. In these days of general compromise where dogmatism and creed get ground down, and every stream is muddy with the debris, we miss too often at once the hard rock and the clear stream in Christian belief and practice. We get wearied of explanations and disillusion, and we long sometimes for the Highland narrowness and piety and enthusiasm, as dwellers in southern plains do for Highland mountains and waters. It is this feeling of admiration for the uncompromising loyalty and high-toned spirituality of the Highlanders which make us feel the more deeply such a movement as that represented by the meeting held at Inverness on the 15th of last month. From what transpired there it is evident that some six congregations in the north and north-west are determined to carry their opposition to the Declaratory Act so far as to secede from what they call not the Free Church, but the "Church of the Declaratory Act." Such a determination cannot but touch us deeply. It is noble, and yet it is a mistake. We know the heart of the men who have made it, too well to hope that they will turn from it, any more than their fathers turned from the charge at Killiecrankie.

The very narrowness which makes them fearless for the truth they know, and loyal to the ideal of life they follow, prevent their grasping the real issues at stake or seeing that what they fear is what best preserves their dearest interests. It is to preserve the faith of the Church and not to destroy it that the form of its faith's expression is changed from the older phraseology to the new. The tree of the Christian life is immortal, its leaves bud forth and are green, they wither and fall, and others take their place. When the formularies of one age disappear, they leave their mark upon the rising stem

and their memory is acted; but the health of the later growth depends upon their successors. The Free Church, like all living branches of the Church of Christ, has been passing through the trying time that comes to creeds with the fall of the leaf and the coming of the spring, and it has come through the ordeal right nobly. It has preserved the truth and reproduced it in the living green of fresh declaration. Beneath the fair foliage there shall soon be seen fruit in its season. Sincerely as we believe and rejoice in this, we cannot but pause with a real, yet pathetic, admiration, to look, as it were, upon the last charge of a strangely noble, if mistakenly narrow, spiritual race. A few short years and we shall hear their shout no more, their voice shall be no longer heard among the hills, and, it may be, we shall fruitlessly yearn amidst difficult times for a testimony as unflinching and a loyalty to the Master as true as theirs.—The Presbyterian, London, England.

### CHANGING ONE'S MIND.

An old proverb says: "To confess that one has changed his mind is but to admit that he is wiser to-day than he was yesterday." Assuming the change to be honest and the result of larger knowledge of the particular question or maturer thought in regard to it, the saw is manifestly true. And yet there is a prevailing sentiment which often makes it one of the keenest reproaches which can be brought against a public man to quote some expression of opinion at a former period which is in contradiction with one more recently expressed. True, the censure is usually confined to those who hold the discarded, not the newly embraced opinion. Nevertheless, how often does the person against whom the reproach of inconsistency, and, by implication at least, of insincerity, is brought, think it incumbent upon him to resort to subtle and doubtful explanations in the attempt to show that the earlier expression is not correctly reported, or that it did not mean what the words seem to convey, but is susceptible of quite another turn. Why is it that, as a rule, we are so loth to admit frankly that our former opinions or convictions with regard to certain questions have undergone changes more or less radical as we have grown older? There is, perhaps, scarcely a greater foe to truth than this false pride in consistency, this reluctance to admit that we were formerly wrong, or now believe that we were, in regard to certain important principles or doctrines? There is not, we venture to say, one of our readers whose views on many subjects have not undergone very material modifications within the last twenty, fifteen, ten, yes, even five years. There is not one of us who will not ten years hence, should he live so long, have materially changed some opinions which he now cherishes as convictions. Possibly we are making the assertion too general. A great student of human nature has told us that there are men who, when once they have grown fond of an opinion will call it honor, honesty and faith and cling to it as to dear life itself. We ourselves have met with persons of good ability and high standing who, however candidly and dispassionately they might, in the first instance, examine a question upon which it was necessary for them to declare themselves, having once committed themselves to a given view, made it a matter of pride, almost of conscience, to retain that opinion ever afterwards. Said opinion; duly stamped and ticketed, was systematically laid away in its proper pigeon-hole in the mental storehouse, with the distinct understanding that it was a finished product, subject to no reconsideration or

amendment, always ready when called for. Such a method has its conveniences and saves a vast amount of time and perplexity to a busy man, but it does not produce exactly the kind of creed to which one would like to pin his faith as sure to be in accordance with the evidence up to date.

Reflections such as these will bring at once to the minds of most readers the curious mental history of one who, while in many respects the most remarkable, and in the political world at least, the foremost among living men, has probably changed his mental attitude and his political creed more continuously and completely than any other public man now living. It is characteristic of his changes, too, as of those of most men, that they have been so gradual that he himself has been in a large measure unconscious of them, and often unwilling to admit their existence. This is a very common experience. What is far less usual, in fact extremely rare, is that his changes even up to extreme old age have been uniformly and steadily in the direction of radicalism, thereby constituting a most marked exception to the rule that the radicalism of youth and early manhood is soon modified, under the influence of the cares and responsibilities and waning enthusiasms of middle age, and especially of prosperous middle age, into a more or less easy-going conservatism, and not infrequently into a confirmed and inveterate toryism. No doubt very wide differences of opinion would be found amongst our readers, could we take their views, or read their thoughts, not only as to the progress in wisdom, or the opposite, indicated by Mr. Gladstone's veerings, but as to the nature of the causes and influences which have brought them about. Into this ethical aspect of the subject we need not now enter. These observations or rather the train of thought which has led to them, has been suggested by an argument used, not by Mr. Gladstone, but by his greatest political antagonist, Lord Salisbury. The ex-premier is arguing that if Home Rule is granted to Ireland it will be given not under a conviction of right, or as a matter of goodwill, but as the outcome of a relaxation of the spirit of empire, "the staunchness, and tenacity, and determination," which have given Great Britain her supremacy over so many lands, and by which alone, in his view, that ascendancy can be maintained. He writes, "The opinions to which all responsible statesmen were pledged upon the Irish question, till the actual moment of capitulation came, make it idle to pretend that, if Home Rule is conceded now, it will have been bestowed freely and of good-will." Herein it is distinctly assumed that the change of opinion and policy on the part of so many not only of the English statesmen but of the English people whose opinions no doubt mould quite as much as they are moulded by their political leaders, is the result of weariness and weakness rather than of new perceptions of right, and a new determination to be just and fair. Our concern just now is not with the specific instance, but with the general notion. There is, we venture to affirm, good reason to believe that the gradual change which, as Lord Salisbury sees, is coming over the spirit of the nation, is quite as much the result of a growing conscientiousness as of a failure of energy or determination. There is a sense, it is true, in which conscience does make a coward of a nation as of an individual, but it is equally true of the nation as of the individual that "thrice is he armed who hath his quarrel just," and that there is nothing which contributes so much to staunchness and determination as a conviction of right and a sense of duty. We make bold, therefore, to maintain that, other things being equal, the probabilities both of right and of final victory are on the side of the one who has changed his mind in obedience to conscientious conviction. The man who can boast that he has never changed his mind is, it may be pretty safely affirmed, in accordance with another old saw, the man who has no mind worth speaking of to change.

## Christian Endeavor.

### OUR EXAMPLE. WHAT SHALL IT BE?

REV. W. S. M'TAVISH, B.D., ST. GEORGE.

Sept. 17th.—Rom. 14: 21; Matt. 5: 16.

It is a solemn thought that we influence others by our example. If we properly realized this, we should feel that our lives are charged with a new responsibility. Some one has truly said, "To live is a tremendous responsibility. In this sensitive world our influence goes out touching all around us, and it goes on and on, touching those now unborn after we are silent in the grave. What shall it be? Like the Dead Sea that withers and blasts everything on its shores? Or like the Nile that gives life and verdure, fruitfulness and beauty, wherever it flows?"

Daniel Webster once said that, the most profound thought that can enter into the mind is the thought of responsibility to God. We can understand how that responsibility is enhanced, when we remember that we are influencing others for good or evil by our example. If a man were compelled to spend his life on a lonely island, he might live to himself, but the truth is, that we meet with others and influence them, and so our responsibility is greatly enhanced. Every one, no matter how poor, how young, how ignorant, or how obscure, exercises an influence by his example. A pebble thrown into the ocean, sets in motion circles of waves, which go on ever expanding till they reach the farthest shore. Men can believe that the example of Vashti would influence the women in all the provinces in the Kingdom of Persia (Esth. 1: 16-18). Paul said, "None of us liveth unto himself and no man dieth unto himself." Jesus said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

When the Romans wished to teach their children the horrible evils of intemperance, they made their slaves drunk and then told their children to look at those slaves and see how they demeaned themselves. These shrewd Romans felt that example spoke louder than words.

A preacher, who occupies one of the leading pulpits in America to-day, once said, "When I entered Jefferson College, my room-mate was a stranger to me. He was a Christian and I was not. The first night we were together, he retired before me. Before going to bed, he knelt at the bed-side in prayer. Like John following Peter into the sepulchre, I followed him in secret devotion. For thirty years the unconscious influence of that example has been affecting my daily life."

What shall our example be? Shall it be such as to make men scoff at religion, or as to be a stumbling-block in the way of a weak brother? Shall it be such as to hinder others from becoming Christians, or to cause the Church of Christ to be scandalized? Or shall it be commend Christ where He was despised before, and honour His Gospel where it was formerly scorned?

Doubtless, there will be many surprises at the judgment, and perhaps one of the gladdest of these will be the fact that our example made its influence felt for good in places where we never dreamed of its doing so. The truth is, we are often watched and imitated when we never suspect it. Let us strive so to order our lives, that we can say with Paul, "Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." (Phil. 4: 9.)

The days of chivalry are not gone, notwithstanding Burke's grand dirge over them; they still live in that far-off worship paid by many a youth and man to the woman of whom he never dreams that he shall touch so much as her little finger or the hem of her robe.—George Eliot.

## Pastor and People.

### GREAT AND SMALL.

I love to lie awhile and look  
Into the bubblings of a brook.  
Nor do I greatly long to know  
Of silent tides to which they flow.  
Nor wonder, when the sunbeams play,  
How many sunbeams make a day.

My faith accepts as wisely planned  
The things I do not understand:  
I cannot doubt the rainbow knows  
A secret hidden from the rose;  
But rather would my flower see  
Than solve the heavenly mystery.

'Tis not that I ignore the great,  
Only I am content to wait.  
The Infinite hath too fierce a glare  
For my poor human sight to bear,  
While little things—more dear to me—  
Show sidelights of eternity.

—John Hall Ingham.

### PROSPECTS OF RELIGION IN FRANCE.

BY REV. E. J. DUPUY.

Compared to American Home Missions, the French Evangelizing Societies are very modest in many respects. Referring to the proportion of Protestants in France, one to fifty-three, immediately one can imagine that the first efforts in any country place are to group the twenty, thirty, or more, Protestants, and secondly, to gain the confidence and esteem of those who do not belong to our denomination. When a pastor has secured the names of the Protestants, and it is sometimes difficult to find them out, he visits them, or writes them to meet at his house. That is the beginning. Interest them, rouse up the religious feeling that was in an icy condition; excite their zeal, bring them to acknowledge their responsibilities, and set them at work to find out other unknown Protestants, or speak to their friends and bring them to the meetings. This arduous task covers months sometimes; but, if done with a prayerful spirit, is done with entire consecration, the first result is that the parlor where the pastor held the meetings can no longer hold the listeners.

In a small town a shop will be rented and fitted up with chairs and a platform. Soon, people will flock in, through mere curiosity: "What can that man say?" The attendance increases steadily; but still the pastor must not be too sanguine, for soon the idlers or light-minded will get tired of hearing sermons; the devoted members of the Roman Church are warned not to go any more to that dangerous place; and finally there remains a small congregation, the nucleus.

Then begins the second part of the work. The pastor must be on the watch, with constant prayer he must follow the souls thirsting for love and truth; he must encourage the timid; now begins the building of the new church. All means will be employed to hinder him in his work; false reports, noise in the meetings, bitter articles in the religious papers, or in the political Catholic papers, fiery sermons in the other Church. But, however, the more strenuous these efforts, the more united the little congregation. Conversions take place, few at a time, slowly, perhaps, but the membership increases. Years pass on, sometimes ten, fifteen, twenty, before a strong congregation is built, before a chapel is dedicated.

But during this period, more or less long, the work was not merely confined to the town or village where the pastor is located. Very rapidly, from village to village, from farm to farm, the news had spread that a preacher was living in A., and was holding meetings. Other Protestants were found in the vicinity; tracts and Bibles were distributed; circumstances would happily favour the preaching of the gospel in different neighbouring villages. For instance, the funerals are considered as the best occasions to speak frankly and earnestly, to present the sacrifice of Christ in all its purity, and produce a deep impression on the audience. According to the custom, the pastor follows the hearse to the cemetery, and there, in that dread-

ful stillness, in that hush of all feelings in the presence of death, he speaks; and often some hear for the first time the good tidings.

There is such a striking difference between the Roman prayers, mumbled in Latin, and these accents aiming to comfort; there is so much formality and coldness on one side, so much power and love on the other, that even should the pastor be not eloquent, those present are deeply moved. Often conversions have taken place after these ceremonies; souls troubled or weary have found out at last the bright pathway leading to the Father of mercies, the everlasting Comforter. It may happen also that a man who had not the courage to join the new Church during his life, will express at his last moments the supreme desire to be buried as a Protestant.

So, from village to village, the news has spread, and here and there two or three families are gained; the work increases steadily; and woe to the pastor if he does not visit regularly—the oftener the better—if he is not ready to give up all his rest and personal satisfactions, to minister to the earnest, thoughtful souls who are searching for Christ.

Thus the little church is composed of two elements; the centre or nucleus, in the town or village, R., for example; and thirty neighbouring villages, called "annexes," where only a few members are located.

What we have said is, in the general way, the history of many churches, now strong and living centres. We have only viewed the work as started in places where already a few Protestants were settled. We will later give some facts, showing through how many difficulties these churches grew.

Within a few weeks there has been in France a great opposition against Protestants. Why? For the only reason that of late Protestants have been gaining steadily; and all the forces of Romanism and of free-thought are united to defeat these Protestants. Because the minority is no longer in the dark, but has become aggressive and meets with great sympathy. Nobody attacks a dead man. If they attack Protestantism, it is because Protestantism is gaining in life and strength. But God is with His servants, and we fear not.—The Christian Observer.

### THE FUNCTIONS OF A CHRISTIAN MINISTER.

The following remarks were called forth by our Ottawa contemporary, The Daily Free Press, in connection with the resignation recently of the Rev. John Wood, pastor of the Congregational church there, and are so timely that we reproduce them in our columns.—Ed.

Ottawa is, it appears, not the only place where church-goers are inclined to measure the worth of a pastor by his ability to "draw" hearers or preach sensational sermons. The subject is exciting attention in the United States, and Rev. Lyman Abbott, who succeeded the late Rev. Henry Ward Beecher as pastor of Plymouth church, Brooklyn, contributes an article to the current number of the Forum, in which he takes strong grounds against the proposition that it is part of a Christian preacher's functions to preach sermons designed to attract large congregations, and thus build up his church financially. Dr. Abbott says he does not feel complimented when a member of his congregation tells him that he or she "has been greatly entertained" by his sermon. He does not admit that it is any part of a clergyman's function to "entertain" his congregation, or that a minister should be measured by his ability to draw. The Christian preacher does not stand on the same plane with the actor or the lecturer, and Dr. Abbott seems to have small regard for mere "pulpit orators," who regard themselves as artists and their sermons as "works of art," or whose great ambition is to fill the pews of churches with expectant congregations and then to make them weep or laugh or shiver and creep with sense of awe. "The oratorical ambition," Dr. Abbott says, "is

fatal to any preacher who entertains it. Under its influence he often becomes either grandiloquent or histrionic and always loses that genuineness and simplicity which are the essentials of true pulpit success." It is not the function of the preacher of the gospel to entertain or interest the minds of his hearers, but to enliven their spiritual natures. "The distinctive function of the ministry," Dr. Abbott tells us, "is to inspire spiritual life; that life out of which all other life, both individual and social, grows and by which it is directed and controlled—the life of faith which looks upon the things which are unseen and eternal; the life of hope which presses eagerly forward out of all the disappointments and successes of the past toward the mark for the prize of the calling up higher which continually comes from God; and the life of love which makes all men one because one in God, the Father of all." Briefly, a minister is not appointed to "draw" a congregation, nor to entertain them when they are drawn. His mission is that of his Master, who said of himself: "I have come that they might have life and might have it abundantly."

This being so, Dr. Abbott argues that the preacher cannot give what he does not possess, and that, therefore, there is no place in the ministry for the rationalist, the pessimist or the egoist. Men of these temperaments must either vanquish their temperaments or must look for employment elsewhere. If the preacher's beliefs in God, immortality, sin, forgiveness, inspiration and Christ, are mere traditional inheritances or scientific conclusions, hypothetically worked out in the school room, he is not the necessary equipment to be a prophet of the spiritual world to unspiritual men. If he be an egoist; if he believes practically or theoretically in the motive: "Take care of number one; if he enters the profession for the rewards it will confer upon him; for the social prestige it gives, or the intellectual leisure it affords, or the immunity from the struggle in which his less fortunate fellows are engaged, the element of sympathy, Dr. Abbott says, is lacking which equally with the spirit of faith and of hope make up the life which it is the prophet's function to impart, and with which therefore the prophet must be equipped.

### SONGS IN THE NIGHT.

There are many bright days given us by our Heavenly Father; but as He sees it is best that we should have alternate day and night in the natural world, so we all have our night times of sorrow and care. Yet we are told that in the darkest hours "He giveth songs." Did you ever think what this means, or better yet did you ever feel what it means? If you are a disciple of Jesus, a true child of God, you have no doubt felt it, and your weary soul has been soothed and cheered by this heavenly minstrelsy, and you have realized that its melody was sweeter far than the notes of the Eolian harp, coming as it does from the great kind heart of Him "who, never weary, watches where His people be." To all of His sorrowful children have there sweet songs come, sometimes as sweet as echoes, things heard and learned in His house at some brighter period of our lives. Was it in the night of bereavement? Did death come with its icy hand and touch one near and dear to you? Did he take your darling child, and did you see on the precious little body, as you laid it in the casket, dark spots already around the little throat, from the inflammation which had taken the dear little life away; and as you looked on these evidences of corruption and decay in that dear little body, "bone of your bone" and "flesh of your flesh," how came it that, instead of these signs filling your heart with horror, a voice whispered to you of (the time) to come, and reminded you that "this mortality shall put on immortality, this corruption must put on incorruption" till, in anticipation and confident expectation of that blessed day, your spirit was lifted up and your aching heart soothed and

cheered as by Heavenly minstrelsy. Have you been rich in this world's goods and have you been stripped of all in these latter days and forced to depend on daily work for your bread, or daily effort and daily trust in God, which should go together if you are a true disciple? How is it that when you read that our Saviour, though rich, for our sake became poor, you seem to realize so the greatness of His love, that it comes to you as a sweet, sweet song in your night of poverty and toil. It may be that other dark hours come to you, for there are some more grievous to be borne than those which come from bereavement or poverty. It may be that you see one near and dear to you falling into sin, deeper and deeper into sin. You pray fervently and constantly that God would stop him in his mad career. You know that he is all-powerful, that He rules in the armies of Heaven; and it seems a small thing that He should rule and reign over one wicked heart. You try to have faith, and you feel that in the arms of faith and prayer you would take him and bear him to the Master, as did the women their suffering loved ones, when the Saviour was here among men. You love this erring one so dearly, it seems that you could hardly rest yourself, "in the Heavenly fold, with this precious lamb astray in the mountains cold." In such a night as this, these words, "What I do ye know not now, but ye shall know hereafter," come to the soul, all weary and distracted, and bring sweet visions of that bright hereafter until refreshed and settled, strengthened and strengthened, it can trust all into His hands and cast all care upon Him who careth for us, saying, humbly and sincerely:—

"I know the hand that is guiding me,  
Through the darkness into the light,  
And I know that all betiding me  
Is meted out aright.  
For I know, though hid from my mortal sight,  
God's plans are all complete,  
Though the darkness at present be not light,  
And the bitter be not sweet."  
—Grey.

### BY HIS FOOT-PRINTS.

A philosopher who denied the existence of God was crossing the great desert of Sahara, accompanied by an Arab guide. He noticed his guide kneeling upon the burning sand, and addressing a prayer to God. Finally, one evening, the philosopher, seeing his guide arising after his prayer, asked him with a contemptuous smile:—

"How do you know there is a God?"  
The guide replied quietly: "How can I know that a man and not a camel has passed my hut during the shades of the night? Is it not by his footprints upon the sand? In the same manner," he added, pointing with his finger to the sun, the last rays of which were breaking over the solitudes of the desert, "that footprint there is not that of man."

Two years ago, a conference of the clergy of the Russian Orthodox Church, met at Moscow to discuss the alarming growth of Stundism and devise a plan for its suppression. A number of outrageously cruel enactments to this end, were suggested to the Government by this body of Christian ministers, most of which were afterwards put in force, e. g., the kidnapping of Stundist children from their parents, the stigma on Stundist passports, etc. But notwithstanding all their effort to suppress it, the Orthodox Church is now face to face with an alarming increase of vitality among the persecuted "heretics." The provinces of Kherson and Kiev are again in a ferment, and the most recent news has it that hundreds of families are declaring themselves Stundists, and that thousands more are in sympathy with them. The Holy Synod has taken alarm, and has now convoked another conference for the early autumn of this year. Special invitations to the conference have been sent to priests living in Stundist localities; and we are justified in presuming that still more drastic regulations for the extirpation of the pestilent Stundists will be the outcome of the second gathering. "We trust," says an American exchange "the American people will closely watch this conference, and mark the conclusions it arrives at. With Russia posturing for our fraternal regard, we do well to see that she is not a terror at home, to the best and bravest of her own subjects."

## Our Young Folks.

### KINDNESS TO ANIMALS.

Do you know, dear children, that each little birdie that flies is just like your own,  
At least in one sense, that it can feel pain,  
And suffer and ache, if it you should main.  
The flies and the bees that buzz through the air,  
The poor little insect that crawls near your chair  
Have each tender nerves and muscles which thrill,  
When you tramp on, or hurt them, or try to kill.  
The dog and the cat which sometimes you pet,  
At other times tease and drive roughly about  
Feel badly when treated so crossly by you,  
And wonder and cry and whine when you do.  
Dear children, be kind to every dumb beast,  
The largest, the weakest, and even the least;  
Take not away life, which you cannot give,  
For "all have an equal right to live."  
—Presbyterian Journal.

### THE GLORIOUS RETURN.

A few years ago the Waldenses celebrated the two hundredth anniversary of one of the most remarkable events in their eventful history—what Arnauld, its chief hero, called "the glorious return of the Waldenses to their valleys." Henry Arnauld was originally a French pastor in Dauphine; but, to escape the persecutions authorized by Louis XIV., he took refuge in the Waldensian valleys of Piedmont, and had become a Waldensian pastor at La Tour, in the territories of the Duke of Savoy. But here he had only a short stay, for in 1686 the duke, at the solicitation of Louis XIV., forbade the exercise of the Reformed religion in his dominions. Arnauld retired to Switzerland along with three thousand men and women from the Waldensian valleys—all that persecution had left out of a population of fifteen thousand. Ere long an eager desire to get back to their native valleys took possession of the refugees. Arnauld, assisted by Janavel, a venerable Waldensian who, supported by a handful of his countrymen, in 1655 held in check the armies of France and Savoy when they sought to subjugate the valleys, devised a plan to lead them back to their native mountains.

For three years he made preparations in silence for the execution of the bold project. At last, at the appointed hour in the night of August 16th, 1689, the able-bodied among the exiles gathered from all parts of Switzerland, and secretly assembled on the shores of Lake Geneva, in the forest of Prangins. After they had commended themselves to God in prayer, they crossed the lake in a few frail boats and landed at Ivoire, a small village in Savoy. Their numbers were about nine hundred, with Arnauld at their head. Arnauld carefully shunned the usual well-known roads, and rapidly led the exiles across the territories of the Duke of Savoy, seizing guides and leaving them at the next halting-place. At Sallenches, a well-known stage on the way to Mont Blanc, they began to mount the Alps, and they pressed on until they crossed their wild and precipitous heights and reached the fort of Exilles, at the foot of the southern side of Mont Cenis. Here twenty-six companies of French troops opposed their further advance; but the French were driven back with a loss of six hundred men. After this battle the victors rapidly pursued their course, and at the end of eleven days, worn out with fatigue and half dead with hunger, they reached, August 27th, La Balsille, the frontier village in the Waldensian valleys.

The hatred of Romanism against evangelical truth gave them only a short space of time to enjoy in peace the happiness of treading their native soil. The Piedmontese, united with the French, set themselves on their pursuit, and sought them out in the most inaccessible retreats, as if they had been wild deer. Reduced to the last extremity by this implacable war, Arnauld did his utmost, by marches and counter-marches, to lead

his pursuers away from his track. When they thought he was lost, he suddenly appeared at La Balsille, and took up his position on the gigantic rocks, not far from the village, and resolved to defend himself to the uttermost. The French troops lost no time in trying to besiege and capture him and his followers; but they were defeated with great loss; and soon the snows of winter compelled them to raise the siege until spring. On the 30th of April the troops again attacked Arnauld, but they were again driven back. Under the command of a new general cannons were carried up by the soldiers and planted on the neighbouring heights, and the siege began in due form. Escape now seemed impossible. But Arnauld was still master of the situation. In a dark night he and his Waldenses slid down the precipitous rocks, and then followed a deep ravine which crossed the lines of the besiegers, and quickly climbed up the opposite mountains, where it was vain to try to pursue them.

Meanwhile a complete change suddenly took place in the politics of the Duke of Savoy. He broke up his alliance with France and joined Protestant confederates, and in proof of his sincerity he granted the Waldenses the free exercise of their religion, and intrusted them with the defence of their own valleys.

Although Arnauld had given such proof of great abilities as a military leader, he returned to La Tour, and in May, 1690 resumed his labours as a Christian minister. But his adventures were not closed. Eight years after, the Duke of Savoy became reconciled to his former ally, and by a special article in the treaty engaged anew to expel the Waldenses. Arnauld again became an exile, and led three thousand of the Waldenses to Germany, where the government of Wurtemberg had granted them lands.

By another change in his politics in 1703, the Duke of Savoy again opened to the exiles the gates of their native country; and Arnauld returned to the valleys, and remained there until 1707, when he visited London, where strong efforts were made to retain him; but he preferred to go back to pastoral work in Germany. He died in 1721, in his eightieth year.

### THE DRUMMER BOY.

A little drummer boy was a pet of the officers, and one day the captain offered him a glass of whiskey and water. The lad refused, saying, "I am a temperance cadet, and do not touch strong drink."

"But you must take some now," urged the captain. "You have been on duty all day, and now you must not refuse. I insist upon it."

The boy was firm. "Our little drummer boy is afraid to drink," remarked the captain to the major. "He will never make a soldier."

"How is this?" said the major, jokingly. "Do you disobey your superior officer?"

"Sir," said the boy, "I have never refused to obey the captain's orders, and I have tried to do my duty as a soldier faithfully, but I must not drink whiskey, because I know it will hurt me."

"Then," said the major gravely, wishing to test the boy's principles, "I command you to take a drink, and you know it is death to disobey orders."

The boy looked straight into the face of the officer, saying, "Sir, my father died a drunkard, and when I enlisted faithfully, but I must not drink whiskey, because I know it will hurt me."

"Could anything be said after that by major or even major-general? The officers praised the boy for his firmness, and encouraged him to stick to his good resolution.

### FOUND OUT.

A wee bit of a girl exclaimed to a playmate the other day, "I have just found out what 'three o'clock p.m.' means! It means three o'clock, prompt minute!" There are many grown people who have never made that discovery.

### A CHILD'S INFLUENCE.

An English lady of respectability resided for a few years, after becoming a widow, with her little son, in one of the chief cities in Canada. The child had been faithfully instructed in the elements of Christian faith. He was about four years of age, very lovely and promising, and greatly caressed by the fellow boarders. An elderly gentleman in the family, Mr. B., was exceedingly fond of him, and invited him one day, upon the removal of the cloth after dinner, to remain upon his knee. The ladies had retired, and free conversation ensued. The gentleman alluded to was given to expressions which ever shock a pious mind. "Well, Tommy," said one at the table, in high glee, "what do you think of Mr. B.?" The child hesitated for a moment, and then replied: "I think he did not have a good mother; for if he had, he would not use such naughty words." The gentleman was a Scotchman; home and pious mother rose in all their freshness to his mind. The effect upon him was overpowering; he rose from the table without speaking, retired, and was never afterwards known to make use of similar expressions.—Mrs. Whittelsy's Magazine.

### HIS LITTLE CHIVALRY.

Sometimes the spirit of sympathy and tenderness crops out on an apparently barren soil. On the corner of one of the business streets of a city, a shoeblick had just finished polishing the shoes of a well-dressed man. The latter was unfortunate in having a deformity which compelled him to wear a shoe on one of his feet with an exceedingly thick sole, thus endeavoring to make up mechanically for what nature had denied him.

"How much shall I pay you?" he asked the boy.

"Five cents, sir."

"Oh, but you should have more than five cents for polishing my shoes," said the gentleman, tapping the thick sole significantly with his cane.

"No, sir," said the boy; "five cents is enough. I don't want to make no money out o' your hard luck."

The customer handed out a coin, laid his hand on the youngster's head for a moment, and passed on. Who says the days of chivalry are over?

### COUNTING THE STARS.

I was walking along one winter's night, hurrying towards home, with my little maiden at my side. She said:

"Father, I am going to count the stars."

"Very well," I said, "go on."

By and by I heard her counting—

"Two hundred and twenty-three, two hundred and twenty five. O dear," she said, "I had no idea there were so many."

Ah, dear friend, I sometimes say in my soul: "Now, Master, I am going to count the benefits."

Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself: "I had no idea that there were so many."—Mark Guy Pearse.

### THE DOG AND TWO RABBITS.

A dog was pursuing a rabbit, and had almost caught him, when a much larger rabbit came past. "Oh," said the dog to himself, "this little fellow is not worth while; I will catch the big one." So he followed the larger rabbit; but as the dog was already pretty well tired and the rabbit quite fresh yet, it was soon lost to his view. In the meanwhile, the little rabbit had also disappeared, and the dog had to go back home without having caught either one.

He who is not content with little, often gets nothing.

Little Tommy, aged three, helping his mother to clear the table after tea. Tommy—Mamma, will I carry the jam to the kitchen? Mamma—No; carry the salt. Tommy—But I do not like salt.

"Why, mamma, you've got a gray hair in your bang!" Yes, dear. That came because you were so naughty yesterday. "O mamma, what a naughty little girl you must have been to grand-ma. All her hairs are grey."

## Teacher and Scholar.

Sept. 24th,  
1893.

### REVIEW.

GOLDEN TEXT.—So their faith cometh by hearing, and hearing by the word of God.—Rom. x., 17.

I. Paul called to Europe. (Acts xvi. 6-15. G.T. Matt. xxviii., 19). 1. Restraining guidance. Places from which restrained. Arrival at Troas. 2. The Macedonian call. The vision showing purposes of previous restraint. Prompt obedience, Macedonia. Philippi. 3. First fruits in Europe. The circumstances. Conjunction of human means and Divine agency. Lydia. Fruits of an opened heart.

II. Paul at Philippi. (Acts xvi., 19-34. G.T. Acts xvi., 31). 1. Imprisonment of the apostles. The charges made. The real motive. Hasty, unlawful punishment. Imprisonment. 2. Conversion of the jailer. Circumstances preceding. The great question, not temporal deliverance. The answer, faith its object, nature, issue warrant. Fruits of faith, hospitality, baptism, joy.

III. Paul at Athens. (Acts xvii., 22-37. G.T. John iv., 24). 1. Conciliatory introduction. Religious propensity recognized. Special evidence of it. 2. The Creator's independence and all-sufficiency. Not like heathen god confined in temple. Nor dependent on human ministrations. All dependent on Him. 3. The Creator's relation to mankind. Made all a brotherhood. Assigned bounds. Purposed should seek to know Him. 4. The Creator's call to recognize His nature and government. Calls to repentance. Enforces by thought of future judgment.

IV. Paul at Corinth. (Acts xviii., 1-11. G.T. 1. Cor. i., 18). 1. Mode of life. Residence. Occupation. Persons of Aquila and Priscilla. Reason for working. 2. Labours among the Jews. General character. Impulse through arrival of companions. Opposition. Renunciation. 3. Labours among Gentiles. Fruits. Special encouragement. Lengthened stay.

V. Paul at Ephesus. (Acts xviii., 1-12. G.T., John xvi., 13). 1. Ephesus, its position and importance. 2. Imperfectly instructed disciples. Their lack. Their readiness to learn and receive. Their new power. 3. Preaching at Ephesus. Hardening effects. Separation. Continuance. 4. Confirmation by miracles. Their special character. Their function.

VI. Paul at Miletus. (Acts xx., 22-35. G.T., Heb. xiii., 7). 1. Glance into future. Constraining impulse. In face of impending afflictions. Determination to fulfil ministry. Its source and character. Solemn declaration of personal faithfulness. 2. Earnest exhortation to faithfulness. Charge committed to them. Precious to God. Exposed to danger. 3. Parting commendation,—of them to God. To them of his own example.

VII. Paul at Jerusalem. (Acts xxi., 27-39. G.T., Phil. i., 29). 1. The attack. Paul in the temple. The false charge. The seizure. The endeavour to kill. 2. The rescue. The Roman forces. Binding of Paul. Attempt to find cause of disturbance. 3. The attempted conciliation. Paul confounded with Egyptian adventurer. His request. Permission. Burden of address.

VIII. Paul before Felix. (Acts xxiv., 10-25. G.T., 1. Cor. xvi., 13). 1. Denial of sedition. Courteous reference. Worship the end in coming to Jerusalem. No seditious act done. 2. Denial that Nazarenes are apostates. They worship God of Jews. Believe Old Testament. Share Hope of resurrection. Seek to live blamelessly. 3. Denial of charge of profanation. Came with alms. Reverenced temple and law. No profanation provable. 4. The case deferred.

IX. Paul before Agrippa. (Acts xxvi., 19-23. G.T., 1. Cor. i., 24). 1. Continuation of Paul's address. His message, in obedience to the vision. Jewish plots and divine preservation. Contents of message, agreeable to Old Testament. 2. Impression made on Festus and Agrippa. Festus thinks resurrection foolish and Paul mad. Agrippa's evasion a testimony to Paul's intense sincerity. 3. Vindication of Paul.

X. Paul shipwrecked. (Acts xxvii., 30-44. G.T., Ps. xli., 1). 1. Frustrated attempts of sailors to leave ship. The attempt. Paul's watchfulness. The attempt defeated. 2. Renewed encouragement by Paul. Assures that God will preserve every life. Encourages to take food. The ship further lightened. 3. The wreck. The ship ran aground. New danger to the prisoners. The mode of escape.

XI. Paul at Rome. (Acts xxviii., 20-31. G.T., Rom. i., 16). 1. Conference with Jews. Cause of imprisonment explained. Desire to hear expressed. Conference held. Basis of discussion. 2. Issue of conference. Different effects. Posting warning. Danger of persistent resistance. 3. Continued residence in Rome. Occupation. Permanent theme.

XII. Personal responsibility. (Rom. xiv., 12-23. G.T., Rom. xiv., 21). 1. Abstinence agreeable to law of love. Wrongfulness in violating one's sense of duty. Want of love in outraging a brother's conscience. 2. Abstinence agreeable to law of kingdom. Real service of kingdom. Application to scruples of brethren. 3. Danger of violating conscience. Should prevent parade of belief in liberty. Should be watchful that liberty is not used where doubt exists.



## THE CANADA PRESBYTERIAN

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## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, SEPTEMBER 13TH, 1893.

There is no system of government in either church or state so bad that good men cannot do a vast amount of good working under it; and there is no system so good that in working under it bad men cannot do a vast amount of mischief. The common mistake of these modern days is tinkering at systems. Instead of improving men.

Ten thousand times during the last few weeks have we all read that the financial troubles in the United States have been largely caused by lack of faith, or, as some put it, lack of confidence. That is no doubt true; but is there any worse thing than lack of confidence? If all the people of any country lost confidence in one another the country would go to wreck in a month.

So far the Presbyterian Church has behaved itself admirably in regard to the unfortunate case now pending in Montreal. Of course there will always be a few who want such matters settled in a rather summary way, but the great body of the people are quite willing to wait and let the law of the Church take its course in a constitutional and dignified manner. The usual howl about heresy-hunting falls so flat that few journals of character and standing will raise it. The Presbytery can be trusted to do its duty; and there is really nothing to get excited about. Our advice to everybody is, Go on with your work.

The Fall Shows will soon be in full blast. We hope the Hon. Mr. Dryden will keep his official eye upon these institutions and withhold the Provincial grant from all that allow gambling or improper practices of any kind on their grounds. Mr. Chauncey Depew estimates that ninety per cent of such crimes as embezzlement, breaches of trust, and similar offences, are caused by gambling. In cities and towns gamblers try to conceal themselves; but at the rural show they range themselves around the exhibition gate, and the farmers' sons take their chances in open day. The "fakirs" in some cases are an important part of the Fair. Mr. Dryden should promptly stop the provincial grant to every show that allows "fakirs" of any kind to operate.

It is interesting to note the difference between the British and Canadian styles of journalism, in the matter of reporting meetings. The British reporter of a certain class tells you whether the speaker was in good form or not, criticizes his method of delivery, notes the presence or absence of good points, informs you as to the impression he made on his audience, and never fails to say the speech was long or dull or bright or happy or tedious or stupid or whatever else the scribe thought it was. The Globe adheres to the British style, in so far as good points are concerned, but the old journal is so supremely good-natured these days that it never ventures on adverse criticism. The British style is educational in its effect. A fair, discriminating criticism of the style of each speaker that will accompany Sir John Thompson and Mr. Laurier on their tours would do a good deal in the way of improving our political oratory.

Not long ago it was quite the thing to sneer at clergymen for their alleged lack of business ability. Church courts were said to be places in which men talked but did nothing. Public opinion on this matter is rapidly changing. The other day the Review of Reviews advised the British House of Commons to "go to school to the Assemblies of any of the Scottish Churches" and learn how to do business. The advice is good. The Assembly of any of the Scottish Churches would never degrade itself as the British House of Commons did during the whole of last session. Our own General Assembly has improved immensely during the last few years in the matter of doing business. In ten days the supreme court does more actual business than any local legislature in the Dominion does in double that length of time. The annual revenue of the Assembly is much larger than that of any Canadian province except Ontario, and it is as large as the revenue of Ontario was a few years ago. As a matter of fact, Church business, thanks to the ministers, elders and others who are attending to it, is done very much better than municipal and parliamentary business is done.

The Republican party in Iowa has refused to make Prohibition a plank in its platform, at the fall elections. Heretofore, in State contests, the Republicans pledged themselves to Prohibition; but there was always a wing of the party that either sulked or voted the Democratic ticket, because the managers were in favor of prohibitory legislation. The result at the last election was the election of a Democrat in a strong Republican State. The Republicans could not hold their party together and keep a Prohibition plank in their platform, and so they dropped the plank to save the party. Democratic temperance men might have saved Prohibition by voting with the Republicans, but they did not do so. It is quite within the possibilities that the Republicans will gain nothing by this last move. The anti-Prohibition men will of course come back to the fold; but the stalwart Prohibitionists may form a third party. If this is done, the Democrats are certain to win, and they are not in favor of Prohibition at all. The next discovery made by temperance men may be that dickering with parties is about the poorest way to advance the temperance cause. When the people or a large majority of them want Prohibition, the political parties will vie with each other in giving them a prohibitory law.

The reception that is being given to Mr. Laurier, and that which awaits Sir John Thompson, will, we are sure, prove that the people of Ontario have no prejudice against a man on account of his religion. When we say, the people of Ontario, we of course except the demagogues who try to make money, or business, or popularity, or secure office by constantly fanning the embers of sectarian hate. There are alleged Protestants whose Protestantism consists solely in hating Catholics and in trying to make something out of the historic aversion of Protestantism to Popery, and there are Catholics whose Catholicism is mainly hatred of Protestantism; but these two classes are not the people of Ontario. They are, fortunately, but a small fraction of the people. The great majority are tolerant, and say let a man worship his God as he pleases provided he does not interfere with the rights and liberties of others. This is the historic ground of Presbyterianism, and the strong men of the Church, lay and clerical, never think of taking any other. The Presbyterian Church never asks public favours for its members on sectarian grounds, and it never refuses fairplay to any human being because he bows at a different altar. Ours is one of the few Churches that occupies strong, manly, consistent ground on this question. We ask no favours and we give none. Our men win their public positions in a square, manly fight; and the supreme court never intrigues for their

success, nor whines when they are beaten. If all the Churches were like the Presbyterian this country would not be cursed with so many corporate votes.

## ARE WE BECOMING CONGREGATIONAL?

The statement is now often made that, as a body, Presbyterians are becoming less Presbyterian in Church government and more Congregational. It cannot be doubted that at the present time, there is in many directions, and in Church government among others, a strong tendency towards individualism, an impatience of control, an unwillingness to recognize and submit to constituted authority. The conduct of many congregations towards their pastor, and the weakness many presbyteries show in dealing with cases of friction between congregations and ministers, yielding to what is often felt to be the unreasonable, to use a mild name, demands of a clamorous and persistent minority, and dissolving the pastoral tie, often without removing the source of evil in the congregation, nearly always to the injury of the minister—cases of this kind which are by no means infrequent, have no doubt given rise to and give some colour of work, as well as to the charge in question. The action of the Presbytery of Toronto the other day in two cases which came before it, is instructive as throwing some light on the subject under discussion. The Rev. J. M. Cameron, of East Toronto, pastor for nearly twenty-four years of his present charge, and bearing an honorable record, presented his resignation to the Presbytery, and expressed his desire that it should be accepted. Commissioners from the congregation, session and managers attended, instructed simply not to oppose the resignation. In this case, the Presbytery declined to accept it, but in the exercise of its presbyterial care and oversight of the congregation, and with a view to the good of the Church as a whole, appointed a committee to meet with all the parties, and ascertain more fully what were the grounds for Mr. Cameron's resignation, and whether they were sufficient to warrant the granting of his request and taking so serious a step as severing the pastoral tie.

Another member of the Presbytery, the Rev. Alfred Gandier, of Brampton, is called by Fort Massy congregation, Halifax, and in this case, although the most harmonious relations exist between pastor and people, and a strong desire is expressed by the congregation that their pastor should be continued amongst them, yet Mr. Gandier, unable to see the way of duty so plainly as to enable him to decide, having put himself and the whole matter into the Presbytery's hands, it determines, with a view to the good of the Church as a whole, as it believes, to set aside the desire of the Brampton congregation and transfer Mr. Gandier to Halifax. If cases of this kind were frequent and could be pointed to, they would furnish a sufficient and satisfactory answer to the question, are we becoming less presbyterial and more congregational in our government, if indeed the question would have answer. The action of the Toronto Presbytery in this case, is truly and wisely presbyterial, and may well be instructive to the whole Church. It might be said to be an object lesson to the whole body, and is well worthy the attentive observation and imitation of all our presbyteries, and still more of all our congregations, for it is usually because of their too exclusive, selfish and therefore mistaken regard for their own individual interests, and their unwillingness to recognize and accede to the authority of Church courts, which they themselves, under God, according as we believe to the teaching of His word, have called into existence, and whose authority they have voluntarily agreed to bow to, that this charge of our polity becoming congregational, has arisen we fear with too much reason, and which if it be true, is to be deeply regretted and wisely guarded against.

## CHRISTIAN CONTENTMENT.

Contentment is a thing of very general of all but universal pursuit, but few there be that find it. Acknowledged thus to be so desirable, it is worth while devoting a little thought to it. There is, we may say, a contentment which is not Christian, as well as something which simulates, but which is not contentment. Contentment is a rational and intelligent as well as desirable state of mind, and rests upon an intelligible and well defined basis. A mere phlegmatic disposition or temperament is not contentment. Neither is an indolent acceptance of things as they are. The torpor of an animal gorged with food, the sleep of a bear during winter, is not contentment, and neither in man is mental stupor or stolidity, or that impassive dulness which nothing can disturb.

There is, however, a real contentment which we may call natural, as distinguished from Christian. It arises from a certain happy temperament or constitution of mind, the sound mind in the sound body which is proof against the common ills of life. Some are blessed with an irrepressible hopefulness, a capacity for seeing always the bright side of things, of finding something good in everybody, some compensation for every evil, so that they live always in a state of sweet, happy natural contentment. This is found more generally in the earlier part of an ordinary lifetime, before the spirits have lost their buoyancy, and hope has been too often deceived or betrayed. It is also sometimes found in old age, and then nothing in the natural man is more beautiful. But inasmuch as this has no necessary connection with God or divine things, it is not Christian. It is this close and conscious connection with, and resting upon God which distinguishes Christian contentment from all its counterfeits. The Apostle Paul furnishes a bright example of it, and well expresses it when he says, "I have learned in whatsoever state I am therewith to be content." The secret of this happy state of mind lay in letting his requests in everything be made known to God by prayer and supplication with thanksgiving, and having done this, the peace of God that passeth all understanding, kept his heart and mind through Christ Jesus. This kind of contentment is truly and distinctively Christian. It has a rational, intelligible, and abiding foundation in the character of God, as revealed to us in His word as our Father in heaven, and all that the name and character of Father implies, protector, provider, guide; especially is this so when we also know that our Father in heaven is infinitely wise, powerful and good. Faith lays hold of this, and is, so to speak, the manward side or ground of Christian contentment. Paul being habitually in this frame, could say, "I have learned in whatsoever state I am, therewith to be content." "I know both how to be abased, and I know how to abound everywhere, and in all things I am instinct both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." This contentment has a solid, abiding and sufficient foundation to rest upon at all times and under all circumstances. So Paul and Silas with feet fast in the stocks in the jail at Philippi, and backs bleeding and raw with scourging, could still sing praises to God. For Paul to live was Christ; to die was gain: living or dying, he was the Lord's. So was it with David. "The Lord is my Shepherd, I shall not want," and with Job. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

It is in Christ that God comes to us most closely, and work in us this blessed state of mind. It is through Christ Jesus that the peace of God keeps our hearts and minds. And naturally this happy frame of mind extends beyond earthly things. This is the first step to that which is higher and better indeed towards casting all our earthly care upon

God. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." "All things work together for good to them who love God." The superiority of this Christian contentment consists in this, that the ground of it can never fail, or even be shaken. God is faithful. He is the same yesterday, to-day and forever. Hence we whose contentment rests upon this ground, can rejoice in the Lord always. The foundation upon which natural contentment rests, may give way: often does in life, and must at last in death. But that upon which Christian contentment rests, remains sufficient for the most terrible trials. "Deep calleth unto deep, at the noise of Thy waterspouts: all Thy waves and Thy billows are gone over me. But the Lord will command His loving kindness in the day time, and in the night His song shall be with me, and my prayer unto the God of my life."

From this account of the nature of Christian contentment, it may be seen how it can be obtained; by laying hold through faith of God as our Father in Christ. We also see what it can do for us, it can lift us up, and make us superior to all earthly circumstances, enable us to look above them and remain calm and peaceful amid earth's wildest storms. It will also enable us to do much for others by the force of example, of which again we have a striking example in the cheering, sustaining influence of Paul on all on board when shipwrecked on their way to Rome. And not only what it can do for ourselves and others, but what it can enable, even the weakest to do for the glory of God by the exhibition before the world of this character and spirit, which in its full excellence and grandeur can only be produced by resting upon God.

**CLOSING OF MANITOBA COLLEGE SUMMER SESSION, THEOLOGICAL DEPARTMENT.**

Review By Principal King of the Work of the First Summer Session—Statement of the Cost of the College—Result of Examinations—Address by Principal Grant.

An event of importance in the history of the theological departments of Manitoba College, occurred on the evening of Friday, Sept. 1st, in the public closing of the first summer session of the theological department. The friends of the college assembled in large numbers in the beautiful convocation hall of the college, and the platform was occupied by Revs. Principal King (presiding), Dr. Robertson, Joseph Hogg, Dr. Bryce, Prof. Hart, Prof. Baird, Principal Grant and Chief Justice Taylor.

Principal King gave out the 145th Psalm, which was sung, and Dr. Robertson led in prayer. Principal King then gave his address. He said he believed that the summer session had been in many respects a marked success. He had very frequently said that, even if it should not prove successful, it was a fine exhibition of enterprise in the Presbyterian Church in Canada that it was prepared to try to adapt the workings of the Church to the new circumstances in which it was placed. But he believed that it was not only going to exemplify the courage of the Church and its spirit of enterprise, but also its wisdom. He was glad to think that the inauguration of the summer session was the work, not of so much of the elder ministers, but of Canadian ministers, who probably understood the wants of the country better than any others. The circumstances under which the work had been prosecuted, had been found favourable in a very high degree, both to health and to study; and the result brought out in the examinations had shown that the students had exemplified both ability and diligence. They had with almost absolute unanimity fallen in with the proposal of the General Assembly. In the second place the success was largely due to the fact that the professors of various

colleges had been so ready to come to the help of the somewhat weak staff. They had benefited from the lectures of Prof. McLaren and Prof. Scrimger, the one from Knox College, Toronto, and the other from Montreal, in the earlier part of the session, and these had been worthily followed by Principal Grant and Prof. Thompson. Advantage had also been enjoyed of the services of Rev. Mr. Wright, of Portage la Prairie. Not to say anything of Prof. Baird and of himself (Princ. King) the students had had an extremely good time so far as education was concerned. Then the prospects of students were extremely good for next session. Prof. McLaren would take systematic theology another year, and Prof. Thomson, who had begun his teaching in this college, would take apologetics. Principal Caven, of Toronto, has kindly agreed, should his health and other circumstances permit, to take the important part of New Testament exegesis next summer, and Rev. Mr. Macdonnell, of Toronto, had shown his intention by being willing to give a course of lectures on the Christian minister and his work. In addition, Prof. Baird and himself (Principal King) would teach in other departments. He felt that the students of no college on the continent, certainly none in Canada, would have cause to think that they had any advantage over Manitoba College next summer. The building, which had been going on, was now completed, and the total cost of the enlargement and renovation, with the desks, electric appliances, seating and furnishing of students' rooms, amounting to over \$3,000, was \$42,906. The amount subscribed up to this date, including \$2,500 on hand, and \$650 given by generous ladies in the city and outside, was \$6,980. This left about \$5,926 to be still subscribed. \$300 would cover all the loss by change of circumstances, by death, etc., in ten years out of subscriptions of \$60,000 or \$70,000. On the subscriptions there had already been paid \$21,500, including the sum on hand; and nearly the whole had been paid in without his having had to remind the subscribers of their promises. This was extremely creditable, and evidence of good faith of subscribers and their great interest in the college.

Before concluding, Principal King pointed out a very beautiful and solid chair, of good material and good workmanship, which had been presented by Professor and Mrs. Hart in memory of a dear daughter who had been removed some years ago, and who had always felt a deep interest in this college.

Principal King next presented a copy of the Word of God to everyone of the five students who had finished the three years' course of study. One of the number, he stated, proposed to remain another year and take a post-graduate course; the other four would be prepared to enter upon work either at home or abroad, one perhaps in a foreign country.

**RESULTS OF EXAMINATIONS.**

The results of the closing examinations, so far as scholarship and prizes were concerned, were read by Principal King; they are included in the following class list. The names are arranged in classes in order of merit, but within each class in alphabetical order.

**SYSTEMATIC THEOLOGY.**

Third Year—Class 1: John Maxwell, T. G. McLeod, Robt. Patterson, B.A., F. H. Russell, B.A.; Class 2: Bryce Innis.

Second Year—Class 1: David Arnot, Andrew Chisholm, C. McDiarmid, B.A., A. P. Ledingham, D. McIntyre, B.A., J. S. Scott, B.A.; Class 2: H. McLellan.

First Year—Class 1: Alex. Kemlo, B.A., W. T. Hall, R. A. Mitchell, B.A., Allan Moore, B.A., James Taylor, S. W. Thomson, B.A.; Class 2: J. C. Cameron, J. S. Dobbin, J. B. Ferguson, J. N. Guthrie, James Lang, B. A., C. McKibbin, W. W. McRae, T. M. Richmond; Class 3: William Graham.

**BIBLICAL THEOLOGY.**

Third Year—Class 1: John Maxwell, Robt. Paterson, B.A., F. H. Russell, B.A.,

Class 2: T. G. McLeod; Class 3: Bryce Innis.

Second Year—Class 1: David Arnot, Andrew Chisholm, C. McDiarmid, B.A., A. P. Ledingham, J. S. Scott, B.A.; Class 2: D. McIntyre, B.A.; Class 3: H. McLellan.

First Year—Class 1: J. N. Guthrie, Jas. Laing, B.A., R. A. Mitchell, B.A., Allan Moore, B.A., James Taylor, S. W. Thomson, B.A.; Class 2: J. C. Cameron, J. B. Ferguson, Alex. Kemlo, B.A., C. McKibbin, T. M. Richmond; Class 3: J. S. Dobbin, W. T. Hall, W. W. McRae.

**NEW TESTAMENT EXEGESIS, GREEK.**

Third Year—Class 1: John Maxwell, T. G. McLeod, Robt. Paterson, B.A., F. H. Russell, B.A.; Class 3: B. Innis.

Second Year—Class 1: D. Arnot, A. Chisholm, A. P. Ledingham, C. McDiarmid, B.A., J. S. Scott, B.A.; Class 2: D. McIntyre, B.A.

First Year—Class 1: A. Kemlo, B.A., R. A. Mitchell, B.A., Allan Moore, B.A., J. C. Taylor, S. W. Thomson, B.A.; Class 2: J. C. Cameron, J. B. Ferguson, G. N. Guthrie, James Laing, B.A., C. McKibbin, W. W. McRae; Class 3: Wm. Graham, W. T. Hall; unclassified, T. M. Richmond.

**OLD TESTAMENT EXEGESIS, HEBREW.**

Third Year—Class 1: John Maxwell, Robt. Paterson, B.A., F. H. Russell, B.A.; Class 2: T. G. McLeod; Class 3: Bryce Innis.

Second Year—Class 1: D. Arnot, Andrew Chisholm, A. P. Ledingham, C. McDiarmid, B.A., J. S. Scott, B.A.; Class 2: D. McIntyre, B.A.; Class 3: H. McLellan; unclassified, T. M. Richmond.

**APOLOGETICS.**

Third Year—Class 1: F. H. Russell, B. A.; Class 2: John Maxwell; Class 3: B. Innis, T. H. McLeod, John Paterson, B.A.

Second Year—Class 1: D. Arnot, J. S. Scott, B.A.; Class 2: Andrew Chisholm, A. P. Ledingham, C. McDiarmid, B.A.; Class 3: D. McIntyre, B.A., H. McLellan.

First Year—Class 1: J. C. Cameron, A. Kemlo, B.A., R. A. Mitchell, B.A., S. W. Thomson, B.A.; Class 2: W. T. Hall, J. N. Guthrie, J. Laing, B.A., James Taylor; Class 3: J. B. Ferguson, C. McKibbin, W. W. McRae, Allan Moore, B.A.

**HOMILETICS.**

Third Year—Class 1: John Maxwell, T. G. McLeod, F. H. Russell, B.A., Robert Paterson, B.A.; Class 2: B. Innis.

Second Year—Class 1: D. Arnot, A. Chisholm, A. P. Ledingham, C. McDiarmid, B.A., D. McIntyre, B.A., J. S. Scott, B.A.; Class 2: H. McLellan.

First Year—Class 1: J. C. Cameron, J. N. Guthrie, W. T. Hall, Alex. Kemlo, B. A., James Laing, B.A., C. McKibbin, W. W. McRae, R. A. Mitchell, B. A., Allan Moore, B.A., T. M. Richmond, James Taylor, S. W. Thomson, B.A.; Class 2: J. S. Dobbin, J. B. Ferguson, Wm. Graham.

**INTRODUCTION TO THE OLD TESTAMENT.**

Third Year—Class 1: Bryce Innis, J. Maxwell, R. Paterson, B.A., F. H. Russell, B.A.; Class 2: T. G. McLeod.

Second Year—Class 1: D. Arnot, A. Chisholm, A. P. Ledingham, C. McDiarmid, B.A., D. McIntyre, B.A., J. S. Scott, B. A.; Class 2: H. McLellan.

First Year—Class 1: J. C. Cameron, J. N. Guthrie, W. T. Hall, Alex. Kemlo, B. A., C. McKibbin, R. A. Mitchell, B.A., Allan Moore, B.A., P. Taylor, S. W. Thomson, B.A.; Class 2: W. Graham, James Laing, B.A., W. W. McRae; Class 3: J. S. Dobbin, J. B. Ferguson, T. M. Richmond.

**HERMENEUTICS.**

Third Year—Class 1: Bryce Innis, T. G. McLeod, J. Maxwell, R. Paterson, B.A., F. H. Russell, B.A.

Second Year—Class 1: D. Arnot, A. Chisholm, A. P. Ledingham, C. McDiarmid, B.A., D. McIntyre, B.A., J. S. Scott, B.A.; Class 3: H. McLellan.

**HEBREW GRAMMAR.**

First Year—Class 1: Cameron, Dobbin, Graham, Guthrie, Kemlo, Laing, Mitchell, Moore, McRae, Taylor, Thomson.

**CHURCH HISTORY.**

Third Year—Class 1: Innis, McLeod, Paterson, Russell; Class 2: Maxwell.

Second Year—Class 1: Arnot, Chisholm, Ledingham, McDiarmid, McIntyre, McLellan, Scott.

First Year—Class 1: Cameron, Kemlo, Mitchell, McRae, Moore, Taylor, Thomson; Class 2: Dobbin, Guthrie, Hall; Class 3: Ferguson, Graham, Laing, McKibbin, Richmond.

**COMPARATIVE RELIGION EXAMINATION OP-TIONAL.**

Prizeman—F. H. Russell, B.A.  
First Class—D. Arnot, A. Kemlo, J.

Maxwell, C. McDiarmid, B.A., J. Taylor, S. W. Thomson, B.A., J. S. Scott, B.A.

Second Class: Andrew Chisholm, G. N. Guthrie, A. P. Ledingham, D. McIntyre, B.A., T. G. McLeod, R. A. Mitchell, Allan Moore

**SCHOLARSHIP AND PRIZES.**

First Year—1. S. W. Thomson, B.A., the McDonald-Woods scholarship, \$50.

2. R. A. Mitchell, B.A., the John Black scholarship, \$50.

3. James Taylor, the Ruth Russell Winchester scholarship, \$40.

4. Alex. Kemlo, B.A., the Memorial scholarship (St. James Square), \$30.

Second Year—1. David Arnot, the John Ralph King scholarship, \$60.

2. Christie McDiarmid, B.A., and J. S. Scott, B.A., (divide) the Robert Crawford scholarship, \$50, and the Mary Perine Wallace scholarship, \$40.

Third Year—1. F. H. Russell, B.A., the Robert Anderson scholarship, \$50.

2. Robert Paterson, B.A., the Robert Anderson scholarship, 1st prize, \$80.

3. John Maxwell, the Robert Anderson scholarship, 2nd prize, \$20.

Principal Grant addressed the graduating class briefly. He said their position was different from what it would have been had they been students in the Old Country. He, himself, had spent nine years in university work, yet had never occupied a pulpit until the close of the nine years. But here the necessities of the work were such that students had to give half their time to mission fields, therefore the class had had a great deal of experience in the work of the ministry. He would chiefly speak of their work as students. They had finished a long period of preparation, therefore they had a right to be considered educated men. Others would expect of them intelligent modesty and a lack of the dogmatism which was, he thought, unjustly ascribed to the pulpit. If they had not a scientific conception of their own ignorance they were not educated men. There was scarcely any man they met who did not know something better than they. They should be much more anxious to learn from others than to teach others; avoid intellectual arrogance and cultivate intellectual modesty. They should avoid the shallow sneers sometimes heard among religious people against science, scholarship or criticism. Science is knowledge, scholarship is acquisition of knowledge, and criticism means sound judgment; and more science, more scholarship and more sound judgment are wanted. Theology is the queen of sciences. As students of theology and ministers they should never be afraid that some great discovery was to be made that would lessen their attachment to God and His Son. Our views of the Bible will be changed. It was a terrible wrench to pious men when the discovery was made that the earth was not the centre of the solar system; also when it was found that the "six days of Genesis could not be interpreted literally. They found difficulty in readjusting their faith. But truth is not shaken, though men's notions may be changed. We must separate the science of faith from the accidents connected with it, or the ways in which we have conceived it. The Principal further told the graduates that they must not cease to be students. They were to be leaders of the flock, but they would soon cease to be such if they did not study. One of them had offered himself for India. This would indicate what should be the line of his study and literary thought. The others were to engage in the work in this country. He could not regret this although the claims of India were almost irresistible. He did not know of any Church that had such a large, hopeful, inspiring field before it, as the Church in this country. Here everything was possible; everyone of them might be influential in shaping the course of a great Church. They had altogether a unique field. In its extraordinary magnitude they find it very difficult to keep up their studies, yet they should resolutely try to keep abreast of the scholarship of the day. If they did not keep the respect of the leading men of their congregations they would soon lose the respect of the masses. In conclusion, Principal Grant exhorted the young men to be true to their highest thought, their highest ideal, to the lowest whispers of the Holy Spirit, to themselves. They had chosen a very difficult profession; but according to the difficulties, so were the honours. The farewell address of the graduating class to their fellow students and to their professors, was read by Mr. F. H. Russell; and a reply in behalf of the students to his excellent and appropriate valedictory was read by Mr. Andrew Chisholm, whose humour was appreciated by the audience. Principal King assured the graduates that he would follow them with deepest personal interest. A doxology was then sung and Rev. Joseph Hogg pronounced the benediction.

## Choice Literature.

## A SUNSET SAIL.

Far out upon the golden sea  
Our sail goes seaward on the wave,  
While aimless, only wildly free,  
And lulled by the melodious lave  
Of dreaming waters round our bow,  
We see the land grow dim and grey,  
As slumb'rous clouds that cleave and blow  
In mists remote and far away.

One bird's belated wing above,  
Unswerving flutters through the light  
To land, and home-alluring love,  
With fervour of a dawn's first flight.  
With dreaming eyes we watch the swells,  
And gaze through boundless depths of green,  
Where mirrored stars appear like shells  
Dim shadowed in deep opal-sheen.

And when the night-wind starts from sleep  
And swells towards the longed-for land,  
We turn our faces from the deep  
And face once more the unseen strand.  
Deep memoried silence dwells around  
Until we see the land lights gleam  
And then the first, remote, thin sound  
Of voices breaks upon our dream.

Whose voices o'er the waters come  
Flute-noted, faint and strangely sad;  
And strange appear the lights of home,  
alf-sorrowful, and yet half glad;  
And from the shore wild laughter swells;  
Old voices seem unknown and strange;  
The tinkling of the twilight bells  
Seems softened with mysterious change.

Our prow has glided on the sand,  
The swinging sail has rattled down,  
And welcome voices of the land  
Re-echo from the sleeping town.

—Arthur J. Stringer, in *The Week*.

## GLEAMS OF MOONLIGHT.

## CHAPTER II.

Next day Mrs. Elton made Ethel lie in bed quietly till after lunch (a very wise precaution), so that she should not risk the chance of tiring herself before the artist came. However, by three o'clock she was all ready for him, seated in her low chair by the large drawing room window, with the table close beside her, on which were arranged all her artist tools.

She watched the gate for half an hour, chatting the while to her mother on the appearance of artists in general; and at the end of that time her patience was rewarded. A tall, dark individual opened it and came slowly up the path, looking around him as he did so.

"His hair isn't long," whispered Ethel, watching from behind the curtain, "but he can paint just as well, I suppose, if it isn't."

"I expect he can," answered her mother as the bell rang; "we shall soon find out."

Monsieur Noire was ushered into the room and stood just inside the door, with his hat in his hand, while Mrs. Elton went forward to meet him.

Ethel saw a tall, very dark complexioned man, with thick black hair and eyebrows meeting over the bridge of his nose, hard eyes, brilliant and black, which appeared to take in everything at a glance; a mouth hidden by a heavy black moustache, and a square chin.

And Monsieur Noire's quick gaze, while he was answering Mrs. Elton's questions, fastened itself upon Ethel, as if fascinated by her wonderful beauty. With her soft glowing eyes, a faint pink in her cheeks and her beautifully moulded features, the child was enough to delight anybody's eye, but most of all an artist's.

After a few preliminaries the lesson began. He drew a chair to the table and began to question Ethel about what she could do, and after a while he set her to work on one of two little plaster models, which he had brought with him, and while she was palmtastefully copying it, he was sketching the fair head bending over the paper with the long hair falling on the hand that held the pencil.

He did not seem to be very communicative, contenting himself with merely answering any questions addressed to him.

Major Elton came into the room, and after a few words left it again, leaving the dining room door open.

Mrs. Elton asked Ethel if she felt a draught.

"Permit me to close it for you, madame," he immediately said, rising and going towards it. They neither of them saw the quick comprehensive glance at the room, the sideboard, the glass cabinet which held the boys' athletic prizes, of which the Major was so proud, of the evil gleam in those dark eyes.

When the lesson was over he asked Mrs. Elton if he might take a sketch of the house from the south side, and on her consenting, he passed through one of the French windows opening on to the veranda and settled himself at a little distance. When they next looked for him he was gone.

"He wasn't very long over it," said Ethel.

"No, perhaps he will come and finish it to-morrow," returned her mother.

"I don't like the looks of that man," said the Major to his wife after dinner, "he isn't a gentleman."

"Well, don't disappoint the little one," pleaded Mrs. Elton, "even if he isn't."

\* \* \* \*

That night, going to bed, all Ethel's talk was of her lesson, her master and her painting.

"You know, Bessie," she chattered away to the nurse, "Mamma says that if I get on very well with Monsieur Noire, some day she will take me to Rome to study under the great masters." She waited to see what effect the announcement would have upon Bessie, but all she said was, "If you don't hold still, Miss, I can't help pulling your hair." A pause. And then: "I wonder why some people are made with black hair and some with hair that is nearly white, like mine," was the next thing, with a puzzled glance in the looking-glass.

"Don't you think Monsieur Noire would look kinder if his hair wasn't quite so black, and his eyes too? Papa says he looks wicked, but I think he only looks very unhappy; and do you know, Bessie," confidentially, "sometimes I feel he is looking at me, without looking at him. It is as if his eyes went into me somewhere up at my head, and went down, down till they stop somewhere here," putting her hand on her heart, "and then I think to myself, now they shan't go any further, and I look at him and that makes him take them away."

"Don't you like him, then, dearie?" queried Bessie, well content to hear the chatter of her little mistress.

"Oh yes, I like him, and I think he draws be-autifully, and after all, when one is entering on an artist's career, like I am, that is the principal thing," she finished loftily.

That apparently silenced Bessie, for she made no reply, and a moment later the wayward maiden seized the brush. "Don't do any more, Bessie; leave it loose. I'm tired, and Mamma will be in in a moment."

"It will be that bad in the morning," protested the woman.

"Never mind, I can bear pulling much better in the morning than I can at night." Then as Bessie was putting her in bed she added, "I don't think you need carry me any more after next week, for I walked quite 'round the room to-day, and I wasn't a bit tired."

When Mrs. Elton came into the room a few minutes later, she found that the mill excitement of the day had begun to tell on the child, who was looking pale and limp.

"I will sleep with you to-night, darling," she said.

But contrary to her usual delighted acquiescence to such a proposal, Ethel said slowly, "Oh no, Mamma, I don't want any one in my room to-night but the dear moon. Could you just push the bed a little further that way, so that she can shine on me? Yes, that's nice," and she gave a little sigh of content. "Bob told me to-day, Mamma," she continued, "that in Germany they call the dear moon 'he'. I don't think that is half as nice as thinking of her as a fair, soft, lovely lady, with long rippling golden hair."

"Just like yours," smiled the moth-

er, in whose wistful eyes one might read the thought, that nothing could be fairer than the fair form beside her.

"Oh no," exclaimed Ethel, in tones a trifle shocked, "far, far more beautiful; I will paint her to-morrow, and I will think about her now so that I can see her in my eyes when I go to sleep, for I love her so. Do you think she would sit to me, Mamma?"

Mrs. Elton laughed, glad to hear her little daughter in such good spirits. "Don't think any more now, dear, go to sleep. I will be near you and hear your softest word. Good-night, my child, God bless you."

"God bless you, Mamma dearest."

That was the customary good-night, and Mrs. Elton went to her own room comforted by the merry voice that might so soon be hushed.

"She is better, I may save her yet, she is young," said the mother's hopeful heart. "I wish the moon would stay out till she goes to sleep," she thought, moving to the window, "but it is getting cloudy."

\* \* \* \*

The moon sent pale, fitful gleams into Ethel's room, making the pattern of the curtains on the floor, and the side of the bed just came into the edge of the moonlight. Ethel put out her hand till it shone on it, and smiled when she saw how thin and white it was. She rose cautiously on her elbow, and looked out.

"Dear moon," she whispered to herself, "I would like to paint you just as you are now, with the dark clouds nearly covering you up, and yet, not liking to hide you altogether, because you are so beautiful. You lovely lady, drawing your soft, cloudy robes closer around you, with your long, silvery hair floating out across the sky, I love you so."

She lay back and fell asleep with it all plainly pictured in her mind, and presently she began to dream that she was painting it. The dark face of her master rose before her, and the sky was wild and angry. "There is no light," she cried to him, "the dear moon is gone, and I cannot paint her because all is darkness."

And he leaned forward and said to her, "No, Miss Ethel, it is no use, I will carry you up stairs, for you cannot paint the dear moon, you will never paint her, there is no more light in the world, all is darkness." And he took her up stairs in his arms, and she laid down on her bed and cried for her beautiful friend. But presently there came another gleam of moonlight.

"She has come back, I must paint her now," she joyfully thought, "lest she should go away again."

And a white figure rose slowly up on the bed, slowly, because of the weakness which made itself felt even in her sleep, and crept silently, step by step, down the wide staircase, always with the thought, "I will paint her now before she goes away again," leading her on.

She reached the bottom of the stairs, but her knees shook and her feet were cold. With the suffocating beating of her heart, brought on by unwonted exertion she began to wake up and became conscious of where she was. She crossed the dark hall and felt her way to the drawing room door, and stood leaning unsteadily against the post, when a sound made her wide awake in a second.

It was the stealthy opening of the large French window leading out on the veranda, through which her master had disappeared that afternoon.

The draught swayed the potiere beside her, and a dark figure stepped into the room.

Ethel caught the door, paralyzed with terror, the poor, over-taxed, little heart gave a quick throb, and was still.

Monsieur Noire saw a white form standing in the doorway, totter, sway forwards, and sink silently to the ground.

"Curse the luck," he muttered, and crept behind the curtain and listened.

But there was no sound. No one had heard anything, but the dear moon, who began to slowly gather her sable robes about her, to cover her face and weep, for a cold little heart.

"Dead faint," he thought, "there's time enough I guess." He crossed swiftly and noiselessly to the dining room, and after a space of about ten minutes, returned with a fairly bulky bag, which he placed near the window. Then he paused. "Shall I be sensible and go," he said to himself, "or shall I be a fool and stay?"

The sweet, bright face rose before him, and he went back and bent over her. He placed his hand on her wrist, but he could not find her pulse, then on her heart, and shook his head.

A pang shot through him as he thought of the painting lesson, and the gay voice talking to him only a few hours ago, and he raised her tenderly, and began to move towards the sofa. As he passed the window, he stopped in the band of pale moonlight, struck by her marvellous beauty, as he had been the first moment he had seen her, and the artistic side of his dark soul was deeply stirred by it.

Little, white face resting on his arm, with the wide, frightened eyes looking up at him, yet not seeing him—with the wealth of golden curls falling round it, shimmering in the moonlight.

He held her close, closer still, as if he could restore from his own strangely throbbing heart the fitful vitality of which he had unwittingly robbed hers.

Then he laid her on the sofa gently. A cloud was covering the moon and he could hardly see her. "White little soul," he whispered, "I should like to kiss you, but I dare not."

Then, sharply ringing the bell which stood at the head of the sofa, he turned away. By the time he had reached the window, the faint light had gone—gone from his dark heart as it had from the landscape outside.

He seized the bag, slipped out as silently as he had come, and was lost in the darkness.

\* \* \* \*

The next morning there was a paragraph in the paper, informing the people of Glenailton, that two detectives had arrived by the early train, on the track of three noted burglars, who had taken tickets for that town, disguised respectively as a nursemaid, a private gentleman, and — an artist.

SKYLIE.

## ARKWRIGHT.

When Arkwright had almost perfected his first power loom, he found that the yarn as it was delivered through the rollers had an awkward, fatal trick of curling back. He puzzled over this serious obstacle. At last he took the local blacksmith, who made his early machines, into counsel, and the man, one Strutt, told him he thought he could cure it. Arkwright asked him his terms. Ten years' partnership, and equal profits, was the reply. This was too much for Arkwright, who, like Nauman of old, turned and went away in a rage. But the yarn still curled, and dashed his hopes. At last he reluctantly yielded to the blacksmith. Then occurred another scene. The blacksmith insisted that the deed of partnership should be executed and enrolled. Arkwright stormed. But the local Vulcan was firm. When the deed was signed, the blacksmith went behind the rollers and apparently rubbed one of them with his hand. Instantly the yarn was delivered as was wished. Arkwright found that his new partner had only rubbed one of the rollers with a piece of chalk, in other words, proved that one of them should have a different surface from the other. The execrations of the enraged manufacturer were unspeakable. But the compact held, and in the end the blacksmith became Lord Belper.

Only by the supernatural is a man strong, only by confiding in the divinity which stirs within us. Nothing is so weak as an egotist, nothing is mightier than we, when we are vehicles of a truth before which the State and the individual are alike ephemeral.—Emerson.

## Missionary World.

At the beginning of the present century the cruel fires of suttee were burning in all parts of India, and the widow bound to the dead body of her husband was with him burned to ashes; infants were publicly thrown into the Ganges as sacrifices; young men and maidens, decked with flowers, were slain in Hindoo temples before the goddess Kali, or hacked to pieces to propitiate the god of the soil; the cars of Juggernaut were crushing hundreds of human victims annually beneath their wheels; lepers were burned alive; devotees publicly starved themselves to death; children brought their parents to the Ganges and hastened their death by filling their mouths with the sand and the water of the so-called sacred river; the swinging festivals attracted thousands to see the poor, writhing victims, with iron hooks thrust in their backs, swing in mid-air.

All these horrors have been abolished. "These changes," says Canon Hale, "are due to the spirit of Christianity. It was Christian missionaries and those who supported them, who proclaimed and denounced these tremendous evils. Branded as fanatics and satirized as fools, they ceased not until all these hideous hallucinations were suppressed." Still their main work has been the preaching and teaching of the Gospel of Christ, ministering to the sick and leading souls to the Lamb of God. Many thousands of native converts have died in the peace and joy of faith. There are now more than 150,000 communicants, half a million baptized converts and a million of adherents.

A meeting in connection with the departure of United Presbyterian missionaries, was held in the Synod Hall, Edinburgh, on the evening of Sabbath, 2nd, July. The Chairman of the Foreign Mission Board presided, and there was a large and deeply interested and sympathetic audience. After prayer by the Rev. George Douglas, the Chairman named those who were about to leave and spoke of the fields to which they were going, and the work in which they were to be engaged. Brief and pointed addresses were given by the missionaries in the following order: Rev. W. R. Thomson, Mr. W. T. Weir, Mr. John H. Soga, the Rev. Dr. Laws, the Rev. J. T. Dean, and the Rev. J. Macintyre. Misses Johnstone and Dunlop, and Mrs. Rae were also present. A touching and appropriate address was delivered to the missionaries by the Rev. R. Dykes Shaw, and a special commendatory prayer on their behalf was offered, led by Rev. Dr. John Smith. The Rev. Principal Rainy and the Foreign Missionary Secretary also took part in the devotional services. It was felt by all that the meeting was one of the most impressive that has ever been held in connection with our mission work.

Mr. Wellesley Bailey addressed a large and appreciative audience in Chambers' church, Guelph, very recently, on his work among the lepers in India and other lands. The meeting was opened with singing, after which Rev. J. C. Smith, read a portion of Scripture, followed by prayer by Rev. R. J. M. Glassford. Mr. Bailey was then called on to give his address, when he commenced by giving the number of lepers in India, China and Japan, who numbered over 1,000,000. He then described the nature of the work and the mode of living of the lepers, after which he gave an account of his work since being here last year. The meeting closed with singing, and prayer by Rev. Mr. Freeman. Until this year the work has been carried on successfully. But demands for increased help and accommodation have had to be refused owing to lack of funds. This is a very important work and one which should receive much sympathy, for it can only be carried on as the money is forthcoming.

The vigorous protest entered by the United States Government regarding the

assault on Miss Milton, an American missionary in the Turkish province of Mosul, has borne fruit that will ensure to some extent in the future the safety of Christian missionaries in Turkey. The United States made a demand for a rigid investigation of the outrage and the punishment of the guilty parties. This demand has been met by the Turkish authorities in a manner entirely satisfactory to this government. Hereafter the vizier of Mosul will give a vizierial letter to missionaries, recommending the bearers to the protection of the authorities and a military escort will be furnished all missionaries that desire it. Furthermore, the vizier has sent an officer and troops to the scene of the outrage with instructions to investigate and make arrests, but owing to the remote situation of the place, no report has yet been made.

The Rev. R. P. Ashe, so well known in connection with the Uganda Mission, has definitely resigned his position with the Church Missionary Society, and does not contemplate returning to Africa. By his resignation the work of the Church Missionary Society in Uganda suffers a most serious loss, for Mr. Ashe's connection with the mission dates from its earliest years, when he went out with Bishop Hannington's first party, and his work there in the eventful and perilous times covered by the well-known story of the Uganda Mission, and his close connection with Bishop Hannington, Bishop Parker and Alexander Mackay gave him a unique experience of native life and character which would have been of the utmost value in the work of consolidating the success which has so wonderfully attended the efforts of the missionaries.

Rev. O. F. Wikholm and Rev. A. D. Johansen, massacred by the Chinese mob at Sungpu, about a hundred miles north-east of Hankow, belonged to the Swedish Missionary Society, one of the earliest of the Scandinavian societies in China. They had been in the country more than two years, and were acting under the direction of their senior, Mr. Lund, an experienced missionary. Sungpu is an important market place of 20,000 inhabitants, and it is understood that the murdered men were the only Protestant missionaries stationed there. A mob surrounded their house, and stoned them as they attempted to escape from the roof and fell to the street.

India, in the face of the violent and persistent opposition of the East India Company until it was abolished by the British Parliament in 1857, has been the scene of some of the most devoted and heroic work on the part of the Christian Church. The progress of missions has drawn forth splendid tributes from English civil officers and military and naval chieftains, as well as from native princes and learned Brahmans, testifying to the power of the Christian faith. "Of one thing I am convinced," said a learned Brahmin in the presence of a large number in his own rank, "do what we will, oppose it as we may, it is the Christian Bible that will, sooner or later, work the regeneration of the world."

The work carried on by the Presbyterian Church of America among the Indians has now been transferred from the Foreign Mission Board to the Home Mission Board. The transference is significant partly of the success of the work amongst those tribes, and partly of the juster appreciation of their position as drawn so far into Christian civilization, that they are about to be merged into American citizenship. How vast and important the work of the Home Mission Board may be judged from the fact that in its efforts to evangelize the multitudes immigrating into America it is aiding in the support of ministers who preach into thirty languages.

In Siam, as well as in other heathen countries, the attainments of the pupils taught in the mission schools attract the attention of royalty. The other day the Presbyterian Board of Foreign Missions in New York, received a letter from one of the missionaries in Siam, which says, "Yesterday a Siamese noble came to ask for a girl to go and teach English to a princess. I told him we had no girls advanced enough except our own teachers. That was not our only reason for refusing such a request; for we have no strength or money to waste in training girls and educating them to send out to the temptations and difficulties of a life in the King's retinue of wives and children. Only last Saturday I refused a request of the Queen for some girls to go and assist at the palace in some ceremonies soon to occur. It is rather hard to say 'No' to royalty in such a trifle, but it seemed best." That missionary did right. The palace of the King of Siam, though in advance of his predecessors in many things, has its haem and is reeking with licentiousness.

### AN OLD MAN'S STORY.

HIS FRIENDS HAD GIVEN UP HOPE OF HIS RECOVERY.

Mr. George Rose, of Rednersville, Relates the Story of His Suffering and Release—Feels as well as he did at Forty.

From the Daily Ontario, Belleville.

Four miles west of Belleville, in the county of Prince Edward, on the southern shore of the beautiful and picturesque Bay of Quinte is situated the village of Rednersville, a charming place of about four hundred population, composed quite largely of retired farmers. Of late years the picturesque location of the village has given it some prominence as a summer resort, where may be enjoyed the cool health-giving breezes of the bay. But even in this charming locality disease finds its way, and when the epidemic of la grippe swept over Canada, Rednersville was not spared a visitation. Among those attacked was Mr. George Rose, a life-long resident of the village, who had already reached the allotted span of life. Mr. Rose had enjoyed remarkable health until he was taken down with an attack of la grippe, when grave fears were entertained for his recovery. In a few months he recovered sufficiently to again move about, but not with his accustomed vigour. Mr. Rose had scarcely regained his health when he was seized with another attack of this dread disease, worse than the first. This had a telling effect upon him, and his family feared consumption had claimed him for a victim. A physician attended him regularly but seemed unable to give him any relief. However, all that medical skill could do for him was done, but daily Mr. Rose's condition grew worse, and in March of this year his condition was so low, that his family, like himself, had given up hope of his recovery. During the last month the general talk about the village and the surrounding country has been the remarkable cure of Mr. Rose by the use of Dr. Williams' Pink Pills. The case created such a sensation that a reporter of the Ontario, personally acquainted with Mr. Rose, determined to call on him and learn the facts of the case from his own lips. Mr. Rose was found a picture of health and activity for one of his years, and expressed his entire willingness to tell his story for the benefit of others. "I am," he said, "a well man, and do not hesitate to give the credit to Dr. Williams' Pink Pills for saving my life. I had three attacks of la grippe, and continued to grow worse up to March of this year. At that time I was so reduced in flesh and strength I could scarcely stand alone. In fact I was a mere skeleton. I could not eat because I had no appetite. I could not sleep because my legs and feet became so badly swollen and cramped that my wife would have to rub them before I could get rest. The pain was at times so violent that I could not refrain from

screaming, and I would tumble about in bed and long for day to come. If I attempted to get up and walk I was apt to fall from all dizziness. I took medicine from the doctor, but it did not help me and I was so discouraged that I felt death would be preferable to my misery. I did not think I could live more than a few months, when one day I read in the paper of the cure of a man whose symptoms were like mine. I must say I did not have much faith in the remedy, but felt as though it were a last chance. I sent first for a box, and by the time it was half gone I found that my appetite was getting better, and in other respects I could notice an improvement in my condition. By the time the box was gone there was a still further improvement. I continued the use of the pills, found that I could now get a good night's sleep and that the cramps and pains which had formerly made my life miserable had disappeared. The swelling left my limbs, the dizziness disappeared, and I felt better than I had in four years. I know that it was Pink Pills and them only that brought about the change, because I was taking nothing else. I have taken in all seven boxes, and I feel as good now as I did at forty years of age. Last winter I was so bad that I could not do my own chores, and now I can do a good day's work. My friends congratulate me on my regained health and I don't hesitate to tell them that I owe my life to Dr. Williams' Pink Pills. Many others hereabouts have found similar benefit. Last spring my niece was looking pale and feeling weak, and I advised her parents who were very uneasy about her, to try Dr. Williams' Pink Pills. The result is that she is now the picture of health. You may say that I would not be without Pink Pills in the house, for I firmly believe they will do all that is claimed for them if they are given a fair trial." In fact it appeared that Mr. Rose could not say too much for Pink Pills and as the reporter drove away he again remarked, "do not forget to say that I owe my life to Dr. Williams' Pink Pills." In conversation with several residents of the village, the statements made by Mr. Rose were fully corroborated.

Druggists say that Dr. Williams' Pink Pills have an enormous sale, and from all quarters come glowing reports of results following their use. In very many cases the good work has been accomplished after eminent physicians had failed, and pronounced the patient beyond the hope of human aid. An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, nervous prostration, all diseases depending upon vitiated humours in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of what ever nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold in boxes (never in loose form) by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address.

ALL MIRACLES DO NOT OCCUR AT HAMILTON.

The whole town of Glamis, Ont., knows of a cure, by the application of MINARD'S LINIMENT, to a partially paralyzed arm, that equals anything that has transpired at Hamilton.

R. W. HARRISON.

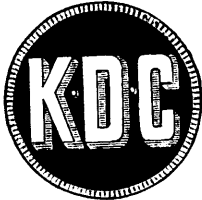
**SOMETHING UNUSUAL,** as a medicine, is Dr. Pierce's Golden Medical Discovery. And, because of that, there's something unusual in the way of selling it. Where every other medicine of its kind only promises, this is guaranteed. If it ever



fails to benefit or cure, you have your money back.

It's the only guaranteed remedy for every disease caused by a disordered liver or impure blood. Dyspepsia, Biliousness, the most stubborn Skin, Scalp and Scrofulous affections, even Consumption (or Lung-scorfula) in its earliest stages, all are cured by it.

It purifies and enriches the blood, rouses every organ into healthful action, and restores strength and vigor. In building up both flesh and strength of pale, puny Scrofulous children, or to invigorate and brace up the system after "Grippe," pneumonia fevers, and other prostrating acute diseases, nothing can equal the "Discovery." You pay only for the good you get.



No good blood is made by the Dyspeptic. K. D. C. makes good blood by restoring the stomach to healthy action. Ask your druggist for it.

Free sample mailed to any address. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State

St., Boston, Mass.

The Ideal Food For Infants

—IS—

**MILK GRANULES**

because it is practically identical in composition, taste and appearance with

**Mother's Milk.**

It digests thoroughly without causing an undue tax on the vital energies of the infant's stomach.

ASK FOR

**Johnston's  
FLUID - BEEF**

.. THE GREAT ..

**STRENGTH-GIVER**

IF YOU NEED A TONIC

—TAKE—

**STAMINAL**

It not only stimulates, but builds up and strengthens. You get a tonic and a food combined in the form of

**Palatable Beef Tea.**

**A MISSIONARY WANTED FOR ALBERNI.**

In another column will be seen an advertisement seeking a missionary for Alberni. The committee thought they had a suitable man secured who could enter upon the work without delay, but, unfortunately at the last moment, are disappointed. It is hoped that in an age of so much missionary zeal and volunteer movements, the committee's call will be responded to by some one ready to bear the message of life to these our heathen fellow countrymen asking for the light.

Alberni is situated on Barclay Sound, on the west coast of British Columbia, within sight of the Rockies on the one hand, and the Pacific on the other. Beautiful for situation, and with a delightful climate, with the exception of the wet season which is somewhat trying to anyone afflicted with pulmonary weakness. It is an open door for both agreeable and useful work.

## Ministers and Churches.

Rev. Mr. Johnson, from Winnipeg, has been holding divine services through the Icelandic settlement.

A large bale of clothing was sent out to the Northwest last week by the W.F.M.S. of the Presbyterian church, Princeton, Ont.

Rev. J. A. Macdonald, St. Thomas, has returned home and occupied the pulpit of Knox church, at both services, Sabbath, Sept. 3rd.

Rev. W. J. Clark, London, is about to commence the annual visitation of his congregation. Tuesdays and Fridays are the days he may be expected.

The Rev. R. Wan, Ross, M.A., occupied the pulpit of North Bruce and St. Andrew's, Saugeen, on the 20th and 27th ult., with much acceptance.

The Rev. W. S. McTavish, B.D., of St. George, occupied the pulpit of St. James' Square Church, on Sabbath, the 3rd inst., both morning and evening.

Rev. Mr. Stewart, of Melbourne, preached in the Presbyterian church, Laurence Station, Sunday, Sept. 3rd. He delivered a very able and eloquent sermon.

Rev. Mr. Staples, of Lyons, occupied the pulpit of Knox church, Aylmer, in the morning, and Rev. Mr. Pomeroy, of Centerville, in the evening, of Sept. 3rd.

The Young Women's Missionary Society of Knox Church, St. Thomas, was addressed by Mrs. Shortreed, Toronto, Home Secretary of the W.F.M.S., on the evening of Tuesday, Sept. 5th.

At the preparatory services in Knox church, Winnipeg, on Friday evening, 1st Sept., the congregation was addressed by Rev. R. G. MacBeth. Eleven new members were added to the roll.

The Rev. A. McLeod, B.A., B.D., of New York, on a visit to the parental home in Zorra, was last Thursday attacked by a vicious cow, and received very grave injuries on the chest and limbs.

A telegram from the Rev. Dr. McKay, the intrepid Presbyterian missionary in Formosa, states that he will sail from Hong Kong on September 6th, by the Empress of India, for Canada, on a furlough.

The Rev. J. C. Gilchrist, who was called to Baltimore to attend the funeral of his mother, visited a few friends in the neighbourhood of Sebright, his old charge, on the way back to his home at Blythe wood, Ont.

Mr. John Russell, Presbyterian missionary at Clarksville, held a thanksgiving service in the Lincoln school house, on the 3rd of Sept., and a number of the congregation decorated the school house for the occasion.

Rev. Prof. Mowatt, of Queen's University, occupied the pulpit of St. Matthew's Church, Osnabrock, on the 20th ult., and preached earnest and edifying sermons to large and appreciative audiences. The pastor, Rev. J. J. Cameron, assisted.

Donald McDonald, father of Rev. Dr. McDonald, formerly pastor of St. Andrew's church, Carleton Place, died at his home in Gairloch, N.S., recently, at the great age of 100 years. Mr. McDonald was an old soldier, and one of the few survivors of Waterloo.

Mrs. Gilchrist, mother of the Rev. J. C. Gilchrist and of the Rev. J. R. Gilchrist, Baltimore, Ontario, died lately, at the residence of the latter. Mrs. Gilchrist was many years an invalid, and bore her sufferings with much patience, devotedly nursed by a loving daughter.

Preparatory services were held in St. Andrew's church, Winnipeg, on the evening of Sept. 1st. Over 30 persons were admitted into membership. The sermon was delivered by Rev. S. Polson. Rev. Joseph Hogg addressed the new members. The sacrament was dispensed at the following Sunday morning service.

Miss Rose Swayze, mission school teacher, at Norway House, Keewatin, arrived in Winnipeg on the 30th ult., and is the guest of Rev. Mr. and Mrs. Semmens. The lady brings with her the news of the finding of the body of Rev. Edward Eves, Methodist missionary, who was drowned on 6th June last. The body was interred at Pelican Rapids, where the missionary lost his life.

The work of erecting the new Presbyterian church, Paris, is steadily progressing, and it is now pretty well forward. The brickwork is two or three weeks behind. The Sunday school in the rear is completed, so far as the bricklayers are concerned, and the brickwork in connection with the church proper will, it is expected, be completed in the course of a few weeks.

The sacrament of the Lord's Supper was dispensed in the Presbyterian church, Inwood, on Sunday, the 10th inst. The Rev. Mr. Graham, of Watford, officiated. The Rev. Mr. Mildrew has completed a term of six months at Inwood, in connection with the tenth line Presbyterian churches. An effort is being made to retain him another term, if the consent of the Presbytery can be obtained.

Rev. J. L. George, pastor of John St. Presbyterian church, Belleville, resumed his duties on Sabbath, Sept. 3rd, after an absence of a month in Nova Scotia. He returns to Belleville much improved in health, and his sermons yesterday were delivered with renewed vigor. In the morning he preached from Timothy ii. 17, "For God hath not given us the spirit of fear, but of power and of love, and of a sound mind." In the evening he based his remarks on Jer. ix. 23, 24.

The Ancient Order of Foresters, and kindred societies of St. Thomas, to the number of about 200, attended divine service in a body at the Alma street Presbyterian church, on Sabbath, Sept. 3rd, when the annual sermon was preached by Rev. R. McIntyre, who preached an able and appropriate sermon from Mark xi. 13, "And when He came to it He found nothing but leaves." During the course of his remarks the reverend gentleman referred to the good work done by this fraternal and benevolent society, which was unsurpassed by any similar organization.

Rev. R. W. Ross, M.A., one of this year's graduates in Knox College, has resigned the position he held in the University and School of Science, and purposes taking charge of a congregation. Mr. Ross graduated from Toronto University in '89 with first class honors in Natural Science, after which he spent some time in Berlin University. He was appointed to his position at the school shortly after graduation, and for the past three years managed, at the same time, to take his theological work. His resignation will take effect this month.

Sabbath morning, Sept. 3rd, in Central Presbyterian church, Hamilton, Rev. Samuel Lyle preached an impressive sermon from the text, "And God shall wipe away all tears from their eyes." In the course of his remarks he said that the eyes that were filled with tears should glisten with joy; that in death there is life. On earth we should have a foretaste of heaven, and instead of mourning all our days should learn to sing the songs that fill the heavenly choir. He touched the feelings of his hearers, and their silent tears of love and sympathy attested their grief for the family so sorely bereaved.

About fifty members and adherents of the Presbyterian church, Tisbury Centre, met on Monday, Sept. 4th, for the purpose of extending a pastoral call. Rev. A. L. Manson, of Valetta, occupied the chair. Rev. James Hodges, of Kingston college, was the unanimous choice of the congregation; and after considerable discussion it was resolved that the stipend be \$900 per year and three weeks' vacation. A part of the congregation were heartily in favour of \$850 as the maximum limit, but they acquiesced in the opinion of the majority. It is not known as yet whether the reverend gentleman will accept the call.

Hearty services of prayer and praise in both pulpit and pew keep up large congregations in St. Andrew's church, Belleville, which numbers among its members many of our oldest citizens. The pastor, Rev. M. W. Maclean, chose as his morning text St. John, vi. 17, "If any man do His will, he shall know of the doctrine." The evening text was 1 Thess., 1:7: "So that ye were examples to all that believe in Macedonia and Achaia, for from you sounded out the word of the Lord; in every place your faith to Godward is spread abroad." The death of Miss Macleider, an active and zealous member of the congregation was feelingly referred to by the pastor.

There were large congregations at Zion Church, Brantford, on Sunday, Sept. 3rd, where Rev. Dr. Cochrane preached, after his return from Chicago. The rev. gentleman took for his text Acts xxvii and 27, dealing with Paul's shipwreck at Melita, his subsequent meeting with the Christians at Appia Forum and the Three Taverns. The faith and courage of the apostle were ably emphasized and many good points made upon the indifference of young people to the work of the Master. Both sermons were exceptionally impressive and interesting, and the congregation was deeply touched as the pastor eloquently pleaded for that encouragement in the work which only comforted souls could bring to the preacher.

The annual meeting of the Halifax Presbyterian W.F.M.S. was held on Thursday, Aug. 17th, in the church at Lower Stewiacke. The morning session was devoted to business. In the afternoon a public

meeting was held, at which Mrs. Geo. M. Clarke, who has lately visited Trinidad, read a deeply interesting and most instructive paper on that island and the missions established there. Rev. W. J. McKenzie addressed the meeting on our Saviour's last command, "Go ye into all the world." This address was very earnest, enthusiastic and impressive, and will not soon be forgotten by those present. The thanks of the Society are due to the ladies of Lower Stewiacke who so kindly welcomed and entertained the delegates, and also to the railway authorities for reduced fares.

A farewell social was tendered, on Wednesday evening, Aug. 20, to Rev. Donald Guthrie, by the congregation of St. Andrew's Presbyterian church, London. A large number of parishioners were present. Mr. Guthrie, who is a student of McGill College, Montreal, has ministered to them during the past two months. His sermons have been greatly appreciated. He is a young man of unusual gifts. He is a logical, eloquent, persuasive and impressive preacher. A vote of thanks was proposed to him by Mr. James McSwren and seconded by Mr. Alexander Fraser. On being presented to the audience by Mr. J. A. Murray, who acted as chairman, this motion was enthusiastically approved. A programme of songs was rendered by Miss Gilmour, Mrs. A. E. Cooper and Miss Laura Bilton.

The reception prepared by the ladies of the First Presbyterian church, St. Mary's, for their pastor, Rev. T. A. Cosgrove, upon his return from his holidays, was the most successful entertainment that has been held in that church for some time. The floral decorations were unique, and pronounced by those who had been there equal to any of the Chicago exhibits. Evergreen trees were entwined with cereals of various kinds; evergreens were festooned around the windows, chandeliers, and wherever they could give pleasing and harmonious effect. These decorations represented much labor and fine artistic taste. Refreshments were served on small tables, also beautifully decorated with bouquets. The choir was occupied by Mr. Alex. Wood, who kept the large audience in the best of humor by his many witty remarks. The programme consisted of addresses by the elders and Dr. Irving recitation by Mrs. Moser; violin and piano duet by Misses Maggie and Jeanie Beattie, and a solo by Miss M. Oliver. An address of welcome was read to Mr. Cosgrove.

The Normal School students were right royally entertained by the members of the Y.P.S.C.E. of Knox church, Ottawa, Friday evening, Sept. 1st. The invitation to the reception was general, and all students with three or four exceptions attended. Rev. Dr. Wardrop, ex-Moderator of the General Assembly, presided in a very efficient manner during the evening. The evening's entertainment was opened by singing, "Blot by the tie that binds," after which Rev. Dr. Wardrop addressed words of welcome to the students. In the course of his remarks, he said that he was the teacher in the first grammar school that was opened here, when Ottawa was known as Bytown. Catholics and Protestants attended this school, and he had many happy recollections of these bygone days. After Rev. Dr. Wardrop's address

# Indigestion

**Horsford's Acid Phosphate**

Is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach.

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

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

Beware of Substitutes and Imitations.

For sale by all Druggists.

A brief programme was listened to, consisting of a song by Miss Henderson reading by Miss Reed and a solo by Miss I. G. Alexander. The remainder of the evening was spent in a promenade to music around the lecture room of the church and in social intercourse. Shortly before 10 o'clock refreshments were served and the gathering dispersed. The students thoroughly enjoyed themselves.

The West Presbyterian congregation, New Westminster, B. C., held a meeting in the church lately to welcome Rev. Mr. Greig, their new pastor. The Rev. Mr. Jamieson acted as chairman. The first part of the meeting was altogether of a devotional character—members of the congregation and all the ministers present leading in prayer for a blessing upon the union formed between pastor and people. Several hymns were heartily joined in by all present, led by a strong choir. Excellent addresses were then delivered by Rev. Mr. Best, Bap., on "The Congregation's Source of Power;" by Rev. Mr. Hicks, Meth., on "Why we attend Church;" by Rev. Mr. Scouler, on "The Congregational Sabbath School;" by Rev. Mr. Chestnut, on "Congregational Finance;" and by Mr. J. C. Brown, M.P.P., on "The Church and the World." All the speakers gave a hearty welcome to Mr. Greig. The chairman then, in the name of the congregation, tendered a cordial welcome to Mr. Greig, to which he responded in a happy address. Mr. Scott, elder, asked leave to interfere with the programme, and moved a vote of thanks, seconded by Mr. G. R. Simpson, to Rev. Mr. Jamieson for his attention to the interests of the congregation during the vacancy, and also on behalf of the ladies of the congregation, presented him with an expensively bound copy of Bagster's Teachers' Bible, and psalm and hymn book. A very pleasant meeting was brought to a close by singing a hymn, and the pronouncing of the benediction by Rev. Mr. Scouler.

From start to finish the Harvest Home services held at Leamington on Sunday and Monday, the 27th and 28th ult., in connection with the Presbyterian church, were crowned with success. The sermons delivered morning and evening by Rev. W. S. McTavish, B.D., of St. George's, were listened to by immense congregations with the closest attention and deepest interest, and Mr. McTavish has certainly ingratiated himself into the affections of Leamington church-goers. Rev. A. L. Russell, B. A., conducted the song service, Sunday afternoon, to the evident delight of every listener. The decorations of the church were unusually fine, and reflected great credit upon the skill and taste of the designers. In stating that the supper served on Monday evening was the finest of the kind ever served here we but re-echo the opinions heard on all hands. The entertainment after the supper was perfectly in keeping with the elegant feast. Rev. Mr. Prosser gracefully performed the duties of chairman, and brief, spicy addresses were given by Rev. Russell, Deacon and McLellan. Mr. McTavish's address on "Matters Matrimonial" was delivered in an easy pleasing style, and proved both interesting and profitable. In addition to the excellent music of the quartette choir, Mrs. W. McKay sang a beautiful solo, and Mr. H. Cowper, of Essex, an old favorite here, delighted everybody with his melodious voice. The proceeds were \$75.

Rev. W. F. Allan, of Newcastle, left Canada last week for Colorado with Mrs. Allan, whose health requires removal to a drier climate. His departure has been the cause of deep regret to his late congregation and to the community generally. During his short pastorate of three years, he has thoroughly won the affection and confidence of the people. He has been a faithful pastor and his preaching is of a high order. Mrs. Allan has also been a diligent worker, up to and beyond her strength. At the close of the weekly prayer-meeting on the 23rd ult., Mr. J. K. Allen, banker, on behalf of the congregation, presented an address to Mr. and Mrs. Allan, expressive of esteem and affection, and accompanied by a cheque for \$174; and on the following Sabbath, a further presentation of \$15 was made by the members and friends of the Lake Shore Sabbath school, which had been organized chiefly through Mr. Allan's efforts. Sabbath, 3rd inst., was Communion Sabbath. Almost every communicant on the roll was present, and the season was one of deep solemnity, Mr. Allan being visibly overcome with emotion. In the evening the congregation was large, many from other churches having come in to show their goodwill and to hear the farewell words. The sermon, which was from Rev. 22, 20: "Even so come, Lord Jesus," was followed by a brief review of the work of the work of his pastorate and an expression of his gratitude for many old kindnesses and his regret at the severance of the pastoral tie. Mr. Allan leaves the Presbytery of Whitby with the sincere respect

of all his brethren; and the Newcastle congregation, which so recently lost the late honored and lamented Rev. A. A. Drummond, has again the sympathy of the Presbytery in their present circumstances.

**REV. DR. LAIDLAW GREET'S HIS FLOCK AFTER SIX MONTHS' ABSENCE.**

A large congregation greeted Rev. Dr. Laidlaw at St. Paul's church, Hamilton, on his return to his pulpit after six months' absence. He did not need to tell his congregation that his health was restored. His face told it, and his preaching with all his former vigour and ability confirmed it. He took for his text the last words of the first verse of the first chapter of the epistle of James: "Greeting," and traced the meaning of the word from the first greeting mentioned in the Bible, that of Adam to Eve, on through the many forms of scriptural salutation. Speaking of Jacob's greeting of Richard at the well of Padan Aram, he said: "This morning, here, I find the daughter of Zion, and the sheep of our Elder Brother, the Good Shepherd, gathered by the well, and as I come to you with a glad heart to roll the stone from the well's mouth and water the flock, I bid each of you accept my gladdest salutation; and I hope that, like Rachel, you will carry the greeting to those at home. How are you all? And how do you do individually? In the language of Gehazi to the Shunamite, 'Is it well with thee?' If this question had reference only to bodily health, it would be a very important one. Health is a great blessing. When it has been impaired, and God blesses the kind ministries of friends and the physician's skill to the restoring of it. He lays us under an eternal debt of gratitude. All we can do is to consecrate ourselves anew to His service and say, 'I will extol Thee, my God, O King, and I will bless Thy name for ever and ever.'

"How are you? If this question has reference to your mental as well as bodily comfort, it is still more important. Grief and trouble are ill to bear. Business losses and other crosses to try man's spirit. Happy are they who are free from such trials; but happier still are they who are not, but have grace given in the midst of them equal to all their need. How are you? I hope you are well. I do not mean I hope you have no trials, but I hope you have grace supplied to make all your trials a blessing to you. How do you do in the midst of life's changes? Have you learned from them to be ready when God shall call you? 'How old art thou?' was Pharaoh's greeting to the venerable Jacob. How old art thou? Have you lived five, ten, twenty, thirty, fifty years and yet not given your heart to God? How old art thou, fellow-Christian, in the family of God? How long is it since you were born into the kingdom? How many years have you served Christ? 'Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.' I pray that your temporal prosperity may be only equal to your spiritual prosperity, and your physical health not greater than your health of soul, but that both may be of the best." To all of you who have been doing my work in my absence, I say in the language of Boaz to his reapers, "The Lord be with you," and it cheers me to think that the reply of each of you is in the language of the reapers to Boaz, "The Lord bless thee."

In the evening Dr. Laidlaw preached another sermon equally appropriate to the occasion from Job x, 12: "Thou hast granted me life and favour, and Thy visitation hath preserved my spirit."

Hon. W. E. Gladstone: If asked what is the remedy for the deepest sorrows of the human heart—what a man should chiefly look to in his progress through life as a power that is to sustain him under trials and enable him manfully to confront his afflictions—I must point him to something which in a well-known hymn is called "the old, old story," told of in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.

**BIRTHS, MARRIAGES AND DEATHS.**

NOT EXCEEDING FOUR LINES 25 CENTS.

**MARRIAGES.**

At 72 St. Albans street, Toronto on the 7th inst., by the Rev. Dr. Ore, of Goderich. Rev. John McCallivray, M.A., to Janet (Natie) Somerville, eldest daughter of Andrew Telfer, Esq.

At the residence of the bride's parents, in Chatham township, on the 5th inst., by the Rev. J. W. McIntock, Rev. John A. Morrison, of Rutherford, to Christina McIsaac, daughter of Mr. John McIsaac.

**PRESBYTERY MEETINGS.**

The Presbytery of Quebec met at Sherbrooke on the 29th and 30th August. Rev. James M. Whitelaw, B.D., was elected Moderator for the ensuing year. Revs. J. R. MacLeod and A. T. Love, commissioners to the General Assembly, reported their diligence, and received the thanks of the Presbytery. Messrs. Geo. Woodside, N. A. MacLeod, B.A., K. J. Macdonald, J. Lindsay, J. G. Polley, James Wheeler, E. F. Guinan, E. H. Brandt and W. E. Ashe, students, labouring within the bounds, were certified to their respective colleges. Rev. John U. Tanner, B. A., was appointed as ordained missionary to Sawyerville and a related stations for two years. Home Mission and French Mission reports were given, and provision for supplying various fields was made. The Presbytery gratefully acknowledged the receipt of a donation of \$80 from Murray Bay summer church for the "Ministers' Holiday Fund," and disposed of the same. It was resolved to submit a claim of \$70 against Mr. Wm. Edwards, to arbitration. Claims of arrears due to the ministers, late of Marlow, Metis and Logwick, were referred to the Moderators of the respective sessions.—J. R. MacLeod, Pres. Clerk.

The Presbytery of Toronto met on Tuesday, September 5th inst. Rev. W. A. Hunter, M.A., was chosen Moderator for the ensuing six months. There was a very full attendance of ministers, but the elders were not so fully represented. A communication was read from the Convener of the Home Mission Committee, stating that the sums of \$8,750 for Home Missions, and \$5,000 for Augmentation; were expected from this Presbytery during the current year. Mr. Mel'ke wrote in acknowledgment of the resolution of sympathy passed by the Presbytery in reference to his recent bereavement. The resignation of Mr. J. M. Cameron was presented, and as the congregation had been cited, commissioners were heard. The Presbytery, in order that the facts might be fully known, agreed to lay the resignation on the table, and appointed Drs. Gregg and MacLaren, Messrs. Frizzel and Gibson, Fotheringham and Meldrum, a committee, to meet and confer with Mr. Cameron, his Session and congregation, and report at next meeting from Fort Massey congregation, Halifax, was supported by Principal Forrest from the Presbytery of Halifax, and by Messrs. McIntosh and Stair, from the Fort Massey congregation. Dr. Moore, and Messrs. John Kirkwood and W. McClure, appeared from the congregation of Brampton. Mr. Gandler stated that he could not decide as to the line of duty, and asked for the decision of the Presbytery. It was decided to grant the translation, severing the pastoral tie on and after the 30th inst. The Presbytery parts with Mr. Gandler with sincere regret, and it was only because duty prevailed over sentiment that the translation was granted. Mr. Edward Aston, on whose behalf circular letters were issued in July, in accordance with the instruction of General Assembly, was formally received as a minister of the Presbyterian Church in Canada. Mount Albert and Ballantrae were granted permission to unite in a call to a minister. Mr. J. D. Campbell applied to be recommended to the Senate of Knox College as a student in the first year preparatory course, and Mr. Alex. Mullen applied to be recommended as an entrant on theological study. Both applications were granted. Dovercourt asks permission to purchase a lot and build, and a committee was appointed to make enquiries and report as to the advisability of granting permission to locate where it is proposed to purchase.

**SCROFULA**

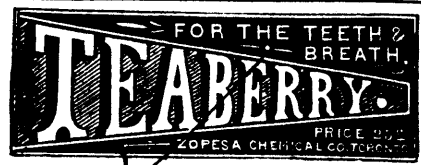
Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors," which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

**How Can It Be CURED**

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

**Hood's Sarsaparilla**  
Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.  
**100 Doses One Dollar**



Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.  
**CATARRH**  
Sold by druggists or sent by mail, for \$1.00. E. T. HAZELTINE, Warren, Pa.

INCORPORATED 1858 **TORONTO** HON. G. W. ALLAN PRESIDENT

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COR. YONGE ST. & WILTON AVE.

**RE-OPENED ON 4th SEPTEMBER,**  
WITH STAFF OF INCREASED STRENGTH.

**NEW CALENDAR**, for 1893-94, now ready, giving full particulars of all departments of instruction, including the **CONSERVATORY SCHOOL OF ELOCUTION**, (H. N. Shaw, B.A., Principal.)

The New Calendar of 132 pages mailed free to applicants.  
**EDWARD FISHER, - Musical Director.**

**A TWO-FOLD OBJECT ACCOMPLISHED.**

Numerous ideas have been advanced, numberless systems have been established and a great many arguments engaged in for the avowed purpose of endeavoring to accomplish two objects with one weapon, or, as is commonly said, "kill two birds with the one stone."

In the realm of science every possible device to secure the accuracy of instruments, etc., necessary to accomplish double objects is sought and studied out.

In the world of literature the author, in order to make his composition shorter than otherwise would be the case, resorts to means whereby he can include two or more ideas in a limited space, ordinarily occupied by one idea.

In the business world many expedients are resorted to to accomplish a two-fold object under one system. That of life insurance is particularly noticeable. Under that most excellent policy, the compound investment, issued only by the North American Life Assurance Company, Toronto, a two-fold object is accomplished, viz., protection to your dependents in case of your untimely death, or a desirable investment to yourself should you survive the period selected.

By communicating with the company at its head office, 22 to 28 King street west, Toronto, or by applying to any of the company's agents, full particulars will be given you respecting the excellent plan, as also those of the other admirable plans of the company.

General Swift: Addressing the Young Men's Union of Boston, on the wage question, said that \$37,000,000 were spent in Massachusetts last year for intoxicating drinks. The greater part of this enormous sum came from the industrial classes. He also said, that the saloon can give only as it does live--on the wages of the community: that the saloon is opposed to everything for which we organize government. His conclusion, like that of all thinking men, was that when labour wakes up to the real facts, it will find the saloon to be its greatest enemy, and will declare that the saloon must go. If wage earners were truly wise, their first fight would be against the saloon. In fact, one great labour organization makes it impossible for a liquor dealer to join it. All the rest would do well to follow this example.

# A SHORT STORY.

**COTTOLENE** is the best shortening for all cooking purposes.

# A TRUE STORY.

**COTTOLENE** is the only healthful shortening made. Physicians endorse it.

An **OLD STORY.** that uncomfortable feeling of "too much richness" from food cooked in lard.

# A NEW STORY.

Food cooked in **COTTOLENE** is delicate, delicious, healthful, comforting.

Do YOU use COTTOLENE?

Made only by  
**N. K. FAIRBANK & CO.,**  
Wellington and Ann Streets,  
MONTREAL.

## COAL AND WOOD.



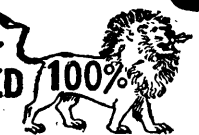
**CONGER COAL CO., LIMITED**  
General Office, 6 King Street East

**DALE'S BAKERY,**  
COR. QUEEN AND PORTLAND STS.,  
TORONTO.

**BEST QUALITY OF BREAD.**  
Brown Bread, White Bread.  
Full weight, Moderate Price.  
DELIVERED DAILY. TRY IT.

# GILLETT'S

PURE  
POWDERED 100%



# LYE

**PUREST, STRONGEST, BEST.**  
Ready for use in any quantity. For making Soap Softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds' 3/4 Soda.  
Sold by All Grocers and Druggists.  
**E. W. GILLETT, Toronto**

We'll write it down till everybody sees it  
Till everybody is sick of seeing it  
Till everybody knows it without seeing it—

that Dr. Sage's Catarrh Remedy cures the worst cases of chronic catarrh in the head, catarrhal headache, and "cold in the head." In perfect faith, its makers, the World's Dispensary Medical Association of Buffalo, N. Y., offers to pay \$500 to any one suffering from chronic catarrh in the head whom they cannot cure.

Now if the conditions were reversed—if they asked you to pay \$500 for a positive cure you might hesitate. Here are reputable men, with years of honorable dealing; thousands of dollars and a great name back of them and they say—"We can cure you because we've cured thousands of others like you—if we can't we will pay you \$500 for the knowledge that there's one whom we can't cure." They believe in themselves. Isn't it worth a trial? Isn't any trial preferable to catarrh?

## British and Foreign.

The Rev. Dr. Hall, of New York, preached in Kilmore on the first Sunday in September.

Rev. Dr. Jackson, of Galt, Canada, conducted the services in Calton church, Glasgow, on Sabbath, the 27th ult.

Dr. L. L. Palmer has been made a life member of the Ophthalmological Society of the United Kingdom of Great Britain.

It has been resolved at a meeting of Constitutionalists at Inverness to circulate a reply to the seceders' bond of union.

A strong desire prevails amongst the Scottish Gladstonian members of the House of Commons in favour of a separate local veto bill for Scotland.

Lord Polwarth occupied Coldingham Established church pulpit recently, and preached at the Mount in the afternoon, his audiences on both occasions being large.

A stained-glass window, representing Paul preaching at Athens, will shortly be erected in St. Andrew's church, Glasgow, in memory of the late Rev. Dr. F. L. Robertson.

Rev. R. S. G. Anderson, B.D., of St. Helens, Ontario, Canada, who is at present on a visit to Scotland, occupied the pulpit in Wellington church, Glasgow, on Sabbath, Aug. 20th.

Our friend, Mr. James Croil, of Montreal, is enjoying a visit to Russia. He has been at St. Petersburg and Moscow, and other large centres of Russian life. He is expected home in September.

The Congregationalist says: "The receipts of the American Board, as compared with last year, fell off in June in donations \$10,892.55, and in legacies, \$18,745.26. The total loss for the ten months is \$79,100.63."

Principal Brown, who has just entered on his 90th year, took part in the proceedings at the laying, by the Countess of Aberdeen, of the foundation-stone of the new "citadel" for the Salvation Army at Aberdeen.

Rev. Dr. Parkhurst, New York, has started another crusade against vice and immorality. Dr. Parkhurst says that he has secured evidence against sixty-three disorderly resorts and fifteen gambling houses. He now demands of the police that these houses be closed.

In 1850, it is said, there were about ten Norwegian pastors in the United States. Now the Norwegians in the Northwest have three large church bodies with 682 pastors and 1,700 congregations. The Lutheran synod of Wisconsin numbers 83,783 communicants, and sustains 8,805 parochial schools.

Rev. Dr. Stalker, in proposing a toast at the dinner of the Glasgow Corporation to the Sanitary Inspectors' congress, said that it was now recognized that the governor existed for the governed, the success of a government being measured by the extent to which all could participate in the great blessings that made life valued.

Mrs. Virginia Beverly McLean, widow of the late Major Wilmer McLean, in whose house Generals Grant and Lee signed the articles of surrender at Appomattox, died at the residence of her son-in-law, H. E. Spillman, W. Va., on Friday. She was 75 years old, and was a remarkably well-preserved woman, cultured and refined.

Mr. Erskine Beveridge, of Dunfermline is about to issue privately at the press of Messrs. Constable, a local history of the ancient burgh of Craik in Fife, entitled The Churchyard Memorials of Craik. The author, taking the tombstones of the churchyard as his text, gives a detailed account of the families and antiquities of the district. The book will form a large quarto, and will be profusely illustrated.

WE ALL MAY VISIT THE "WORLD'S FAIR,"

filled to overflowing with knowledge of the great event. The proprietors of "St. Jacobs Oil," the Great Remedy for Pain, have just published, a profusely illustrated book, descriptive of the World's Fair, free upon application. Drop a card for it, to Canadian Depot, 44-46 Lombard St., Toronto, Ont.

Many of the Stundists at present in banishment in Transcaucasia are arranging to petition the Russian Minister

**STRONG AND PROSPEROUS.**

THE  
**SUN LIFE**  
ASSURANCE COMPANY  
OF CANADA.

of the Interior to change their place of exile to Siberia, where agricultural land is plentiful, and where they may have some chance of earning a living. So long as they remain in their present position, they will always be in extreme destitution, and a tax on the charity of their friends.

### DYSPEPSIA CURED.

Gentlemen,—I was troubled with dyspepsia for about four years. I noticed an advertisement of Burdock Blood Bitters, so I started to use it and soon found that there was nothing to equal it. It took just three bottles to effect a perfect cure in my case.

Bert. J. Reid, Wingham, Ont.

The Rev. John Cunningham, who died of diabetes at his home in St. Andrews, Scotland, on Saturday, 2nd inst., was born in Paisley in 1819, and graduated from the University of Glasgow. In 1841-2 he studied divinity under Dr. Chalmers and Dr. Walsh. He was licensed as a preacher of the Gospel in 1845 and the same year was ordained minister of the parish of Crieff. In 1859, he published his first important work, "The Church History of Scotland." After this he wrote a great many books which are well known and a great number of his sermons have been published. He was made a doctor of divinity by Edinburgh University in 1860, and in 1886 the University of Glasgow made him a D.C.L. The same year he was elected Moderator of the General Assembly, the highest honour the Church of Scotland can bestow. In June, 1886, he was appointed by the Crown to be principal and primarius professor of divinity in St. Mary's College, St. Andrews, in succession to the late Professor Tulloch.



## INFLUENZA,

Or La Grippe, though occasionally epidemic, is always more or less prevalent. The best remedy for this complaint is **Ayer's Cherry Pectoral.**

"Last Spring, I was taken down with La Grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid and the cure so complete. It is truly a wonderful medicine."—W. H. WILLIAMS, Crook City, S. D.

**AYER'S**  
**Cherry Pectoral**  
Prompt to act, sure to cure

## PERFUMES

THE PERFUME OF SOCIETY,

# CRAB-APPLE BLOSSOMS,



AND THE CELEBRATED

# CROWN LAVENDER SALTS.

The following are names and titles of a few of the distinguished lovers and users of these famous Perfumes, in England and on the Continent:

- |                             |                          |                         |
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| THE PRINCESS OF WALES,      | COUNTESS OF DUNRAVEN,    | LADY PLAYFAIR,          |
| THE DUCHESS OF ALBANY,      | COUNTESS OF SETTON,      | LADY DE GREY,           |
| THE PRINCESS OF BATTENBERG, | COUNTESS OF ROSSLYN,     | LADY MEYSEY THOMPSON,   |
| PRINCESS DORIA,             | COUNTESS STEINBOCK,      | LADY SOMERSET,          |
| PRINCESS HAZELDT,           | VISCOUNTESS CROSS,       | LADY BROUGHAM AND VAUX, |
| THE DUCHESS OF SUTHERLAND,  | LADY GRACE BARING,       | COUNTESS DE PORTALES,   |
| THE DUCHESS OF DEVONSHIRE,  | LADY BROOKE,             | Mlle. REICHEMBOURG,     |
| THE DUCHESS OF PORTLAND,    | LADY CASTLEDOWN,         | EARL OF WESTMORELAND,   |
| BARONESS BURDETT COUTTS,    | LADY RANDOLPH CHURCHILL, | THE DUKE OF SUTHERLAND, |
| BARONESS REUTER,            | LADY HARCOURT,           | THE TURKISH EMBASSADOR. |

No Perfumes have ever been produced which have been received with the favor which has been universally accorded to the **Crab-Apple Blossom Perfume** and the **Crown Lavender Salts** throughout the polite world. They are at this moment the especial favorite of *La Haute Societe* of Paris and the Continent.

"The Superiority of the **CROWN PERFUMERY** is too well known to need comment."—LONDON COURT JOURNAL.

They are sold by all leading druggists as follows:

- Crab-Apple Blossom Perfume, 1 oz., 2 oz., 3 oz., 4 oz.
- Crab-Apple Blossom Toilet Water.
- Crab-Apple Blossom Poudre de Rez.
- Crab-Apple Blossom Toilet Soap.
- Crab-Apple Blossom Sachets.

ANNUAL SALES OVER 500,000 BOTTLES.

SPECIAL PRODUCTIONS OF

**THE CROWN PERFUMERY CO.,**

177 New Bond Street, London.

SEE EXHIBIT AT CHICAGO IN BRITISH SECTION.


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**St. Jacobs Oil**

THE GREAT REMEDY FOR PAIN, CURES  
**RHEUMATISM,**

Backache, Sciatica, Sprains, Bruises, Burns, Frost-Bites,




**NEURALGIA.**

**MORSE'S**  
**HELIO-TROPE**

FRAGRANT,  
LASTING  
AND PURE

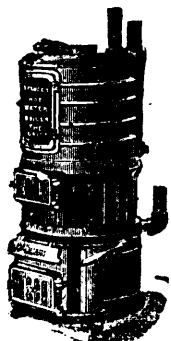
**TOILET SOAP.**



A PERFECT  
BOUQUET  
IN YOUR  
ROOM

**JOHN TAYLOR & CO.**  
MANUFACTURERS & PROPRIETORS

J. L. JONES



Note attractive design.

**THE SPENCE**

**"DAISY" HOT WATER HEATER**

Has the least number of Joints,

Is not Overrated,

Is still without an Equal

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**MCCOLL'S OILS ARE THE BEST.**

USE LARDINE MACHINE OIL, CHAMPION GOLD  
MEDAL OIL OF THE DOMINION.

**MCCOLL'S CYLINDER OIL WILL**

wear twice as long as any other make

The Finest High Grade Engine Oils are Manufactured by

**MCCOLL BROS. & CO., TORONTO.**

For sale by all leading dealers in the country.

**MISCELLANEOUS.**

Death is the waiting-room where we robe ourselves for immortality.—Spurgeon.

The wonderful cures of thousands of people—they tell the story of the merit of Hood's Sarsaparilla. HOOD'S CURES.

Electric light men in Hartford go about town on bicycles, and carry ladders under their arms while so mounted.

**OPT IN PERIL.**

Lives of children are often endangered by sudden and violent attacks of cholera, cholera morbus, diarrhoea, dysentery, and bowel complaints. A reasonable and certain precaution is to keep Dr. Fowler's Extract of Wild Strawberry always at hand.

The soul that is the abode of chastity acquires an energy which enables her to surmount with ease the obstacles that lie along the path of duty.—Joubert.

**A LETTER FROM EMERSON.**

"I have used Dr. Fowler's Extract of Wild Strawberry, and I think it the best remedy for summer complaint. It has done a great deal of good to myself and children." Yours truly,

Mrs. Wm. Whitely, Emerson, Man.

Inquire not too much into your bosom companion's griefs, nor compel him to tell all the tales of his life. Much and all will be told those that do not ask; and you shall have the secrets into which you do not pry.—Bartol.

**AFTER BREAKFAST**

To purify, vitalize and enrich the blood, and give nerve, bodily and digestive strength, take Hood's Sarsaparilla. Continue the medicine after every meal for a month or two and you will feel "like a new man." The merit of Hood's Sarsaparilla is proven by its thousands of wonderful cures. Why don't you try it?

Hood's Pills cure constipation. They are the best after-dinner pill and family cathartic.

Her Majesty Queen Victoria is said to be a skilful knitter, and works at it indefatigably. She has knitted, with her ladies, many quilts for the use of the wounded in hospitals during the campaigns of the British forces.

**UNBEARABLE AGONY.**

For three days I suffered severely from summer complaint, nothing gave me relief, and I kept getting worse, until the pain was almost unbearable, but after I had taken the first dose of Dr. Fowler's Extract of Wild Strawberry, I found great relief, and it did not fail to cure me.

Wm. T. Glynn, Wilfrid, Ont.

We are never without a pilot. When we know not how to steer, and dare not hoist a sail, we can drift. The current knows the way, though we do not. The ship of heaven guides itself, and will not accept a wooden rudder.—Emerson.

**A CURE FOR HEADACHE.**

Headache arises from constipation, bad blood, dyspepsia, or liver complaint. As B. E. B. cures all these complaints, it is naturally the most successful headache cur. existing. Once the cause is removed, the headache vanishes.

The long and close competition between rival machine guns has resulted in favour of the Maxim. It has been decided that hereafter, in the offensive equipment of British war vessels, the Maxim shall take the place of the five-barrel Nordenfolt and Gardner guns. The first to carry the new guns will be the cruiser Bonaventure, and she is to have four of them in her armament.—Scientific American.

**THE FOUR CARDINAL POINTS.**

The four cardinal points of health are the stomach, liver, bowels and blood. Wrong action in any of these produces disease. Burdock Blood Bitters acts upon the four cardinal points of health at one and the same time, to regulate, strengthen and purify, thus preserving health, and removing disease.

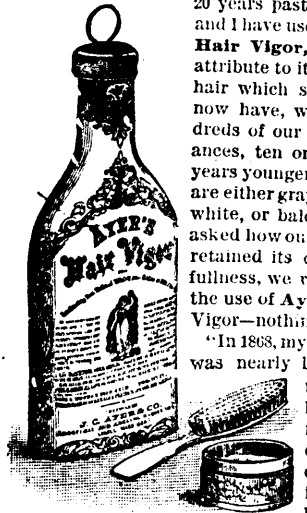
Two wave motor pumps have been in operation some time out near the Cliff House, not far from San Francisco, that have raised 1,000,000 gallons per day into a reservoir at an elevation of 100 feet. The Pacific Lumberman says: "This appears to be the best results that we know as having been obtained from the various wave motors that have been tried during the past six or seven years."

A statue lies hid in a block of marble, and the art of the statuary only clears away the superfluous matter and removes the rubbish. The figure is in the stone; the sculptor only finds it. What sculpture is to a block of marble, education is to a human soul. The philosophy, the saint, or the hero—the wise, the good or the great man—very often lies hid or concealed in a plebeian, which a proper education might have disinterred, and have brought to light.—Addison.

Minard's Liniment cures Burns, &c.

**A Gentleman**

Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For



20 years past, my wife and I have used Ayer's Hair Vigor, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.' "In 1868, my affianced was nearly bald, and the hair kept falling out every day. I induced her to use

Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarrun, Bastrop, Tex.

**AYER'S  
HAIR VIGOR**

**R. R. R.**

**RADWAY'S  
READY RELIEF.**

The Cheapest and Best Medicine for  
Family Use in the World.

**NEVER FAILS TO RELIEVE  
PAIN.**

It is the best application for Bruises, Sprains, Cramps, Stiff Joints, Pain in the Chest, Back or Limbs.

It surpasses all other remedies in the wonderful power which it possesses of curing.

**RHEUMATISM  
and NEURALGIA.**

Thousands have been relieved and cured by simply rubbing with Ready Relief, applied by the hand to the parts affected and considerable of the adjoining surface; at the same time several brisk doses of Radway's Pills will do much to hasten the cure.

**INTERNALLY.**

From 30 to 60 drops in half a tumbler of water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Colic, Flatulency, and all internal pains.

**A CURE FOR ALL  
SUMMER COMPLAINTS,  
DYSENTERY, DIARRHOEA,  
CHOLERA MORBUS**

A half a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

**MALARIA, CHILLS and FEVER  
Fever and Ague Conquered.**

There is not a remedial agent in the world that will cure Fever and Ague, and all other Malarious, Bilious, and other Fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

Price 25c. per Bottle. Sold by Druggists.

**BE SURE TO GET "RADWAY'S."**

**AGENTS WANTED** for our marvellous picture—the Illustrated Lord's Prayer and Ten Commandments, which is a creation of genius, a masterpiece of art and an attractive household picture, beautifully executed in eight handsome colors; printed on heavy plate paper 16x22 inches. Sample copies sent by mail on receipt of 25 cts. Special terms.

C. R. PARISH & CO.,  
53 Queen Street East,  
TORONTO, ONT.

Minard's Liniment for sale everywhere.

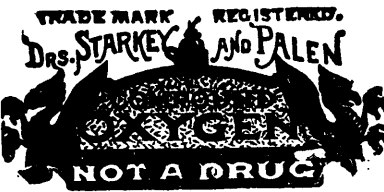


Miscellaneous.

MCLAREN'S



Equal in purity to the purest, and Best Value in the market. Thirty years experience. Now better than ever. One trial will secure your continued patronage. RETAILED EVERYWHERE



Compound Oxygen

It expands the lungs and gives greater power. It nourishes every part through the blood. It revitalizes every nerve and gives health. The whole need no physician—the sick and the weak should read our book of proof—sent free for the asking. CHARLES G. KING, 72 Church Street.

CHURCH PIPE ORGANS.

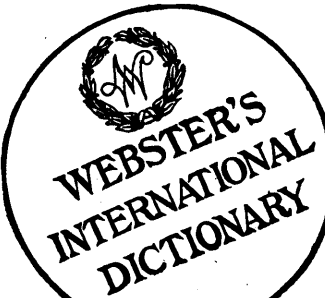
We have added to our Piano business the manufacture of the above instruments, which department will be under the supervision of an expert from London, England. We offer special advantages in the quality of our Organs, and in financial arrangements. Correspondence solicited.

- Pianos -

In addition to our regular stock, we are showing A NUMBER OF NEW SPECIAL STYLES, VERY ATTRACTIVE. CALL AND SEE THEM.

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MEETINGS OF PRESBYTERY.

ALGOMA.—At Manitowaning, on Sept. 26th, at 10 a.m. BARRIE.—At Barrie, on Oct. 3rd, at 10.30 a.m. GUELPH.—At Guelph, on Sept. 19th, at 10.30 a.m. HAMILTON.—At St. Catharines, on Sept. 19th, at 10.30 a.m. LINDSAY.—At Cannington, on Oct. 17th, at 11 a.m. MAITLAND.—At Wingham, on Sept. 19th, at 11.30 a.m. OTTAWA.—At Ottawa, on Sept. 26th, at 2 p.m. OWEN SOUND.—In Knox Church, Owen Sound, on Tuesday Sept. 19th, at 10 a.m. PETERBORO.—At Port Hope, on Sept. 19th, at 9 a.m. PARIS.—In Knox Church, Woodstock, on Oct. 3rd, at 11 a.m. SARNIA.—At Strathroy, on the third Tuesday of September, at 2 p.m. WHITBY.—At Oshawa, on Oct. 17th, at 10 a.m.

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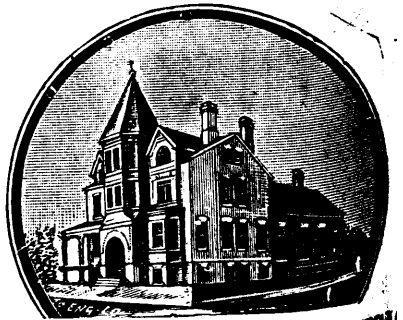
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