

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

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

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

The Canada Presbyterian.

Vol. 23.—No. 87.
Whole No. 1179.

Toronto, Wednesday, September 12th, 1894.

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

Books.

WILL SEND FREE



History of the Presbyterian Church in Canada, by Rev. Prof. Gregg, D.D., 646 pages, with map, printed on fine paper, bound in full cloth, lettered in gold, back and side, on receipt of **THREE NEW NAMES** for CANADA PRESBYTERIAN and \$6.00. You have only to make the effort to receive a **FREE** copy of this valuable work.

ADDRESS:

Presbyterian Printing & Pub. Co.,
5 JORDAN STREET, TORONTO

THE GREAT REDEMPTION.

A NEW MUSIC BOOK

BY

JOHN M. WHYTE,

The Singing Evangelist.

Paper, 25c.; Per Dozen, \$2.50. Limp
Cloth, 35c.; Per Dozen, \$3.60.

Contains 344 Hymns.

Two-thirds of the music is new, most of it Mr. Whyte's own composition and published for the first time. Thrilling, inspiring Gospel hymns for choirs, social services and the home circle. Old hymns to new music, with ringing choruses. Try numbers, 42, 47, 61, 117, 135, 154, 166, 181, 247, 262, 280, 338, etc. Each one is worth the price of the book in itself.

WILLIAM BRIGGS,

Methodist Book and Publishing House,
Toronto.

C. W. COATES, - Montreal.
S. F. HUESTIS, - Halifax.

Books.

NEW BOOKS.

1. Historical Geography of the Holy Land, by George Adam Smith, D.D., with six maps \$4.50
2. The Story of the China Inland Mission, by M. Geraldine Guinness, 2 vols. 2.50
3. Missionary Success in Formosa, by Rev. Wm. Campbell, F.R.G.S., of the English Presbyterian Mission, 2 vols. 2.00
4. Eastern Customs in Bible Lands, by H. B. Tristram, D.D. 1.75
5. A Harmony of the Gospels for Historical Study, by Stevens and Burton. 1.50
6. Our Inheritance in the Old Testament, by Wm. Bellairs, M.A. 1.25
7. The Church and Social Problems, by A. Scott Matheson 1.50
8. God is Love, and other Sermons, by Aubrey L. Moore, M.A. 1.75
9. Wholly for God—Extracts from the writings of William Law, by Andrew Murray 1.50
10. Well Begun: How to Make One's Way in the World, by Joseph Parker, D.D. 1.50
11. Sayings in Symbol, by David Burns 1.25
12. The Christ, by James H. Brookes 1.25

JOHN YOUNG

Upper Canada Tract Society,
102 Yonge Street, Toronto.

HENRY DRUMMOND'S NEW
SCIENTIFIC WORK.

The Ascent of Man.

By Henry Drummond, F.G.S.

Author of "Natural Law in the Spiritual World," Etc.
Cloth, 8vo. 346 pages. Price, \$3.00.

W. DRYSDALE & CO.,

Publishers, Booksellers and Importers,
232 St. James St., Montreal.

SACRED READINGS.

MISS MARTHA SMITH, B.E.,

Teacher of Elocution in Presbyterian Ladies' College,

is prepared to give recitations from the Bible and religious literature. For terms and particulars address,

(Miss) EDITH MURRAY,
7 Catherine St., Toronto.

ARCHITECTS.

WILLIAM R. GREGG. ALFRED H. GREGG.

GREGG & GREGG,

ARCHITECTS.

61 VICTORIA ST., CENTRAL CHAMBERS,
TORONTO OTTAWA.

HERBERT G. PAULL,

ARCHITECT.

May be consulted by County Trustee Boards at 106 WELLINGTON PLACE, TORONTO

LEGAL.

T. M. HIGGINS, M.A.

BARRISTER, SOLICITOR, NOTARY, &c.
120 YONGE STREET,
TORONTO.

KERR, MACDONALD, DAVIDSON & PATTERSON, Barristers, Solicitors, etc. J. K. Kerr, Q.C., W. Macdonald, Wm. Davidson, John A. Paterson, B. A. Grant. Offices—Cor. Victoria and Adelaide Sts., Toronto.

MARRIAGE LICENSES.

M. GOWLAND,
MARRIAGE LICENSES ISSUED,
191 KING EAST. OPEN EVENINGS.

DON VALLEY PRESSED BRICK WORKS.

Trade mark—DON—Registered.
Two Highest Medals—Chicago.

PLAIN & ORNAMENTAL BRICKS
TERRA COTTA.

Taylor Brothers, Proprietors,
Office, 60 Adelaide St. E., Toronto.

Professional.

DENTISTS.

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

C. P. LENNOX & SON,
Dentists.

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

Telephone 184. Take the Elevator.

J. W. ELLIOT,

DENTIST

— HAS REMOVED TO —
144 CARLTON STREET

N. PEARSON,

DENTIST.

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

D. CHARLES J. RODGERS,

DENTIST.

Oddfellows' Building, cor. Yonge & College Sts
Telephone 3904.

D. HORACE E. EATON,

DENTIST.

30 BLOOR STREET WEST TELEPHONE 8658

HERBERT LAKE, J.D.S.,

(Member Royal College Dental Surgeons.)

DENTIST.

A specialist in the painless extraction of teeth without the use of Gas, Chloroform, Ether. This process is recognized and endorsed by the Medical Profession and recommended by all of the many who have tried it.

OFFICE: COR. QUEEN & McCAUL STS.
TELEPHONE 52.

REMOVED.

F. H. SEFTON, DENTIST,
4 Queen Street West, N. W. Cor. Queen and Yonge Sts.

MEDICAL.

D. R. BURNS,
168 SPADINA AVENUE.
Diseases of children and nervous diseases of women. Office hours 9-10 a.m., 1-5 and 6-8 p.m.

A. M. ROSEBRUGH, M. D.,

EYE AND EAR SURGEON,

137 CHURCH STREET, TORONTO.

A. —"THE STAMMERER,"

Official Organ, Church's Auto-Voice School, Toronto, Canada, sent free to any address. Of unusual interest to all stammerers.

VINCENT BAYNE,

ELECTRO-THERAPEUTIST.

Apply for Information
25 ROSS STREET, COR. COLLEGE.

D. R. L. PALMER,

SURGEON,

EYE, EAR, THROAT,

40 COLLEGE ST., TORONTO.

OPTICIAN.

— HYSIGHT —

PROPERLY TESTED BY

MY OPTICIAN,

189 YONGE STREET, TORONTO

MONUMENTS.

JOHN HASLETT HAS REMOVED HIS granite and marble work, from 13 Elm street to 56 1/2 Yonge Street.

D. McINTOSH & SONS,
—MANUFACTURERS OF—

GRANITE AND MARBLE MONUMENTS.

Showrooms: 524 Yonge Street.
Steam power works, Dear Park.
Telephone 4249.

Miscellaneous.

G. TOWER FERGUSSON. G. W. BLAIKIE.
Member Tor. Stock Exchange.

ALEXANDER, FERGUSSON & BLAIKIE,
BROKERS AND INVESTMENT AGENTS
23 TORONTO STREET
Investments carefully selected
Correspondence Invited.

W. W. LARMOUR,
(Late Johnston & Larmour.)

— TORONTO —
Clerical and Legal Robes and Gowns
3 ROSSIN BLOCK, TORONTO.

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

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

JOSEPH J. FOLLETT,
FINE CLOTHING
TO ORDER,

181 YONGE ST., - TORONTO.

DIRECT IMPORTATIONS OF
NEW SUMMER GOODS IN

TROUSERINGS,
SUITINGS,
OVER COATINGS.

JAMES ALISON,

MERCHANT TAILOR,
264 Yonge St., Toronto.

R. J. HUNTER,

MERCHANT TAILOR & OUTFITTER

HAS REMOVED TO

31 & 33 KING STREET WEST,
TORONTO.

Toronto Industrial Exhibition.

When visiting our city do not fail to call on us. We are now receiving our Fall importations of Woollens which are superior to any yet imported by us.

Geo. Harcourt & Son,
Merchant Tailors,
57 King St. West, Toronto.

\$1,000 Reward.

Owing to the misrepresentations of some of our business rivals, we offer \$1,000 to anyone who can produce one gallon of our Fruit Vinegar that contains other than the acid produced from Fruit. We also guarantee our Vinegar for pickling purposes, sufficient in strength, finest in flavor, pure and wholesome. Give it a trial and you will use no other. Ask your grocer for it and see that you get it, as there are many spurious imitations in the market.

The Toronto Cider & Fruit Vinegar Co.
(Limited.)
Warerooms, 22 Francis St., Toronto.

JEWELLERS.

J. W. JOHNSON,

— PRACTICAL —

Watchmaker and Jeweller.

Friendship, Engagement and Wed-
ding Rings.

272 Yonge Street, Toronto.

Miscellaneous.

THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY

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

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

Ask for literature. Money to loan on easy terms.

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

TORONTO GENERAL

AND SAFE DEPOSIT TRUST CO

Cor. Yonge & Colborne Sts.
Toronto.

Capital \$1,000,000
Guarantee & Reserve Funds 240,000

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

Chartered to act as EXECUTOR, ADMIN-
ISTRATOR, TRUSTEE, GUARDIAN, AS-
SIGNEE, COMMITTEE, RECEIVER, AG-
ENT, &c., and for the faithful performance of all such duties its capital and surplus are liable.

ALL SECURITIES AND TRUST IN-
VESTMENTS ARE INSCRIBED IN THE
COMPANY'S BOOKS IN THE NAMES OF
THE ESTATES OR TRUSTS TO WHICH
THEY BELONG, AND APART FROM
THE ASSETS OF THE COMPANY.

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

SAVES IN THEIR BURGLAR PROOF
VAULTS FOR RENT.

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

J. W. LANGMUIR,
MANAGING DIRECTOR.

THE YORK COUNTY LOAN AND SAVINGS CO.

INCORPORATED.
Head Office: Confederation Life Building,
TORONTO.

To Investors is offered the most attractive plans for the safe and profitable investment of capital in large or small sums—eight per cent. coupon stock and industrial investment stock.

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

Reliable Agents Wanted.
Joseph Phillips, Albert E. Nash,
President, Secretary
A. T. Hunter, L.L.B., V. Robin,
Vice-President, Treasurer.

STANDARD LIFE ASSURANCE COMPANY

ESTABLISHED 1825

Assets \$38,511,757
Investments in Canada 9,820,050

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

W. M. RAMSAY, MANAGER.
THOMAS KERR, Chief Inspector
Toronto Office, Bank of Commerce Build-
ing, Toronto.

Murphy Gold Cure Co.'s Institute.

FOR TREATMENT OF
Alcohol and Morphine
Diseases and Tobacco
Habit.

Wm. HAY, Manager, 253 Wellesley St.,
Toronto.

JOHN TAYLOR, Managing Director, Ottawa.

Patients Treated at their Residences when
required.

CORRESPONDENCE STRICTLY
CONFIDENTIAL.

THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, SEPTEMBER 12th, 1894

No. 37.

Notes of the Week.

When the Queen of Madagascar, who is at war with the saloons in her kingdom, was approached by the saloon-keepers, whose business she had suppressed, and asked for compensation, she answered briefly: "Compensate those whom you have wronged and I will pay the balance."

In an article referring to the lynching of colored people in the South, the Nashville *Christian Advocate* says it has the statement of perfectly trustworthy witnesses that of the 250,000 members of the colored M. E. Church (which is under the fostering care of the M. E. Church, South) not a person has suffered illegal violence.

The Anglican bishops have brought into the House of Lords a Church patronage bill in reference to the sale of livings. The bill proposes that hereafter all sales of livings shall be made privately, and not publicly, as at present. The bill is opposed by the Liberationists because they object to selling livings altogether; and it is opposed by the owners of livings because it will make advowsons less attractive to clerical buyers.

The elections now going on for the Norway Storting (or Legislature) may result in grave political complications, should the Radicals prove victorious. That would mean separation from Sweden—peaceable if possible, but separation. Between Norway and Sweden, the former is bent upon as little political unity as there was religious affinity between Jew and Samaritan. Sweden has shown every purpose to resist the dissolution of the union to the extent of its military resources.

From Tien Tsin, China, comes the news that an imperial edict has been issued in connection with the outrages perpetrated on missionaries and the murder of Rev. James Wylie, a Presbyterian missionary, who was recently killed at Liao Yang, by Chinese soldiers, who were marching to Korea. The edict condemns the Chinese officers responsible for the good conduct of the troops, and orders that the murderers be beheaded. It is further ordered that the chapels which have been destroyed be rebuilt at the expense of the people in the localities where the outrages were committed, and that compensation be paid relatives of Mr. Wylie. The Tsung Li Yamen, or Supreme Council, and Viceroy Li Hung Chang have expressed deep regret to the British Minister because of the outrages.

From all parts, both of the Dominion and the United States, come the most heart-rending accounts of the devastation and death wrought by fires in the forest and on the prairie. Such a length of drought and such havoc have not for a long time been experienced in the country. Fires of the kind such as our newspapers are filled with, are one of the most terrible scourges that can come upon a community, and there is hardly one that man is more helpless to contend with. What pitiless, most cruel suffering, death and loss have thus come upon many of our people. We may well pray for the beneficent, plentiful rain from heaven and be ready wherever it is called for, with the practical, friendly help which very many will need in view of their loss and the approach of a long, cold winter.

On a late Sabbath morning, Mr. Thomas Spurgeon, having read the weekly notices, stated that the amount of the collections on the previous Lord's Day was unusually large for a Communion Sunday, over £67 having been placed in the boxes. The secret, he continued, lies in the fact that one friend, who signs himself "Presbyterian," put in no less than £42 10s. I say this that our Presbyterian friend may know that we received the sum safely,

and are very thankful to God for it. I mention it also in case any other Presbyterian or Methodist, or, indeed, any other brother, wishes to do the same; and that if there are any who cannot give £42 10s they may do what they can, so that to day's offerings may not look very small in comparison with last Sunday's." Quite like a Presbyterian.

A very happy illustration of union between Methodists and Presbyterians has lately been given in Sherbrooke, Quebec. A Union Meeting of the Presbytery of Quebec and the Methodist District of Quebec, was held in that town on Wednesday, Aug. 29th, in the Methodist Church, and in St. Andrew's Presbyterian Church. After devotional exercises and the chairman's address, a programme was taken up and disposed of, consisting of papers or addresses and discussions upon "The State of Religion within the Bounds," "Means and Methods of Aggressive Christian Work," "Possible Co-operation within the Bound," "How Sectarianism Hinders Christianity," "Possible Amalgamation within the Bounds." Practical measures of this kind, conducted in a fraternal spirit over the whole church could not but be attended with the best results, and if ever a larger, corporate union is to be brought about, it must come by such steps as this which we notice, being taken, first of all.

The fourth quadrennial General Conference of the Canada Methodist Church is at present in session in London. It is now some years since the various bodies of Methodists in the Dominion were happily united into one organic whole under this General Conference whose jurisdiction stretches from sea to sea, from the Atlantic to the Pacific. Since then the Methodist Church has gone on and prospered mightily, 50 per cent. of increase in numbers and strength of organizations being the progress as estimated by the General Superintendent. Two hundred and fifty chosen men, the representatives of conferences many thousands of miles apart compose the conference. Its deliberations and decisions will be followed with great interest not only by Methodists from one end of the Dominion to the other, but by all interested in the cause of religion and morality in the land, because of the effect they may have in these and other important respects in moulding the future history of our yet young but growing country. In the heartiest manner we wish that wisdom and harmony may mark its deliberations, and the divine blessing and guidance be vouchsafed to all its measures.

The *St. Louis Presbyterian* of August 24th is responsible for the following:—"The Catholics have boycotted all men not of their faith, ousted them from office, and put themselves in their place. For example: In the Sheriff's office in San Francisco there are eighty-eight appointees—of these, eighty-seven are Romanists, and one a Jew. In the County Clerk's office, in the same city, there are fifty-five appointees—of these fifty-four are Romanists, and one is doubtful. Are all the people in San Francisco, city and county, Roman Catholics? Again: In Chicago, the mayor, chief of police, chief of the fire department, postmaster, State's attorney, clerks of the circuit, probate and superior courts, a number of the judges, forty-five of the sixty-eight aldermen, sixty-seven per cent. of the school teachers, eighty per cent. of the fire department and ninety per cent. of the police force are Romanists." A similar condition of things it avers exists in New York City and State, and so it adds "all over." Says the editor of the *Pittsburg Messenger*: "We are inclined to doubt the statements and would welcome any evidence that would help to settle our doubts. If they are true there can be only one conclusion, viz.: that there has been most thoroughly organized effort on the part of the Roman Catholic Church to secure these places of power. If they are correct, patriots should begin their denunciations farther back than the A. P. A."

Making every allowance for possible filial partiality, which if it did not exist would be unnatural, the language of Lord Dufferin respecting his mother, in the memoir accompanying his lately published collection of her poems is very beautiful and a most loving and touching tribute of a son to a mother's memory. Speaking of her peaceful end he says: "Thus there went out of the world one of the sweetest, most beautiful, most accomplished, wittiest, most loving and lovable human beings that ever walked upon the earth. There was no quality wanting to her perfection, and I say this, not prompted by the partiality of a son, but as one well acquainted with the world, and with both men and women. There have been many ladies who have been beautiful, charming, witty and good, but I doubt if there have been any who have combined with so high a spirit, and with so natural a gaiety and bright an imagination as my mother's, such strong, unerring good sense, tact and womanly discretion. For these last characteristics, coupled with the intensity of her affections, to which I have already referred, were the real essence and deep foundations of my mother's nature."

The address delivered lately by Lord Salisbury as President of the British Association, continues to receive a large amount of attention. It is one of the most striking which has fallen under our notice. It deals a very strong, if not a deadly blow, for the thing cannot be killed, at that spirit and language of towering pride of intellect and boastfulness which in the realm of science is characteristic of our time. "Behold we know not anything" is the irresistible feeling with which one rises from reading it. Whatever one may think of Lord Salisbury's politics one cannot but acknowledge the wealth of his information, the keenness of his humour and satire, and the force of his intellect. It is a great comfort to plain people, who in their own humble way, have never been able to get over the force which the argument from design has upon their mind, to find such men as Lord Salisbury and Lord Kelvin, whom the former describes as "the foremost scientific man in the world," agreeing together "that the argument of design has been greatly too much lost sight of in recent zoological speculations. Overpoweringly strong proof of intelligent and benevolent design lies around us, . . . teaching us that all living things depend on one everlasting Creator and Ruler."

The Labour Question is an irrepressible one, and with the advance of civilization, appears to become only more complicated and the more impossible of satisfactory solution. No such difficulties gather around Labour Day. It is welcomed and apparently enjoyed by all. All reports in all our exchanges from every part of the country chronicle its general, glad, and, in many cases, enthusiastic observance. Not only from large cities and towns, but from small country villages, come glowing accounts of games, processions, bands of music, banners, symbolical displays, speeches, and all the etceteras properly belonging to a general holiday. The weather everywhere appears to have smiled upon the day and been on its best behavior. The sight of a whole people turning out to keep holiday in a rational way is a most inspiring one, and has an uplifting effect upon the whole body of the people. It speaks volumes for the character of our population that in no single instance have we seen the slightest reference made to cases of drunkenness, accidents or riots on account of indulgence in drink, or anything but a high degree of general enjoyment either in an organized way or by citizens finding individually their own ways and means of enjoyment. While there is still much to discourage and distress the lover of his kind, a better day has surely dawned, and the lot of the toiler is not so much as it once was, one long, weary, ceaseless, remorseless grind, and along with this has come, happily, the power to enjoying in a rational way the increasing number of pauses from the daily round of labor.

Our Contributors.

THE PART THAT HUMAN NATURE PLAYS.

BY KNOXIAN

In his interview with the *Globe* on law reform Mr. Dalton McCarthy made a suggestive and very useful remark. Said the learned gentleman: "There is a strong tendency in our time to abolish all wrongs by legislation, but we should never forget the part that human nature plays in such matters." These may not be the exact words used, but they express the learned gentleman's idea. He thinks that pass what laws you may for the regulation of the courts, human nature would be there still. Judges, however learned and upright, are still human. Lawyers are human, very human some of them. The court officials are human, and, being human, some of them may have no special objection to any little scheme that may increase their fees. When the *Globe's* measures for reform are carried out, and the rich man's advantages over the poor in the courts are reduced to minimum; when corporations are no longer allowed to trample on the rights of individuals by continual appeals: when all lawyers are compelled to keep within the bounds of decency in cross examination and all judges are enjoined to keep their tempers and to treat junior counsel with a reasonable degree of civility; when these and all other reforms are crystallized into legislation, human nature will still have a good deal to do with court proceedings. That certainly is no reason why reforms should not be made, but it is quite a sufficient reason why we may always be pretty sure that the quality of justice administered will be more or less affected by the quality of the human nature that administers it. It is hard to make a stream rise higher than its fountain.

It would be well for most of us if courts of law were the only places in which human nature plays its part. One evening, some years ago, we happened to be leaving a Presbyterian meeting at the same moment as a lady who had dropped in to see the court at work. The brethren had not been dwelling together in unity that afternoon to any great extent. The temper of some of them had shown that it was not much like Job's. Their style had not been dignified nor had their method of doing business been supremely judicial. Going out of the meeting the lady said in a tone of mingled sadness and disappointment, "There is as much human nature there as any where else."

That lady was one of the best Christian women we ever knew. She has a lovely Christian spirit, she works as hard for her church as her time and strength allow, and gives liberally for the support of every good cause. The Presbyterian meeting made her feel sore. More's the pity that men who ought to be leaders in the right directions and models of Christian courtesy, should display so much human nature in their proceedings.

Sometimes one sees very mean displays of human nature among the speakers at public meetings. The Rev. Egotistical Bombastic Lightweight, M.A., is always anxious about his place on the programme. He is fussy and self-conscious, thin skinned, and cheeky, and he wants to speak at the time he thinks he can get the best hearing. Of course it never dawned upon the thing he calls his mind that he has no more right to the best place than any other speaker has. There is one best way to snub Mr. Lightweight's selfish impertinence. Give him the place he wants and then make a speech so much better than his that nobody will notice him or his speech. Generally speaking, it is not hard to make a better than that delivered by the thin-skinned fellow who is always making a fuss about his place on the programme.

There is only one meaner thing than to fight for the best place on the programme, and that is to fight for the evening service, in the hope that there will be a crowd. We never yet saw a man who sulks if he does not get the best chance to speak, or does not get the evening service, score a distinct success. Providence seems to work against creatures of that kind.

The besetting sin of clerical human nature is vanity. The older the nature the more odious the vanity. Egotism and self-consciousness often deform the human nature of the cleric. The people see these blemishes quite plainly and never more plainly than when those who exhibit them think their weaknesses are unseen.

There is only one remedy. Human nature will always act its part. Let human nature be sanctified and kept under.

EARLY DAYS OF PRESBYTERIANISM IN AND AROUND KINGSTON.—NO. II.

BY REV. SAMUEL HOPKINSON, M.A.

Before leaving that year (1817), the following extract from the Rev. W. Bell's letters is very pertinent to our subject. The picture he draws is vivid in the highest degree. Apparently it is of the month of October that he writes:

"After this I resolved to visit Kingston, where I was told there were many Presbyterians destitute of a minister. The distance by the nearest road is about 70 miles (that is from Perth, where Mr. Bell lived), but by Brockville and the St. Lawrence is near a hundred. As my object was usefulness, I resolved to take the latter, that being better inhabited than the other. On my way I preached in Brockville, Yonge, Gananoque, and other places, where I found kind friends and encouraging congregations. On leaving Gananoque, as I was tired of walking, and being still 25 miles from Kingston, I engaged a passage in a country boat, which was proceeding to market with a cargo of apples. The wind was contrary, but being light the men expected to reach Kingston before evening by the assistance of their oars. But before we had proceeded far the wind increased and it began to rain so fast that we were forced to land on Howe's Island, and take shelter at the house of the forester. This part of the St. Lawrence, on account of its numerous islands and still water is called the Lake of a Thousand Islands. Wolfe's Island, which is the largest, is about 15 miles long and contains much good land. The rain having abated we proceeded on our voyage, but as the wind blew hard we made very little progress. As I was anxious to reach Kingston that night, and being told that I might find a road through the woods I went ashore, though the night was very stormy and the woods drenched with rain. The sun sunk below the horizon soon after I landed, and I had still nine miles to travel over a road which turned out to be a much worse one than I expected. Indeed it scarcely deserved the name of a road, differing but little from the rest of the forest, except that the mud was deeper in consequence of the passage of cattle. The rain continued all the time and the mud in swampy places was so deep that I got through with difficulty. There was moonlight, but the sky being charged with clouds it was very faint. At one place I came to an opening, in which I observed at a short distance two huts, but on going to them in the hope of finding shelter for the night I was mortified to find that they were not inhabited. Finding that there was no alternative but either to grope my way through mud and bushes, or to remain in the wood all night I persevered, when on a sudden I heard a drum beat, and never before did the sound of that instrument afford me so much pleasure. From the sound, which I had no doubt proceeded from the garrison, I concluded that I must be within two miles from Kingston. In little more than half an hour I reached that place, and though I was a stranger I soon met with kind friends, as I have uniformly done in every place where Providence sent me. A good fire to warm me and dry my clothes, a comfortable supper and agreeable company, soon made me forget my toils. In such circumstances the comforts of life and the blessings of society are doubly sweet. On the following day, which was Saturday, I waited on a few of the friends of religion, but was sorry to find that they were very far from being united in their sentiments. In such a country as this one would expect to find nothing like party spirit in religious matters; but the case is quite otherwise. The inhabitants are emigrants of all the religious denominations, and all zealous for their own sect or party. On the Sabbath I preached twice in the Lancasterian school house to a numerous and attentive congregation. On Monday, at the request of some of the friends of religion, I visited them at their own houses, and found some very agreeable company. At that time there were in Kingston an Episcopal church, a Roman Catholic chapel, and a Methodist meeting house. The Presbyterian churches were not then built, though one of them had been proposed."

So far the narrative as given by Mr. Bell. As we think of the audience that assembled that Fall day in 1817 to hear Mr. Bell preach and conduct service after the model followed in Scotland, are we able to call up in imagination any that were there? I think that we can, and we need not hesitate to make the attempt. May we not assume that Col. McPherson was there? He had come here in 1810 with his regiment and when he retired from service he spent the rest of his life here. His daughter-in-law, one of the oldest residents of the city and his granddaughters live on Princess Street now. From the very first and on while he lived he was a leading supporter of St. Andrew's Church; not only that, he was one of the first elders. We may picture to ourselves the fine looking Highlander as, with erect frame and martial bearing, he entered the building and took his place with grave men among the worshippers. John McLean, who, at a later date became sheriff and also one of the first elders, was in all likelihood there. John Mowat, whose sons we all know, had come to Kingston the previous year, and we may safely assume that he was not absent. He too had a martial air as he walked in and took a seat, for he had seen service in the Peninsular War before he came to Canada. There were in all probability representatives of the Loyalist stock present, such as Smith Bartlett and others. We may picture to ourselves the emotion of the hearers as they followed in singing the songs of Zion, as they followed the prayers that were offered and listened to the preaching of the Word. That such services were infrequent made them to be prized all the more.

I have mentioned an elderly lady that resides on the upper part of Princess Street. I have had several conversations with her since I began to prepare this paper. She came here about 1821 and she tells me that at the time of her coming the Presbyterians had a monthly service in a somewhat indifferent building on Ontario Street, that the service was conducted by a Rev. Mr. Leith, who lived in Cornwall. It is on record that a Mr. Leith taught school in Cornwall early in the twenties, no doubt the same person. Notwithstanding the advanced age of my informant she is bright and hearty, in the possession of all her mental faculties and as deeply interested in church affairs as ever. It is a matter of rare interest to meet with one who from the first organization of St. Andrew's Church, over 70 years ago, has been in it all that time. While I was talking to her on these matters her hands were hard at work on materials that are to be sold for the benefit of that congregation.

We now approach the time when a new and by many advanced phase in the history of Presbyterianism here assumes an actuality. A building for worship is commenced, the first stone edifice for sacred purposes in the place. It becomes known in Edinburgh that the erection of it is in progress, and so the Patrons are encouraged to begin the exercise of the powers that were conferred on them some years back. Towards the close of 1821 Mr. John Barclay was chosen to be the first pastor of the charge in Kingston, and as he was only a probationer at the time of appointment, the Presbytery ordains him in due form and commissions him to the work expected by those that sent for a man to break the bread of life here. His father was the minister of the parish of Kettle. When we mention the name of that parish we are to remember that this is not the first time that Kettle and Kingston come into relation. John Strachan had been a teacher in that parish and when he came here he brought with him among other testimonials of competency one from Mr. Barclay's father. There is every reason to believe that the young minister was well qualified by piety, prudence, zeal, natural talent and culture for the position he came here to fill. His ministry was a short one, but it was long enough to leave a permanent impression here. His prelude to the congregation was a great grief to the congregation. When the people asked for a successor to be sent they paid a fine tribute to his memory when they stipulated that the man to be sent should be like the one they had lost by death.

When Mr. Barclay came here early in the

summer of 1822, as might be expected there was no organization, there were no elders to help in the spiritual oversight, very likely there had been no communion roll made out until now. He did not allow any unnecessary time to pass until he perfected the organization in appointing elders and in setting them apart to office, after due notice being given from the pulpit. We may pause for a moment and look at some of the men who were appointed to that office which, in the Presbyterian Church, is regarded as a sacred and responsible one. The elders, more than any others, after the minister, give character to the work that is done. They are the preservers of the purity and honor of the members. Early in November of that first year of Mr. Barclay's pastorate, the following gentlemen were after due notice set apart to be with the minister himself the rulers in spiritual things, over the flock:—John MacLean, Esq., Col. McPherson, Anthony Marshall, Esq., Mr. Hugh McDonald, Mr. Samuel Shaw and Mr. John Mowat.

A majority of these we have met with already, some as grantees in the Crown Land Grant, and some in other capacities. We meet now with Anthony Marshall for the first time. He was a physician here at that time and was much trusted, as I am told that he was secretary-treasurer of the Building Committee, when the place of worship was being erected. It is said that he moved to Belleville at a later date, and that he died there. The next name on the list is that of Hugh McDonald, who will not soon be forgotten because of his distinguished son who rose to be the first man in the Dominion. The future Premier was then a lad of six or seven, about to begin, if he had not already begun, his school career. Mr. Hugh McDonald did not live continuously in Kingston; in a few years he moved up the Bay to a farm for a time. On the other hand Mr. Mowat gave lengthened and uninterrupted service to the congregation. For well nigh 40 years he was constantly in office, having in charge more than one department of duty. He was on the Temporal Committee as well as on the Session.

Before passing from this period I may be allowed to make another short extract from Mr. Bell's letters. The volume containing these letters bears the imprint of 1824, and what I am about to quote may be taken to apply to the state of things immediately preceding that date, when Mr. Barclay had been at work for at least a year, perhaps two. It is as follows:—

"In Kingston there are two Presbyterian congregations, neither of them of long standing. The first was formed in 1817, and they went to Scotland for a minister soon after. They had in the meantime occasional supplies of preaching, but none permanent till the Rev. Mr. Barclay, their present minister, arrived in 1822. They had in the preceding year commenced building a handsome church which is now finished in an elegant manner. The congregation, which consists chiefly of Scotch immigrants, is numerous and respectable, and seems to be in a prosperous condition. The second congregation of Presbyterians in Kingston consists chiefly of persons from the United States. In no part of Canada is party spirit discovered more than in this place. Although there was only one society at the commencement of the church building, it soon became evident that they were united neither in sentiment nor affection. A division took place soon after Mr. Barclay's arrival, and the party separating have erected another church, but have not yet obtained a minister."

It is now in order to tell as much as I have been able to discover respecting the American Presbyterian Church, referred to in the extract just made from Mr. Bell's letters. Their place of worship stood where the First Congregational Church now stands, and I am told that their burying-ground was where the Bethel Church is now. In the City Record Office I find that the lot on the corner of Wellington and Johnston streets, was in 1822 deeded to the following trustees:—William Dalton, Thomas Whittaker, Smith Bartlett and E. W. Armstrong. Smith Bartlett's name, it will be remembered, was the first in the list of the grantees of the St. Andrew's Church property, some five years earlier, now he is one of the founders of the American cause whose place of worship was designated the Union Presbyterian Church, or, as it was more familiarly known, at a later date, the

Union Church. At first sight, it appears strange to us in these days that a division should have been effected on such lines; when, however, we remember separations which took place many years later we need not be so greatly surprised. There have often been divisions over what seems to us in these days to be comparatively insignificant matters. We are here to record facts rather than frame theories.

From incidental notices that appear in the newspapers of those days I gather that the Rev. Horatio Foote was the pastor for a time, very likely the first pastor, of the Union Church. He was pastor for some years beginning with 1824. In 1831 the Rev. John Smith, formerly a missionary in China, came from Glasgow and became pastor, and he was to act as professor as well. There were a few students under his superintendence for a time. In 1835 he was succeeded by a Rev. Mr. Baker, who was alive until a very few years ago. In the troublous times of 1837 and 1838 the congregation suffered so much that it ere long came to an end. The Bidwells, father and son, had been members of it, and when the younger of the name was exiled, that combined with other causes led to the breaking up of the organization. Some of those who had been in the Union Church connected themselves with the Baptist Church. The expatriation of Marshall Bidwell will hardly be justified by any candid historian of after days. The Rev. Mr. Baker left in 1839 and he had no successor. The building was used for a time by the Methodists and later on was sold to the Congregationalists. Mr. Massie, sen., was one of those that negotiated the purchase, and Dr. Armstrong one of the original trustees, but then residing in Rochester, signed the deed that transferred the property. When the Congregationalists came to rebuild, the old structure was moved away, and it is now St. Patrick's Hall, standing but a short distance away from where it was originally erected.

We turn back now to the fortunes of St. Andrew's congregation. The Minute Book of the Trustees and Temporal Committee shows the way the business of the congregation was conducted sixty or seventy years ago. Several points of interest are worthy of note. A pew in front of the gallery was set apart for the use of the Governor of Upper Canada. Government House then stood at the junction of King and Queen Sts., and there is a tradition that a part of the gubernatorial mansion of those days is to be found still just below St. Paul's Church. The row of pews back of that set apart for the Governor, was assigned to the officers and soldiers of the garrison who were of the Presbyterian persuasion. The prices paid for pews as well as the annual rents are set down in detail.

One of the most striking features of the Minute Book is the constitution which was drawn up by the five Scotchmen, who were of the original grantees of the property. These five men, without consciously intending it, contrived to immortalize themselves in the framing of that constitution. If any one asks for a memorial of those men, it is found there. It is a unique production, it has a marked individuality all its own. There are 13 articles in it, covering nearly 10 folio pages. Every article, every sentence you might say for that part, shows these men to have been Scotchmen, but not only that, it shows them to have been passionately attached to the national church of North Britain. To do them justice we must interpret what they did in the light of historical criticism. We must take account their environment else we will fail to appreciate their motives. They believed themselves to be ardent patriots according to the light that they had, they were fervently attached to British connection, and beyond all they loved their own native land and the church that was the State Church there. What was their environment here? What were the dangers that were so imminent to their eyes? In the first place, the struggle with the "Yankee" element was still fresh in their minds, the smoke of the conflict had not more than cleared away when these men met to draw up the constitution. But that was not all. In the second place, the ministers

that were already settled in the region around, especially east and north east of Kingston, were all or nearly all in sympathy with the Secession Churches in Scotland and Ireland, they had been brought up in and sent out by these churches. Messrs. Smart, of Brockville; Bell, of Perth; Boyd, of Prescott, and others were of that complexion. As we have seen, it was not the peculiarities of the Secession that these brethren desired to set up here, but they were known to be of that origin. They were therefore Dissenters in the eyes of the loyal adherents of the Scotch National Church, and our friends of St. Andrew's would have no dealings with them any more than they would with those who had set up an opposition shop after the Yankee model. Would the Jews have any dealings with the Samaritans? In the eyes of the five these were real dangers and they left no stone unturned to save themselves and their posterity in all time to come from falling into the hands of the Philistines. They put that constitution in a shape moreover that it would be no easy matter to make any alteration in it. To change or mend it required not only due notice and timely consideration, but besides it was expressly stipulated that the change or amendment must have the unanimous approval of all the five, and then after that to be sanctioned by the Presbytery of Edinburgh, or such other Presbytery in the Canadas as was in connection with the Church of Scotland having competent jurisdiction. One is tempted to ask whether the five meant to live always? At all events, there is no doubt as to what these men meant and determined St. Andrew's to be in all time to come.

As we have seen, the ministry of Mr. Barclay was a brief one, it extended to no more than five years. His untimely removal was a great disappointment to the congregation to whom he had endeared himself in a conspicuous manner. His remains lie in the old cemetery at the head of Clergy St., which last year was converted into a park by the authorities of the city. Again, the Presbytery of Edinburgh was requested to exercise its patronage and in due time the Rev. John Machar was ordained and designated to the charge. He took up the reins that had fallen from the hands of his predecessor and for nearly 40 years in a gentle, faithful and scholarly manner did his best to uphold the cause of God in the congregation, and in the city as well as doing much to advance the interests of the college. There is no need for me to enlarge on his character and work, and all the less as there are some here that knew him personally, which I did not; suffice it to say, that he left a godly memory behind him.

In his day took place many events that are of great interest and importance, and some of which we may mention and no more, as we close this paper. There was the organization of the Synod, known popularly as the Auld Kirk Synod, which more than 40 years later was merged with others in the Presbyterian Church in Canada, in the last great union. There was the solution of the problem of the Clergy Reserves, which was the occasion of a long and angry controversy, both in political and ecclesiastical circles. There was the rebellion of 1837-8. There was the founding of Queen's College and University, the prosperity of which we all see. There was the building of St. Andrew's Manse. And there was the Free Church movement that resulted in the formation of two other congregations, namely Cooke's and Chalmers Churches. In all these Dr. Machar and his people were deeply interested; there were keen personal relations touched in every one of them.

As regards the Presbyterian Church in this Dominion, being the second Protestant church in numbers and, may I venture to say, all of that in influence in the best sense, it will not be out of place to make an adaptation of the words of the inspired Hebrew Bard:—"Thou broughtest a vine . . . Thou . . . plantedst it. Thou preparedst room before it, and it took deep root, and filled the land. The mountains were covered with the shadow of it. And the boughs thereof were like cedars of God. She sent her branches unto the sea, and her shoots unto the river."

DOWN ON THE SUWANEE RIVER.

In that part of the long journey when we were passing through Georgia, and at the moment when the tedium was worst, the train approached a long hollow in the hills where one of those pleasant surprises occurred which go to prove how song may consecrate a locality. A river, not very broad or deep, but with a certain special grace and character of its own, lay in front of our track. We had a good view of it

as we came near the wooden trestle bridge by which the line was carried across—structures which, until you become acclimatized to American travel, always make you wonder whether they will carry the train this time safely over. The river ran down from the Georgian hills in a lively current, broken sometimes into rapids and little cataracts where the red and black rocks lay across its channel, and then widening out into picturesque reaches bordered by thickets of dark green foliage and clumps of cypress and willow. In the clearings here and there between the woods which bordered it, stood isolated negro cottages, around which you could see little black children at play, and the invariable pig, which is the house guest of the nigger as well as of the Irishman. A punt was gliding along on the quiet part of the stream with a negro on board dragging a fishing-line, and the black buzzards circled over the maize fields. It was not a striking scene, but beautiful in its way, gilded as it was by the rays of a magnificent sunset. Yet I should have forgotten it in a few minutes, as I had forgotten the hundreds of other rivers which the train had traversed, had it not been that I happened to ask the conductor what was the name of this particular water.

Quite carelessly he answered: "That's the Suwanee river, mister!" The Suwanee river! In a moment the stream had for me a new and extraordinary interest. I had not even known there was such a river in geographical reality, or that it flowed through Georgia; and yet here it was—real, authentic, alive—leaping down through the Southern forests, past the maize fields and the cotton flats, to pour itself into the Gulf of Mexico. In an instant everything around appeared to be full of the song that all the world sings: "Way Down upon de Suwanee Riber." The live oaks seemed to wave it in the evening air; the stream seemed to sing it as it bustled over the rocks; the birds in the thickets had it in the soft musical notes we caught, and the crickets and katydids beginning their sunset chirrup joined in the half-heard chorus. To be "way down upon de Suwanee riber" was to have come to a corner of America dedicated to that deep emotion of our common humanity—the love of home. Is there anybody who has not felt the charm of the simple nigger melody?

When I was playin' wid my brudder
Happy was I,
(O, take me to my kind old mudder,
Dar let me lib and die.
All the world am sad and dreary
Eberywhere I roam;
(O darkey, how my heart grows weary,
Far from de old folks at home.

There, indeed, were the old folks at home, a white-haired darkey sitting on a log by the cottage door stripping maize-cobs, and, shambling about among the pigs and poultry, old Dinah, with a yellow bandanna on her silver locks, crooning some song, which might perhaps be the song of the river. So, after all, it was real! and there was a Suwanee river, and the sunny peace and beauty of it were just what fitted well with the sentiment of that touching and tender air which has gone all through the world because it holds in its unaffected music the secret of the pathetic retrospect of life. Just the spot it was to which a tired man, be he nigger or otherwise, might look back to with attachment and affection. We travellers coming suddenly upon it and leaving it at thirty miles an hour, had, of course, nothing but the most flitting concern with "de Suwanee riber." But one could imagine how dear it might be to a native born, and how sincere the original emotion was of the song-writer, or else of some darkey from whom he borrowed it, to write and to set to such soft and sympathetic music, "Dare's where my heart is turning ever." Hence forward for me that Georgian stream, with the dark groves fringing it, and the red crags, and the quiet reaches of silver water gilded by the setting sun, has a place in the thought among the famous rivers of the globe, and I never hear the melancholy music of the popular nigger-lament without a new feeling of what a song can do, far beyond history and important events, to consecrate a spot in nature for ever.—Sir Edwin Arnold, in the Daily Telegraph.

Christian Endeavor.

HUMAN LONGINGS AND THEIR SATISFACTION.

REV. A. S. MACLAREN, D.D., ST. GEORGE.

SEPT. 17, 1895

Human longings! How many and how varied they are! Who can begin to enumerate them? Dr. A. MacLaren, of Manchester, says, "It is something almost awful to think of the multiplicity and the variety and the imperativeness of the raging desires which every human soul carries about within it. The heart is like a nest of callow fledgelings, every one of them a great, wide open, gaping beak, that ever needs to have food put into it. Heart, mind, will, appetites, tastes, inclinations, weaknesses, bodily wants—the whole crowd of these are crying for their meat. The Book of Proverbs says there are three things that are never satisfied; the grave, the earth that is not filled with water, and the fire that never says, It is enough. And we may add a fourth, the human heart, insatiable as the grave; thirsty as the sand, on which you may pour Niagara, and it will drink it all up and be ready for more; fierce as the fire that licks up everything within reach and still hungers."

But although we cannot enumerate all the longings of the human heart we can mention a few of the more common and ardent ones.

Every one who has been awakened to a sense of sin longs for pardon. As soon as the sinner realizes his true condition, he desires to have that condition improved. He knows that by his sin he has wronged himself, wronged his fellowman, wronged a loving Saviour, wronged a compassionate Father; he knows moreover that because of his sins the death penalty hangs over him, and therefore he longs to have those sins blotted out. He feels that it is useless to deny that he has committed them, and that it is equally useless to try to conceal them, to cloak them over or to excuse them. Nothing will satisfy them but the knowledge that his sins, which are many, have been forgiven.

The human heart longs for rest. Many are asking, "Oh, where shall rest be found, rest for my weary soul." Sin causes unrest, disquietude. Conscience accuses and disturbs. The human heart, therefore, longs to have rest from the turmoil of sin and to be free from the accusations of a guilty conscience.

The human heart longs for power—power to overcome easily-besetting sins, power to resist temptation, power to stand up manfully for the truth, power to work for the upbuilding of the kingdom of Christ. One of the first desires which consciously manifests itself in the life of a child is for power, and that desire continues all through life. Man knows that he is weak and frail. Time and again he is saddened with the thought that he has fallen where he should have stood, that he failed where he should have succeeded, and that he yielded when he should have resisted. How natural therefore that he should long for power.

The human heart longs for knowledge. This is a desire which manifests itself early in life, and it is never fully satisfied. Even if a man be far advanced in Christian attainments he knows that there are heights which he has never scaled. The plan of salvation though in some respects very simple, furnishes him with an endless study. The character of Christ is so many-sided that every day the Christian finds some new feature in it.

The human heart longs for greater purity. The prayer of the Christian is:—

"Oh, for a heart to praise my God,
A heart from sin set free!"

Where can the heart find satisfaction? It is very certain that this world can never give the bliss for which we sigh. The soul finds satisfaction only when it rests in God, in Christ and in the Holy Spirit. The Rev. George Muller of the Bristol Orphanage, testifies that he first sought pleasure in dissipation, but found it not. Then he sought satisfaction in travelling and again he was disappointed. Finally he sought it in Christ. Then he was satisfied abundantly.

Pastor and People.

ALWAY THY FACE.

Thy dear disciple lean— I once long ago
Upon Thy breast,
And mine the hope that one day I shall know
As perfect rest.

Yet not such joy I ask—for me too high
Repose so sweet—
I only crave the grace, dear Lord, to lie
Low at Thy feet

His still, the place upon Thy bosom be ;
Yet mine the place
Whence, looking up, my ravished eyes shall see
Alway Thy Face.

—Christian Leader.

THE SWEET OLD STORY.

Tell me about the Master !
I am weary and worn to-night,
The day lies behind me in shadow,
And only the evening is light !
Light with a radiant glory
That lingers about the west.
My poor heart is weary, weary,
And longs, like a child, for rest

Tell me about the Master !
Of the hill He in loneliness trod,
When the tears and blood of His anguish
Dropped down on Judea's sod.
For to me life's seventy mile-stones
But a sorrowful journey mark ;
Rough lies the hill country before me,
The mountains behind me are dark.

Tell me about the Master !
Of the wrongs He freely forgave,
Of His love and tender compassion,
Of His love that was mighty to save ;
For my heart is weary, weary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain or temptation befall,
The infinite Master had suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient and strong and calm

HINTS TO CHURCH MEMBERS.

Much is said and being written to-day on the duties, the obligations and the failures of ministers. We do not chafe under this ; we need all the warnings and counsels we can obtain, along with grace from above, to make us good ministers of Jesus Christ.

The spiritual welfare of a church, however, is not altogether dependent on the pastor. The members have much to do with it, and there are few developments that so deeply grieve and discourage godly men, and worse still, "grieve the Spirit of God," as "bitterness, wrath, clamour and evil speaking" among the members of congregations. A few hints from the inspired Word may be respectfully presented to our fellow worshippers and brethren, whose places are not in the pulpit, but in the pews.

The Epistle to the Philippians is not a lengthened, nor a tedious treatise. It has but four chapters and can be read carefully in a very little time. The church at Philippi had an interesting history, and its tone and spirit gave pleasure to the apostle as he thought of and prayed for its members. It had its appropriate officers, as we see in the first sentence of the letter, bishops and overseers and deacons. The overseers were the men responsible for the ruling and teaching, and the deacons for the Christian benevolence of the church. Now the points emphasized in the letter, as we shall rapidly indicate them, may be studied with profit by church members who desire the true growth of the church.

Foremost among these is "fellowship," not merely in society, or in social gatherings, but "in the gospel" (chap. i. 3), one feature of it is "love" abounding (v. 9), and that not in mere sentiment, but "in knowledge and all judgment." That would rule out envy, party spirit and criticism, and it would draw in the desire for mutual edification. It would lead to hearty appreciation of all graces in one another, approval "of things that are excellent" (v. 30) and to sincere avoidance of anything that would be a stumbling block in the way of their brethren. There would be no occasion for one to say, "I'll not worship with men of that sort. If that is religion I don't desire it."

The apostle, in the next place, emphasizes their intercessory prayer for himself. That implies prayer for ministers. Here is something for church members to do. Let the petition go up for divine teaching, spiritual help and true success for their pastor, and sincere suppliants will move in the direction of their prayers. They will be regular hearers and hearty fellow workers. They will not be heard to say "He is paid to preach to us ; that is all we have to think of." If the pastor only knows that his work is on the hearts of his people at God's throne, he will be able to say, like Paul "I shall abide and continue with you all for your furtherance and joy of faith" (v. 25) A third important characteristic desired is like-mindedness (ch. ii. 2), "being of one accord, of one mind." That would rule out "strife and vain glory" (v. 2) and bring in mutual esteem, considerateness, and, in fact, "the mind that was in Christ" (v. 5), who forgot self for the good of those whom he counted brethren. Let this spirit prevail and there will be no opposition to a measure by one set simply because it is proposed by another. There will be demonstration of mutual regard and affection, salutation of one another, if not with the kiss of Oriental life (1 Cor. xv. 20), with the hearty handshaking, and which would be extended to "every saint" (ch. iv. 21). There are two kinds of coldness in a church. One is in the worship, when fervor and reverence are conspicuous by their absence, and the other which many will notice, when one is treated as if thought to have come from a hospital for contagious diseases.

There is no patronizing air implied in the mutual courtesy urged on members. On the contrary they are to be seen to be earnest in seeking spiritual growth, "with fear and trembling" (ch. ii. 12) and so doing "all things without murmurings and disputings." Yet that fear is not the fear of terror, for the members are bidden to "rejoice in the Lord." Nor is their regard for others to be a mere sentimental humanitarianism. A certain discrimination is to be expected in all the life of church members. They are to "beware of dogs, of evil workers," and of misleading teachers, like those who tried to have all Gentile Christians circumcised (ch. iii. 3). He would have them "stand fast in the Lord" (ch. iv. 1), make the divine word their "rule" of life, and imitate in their "walk" the exemplary Christians known to them. If the members of our churches kept on these lines, how much the power of the church would be increased, and how much misery would be escaped—misery that comes through bondage to fashion, leading down to dissipation, domestic tragedies, and disgrace.

The apostle makes much of Christian co-operation by church members. Euodias and Syntyche he desired to be of the same mind. These ladies had been Paul's helpers (women's work is not an invention of our times), and he desired "help" for them and for other fellow laborers (ch. iv. 3). They were not to be fanatics, or cranks, or enthusiasts over separate hobbies, but to let their "moderation be known unto all men" (ch. iv. 5).

There is not time to delineate all the features of an ideal church, such as the inspiring Spirit here suggests, but the reader cannot fail to notice the care the members had taken of Paul, their minister for the time, and even after he had left them. Church members ought to keep this in mind, and never more than to-day, and nowhere more than in these United States, in which the church stands out before the world as free, unendowed, parted from the state and dependent on the voluntary contributions of the people. There are too many pastors who could not truly tell their people: "Your care of me hath flourished." If all could say it more men would seek the office as they do the profession of law or medicine. Let these—and other like traits of character indicated in the letter to the Philippians—be carefully reproduced in church members, to whom these thoughts are respectfully recalled, and they will shine as lights in the world ; the church will grow in spiritual power ; ministers will be strengthened, and God will be glorified.—Rev. John Hill, D.D., in N. Y. Observer.

PROFESSOR GARDEN BLAIKIE

He was crossing the steep, wide street in Edinburgh New Town as I came near the church gate, and it seemed to me that I caught in his look and build something of the experienced sea captain. The moderate but comfortable figure swayed just a little, the head threw itself the least bit against a breeze, the face was composed and shrewd, with abundance of whitening hair. He had gone a good many voyages, and was fit to go again. One need have no suspicion in starting with him. He would know what it was he went out of port for, and where he should arrive. A little boy went beside him ; the child seemed a natural companion.

The church was wide and high, like the street ; there was no organ, and we had sweet, musical singing. The silk robe of the minister did not make an official of him ; he was still the shrewd, unaffected, ready man of a homely and practical world. His voice came deep and steady, and a little slow. The prayers were full of that thankfulness, that grateful look back upon the past, that ripe and firm perception of providence which characterize the old evangelicals, and will soon, I think, be their exclusive possession. We were drawn in with the leading voice to offer thanks while we remembered the endurance of our forefathers and the battle of faith in other lands. We joined in acknowledging the large and just benignity of Heaven, the divine purpose that rules from age to age. Everybody was prayed for, in the old democratic Whig manner—supporting great institutions and glancing all round the world. The press was remembered, and the teaching faculty, "our scientific men, our painters, our philosophers, who can exercise an influence which the ministry, set apart and specially engaged, cannot hope to maintain." Then philanthropy, with the same fulness ; then those engaged in theological controversy. "Give to them all needful courage, and give them also all needful caution." Then the missionary work—"Initiate China into the truth of Christ."

In all this, and in the reading afterwards, there was a salty rhythm, which gave the original Hebrew flavor to a chapter from Job. I have seldom heard Job so well rendered. The sermon came with a real Protestant text: "Walk worthy of the vocation wherewith ye are called," and now the face which had changed little in its strong lines began to have expression. The preacher smiled quietly now and then, as sensible of the humor of life and the need to be kind ; he looked over his spectacles, was "lively" in a composed way, and talked to us with pleasant city homeliness and quaintness, aiming at simple homiletic, and leaving the "ethic" of the day severely alone. If it had been a Say, "botched up" and vended as a sort of necessity, it would have seemed trivial, though given with racy knack and woven with graphic touches. But Dr. Blaikie has a gift all his own, and, like every other good thing, it is rooted in sincerity, in that truth to self which is the only source of truth toward God and man. It is wonderful how this quality firms and flavors a man's work—any kind of man's work. The sermon that morning was in no respect a Say ; it was a personal rendering of the old evangelical view which has formed Dr. Blaikie, and to which in all its best elements he thoroughly belongs. There is a fireside playfulness, even a naivete about his talk. The modern inquirer could easily upset some of what he says, but no honest fellow could resist the tone and bearing ; they have an individual *fetchiness*. Dr. Blaikie likes his work—preaching, expounding, narrative—and his own relish gives interest to book and sermon. Indeed, one may say that this incommunicable and precious faculty of giving interest is Dr. Blaikie's distinction. He is careful to use it honorably—perhaps no power in literature or the pulpit is more abused—and is loyal, every way, to the best traditions. If there is a true church student—or anyone else—who does not much esteem Professor Blaikie, I should be sorry to hear from him.—Deas Cromarty, in the British Weekly.

A great poet is more powerful than Sesostris, and a wicked one more formidable than Phalaris.—Londor.

THE COST OF LIFE'S BEST.

There must be the death of self always before a life can be Christlike. In Japan they have a beautiful legend of the making of a wonderful bell. Long, long ago, the emperor wrote to the maker of bells, commanding him to cast a bell larger and more beautiful than ever made before. He bade them put in it gold and silver and brass, that the tones might be so sweet and clear, that, when hung in the palace tower, its sounds might be heard for a hundred miles. The maker of bells put gold and silver and brass in his great melting pot, but the metals would not mingle and the bell was a failure. Again and again he tried, but in vain. Then the emperor was angry, and sent saying that if the bell was not made at the next trial the bell-maker must die.

The bell-maker had a lovely daughter. She was greatly distressed for her father. Wrapping her mantle about her she went by night to the oracle and asked how she could save him. He told her that gold and brass would not mingle until the blood of a virgin was mixed with them in their fusion. Again the old maker of bells prepared to cast the bell. The daughter stood by, and at the moment of casting she threw herself into the midst of the molten metal. The bell was made, and was found to be more wonderful and perfect than any other ever made. It hangs in the great palace tower, and its sweet tones are heard for a hundred miles. The blood of sacrifice, mingling with the gold and silver, gave to the bell its matchless sweetness.

It is only a legend from a heathen lands but its lesson is true. Our lives make no music until self dies, and our blood mingles with our offering in the altar fires of love. It is only when we lose our life for Christ that we get it back saved and glorious.—J. R. Miller.

THE EFFECTS OF ALCOHOL.

It may be questioned whether the boasted quickening and brightening effects of alcohol are not always, in a less degree, that same beguiling of sense and exciting of imagination which, in their extreme form, make a man such a pitiful and ridiculous sight. It is better to be dull, and see things as they are, than to be brilliant and see things larger, brighter, or any way other than they are, because we see them through a mist. Imagination set agoing by such stimulus will not work to as much purpose as if aroused by truth. God's world seen by sober eyes is better than rosy dreams of it. If we need to draw our inspiration from alcohol, we had better remain uninspired. If we desire to know the naked truth of things, the less we have to do with strong drink the better. Clear eye sight and self-command are in some degree impaired by it always. The earlier stages are supposed to be exhilaration, increased brilliancy of fancy and imagination, expanded fellowship, and so on. The latter stages are these in our lesson, when strange things dance before cheated eyes, and strange words speak themselves out of lips which their owner no longer controls. Is that a condition to be sought after ? If not, do not get on the road that leads to it.

HOW THE KITCHEN CAN BE MADE BEAUTIFUL.

There is a picture painted by Murillo, which hangs in the Louvre. It is not the representation of a palace, or a garden, or a drawing-room. It is only a common kitchen, with a kettle, and a pail of water, and a plate-rack. What makes it beautiful ? Come with me and look at it. A white-winged angel, with a face of heavenly peace, is putting the kettle on the fire, and near her another angel is stooping gracefully over the pail to lift it up. Beyond, at the old deal dresser, with fair fluttering wings, an angel is reaching up to the rack for a plate ; and dancing across the uneven floor is a laughing cherub, trying to help everybody. Ah, you see now why the common kitchen is beautiful ; it is made so by the grace and peace and joy that is in it. It does not matter whether an angel lifts a pail or tunes a harp—it is an angel still ; and it does not matter what coarse or rough work you have to do—if you do it as well and gently and perfectly as you can, you are doing God's work on earth as the angels do it in heaven.

Missionary World.

CHRIST IN THE ASCENDANT.

The Philadelphia Presbyterian has the following about an interesting lady well known to many readers of the CANADA PRESBYTERIAN :

Pundita Ramabai has her own troubles, and a good, large assortment of them. She will be remembered as the cultivated woman from India who, a few years ago, aroused much interest in a benevolent work to which she had devoted her life. She proposed to establish an institution in India to be devoted chiefly to the education and training of the class known among Hindus as "child widows" of high caste. Her pleas touched many hearts, and an association was formed in this country to help in the establishment of the institution, which was to bear the name of "The Sharada Sadan." She returned to India to open the school, which she has superintended for almost five years with great practical wisdom and a good degree of success. It was her declared purpose that the "Sharada Sadan" should be neutral in religion. Nothing should be taught in it affecting the faith of those admitted as pupils. All proselyting was to be carefully avoided. Pundita Ramabai was a Christian at least in profession—but Christianity was not to be taught to the poor "child widows." This part of her plan has been the source of most of her troubles. It was reported at an early date that the tone pervading the teaching in the school was decidedly evangelical, and some of the Pundita's supporters in the United States, of the Unitarian faith, were vexed and offended thereby. A sharp discussion was started in the religious newspapers, in which statements made by Rev. Dr. Pentecost, after his evangelistic tour in India, were severely criticised by "liberals" in New England and elsewhere. This excitement at length died down, but it has been revived in India, where an Advisory Committee of native gentlemen has been appointed, which committee wished the institution to be made thoroughly Hindu. But the ascendancy of the Christian Faith over the Pundita has been becoming more manifest. She has grown in devotion to Christ, and, unconsciously, the deepening of her piety has had an influence on those around her. Without aggressive efforts, her devout and attractive character has been winning souls to Christ. Charges of proselyting followed this success. The Advisory Committee heard that pupils were admitted to the private prayers of the Pundita. Some openly acknowledged that they had accepted Christ as their Saviour. At last the Advisory Board severed its connection with the "Sadan" and "disavowed all connection with the Institute." This brought on a crisis in its affairs. Twenty "child widows" were withdrawn from the school. Two of these have returned, and others from Hindu families have been placed in the Home, making the whole number now fifty-five. Neutrality, however, is passing away, and the religion of Christ is likely to gain an admitted ascendancy.

HOW TO HELP MISSIONARIES.

- 1. That church helps itself most which is most interested in missions. The missionary spirit is the surest means of the spiritual growth of the local church. Our Moravian brethren have been noted for their spirituality and as much distinguished for their missionary zeal and sacrifice.
2. We should consider the missionaries as our servants, representing us and doing our work for us. Just as in the time of war the loyal citizen feels that every soldier at the front is his soldier.
3. It is well for every church to have a missionary or teacher or native helper or the part of one in some missionary field which it can call its own. Such a practice concentrates and intensifies the interests of the church in missions.
4. Every church and every individual, no matter how small the church or poor the person, should give something for missions, if it

is not more than one dollar a year for the church, or one penny a year for the individual, and that pastor is recreant to his commission who does not give his people an opportunity to contribute to missions. Forty per cent. of the Congregational Churches give nothing for Foreign Missions a sad revelation of the neglect of their pastors.

5. Each church should cultivate missionary intelligence. A little inventive skill can present to any church now and then interesting facts concerning missionary life, work, and needs. And nothing else in modern civilization is more thrilling than the history of missions or the lives of missionaries. Every minister should preach at least once a year a missionary sermon. There is no excuse for not doing it.

6. Pray for missions. Not only pray for missions in general, but select some particular missionary each time and let all unite in a special prayer for that field or that missionary. In a missionary concert, instead of having a dozen prayers for missions in general, have twelve special prayers for as many special fields. It will give a concentration to the prayer and awaken an interest in the fields.

7. Send words of remembrance and encouragement to the missionaries. Blessed is that church which has some son or daughter of its own in the missionary field with whom it can correspond and to it can send its words of remembrance. But when a church has not thus one of its own members to whom it can write, let it select some missionary or teacher or native helper with whom it can correspond and thus keep in touch with some living missionary work, for what our missionaries need is not merely their financial support, but the prayers and sympathy of Christians at home. —Advance.

THE YORK COUNTY LOAN AND SAVINGS COMPANY

In a time such as the present—fertile of resources, and fruitful in expedients—it is but natural that many practical and excellent means should be advanced to enable people to husband small savings which might otherwise be squandered. Among all the methods for achieving this result which have yet been tried, none, it would appear, have combined efficiency of operation with successful results in as great a measure, as that operated by the York County Loan and Savings Company. This body has established a principle of co-operation which combines uniqueness and excellence.

For a long number of years Loan and Building Societies have been a source of great assistance to the middle classes in enabling them to save and accumulate money, and in making them the owners of comfortable houses. The idea, however, until the Company under notice took the matter in hand, had never been extended to the working classes, for, owing to the comparatively large payments required at given periods this deserving portion of the community was never able to appreciate the beneficial results of this species of co-operation. It is pleasant to think that such will no longer be the case.

The York County Loan and Savings Company have formulated a plan to bring the benefit of co-operation within the reach of all. We observe from its literature that it now issues seven varieties of stock to meet the needs of as many different classes of people, comprising among other unique features, the abolition of fines, forfeitures, and membership fees, or in certain cases, where latter are charged, the amount is subsequently returned. It allows of payments optional to investor both as to time and amount, with free withdrawals at any time, as from the bank, of entire amount paid in with interest, no portion of the payments on stock being used for expenses which are taken from excess earnings only. The expenses of the Company, we are glad to note from the By-laws, have been reduced to a limit which will compare favorably with that of any other Company in existence. Payments on instalment stock are received weekly or monthly, at the option of investor, and collected at the residence of the latter. Fully paid stock holders receive 8 per cent. interest and prepaid stock earns 10 per cent., 6 per cent. being paid semi-annually, and the balance allowed to accumulate until par value is reached. Class D Instalment Stock (payments optional) bears 6 per cent. which is paid semi-annually. We notice a very desirable plan has recently been added, in the form of Diminishing Payment Stock, by which the monthly dues diminish each year, payments being limited, so that investors have a definite value for a definite guaranteed cost.

Too much praise cannot be accorded the management of this progressing institution. They have shown themselves to be awake to the requirements of the hour. Mr. Joseph Phillips, the courteous and accommodating President of the Company, with whom are associated in the active management Mr. Albert E. Nash, Secretary, and Mr. V. Robin, Treasurer, will gladly afford any of our readers, expressing the desire, additional information on this important topic.

PULPIT, PRESS AND PLATFORM.

Hon. Mr. Laurier at Brantford: The aim and object which I have as a public man is to endeavor to lift up those scattered elements which compose the Canadian Confederation, and blend them into a united people."

Phillips Brooks: Listen to the great modern Gospel of Work, but do not let it be to you the shallow, superficial story that it is to many modern ears. Work is everything or work is nothing, according to the lord we work for.

Hon. W. E. Gladstone: "I submit that duty is a power which rises with us in the morning and goes to rest with us at night. It is co extensive with the action of our intelligence; it is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life."

Rev. James Millar: I wish to point out that first experiences in life are best made under God's guidance, within sight of the symbol of His presence, and in personal conscious dependence upon Him for direction and help. And life, from its first consciousness to its last is full of new experiences.

Rev. Principal MacVicar: Protestant and Missionary sentiment is growing weak under the pernicious influence of the broad theology, so much promoted in the press, both secular and religious, by which people come to believe that any one of the religions represented in the Parliament of Religion is as good as Christianity.

Dr. MacLaren: What we all want is some one Pearl of great price into which all the dispersed preciousnesses and fragmentary brilliances that dazzle the eyes shall be gathered. We want a Person, a living Person, a present Person, a sufficient Person, who shall satisfy our hearts, our whole hearts, and that at one and the same time, or else we shall never be at rest.

Presbyterian, London, England: Some people have yet to learn that there is a wide difference between making a business of one's religion and making a religion of one's business.

"He has no more influence," said a Hartford wit, "than 'p' in pneumonia."

Not to enjoy life, but to employ life, ought to be our aim and aspiration.

Canon O'Meara: The secularizing schemes when tried have come to utter failure. They have not fulfilled the purposes of education, they have not conserved the true interests of the nation. In Australia the secularist system has been tried with the result that there has been a widespread degradation of the children of the land, and now they are advocating a return to the religious system. In France they tried and failed to teach morality and get religion, and the government reports refer to the degradation of the children coinciding the time with the passing of the secularist system. Christian people too often sacrifice their children on the Moloch altar of political expediency. Wherever there is need for the battle against secularism, we should be able to take the stand taken by the now United Church of England.

Christian Instructor: This is the reason all false religions enslave their subjects, who were not made to work in them. They never give perfect peace. They always work hard-ly. But when grace and truth emancipate from them, it is life from the dead. "Old things have passed away; behold all things are become new." But the new religion, that of Christ, must be really fitted into the soul. Otherwise it, too, will be bondage. The mere formal service of God without heart is also a galling yoke. It is only a service of shams. A member of the Church without faith must keep up a system of shams. A rotten life within with a show of sanctity is enough to blight and wither the fairest external blossoms of Christianity. "Take heed lest there be in any of you an evil heart of unbelief in departing from the living God."

Teacher and Scholar.

SEPT. 19th, 1894. DANIEL'S ABSENCE.

GOLDEN TEXT: DANIEL'S ABSENCE. Time: B.C. 605 B. The beginning of the 70 years' Captivity. Place: Babylon on the river Euphrates, 500 miles east of Jerusalem.

Persons: Jehoiakim, king of Judah; Nebuchadnezzar, king of Babylon; Ashpenaz, Daniel and his three companions.

Introductory: The situation. Daniel and three others, boys of fourteen to seventeen years old, from among those who had been taken into captivity, of royal birth or at least of high rank, were to be taken to the palace and taught the Chaldean language and literature with a view to being employed in the public service of the king and country. They were to be supplied with food and every thing necessary by Ashpenaz, the prince of the eunuchs, set over them by the king. Jews were allowed by the law of Moses to eat only certain kinds of food, prepared in a certain way. That provided by Ashpenaz both contained some things not lawful for a Jew, nor prepared in the right way, and the wine probably was connected with some idolatrous rites. To take of them would be to disobey the law of their God, to renounce or compromise their religion and yield to the idolatry of the court and country. Yet they had to face the possible danger to their lives in not complying, the injury to their future prospects, and being different from all about them. This was a very difficult situation.

V. 8. I. Daniel's Firm Resolve. "He proposed in his heart," etc. There was no bombast or loud profession, but a secret, fixed resolve in his soul, and because of this it was all the more likely to be fixed and steadfast. It is important and desirable, and a great help in withstanding temptation, to make such resolves in a spirit of humility, and depending upon God's help to keep them.

Therefore Daniel requested of the prince of the eunuchs that he might not defile himself. Notice here how Daniel proceeded to carry out his resolve, not bluntly or rudely, but courteously, by requesting to be excused. There is a wrong way of doing right things. Daniel was respectful to his superiors.

Vv. 9, 10. II. Daniel a Favorite. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. Daniel's conscientiousness, sweetness of disposition, and firmness of principle won the heart of Ashpenaz. If persevered in these always will in the end. This case reminds us of Joseph and Potiphar, of Moses and Joshua, of Jesus at twelve who went down with His parents from Jerusalem to Nazareth, was subject unto them, and grew in favour with God and man. How much Daniel was loved and trusted is shown by v. 12, in which it is seen that Ashpenaz, by yielding to his request was running the risk of his life.

Vv. 11-16. III. The Reasonableness of Daniel. Then said Daniel to Melzar (the word means steward or butler) prove thy servants, etc. Daniel had something practical and reasonable to propose. It was to put what he proposed to the test, and the steward was willing. Pulse is such things as pease, beans, etc., but may be here understood to mean grain, vegetables, herbs as opposed to flesh and more delicate food. The result of this experiment as regarded the looks of Daniel and his companions, is told in v. 15, and what the steward did in consequence, v. 16.

Vv. 17, 18. IV. The Progress in Knowledge and Learning of Daniel and His Friends. V. 17. God gave them knowledge and skill in all learning and wisdom, etc. The subsequent history shows that God did in a special way reward the fidelity of Daniel to Him and to the true religion, but it would be wrong to understand it was only or mainly in this way that God gave them knowledge and skill, etc. They were no doubt endowed with sound healthy bodies and good natural abilities; they had every advantage that the king could give them, but they also showed marked application to their studies, and a due appreciation of the splendid prospects which were before them as rewards for diligence and success. While all this was so, their request for a plain, simple, healthful diet, showed that they had a right idea of the place due to the body and its needs as regards food. We are not to live for the purpose of eating, pampering, and feeding up the body, but we should eat only a sufficient quantity of the right kind of food to keep our bodies healthy and well. Plain, simple, healthful living, is favorable to keeping our intellectual and spiritual faculties and powers bright and active.

Vv. 19, 20. V. Their Final Examination. And the king communed with them. There were others besides these four Hebrew youths undergoing the same course of training, but among them all was found none like them; they were so far superior to the rest that they were immediately appointed personal attendants on the king.

Lesson 1. Good, or fair, ordinary, natural ability of mind, care of the body by regulating and controlling all its appetites and passions, the faithful use of means and opportunities for learning, a due sense of responsibility to fit ourselves to serve God with all our powers, natural and acquired, crowned with firm Christian principle, will qualify us for posts of great usefulness and honor.

2. If Daniel could overcome his temptations, we may by the same means which he used, overcome ours.

3. God will always open up a way of escape to those who put their trust in Him.

4. When from home, and among strangers, it is safe and wise to join ourselves to good Christian companions. Daniel was the stronger for having as his companions three other Christian boys.

5. The source of all strength for good is in God!

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, - TORONTO.

Terms: Two Dollars Per Annum, Payable in Advance.

NEW SUBSCRIPTIONS may commence at any time during the year.

SUBSCRIPTIONS are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of subscribers.

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

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

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

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

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

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

— COMMUNICATIONS SHOULD BE ADDRESSED: —

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

The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, SEPTEMBER 12TH, 1894.

THE meanest kind of blowing is crediting ourselves with work which, if done at all, is done by God's power, not by ours.

THE people who crowd to "see the corpse" at a funeral are conspicuous by their absence if there is the slightest suspicion of small-pox or diphtheria. Their morbid curiosity takes no risks.

IT would be interesting and useful to know how many people are shouting violently against separate schools, simply because they are opposed to giving religious instruction in schools of any kind.

WE regret that, owing to press of matter, the second part of the Rev. Mr. Hamilton's article, "Common Sense Versus Higher Criticism," does not appear in this week's issue. It will be forthcoming next week.

HAVING done its best to destroy a Government in which there are four Presbyterians, now just watch the P.P.A. falling into line to support a Government in which there are half-a-dozen Catholics, some of them Jesuits.

NO wonder that the Hon. Christopher Finlay Fraser gave directions in his will that his funeral should be quietly conducted. The only wonder is that more men of sense and truth do not give similar directions. Post mortem eulogies are often untrue, and nearly always cruel, for they suggest the failings that all we mortals have.

EACH city, town and village in Ontario will have its agricultural show within the next two months. The local directors of these shows should stamp out gambling in all its forms in and around their grounds. The gambling spirit is strong and there are places enough in which the dangerous practice can be learned without turning every fair ground into a gambling hell.

CANADA is the most highly favoured country on earth. We have no cyclones, no blizzards, no earthquakes, no famine, no pestilence, no forest fires worth speaking of when compared with those that have been raging in other places, and no war that would be called war in the old world. And yet we grumble just as much as any people under heaven. We are not any more liberal—if as liberal—in our support of good causes than some people who have more than one of the calamities from which we are exempt. The Lord may have a reckoning with this country soon if we do not mend our ways.

BEFORE taking active steps in the direction of organic union with the other denominations or appointing a committee to revise the Confession of Faith, it might be well for the church to devise some plan for keeping our people from crowding the back seats at prayer-meeting, and to provide some motive power by which they may be induced to tell their pastor when they have sickness in their homes.

OUR educational system is being blamed for the rush of farmers' sons and other young men to the towns and cities of Ontario. It is contended that young men are unfitted by the schools for farm life and that they go into the professions in order to make an easy living. The young man who studies law or medicine just now in order that he may get through the world without hard labor has not been educated in the schools or anywhere else. He is either very ignorant or is a natural-born fool. To secure even a competency in these professions a man must work much harder than most farmers do. To rise to the highest rungs he must do more irksome drudgery than is done by all the farmers in a large township.

WE are pleased to learn that Miss Martha Smith, B.E., of Toronto, a daughter of the late Rev. John Smith, pastor of Erskine Church of this city, who during the last winter read selections from Religious Literature and from the Bible with acceptance, is now prepared to give whole evenings of Sacred Readings. We have often wondered that such readings as Miss Smith proposes to give had not before been attempted by some of our professional elocutionists. It certainly opens up an important field of usefulness as well as one that is possible to be made of great interest. Miss Smith is already well known in this city, and her qualifications for the work she is undertaking are borne testimony to by men whose names will secure public confidence wherever they are mentioned. We wish her the most abundant success.

DR. COCHRANE was supposed to be away from Brantford for a season of much-needed rest. He has been in Britain for several weeks. But we are not sure about the "rest"! From our Old Country exchanges we learn of his preaching with power and acceptance, Sabbath after Sabbath, to large congregations in various parts of England and Scotland. On a recent Sabbath he preached in the Parish Church, Houston, at 12 o'clock; addressed the inmates of an Orphans' Home at 3; and in the evening preached again at the Bridge of Weir. At Inverness he also preached twice—once in the Free High Church and again in the West Parish Church. And so on all through the weeks of his absence! Did we not know how thoroughly good natured the session and congregation of Zion Church are we could anticipate for Dr. Cochrane a reprimand at least, when he returns to the "Telephone" city. But Zion congregation is properly proud of their pastor, so there will be nothing but a warm and hearty welcome.

THE *British Weekly* has been interviewing the managing editor of the Boston *Congregationalist* on the point of difference between the British and the American press. Among other things the editor said:—

In the religious papers I find a degree of sprightliness which makes them most entertaining reading. They indulge in much plainer speaking with regard to prominent persons than most American editors would venture on.

These two characteristics of the British religious press have more than once been pointed out in THE CANADA PRESBYTERIAN. A writer or speaker in England is often severely criticized if he lacks humour or sprightliness. On this side of the Atlantic if he displays either quality a certain number of people are sure to say he lacks earnestness, or solidity or something of that kind. In regard to the other point American editors are far and away behind the men of the quill in England. No editor of a religious paper in the United States or Canada would dare to criticize prominent persons as British editors do. The editor of a leading British journal thinks nothing of telling a judge that his manner is bad or the greatest man in the Empire that his speech is too long or too stupid.

REFERRING to the differences that are constantly arising in churches, the *Interior* says:—

All these differences are apart from the divine purpose in establishing the church. The Lord's house, from the beginning, was a house of prayer, and of nothing else. We em-

ploy the word prayer as including praise, thanksgiving and other approaches to the throne of grace. It is not a forum; it is not a tribunal; it is not a stage; it is not a literary bureau; it is not a parlor; it is not a festal hall. It is a place where God is immanently present to meet His people. This idea of the sanctuary is fading out and it needs to be refreshed. All these controversies and doubtful disputations are foreign to the true spirit and purpose of the church. It is a profanation of the House of God to bring contention of any kind into it. If men must disagree and quarrel and strive against each other, let them go elsewhere to settle their disagreements. The associations connected with a church should be of unbroken peace, fraternal and divine love and devotion.

True, but where can they go to settle their disagreements? Some of them think that a session is a court in which they can litigate without costs, that a Presbytery meeting is dull if there is no "case" to try, and the higher church courts are intended mainly for hearing appeals. What can be done with these people?

THE AMERICAN PRESBYTERIAN CHURCH SOUTH.

THE Rev. F. R. Beattie, D.D., professor in the Theological College of Louisville, Kentucky, in connection with the above named church, has been for some weeks supplying the pulpit of St. James Square Church in this city, during the absence on holidays of the pastor, the Rev. Louis H. Jordan B.D. In the last of these services of Dr. Beattie before returning to his own work, on the evening of Sabbath the third inst. he gave an account of the origin, present position and work of the American Presbyterian Church South, which it is both of importance for our church to know, and which we have reason to think will be of such interest to it that we now give the substance of Professor Beattie's account of the church in connection with which, he evidently feels it to be both a pleasure and a privilege to labour.

With regard to the origin of this church, without entering at all into details, it came into existence as a separate Presbyterian body, by reason of certain questions which arose at the outbreak of the Civil War in 1861, and led to the disruption of the Presbyterian Church in the United States into a Northern and Southern body. The latter has now therefore had a separate existence of thirty-three years.

The territory it covers extends from what is known as the Mason and Dixon line, the northern limit, with the exception of small portions of Delaware and Virginia, of the former slave states, over the whole Southern States. On the borders of this line both the Northern and Southern churches have congregations which now work together in harmony, but south of it the Southern Church exclusively prevails. It now embraces thirteen Synods, which for the most part correspond with so many states south of the line above referred to. In these thirteen Synods are seventy-three Presbyteries, one thousand three hundred ministers, eight thousand ruling elders and a membership of about two hundred thousand, being accordingly in strength much like our own Presbyterian Church in Canada. Its history during the past year was one of marked progress despite the severe commercial depression extending over the whole country, and this, the speaker remarked, has always been a feature of hard times, that during them the church has grown in numbers. When earthly props and comforts give way men naturally turn to higher, more stable supports, the increase of membership in the Northern Presbyterian Church last year, for example, being 72,000 and in the Southern 22,000, of whom 15,000 were upon profession of faith. As amongst ourselves the work of the church is done by means of congregations having settled pastors, and Home Missions in new and sparsely settled districts carried on, as Dr. Beattie said, with great vigour and success. Foreign Missions are prosecuted among the heathen abroad and the Indian tribes scattered over the country as found among ourselves in British Columbia and the North-West Territories. The field of this Foreign Mission work is found chiefly in China, Japan, Corea in Brazil and on the Congo. This was the first among American Presbyterian churches to send missionaries to the Congo in the person of Rev. Mr. Lapsley, whose father, Judge Lapsley, was last year the Moderator of their General Assembly. This first missionary laid down his life in the Congo in behalf of Africa. The other missionary who went along with Mr. Lapsley was a Mr. Shephard, coloured, who returned, and after addressing many congregations with force and interest, took back to Africa others to labour with him in that vast region of missionary effort. Last year the amount raised by this church for Foreign Missions was \$143-

000, leaving a favourable balance of \$11,000, being almost the only church on the continent at the time of their last annual gatherings in this happy position.

Educational work in this church as in the North is largely carried on in its literary aspects, to a greater extent than with us under denominational auspices, in about a dozen colleges, and also in three purely theological seminaries, namely, Union Seminary in Virginia, in Columbia College, South Carolina, and in Louisville, Kentucky, in which latter Dr. Beattie is a professor. In one institution in Texas, and in Clarksville, Tennessee, education work is partially carried on.

Two questions of much interest are just now, though not for the first time, occupying the attention of the Southern Church. The first is that of union with the Church of the North, toward which the latter this year presented some overtures. This question is not such a simple one, Dr. Beattie remarked, as on its surface it might appear to be. It is certain in time to come about, but in his opinion neither body is as yet ready for so important a step as organic union. Whenever it shall come about, the two bodies will form a church of a good deal over one million in membership, representing between six and seven millions of adherents and a Christian force of incalculable power for good to the whole Republic and far beyond it.

The second question is that of evangelistic or missionary work among the freedmen of the South. These now amount to between seven and eight millions, and connected with their present and future are problems of great magnitude and great difficulty. Christian work is largely carried on amongst them by all the leading churches, conspicuously the Methodists and Baptists, who reckon the greatest number of adherents. But Presbyterianism with its educational force, its order and distinctive ideas of spiritual life, has an important place to fill among the blacks. Both the North and South Presbyterian Churches are largely engaged in this work by means of schools, elementary and higher, and church work in all its aspects. How this work may be carried on as it is affected by colour, is a question about which there is a difference of opinion in the church of the North and South. The former would disregard the colour line and work both white and black together, the latter believes that the policy of working the two separately is attended with the best results. The Methodists and Baptists who before the war followed this system, still keep it up and have found it to succeed well. Strengthened by their experience, and influenced by many other considerations, the Southern church approves of seeking to build up a homogeneous, organized, self-supporting, self-regulating coloured church. The fact of colour is all pervading in the work, and affects deeply all the social, educational, business, political and religious relations of life, and how it can be most wisely dealt with so as to influence most happily all these relations, is indeed, a problem of more than ordinary difficulty. No like case is to be found in history, where such a number of barbarous people have been taken from their own country and brought into contact with a civilized and Christian nation, and what great purpose God in His providence will yet effect by means of this unique condition of things, time alone can fully tell. It may be, and there are some indications pointing to this, that He may yet use Christianized blacks from America to be the great instruments of Christianizing the great continent of Africa, with its multitudinous tribes now given to idolatry.

The features distinctively characteristic of the Southern Church, Dr. Beattie briefly referred to as being broadly these: (1) Its homogeneity as to national origin, being composed very largely of English, Scotch, Irish and Scoto-Irish, with some Huguenots from France, and the descendants of all these peoples. There is not in the Southern church such a mixture of races as is to be found in the church of the North. (2) The generally conservative spirit and tone of the church, less broken up and divided than is the church North, by what are called progressive and advanced views on some important subjects, so that in this respect it corresponds very closely with the state of things found amongst ourselves in Canada. (3) Its most striking feature is the spirituality, that is the high view held in this body of the spiritual nature of the church, its separation from the State and the headship of Christ, an idea which the speaker characterized as of immense value to this and every church in her spiritual organization and administration.

Two reflections brought Dr. Beattie's remarks to a close. The first was that, the thought of the

alliance of churches holding by the Presbyterian system with their five millions of communicants, and upwards of twenty millions of adherents, should be felt by the missionary worker, by all entrusted with office in the church, and by the great body of the people as one of great sustaining and uplifting power in all their work for Christ at home and abroad. Loyalty to Christ should be the great watchword of the Presbyterian church in the future as it has been in the past.

And lastly, loyalty to the Presbyterian church, not in any narrow sectarian spirit, but from a high sense of the mission which in her doctrine and polity, God in His providence has committed to her, and faith in the splendour of her prospects in the future. Occupying as she does a middle ground between Congregationalism on the one hand, and Episcopacy on the other, if ever the day shall come when a large comprehensive union shall take place among the churches, its ground will be, most likely, to be found not at either extreme, but somewhere in the middle position occupied by our Presbyterian church, in the doctrines and polity which characterize her, which, wherever they have been received have done so much to uphold and extend all that contributes most to the spread of the gospel, and the priceless blessings of every kind wrapped up in it.

THAT \$26,000 THE TIME VERY SHORT.

THE Jubilee day of Knox College, to which so many have long been looking forward with anxious hope and expectation, is hurrying on apace and much yet remains to be done. The services Knox College has rendered to the church are so great and its claims to grateful recognition are so strong, that we believe the Jubilee Fund of \$26,000 ought to be obtained without any real difficulty. We would trust that the number in the church willing to contribute is so large that it only requires the right means to be used and it will be secured. The means which require to be adopted are chiefly summed up in the feeling, on the part of all who prize the college, its work, and the well-being of the church, of a sense of personal responsibility for doing their share either by their own contributions, or obtaining contributions from others. This sense of personal responsibility should rest with especial weight upon all Knox College students and congregations which have enjoyed or are now enjoying their ministrations.

The second means to be employed is organization in order to get over the whole field of work in the time left to do it in. Steps have been taken to provide this organization. Let every friend of the college and every congregation interested in its welfare, which have not yet taken any steps to help, take them at once. Very few, comparatively speaking, can be visited by the Rev. Mr. Burns who is specially in charge of this matter. There are many congregations not now contributing perhaps to the college, and not now served by pastors, graduates of Knox College, which, if appealed to would not only be willing, but would even be glad to do something in so laudable an undertaking as wiping out entirely the debt now upon the college. It lies especially with all Knox College graduates in every Presbytery to consult with all such pastors and congregations without the loss of one day and actively to set means at work which will gather up all the contributions which can be obtained from all willing to help, that the jubilee day may find the whole sum raised, and so that all other forms of celebrating it may be intensified and heightened by this happy condition having been at last arrived at when the oldest of all our theological colleges will be free of debt, and under such happy auspices set out upon a new and still more fruitful course of usefulness to the whole church in Canada, and for the advancement of the cause of Christ by means of its missionary operations abroad.

THE SUMMER SESSION.

THE closing formalities of the second summer session of the theological department of Manitoba College were observed on the evening of the 31st ult. in the Convocation Hall, Winnipeg, in the presence of a large assemblage.

Rev. Principal King presided and called on Rev. R. G. MacBeth to offer prayer. An opening address by the Principal followed, which, in an early issue, we hope to give to our readers. During the session the attendance, he said, has been considerably larger than that of the previous year, unexpectedly large though that had been. The number of stud-

ents had been 37 of these ten might be regarded as in the senior year; seventeen in the second, and ten in the junior, or first year. Upon the whole, the work had been well done, and it had been found possible, even in a summer like this, to do good honest work in connection with theological study. The question had sometimes been put, particularly by students from Scotland who had the intention of taking a year at Manitoba College, whether the theological summer session was to continue. He would like to intimate once for all that, with all inconveniences—and they were not small to some—the summer session had come to stay for a good while. It had been more of a success than had been anticipated. The superintendent of missions, and all connected with missions, had been able to testify that it had been a great blessing in the interests of the great mission field. If any student in any part of the Dominion, or the continent, or on the Atlantic desired to attend, they might rely upon it that next April would find the summer session in operation and he thought a great many succeeding Aprils. Before the graduating students he referred to the interesting and important lectures of Rev. Mr. Macdonnell, of Toronto, on the work of the ministry, and expressed indebtedness to him and also to Principal Caven, Prof. McLaren and Prof. Thompson who was present. These gentlemen had laid the college, Prof. Baird, and himself also through their preaching, the whole community of Winnipeg, under a debt and he wished to make public acknowledgment of it. It was an unremunerated service altogether, freely given and gratefully received.

Next in order came the presentation by the Principal of a valuable and handsomely bound copy of the word of God to each of the graduates, Messrs. Slimmon, Florence, Scott, Chisholm, McIntyre, Ledingham, McLellan, McDiarmid, Mitchell and Richmond.

Referring to the results of the examinations, Principal King said they had on the whole been satisfactory. He then announced the names of the scholarships. The degree of B.D. upon the first student so honored, Mr. Archibald Thompson, B.A., was then conferred. Principal King, addressing the kneeling candidate, said, "In the name of the Senate and in accordance with the power conferred by the General Assembly, and recognized by the University of Manitoba, I admit you to the degree of bachelor of divinity."

The reading of the valedictory address and reply were proceeded with and followed by the singing of two selections of sacred music, after which the Rev. C. W. Gordon gave the concluding address of the evening, speaking more particularly to the students on Home Mission work in our country. Principal King, in introducing him, made reference to the interest he had recently awakened in Scotland, Ireland and England, and the liberality he had evoked in reference to missions here. Mr. Gordon regarded this country as the greatest home mission field in the world; considering its material resources, the character of its men, the relation of the Presbyterian church to this country was peculiar, as there were more Presbyterians west of Lake Superior than people of any other denomination. He went on to outline some of the dangers that existed, and to point out some of the very serious needs to make the work of the church a success. Something more was needed, he said, than money, and more than men; the need just now was more spirituality in the church. A few men were wanted who would give themselves up, throw away their lives, refuse \$1,200 in the east, and accept \$600 and live in the shack. He congratulated the classes on completing the theological work in the college.

Principal King announced that the art course would commence the 2nd of October. The doxology was then sung and the Rev. Professor Thompson pronounced the benediction.

The September *Treasury of Religious Thought* has for frontispiece a portrait of Rev. John T. Chalmers who contributes a "Sermon," and a paper on "Noted Preachers." The contributors to "Thoughts of Eminent Educators" are our own Sir Wm. Dawson, President Wm. B. Harper, President Zollars, Bishop Cheney and President Cook. This excellent magazine is filled with the very best material and should be very helpful to readers generally, but especially to ministers.

Harper's Young People for August is full of interesting matter for the young, smacking in this number largely of the sea, probably because so many of its juvenile readers are just now by the sea. There is also a supplement for August. We need not add that it is beautifully illustrated. Harper and Brothers, New York.

Harper's Weekly will also be enriched by contributions from Mr. Ralph. The *Weekly* has already thrown much light on the little-known country of Korea; and much more will doubtless be added by so clever a writer as Mr. Ralph.

The Family Circle.

SKY SHIPS.

At Stadacona half the sky
Was crimsoned with the sunset's dye;
The river streaked with gold,
The broad St. Lawrence, in the pride
Of countless forests by his tide,
Out to the ocean rolled.

They stood on Stadacona's steep
And gazed toward the boundless deep,
Did Donnacona's braves.
In awe they looked, these savage men,
To where within their piercing ken
White wings bore o'er the waves.

In wonderment they peered, and still,
The wings all weird came fleet, until
They flung full on the view.
And Donnacona, he, the wise,
Said these were spirits from the skies
Sent by the Manitou.

The night crouched in the flapping sails;
The wind disturbed the woods with wails;
The river dirged amain.
And Donnacona dreamed that night
The world thro' all the year was white;—
In sleep he sobbed for pain.

—W. T. Allison, in *The Week*.

[All Rights Reserved.]

MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER VIII.—CONTINUED.

'Ah, my boy!' the professor replied, 'that's one of the lessons we can learn from only one Master! We can't understand it till we get some of the spirit of Him who came to 'seek and save the lost.' Did you ever realize what the first Christmas meant? It was the same spirit, caught from the same source, that sent Paul to "fight with wild beasts at Ephesus"; the same that has sent like John Williams and Coleridge Patteson to give their lives for murderous cannibals; it is just the same spirit that is keeping our brave Gordon even now, in what might seem to us little better than a living grave. But men can do such things only when they intensely believe and implicitly obey—

"Theirs not to reason why,
Theirs but to do or die."

'It's strange,' said Gerald thoughtfully. "I can do all things through Christ strengthening me," said St. Paul. And look at his own roll of heroes "of whom the world was not worthy." "By faith" they did these noble deeds. A noble ideal, a grand cause, and a leader who never fails us—with these three powers to inspire, men can do anything.'

'But the "grand cause"?' said Gerald.

'To follow Him thought none too low to care for. "They that turned many to righteousness shall shine as the stars forever and ever!" Look, Marjorie, there are some of your Northern Lights.' And he pointed where in the sky to their right, some scintillating shafts of light were quivering and reaching up nearly to the zenith.

'They don't show so much in the moonlight,' he said; 'but they're there all the same.'

Marjorie's thoughts went straight off Southward, and she wondered whether her father were looking at that same moon through the boughs of the orange-trees.

No one spoke for a while. Presently Millie remarked, falling back a little as she was vigorously keeping up with Jack: 'I want to read all about those things myself, can't I, Professor Duncan?'

'You can and you ought, my dear. It's a shame they're not far more read among us. Marjorie, we Canadians owe your Parkman a debt of gratitude for giving us his graphic pictures of our early past. It was his volumes that first set me on that track; and I've got so enthusiastic that I've been ever since reading up everything I could find on the subject, till now the life of those old times is almost as real to me when I am walking about here, as is the life I see about me, with my bodily eyes.

'But now I think you two girls have walked about half as far as you are fit for. Suppose we turn back.'

This was of course equivalent to a military order to turn 'right about,' for the professor always had his way when he made up his

mind; so the party divided; the three boys proceeding along the quiet country road, and the professor and the girls taking their way back to town.

'He's a thoughtful boy, that Gerald,' said Professor Duncan, as if thinking aloud. 'I hope he won't be spoiled by the temptations of riches, like his eldest brother and and too many of our Montreal boys! I'm thankful many a time that I hadn't a rich father. It's something sad to see a father toiling away at making money, wearing out heart and life in heaping up a fortune, just to throw his family into the embrace of the demon of self-indulgence, that I often seem to see, like a great boa-constrictor, strangling out all that is noble and manly and self-denying, and making limp, soft pleasure-seekers, instead of men strong with the bone and sinew of noble manhood. But I don't despair of Gerald, especially since he has made Alan his special friend, and sees something better at Dr. Ramsay's in the way of an ideal of life, than he sees at home.'

This was so much like her father's way of talking, that Marjorie felt quite at home and was glad to let Professor Duncan run on in what was evidently half a soliloquy, without any attempt to interpose any remarks of her own. Millie, too, was unusually silent, and perhaps both were getting a little tired, when the sound of sleigh bells was heard approaching them. As this was of course a common occurrence on that frequented road, they did not remark it particularly, till a familiar voice hailed them. Dr. Ramsay had thoughtfully driven to meet them on coming in from his evening rounds, suspecting that the girls would not be sorry to take off their snowshoes and squeeze themselves into his cutter. Marjorie was by no means unwilling to avail herself of the comfortable sleigh, and both were soon tucked in among the warm robes.

'Sorry I can't get you in too, Duncan,' said Dr. Ramsay, laughing.

'You know that next to good company, there's nothing I enjoy more than a solitary tramp, especially on a glorious night like this. So good-night!'

And leaving the professor to his own meditations, and the boys to bring home their tree in triumph, the girls were soon safely at home, and both so sleepy after their long walk in the frosty air, that they were quite ready to follow Mrs. Ramsay's suggestion, and go off to bed, to sleep soundly till morning.

CHAPTER IX.

SEVEN SCENES FROM CHRISTMAS PAST.

Christmas Eve came in apace, and every one grew busier still as it drew nearer. By dint of great industry Marion managed to get the second cup finished, along with all the other things she had on hand, before the final preparations of cake and pudding making, came on. Marjorie's photograph turned out a very good likeness indeed, both of herself and Robin; and she was in danger of feeling a little more vanity than she had ever done before, when she saw the artistic and carefully touched picture that had a decided resemblance to the portrait of her mother which she had always admired so much. Robin's photograph, too, was considered a 'speaking likeness,' and the packet was at once put up and addressed to Mr. Fleming, just in time to reach him, if all went well, by Christmas Day.

The tree was duly set up, and the children found a day's pleasant occupation in decorating it with all the resources at their command.

Meantime Dr. Ramsay's poor patients—the Browns—had not been forgotten. Marion and Marjorie, as well as Mrs. Ramsay, visited them frequently, taking little comforts as they were needed. They met Miss Mostyn there one day, and by her request walked home with her, and were introduced to her orderly little house, and to the invalid sister, even sweeter and sunnier than herself, Marjorie thought, as she reclined in her invalid chair, her Bible on a little table by her side, and beside it a basket full of knitted socks, mittens and other warm things that were her own handiwork. She always sent Mrs. Ramsay a donation for

her tree, and many little hands and feet were warmly clothed every winter by her busy knitting needles. She was a kind, quiet counsellor, too, for many troubled hearts; and Marjorie was so taken captive by her sweet, tranquil face, full of the peace that 'passeth understanding,' that she gladly promised to go to spend an afternoon with the sisters as soon as the Christmas hurry should be over.

Gerald was told about the needs of the poor Browns, and not only gave a liberal donation out of his pocket-money, but talked to his father about them, till he got from him a crisp, new ten-dollar bill, which he brought in triumph to Mrs. Ramsay.

'My father was quite shocked when I told him the state they were in. He isn't really stingy at all; but he's so busy always that he hasn't time to think much about such things,' said Gerald apologetically.

'Oh! I know that very well,' Mrs. Ramsay said kindly. 'And it's only when we see what misery is that we feel as if we must do something to relieve it. That's why doctors learn to be so charitable,' she added, smiling.

Christmas Eve arrived at last. Gerald and Ada, who were to be among the guests, came early to help in the lighting up, after the boys had seen that all the tapers were securely fixed in their places. They helped Professor Duncan, too, to get his apparatus in place; and Alan told Marjorie and Millie that he knew what the pictures were to be about this time, as he had seen some of the slides; but he wouldn't tell them beforehand; and indeed they were too busy to mind. For a small regiment of poor children, including two of the little Browns, came very early, and the girls had enough to do in removing the wrappings with which the mothers had done their best to send them out warm and decent to 'the Doctor's tree.' Then they had to be amused in the ante-room till the arrangements were complete, and a little bell rang to announce that all might enter.

It was a very pretty sight, with its lighted tapers and brightly gleaming fruits. The children were seated on little benches, to contemplate it at leisure, while Marion played and sang some Christmas carols, and all joined who could. Then Alan and Gerald handed down the little gifts to Mrs. Ramsay and the girls to distribute, Professor Duncan looking approvingly on, with a kind word or two to each of the children. The family gifts were all laid on a little table in a corner, covered with a cloth, and were not to be looked at till afterward; but there was a bag or package of bonbons for each of the guests, rich or poor, not forgetting Professor Duncan, who received his chocolate creams with much gratitude. There was a little interval for the enjoyment of these, and the inspection of the mittens and comforters and dolls, which last afforded special satisfaction to some little girls who had never had a new doll before. There was more music, and then some of the younger ones were sent home in the doctor's sleigh, made still happier by buns and cake. And then the more formal entertainment of the evening began.

The lights were all put out except those which illuminated the large white screen on which the pictures were to be thrown. When all was ready, Professor Duncan took his stand in front with his long wand, while Alan acted as his assistant, and Dr. Ramsay sat down in front with the rest, to enjoy the exhibition.

'Now,' said Professor Duncan, 'we are going to invoke the spirit of Christmas Past, our Canadian Christmas past, and see something of the heroism and endurance which nursed Canada into being. And first we have Christmas, 1535.'

(To be continued.)

Many a woman rejects a man because he is in love with her, and accepts another because he is not. The first is thinking too much of himself and his emotions; the other makes a study of her and her friends, and learns what ropes to pull.—O. W. Holmes.

Whosoever commands the sea commands the trade; whosoever commands the trade of the world commands the riches of the world, and consequently the world itself.—Sir Walter Raleigh.

A WOMAN'S REFORM MOVEMENT.

In one of the early meetings of the National Council of Women, the Countess of Aberdeen, president of the body, described the new society as one which was not religious, though members of all religious bodies belonged to it; it was not educational, though all bodies of women having to do with education were represented in it; it was not philanthropic, though all women interested in philanthropic objects may cast in their lot with it; it was not a domestic economy society, but women having to do with the furtherance of domestic economy, and of true and happy homes could join the council. In a word, the society was none of these things and yet it was all of them. This woman's movement is not formed on the old line of forty years ago. It does not ask for the ballot or for women's rights. It has branches, which are represented in the central body, but each local council retains its perfect independence, and all kindred societies affiliating with the National Council have the same privilege and autonomy. The rule governing federated societies admits any society of women, the nature of whose work is satisfactory to the executive committee, to become members of the local council, and the women of any organization composed of men and women may associate themselves by their own vote and join the local council. The society pleads for unity of thought, sympathy and purpose, and urges the application of the Golden Rule to society, custom and law.

It was out of the Women's Congress Auxiliary held last year in Chicago, that this organization for the welfare of women was created. A similar society, but on a smaller scale, was initiated ten years ago in Scotland by Lady Aberdeen, and its success, probably, prompted the ladies of Chicago at the close of their great meetings, which were attended by delegates from all parts of the world, to take the matter up. Lady Aberdeen was elected president of the International Council of Women. The society will meet every five years and the next meeting will be held in London in 1898. At the Chicago session, it was decided to induce all countries represented at the Congress to form councils of women on the programme outlined here. Canada was not represented at this meeting, but a number of Canadian ladies were visiting the World's Fair, and they held a meeting of their own shortly afterwards, with the energetic Countess of Aberdeen at their head. While this meeting was altogether non-official in character and not at all binding, yet the subject took such hold that it was immediately decided upon to introduce the new order into all the chief towns of the Dominion. This has since been done and a National Council has been established at Ottawa, the seat of Government, with Lady Aberdeen as president. The society is making headway in the United States, many earnest women being connected with it, and by the time that 1898 rolls round the gathering in London may prove to be one of the largest assemblages of women ever convened.

The promoters of the new movement, which has certainly much to commend it, are faced with the very natural demand for more information about its object, scope and aim. They reply that there are three main objects of the National Council—one, to prevent waste; the second, to produce force, and the third, to promote unity. Indeed, there is no end to the good work which a faithful band of women, working harmoniously, could do. The difficulty may be that the programme is too extensive. Too much in the way of a general reform may be attempted. The National Council is not aggressive. It does not shock anyone's feelings, and it does not interfere in politics. It does not ask for dress reform, or the divided skirt, nor does it plead for the privilege of voting. The members wish to be womanly and not mannish, and their constant aim is to ameliorate the condition of the gentler sex. Thus, for instance, the Lily Band, which, as has been stated, was formed a decade ago in Aberdeen, and which still exists and boasts the same general aims as the National Union, took up, as part of its duty, the care of female factory operatives. A small sub-committee was appointed to attend to this function. The "half timers" are children who go to school one

day, and work one day in the factories. Naturally, they were neglected. The sub-committee induced many hundreds of them to join the Band. The younger girls only were taken in at first, and ladies held classes for them in the evening, giving them instruction and affording them recreation. The plan worked wonderfully well, and those who identified themselves with the movement soon noticed a great change in the appearance and position of the children thus rescued. A free registry for servants was established by another sub-committee, as well as a training home for servants, a home for factory girls, clubs for the girls employed in shops and stores, and readings in literature. The scope of the society was, from time to time, enlarged, and at present it embraces almost every branch of moral reform. The National Council is not restricted. It can, practically, take up anything that may suggest itself in connection with women, their work or aims in life. At some of the meetings, it was suggested that cooking and nursing lessons might be arranged for by the local councils for mothers and girls. At the annual general meetings of the central body, as well as at the local unions, papers are read which deal with woman's work, and these are afterwards debated.

The non-sectarian character of the National Council is a strong point in its favor, as the women of the country may meet together for mutual benefit, and learn each other's methods, and know each other, in fact, on a common plane. No question of dogma invades their domain, and members of every sect under heaven, can sit together and work for the common end. When the society was first started, this objection from more than one quarter was made. But the objection was soon disposed of by the statement that all members of religious bodies would be admitted simply as adherents of their particular faith, the society having nothing to do with religious teaching of any sort. Without a rule of that kind, Roman Catholic ladies could not work very well with their Protestant sisters.

Of course, a very important feature about this movement is that it will draw together the workers of the various women's societies in different sections of country, thus making them personally acquainted with one another, and allowing them the opportunity of exchanging ideas and plans. The society has not escaped criticism or the shafts of ridicule. No new reform has ever escaped them. But it is too soon to assail the National Union, whose aims are certainly laudable. Every chance to flourish should be given it. If its aspirations are too high, experience will not be slow to reduce the programme to a limit which will prove workable. The key note of the society is unity. It is also its strength.—George Stewart, in *The Week*.

TORONTO CONSERVATORY OF MUSIC.

Exceedingly gratifying must be the success of the Toronto Conservatory of Music to the managers of that institution. Seven years ago the foundation of the present influence was laid—an influence which has been steadily gaining in prestige. A commencement was made, at that time, with 200 pupils, last academic year the attendance was almost 700. These figures show to some extent the progress which has been made; although the artistic growth, it may safely be said, has been more than commensurate with the numerical increase. While the past history of the Conservatory has been one of marked promise, the outlook for the coming year, which has just begun with the Autumn term is bright with indications of continued success. During the summer vacation the Conservatory building was renovated throughout, and greatly beautified; thus giving to the pupils a handsome, commodious and comfortable home. A full equipment of new pianos might be specially mentioned among the many improvements which have been made. The staff of the coming year will be stronger than ever. The Conservatory is in affiliation with Trinity University. Diplomas, scholarships, certificates and medals are granted annually. A catalogue, giving complete information regarding all these matters, together with a full outline of the various courses of study (comprising vocal and instrumental music and elocution) will be sent to any address on application to the secretary.

Our Young Folks.

THE MEADOW BROOK.

I turn no mill; no lake I fill;
No white sail flutters on my breast.
I show no grace of naiad's face,
Whose soft, warm foot my sands has pressed.
From one small spring pure draughts I bring
And tiptoe through the thirsty land.
Cup-bearer I where brown wrens fly,
And violets hide on either hand.

In untaught song I flow along,
Nor seek to utter that deep word
The ocean spoke when first it woke
And all creation paused and heard
God's hand hath bound its own true sound
To every string He plays upon,
His listening ear hears, soft and clear,
The music of my whispered tone.

When goldenrod and asters nod
And grasses edge my narrow stream,
When swallows dip and orioles sip
My shining waters slip and gleam,
Some little need in flower or weed
To me alone in trust is given,
And knoll and tree leaves space for me
To mirror forth a strip of heaven.

—Curtis May, in *St. Nicholas*.

A LUCKY BLOW.

Here is a story that proves the old saying that 'truth is stranger than fiction.' The incident happened in the State of Washington, and not very far from Olympia, the capital.

Two little boys, whose names were Freddie and Tom, set out for school one fine summer morning a little over a year ago. Fred was seven years old, and Tom, who was nearly eleven, felt that his little brother was his especial charge. Their mother had made them up a lunch; for the distance to school was too great to permit them to come home at dinner-time. Fred carried the bread and cheese in a little basket, while Tom had a bottle of milk under his arm—a good, large, strong bottle.

'Take good care of Freddie, Tom!' said their mother, as she kissed them good-by.

Tom always liked to be told this; and he would straighten back his sturdy shoulders, and hold his curly head a little higher every time it was said to him.

'Yes, mother,' he answered. 'Come along, Fred, or we'll be late.'

And away the little fellows trudged, while their mother went back into the house breathing, as she always did when the boys left home, a brief prayer to Him who

"O'er the loving and the gentle gives His holy angels charge."

Between the boys' home and the school-house was a piece of woods where tall maple, ash and cottonwood trees grew, with a dense undergrowth of alder. It was a lonely looking place, especially because the road did not go straight through it, but turned first to one side and then to another to avoid trees that seemed too big to cut. So tall and close together were the trees, that the sun could not find its way through the leaves, and even on the brightest day it was always dark and gloomy. The boys always liked to hurry through it, and this morning they quickened their steps as soon as they got within the shadow, taking opposite sides of the waggon track, so as not to be in each other's way.

They had just passed the first turn in the road when a cracking noise was heard in the woods on Freddie's side. Before they had time to speak to each other, a little brown form leaped from between two alder bushes, and alighting in the centre of the road, stood facing the boys. They did not know what it was, but seeing it crouch for a spring, Tom ran to get between it and Freddie. There was a deep hole in the road, which he had to go around, and, delayed by this, he saw the creature spring forward at Freddie, as a cat springs upon a mouse, and, striking the little fellow with one of its powerful paws, bear him to the earth. Poor little Freddie, too much surprised and frightened to cry, lay prostrate, the beast, which was a cougar of the largest size, standing over him, its horrible fangs glistening as it made ready to seize him by the throat.

There was only one thing for Tom to do, and he did it. Seizing his milk bottle by the neck, he swung it above his head, and then, as he sprang forward, brought it down w

all the strength of which his young arms was capable between the cougar's eyes. It was a well-aimed blow, and strong enough to smash the bottle into a dozen fragments. The milk ran into the cougar's eyes and down his nose into Freddie's face. Never was a cougar more astonished. Bottles of milk and little boys were things it did not know anything about, and it gave a great bound from Freddie's head, as he lay quietly on the ground, and disappeared into the woods.

'Did it hurt you, Freddie?' asked Tom.

'Guess not,' was the little fellow's answer, as he rose to his feet.

'Oh, he did, Freddie!' exclaimed Tom. 'There's blood on your coat and the sleeve's all torn.'

Fred looked at the place indicated and burst into tears.

'There's blood running down my arms,' he cried.

'Let's run home,' answered his brother; and, taking the little fellow's uninjured arm, he ran along through the mud by his side.

Freddie almost fainted from the loss of blood; but his mother, who saw them coming, knew something must be the matter, and hurried to meet them, and, without waiting to hear the story, which Tom told as he ran beside her to the house, seized the little boy in her arms and bore him home as fast as her feet could carry her. The doctor when summoned found it necessary to put several stitches in Freddie's wound, which the cougar had made by the stroke of its paw; but the little fellow was soon himself again, and not a little proud of his scars.

The cougar did not fare so well; for when Tom told his father of the adventure, he called two neighbors to his assistance, and, armed with rifles, they set out for the forest, where, after a few hours' hunt, in which Hero, a splendid black hound, did his share of the work, they came upon the cougar and shot it. The skin was given to Tom as a reward for his rescue of his brother, and it lies on the floor before the boys' bed in their little attic room. Freddie carries in his pocket one of the claws that made the scars upon his arm.—Independent.

A BOY HERO.

The story of a brief but great career, told at a coroner's inquest in London recently, deserves a place in the world's record of heroes. It is the simple record of a little lad of ten, John Clinton by name, son of a humble carman. A few months ago the boy saved his baby brother from burning to death. The child had set fire to his clothing and the curtains. Johnny rolled the baby along the carpet till the fire was extinguished. He then tore down the burning curtains, receiving severe burns on his hands and arms.

A short time after the boy's companions were wading along the bank of the Thames, a little fellow got beyond his depth and called for help. Johnny Clinton jumped in and saved him. Then, as the rescued boy told the coroner:

'After Jack pulled me out he slipped back into deep water and we didn't see him again.'

The body was recovered a few minutes later, but life was extinct.

HOLD ON, BOYS!

Hold on to virtue—it is above all price to you, in all times and places.

Hold on to your good character, for it is, and ever will be, your best wealth.

Hold on to your hand when you are about to strike, steal, or do an improper act.

Hold on to the truth, for it will serve well, and do you good throughout eternity.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use an improper word.

Hold on to your temper when you are angry, excited, or imposed upon, or others angry about you.

Hold on to your heart when evil persons seek your company, and invite you to join their games, mirth, and revelry.

Hold on to your good name at all times, for it is much more valuable to you than gold, high place, or fashionable attire.

TAKING A FRIEND'S ADVICE.

MR. THOMAS ADAMS TELLS THE HAPPY RESULT THAT FOLLOWED.

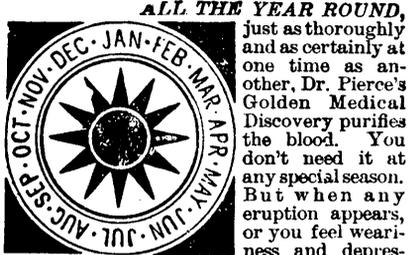
He Was Suffering From a Severe Attack of Rheumatism—Would Have Given Anything to Secure Relief—How a Cure Was Brought About.

From the Brantford Courier.

A brief statement in respect to the recovery of Mr. Thomas Adams, of St. George, will no doubt be of considerable interest to suffering humanity in general and particularly to those who may profit somewhat by the experience hereinafter set forth. Mr. Adams is a stone mason by trade and resides about a mile east of St. George. At present he is operating the Patten Mills and is well known and respected in the neighborhood. In order to gain all the information possible concerning the circumstances of the cure, a representative of the Courier proceeded thither to investigate the case. Mr. Adams was found at work in his mill. He is a man of about thirty-five, healthy and vigorous, a man whom one would not suspect of having had any ailment. When interviewed he cheerfully made the following statement:—'About three years ago when at work at my trade I contracted, through over-exposure, a severe attack of muscular rheumatism, which confined me to the house for three weeks, during which time I suffered the most excruciating pain, being hardly able to move. I was so bad that I could not lie down, had to just let myself fall into bed. When attempting to rise I had to turn over upon my face and crawl up, there being only one position from which it was possible to rise. I would have given anything at this time in order to secure relief. My first thought was to call in a regular practitioner, so I procured one of the best physicians in the neighborhood, but he did not seem to get control of the malady. After treating me for some time he left of his own accord saying he could do nothing for me. About this time a friend of mine persuaded me to try Dr. Williams' Pink Pills. Finally, I decided to give them a trial. I soon experienced a decided improvement and was mending rapidly, the terrible pain left me and I had considerable relief and was able to get around with the use of a crutch. After the further use of the Pink Pills I was so far recovered as to be able to resume work and since that time have been free from the complaint. I do not now feel any of the soreness and stiffness of the joints, I can get right up in the morning, and go off to work without any feeling of uneasiness whatever. I have every confidence in Pink Pills and heartily recommend them. I believe them a good thing to take at any time to get the blood into good condition and if I felt any illness coming on I would, instead of calling a doctor, send at once for a box of Pink Pills.'

When strong tributes as these can be had to the wonderful merits of Pink Pills, it is little wonder that their sales reach such enormous proportions, and that they are the favorite remedy with all classes. Dr. Williams' Pink Pills contain the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for locomotor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, nervous prostration, all diseases depending upon vitiated humors 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. In men they effect a radical cure in all troubles arising from mental worry, overwork, or excesses of any nature.

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



ALL THE YEAR ROUND, just as thoroughly and as certainly at one time as another, Dr. Pierce's Golden Medical Discovery purifies the blood. You don't need it at any special season. But when any eruption appears, or you feel weariness and depression that's a sign of impure blood, then you need this medicine, and nothing else. The ordinary "Spring medicines" and blood-purifiers can't compare with it. The "Discovery" promotes every bodily function, puts on sound, healthy flesh, and cleanses, repairs and invigorates your whole system. In the most stubborn Skin Disease, in every form of Scrofula—even in Consumption (or Lung-scrofula) in its earlier stages—and in every blood-taint and disorder, it is the only guaranteed remedy.

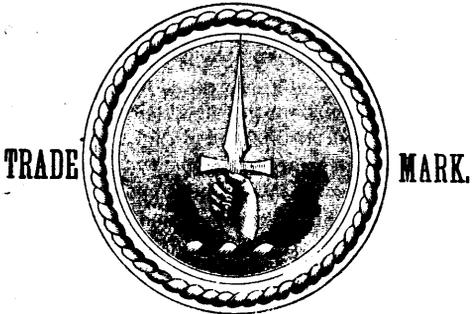
PIERCE Guar-
antees a **CURE**
OR MONEY RETURNED.

Ice Cream
FREEZERS
Ice Picks, Ice Tongs,
Ice Shredders, Etc.

RICE LEWIS & SON
(LIMITED)

Cor. King & Victoria Sts., Toronto.

Ask your dealer for the "HANDY" CANADIAN YARN



In half pound reels saves winding. Sold by all first class Retailers.—GORDON, MACKAY & Co., Corner Front and Bay Streets, Toronto.

PECULIAR TO ITSELF.

Hood's Sarsaparilla is peculiar to itself, in a strictly medicinal sense, in three important particulars, viz: first, in the combination of remedial agents used; second, in the proportion in which they are mixed; third, in the process by which the active curative properties of the preparation are secured. These three important points make Hood's Sarsaparilla peculiar in its medicinal merit, as it accomplishes cures hitherto unknown.

But it is not what we say but what Hood's Sarsaparilla does, that tells the story. What Hood's Sarsaparilla has done for others is reason for confidence that it is the medicine for you.

When the missionaries in Constantinople were told by Bontineff, the Russian Ambassador, that "the Emperor of all the Russias would never allow Protestantism to set its foot in Turkey," Dr. Schaeffer replied—"Your Excellency, the kingdom of Christ will never ask the Emperor of all the Russias where it may set its foot."

Our Communion Wine
"ST. AUGUSTINE"
(REGISTERED.)



This wine is used in hundreds of Anglican and Presbyterian churches in Canada, and satisfaction in every case guaranteed.

Cases of 1 dozen bottles, \$4 50
Cases of 2 dozen half bottles, 5 50

F. O. B. Brantford, Ontario.

J. S. Hamilton & Co., Brantford, Ont.

SOLE GENERAL AND EXPORT AGENTS.

Mention this paper when ordering.

Ministers and Churches.

Rev. W. J. Duncan, of Sault Ste. Marie, has gone to Russell to visit friends.

Rev. E. Scott, of Montreal, editor of the *Presbyterian Record*, is in Halifax, N. S.

Knox Church Sabbath School room, Hamilton, will be opened next Sunday by Rev. A. B. Simpson, New York.

Rev. M. McGregor, of Tilsonburg, occupied the pulpit of the Streetsville Presbyterian Church on a recent Sabbath.

Rev. Dr. Barclay and family, who have been enjoying two months' holiday at Cacouna, returned to Montreal last week.

Mr. H. E. Maitland, organist of the Presbyterian church, Strathroy, assisted at a service in Knox Church, St. Thomas, recently.

Rev. W. Beattie, of Virden, Manitoba, preached in Elkhorn recently and Rev. Mr. Herbison, of Hargrave, officiated in his stead.

Rev. Dr. Warden is back in Montreal again. His family have been spending the summer at Cushing's Island, where they still are.

The directors of the Ottawa bank, at a late meeting, elected Mr. George Hay as vice-president in place of the late Robert Blackburn.

The Rev. Thos. Bennett, of Taylor Church, Montreal, who has been spending a few weeks at Howick and Metis, has resumed his pastoral labors.

Rev. G. M. Milligan has returned to the city, feeling much strengthened by his trip to the old country, where he spent about a month.

Rev. W. J. Clarke, of London, one of the brightest minds among the younger men of the church, preached in Knox Church, Aylmer, recently.

Rev. John Abraham, of Whitby, moderated in a unanimous call, at Pickering, on the 4th inst., in favor of Rev. Alexander McAulay, B.A., of Woodville.

Mr. Cockburn, a student of Knox College, occupied the pulpit of Knox Church, Elora, on a recent Sunday, in the absence of the regular pastor.

Chief Justice Taylor, of Winnipeg and Mrs. Taylor have been visiting the city and during their stay were the guests of Rev. Principal and Mrs. Caven.

Rev. Mr. Cruikshank, of St. Matthew's Church, Montreal, is spending his holidays in his native province of Nova Scotia. He is expected to return this week.

Rev. Dr. Wardrope, of Guelph, recently delivered an address on "The Second Coming of Christ," in Quebec. The audience was large and appreciative.

The Presbyterian pulpit at Ballinafad was occupied by the Rev. T. McLaughlin, of Mono, on a recent Sabbath. Mr. D. L. Campbell preached for his brother at Cheltenham.

Rev. Dr. Campbell, of Erskine church, Ottawa, has returned from his vacation spent in Montreal and the east. The pastor received a cordial welcome from his congregation.

Mr. R. W. Dickie, B.A., who has been ministering in the Presbyterian Church at Phepston during the summer, recently returned to college. He is a speaker of much originality and force.

Rev. W. M. McKibbin, B.A., of Millbank, occupied his own pulpit on Sabbath the 2nd inst., after a two weeks' vacation spent in Goderich. He feels much refreshed for his short outing.

Mr. W. W. Miller, a worthy elder in Knox Presbyterian Church, Portage la Prairie, who has been in the North-West for nearly twenty years, is to spend a month's vacation in Ontario shortly.

Miss Retta Chute, who has been in charge of a church choir in Brockville for the past three years, will leave there shortly to accept an engagement as organist and choir leader in Knox Church, Ottawa.

The Rev. Dr. Robert Campbell, of St. Gabriel Church, who has been at Cap a l'Aigle, has returned home. The Rev. Messrs Heine, Mowatt, Mackay and Dewey are still at that agreeable resort.

Mr. Norman A. McLeod was ordained recently at a special meeting of the Presbytery of Glengarry held at Woodlands. Mr. McLeod is a native of Nova Scotia and a graduate of the Montreal Presbyterian College.

The Rev. Mr. Gardner, Presbyterian minister at Dundee, Quebec, is having a vacation and there were no services in his church on Sabbath last. The Rev. Mr. Thomas, a former pastor, preached the previous Sunday.

Mr. Robert Granger, an elder in the Taylor Presbyterian Church, Montreal, stepped off a street car recently, and, slipping on a banana peel, fell down heavily on the pavement. He received a severe scalp wound and other injuries.

Mr. Boak, his father-in-law, Mr. Harris, and a Presbyterian minister in the East, the inventor, have a patent dumper for coal cars that they are disposing of to an American firm. They refused the offer of one firm of \$100,000 cash.

The following further subscriptions to the Knox College Jubilee Fund have been received: Rev. George Logie, \$10; Rev. Dr. King, Winnipeg, and Mrs. McCalla, St. Catharines, \$100 each. The celebration will take place on October 2nd or 3rd.

Dr. Cochrane, after visiting the Highlands and the Trossachs with his friends, returned to Paisley, and was again the guest of Provost McGown. He preached in Helensburgh, and left for Liverpool and Chester, and sailed for Canada on Saturday, 1st September.

A Christian Endeavour Society has been established in connection with the Presbyterian Church at Eramosa. Rev. R. M. Craig, of Melleville Church, Fergus, assisted in the inauguration. The new society starts with every prospect of a useful career.

The Rev. Mr. Hamilton, late of the Presbyterian Church of the United States, who has just been received into our church, during the absence of the Rev. Mr. Macdonald, St. Thomas, on a vacation, filled his pulpit to the entire satisfaction of the whole congregation.

Rev. Dr. McFarland, of St. John, N.B., delivered an interesting lecture in St. Andrew's Church, Carleton Place recently, on the subject: "Loyalty to Christ in the realm of Citizenship." The lecture was thoroughly enjoyed by all who had the pleasure of hearing it.

Rev. F. R. Beattie, D.D., with Mrs. Beattie and family, left on the 3rd inst., for their home in Louisville, Kentucky. He has been filling the pulpit of St. James Square in the absence of Rev. L. H. Jordan, the pastor, and his pulpit services have been very able indeed.

St. Andrew's Church, Huntingdon, Quebec, has been without a pastor for some time. A meeting of the congregation has been arranged to consider the advisability of proceeding in a call. Rev. Donald J. McLean, of Arnprior, occupied the pulpit on the last two Sabbaths.

Miss Edith Miller has accepted the position of teacher in the Winnipeg Conservatory of Music, and has also been engaged to sing in the new Presbyterian church in Winnipeg for a year. The best wishes of many friends throughout Canada will follow her to her new appointment.

Messrs. Crossley and Hunter opened evangelistic services at Smith's Falls on Sunday the 26th ult. After leaving Smith's Falls they go to Pembroke, thence to St. John, N.B., and on the first Sunday in January, 1895, they will begin services in the well-known People's church, Boston.

The celebration of flower Sunday this year by the children connected with Knox Church, Guelph, was a very pretty affair. A number of rare and beautiful plants were artistically arranged. Rev. R. J. Beattie, assisted by the superintendent, Mr. J. A. McCrea, conducted the service.

Rev. Mr. Johnston, who was once pastor of Rockburn and the Gore Presbyterian church s, Quebec, is visiting there at present. His ocean voyage this summer seems to have given him a new lease of life. He preached on Sunday afternoon at the Gore and in the evening at Rockburn.

On a recent Sunday while coming from the Presbyterian Church, Sodom, Mr. Thos. Smith's horse became unmanageable, and, running away, threw Mrs. Smith and Mary Agnew out. The former was badly shaken up, while the latter was stunned. The buggy was wrecked considerably.

The sacrament was dispensed at Whitemouth, Manitoba, recently, by Rev. Dr. King, of Manitoba College. The reverend gentleman expressed to the congregation the continued interest which the Presbytery of Winnipeg felt in this mission, and asked those of all Protestant denominations to remain united for the support of the one church there.

Rev. Frazer Campbell addressed a fair gathering in the school room of Chalmers Church, Woodstock, on an evening of last week. Rev. Dr. Mackay presided. The returned missionary, who has labored some 17 years in the Mhow district of India, gave a very interesting talk on Foreign Missionary efforts and spoke hopefully of the progress and extension of the work.

Rev. G. D. Bayne, M.A., and family, of Pembroke, have returned home after their holidays. Mr. Bayne possesses the distinction of having the most largely attended prayer-meetings in the Province. No outside influence has any effect upon the attendance. A concert was once given on Wednesday evening. Half a-dozen people went to the entertainment; the prayer-meeting room was filled.

The Presbyterian ladies of Rockwood gave a garden party recently, which was well patronized. A pleasant evening was spent. An address was delivered by Rev. James Rae, of Acton. The church choir furnished music, which was supplemented with solos and duets by Messrs. J. Strachan and Hugh Kennedy. Mr. McGregor, Eden Mills, a Scotch reciter, also assisted. The proceeds amounted to \$22.

At the recent matriculation examinations at Toronto University, Miss F. E. Kirkwood, of Brantford, stood first in classics and first-class honors in English, German, history and geography, and second-class in French. She has virtually won three scholarships—the Mary Mulock scholarship for classics, the scholarship for classics and moderns, and a general proficiency one. Her scholarships amount in the aggregate to \$320.

Mr. W. Patterson, who assisted Rev. J. A. Murray, pastor of St. Andrew's Church, London, during the summer, has returned to college. Before departing, he was tendered a farewell social. A short musical programme was given by Mr. Moffat, Miss Gilmour, Miss Boon, Miss Carson, and Miss Ellis. Mr. Murray, in a short address, spoke very highly of his erstwhile assistant, characterizing him as a young man of affable disposition and good ability.

During the visit of the Earl and Countess of Aberdeen to Truro, they made a call on Rev. Dr. and Mrs. McCulloch. No more loyal or cordial welcome could have been accorded Her Majesty's representative than that given by the senior member of the Synod of the Maritime Provinces. After a very pleasant conversation the Countess asked the pleasure of taking Dr. and Mrs. McCulloch's likeness, with her kodak; this was done and in the second picture the Earl was included in the group. The call was a graceful act on the part of the Earl, and will not soon be forgotten by the Presbyterians of Truro.

Old
Diamond
Jewellery

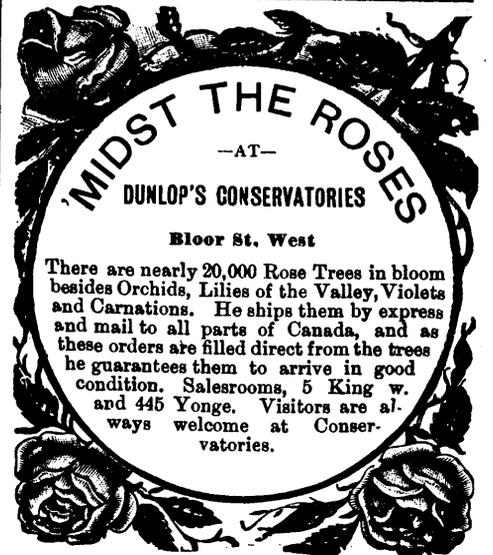


It frequently happens that a piece of Diamond Jewellery which has become "passe" may either with or without the addition of new stones, be so remodelled as to become "a thing of beauty and a joy forever."

With our immense stock of precious stones, and our own special designer on the premises, we are in an exceptional position to furnish close estimates for just such work.

RYRIE BROS.,

Cor. Yonge & Adelaide Sts.



The internal fittings of the new Erskine Presbyterian Church in Montreal, are being rapidly completed. The flooring is all laid, and the galleries erected. Messrs. Warren, of Toronto, are engaged in placing a well-toned new pipe organ. To the right of the pulpit is a handsome white marble memorial tablet, bearing the inscription, "In memoriam, William Taylor, D.D., pastor of this church for 43 years. Died, September 4th, 1876, aged 73 years."

A very pleasant entertainment was held in St. Andrew's Presbyterian Church, Victoria, B.C., recently. Rev. W. L. Clay, pastor of the church, presided. The programme consisted of the following numbers: Miss Lawrie, piano solo; Miss Cameron, reading; Mr. Muir, solo; Miss Newling, recitation; Miss Jameson, solo; Miss Brown, solo; Miss Lawson, reading; Miss Hutcheson, solo; Miss McMicking, recitation. Decorations of flowers gave the room a very pretty appearance.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Sumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.



IT LESSENS LABOR AND BRINGS COMFORT AND WILL SAVE ITS COST MANY TIMES OVER.

Rev. John Buchanan has been inducted into the pastorate of the Upergrove Presbyterian Church. The proceedings on this occasion were presided over by Rev. Dr. Grant, Orillia. The sermon was preached by Rev. Mr. McIntosh. Dr. Grant addressed the minister, and Rev. Mr. Campbell the people. Mr. Buchanan is a native of Scotland, a fluent Gaelic speaker, and a young man of ability and great promise. He studied at Glasgow University, finishing his theological course in Canada. The congregation is enthusiastic over its new pastor.

The Uxbridge Presbyterian Church is sustaining a considerable loss in the removal from that town of Miss Minnie Gould. She was for some time the leading soprano of the choir, and now goes to Lewisburg, Penn., to accept a position of vocal teacher in Bucknell University. A farewell social was tendered her the other evening. Mr. T. W. Chapple, M.P.P., occupied the chair. Ex-Mayor Hamilton read a suitable address to Miss Gould, and Mr. D. Baird presented her with a diamond brooch. Mr. I. J. Gould, ex-M.P.P., replied for his daughter. Both Rev. W. G. Hanna, pastor of the congregation, and Mr. James Watt spoke in fitting terms of the many estimable qualities possessed by their departing friend. Miss Gould is of an exceptionally amiable disposition—a great favourite with all who knew her and is a vocalist of unusual promise.

The Belfast Witness, in a recent issue, speaks thus of the Rev. William Patterson, of Cooke's Church of this city. This celebrated Irish-American preacher is once again over on his holidays among his friends in the old country. On last Sabbath evening he preached to an unusually large congregation in Maghera Presbyterian Church, in which he was brought up. He took for his subject three men who, we are told, went away—Naaman, who went away in a rage (2nd Kings, v. 12); the rich young ruler, who went away sorrowful (Matthew, xix. 22); and the Ethiopian eunuch, who went away rejoicing (Acts viii. 39). These, he said, were representative men, and had some things in common. He finished a most impressive discourse by solemnly reminding all of one last going away—"These shall go away into everlasting punishment, but the righteous into life eternal."

A cablegram from Shanghai to Mr. H. W. Frost, China Inland Mission Agent in this city, announces the death in China of Miss Tina J. Scott, of the above mission. The deceased was a sister of Rev. A. H. Scott, of Perth and of the late Miss Maggie H. Scott, who, after being three years in China connected with the Inland Mission, returned to her home Mount Joy, Gungarry County, and

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

MARRIAGES.

On Sept. 5th, at the residence of the bride's father, Apsley, by Rev. Wm. Bennett, Rev. John Bell, of Burgoyne, to Maggie R., eldest daughter of J. Anderson, Esq., Crown Land Agent.

died. The first thoughts of death from violence were dissipated the day after the cablegram was received, through letters from Tsib K'i which told of an attack of fever. Further letters to the home circle written by Miss Scott's companion in the Chinese city, as trained nurse and a Scotch gentleman from an adjoining city, came two days after. Each of these spoke of her aggravated attack of typhoid accompanied by hemorrhage. These three were ministering to the patient at the time of writing, and doubtless continued their service from the middle of July till death came.

CHURCH OPENING AT ROCKY SAUGEEN.

Sabbath, 20th ult., and Monday following the Rocky Presbyterians had a series of delightful and profitable meetings. For some weeks past the church has been undergoing repainting and being made attractive generally. To say that the committee in charge have succeeded is saying little. Seats, walls and ceiling are of an agreeable shade and evidences of a refined taste are visible in designs, bordering, etc. External and internal adornments in a church may be indicative of a worldly temperament on the part of its members, but where adornments are carried out without undue extravagance it indicates a spirit of love for the house of God which springs from true devotion.

The Sabbath services were well attended and the sermons of Rev. Mr. Gilray, of Toronto, who officiated, were well received. Lectures are often voted dull and stupid and are "not in it" with soirees, picnics, etc., but Mr. Gilray's lecture was not of this type. It was clearly delivered, speeded with humour, with enough pathos introduced to brighten interest by contrast. His word pictures were vivid and remained on the mind even after all the excitement of a night's fighting with the fire. We went to the Saugeen and were taken to the Tiber. We drove to the Rocky and found ourselves in Rome. His subject was a trip to Europe and beginning at Toronto he took his audience across the Atlantic, revelled for a while in London, sketched Paris during the revolution, and told of the notable sights to be found there. Then he plunged his audience under the Alps, emerging into sunny Italy, visiting Turin, Genoa, and hauling up at Rome. He travelled the streets with us, explored the Catacombs, visited the many famous places of ancient and modern times, but dwelt longest and most lovingly on the church of St. Peter. We thought we discovered his object in this. It might be he thought the pride of the Rockyites in their fine new church needed humbling, and no way so effective to do this as by showing them a better. St. Peter's may have a dome, but we venture to say that the Tiber has no trout to compare with the Saugeen, and neither we believe would the Presbyterians up there take the Pope in exchange for their minister even though he is little. We haven't time to make absentees sorer by describing Pisa, Florence, etc. It was a right good lecture and we are glad we were there. -The Grey Review.

ST JOSEPH'S ISLAND, ALGOMA.

Communion services were conducted last Sabbath at Kaskawa, Hilton and Irwin Stations in the Eastern half of St. Joseph's Island, by Rev. J. K. McGillivray, of the Tavbuit Mission field on the North Shore, who was appointed by Presbytery to have pastoral oversight of the whole island. The meetings were well attended and twelve new members were added to the roll. There were several baptisms as well. Mr. W. B. Findlay, student from Knox College, has done excellent work during the summer. It would be a great advantage if he could remain for a year, but he and many other students must go and leave vacancies in Algoma which it is not always possible to fill for the winter term. It is to be hoped that a number of summer college students will find their way to Algoma this year.

Not long ago similar services were held on Mr. Steele's end of the island at Mountain, Lines, and Richard's Landing and fourteen joined the church. Facts like these show that the Presbytery made no mistake when they decided to parcel the several mission stations worked by students and catechists among the ordained men within reach for pastoral supervision. A great burden has thus been removed from the shoulders of the superintendent of missions so far as Algoma is concerned, except along the main line of the C. P. R. and in localities where there may be a temporary vacancy. The new mission Presbytery is thus doing more than a little to justify its existence.

PRESBYTERY MEETINGS.

At a special meeting of the Presbytery of Hamilton, held in Grimsby on the 27th day of August, a call from that congregation addressed to Rev. John Muir, lately from Scotland, was sustained and accepted. The induction is appointed for Thursday the 20th September, at 3 p.m., Dr. Laing to preside, Mr. Marsh to preach, Mr. Ratcliffe to address the pastor and Mr. Jas. Murray the people. Leave was granted to moderate in a call at Hagersville and at Smithville and Muir's Settlement.—JOHN LAING, Clerk.

Presbytery of Maitland met at Whitechurch, August 30th, Rev. J. Malcolm Moderator, Rev. J. MacNabb Clerk. Mr. Andrew MacNab, M.A., was ordained to the office of the holy ministry, and

inducted into the pastoral charge of the united congregations of Whitechurch and Langside. There was a large congregation present. Rev. G. Blantyne preached, Rev. F. A. MacLennan delivered the charge to the minister, Rev. D. Perrie addressed the congregation. The newly inducted pastor received a cordial welcome from the congregation. In the evening the congregation held a lawn social on the manse grounds. Tea being served, a programme consisting of vocal and instrumental music, recitations and short speeches was tendered and enjoyed. The social was in every respect a marked success.

Presbytery of Quebec met in Sherbrooke, on the 28th and 29th August. Rev. N. Macphie was appointed Moderator for the ensuing twelve months. Revs. S. J. Taylor and J. M. MacLennan were invited to sit with the Presbytery. Revs. D. Kellock, T. Muir, J. M. Whelan and K. MacLennan were entrusted with making arrangements for missionary meetings in their respective districts. The usual standing committees were appointed. The Presbytery treasurer submitted his report for 1893 which was adopted. Mr. J. C. Thompson was appointed one of the auditors. A call from Winslow in favor of Rev. J. M. MacLennan, probationer, was sustained by the Presbytery and accepted by Mr. MacLennan. The induction was appointed to take place on the 12th September. Rev. N. Macphie withdrew his resignation. In absence of the convener the clerk submitted the Home Mission report. Rev. D. Tait gave an interesting account of the French work within the bounds, which was supplemented by an address by Rev. T. J. Taylor, secretary of the French Board. Arrangements were made for the supply of French fields and schools during the winter months.—J. R. MACLEOD, Clerk.

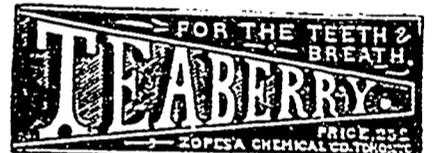
The Presbytery of Toronto met on Tuesday, the 4th inst. Rev. W. G. Wallace, B.D., of Bloor Street Church, was chosen Moderator for the ensuing six months. A communication from Mr. Leishman was referred to a committee to consider, and frame a deliverance to be submitted to next meeting of Presbytery. Rev. Joseph Hamilton, transferred from the Presbytery of Victoria, and Rev. J. I. Somerville, of the Presbytery of Detroit, for whom application had been made to the General Assembly, were received as ministers of the Presbyterian Church in Canada. Standing Committees were appointed for the year on colleges: French Evangelization; Aged and Infirm Ministers; Widows and Orphans; Assembly Fund; State of Religion; Temperance; Sabbath School; Sabbath Observance; Systematic Benevolence; Examination of Students; Reception of Ministers, Students, or Catechists; Home Missions; Augmentation; Foreign Missions; Settlement of Vacancies. St. Paul's congregation, Toronto, were advised not to change their site at the present time, as it was thought a more favorable opening might be seen at some future date. Rev. Alex. Wilson's resignation was tabled and the clerk instructed to cite the congregations of Fisher-ville and Fairbanks to appear thereat at next meeting of Presbytery. Presbytery agreed to commit Rev. Jos. Johnston's request for arrears of stipend to a select committee. Stouffville congregation was granted liberty to mortgage their church property to the amount of \$2,000 for building purpose. Presbytery made the following appointments for the ordination of Mr. J. A. Shimmion, which is to take place on Thursday evening, 13th inst. in Bloor Street Presbyterian Church. Rev. L. H. Jordan, B.D., was appointed to preach, Rev. W. G. Wallace, B.D., Moderator of Presbytery, to preside and address the missionary elect, and Prin. McVicar was appointed to address the people. A resolution expressive of the Presbytery's appreciation of Rev. K. M. Hamilton, who has left this Presbytery to take charge of the congregation of the First Presbyterian Church in Brantford, was read and cordially approved, and a copy ordered to be transmitted to Mr. Hamilton Messrs. W. G. Wallace, Dr. Carmichael, and J. Neil were appointed to draw up a resolution conveying the Presbytery's congratulations to the Senate of Knox College on the occasion of the jubilee of that institution. Rev. Jos. McCracken was received on Presbyterial certificate.—R. C. TUNN, Clerk.

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedy. Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Dollars' Worth of Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad, no other Peculiar preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research has developed, with many years practical experience in preparing medicines. Be sure to get only 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

INCORPORATED TORONTO HON. G. W. ALLAN PRESIDENT 1880 CONSERVATORY OF MUSIC 100, YONGE ST. & WILTON AVE. EDWARD FISHER - Musical Director University Affiliation for Degrees in Music. Artists' and Teachers' Graduating Courses ALL BRANCHES OF MUSIC TAUGHT From the Rudiments to Graduation. EIGHTH SEASON REOPENED SEPT. 10th, 1894 NEW AND REVISED CALENDAR Information now readily mailed free.

CONSERVATORY SCHOOL OF ELOCUTION. (H. N. Shaw, B.A., Principal.) Elocution department: re-opens Sept. 24th



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

A. McLaren, Dentist, 243 Yonge Street, First Class \$10.00 Sets teeth for \$5.00

SATISFACTORY RESULTS. The matured investment policies of that excellent financial institution, the North American Life Assurance Company of Toronto, Ont., have given the holders highly satisfactory results. The following communication was lately received by the company: To the North American Life Assurance Co., Toronto. Gentlemen,—Permit me to acknowledge receipt of your cheque in settlement of profits on my life policy, ten-year investment, which matured on August 5, 1894. The results are exceedingly satisfactory, and are in excess of the estimates given me on my policy. Thanking you for the kind treatment that I have received from your company since insuring, and wishing you every success in the future. I remain, Yours respectfully, GEO. LIPSEIT. Peterboro', Aug. 25, 1894.

Minard's Liniment Cures Dandruff.

Unlike the Dutch Process No Alkalies

Other Chemicals are used in the preparation of W. BAKER & CO.'S Breakfast Cocoa which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED. Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.

See That Your Dress-Maker Uses "Eagle Talon" Hooks & Eyes

They Have



No Equal

Special Facilities

For repairing Fine Watches, Clocks and replacing defective parts.



Good Light, Good Tools, Good Workmen,

and moderate charges commend our firm to you.

JOHN WANLESS & CO., 168 Yonge St., Toronto.

If you must draw the line at ~~Lard~~

and have, like thousands of other people, to avoid all food prepared with it, this is to remind you that there is a clean, delicate and healthful vegetable shortening, which can be used in its place. If you will

USE COTTOLENE

instead of lard, you can eat pie, pastry and the other "good things" which other folks enjoy, without fear of dyspeptic consequences. Deliverance from lard has come.

Buy a pail, try it in your own kitchen, and be convinced.

Cottolene is sold in 3 and 5 pound pails, by all grocers.



Made only by
The N. K. Fairbank Company,
Wellington and Ann Sts.,
MONTREAL.

We Want

more subscribers for "The Canada Presbyterian" in your locality. With your help we can get them, and will pay you well for your work. Write for particulars.

Address:—

The Canada Presbyterian,
5 Jordan Street,
Toronto.

Convincing facts for thinking advertisers: **The Canada Presbyterian**, the chief organ of the Presbyterian Church in this Dominion, represents a solid and intelligent Presbyterian community in which there are more than 700,000 members, and therefore embraces in its constituency one of the best reading classes in Canada. **The Canada Presbyterian** has the prestige of almost twenty-four years of continuous publication, and has without exception the largest advertising patronage of any Canadian weekly. With discriminating advertisers these facts should have great weight. Send for sample copy.

Always
"C. P."
Success.

EMPLOYMENT EXCHANGES.
Help furnished promptly for first class families. Situations procured for those seeking work.
RING & CO., 158 King St. West

Minard's Liniment relieves Neuralgia.

British and Foreign.

The Ohio Wesleyan University lately conferred the degree of LL.D. upon Miss Frances Willard.

Ezra J. Warner has given \$20,000 to Lake Forest University for a cottage to be added to the college building.

Glasgow, according to the Duke of Argyll, has only attained its position as one of the leading cities of the empire by eating up its neighbours.

Prof. Henry Gibbons, late of Amherst, has been called to the chair of Greek and German in the Western University, Allegheny, and has accepted.

The provision in the Scottish Local Government Bill enabling parish councils to acquire land for workmen's dwellings has been deleted by the House of Lords.

Mrs. Lou's McCoy North, wife of Rev. F. M. North, of New York City, was chosen by the alumnae of Wellesley College to be trustee of Wellesley for six years.

Bishop Walker, of the diocese of North Dakota, has received the degree of D.D. from the University of Oxford, England, and that of LL.D. from Dublin University, Ireland.

An inquiry made by Miss Irwin into the conditions of the employment of women in shops in Glasgow shows great need for further legislation and more adequate inspection.

The first prize of the Royal Academy of Arts in Munich has been gained by a young Jewish sculptor, Herriek Gluckenstein. The artist is also a thorough Talmudical scholar and a Russian.

It is said that Mr. Howell's reminiscences of his "first visit to New England" have proved so popular that he is preparing for *Harper's Magazine* a second series, describing his first impressions of New York.

D. C. Heath & Co. announce a book on "Animal Life," by Miss Florence Bass, written on the same lines as her "Plant Life," in "Nature Stories for Young Readers." Most of the stories will be of insect life.

The Rev. Dr. Oliver Flett, minister of the Coats Memorial Church, Paisley, Scotland, died suddenly, lately, at Tannos, Arran, where he had been residing for a few days after returning from a holiday in Orkney.

Macmillan & Co. announce for early publication a volume which will have the distinction of being the first to be illustrated by the color-type process. The title is "A Corner of Cathay," and the author is an English lady, Adele E. Fielde.

Dr. Stoiloff, the head of the new government of Bulgaria, is a graduate of Robert college, the American missionary institution in Constantinople. He is between forty and fifty years of age, and has had large experience in diplomatic affairs.

The Messrs. Appleton will publish in September "The Trail of the Sword," a Canadian romance of the eighteenth century, by Gilbert Parker, and a novel by Mrs. W. K. Clifford, author of "The Love Letters of a Worldly Woman," called "A Flash of Summer."

Rev. Andrew W. Herdman, of Rattray, died somewhat suddenly on the 17th ult., in his 72nd year. He laboured about 30 years at Pictou, Nova Scotia, and returned to his native place as successor to a brother in 1879. He was a brother of Rev. Dr. Herdman, of Melrose.

A tour in the Highlands is being made by a party of members of the Society of Psychical Research for the purpose of collecting information about second sight. Among them are the editress of *Borderland* and Rev. Mr. Dewar, of North Bute. The Marquis of Bute is said to have suggested the tour.

The new English treaty with Japan gives up the right of British subjects to be tried by a British magistrate. The new arrangement does not come into operation for five years. The same terms are being asked from other European nations on the ground that the Japanese are now far advanced in civilization.

The completed statistics of the Free Church of Scotland, as published in the official record, give a total membership of 344,082—an increase of 6,884 for two years. There are 259 students in theological halls, of whom thirty-two have volunteered for foreign service. In the Sabbath schools there are 222,644 young people and 18,938 teachers.

The installation of Dr. Alex. Stewart, the newly appointed principal of St. Mary's College, St. Andrews, in room of the late Principal Cunningham, and Rev. John Herkness, Tannadice, to the Chair of Church History in the same college, vacant by the resignation of Professor Mitchell, took place in the new Library Hall of the University a short time ago. Principal Donaldson presided.

The candidates for the chair of Systematic Theology in Aberdeen University are Revs. W. L. Baxter, D.D., Cameron; Robert Davidson, B.D., St. Cyrus; George Ferris, B.D., Cluny; Alexander Lawson, B.D., Old Deer; Duff Macdonald, B.D., Dalziel; W. P. Paterson, B.D., Crief; Charles Robertson, B.D., Assynt; and John Watt, D.D., Anderson, Glasgow.

A monument of grey granite is being erected over the grave of the late Dr. Donald Fraser in the old chapel-yard burying ground at Inverness. The monument, which is of Gothic design, has three compartments. The central compartment bears (underneath a plain Latin cross) the following inscription: In memory of Donald Fraser, A.M., D.D. Born at Inverness, 15th Jan., 1826. Minister of the Gospel for seven years at Montreal, for eleven years at Inverness, and for twenty-two years in London. Died in London, 12th Feb., 1892." The compartment to the right preserves the memory of Dr. Fraser's two little daughters, Helen Millicent and Lillian Isabella, who died shortly before his translation to London in 1870; whilst that to the left is in honor of an elder brother, Colonel Alick John Fraser, C.B.

416 Sherbourne St., Toronto,
March 20th, 1894.

Dear Sirs,—

"It is with great pleasure that I bear testimony to the efficacy of your Acetocura. Owing to a chill I was suffering great pain from a severe attack of toothache, and my gums were also very painful and much inflamed. Knowing from previous experience the effects produced from Acetocura, I was assured that the nerves, causing the trouble, could be relieved and soothed. The acid was first applied, as directed in your pamphlet, at the back of the head, until a smarting flush was produced, and then over the temporal muscle immediately behind the ear, with the Acid diluted. After the application there was little pain, and this mainly owing to the gums being in such an inflamed condition. I then fell into a refreshing sleep which lasted until morning and awoke to find the pain gone and the inflammation in the gums much reduced.

"My wife, who suffers from severe headaches, has also derived much benefit by applying the Acid to the top and back of the head, and using the spray producer, which has a refreshing effect on the forehead."

Yours truly, ALEX. COWAN.
COURTS & SONS.

Brazilian grass never grew in Brazil, and is not grass; it is nothing but strips of palm-leaf.

CURES

B B B BAD BLOOD

This complaint often arises from Dyspepsia as well as from Constipation, Hereditary Taint, etc. Good blood cannot be made by the Dyspeptic, and Bad Blood is a most prolific source of suffering, causing

BOILS, PIMPLES, BLOTCHES,
Eruptions, Sores, Skin Diseases, Scrofula, etc. Burdock Blood Bitters really cures bad blood and drives out every vestige of impure matter from a common plump to the worst scrofulous sore. H. M. Lockwood, of Lindsay, Ont., had 53 Boils in 8 months, but was entirely cured by 3 bottles of B.B.B., and is now strong and well. Write to him.

Ouida deduces from history the facts that men of genius are fine, handsome fellows. So they are, as a rule; witness Ten-nyson, Musset, Scott—the strongest man of the Rough Clan—Marlborough, Goethe, Bonny Dundee, Burns, Longfellow, Sir Henry Taylor, Napoleon, Shelley, Byron—a gallery of beauties. The Popes and Vol-taires are the exceptions.

May 2nd, 1894.

My Dear Sirs,—I may say that I have used your Acetocura with great results in my family. It has given great relief, especially in Nervous Affections and Rheumatism, and I can confidently recommend it to any troubled with these complaints.

I am yours truly,
J. A. HENDERSON, M.A.,
Principal of Collegiate Institute,
St. Catharines.

COURTS & SONS.

A new journal for the study of questions pertaining to Africa, especially the problems of the christianization and civilization of the Dark Continent, has been begun by the German *Evangelischer Afrikaverein*, and is published in Berlin under the title of *Afrika*. It promises to be one of the most reliable journals of its kind, its first number containing articles from such authorities as Grundemann, Merensky, Muller, and others. It is a monthly, costing 2 marks.

Electric melting of metals, notably cast iron and steel, as produced by a new German process, is said to have some very great advantages. In crucible steel the new process shows an economy of fuel of more than half, which, for metal so difficult of fusion, is a favourable result.

Minard's Liniment Cures Burns, etc.

See This Dress?



Surprise Soap Washed it.

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

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

Thousands use it. Why don't you?

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

SURPRISE SOAP

LASTS LONGEST GOES FARTHEST. 180

READ the directions on the wrapper

Opinion rides upon the neck of reason; and men are happy, wise, or learned, according as the empress shall set them down in the register of reputation. However, weigh not thyself in the scales of thy opinion, but let the judgment of the judicious be the standard of thy merit.—*Sir T. Brown.*

"My Optician," of 159 Yonge st., says that many so called nervous diseases are caused entirely by defective vision. Go and have your eyes properly tested, free of charge, at the above address.

Minard's Liniment for sale everywhere.

CHOCOLATES

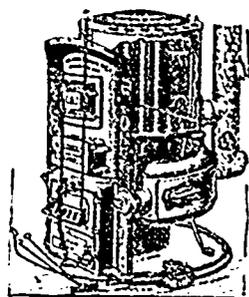
THE FINEST IN THE LAND.

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



Why not try WYETH'S MALT EXTRACT?

Doctors highly recommend it to those
 Who are run down;
 Who have lost appetite;
 Who have difficulty after eating;
 Who suffer from nervous exhaustion,
 And to Nursing Mothers.
 as it increases quantity and
 improves quality of milk.
 PRICE, 40 CENTS PER BOTTLE



Heating BY WARM AIR, OR COMBINATION (HOT WATER AND HOT AIR).
Our Specialty.

We have letters from all parts of Canada saying
Preston Furnaces Are The Best.
 Let us send you Catalogue and full particulars and you can
 JUDGE FOR YOURSELF

CLARE BROS. & CO., Preston, Ont.

USED BY CLERGYMEN ALL THE WORLD OVER
 AND THEY RECOMMEND YOU TO TRY IT.

Rev. Canon Foote, Ince, Lancashire, England, for Spinal Complaints.
 Rev. T. Bailey, West Brighton, England, for Paralysis.
 Rev. G. E. Yate, Madingley Vicarage, England, for Sciatica.
 Rev. J. Day, Horwich, England, for Fits.
 Rev. J. H. Skowes, Wolverhampton, England, for Sciatica.
 Rev. Benj. Swift, Ex-Vicar, Birkdale, England, for Asthma.
 Rev. Chas. Watson, D.D., Largs, Scotland, for Nervousness.

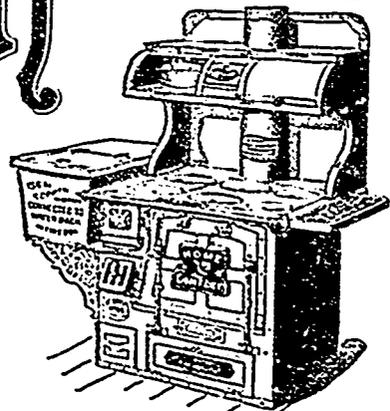
Rev. W. L. Padden, B.A., Incumbent of Roundstone, Ireland, for Rheumatism.
 Rev. A. Van Scheltema, D.D., Anthon, Holland, for general use.
 Rev. Jas. Brown, Fresherton, Captain Melbourne, Australia, for Spinal Complaint.
 Rev. J. Clark, Williamstown, Victoria, Australia, for Dropsy.
 Rev. Alex. Gilray, College St. Presbyterian Church, Toronto, for Colds and Indigestion.
 Rev. P. C. Headley, Boston, U.S.A. for Corns and general use.

These and many others recommend the use of **COUTTS' ACETOCHIA** which is known all over the world as the best external remedy. Having stood the test of forty years and being endorsed by the medical profession as a treatment founded on sound physiological principles we need only add, try it and you will not be disappointed. Write for gratis pamphlet to our **CANADIAN HOUSE**.

COUTTS & SONS, 72 Victoria Street, Toronto.
 Also at London, Glasgow and Manchester (Great Britain).
 Depots and agencies in all parts of the world

FOUR GOLD MEDALS AT NEW ORLEANS EXPOSITION, 1885
SIX HIGHEST AWARDS
 at **WORLD'S COLUMBIAN EXPOSITION, 1893,**
 AND
SIX GOLD MEDALS AT MID WINTER FAIR
 SAN FRANCISCO, 1894,
 Were received by

THE WROUGHT IRON RANGE CO., ON
HOME COMFORT



STEEL HOTEL AND FAMILY RANGES.
 CARVING AND STEAM TABLES,
 BROILERS, MALLEABLE WATERBACKS,
 ETC., ETC.

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

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

SALES TO JANUARY 1st, 1894, 277,188.

MADE ONLY BY **WROUGHT IRON RANGE CO., MANUFACTURERS OF**
 Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces.
 OFFICE, SALESROOM AND FACTORY,
 70 to 76 PEARL STREET, TORONTO, ONTARIO,
 and Washington Avenue, 19th to 20th Streets, ST. LOUIS, MO., U.S.A.
 Founded 1854. Paid up Capital, \$1,000,000.

HOLLOWAY'S OINTMENT

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

— FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS, —

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at

PHOS. HOLLOWAY'S Establishment, 78 New Oxford St., London
 And sold by all Medicine Vendors throughout the World.

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

MISCELLANEOUS.

Black lead is not lead at all, but a compound of carbon and a small quantity of iron.

German silver was not invented in Germany, and does not contain a particle of silver.

Burgundy pitch is not pitch, and does not come from Burgundy; the greater part of it is resin and palm oil.

Thousands of new patrons have taken Hood's Sarsaparilla this season and realized its benefit in blood purified and strength restored.

A thousand wrongs and abuses that are grown in darkness disappear, like owls and bats, before the light of day.—James A. Garfield.

The law is a gun, which if it misses a pigson always kills a cow; if it does not strike the guilty, it hits some one else. As every crime creates a law, so in turn every law creates a crime.—Bulwer Lytton.

Whatever is genuine in social relations endures, despite of time, error, absence, and destiny; and that which has no inherent vitality had better die at once. A great poet has truly declared that constancy is no virtue, but a fact.—Tuckerman.

Dr. Low's Worm Syrup cures and removes worms of all kinds in children or adults. Price 25c. Sold by all dealers.

One of the two new Academicians, M. Albert Sorel, is descended from a sister of Charlotte Corday, and therefore also from Corneille. The first cause of M. Sorel's successful candidacy was his clever hook on Madame de Stael, which so gratified her grandson, the Duc de Broglie, and her great-grandson, the Comte d'Haussonville, that they determined to show to M. Sorel their appreciation in a magnificent way. They therefore won to his support the "party of the Dukes" in the Academy.

Gentlemen,—I have used your Yellow Oil and have found it unequalled for burns, sprains, scalds, rheumatism, croup and colds. All who use it recommend it. Mrs. Hight, Montreal, Que.

A German paper publishes particulars of the shells discharged by the Germans against the French fortresses in the war of 1870-71. Strasburg holds the list with 202,100, whilst Belfort received 112,500; Paris, 110,300; Thionville, 16,600; Neuf-Busach and Fort Mortier, 11,200; Verdun, 8,900; Soissons, 8,400; Bitch, 7,100; Mezieres, 7,000; Toul, 6,700; Montmedy, 6,700; Longwy, 6,400; Metz, 4,900. Others follow with 3,000 down to 100. The grand total reaches 521,000 shells.

The unveiling of the remarkable statue of Alain Chartier in the Rue de Tocqueville, Paris, recalls an anecdote concerning him. His works were so much admired that one day Margaret of Scotland, wife of the Dauphin of France, afterward Louis XI., in passing through a hall where Chartier was lying asleep on a lounge, stooped and kissed him tenderly. When the lords of her suite expressed their surprise that she could have kissed such an ugly man, the Princess replied: "It is not the man I kissed, but that precious mouth from which have issued so many witty sayings and virtuous sentences."

Chicago, Ill., U. S. A., Oct. 13th, '93.

Gentlemen,—I find your Acid Cure, but I do not find your pamphlet. I expect to use your Acid Cure extensively this winter, in practice.

DR. R. O. SPEAR.

COUTTS & SONS.

Up to the present only seamen-gunners who are qualified as gunnery instructors have been eligible for the posts of captains of turrets in our battle-ships, but we are glad to see that the Admiralty have now taken a more sensible view of the qualifications necessary for this rating, and that seamen-gunners of the first class who are expert shots, and who show marked intelligence and ability, may be selected in future to qualify in the gunnery schools as captains of turrets with the rating of petty officer

first class. While holding this rating additional pay at the rate of 3d a day will be granted.—*Pall Mall Gazette*.

I was attacked severely last winter with Diarrhoea, Cramps, and Colic and thought I was going to die, but fortunately I tried Dr. Fowler's Extract of Wild Strawberry, and now I can thank this excellent remedy for saving my life. Mrs. S. Kellett, Minden, Ont.

Renewed efforts are being made in Germany this year to introduce a fish ration for the army. The experiment is being tried in the regiment of Guards. Similar attempts have failed hitherto in consequence of the difficulties of transport, but technical arrangements have been made by which it is hoped that the supply of fresh fish can be kept up and sent to long distances inland even in the hottest weather. If these prove to be successful, on one or two days a week most regiments will have the benefit of a fish meal. This, it is hoped, will be a popular as well as an economical measure.—*Army and Navy Gazette*.

Sirs,—My baby was very bad with summer complaint, and I thought he would die, until I tried Dr. Fowler's Extract of Wild Strawberry. With the first dose I noticed a change for the better, and now he is cured, and fat and healthy. Mrs. A. Normandin, London, Ont.

The Broken Hill Mine in South Wales, Australia, whose output of silver for a long time averaged over 200,000 ounces per week, has recently made an extraordinary record. For the week ending June 2 the yield was no less than 675,913 ounces of silver, 1,822 tons of lead and 575 tons of copper, the total value being about \$533,000.

Dear Sirs,—I have been using Burdock Bitters for Boils and skin diseases, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled. Mrs. Sarah Hamilton, Montreal, Que.

Electric welding has been used to remedy blowholes in defective castings by first drilling or chipping out the defects and then heating the casting around the blow-hole in a gas or oil-flame blast. Scraps of steel are then introduced, and the electric arc is applied to melt them. The result is said to be a perfect joint, without seam or flaw of any kind. The practical value of such a method is apparent.

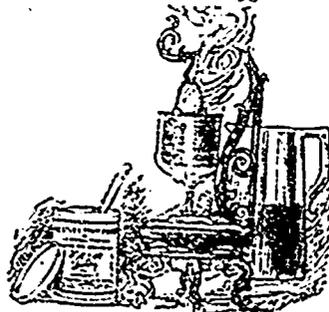
A GRAND FEATURE

Of Hood's Sarsaparilla is that while it purifies the blood and sends it coursing through the veins full of richness and health, it also imparts new life and vigor to every function of the body. Hence the expression so often heard: "Hood's Sarsaparilla made a new person of me." It overcomes that tired feeling so common now.

Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial.

TEN MILLION MEALS of NESTLE'S FOOD

Were furnished the Babies of America in 1893.



The superiority of Nestlé's Food is because it furnishes Nutrition and is Safe. The danger connected with the use of Cow's Milk is avoided, as Nestlé's Food requires water only to prepare it. To prevent Cholera Infantum and Summer Diarrhoea, begin the use now of

Nestlé's Food

Sample and our book "The Baby" sent to any Mother mentioning this paper.

TRICK, LEITCH & CO., MONTREAL.

