

The Canada Presbyterian.

Vol. 24.—No. 37.
Whole No. 1231.

Toronto, Wednesday, September 11th, 1895.

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

Books.

- JOHN KNOX AND THE SCOT-TISH REFORMATION, by G. Barnett Smith.....\$0.50
- SIR JOHN FRANKLIN and the Romance of the North-West Passage, by G. Barnett Smith..... 50
- STUDIES IN THEOLOGY, Lectures delivered in Chicago Theological Seminary, by Rev. James Denney D.D..... 1.50
- THE NEW ACTS OF THE APOSTLES, or The Marvels of Modern Missions, by Arthur T. Pierson... 1.50
- ISAIAH ONE AND HIS BOOK ONE, An Essay and an Exposition, by George G. M. Douglas, D.D..... 2.50
- THE GREAT PROPHECIES of the Centuries Concerning Israel and the Gentiles with two coloured charts, by G. H. Pember, M.A..... 2.50

Toronto:

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

A Powerful Temperance Story

THE RED, RED WINE.

BY THE
REV. J. JACKSON WRAY,
Author of "Nestle in Magna," "Matthew Mellowdew," etc.
With Portrait and Illustrations.
Price, \$1.00.

"A pathetic interest attaches to this volume, it being the last legacy of Mr. Jackson Wray. It is a story with a purpose—to advocate the claims of total abstinence. The plot is laid in a small village of the East Riding of Yorkshire, and the author sketches the awful ravages of intemperance in that small community. The victims include a minister, doctor, and many others who found when too late, that the red, red wine biteth like a serpent. Though terribly realistic, the picture is drawn from life, and every tragical incident had its counterpart among the dwellers in that village. It is a healthy and powerful temperance tale, and a fearless exposure of the quiet drinking that was so common in respectable circles thirty years ago. It should find a place in our school libraries to be read by elder scholars."—*Methodist Magazine*.

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

The Christian Consciousness

Its relation to Evolution in
Morals and Doctrine

—BY—

REV. J. S. BLACK, D.D.

Price, \$1.25.

W. DRYSDALE & CO.,
Booksellers, Etc.,

232 St. James St., Montreal.

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

Books.

Nisbet's Theological Library.

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

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

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

MERCHANT TAILORS.

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

A Special Discount to Ministers and Students. The best possible value always

JOSEPH J. FOLLETT,
FINE CLOTHING
TO ORDER,

181 YONGE ST., - TORONTO.

NEW AUTUMN GOODS.

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

First-Class in every respect.

Your esteemed order solicited.

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

Geo. Harcourt & Son

Merchant Tailors

BUSINESS ESTABLISHED 1842.

Write for circular or call on us when in the city.

57 King St. W., Toronto.

C. W. SHERIDAN,

Will offer during July and August elegant
SUMMER SUITINGS
in all shades made to order at greatly reduced prices, to make room for Fall and Winter Goods.
Come early and secure bargains.

C. W. SHERIDAN,
Merchant Tailor,
34 Queen Street East, Toronto.

PATRONIZE THE BEST

Banner Laundry

420-422-424 ADELAIDE WEST

All mending done free Telephone 452.

BREAKFAST-SUPPER.

EPPS'S

GRATEFUL-COMFORTING.

COCOA

BOILING WATER OR MILK.

Professional

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

DR. L. L. PALMER,
SURGEON,
EYE, EAR, THROAT,
40 COLLEGE ST., - TORONTO.

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

DENTISTS.

DR. J. C. BANSLEY,
DENTIST,
394 Yonge St., Over Thompson's
Drug Store.

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

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

DR. HORACE E. EATON,
DENTIST.
30 BLOOR ST., W. TELEPHONE 3658

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

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

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

ARCHITECTS.

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

LEGAL.

KERR, MACDONALD, DAVIDSON
& PATERSON, 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.

The Fisk Teachers' Agency,

Bank of Commerce Building,
25 King West, Toronto.

We supply teachers with positions and School Boards with suitable teachers. Terms to teachers on application. No charge to Boards. When in the city call and see us.

W. O. McTAGGART, B.A.,
(Tor. Univ.) Man.

ARTISTS'

—USE ONLY—

WINDSOR & NEWTON'S

OIL AND WATER COLORS.

All dealers have them.

A. RAMSAY & SON,
MONTREAL.

WHOLESALE AGENTS FOR CANADA.

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

Financial.

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

TORONTO SAVINGS & LOAN CO.

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

STRONG AND PROSPEROUS

THE
SUN LIFE
ASSURANCE COMPANY
OF CANADA.

WESTERN ASSURANCE COMPANY FIRE AND MARINE.

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

HEAD OFFICE,
Cor. Scott & Wellington Sts.,
Toronto.

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

THE RELIANCE

Loan and Savings
Company of Ontario.
33 Wellington St. E., TORONTO.

HON. JOHN DRYDEN, President, Minister of Agriculture, Province of Ontario. JAMES GUNN, Esq., Vice-President, Director and Supt. Toronto Street Ry. DAVID KEMP, Esq., Sec. Trusts Synod Diocese of Toronto. REV. G. I. TAYLOR, M.A., Rector of St. Bartholomew's, Toronto. R. TELFER SHIELL, Esq., B.A., M.B., 173 Carlton Street, Toronto. ALFRED MACDOUGALL, Esq., Solicitor to Treasury of Ontario.

Payment of 55c. for 120 months will produce \$100
Payment of 45c. for 144 months will produce \$100
Payment of 35c. for 180 months will produce \$100

NO ADMISSION FEE.
NO FINES.
NO FORFEITURES.
NO WITHDRAWAL FEE.

Provides endowments for children.
Relief from payments during sickness or loss of employment.
Loans at lowest rates.

Address,
J. BLACKLOCK, Manager.

The BEST

Though not the BIGGEST
Life Assurance Company in Canada
Why?

BECAUSE—1st. It has disbursed (in expenses and claims) the least, and laid by (to reserve and surplus) the most, per \$1,000 at risk, and also per dollar received in premiums, of any Company doing business in Canada. Therefore it gives the most value for the money.

3. Its plan of arranging the assured in three classes—*Abstainers, Non-abstainers, and Women*—each class paying for its own losses, is the fairest known.

3. Policy conditions unsurpassed for liberality.

4. No catch-penny, humbug, so-called cheap insurance is used; therefore paying business is not weighed down with selling goods below cost, hence our profits are unsurpassed by any Company.

5. Its lapse ratio is the lowest of any Canadian or American Company.

The above is a Sketch of
THE DOMINION
LIFE ASSURANCE COMPANY

Whose Head Office is in WATERLOO, ONT.
JAMES INNES, M.P., Guelph, President.
THOS. HILLIARD, Managing Director.
C. A. WINTERS, Supt. of Agencies.

C. W. CHADWICK, City Agent,
36 Victoria St. eet, Toronto

Financial.

THE TEMPERANCE AND GENERAL

LIFE ASSURANCE COMPANY

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

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

Ask for literature. Money to loan on easy terms.

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

TORONTO GENERAL

AND
SAFE DEPOSIT TRUSTS CO.
VAULTS.

Cor. Yonge and Colborne Streets
TORONTO.

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

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

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

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

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

SAFES IN THEIR BURGLAR PROOF VAULTS FOR RENT.

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

J. W. LANGMUIR,
MANAGING DIRECTOR.

THE York County LOAN AND SAVINGS CO.

INCORPORATED.

Head Office: Confederation Life 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 our 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, LL.B., V. Robin,
Vice-President. Treasurer.

STANDARD LIFE

ASSURANCE COMPANY.

ESTABLISHED 1825

Assets - - - - - \$38,511,767
Investments in Canada 9,826,650

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

W. M. RAMSAY, MANAGER.
THOMAS KERR, Chief Inspector.

Toronto Offices, Bank of Commerce Building, Toronto.

WHAT THINK YE ALL OF IT? Well and Strong After Half a Century of Suffering!

The Cure is a Wonderful One.

Wrought by Paine's Celery Compound
The Great Strength and Health-Giver.

The memory of the great discoverer of Paine's Celery Compound will ever be sacred to the thousands who have been wonderfully delivered from disease and suffering. The united efforts of this world's medical men will never equal the work, the mighty life-saving results, that have come to sufferers through the virtues of Paine's Celery Compound.

The most difficult, most distressing, and the seemingly hard and incurable cases, are successfully cured by the great medicine. There is no reason why any man or woman should despair and give up hope, while they can procure the medicine that drives away disease.

Strong and incontrovertible proof—testimony from one who suffered for over fifty years—will give hope and inspiration to many of Canada's sufferers who, up to the present, have been unsuccessful with physicians and the common advertised medicines of the day.

The marvellous and speedy cure of Mrs. A. R. Parsons, of Sutton, P. Q., has created a wonderful sensation in that special section of the Eastern

Townships. Professional men, business men, and farmers, have discussed the subject, and to-day Paine's Celery Compound has a reputation and a fame in the district that no other medicine ever possessed.

Mrs. Parsons writes very briefly, but to the point. She says:—

"I am delighted to send my testimony regarding your most valuable medicine, Paine's Celery Compound.

"Some time ago, I had Grippe, which left me so lame and weak, that for six months I could not get up without help. I told my husband that nothing else but Paine's Celery Compound could help me, after other medicines and doctors had failed.

"After taking several bottles of Paine's Celery Compound, I feel that I am cured; I can now walk and go up and down stairs with ease, and do all my housework. Under the blessing of God and your Paine's Celery Compound, I am now well."

HEALTH AND HOUSEHOLD HINTS.

Vaseline makes the best dressing for russet shoes.

Spirits of turpentine is the thing with which to cleanse and brighten patent leather.

Moderately strong salt and water taken by the teaspoonful at intervals is a cure for catarrhal cold.

Keep the stove or range free from soot in all its parts. A hot-air passage clogged up with soot will prevent the oven from baking well.

For a very bad burn melt beeswax, and into this pour sweet oil until it makes a salve which can be readily spread with a soft brush. Keep every part covered with the salve.

If one wishes to cool a hot dish in a hurry it will be found that if the dish be placed in a vessel full of cold, salty water it will cool far more rapidly than if it stood in water free from salt.

A level teaspoonful of boracic acid dissolved in a pint of freshly boiled water and applied cool is the best wash for inflamed sore eyes or granulated lids, and an excellent gargle for inflamed sore throat.

When the burners become clogged and sticky lay them in a small pot, cover with vinegar and add a tablespoonful of salt; let them boil for an hour or two. They will come out as fresh and clean as ever.

It is said that a new potato grated finely, and then used instead of soap to wash with is good. The juice of the potato, raw, of course, contains some principle that acts quickly and beneficially on the skin.

Salad dressing does not often require the cook stove to prepare it, since oil, vinegar, cream and eggs may be used. The taste and sentiment of every individual may be consulted by varying the form of service to any conceivable extent.

It is not a good plan to do much of anything in the morning before eating breakfast, or at any rate, drinking a cup of coffee. One is not in condition to work without detriment to the general health, and not long ago a doctor advised a friend not even to read before eating his first meal; he said that it was bad for the eyes.

Home-made Chow-chow.—This chow-chow is made of ripe cucumbers and onions. Use four quarts of ripe cucumbers, peeled, seeded and chopped fine; two quarts of white onions; chopped fine; half a pint of salt, two ounces of white mustard seed, two green peppers and one red pepper, one tablespoonful of black pepper and enough vinegar to cover the mixture. Mix the chopped onion and cucumbers with the salt and put in the press for twenty-four hours. At the end of that time put the vegetables in a bowl and add the dry ingredients. Mix well and then add the vinegar.

Peach Preserves.—The skins of peaches may be instantly removed by dipping them in scalding water, then in cold water, and rubbing off the peel; but if this is done the flesh will darken a little unless cooked immediately. For white peaches, therefore, it is better to pare with a sharp knife. Put into a preserve kettle three pounds of sugar to four pounds of peaches, and cook until the fruit is clear. Then remove the fruit and cook the juice until it forms a sirup of the proper consistency. Half a dozen of the kernels from the pits should be added to the sirup for each jar.

Breaded Tomatoes.—The tomatoes should be firm and cold. First get ready a kettle of hot fat, roll and sift a quantity of bread crumbs, and beat two eggs. All this is necessary because the tomatoes grow soft and juicy if allowed to stand. Pare and slice them, and after seasoning well with salt and pepper, dip each slice in beaten egg and then in bread crumbs. When all the slices have been treated in this manner dip them again in the egg and crumbs, then place them in a frying basket and plunge into boiling fat. Cook for about a minute and a half. For six people, about four large tomatoes, two eggs and a cupful of crumbs will be required.

DID YOU EVER THINK

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

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

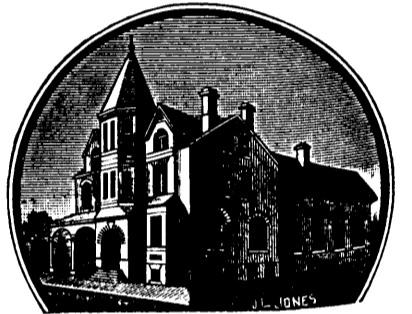


The Leading Instruments of the Day

Write for Catalogue and Prices.

Thomas Organ Co.'y

Manufacturers of High Grade Organs.
WOODSTOCK, ONT., CANADA.



TORONTO COLLEGE OF MUSIC, Ltd.

IN AFFILIATION WITH THE UNIVERSITY OF TORONTO.

Re-opens September 2, 1895.

Send for Calendar Free. EVERY DEPARTMENT COMPLETE.

Advantages Unsurpassed For a THOROUGH AND ARTISTIC MUSICAL EDUCATION.

F. H. TORRINGTON, Musical Director. GEO. GOODERHAM, President.

BILIOUSNESS Is frequently caused by disordered Kidneys if you are troubled that way, take a couple of **Dr. Key's Kidney Pills** and ward off the next attack.

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

CAMPBELL'S SKREI FAMOUS COD LIVER OIL

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

RIPANS TABLETS

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

RIPANS TABLETS are the best Medicine known for Indigestion, Biliousness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Dizziness, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels. Ripans Tablets contain nothing injurious to the most delicate constitution. Are pleasant to take, safe, effectual, and give immediate relief. Price—60 cents per box. May be ordered through nearest druggist, or by mail.

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



FREE!

We direct special attention to the following remarkable statement:

For many years I suffered from Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve and now I can hear common conversation across a room; I can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored.

EDWIN COLEMAN, Box 585, Wichita, Kans. Medicines for 3 Months' Treatment Free. To introduce this treatment and prove beyond doubt that it will cure Deafness, Catarrh Throat and Lung Diseases, I will for a short time, send Medicines for three months' treatment free. Address, J. H. MOORE M.D., Cincinnati, O.

A RECENT BOOK

BY Miss A. M. Machar,

(FIDELIS).

Roland Graeme: Knight.

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

STAINED GLASS WINDOWS

OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF

JOSEPH McCausland & Son
76 KING STREET WEST TORONTO.

DYSPEPSIA FLOUR.

Also Special Diabetic Food, Barley Crystals, and Patent Biscuits, Cakes and Pastry Flour. Unrivalled in America or Europe. Pamphlets and Baking Samples Free. Write Farwell & Chibner, Westertown, N. Y., U.S.A.

When writing to Advertisers please mention THE CANADA PRESBYTERIAN



"ST. AUGUSTINE" Sacramental Wine.

The REV. DR. COCHRANE writes:—

Messrs. J. S. Hamilton & Co. BRANTFORD, May 23rd, 1895.

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

WM. COCHRANE.

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

F. O. B. at Brantford.

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

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

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

MENEELY BELL COMPANY,

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

FAVORABLY KNOWN SINCE 1826
HAVE FURNISHED 35,000 BELLS
FOR CHURCH, SCHOOL & OTHER PURPOSES.
MENEELY & CO., PUREST, BEST, GENUINE BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

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

THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, SEPTEMBER 11th, 1895.

No. 37.

Notes of the Week.

Last month a deputation from the Committee of the International Peace and Arbitration Society submitted a memorial to the members of the London Eng. School Board, urging upon them the desirability of adequate ethical teaching in schools on the subject of peace and war, duties to foreign nations, and other kindred questions. The memorial was unanimously referred to the School Management Committee for consideration and report.

For the first time for sixty-three years, Parliament assembled without the inspiration and master-hand of perhaps the greatest Parliamentarian of English History, and minus a voice which has swayed larger issues than that of any living Briton. The House has met distinctly the poorer for the loss of one of England's greatest Commoners. At his marvellous call to arms in aid of the oppressed Armenians he seemed definitely to retire from Party; and men of every political shade begin to speak of him in the language posterity adopts towards its Immortals.

The Moderator of the Irish Presbyterian General Assembly has fixed Wednesday, the 11th September, as the date on which the special meeting of the General Assembly will be held in May street, to elect a Professor of Logic, Belles-Lettres, and Rhetoric, in the Magee College, Londonderry, in room of Professor Dougherty, and a Professor of Systematic Theology, in the Assembly's College, Belfast, in room of the late Professor Watts. In consequence of the interest and importance of the appointments and the keenness with which the contest is being conducted on the part of the several candidates, a large attendance both of ministers and elders is anticipated.

In *The Church at Home and Abroad*, which answers to the American Presbyterian Church North, the purpose our *Record* does to our Church, there is a cut of the Presbyterian House, 156 Fifth Avenue, New York, which may well fairly overwhelm modest, canny-going Presbyterians in Canada. It is the head quarters and permanent dwelling place for the Board's of Home Missions and Foreign Missions and of several other agencies of the Presbyterian Church. The building stands at the northwest corner of Fifth Avenue and Twentieth Street. Its frontage on Fifth Avenue is 92 feet, and that on Twentieth Street is 192 feet, and it is twelve and a half stories in height. We merely mention this just now to prepare our readers for the brief article giving some further account which we shall shortly publish from the columns of the periodical above mentioned.

A quarter of a century having passed since the Battle of Gravelotte, the first in the Franco-German War of 1870-71, the occasion was celebrated by William II. laying the foundation-stone of a monument, to cost £400,000, to his grandfather, William I., which will be erected on the site of the Palace of Liberties. In his speech the Kaiser said nothing that could wound the susceptibilities of the French people, but dwelt upon the self-sacrificing unanimity of the German princes; the wise counsel and energetic support of the great Chancellor; the consummate strategy of Count Moltke; the incomparable skill of the brave leaders, especially of the Crown Prince, his father; and the loyalty unto death of the people in arms. "From the blood-stained seed sprang up under God's blessing the harvest of German unity." The ceremony was military rather than national, and dissatisfaction at the refusal to admit the public as spectators has been freely expressed.

Jews in Russia cannot yet count upon peace and rest. Instructions have been received by the Governor of Vladivostock to expel all Jews resident in that far Eastern entrepot. No time of grace is allowed to the expelled beyond such short periods as are necessary for winding up their business affairs and disposing of their immovable property and household chattels. There are several hundred Jews in Vladivostock, all of whom will be now compelled to return to their native domiciles in European Russia.

Advices received in New York from Lima report the arrival of a party of English and American missionaries. The natives resent their coming and have demanded that the Peruvian Government shall take steps for their immediate expulsion. In the meanwhile the missionaries are being restricted to very cramped quarters on the coast. The Government replied that they would be protected as long as they obeyed the laws of the country. The people are by no means satisfied with this assurance, and a rebellion is talked of, while threats are freely expressed against the lives of the whole missionary party.

The announcement was made in both Houses on Monday that Lord Wolseley will be Commander-in-Chief of the Army from November 1. His powers, however, will be less than those of the late Commander-in-Chief. They have not yet been defined. The Government is to be congratulated on resisting the pressure to appoint the Duke of Connaught. Several years ago a scheme of Army reforms was drawn up by a committee of which the Duke of Devonshire was chairman, but it has been impossible to initiate the reforms owing to the opposition of the Duke of Cambridge, who refused to admit his responsibility to Parliament. Now, under our most experienced practical soldier, the reforms will be carried into effect.

One of the most interesting and hopeful features noticeable in some governments, at least, at the present day, is the constantly increasing attention paid to the improvement of the comfort, social condition and physical well-being of the humbler classes in society. Many instances of this might be mentioned, especially in countries older than those on this side of the Atlantic as yet, where some solution of social difficulties is imperative and pressing. Among other instances of this we notice that the Dutch Government has nominated a commission, composed of twenty-five members, representing all the shades of political opinion, to report on the best system of State pensions for the old and infirm members of the working classes.

The recent and present disturbances in China, which, it should be remembered, are but additions to disturbances which for a long time have been occasionally breaking out in some part or other of that vast empire, have given rise to many explanations by many different kinds of travellers and observers. Here is one by the Hon. G. N. Curzon, in his "Problems in the Far East," he states that one source of the difficulties is misunderstanding with the native population of "the constantly increasing employment of women, and particularly of unmarried women, by the missionary bodies. In a country like China," Mr. Curzon adds, "the institution of sisterhoods, planted along-side of male establishments, the spectacle of unmarried persons of both sexes residing and working together, both in public and in private, and of girls making long journeys into the interior without responsible escorts are sources of a misunderstanding at which the pure-minded may afford to scoff, but which in many cases has more to do with anti-missionary feeling in China than any amount of national hostility or doctrinal antagonism."

The Occident, says *The Church at Home and Abroad*, suggests a Presbyterian Education Extension Course for the Pacific coast, which shall both counteract the rationalistic and anti-Biblical teaching of the common school and university and strengthen the cause of Presbyterianism. Feeling the need of consolidation in Christian Endeavor work, improvement in Sunday school effort, and a new impulse to Church life and home-training, it would inaugurate a peripatetic lecture course led by able instructors and pastors who can discriminate between the known and guess in current theories, and extend among the people the wholesome influences of the Word of God. Though perhaps we do not yet need such action so much as they do now on the Pacific coast yet herein lies a suggestion of work that, with modifications suited to our circumstances, might by continued effort be undertaken with great profit especially in all our country towns and villages.

The deaths of the week is always a paragraph of much though also of sad interest in the *Christian World* of London, England. Amongst others appeared last week the following notice which will be of interest to many English visitors to the Continent, or residents thereon, owe a priceless debt of gratitude to Baron Christian Bernhard Tauchnitz, who has just died at Leipzig, in his seventy-ninth year. The little paper-covered volumes of English authors, beautifully printed, to be purchased at every railway bookstall and at every popular resort, have largely increased the pleasure of a Continental holiday. The idea took possession of the German publisher in 1843. Before then, as after, Continental publishers freely pirated English copyright works, and also freely mutilated them. Tauchnitz was an honourable man, and he put himself into friendly communication with English authors, proposing to pay them for the right of cheap republication, for exclusive Continental sale. His propositions were received in the same friendly spirit, and he had the most pleasant relations with Dickens, Thackeray, Trollope, Carlyle and others who bore testimony to his liberal treatment of them. In a letter to Thackeray, Tauchnitz apologised for inaccuracies in his English. "Don't be afraid of your English—a letter containing £ is always in a pretty style," was the reply. Nearly 3,000 volumes have appeared in the "Collection of British Authors."

One more perfect than was Labour Day could not be desired, hardly even imagined. The air was pure and clear, so that in its morning freshness it was a luxury and delight to breathe it. Not too hot to be oppressive to the thousands of pedestrians who walked in procession and thronged the streets, nor too cool to be uncomfortable during the inevitable delay in marshalling so large a parade. Toronto turned out to do labour honor, and judging from the general appearance of the great mass of manual or machine toilers who walked in procession, our city so far from being ashamed of her artisans, may well be proud of them. With scarcely an exception that could be seen in all the thousands in the ranks they looked well clad, well fed, contented and pleased, manly looking in their bearing, and intelligent. Among the thousands of spectators who lined the streets for miles, nothing but good nature, good order and good conduct could be seen; no drunkenness, no roughness, no crowding, no swearing. A most hopeful and encouraging sight it was. We doubtless have plenty of evils yet in our midst to contend with, but if in Canada we can not only keep up the present status of our handicraftsmen and farmers, but improve them, and along with them improve also the standing of all whose work is more with their heads than their hands, Canada will have a population, taking it in the mass, which may well make her the envy of the whole world.

Our Contributors.

TO A YOUNG MAN ABOUT TO ENTER COLLEGE WITH A VIEW TO THE MINISTRY.

BY KNOXIAN.

MY DEAR SIR,—Most heartily do I congratulate you on your choice of the noblest calling and the poorest profession on earth. If the Holy Spirit has led you to say: "Woe unto me if I preach not the Gospel" consider yourself highly honored among the sons of men.

Kindly allow me to call your attention to a few things that a young man is none the worse for thinking a little about when beginning that course of study which the Presbyterian Church requires from those who enter her ministry in a regular way. Some of the matters that I propose to discuss with you are not pleasant, but it is far better to think about them now than fret and worry about them later on.

Don't enter the ministry under the delusion that your Master cannot be faithfully and efficiently served in any other way. Good elders are just as useful as good ministers and much more useful than poor ones. Congregations that would, if vacant, have fifty candidates scrambling for their pulpits sometimes find it difficult to get half a dozen men to serve in the eldership. A really efficient Sabbath-school superintendent is often more difficult to get than a fairly good minister. The men who manage the business side of church work are doing just as important service as the men who preach. The ministry that raised two millions for the Church last year preached more eloquently than some of us can do in the pulpit. It is much harder to get money out of some men than it is to preach to them. Don't then, my dear sir, enter college under the delusion that Christ cannot be well served outside of the ministry. There are a thousand ways of serving him well.

Don't attach much importance to the common view that sordid motives are impossible because ministerial salaries are low. The minimum salary, seven hundred and fifty dollars a year and a house, is a small income for a man who might earn two or three thousand a year, but it may be a temptation to a young man whose earning power at hard work is fifty cents a day and may never be much more than a dollar. Small salaries merely shift the temptation to enter the ministry from sordid motives from one class to another—they never remove it.

Please assume from the very first that you go to college to study—not to preach, not to manage the institution, not to take charge of the professors, not to "run" the societies that have become a part of college life, but to do honest work in your own room and in the lecture room. If you labour under the affliction that time spent on Latin, Greek, Hebrew, Philosophy, Rhetoric, the Natural Sciences and other subjects put on the calendar by older, if not really wiser men than you is lost time, give yourself to meditation, penitence and prayer. Ask for more light and more common sense. If at the end of a reasonable time the affliction is not removed, take yourself over body and bones to the Plymouth Brethren. You are not the raw material out of which an efficient Presbyterian minister can be made.

Years ago the necessities of a growing church in a new country made student-preaching a necessity. The Church had no choice in the matter. Students had to preach both summer and winter, and right well did many of them acquit themselves. The conditions, however, are changing rapidly. There is no longer a scarcity of preachers. More attention is given to "full courses" and "honors" and "degrees," and matters of that kind. The people are not so gospel hungry as the old settlers were. Whether preachers or people are any better than they were—whether the people who want more tone in the pulpit know their Bibles half as well as the old Scotch and Irish settlers did—are questions that need not now be discussed. The one thing clear is that a student should study in order that he may be better able to meet the changing conditions under which he must work when his college days are over.

Don't go to college under the delusion that when you have finished your course the Presbyterian Church is under any obligations to find you a congregation, or, indeed, any other field of labour. Presbyterian polity assumes that the call of the people is indispensable. That may be the right theory or it may be a wrong one, but there it is. You cannot change this part of the polity while you are a student, and it is well you should think about it before you commit yourself to the Presbyterian ministry. A world of disappointment and misery would have been saved to the church if all young men had thought about the call of the people before entering the ministry. Almost every day we hear of good ministers disappointed, soured, embittered and hopeless because they cannot get congregations or even a fair chance to preach in vacancies. It would be cruel to say to a man in that unhappy position: "You should have thought of the calling business before you entered the Presbyterian ministry." All the same he should have thought of it.

A good deal has been said lately about the "dead line of fifty" in the ministry. The phrase came from the same direction as the Gerry-mander, the P.P.A. and a number of other things of bad odor. Intelligent and influential congregations have no such line. It does exist, however, in congregations of a certain class, and in too many mission stations, and it is well for you to know that it exists. There are two sure ways of avoiding the snag. One is to keep out of the ministry, the other is to die young.

If you labour under the delusion that the work of a minister is easy, stop at once and never darken a college door. There is absolutely no hope for a student who thinks that the work of a minister of the gospel is easy.

In one—perhaps in more than one—of our colleges there is a species of student always described as "popular on the field." He is not of much account in his classes, but he is "popular on the field." Popularity on the field is a rock on which many a well meaning young man has hurt himself for life. My dear sir, do your duty faithfully in college first. Never mind "popularity on the field." The less you think about it anywhere the better. Duty is a much better thing than popularity.

THE LAW OF THE SABBATH AND ITS PRESENT OBLIGATION.*

BY REV. J. McD. DUNCAN, B.A.

THIS is the subject to be discussed in this paper. By the "Law of the Sabbath" we are to understand the Fourth Commandment, "Remember the Sabbath day to keep it holy, six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates.

Concerning this commandment two questions are suggested by the title of our topic, viz.: First, What is the meaning of this law; and, secondly, Is this a law of present obligation? The answer to the first of these questions need not detain us long. The command before us is easily understood. It requires the cessation, during one day in seven, of secular employments. It answers to the demands of man's physical, intellectual and moral nature by providing for a weekly day of rest. On this day it is intended that the body should regain by repose its freshness and vigor, that by varying its occupations the mind should recover its clearness and strength; that by withdrawal into a clearer atmosphere, the spirit should be quickened and purified.

The rest required by this commandment is not inactivity. We are told that God rested on the seventh day "from all His work which He had made." This does not mean that God became inactive. He ceased from a particular class of works which had occupied the six creative days. But the divine activity manifests itself in other ways on the seventh day. The occupations of the redeemed in heaven may furnish us with an example of the way in which our Sabbaths should be spent. The spirits of the just "rest from their labors." They have entered into peace. That rest is not opposed to activity but to hurry, distraction, toil, uneasiness. In heaven there is ceaseless activity. "His servants shall serve Him." "They rest not day and night, saying, Holy, holy, holy Lord God Almighty which was and is and is to come." A spirit can find rest only in activity. The true Sabbath rest consists in withdrawing our attention from what is seen, transitory, unsatisfying and fixing it upon the unseen, the eternal, the satisfying. True rest is not inactivity, but satisfaction. The weekly Sabbath is fitted to give us opportunities for the earnest, loving contemplation of God as revealed in His word, in His works, in His Son. In such holy occupation should this day be spent.

The Sabbath is a day of rest. And the rest of the Sabbath is a religious rest. It is such a rest as those require who are not merely animals, but spirits as well. This rest leaves no room for idleness, but affords ample scope for all the activities of our spiritual nature.

It need scarcely be said that the interpretation put upon the Sabbath law by the Jewish rabbis is to be rejected. The meaning of the Fourth Commandment is not expressed but perverted by the tradition which decided that on a Sabbath a nailed shoe might be worn; that a person might go out with two shoes on, but not with only one; that one might carry a loaf of bread, but that two might not carry it between them. Moses was not represented, but caricatured by those who found fault with the disciples for plucking the ears of corn and rubbing them in the palms of their hands and blowing away the chaff and eating, and who would condemn even walking on the green grass on the Sabbath because that was a species of threshing. Very different from the interpretation put upon this law by the rabbis, is that given by the Lord of the Sabbath. According to Him the performance of works of necessity and mercy does not constitute a breach of the law regarding the Sabbath.

The law of the Sabbath as found in the Fourth Commandment must be distinguished from other Mosaic legislation concerning the Sabbath. We read in Exodus xxxv. 15, "Whosoever doeth any work on the Sabbath day shall be put to death." And again, we read that a man found gathering sticks upon the Sabbath day was put to death for his offence. Such legislation, of course, was entirely Judaic. No one regards it as binding on any nation now. But the fact that such laws as that which required a man to be put to death for Sabbath breaking are obsolete, no more proves that the law of the Sabbath contained in the Fourth Commandment is obsolete, than the abolition of the death penalty for adultery or blasphemy proves that the Third and Seventh Commandments have ceased to be binding upon men. It is not ingenuous, it can scarcely be considered honest,

* This paper, which was read at a Conference of the Synod of Toronto and Kingston, professes only to have gathered together some of the leading arguments advanced by those who have maintained that the law of the Sabbath is a moral and perpetual commandment.

to represent those who maintain the perpetual obligation of a command found in the decalogue as maintaining also the perpetual obligation of requirements found in the ceremonial law.

We come now to the second question to be considered in this paper. Is the Sabbath law a law of present obligation? From a very early period two opinions have been held concerning this matter. One opinion is that the sanctification of one day in every seven was a ceremonial, typical and Levitical custom and was therefore abolished when a better dispensation came. The laws of the state very properly secure weekly rest from worldly labors as a social and civic blessing. Public and associated worship of Christians is a scriptural duty. No day is so suitable for such worship as the weekly day of rest especially since it commemorates the resurrection of Christ. But this is all. To sanctify the whole day under the supposed authority of a divine command is Judaizing. The other opinion is expressed in the Westminster Confession and held by Presbyterians throughout the world. It regards the law of the Sabbath as a moral and perpetual commandment binding all men in all ages. As briefly as possible I shall try to present the chief arguments which have come under my notice in support of the latter opinion, viz.: that the law of the Sabbath is a moral and perpetual commandment.

1. The Sabbath was instituted prior to the Mosaic legislation. In the Book of Genesis, after giving an account of creation, the sacred writer proceeds as follows:—"Thus the heavens and the earth were finished and all the host of them, and on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it; because that in it He had rested from all His work which God created and made."

Those who have held the Sabbath to be a mere Judaical appointment, have contended that the writer of Genesis is not in this passage giving an account of something which happened at the creation, but is anticipating the institution of the Sabbath. Their opinion is that the Sabbath was instituted at Sinai and not at the creation. Two considerations seem to be fatal to this interpretation. The first is the place which this passage occupies in the narrative of Genesis. In the first chapter of that book, we have a simple straightforward account of the works which God performed. Then the writer, continuing his story, tells us that God, having finished these works at the end of six days, rested on the seventh. It is difficult to see how any one who has not a theory to support, can hold that in the first chapter of Genesis we have an account of events which took place at the creation, while in the earliest verses of the second chapter, we have an anticipation of an event which was to occur many hundreds of years afterwards. The plain man reading his Bible sees in the words "God blessed the seventh day and sanctified it" a statement of what God did after the work of creation was finished. If he is told that he is wrong, and that the writer is speaking of something that God was to do in the future, he will probably conclude that the Bible is a book intended only for the learned. There is a second consideration, which makes against the view, that in this passage we have merely an anticipation of a coming event. It is this. Unless the Sabbath was instituted at the creation, we find no account in the narrative of Genesis, of any provision for the needs of man's spiritual nature. Is it conceivable that God should make man in His own image and then, while giving him authority to use the products of the earth for the supply of his bodily wants, should make no provision for the wants of his soul? It is surely more natural to suppose that the Creator, after giving His creature directions as to the support of his bodily life, indicated by His own example, the means by which the spiritual life of man was to be nourished.

There are many indications of Sabbath observance during the patriarchal period. From the earliest times seven was a sacred and symbolical number among both Israelites and pagans. How is the meaning attached to this number to be explained? No natural sign in the heavens or earth suggests the number. For no heavenly body revolves in precisely seven months, days or hours. Nor do any of man's external members number seven. A reasonable explanation of this use of the number seven is found in the early institution of the week.

Other facts point still more clearly to the conclusion that the observance of the Sabbath was a part of the patriarchal religion. It was "at the end of days" that Cain and Abel offered their sacrifices. This phrase probably refers to the weekly Sabbath. God Himself observed the weekly interval in making preparation for the flood. Noah twice waited for a period of seven days before he sent out his dove. It was customary among the patriarchs in Mesopotamia, in the days of Laban to continue a wedding feast a week. From the history of Jacob's life we learn that the number seven was used to limit the ordinary duration of a contract. The feast of the Passover was to last a week. This appointment was made before there were any Levitical institutions. The account of the manna, found in the sixteenth chapter of Exodus, shows that the law of the Sabbath was then in full force. Observe what happened. Of their own accord the people on the sixth day gathered twice as much of the manna as they gathered on other days. They received no directions to do this. They acted as if they were conforming to an established custom. Then Moses, when his attention was called to the conduct of the people, mentioned the Sabbath quite incidentally. He said to the rulers that the people had done quite right in gathering a double quantity on the sixth day. He added, "To-morrow is the rest of the holy Sab-

bath unto the Lord." We have here no formal, solemn declaration of a new law, but an incidental, informal reference to a law already recognized to be in force. The birth place of this institution of the Sabbath is not the wilderness of Sin. The events which occurred there refer back to an earlier appointment. Now the argument from these facts is clear and direct. The law of the Sabbath was in force before the Mosaic legislation was received. It is admitted by all that the ceremonial portion of the Mosaic legislation has been abolished. But if this law existed before the legislation of Moses was enacted, its authority cannot be affected by the abolition of the later legislation. The authority of the Sabbath law was recognized but not created at Sinai. We cannot infer from the repeal of ceremonial laws given at Sinai, that the law of the Sabbath has been repealed. This institution existed before the Levitical types and shadows, and it survives while they have perished.

2. I go on to a second argument to prove that the law of the Sabbath is a moral and perpetual commandment. The Sabbath law is found among the moral precepts of the Mosaic Legislation. There is a clear distinction between the law of the ten commandments and the laws of the Judaic ritual and polity. The ten commandments were uttered by the great voice of God and written with His own finger. The other laws were spoken in the ears of Moses alone and the hand of Moses wrote them. The decalogue written twice on tables of stone was deposited in the ark; where it was preserved by the incorruptible Shittim wood, the gold overlaid, within, without and above, and the over-shadowing Cherubim and Shechinah. The laws intended for the Jews only were written on parchment and placed, not in, but beside the ark, as being of less value and ready to be removed. Now the law of the Sabbath has its place among the ten commandments. This law was uttered by the divine Voice. Its words were written by the finger of God. It was inscribed upon the table of stone. It was intrusted to the ark for safe keeping. There is nothing to warrant the belief that this law was intended for the Jews only. There is no reason to suppose that it belonged only to a covenant which was to be abolished.

It may be shown that the fourth commandment is necessary to the completeness of the first table. We are not to look upon the laws of this table as merely negative. Their requirements are not satisfied by not setting up any object of worship in the place of God, or by not worshipping idols or by not blaspheming. The second commandment promises mercy to "them that love Me." But love is not satisfied with abstaining from evil. It must be busy doing good. Love does more than refrain from disobedience. It expresses itself in active obedience. How can love express itself when its object is God. If He were hungry He would not tell us. The creature cannot add to the ineffable blessedness of the Creator. Love to God finds an outlet in worship, in communion, in shutting out worldly things and fixing the attention upon Him. Now, in order that there may be opportunities for worship, for communion, for withdrawal from worldly concerns, it is necessary that there should be such a provision as is made in the law of the Sabbath. There must be some time set apart for the religious duties which are imposed by the first three commands of the decalogue. If it be admitted that the first and second and third commandments are moral and perpetual, it follows that the fourth Commandment also is moral and perpetual. For it prescribes the means by which the duties required in the other commandments may be performed, and when a work is obligatory, the means necessary to its performance are also obligatory. Worship is obligatory. Then the setting apart of a portion of time for worship is also obligatory. Thus the fourth Commandment is seen to follow naturally the first three. They command a work to be done. It prescribes the means by which this work is to be performed.

That this law is moral and not positive is shown further by the fact that the penalty of death was attached to the breach of it. This penalty was not inflicted upon an offender against any law of ritual.

3. A third argument in support of the position maintained in the paper, is that the law of the Sabbath rests upon a universal and permanent ground. It is true that in the fifth chapter of Deuteronomy, the deliverance from Egypt is mentioned as the ground of the command, and that this text has been used to support the position that for the rest of God's people, who did not share the Exodus from Egypt, there is no ground for observing the Sabbath. But it is to be observed that both in Exodus and Deuteronomy, the whole decalogue is prefaced by reminding the people of their deliverance from Egypt. The argument against the universal obligation of the Sabbath law derived from the mention in Deuteronomy of the deliverance from Egypt as its ground, if it proves anything, proves that the whole decalogue has no authority over us, because we did not share in the Exodus. The fact that this deliverance was spoken of as a reason why the Hebrews should keep the Sabbath does not prove that this was the only reason why it was binding upon them. Again, the command as given in Exodus is based on a ground which has validity for the whole human race, namely the fact that in six days the Lord created the heavens and the earth and rested on the seventh day. In Exodus a ground is assigned to this command which is valid for all men. In Deuteronomy we find in addition, a ground valid for the Hebrews alone. The less general ground does not exclude the more general.

It is said that God made the Sabbath a sign between Himself and the Hebrews (Ex. xxxi. 13-17; Ezek. xx. 12, 20). And hence it has been inferred that the Sabbath was a mere Levi-

tical type destined to pass away when Christ came. But although the Sabbath was a sign, it was more than a sign. Israel was commanded to make the first great law of love announced in Deut. vi. 6, a sign between God and His people. No one argues that the law of love is abolished because it was a sign of God's covenant with His people. Again the decalogue itself is spoken of as a witness to God's presence with His people. The ideas of "a sign" and "a witness" are similar ideas. No one argues that the decalogue is obsolete because it was "a witness." There would be as much force in such arguments, as there is in the argument that the Sabbath was a temporary institution because God made it a sign between Himself and His people. Might not a permanent institution be selected as a sign as well as a temporary institution?

4. A fourth argument is that the prophets treated the law of the Sabbath as a moral and perpetual commandment. The prophets were the enemies of mere ceremonialism. Isaiah condemned in scathing words the false religion that made much of fasting and afflicting the soul, but did not loose the bonds of wickedness or undo the heavy burdens, or let the oppressed go free or break the yoke, or feed the hungry or house the outcast, or clothe the naked. Now if the Sabbath law were merely a positive and ceremonial command, we would expect to find the prophets laying comparatively little stress upon Sabbath observance. As a matter of fact, however, what we do find is exactly the opposite of this. Isaiah declared that the eunuchs, who keep the Sabbaths, will find in the house of God a place and a name better than of sons and daughters. They shall have an everlasting name that shall not be cut off. The sons of strangers who keep the Sabbath shall be brought to the holy mountain and be made joyful in the house of prayer. Again, the same prophet says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father; for the mouth of the Lord hath spoken it." Jeremiah said to the people of his day that the prosperity of the city depended upon the hallowing of the Sabbath and warned them of danger from the divine displeasure if they disregarded the observance of the holy day. Ezekiel reproached his nation for having polluted the Sabbath which God had established as a sign between Himself and His people. These instances may suffice to show that the prophets treated this matter of Sabbath observance, not as if the Sabbath law were on the same footing as ritualistic requirements, but as if it were upon a level with the moral precepts of the Mosaic legislation.

5. A fifth argument is that Christ recognized the authority of the Sabbath law. The authority of our Lord is often claimed by those who oppose the position maintained here. It is alleged that when Christ defended His disciples against those who accused them of Sabbath breaking because they plucked corn to satisfy their hunger, He used His authority as Messiah to repeal the Mosaic law and to introduce a freer and more lenient law for the new dispensation. But this assertion involves a misunderstanding of the whole case. Our Lord and His opponents agreed in regarding the Mosaic law of the Sabbath as still binding. It is incredible that the Saviour who observed the Mosaic law scrupulously up till His death, whose last free act was the keeping of the Passover should here be setting aside the old Sabbath law. The dispute was not about the authority of the Mosaic law, but about its interpretation. The Pharisees interpreted the law to require a man to go hungry rather than put forth his hand to pluck a few ears of corn. Our Lord denied the correctness of this interpretation. He did not relax the law. He explained it. According to the explanation of the Pharisees, the disciples were Sabbath breakers. According to our Lord's explanation they were not exposed to that charge. But Christ did not claim for His disciples exemption from the law of the Sabbath given by Moses.

Again, from the teaching of Christ, that the observance of the Sabbath must give way to deeds of mercy, it has been inferred that He looked upon the Sabbath command as ceremonial. The principle, it is said, on which this teaching of our Lord rests is that positive and ceremonial commands must always give way to those which are moral and perpetual. Since, then, mercy takes precedence of Sabbath observance, the former must be a moral, and the latter a ceremonial duty. But it is also a recognized principle that some moral duties must give way to others. For example, worship is a moral duty, but it must be set aside to save a drowning man from his peril. So that even if our Lord subordinated Sabbath observance to deeds of mercy, that would not prove one of them to be a moral and the other to be a ceremonial duty. They might both be moral duties and yet one of them might be subordinated to the other. But Christ does not subordinate Sabbath observance to mercy. What He teaches is that the performance of deeds of mercy is proper Sabbath observance.

It need scarcely be said that our Lord's declaration, "The Sabbath was made for man," is perverted, when it is quoted in support of the relation or abrogation of the Sabbath law. These words simply declare that the design of the Sabbath is a humane one; that it ministers to man's true welfare. Before the advocates of greater license in Sabbath observance can gain any legitimate support from these words, they must prove that the law of the Sabbath as given by Moses and properly interpreted does not advance human welfare. Then they would be entitled to say that the Sabbath of Moses and the Sabbath of Christ are two different things. But it is precisely this proof which is not forth coming.

Our Saviour's concluding words in this Sabbath controversy, as recorded by Matthew, have been misinterpreted. The words are these, "For the Son of man is Lord even of the Sabbath." They have been thus paraphrased. "The Son of man, agreeably to His authority, is able to relax the Sabbath day just as the other legal ceremonies." And again, "Here He saith that power is given to him to release His people from the necessity of observing the Sabbath." But observe that our Lord is here giving the reason for declaring His disciples innocent of the charge of Sabbath breaking. They are innocent "for the Son of man is Lord even of the Sabbath." He would not have allowed them to break this law without rebuking them. The fact that he did not reprove them shows that they had done nothing wrong. The examination of this Sabbath controversy makes it clear that Christ recognized the authority of the Sabbath law.

6. A sixth and concluding argument may be put in a negative form. The writings of Paul furnish no objection to the position that the law of the Sabbath is a moral and perpetual commandment. Three passages in the Pauline epistles, are held by some to teach that the law of the Sabbath is positive and ceremonial and therefore temporary. These passages are: (1) Romans xiv. 5-6, "One man esteemeth one day above another; another esteemed every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth it not unto the Lord, he doth not regard it. (2) Gal. iv. 10, "Ye observe days, and months, and times, and years." (3) Col. ii. 16, "Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come, but the substance is Christ."

Two answers have been given to the objection against the perpetual authority of the Sabbath law based on these passages. One is that the condemnation pronounced by Paul applies to the observance of the Sabbath days and other days prescribed under the Mosaic economy. The Sabbath day referred to is the seventh day Sabbath. Judaizers held and taught that the observance of this and other days, and of Levitical rites was essential to salvation. According to this view, the first day was not at this time called the Sabbath. For this reason and because its observance was not looked upon as an essential condition of salvation, the words of Paul do not apply to the Christian Sabbath.

The other answer is that the term Sabbath does not mean the weekly Sabbath, but Sabbatic periods or days connected with the ceremonial law. According to this view, the whole discussion has to do with ceremonial observances commanded by Moses and not with anything commanded in the decalogue.

I present this imperfect summary of the evidence in favor of the position, that the law of the Sabbath is a moral and perpetual commandment, in the hope that it may in some measure be helpful to the discussion of this most important subject.

Books and Magazines.

THE JESUITS: Their History, Constitution, Moral Teaching, Political Principles, Religion and Science. By Dr. Otto Henne Am Rhyn, author of a "General History of Civilization," etc. 12mo. Paper, 15 Cents (4 Copies, 50 cents). Cloth, 30 cents. J. Fitzgerald & Co., Publishers, 28 Lafayette Place, New York.

The occasion which called forth this at once scholarly and popular work was the persistent agitation in Germany for the recall of the Jesuit Order, banned by the May Laws enacted at the urgent instance of Prince Bismarck. The author is a resolute opponent of the Jesuits and their aims, and his book is designed to show what the effects of Jesuitism have been in all countries since the Order was founded. The material of the history is drawn almost exclusively from authentic Jesuit and Roman Catholic sources—the constitutions of the Order, writings of Jesuit theologians and moralists, decrees of Popes, and acts of Catholic governments. The chapter on the Moral Doctrine of the Jesuits is specially noteworthy. Dr. Am Rhyn quotes from a long array of the foremost Jesuit writers on moral theology, passages which indubitably support the opinion that "the end justifies the means." The teaching is also cited of many great Jesuit theologians regarding the lawfulness of the use of equivocation, even by witnesses under oath in a court of justice. The Jesuit principle of "Probabilism" has very full treatment.

THE WAY OF LIFE MARKED OUT. The Bible Institute Colportage Association, Chicago, Ill., U. S.

This is No. 7 of Volume I of Mr. Moody's Bible Institute Colportage Association, Chicago—a new one of his many methods of doing good. Its aim is to displace injurious literature by supplying good literature in its place at as cheap a rate as possible. The volumes are published semi-monthly at a subscription rate of \$2.25, or at 15 cents per copy. This one consists of 127 pages on fair paper and clear readable type. It contains eight sermons, two by the late Mr. Spurgeon, two by Rev. John McNeil and one each by J. Wilbur Chapman, B. Fay Mills, D. L. Moody and T. De Witt Talmage. The characteristics of these writers are too well known to need notice. The undertaking is well worthy of support.

The September *Methodist Magazine* begins with a subject of perennial interest, "Savanarolo, the Martyr Monk of Florence." After this follows an interesting variety of articles among which we may mention as chief "City, Rice Swamp and Hill or Missionary Triumphs in India," "In a Sledge through Famed Russia," "The Early English Drama," "Am I My Brother's Keeper," a sermon by Dean Farrar, "Florence Nightingale," and the two continued stories, "Airlie's Mission," and "The House on the Beach." It contains besides poetry, original and selected. [William Briggs, Toronto.]

Pastor and People.

THE SECRET.

"They looked unto Him and were lightened"—*Pea xxvii.*

I asked the roses, as they grew
Richer and lovelier in their hue,
What made their tints so rich and bright;
They answered, "Looking toward the light."
Ah, secret dear! said heart of mine;
God meant my life to be like thine,
Radiant with heavenly beauty bright,
By simply looking toward the Light
—*Sunday School Times.*

RUTH.

I walked beside the ribboned corn
One sacred, silent Sabbath morn,
The soft wind in the branches stirred,
I heard a single fluting bird,
And far away o'er stream and tree
The distant church bells chimed for me.

And back from childhood's mist and dream
There came a dear and radiant gleam.
I know not why, this day, in south
My thought should stray to that fair Ruth
Who in the barley harvest's sheen
Still walks, still bends the ears to glean,
Still in the dusk of glimmering dawn
Flits homeward e're the dust be gone
And in Naomi's loving clasp
Finds hope and joy within her grasp.

But it is Ruth I seem to see,
Sweet, slender, lissome, beckoning me
To that still time of childish bliss,
Earth's dearest thing, my mother's kiss,
When in a Bible worn and old,
But worth far more than gems and gold,
We little ones on Sabbath day
Would read the stories, spell our way
Through Abraham and Isaac down
To David's deeds of great renown,
And find no lore in all the books
So sure to wake delighted looks
As those old Bible stories did,
Between those leather covers hid.

Ruth and Naomi, deathless pair,
Your voices touch this mountain air;
A vision of you, age and youth,
Naomi grave and smiling Ruth,
Unto my eyes to-day is borne
Here by these fields of waving corn.

—*Margaret E. Sangster, in the Christian Intelligencer.*

Written for THE CANADA PRESBYTERIAN.

CHRIST TEMPTED AS WE ARE.

BY REV. CHARLES DOUDIET.

"He was in all points tempted like as we are. . . ." How can that be? The Lord was about thirty-three years old, when the Jews crucified Him. Too early in life, it seems to me, to be weary of life, a temptation common to afflicted old age. Is it a sin to be weary of life? Perhaps not. And yet can we approve of Job's prayer that it would please God to destroy him (Job vi. 9). Paul also confesses to a desire to depart, and to be with Christ, which is far better (Phil. i. 23). Both the patriarch and the apostle were old men, both had keenly suffered, both had felt the chafing of the heavy cross on their shoulder, in the long journey of life. At thirty-three, the physical powers of mankind are yet at their best. Hope's sustaining power to the mind has not lost much, if any of its elasticity. But at sixty, and beyond sixty, the body is daily getting weaker, and earthly hopes have nearly lost their influence to encourage to new effort. To many old men, life is a slow martyrdom. The sight grows dim, the hearing is dulled, and motion is pain. Jesus never experienced such a life as they. But could He? Old age is, in one sense, corruption. "David saw corruption, but He whom God raised again saw no corruption" (Acts xiii. 36). From the time that the average man reaches thirty-three, corruption sets in. Death is not only the stoppage of the pulses of the heart. The falling hair, the decayed teeth, the stiffening articulations, are part of the process of corruption. Jesus suffered a violent death, but to my thinking, He never had to experience that slow, gradual decay which often makes old age so painful. Was this the reason that He was cut off so young? Some men live for three generations, Christ lived only one. So to come back to the text which suggested these thoughts, I, an old man, ask: How was He in all points tempted as we are? and as the Christian's faith

gives Him the victory over the temptations special to old age, might there not in this also be found a confirmation of the Saviour's words in John xiv. 12: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father?"

WHAT THEY WANT.

BY C. H. WETHERER.

There are thousands of people, away from God, out of Christ, destitute of spiritual life, who secretly want to be tenderly, lovingly told of the great concern which Christ has for them. They cannot be scolded into the kingdom. They will not bear harsh denunciations of their sinfulness. These drive them still further away from Christ and the truth. A writer says: "Poor, depraved, full of sorrow and woe, lost men needed the words of hope, and Christ drew them with His tenderness. He told them of the divine love. He told them of a Father who would come forth to meet them, on their penitent return to Him, who would run and fall on the prodigal's neck and kiss him; who would welcome him to the old home and put the best robe on him and make a glad festival of the day of his home-coming. Sinful men wanted such words as these. They struck on their hearts like the tones of inspiring music." Very true. It was only hypocrites and the wilfully perverse sinners for whom Christ had cutting denunciations. But for all low outcasts, however polluted, he always had a hopeful word, a cheering call, a sweet invitation and loving arms. And the most of Christ's appeals to sinners—nearly all of them—were keyed on a very tender scale and touching note. This is our lesson.

Written for THE CANADA PRESBYTERIAN.

THOUGHTS ON AGNOSTICISM.

BY REV. W. G. JORDAN, B.A.

This is a subject that needs scientific handling by competent persons and it is probable that it is receiving such treatment in various places. Ever since Christianity became a power in the life of the world it has had its outlook upon the realm of thought, and there have been those whose special business it has been to show that things which reason could not discover may be in harmony with the highest reason. Hence the position of apologetics changes with every new generation, and it may be that we are somewhat slow to adjust ourselves to changed conditions and new demands. Leaving that question to those whom it may concern we may remark that there is always the average man's view of things, and he has his thoughts when those who do a good work in popularising physical science seek to do a questionable work in popularising "agnosticism" as the solvent of superstition and the destroyer of atheism. This laying emphasis upon human ignorance may be very good so long as it is used to encourage a spirit of humility in the face of the great problem of life, but when it in turn becomes a dogma which make itself the ally of a shallow secularism and threatens to crush our noblest aspirations then even "common sense" rises in rebellion against it. We will now briefly set forth a few hints along this line. 1. It seems strange to the ordinary man that those who know so little should not only mark out with precision the boundaries of human knowledge—a subject that has exercised the thoughts of the greatest thinkers in all ages—but should also limit the power of God. We know, of course, that the more modest of those who reject revelation state that the only reason is that they find the evidence for it insufficient. In many cases no doubt that is, true but in much of the reasoning on that side there seems to be a subtle presupposition against the possibility of revelation, a view of the "reign of law" which supposes

that man dwells in a closed circle inaccessible to any influences except those which are mechanical, or purely natural. This view narrows human life by settling in an arbitrary manner man's place in nature, and while dwelling upon the nearness of our relationship to the lower creatures shuts us off from the kingdom of God. We cannot help thinking that if it had been possible for men in the past to live in such a close atmosphere, the purest aspirations would have been stifled, and the march of progress stopped. One cannot help regretting such tendencies of thought. It is a high price to pay even for the most brilliant specialism. If a man can not in these days say with Boehm "I have taken all knowledge to be my province," he may gracefully decline to be imprisoned in a small corner marked out by any man. And as for the Divine Life we can still say, "In Him we live and move and have our being, and He is not far from any one of us."

2. A slight reading of history shows us that it is not good to be hasty in putting limits upon the advance of man's knowledge. We concede willingly that the Greek thinkers who despised experiment and spoke slightly of useful inventions were one-sided, and that they suffered even in the realm of thought that was dearest to them by that one-sidedness. Those who first recognized clearly that the natural world is a manifestation of intelligence, and those who taught that "the proper study of mankind is man," have left us words that the world will not willingly let die," but we are not concerned to censure them unduly on account of their limitations, or defend their contempt for natural science. We may learn a lesson from the fact that the apostle of induction who poured such lofty scorn upon them did not fully understand them, and never realized how much he owed to them. Most of us are prepared to admit that it was an evil thing when investigations into the works of nature were stopped by church authority, or scholastic dogmatism or popular prejudice; at present we claim the fullest freedom for experiment, reserving of course the rights of humanity and morality. While this is clearly understood, we are not prepared to give the whole domain of human life and thought into the hands of the physical scientist. This attempt to pin man down to the sphere of sense is another "falsehood of extremes" which will produce a reaction, and of that we can only hope it will not be too severe.

3. Then a very superficial acquaintance with physical science suggests that the attempt to set up a hard and fast line of difference between this and other spheres of thought cannot be justified. True it has the advantage in many departments of sensible experiment, but when it comes to work up particular facts into a body of reasoned knowledge it must avail itself of ideas that are common to all realms of thought. Without dealing now with the nature of our perceptions of the things we do really see, how many of the great things of the physical world are unseen. "Atoms" are unseen things, things which no man hath seen or can see and yet they are very powerful in the world of science. To the chemist they are the great realities of life. If we abolish them and put "centres of force"—whatever they may mean—in their place, we are still dealing with an invisible world. "Ether" as a medium for the transmission of light is not either visible or tangible but it is "a necessity of thought." Now we do not believe that any man is brought to believe in "God," "the world" and "self" by arguments however clever they may be, but we are convinced that when we come to analyse our beliefs in these realities the processes of thought involved are not very much unlike those used by the scientist in his attempt to give a rational explanation of nature. While therefore theology may not be a science in the narrow sense that chemistry is "a science," confining its attention to one body of facts, and their laws, it may be a science in the same sense as the

modern science of anthropology which draws its facts from every department of life and history.

4. It seems one of the strangest things of all that any one should regard agnosticism as an effective weapon to use against superstition. If history teaches us anything it is that it is upon this falsehood that the common man cannot know anything about God or religion that superstitions and dogmatisms have always rested. If the religious instincts could be crushed, or the religious needs satisfied, in some other way, then agnosticism might through scientific education cope with superstition and deliver the human race from the incubus of religion and lead it out into the promised land of nothingness. But things remaining as they are, if man cannot know anything about God, there must be a privileged race of priests and mediators to teach him how to worship and how to live. We have seen in our own time agnosticism made the servant of High Churchism, and those who look carefully may see the same thing in a variety of forms. Even when agnosticism comes as the protector of religion promising to make it so impalpable that its enemies will be compelled to say:

"We do it wrong, being so majestic,
To offer it the show of violence,
For it is as the air invulnerable,
And our vain blows malicious mockery."

We still fear the "Greeks bringing gifts," and prefer a religion that will mingle with our common feelings and bear the brunt of life's battle.

5. As the space at our disposal is so brief we must be content with one more thought very roughly presented. The average man must sometimes be amazed and amused at the ambition of those who call themselves agnostics. We need not mention names now as we have no room for detailed criticism, but confine our remarks to a few facts which can hardly be disputed. The most comprehensive system of philosophy ever attempted by any Englishman, comes from "a prophet of evolution" who says that nature is the manifestation of a power that is inscrutable. We cannot now ask how far a power that manifests itself is inscrutable, as that would be to raise the whole question again, we simply note that some of those who accept this statement sit down quickly and write the history of the universe from the time when it was simply a "nebulous haze" up to our own day. It is admitted that there are a few unsolved questions, but it is expected that soon the gaps will be filled up, and the history of matter and of life completed. We are glad to meet such buoyancy of spirit, and vigor of imagination, but with such a depressing doctrine we scarcely expected it. And we are specially interested when one of this school traces with confidence, if not clearness, the passage from "waves of force" through "neutral tremors" into simple sensations and elaborate conceptions, and all this without a soul. Truly it is marvellous, and so agnosticism has solved for her "the problems of life and mind." And yet Professor Tyndal had said "the passage from the physics of the brain to the facts of consciousness is unthinkable." So it is admitted on the highest scientific authority that there is something behind the brain, and we are allowed to call that something "soul," if we remember that we are talking poetry and not science. According to that view of poetry it may be that poetry deals with realities as important as the "facts of science."

"Thoughts whose very sweetness yieldeth proof
That they were born for immortality."

It has often been remarked that Tolstoi seems to be unable to make converts by his teachings. There is, however, one exception. Prince Dimitri Khilkow, a rich Russian noble, has given up his estates to his tenants, reserving only a small plot, which he is tilling in person. His influence over the surrounding population is said to be very great, drunkenness and violence have practically ceased. The disciple has evidently greater influence than the master, for Tolstoi regarded by his tenants with suspicion.

Missionary World.

PRESENT-DAY HEROINES ON THE MISSION FIELD.

Since the Apostle of the Gentiles paid eloquent tribute, in the sixteenth chapter of Romans, to a noble company of female helpers, what numbers of honorable women of every age and nation have exhibited similar heroic consecration!

The heroines belonging to the earlier part of this century dreamed not of the glory attaching to their pioneership. Stars in the darkness once, they now shine with deepening lustre. The names of Ann H. Judson, Miss Fiske, Mary Moffatt, Miss Fay, and Miss Field, of China; Mrs. Pruyn, of Japan; and kindred souls of former years, are surrounded to-day by a galaxy of bright witnesses.

What is known as Zenana work, principally consisting of educational and medical activities, has won triumphs of which even Christendom has faint knowledge. India, China, Turkey, and North Africa have especially been identified with these operations. Woman's gentle ministry in Hindostan, whether composed of British or American societies, or the Lady Dufferin Fund, is admitted by intelligent Hindoos to be one of the strongest conquering forces for Christ in that vast Empire. In this and corresponding spheres Mrs. Karmarker, of Bombay; Madame Sorabji Cavalier, Pundita Ramabai, and others, are a fraction of a glorious company who worthily tread in the footsteps of A. L. O. E. (Miss Tucker)—a name treasured wherever known—and the now lamented Miss Louisa M. Hook, of Calcutta, a missionary of the Women's Union Missionary Society (U. S. A.), who clung to her post with extraordinary fidelity, only taking one furlough during her long term of service, beginning in 1868, and was instrumental in securing numerous laborers for the redemption of the women of India. The North Africa mission, embracing Morocco, Algeria, Tunis, and Tripoli, has over a score of women missionaries, whose solitary steadfastness and fervid devotion deserve wider appreciation.

A forerunner of this band was the venerated Miss Tulloch, to the memory of whom the Tulloch Memorial Hospital at Tangier has been erected on the spot where she "fell asleep," and in which hundreds of patients of every race, color, and African speech, are annually received. Miss Herdman, the first lady missionary to Fez, some ten years ago, is a distinguished member of a group of ladies whose ministry is unsurpassed in relieving sadly neglected sisters on North African soil.

China and adjacent countries have enjoyed ardent and gracious messengers of the Gospel. The life work of Miss Baxter, a herald of medical missions in Hong Kong, is gratefully cherished. More recently the evangelistic endeavors of Miss Geraldine Guinness may be linked with this resolution, single-mindedness, and endurance of Miss Taylor in her missionary journey to far Tibet. In a greater measure have the unique achievements of Mrs. Isabella Bird Bishop commanded notice and admiration. It is not too much to say that no lady of any communion or period in the history of the Church of Christ has travelled, investigated or contributed so extensively, in order to bring the claims of suffering and degraded women in Eastern Empires before the attention of God's people. Her undaunted chivalry and indifference to privations joins Mrs. Bishop's record with those of the late Mrs. Schaffler or Mrs. Murilla B. Ingalls, of Thooze, Burmah. The narrative of Miss Seymour's twenty-five years' toil in Harpoot is another admirable illustration of the power of missionary enthusiasm.

Nor has darkest Africa lacked the presence of the King's ambassadors. How self-abnegatingly Miss Mary L. White gave her entire strength and means in founding Christian schools and a medical

mission in Cairo, dating from 1860, and only terminating with her widely-mourned decease thirty years afterwards! The name of Madame Coillard sheds a halo over the Barotsi mission, and of worthy mention also is Mrs. C. J. Laffin, who travelled the greater length of a journey to Esulen, a station of the Presbyterian Board, and was the first white woman to penetrate the interior behind the coastbelt at Bataoga, West Africa. On the same continent, by the Congo, the hazardous labors of Miss Silvey among the Bayansi have become familiar, and those of Miss Isabella Nassau, who made this good confession from her station on the Ogowe river, Western Africa—"In lonely places, with only three or four trusted Christian natives, surrounded by crowds of wild people, neither by day nor by night have I feared, though, doubtless, there was at times reason for doing so." These assuredly are counted in the gallery of the faithful who are to rule the world in Christ's kingdom.

The islands of the sea suggest fellow-workers in the missionary apostleship of women. In illustration of these may be cited Mrs. Lawes, the honored wife of Dr. W. G. Lawes, of South eastern New Guinea, or Maggie Whitecross Paton, of America, whose letters just published set forth the unconscious manner of life pursued and crowned.

To these bearers of the Cross the Church of God is everywhere a standing debtor. They have shown the strength of the controlling spirit of Jesus Christ, and how truly the love of the Lord passeth all things for illumination.—*Rev. James Johnson, in the Sunday School Times.*

Dr. A. T. Pierson says: When Dr. Duff began work in Calcutta he found that a cow had more rights and higher rank than a woman, and he said that to try to educate women in India was as vain as to attempt to "scale a wall 500 yards high." To-day in the Province of Bengal alone 100,000 women and girls are under instruction, and India's most gifted daughters are laying hold of the treasures of the higher education. Zenana doors have been unlocked by the gentle hand of Christian womanhood, and a transformation is already accomplished which centuries of merely human wisdom and power could not even have begun.

When Dr. Duff began work in Calcutta he found that a cow had more rights and higher rank than a woman, and he said that to try to educate women in India was as vain as to attempt to "scale a wall 500 yards high." To-day, in the Province of Bengal alone, 100,000 women and girls are under instruction, and India's most gifted daughters are laying hold of the treasures of the higher education. Zenana doors have been unlocked by the gentle hand of Christian womanhood, and a transformation is already accomplished which centuries of merely human wisdom and power could not even have begun.—*Dr. A. T. Pierson.*

Uganda: The Inspiration of Sacrifice.—At a meeting of the Church Missionary Society held in London on 16th May, to take leave of ten missionaries for Uganda—five men and five women, the latter being the first female missionaries sent to that country—one of the party said: "It is useless to deny the fact that we carry our lives in our hands. But let no one say, even if some of us should never reach Uganda, that their lives have been lost. I know of four men now in the field who are out there as the direct result of one life laid down on the shores of Africa almost before his work was begun."

Faithful unto Death.—From Mongolia comes news of the death of the last convert whom Mr. Gilmour baptized. She was the daughter of the mission gatekeeper. Her death is ascribed to the unmerciful cruelty of her mother-in-law, who tried to force her to burn incense. When she was dying she tried to sing a hymn which Mr. Gilmour taught her, the chorus of which is, "Wait a little while, and we shall see Jesus." The missionary's works do follow him.

PULPIT, PRESS AND PLATFORM.

Washington Gladden: It is better to say, "This one thing I do," than to say, "These forty things I dabble in."

Lutheran Observer: Silence is not always golden. There are sins of omission as well as commission, and silence is often one of them.

Ram's Horn: Too many Christians never expect any help from God until everything else fails. Better count on Him from the beginning.

Phillips Brooks, D.D.: Life is too short to nurse one's misery. Hurry across the lowlands, that you may spend more time on the mountain-tops.

Dr. Wm. M. Taylor: Christ fits his ministers through manifold experiences of sorrow and pain for the highest service. He writes their best sermons for them on their own hearts by the sharp *stylus* of trial. Such as he would make most eminent in his service, he takes furthest with him into Gethsemane.

Joseph Parker, D.D.: God will not forsake a man who has been "wholly" devoted to him. O, poor heart, wondering when the good time is to come, when Hebron is to fall in as part of the inheritance, take courage. God knows every word He has spoken. When he does bring in the inheritance it will be no little measurable Canaan, but all heaven's blessedness.

Rev. Wm. Cochrane, D.D.: It is not necessary that we should do great things to be held in remembrance and make our lives potential for good. Few comparatively ever attain positions of eminence. Nay, it is not those who occupy commanding positions that are as a general rule crowned with earthly immortality. Surely then it is worth the living for thus to set in motion forces that shall continue to act long after we have passed away. A word, a look, an act, may seem in themselves very insignificant things, but they carry with them results that we cannot trace. A very solemn responsibility thus attaches to every individual.

Rev. Wm. Cochrane, D.D.: The future greatness and influence of this Province, next to the faithful preaching of the gospel, depends upon the character and efficiency of its schools, and he who can at this time contribute in any way to conciliate opposition, while at the same time retaining and maintaining the rights of a free state to legislate in accordance with what it deems best for the good of all, without distinction of creeds and classes, is deserving of lasting fame. May God grant that this young Province may be able itself to solve a problem which has, and is still, perplexing other older lands, and bind together more closely than ever all parties and denominations for the further progress of this highly favored land.

Richard Jefferies: To my fancy, the spring, with its green corn, its violets, and hawthorn leaves, and increasing song, grows yearly dearer and more dear to this our ancient earth. So many centuries have flown. Now it is the manner with all natural things to gather, as it were, by smallest particles. The merest grain of sand drifts unseen into a crevice, and by and by another; after a while there is a heap; a century and it is a mound, and then every one observes and comments on it. Time itself has gone on like this; the years have accumulated, first in drifts, then in heaps, and now a vast mound, to which the mountains are knolls, rises up and overshadows us. Time lies heavy on the world. The old, old earth is glad to turn from the care and care of driftless centuries to the first sweet blades of green.

Christian Endeavor.

OUR CHRISTIAN ENDEAVOR PLEDGE—ITS JOYS, ITS REQUIREMENTS.

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

Sept. 22nd.—Ecc. 5. 1-7.

Our pledge is of the nature of a vow. We were not obliged to take it, but since we have taken it we should earnestly and honestly try to keep it inviolate. It is well to renew our covenant obligations for their full significance is not taken in at a glance. Probably for this reason our attention is called again to the pledge.

We have pledged ourselves to do whatever Christ would like to have us do. This involves a great deal. The pledge of the Epworth League is slightly different from ours in this respect, for it involves the idea of trying to ascertain what the will of Christ is. As a matter of fact we should be as earnest in trying to learn His will as in doing it when we know it. Paul blamed the Jews because they had a zeal for God but not according to knowledge; and while it is true that the best of men may make mistakes as to the path of duty, yet before we take a single step, we should try to ascertain which way we ought to go. If we are really in earnest we shall hear a voice behind us saying "This is the way, walk ye in it." A large measure of joy is meted out to the one who walks in the way of the divine commandments. John said he had no greater joy than to see his spiritual children walking in the truth, and doubtless they, too, participated in the joy.

By the terms of our pledge we must engage daily in devotion. No definite hours or times are specified. It is left to the individual Endeavorer to fix whatever time or times he finds most convenient. Daniel prayed three times a day. The Psalmist prayed seven times a day. To pray by rule may not be the ideal method; but the best way to overcome the necessity of using a rule is to make a faithful use of it as long as we require it. The best way for a school boy to get beyond the need of the headlines in his copy-book is to make a faithful copy of the headline as long as he needs it. So it may seem a mechanical kind of religion when we pledge ourselves to pray and read the Bible every day, but we shall get beyond the need of a pledge sooner by using it faithfully in the meantime. If we faithfully observe the pledge for a considerable time, we shall be enabled to sing—

"Oh the pure delight of a single hour
That before Thy throne I spend,
When I kneel in prayer and with Thee, my God,
I commune as friend with friend!"

The pledge also requires us to support our own Church in every way. If "the dearest spot on earth is home," then our own Church home should be dearer to us than any other Church. God once said to Israel "Why gaddest thou about to change thy place?" One can scarcely refrain from asking that question when he sees "rounders" going about from church to church as if they were poor and homeless ecclesiastically. What a joy to the true Christian to attend the sanctuary which he has learned to love because of its many pleasant associations and because he has often met God, his Father, there!

"I love to tread the hallowed courts
Where two or three for worship meet,
For thither Christ Himself resorts
And makes the little band complete."

We should be able to say as we look up reverently to God, "I have loved the habitation of Thy house and the place where Thine honor dwelleth."

Our pledge further requires us to take some part in the meeting. At first there may be little joy in this—indeed it may be engaged in with great fear and trembling; but if we find, as most likely we shall, that someone has been helped, comforted, or encouraged by our imperfect attempts, we shall experience a joy which no man can take from us. Does it not seem as if Paul had a Christian Endeavor meeting in his eye when he wrote first Cor. x. v. 24-26, "But if all prophesy, and there come in one that believeth not, etc.?" The most beneficial result followed that meeting, and those who had a share in it had good reason to be glad.

There are other requirements and other joys but space forbids our dealing with them now.

THE CANADA PRESBYTERIAN

— PUBLISHED BY THE —

Presbyterian Printing & Publishing Co., Ltd.

AT 5 JORDAN STREET, - TORONTO

Terms: Two Dollars Per Annum, Payable in Advance.

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

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

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

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

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

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

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

COMMUNICATIONS SHOULD BE ADDRESSED TO:

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

The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, SEPT. 11TH, 1895.

ARE Canadians becoming a frivolous people who prefer amusement and excitement to earnest business and solid instruction. That question comes up every autumn when one sees the efforts that are made to "draw the crowd" to the fall exhibitions especially to "Canada's greatest Fair." Is this annual effort to combine amusement with instruction a compliment to the growing intelligence of the people or is it simply an effort to make money out of them. If the people are not growing frivolous they will soon settle the question themselves.

WE would ask the attention of our readers to the advertisement in our columns of Miss Martha Smith, B.E., daughter of the late Rev. John Smith of this city. Miss Smith is already well known in many parts of the country for the instructive and elevating character of her readings and recitations. They are especially suited for Sunday schools, Christian Endeavor, and Church purposes, and they could hardly in any other way provide for themselves and their friends a more pleasing and profitable evening than by securing the services of Miss Smith.

THE city is gay with bunting and streamers and hundreds of visitors through the streets drawn by the attractions of what is now an established and continually improving institution, Toronto's great annual Industrial Exhibition. The entries of all kinds, the directors announce, are more in number this year than ever before, and the lighter attractions which vary in character from year to year were never more varied and attractive than this year. As it presents at one view a picture yearly of the country's progress, it will well repay a visit of all, whether farmers or mechanics, manufacturers, business or even professional men.

WE regret having overlooked at the time it took place the ordination and designation as a missionary to Honan, China, of Rev. James Menzies, M.D. It took place in the church of North Westminster, near London, where Mr. Menzies had formerly been a school teacher, and which, on the occasion was filled to the doors with a deeply interested audience. A large gathering of ministers and elders from neighboring congregations was present. The Rev. George Sutherland, Moderator of the Presbytery, presided, and conducted the ordination and designation services. Rev. James Little, of Birr, preached; Rev. J. Currie addressed the people, and the pastor of the congregation, Rev. E. H. Sawers, addressed the

missionary, to whom, also, Rev. J. A. Macdonald, of St. Thomas, on behalf of the Foreign missionary committee, presented, according to the usual custom, a handsome Oxford Bible. Thus the ranks of our missionary band in Honan, which, for a time were so depleted, are being filled up with good and devoted men and women.

NOT long ago we heard of an American citizen who nearly destroyed himself with an overdose of medicine. He explained it by saying that he took his drugs on the principle that if some does good, more must do more good. Judging from his first letter to the *Globe* on the Manitoba school question Principal Grant thinks that Mr. Joseph Martin and Premier Bowell have treated the Manitoba schools in much the same way. Five years ago Mr. Martin saw that the school law of 1870 needed some treatment, and he gave it a very drastic dose. Premier Bowell saw, or thought he saw that the patient needed a Remedial Order, and he administered another dose as drastic as Mr. Martin's. Old experienced physicians like Sir John Macdonald or Sir Oliver would have given milder medicine and trusted more to the healing influence of time and the recuperative power of the Patient. Mr. Martin was a young Physician and Mr. Bowell a young Premier, and young Doctors generally administer strong doses. When the Premiers meet in Winnipeg perhaps they may reduce the power of the medicine.

THE resolution of sympathy passed at the last meeting of the Toronto Presbytery with the Rev. D. J. Macdonnell will, to many of our readers, be the first intimation they have had of his being seriously ill. This will be a cause of concern and grief to the whole Presbyterian Church in Canada, and to a great many in all the evangelical churches in the land. Mr. Macdonnell's personal character, amiable and manly Christian disposition; his eminent and self-sacrificing services in the cause of Christ through our Church, and in many other ways, have endeared him to a very wide circle of friends from the Atlantic to the Pacific who will all feel deeply for him in the illness which has come upon him. Thousands of Christian people will bear him upon their hearts in earnest supplications to God both in private and in public, that He, in His great mercy and goodness, may be pleased so to bless all the means used, that he may be again restored to health and strength, to his own congregation and to the Church at large which is dear to his heart, and which he has served so faithfully and well. We are one with the Toronto Presbytery in heartfelt sympathy with and prayers for Mr. Macdonnell's recovery.

IT is worthy of remark that the number in the class which has just graduated in Manitoba Theological College after the Summer Session is so large (thirteen in all) and that several of them have taken their whole theological course in the summer session. Rev. Principal Grant well said in his remarks that it was the duty of the Church to maintain in Manitoba so thoroughly well equipped an institution that nothing could be gained by young Manitobans going anywhere else. It is also clear to everyone that the man who has made and is making the greatest sacrifice for the sake of the College and for the Church through our Manitoba College is Dr. King. It may be perfectly true, also, as Dr. Grant said, that "the progress of the Church was only possible through the sacrifice of our best men, and that it is thus that heroes are made." We do not know how Principal King enjoys the prospect of becoming a hero at the price of being sacrificed. He is the last man to complain himself, but it is high time the Church should take thought whether it is doing right, whether it is even good policy longer to ask Dr. King to sacrifice himself on her behalf in building up Manitoba College, and being also responsible for the management of the summer session. No professor in the Church teaches more hours a week—we question if there is one teaches as many—for six months in the year, as Dr. King teaches for eleven months, to say nothing of the other onerous and responsible duties which devolve upon him as head of the College. Much has been accomplished by him, but much yet remains to be done, and no one is so well able to do it as he; but if he is to do it the Church should, without his waiting to ask for it, and before it is too late, give

him some relief by providing him with more help. To make heroes by sacrificing some of the best men may sometimes be a necessity for the Church, but we fail to see that any such necessity exists in this present case, and it is to be hoped that our Church will not from mere thoughtlessness or want of liberality insist any longer to her own cost on Dr. King being made a sacrifice of. As true heroes may be made by the Church and with much more profit to herself and the cause of Christ by caring for her best men and husbanding their time and strength to do their best work, as by sacrificing them, let the Church, in this instance, take warning before it is too late.

ACCORDING to the instructions of the General Assembly, in all these congregations where no other arrangement exists for raising money in support of the schemes of the Church, Sabbath next, the third Sabbath of September, is the one appointed for taking up a collection in behalf of the colleges. As most if not all our colleges are more or less burdened with debt, and require a large amount annually to meet running expenses, in addition to what is obtained from investments, it is desirable that this collection should be made in every congregation where it is not otherwise provided for, and that it should be adequate to the needs of the colleges. No Church insists more strenuously than our own upon having a well-educated ministry, and people who insist upon this should give evidence of their sincerity and appreciation of an educated ministry by making ample provision for the colleges which exist, and are maintained solely for this purpose. It is unnecessary to say that the need of a well-furnished ministry has never been greater than it is now, and consequently there never has been a louder call than now for the means to provide such a ministry. Every collection appointed by the Assembly to be made should be made unless other arrangements exist for it in every congregation and this one is of vital importance and necessity.

THE LATE CONVENTION.

THE convention held in this city last week for the deepening of the Spiritual Life was one so striking and solemnizing, the feelings produced by it were so sacred, it took those really in full sympathy with it so directly into the presence of God, that it would be quite impossible to give an adequate idea of it by any amount of writing, still less can it be done within the compass of a single column. We can only notice very briefly a few of its salient features, leaving the main subject for future fuller treatment. The object of it, the deepening of the spiritual life, was somewhat uncommon, out of the usual course of large public conventions as hitherto held in this city. It was not evangelistic in the sense that its object was the preaching of the gospel to those ignorant of or indifferent to it. It was for Christian people and the deepening of their spiritual life. It extended over three days, from Tuesday to Thursday inclusive. After a very pleasant gathering of friends and sympathisers on Monday evening to give Rev. Mr. Murray a becoming reception, Rev. Dr. Pierson not having yet arrived, the meetings began properly with one for prayer on Tuesday morning in one of the smaller rooms of Association Hall. "Let the friends sit well forward; in battle the brave soldiers press up to the front," were the words spoken in new and rather unmusical tones which first greeted our ears. They were spoken by Rev. Andrew Murray, who as soon as he entered the room, entered also upon the work he had come for. The room was small and far from full. The second meeting was held in the hall in the afternoon and was large for a first meeting and for the time of day, and each succeeding one on to the end was larger than the one before. They were striking meetings. The glad and happy, or placid and earnest, devout expression on the faces that one saw all around was very noticeable. While all ages were there, yet the number of aged people, quiet-looking, thoughtful, serene and grave, appeared large, but larger were those in young manhood and womanhood, and a good representation of all between filling up, especially in the evenings, the whole space to the number of between two and three thousand. It was interesting, and indicative

of the character of the meetings, to overhear the religious conversation that went on before they began between people who evidently were unknown to each other. There pervaded the meetings from first to last a most social feeling, and as often the same people met in the same part of the hall, before the close they felt like friends of one another. All denominations were there and the Catholicity of the audience was well represented on the platform and by those who in turn presided. So genuinely Christian and brotherly was the pervading feeling that not a note was uttered during the whole convention by which it was possible to tell to what denomination any one belonged. The unity and deeply spiritual character of the subjects presented, and the method of their treatment, while it had not been so, as if it had been pre-arranged and kept steadily in view, and it tended much to deepen and intensify the impression produced.

The simplicity of the management and conducting of the large and thronging numbers was a most helpful and agreeable feature of those meetings. There was no fussy, self-important manager-in-chief rushing hither and thither, hailing now this one and now that, distracting, vexing and worrying the minds of quiet people. Everything went on with a smoothness as if somehow the convention ran of itself with the quietness of a well-oiled machine. When the audience had assembled and before the formal opening, Mr. Jacobs, who led the singing in admirable style and spirit, appeared on the platform and gave out distinctly, quietly, as if it were really the worship of God which was to be engaged in, a suitable hymn, and accompanied on the piano by a lady, or on the organ by a gentleman whose demeanor was serious and becoming, the praise was conducted in a way that was simply delightful. There was none of the distraction of a large choir, not half of whom perhaps had any real heart-interest in the worship. And such singing! so led, such a swelling volume and tide of praise; it was gladdening, uplifting, enlarging to the heart and making it receptive. It was to our mind a model praise service, and happy would the churches be that could or would just copy it.

The speakers and soul of the convention on the human side were only two, and they were enough; men different, but both of them men of great power. There was Rev. Dr. Pierson, a man of high intellectuality, ratiocinative, whose heart truth must reach and impress through the reason and understanding, and who instinctively seeks to reach others in that way; a full man, with a wealth of knowledge of the Scriptures in the vernacular and original, and of secular science, which, with great facility, he draws upon and uses for illustration, who has reached his present spiritual standing only after some very humbling experiences, and who has still, we should say, no small struggle to keep up against the flesh not yet thoroughly subdued; making freely frequent personal references, and of a fiery energy; he was the Paul of the occasion. Rev. Mr. Murray was more of the emotional, meditative; the purely spiritual, mystical we might call it in the theological sense dominating him, dwelling in more ethereal, purer, spiritual atmosphere than the other, more wrapped up and completely absorbed with the presence of the Divine Being, with more immediate and clearer spiritual vision of divine things, as if they were the very element in which he lived moved and had his being; he was the apostle John of the two, the man who sat closest to His Master and leaned his head upon His breast. His prayers, his appeals, his wonderful insight into, his knowledge and laying bare before people the working of their own hearts, will never be forgotten by many who heard him, and came under his magnetic spiritual power.

YOUNG PEOPLES' SOCIETIES MISSIONARY CONTRIBUTIONS.

PERHAPS after the correspondence which has taken place in our columns on this subject it may appear that it is one on which, according to the old proverb, "the least said is soonest mended." And yet perhaps a few words to help to dispel any little haze upon the subject which may still be left will not be out of place. We need not bear testimony to the excellent spirit which has marked the correspondence; that is what we would expect from the men and has been manifest to all. The little apparent conflict of interests which has arisen, has

evidently been due to causes, none of which imply blame to anyone concerned.

The first one we may note is a prevailing impression on the minds of many, for which we suspect there is good reason, that an undue proportion of the contributions of our Young Peoples' Societies, Christian Endeavor and others, goes to the support of objects, which though good, are yet extra-denominational, even although our own denominational objects, equally good, are enfeebled for want of adequate support. All will agree that the effort to correct that evil and put our denominational Christian objects and work in the highest state of efficiency is legitimate and right. The next point which may be noted is that the slight variance which has arisen, was due to a desire, which all will welcome as most commendable, to advance the cause of missions among the young people of our Church. The immediate cause of difference as to the means taken to promote this object, by those who took action, was a misunderstanding of the scope, perhaps also to some extent of the purport of the letter of Dr. Cochrane, and his position in regard to the whole matter. What he intended as a private communication and the expression of personal opinions were understood in both cases to be official and authoritative. This was most innocently done, and not unnatural perhaps in the zeal and anxiety for missions felt by those who drew up and sent forth the circular which led to this correspondence.

The correspondence having taken place, and Dr. Cochrane's explanation having been given, it will of course follow that from the circular will be erased, the clause assigning British Columbia for the young people's support. There could not be, it is certain any disposition on the part of any one to interfere with the Home Mission Committee's management of their own department of the Church's work. The scheme, however, so far as Foreign Missions are concerned, we understand, will be carried out, and the young people of the Church are accordingly asked to apply their offerings for Foreign Missions this year towards the support of the Mission in Honan. We may repeat what we have already said that we regard the scheme as having some good features not the least of which is that, it will make correspondence between the societies and missionaries more close and personal, and if as is proposed, different fields are taken up one year after another, the results must be satisfactory avoiding as it will the narrowness usually resulting from specialization. We recognize, however, that this does not apply in the same degree to the Home Mission fields and that what may be the best policy in the one may not be so in the other.

We may add by way of caution that, while in our Church there is no desire to exhibit or cultivate the narrowness which would strictly limit all contributions to purely denominational Christian objects, wisdom and care should be shown in giving to those which are extra-denominational and that there should also be the most loyal, hearty and liberal support of our own Church work through the ordinary Church channels. There needs to be constant watchfulness exercised in the addition to the machinery, so to speak, for carrying on our Church work, as there is a natural tendency so to increase it that the attention is directed to and taken up with the means rather than with the end.

How to secure the most loyal and hearty support for all our Church schemes and direct it so as to be most effective are questions of the utmost importance. As things actually are, other schemes of our Church, in addition to Home and Foreign Missions, or special fields, have received support from our Young Peoples' Societies in the past and have recognized claims upon them, especially Augmentation and French Evangelization, and while it may be hoped that the missionary contributions (Home and Foreign) of these societies will be greatly increased, these other objects may fully expect that their support will not be lessened, but rather increased also. Seeing that the General Assembly at its last meeting sanctioned a permanent, standing committee to deal with the whole subject of Young Peoples' Societies and their relations with the Church, we may in a few months expect some valuable light and leading from this committee, and in the meantime let those societies, both as a matter of duty and of privilege, do their utmost for the interests of the Church and the cause of Christ in the future even more than in the past.

Teacher and Scholar.

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

Sep. 22nd } JOSHUA RENEWING THE COVENANT. { Josh. xxiv
1895. } 14-25.

GOLDEN TEXT.—Josh. xxiv. 24.

MEMORY VERSES.—xiv. 15.

CATECHISM.—Q. 38.

Home Readings.—M. Exodus. xix. 1-25. Tu. Deut. xxviii. 1-22. W. Deut. xxviii. 23-40. T. Deut. xxviii. 41; xxix. 1. F. I. Kings xviii. 19-39. S. Deut. xxvii. 1-10; Josh. viii. 30-35. Su. Josh. xxiv. 1-25.

The life of Joshua is drawing near to a close. For probably about twenty-five years he has had the direction and control of Israel, while Canaan was being taken possession of, divided among the several tribes, and gradually brought under cultivation by the Israelites themselves. Though there have been several years of peaceful enjoyment of the good land, Joshua has not been idle or unattentive to the condition of things among the people. He has noted their proneness to depart from the living God; and now as he feels that his years are numbered, and that to some one else must be entrusted the supervision of the people he makes one last effort to "bind the wandering hearts" anew to Jehovah. All Israel is gathered to Shechem; and there Joshua recounts briefly what God had done for them from the call of Abraham to that day; testifies that not one good thing has failed of what God spake; and warns that God will be just as sure to visit infidelity with evil as He has been to keep His promise; and then calls upon them to renew their Covenant. Let us try to array our thoughts under the heads: "The Choice Called For," "The Choice Made," "The Choice Confirmed."

I. **The Choice Called For.**—After recounting God's goodness, Joshua calls upon the people to fear the Lord and to give Him the service of loyal hearts; instead of the half-hearted service which apparently many had been offering. Some of the people seem to have professed outward loyalty to Jehovah, while they secretly practised the worship of such gods as their fathers had served in Mesopotamia and during the Egyptian bondage. We have no certain information as to the character of this worship. We know, however, that when Jacob with his wives and children stole away from the service of Laban, "Rachel stole the teraphim of her father," and that Laban called these his "gods," so that household idols in some form or other were worshipped, but whether as themselves gods, or as symbols of the true God, we cannot tell. Either was of course contrary to the law of God. Joshua's call was, therefore, to a clear cut choice between Jehovah worship in all its purity, and idol-worship pure and simple. There must henceforth be no pretence, the people must be out and out for God or against Him, and are therefore called upon to put themselves on record as to where they shall choose to stand. And then Joshua, to show which he believes the people ought to choose, declares "as for me and my house we will serve the Lord." It is right for us not only to call upon others to make choice of Christ, but to set them an example by putting ourselves boldly and unreservedly upon His side and undertaking to use our influence and authority to secure loyal service to Christ on the part of those over whom we have control.

II. **The Choice Made.**—The people with one accord followed Joshua's example, and expressed the utmost abhorrence at the suggestion that they should forsake the Lord who had wrought such marvels both for their deliverance from bondage and to secure them in the possession of their promised land. They had been careless and half-hearted in Jehovah's service, but when they were called upon to surrender it, were startled at the proposition. Is it not true of very many around us? is it not true of our own hearts that we do not appreciate the blessedness of God's service as we ought? At some crisis in our lives we realize the comfort and blessedness of being Christ's, but we do not "lean upon our Beloved" from day to day, in such a way as to find great delight in His presence. We would not forsake our Lord, we would be shocked at the suggestion; but it is just such half-hearted following that induces such suggestions from the tempter, and, alas, too often, leads to denial of the Master. Israel, however, at once declared unreservedly for Jehovah with a "God forbid" that it should be otherwise. Their choice was a virtual pledge that henceforth all other form of worship, than that of Jehovah according to His own appointment, will be put away and Him alone will they serve. Joshua's heart must have rejoiced, but he did not at once take it for granted that all he desired had been secured. He sought to put beyond doubt the question of the people's understanding of the position they had taken. Therefore he reminded the people of what the service of Jehovah demanded of them: His holiness, His jealousy for His honor, His uncompromising exclusion of all other gods as objects of worship—these and other things would render true service of Jehovah a difficult thing, and failure would merit and receive punishment. Doubtless Joshua desired to test the people's sincerity, and at the same time to bring them to realize their need of something other than their own service to commend them to God. The people stood firm, however, and reiterated their choice: "Nay; but we will serve the Lord."

III. **The Choice Confirmed.**—Satisfied at last that the choice made was made with understanding, and in sincere dependence upon God's grace, Joshua proceeded to solemnly ratify it. First, the people are put upon oath as to their sincerity and determination to serve Jehovah. "We are witnesses," they say, "that we have chosen Jehovah to serve Him." Then they are called upon to put away everything inconsistent with the choice they have declared, and to yield their whole hearts unto Jehovah the God of Israel. They must not be content with profession but must follow it up with "works meet for repentance." And, lastly, after a renewed declaration of their faith in Jehovah and their determination to obey Him alone, Joshua engaged them in solemn covenant with Jehovah, as had been done at Sinai, and again on the plains of Moab, by Moses, and made a record of what had been done in the book of the law of the Lord to be a "statute and an ordinance" unto the people forever. We are not told anything of the ceremonies which attend this solemn covenant rite, but doubtless they were such as went to deepen upon the people's minds the solemnity of their undertaking and to impress them with their need of reconciliation with, and grace from God to enable them to be faithful to their undertakings.

The Family Circle.

A COUNTRY EVENING.

Away from sounding shore and mountain side,
I came to where a country village lies;
And here I watch the moon rise through the trees,
And sit at rest beneath the summer skies.

The twilight thickens fast, and now the birds
Are sleeping; hushed are all their happy calls
Across the village green the parish church
Stands, ivy clad, with moonbeams on its walls.

The house dog, lying near me, starts to hear
The restless horses neighing in their stalls.
The cricket chirps above the willow's sigh,
While flits the bat where deepest shadow falls.

The night wears on; the village lies asleep;
My soul drinks deep a draught of perfect rest,
Old dreams come back 'mid future visions fair,
Old loves awake that slumbered in the breast.

On such a night the soul is free, and flees
The world of care and pain and troubled sigh,
And could I sing that deep, sweet peace, the song
Would rise to angels' ears and thrill the sky.

—By E. S. Middleton.

ON A BEE-LINE.

I have been asked to tell how to follow
the wild bee. I think the simplest way is
to describe how a boy of my acquaint-
ance served his apprenticeship—can it be
possible?—yes, ah me! it was thirty
years ago!

THE LINE. Uncle Ben Lancaster—
everybody's "Uncle Ben"—had been over
the night before and obtained a glad
assent to his proposition for the morrow.
"Meet me at Ferguson's hut on t'other
side of Butter Hill before the dew is gone.
We want ter ketch the fust bee. I'll be
thar before you be." The boy knew the
old man's ways, and that he would be at
the rendezvous by sunrise, though nine
o'clock would have been early enough for
their purpose. He was too excited to
sleep much, and it was still dark when
he left his father's door.

Down the hill, past the spring, where
Idlewild stream heads; by the Clove
Road, and over the "Passage;" the flank
of Storm King turned, and then the
ascent toward that promontory where
stood—and still stands—the ruin of Fer-
guson's hut. Who knows who Ferguson
was, and why he lived in this inaccessible
place?

As the boy turned toward the east the
sun came over Crow's Nest Mountain.
There stood Uncle Ben—hatless, his long
white hair stirring in the rising breeze,
his kind old face upturned to greet the
god of day. On a limb near by a snow-
sparrow added his vocal thanksgiving for
the beneficent light. How many men of
Uncle Ben's class, mountaineers though
they be, would get up and walk three
miles to see the sun rise over a particular
stretch of river and mountain and valley.
As he turned to greet his companion his
face shone, his eye was moist.

"Wall, boy, you here? You'd orter
be in bed. How'd ye know I'd be here
this time er day? Yes, the ole man
loves ter see the sun rise here, fur thar
hain't no houses in sight; only the river
and the mountings. Down thar, that's
Cherry Garden, whar folks lived when I
was a boy, and yonder's whar my grand-
father was buried. No one lives in the
Clove now. Thar's whar I runned away
an' larr'd to chaw tobacco by trying to
pizon a pilot-snake by tobacco-juice.
Thar's whar the parson from Buttermilk
Falls killed the big copperhead and said
he'd slain the sarpint at last. An' thar's
whar ole Tamar shantied one winter, an'
we had to carry grub in to her an' shovel
her out—that was in '57, the big snow
storm. Thar's whar the last bar was
shot in these parts."

Uncle Ben had a pail with him. From
it he took two cups, and two wooden
covers out from a shingle, and put a bit
of honeycomb in the cups, with a spray
of goldenrod "fur the bee to stand on,
so's he won't git daubed."

"Now, boy, watch that thar patch of
posies; we must ketch the fust bee."
Uncle Ben cut a hickory stick, split the
top into four quarters so that the cup
would be held in it, and set it up on the
point of rock that juts out into the val-
ley. "Here's a bee, Uncle Ben." "No,
boy, that's a yaller-jacket;" and Uncle
Ben pinched him off the flower with his
fingers unmindful of the sting. "No,
that thar's not a honey-bee; that's a
June bee." He meant what wiser men
call a drone, but "June bee" he is for
all our native bee-hunters. How too
much science spoils for us, oftentimes, the
wood and air and sea! Yes, "the letter
killeth" very often outside of Presbytery
as well as within.

On a nodding goldenrod at last a
honey-bee stands feeding. There is no
mistake this time. She is a worker, and
after honey nectar. She is not after pol-
len to masticate and form "bread;" there
are no yellow balls impaled upon the
bristles of the thigh. Uncle Ben holds
the cup below her with the left hand,
approaches the cover over her until she
is between cup and cover, yet neither his
shadow nor the cover's has fallen on the
bee to affright and warn her. By a dex-
terous tap she is imprisoned in the cup,
and right angrily does she buzz in her
prison! But already she has scented the
honey; her buzz ceases. Uncle Ben
peers in and sees her at work; her pro-
boscis is deep in a cell, and as she draws
in the welcome ready-made honey her
whole body quivers with the effort; or is
it excitement; They have set the cup
upon the stick, seated themselves, and
await her flitting. Soon she crawls up
to the edge of the cup, and off she goes.
The boy has lost her already, but Uncle
Ben, flat upon his back, is describing
widening circles with his index-finger in
the air, while he says: "I see him yit, I
see him yit, I see him yit! Thar! he
made five circles and then flew straight
toward that thar pepperage—the red one
—yonder. That's a good line. Now
time him." Then the boy tried his hand,
and by and by he caught a bee, and he
flew only to alight on a bush near by.
"He's daubed. He'll clean himself and
fly by and by. He's got some honey on
his wings." Then they sat and watched
and waited, warmed by the half-sad light
of the September sun, drinking in the
beauty of the Hudson's fairest valley,
while Uncle Ben told the boy the habits
of the wisest of all God's lowly creatures.

"Your daddy don't hunt bees, but he
read me about them, an' I hain't one of
them what despises book-larnin'. He
said the bees can't hear nothing, and
know one another by their smell. I don't
know how that is, but I know'd a man
who kep' bees, an' he said that if you
mixed two swarms they'd fight unless you
sprinkled them with peppermint or some
other strong-smellin' stuff. I know they
can see powerful, and smell honey a
desprit ways off, any how. Your daddy
read how, when they fly, they hooks their
four wings together in pairs—on each
side, by little hooks on the edges, so the
two pair become fairly one pair. And
then thar's mason-bees and carpenter-
bees, who make mud houses or bore holes
in wood; and your daddy said the bees

is all hatched from eggs laid by the
queen, an' she kin lay thousands of eggs
in a day. But thar's our bee back!"

The boy could hear and see her dart-
ing around and about the cup on the
stick. Around and around she flew,
and finally alighted, and at once began
to feed. "Fifteen minutes, you say?
The tree hain't so desprit fur off, if that's
all the time he's been gone." "Do they
never fail to come back, Uncle Ben?"
"No, not unless it's too near dark, or a
shower comes up, or it thunders. An'
thar's his mate; they generally brings
another bee back when they comes." The
two bees soon filled themselves, and this
time there was no preliminary circling,
but off they darted "on a bee-line" for
their tree. Uncle Ben said it was not
over a mile or two away; that they were
Italian bees, not the little native "black
fellers." They had yellowish-brown
stripes on their abdomens. Every June
the hives become too crowded, and they
"swarm." The colony divides; one re-
mains loyal to home and queen, the other
half emigrate, following another leader,
and if undisturbed take up their new
abode in some hollow tree-trunk, already
found and prepared by faithful scouts.

Now the cups are replaced in the pail,
and the pail hung on the stick. Soon a
half-dozen bees are coming and going,
and the line is well determined: straight
toward that redleaved pepperage. Then,
when four or five bees are within, Uncle
Ben claps the cover on the pail and
makes them captive. "What is that for?
Ain't we going to follow the line, Uncle
Ben?" "Not yet; we don't want ter
climb down that thar cliff unless we have
ter. Come ahead; we'll git a cross-line
to 'em." Back along the mountain-side
they hurried; past the hawk-tree; past
the "Louse rock," past where John
Losey treed the wild-cat, until they reach-
ed and ascended Walnut Ridge. Then
the pail was hung on a limb, some honey-
comb spread about on stumps, and the
prisoners released. Around and around
they flew, and not one fair line did the
watchers get. But in less than half an
hour "Bee back!" cried Uncle Ben, and
soon a line was established as before.
But this time the line was at almost right
angles with the first, and Uncle Ben said
they crossed on the hill near the Burnt
Chestnut road. "Let's leave 'em to work,
and sarch a while." So along the ridge
they walked, past the old threshing-floor,
abandoned for fifty years—unused since
Uncle Harry Christian was a boy—down
through the pepperage swamp and up to
the burnt Chestnut Road. Here they
separated, and each looked up the big trees
in his particular route. "Sarch 'em
well, boy. Hammer on 'em, and then
listen to see if you hear bees roar in-
side." After a steep climb the boy heard Uncle
Ben calling, and hurried to him in hope
he had found the tree. He was seated
on a rock, and had spread out a very
tempting lunch. "We may as well eat,
boy; this is a good place."

Half-way through a wedge of Aunt
Jane's pie, the boy started. "I'm sure
there are bees somewhere near, I hear
them." He looked at Uncle Ben; he
was shaking with silent laughter. Up he
jumped, and looked up and down and
about. There was an oak below, the top
level with their faces. In and out of a
knot-hole the bees were darting, a busy
multitude. The tree was found, and
Uncle Ben, who first discovered it, had
chosen its proximity for luncheon to have
a joke on his comrade.

TAKING IT UP. It was a November
morning. The tardy frost had killed the
asters at last, and Uncle Ben said the
time had come to "take up" the
bee-tree. They might have done it
when they found it, but there were now
nearly two months' more winnings in it
that in September. The boy has become
a host, for Uncle Ben has invited his
schoolmates, and here they are.

One carries the "bee-face" carefully
—a wire gauze, oval dish-cover, with a
veil of muslin to fall over the head and
shoulders. You can see and breathe in it,
but not get stung. Buckskin gloves for
the hands, trousers tucked in boot-tops,
and one is safe from the most vicious
sting. Uncle Ben would scorn any such
protection. His only concession is to
roll down his sleeves and put on his hat
as he chops with practiced arm at the
butt.

Over falls the hollow oak, laid gently
among some sapplings, that let it down
without smashing it into splinters. The
tree is hardly horizontal before Uncle
Ben has plugged with leaves the door
way of the swarm. The late-comers
grow in numbers. Up in the air where
the tree-top used to be is a whirling, ex-
cited mass of bees; their humming can
be heard a long way. Imprisoned with-
in the hive are many more, and their
united expostulation makes a dull, dead
ened roar.

From his pocket Uncle Ben takes out
a pair of overgrown sulphur matches, the
heads as large as an Italian chestnut,
and made by winding a rag about a
stick's end and saturating it with melted
brimstone. A hole is cut in the tree
above the bees' doorway, the leaves re-
moved from the latter, and the burning
matches inserted. The smoke draws
through, and the bees are dead. Cruel?
Oh no; if robbed of their winter stores
late in the fall they would starve—a much
more painful and lingering taking off.

And now the boys can gather and
watch the "blocking out." The store is
exposed. Long, narrow combs, full of
golden honey, yellow with the colour,
spicy with the aroma of my favourite
flower, the autumn goldenrod. I know
not how many pounds this tree yielded—
perhaps twenty, perhaps sixty. But no
honey was ever richer, sweeter.

On the way home they crossed a
piece of big timber, "a likely place for
bee-trees." The boys were eager to find
another tree. But there were no flowers
at all. "We'll try 'em," said Uncle Ben,
"anyhow; we'll burn for 'em."

On a big rock a fire was made and
flat stones heated in it. When hot, pieces
of honeycomb were placed on the stones.
They melted and distilled, and the air
was filled with a delectable odor. It
floated away on the breeze, and was waft-
ed through the timber. Pails were open-
ed and honey exposed, and all hands
watched and waited. Sure enough!
Sailing up the wind, head on, came a bee
—then another. They circle around, set-
tle on the comb, and fill their little bodies
with honey. Off they fly, and now, with
a line established, the second tree is
found. In this one the bees enter near
the ground, so there is no chopping down
to be done. There are no matches left,
so the tree has to be fought for. But
when once the ax cuts through and the
honey is broken, the bees give up the
fight, and gorge themselves on the store
they were just now defending.

A full bee never stings if she can help

it—apiarists know this. Any sudden fright will make them eat their honey; and when a swarm is to be handled, a few puffs of tobacco-smoke, or even dust, into their doorway, will act them proying upon what they would otherwise give their lives to defend; and once full they are harmless.

The writer still follows the bee in the Highlands of the Hudson. There are still, thank God, unbroken reaches of forest, and fewer houses in the Clove and Caanan Hollow and the Aleck Meadows than there were in 1865. But there is more of civilization on the margin of my charmed circle of mountain and forest. There is a cheerful clubhouse—the Storm King—a carriage-road to West Point, and easier access from the great city.

Uncle Ben is gone. He rosts beneath the shadow of Whitehorse Mountain. But health that waits on exercise abounds, the spring are as clear and cool and sweet, and the hemlocks as dark and shadowy in the glen. The goldenrod still wooes the vagrant bee, her honey is still as sweet, and I fancy it is the same song-sparrow that sings to me by Ferguson's hut—the same gentle invitation to turn to Mother Nature and find, as he has done, "Sweet, sweet, sweet, very merry cheer."—*The Outlook*.

SOME CURIOUS TREES.

On the Canary Islands grows a fountain tree—a tree sorely needed in some parts of the island. It is said that the leaves constantly distil water enough to furnish drink to every living creature in Hiero, nature having provided this remedy for the drought of the island. Every morning near this part of the island a cloud of mist arises from the sea, which the winds force against the steep cliff on which the tree grows, and it is from the mist that the tree distils the water.

China, too, claims her remarkable tree. This is known as the tallow tree, so called from the fact of its producing a substance like tallow, and which serves the same purpose, is of the same consistence, color and smell. On the island of Loo-Choo grows a tree about the size of a common cherry tree, which possesses the peculiarity of changing the color of its blossoms. At one time the flower assumes the tint of the lily, and again shortly takes the color of the rose. In Thibet there is a curious tree known as the tree of the thousand images; its leaves are covered with well-defined characters of the Thibetan alphabet. It is of great age, and the only one of its kind known there.

The baobab tree is considered one of the most wonderful of the vegetable kingdom. It appears that nothing can kill this tree, hence it reaches an astonishing age as well as enormous size. The natives make a strong cord from the fibers of the bark, hence the trees are continually barked, but without damage, as they soon put forth a dew bark. It appears impervious to fire, and even the ax is resisted, as it continues to grow in length while it is lying on the ground.

In Mexico there is a plant known by the name of Palo de Lecho. It belongs to the family of *cupkordia*. The Indians throw the leaves into the water and the fish become stupified and rise to the surface and are then caught by the natives. In this case the effect of the narcotic soon passes off. The milk of this plant

thrown upon the fire gives out fumes that produce nausea and headache. The milk taken internally is a deadly poison; it will produce death or insanity, according to the size of the dose. There is a popular belief among the lower class in Mexico that the insanity of the ex-Empress Carlotta was caused by this poison.—*Selected*.

A HINT TO MISTRESSSES.

Mrs. Smith possessed a treasure of a domestic, and was both surprised and angry to learn that the said 'treasure' was about to leave her employ.

'I consider your conduct very ungrateful,' she said, angrily; 'I have paid you good wages, and taught you to do many things, and this is the way you treat me. It is shameful!'

The girl said that she was sorry to be obliged to leave; that she appreciated the kindness shown her, but that there were reasons why she must go.

'Very well; you can at least tell them to me,' said her mistress.

'Well,' said the girl, 'when you were sick I gave my bed to the nurse and slept on the floor, and I cannot get over the cold I caught then; and carrying all your meals upstairs gave me a hurt in the side, and the doctor says if I work so hard I shall break down; and I can't afford to do that.'

'Nellie, is this true?' asked her mistress, with tears in her eyes; 'I never thought of it before. You shall stay and I shall get some one to help you, and I'll take care of you myself until you are quite well and strong again.'

Nellie stayed, and her mistress did as she had promised, and this true story is commended to other housekeepers who have a 'treasure' they are thoughtlessly overburdening.—*Exchange*.

HOW ICEBERGS BREAK FROM GLACIERS.

The number of bergs given off varies somewhat with the weather and the tides, the average being about one every five or six minutes, counting only those large enough to thunder loudly, and make themselves heard at a distance of two or three miles. The very largest, however, may, under favorable conditions, be heard ten miles, or even farther. When a large mass sinks from the upper fissured portion of the wall, there is first a keen, piercing crash, then a deep, deliberate, prolonged, thundering roar, which slowly subsides into a low, muttering growl, followed by numerous smaller, grating, clashing sounds from the agitated bergs that dance in the waves about the new-comer as if in welcome; and these again are followed by the swash and roar of the waves that are raised and hurled against the moraines. But the largest and most beautiful of the bergs, instead of thus falling from the upper weathered portion of the wall, rise from the submerged portion with a still grander commotion, springing with tremendous voice and gestures nearly to the top of the wall, tons of water streaming like hair down their sides, plunging and rising again and again before they finally settle in perfect poise, free at last, after having formed part of a slow-crawling glacier for centuries.—*John Muir in the Century Magazine*.

Our Young Folks.

TRIPPING INTO TOWN.

A little lass with golden hair,
A little lass with brown,
A little lass with raven locks,
Went tripping into town.
'I like the golden hair the best!'
'And I prefer the brown!'
'And I the black!'
Three sparrows said,
Three sparrows of the town.

'Tu-whit! Tu-who!' an old owl cried,
From the belfry in the town;
'Glad-hearted lassies need not mind
If locks be gold, black, brown!
Tu-whit! Tu-who! so fast,
The sands of life run down.'

'And soon, so soon, three white-haired dames
Will totter through the town,
Gone then for aye the raven locks,
The golden hair, the brown,
And she will fairest be whose face
Has never worn a frown!'

WHAT SHALL THE HARVEST BE?

Some little boys were playing behind the big barn on Mr. Thompson's farm, and, sad to tell, they were using bad language; also two or three were trying to smoke cigarettes. Now it so chanced that Mr. Thompson himself was in the barn at this time, busy over the repairs needed by some of the farm implements; and, shocked by hearing such words, accompanied by the smell of tobacco smoke, he looked out cautiously to see who were the boys so misconducting themselves. Imagine his grief at seeing his own son Willie with a cigarette between his teeth! And, alas! just as his father's eyes fell on him the filthy roll of paper and stale tobacco was removed from the boy's lips, while he used some of those very words which had so shocked Mr. Thompson.

Grieved beyond measure, the loving father resolved upon teaching his son a lesson which he should never forget. Early upon the following morning he called Willie down stairs to prepare for a day's work in the field.

'We will plant the corn to-day, my son. Come with me and I will show you what seed to use.'

To the boy's surprise, Mr. Thompson led the way to the ash heap, and began filling his sack with the rubbish there accumulated. When the bag was full he gave it to his son, and proceeded to fill up another for himself; this done they took up their hoes and passed on to the cornfield. When the rows were all ready for the seed, Will said: 'Shall I run back to the house father, and get some corn to plant?'

'Certainly not, my son; we have plenty of seed here in these sacks', and forthwith he proceeded to drop bits of trash in the ground he had so carefully prepared. Seeing Willie struck dumb with amazement, he asked: 'Why are you not planting? You have an abundance of seed.'

'But, father, you surely don't think corn will come up if you plant nothing but rubbish?'

'No, I don't think so; but you seem to be of a different opinion, and I thought I would try your way just for once, to see how it would work.'

More astonished and mystified than ever, Willie said: 'But, father, I never helped you to plant before, so I don't see how I could have a different opinion or way.'

'My son, I was in the barn yesterday when you and your friends were playing behind it, and I saw you planting the seeds of bad habits—seeds which

cannot fail of yielding a large crop one of these days.'

Willie hid his face in his hands, while his father talked kindly and earnestly concerning the harvest he must expect to reap by and by.

'Could I suppose you intended seriously to sow the seed of a bad character? No, I must infer that you expected to gather in a harvest of good things grown from the seeds of evil you were sowing, hence I am following your example. Now, my boy, let this thought sink deeply into your heart to-day; when you may reasonably hope to reap a crop of corn or wheat perfected from seed taken from that heap of rubbish yonder, then—not till then—may you expect to reap the harvest of a good character, an honored name, from the seed you were sowing yesterday—bad language and the use of vile tobacco. If you wish to be a good man you must be a good boy, for 'whatsoever a man soweth that shall he also reap.'

'Indeed, I won't sow any more rubbish-seed, father; but the other boys were all talking slang, and some were smoking.'

'Well, my son, whenever you start out to plant any kind of habit seed, just stop and ask yourself, 'What shall the harvest be?—wheat for the Master's garner, or tares for Satan?' You will be safe then. Now, we will go back and get some corn.'—*Christian Observer*.

A MISCHIEVOUS LITTLE BEAR AT THE ZOO.

A favorite amusement of the little bear was to go off to the end of his cage away from his mother, and then, rising on his hind feet, walk over to her, and throwing his arms about her neck, hug her for all he was worth, and then begin to bite and scratch and pommel her.

This she would stand for awhile, but if it became too severe the usual cuffing was given him; or else, if he was very bad, she would take him up in her mouth and go and drop him in the large water tank at one end of the cage, the edge of which was on a level with the floor. This great tank was two feet deep, and even when there was no water in it, it was wet and slimy, and the little bear did not like it.

Sometimes he was thrown in when the tank was half full of water, and was left to gasp and choke several times before the old bear would reach in, and, grabbing by the leg, foot, back or head, whichever one came uppermost, pull him out and drop him on the floor to dry. The last time I saw him he was very naughty, indeed, and was several times doused in the water.

The last dip seemed to have been successful, for a very quiet little bear crept up to its mother's side by the edge of the tank. But, when the mother's head was turned, he leaped up and sprang at her in such a way as to make her lose her balance. There was a tremendous splash as the old bear slid over the side and under the water.

The little bear's ears stood straight up, and he looked the very imp of mischief as he saw his mother disappear. His expression changed, however, when the old bear's head came above the water again. There was a look in her face that made him think that it would be well to retire.

With ears laid flat back, he sped for the small covered room opening off the back of the cage, and retired to the darkest corner, where he crouched down, and pretended to go asleep. Mrs. Bear slowly climbed out of the tank, then tramped across the cage to the entrance with her body, leaned forward and administered several resounding thumps to the little black bundle in the corner. The little bear was on his good behavior after that for twenty minutes.—*The Congregationalist, Boston*.



Women wearing worth dresses and men wearing diamonds, are just as unhappy and uncomfortable over stomach and bowel troubles as are those who have only calico and bone buttons.

None of us live natural lives. We eat too much and are careless about our health. Abused nature finally revolts. The rebellion is slight at first, but it grows.

Occasional constipation becomes chronic. Bowels won't work. Stomach gets sour and generates gas. Liver gets full of bile. Bile gets into the blood. Headaches come, dizziness, loss of appetite, loss of sleep, foul breath, distress after eating - and all because Nature did not have the little help she needed.

One of Dr. Pierce's Pleasant Pellets would start the poisonous matter in the way it should go. If there's a good deal of it, better take two - that's a mildly cathartic dose.

Dr. Pierce's Pleasant Pellets never gripe and they cure permanently. You needn't take them forever - just long enough to regulate the bowels - then stop. In this way you don't become a slave to their use as with other pills. Once used, they are always in favor.

Some designing dealers do not permit their customers to have Dr. Pierce's Pellets because inferior pills afford greater profits. Such dealers are short sighted. They overlook the fact that next time you will go where you are supplied with what you ask for.

Brass and Iron BEDSTEADS.

English, French and Persian - Patterns. -

WRITE FOR PRICES.

RICE LEWIS & SON,
(LIMITED)

Cor. King & Victoria Sts., Toronto

R. J. HUNTER

Merchant Tailor and Outfitter,

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

Toronto.

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

35 King Street East, Toronto.

Telephone 2319.

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

537 Sherbourne Street, between East and Isabella Sts.

51 KING E. | 51 KING W.
152 YONGE. | 68 JARVIS.



HOT MEALS ALSO AT

51 KING E. & 28 1/2 COLBORNE.

Ministers and Churches.

On Sunday 1st inst., Rev. Alex. King preached in St. Mark's Church, Toronto, two scholarly and eloquent sermons.

The Rev. James M. Boyd, M.A., B.D., Beauharnois, is having a much needed rest. During his absence Mr. A. B. Ross, divinity student, Montreal, is supplying his pulpit.

Rev. Dr. Campbell, Victoria, left lately by the City of Topeka for Alaska, where he intends to spend his holidays, his congregation having presented him with a well filled purse to cover holiday expenses.

St. James Presbyterian Church, London, has been undergoing alterations in its interior. On the occasion of its completion Rev. E. H. Sawers preached two forcible and instructive sermons appropriate for the occasion, Rev. M. P. Talling, pastor, taking Mr. Sawers work for the day.

The corner stone of the new St. Andrew's Presbyterian Church, Windsor, was laid on Monday, 2nd inst., by Principal Caven of Knox College, Toronto. The new church will be a very fine edifice and it is expected it will be finished by January. There was a very large attendance at the ceremony of laying the corner stone.

Rev. Mr. Ledingham, a missionary of our church under appointment to India, with Mrs. Ledingham, left Toronto on Friday last for Lancaster where he is to be designated by the Presbytery of Glasgow, as it has undertaken his support in the foreign field. He will spend a short time visiting and addressing congregations within the bounds of the Presbytery and sail on the 25th inst. for his distant sphere of labor.

Five years ago Rev. J. M. McLaren, B.A., was inducted into the Blenheim charge, Chatham Presbytery. During that time over 200 members have been added to the congregation, making a total membership of 310. In the near future this charge promises to be one of the strongest within the bounds of the Presbytery. Much hearty interest is being manifested among the adherents and members of the congregation in connection with the new Church.

The sacrament of the Lord's Supper was dispensed in the Presbyterian Church, Ivan, on the 8th prox. The Rev. J. A. Morrison, B.A., of Toronto, who has been visiting the Rev. Norman Lindsay, B.A., made his holiday very helpful by preaching powerful pre-communion services on Sabbath 1st inst. The evening service was especially largely attended and impressive, and the Holy Spirit blessed the Word to many a seeking soul. Next week the Rev. P. Lindsay, of Toronto, will assist his son in the services.

At a congregational meeting held on Monday evening, 9th inst., the Cowan Avenue Presbyterian congregation decided to tender a call to Rev. Dr. C. I. Schofield, of Dallas, Texas. Dr. Schofield has for nine or ten years supplied the pulpit of Knox Church during Rev. Dr. Parson's summer vacation and has to a remarkable extent won the liking of that congregation both for his excellent preaching and for his pastoral work. He is also known to a good many Canadians as a prominent figure at the Niagara summer conferences for Bible study. Should Dr. Schofield decide to accept the call thus tendered him he will prove a decided accession to the preaching talent of Toronto.

MORRIN COLLEGE.

Morrin College is the only Protestant institution established in the city of Quebec for the encouragement of higher learning. The work it has done and is doing has made it a valuable factor in the education of the country. During the thirty-three years that have elapsed since its foundation by its benevolent founder, Dr. Morrin, its graduates have not only taken an honorable position with the other graduates of McGill University, with which it is affiliated, but many of them have become distinguished in the learned professions, in business and in the several spheres of life. Probably there is not any chartered college that can point to more distinguished alumni in proportion to its numbers than can Morrin. Its Professors have generally been men of wide attainments and of special eminence in the subjects of their respective chairs. The late Dr. Cook, its distinguished Principal for the long period of thirty years, was known throughout Canada and elsewhere, not only as a scholar of the highest culture, but as a great personal force, the earlier graduates recall with pride the profound classical scholarship of Professor Hatch, and the mathematical reasoning and acuteness of Professor Myles. Nor can we omit, though of later date, the honored name of Dr. Weir, who for so many years ably filled the chair of Classics and of Hebrew and devoted his great energies to advance in every way the interests of the College. The Board desire to call attention to the helpful prospect it now has of even a wider sphere of usefulness. The generous bequest of the late Senator Ross has placed it upon a secure financial footing. The Board of Governors have thereby been enabled to make better provision for the effective execution of their trust. They have established a system of scholarships which will prove helpful to many deserving students; have made the accommodation more suitable both as respects lecture rooms and resident students' rooms, and have in every way increased the facilities for carrying on the proper work of the

College. The teaching staff, although the appointment of an accomplished Principal is still under consideration, was never more complete. Some of the Professors have had large and varied educational experience and much successful practice in modern systems and methods. The latest appointment to the staff is Professor Sharp, a recent graduate of Queen's University and one of her most distinguished sons. His special aptitudes are Philosophy and English Literature, which subjects have been assigned to him, and in which he holds testimonials of an exceptionally high character.

There are one or two other special advantages which may be mentioned. As the number of students that can be properly accommodated is limited, those in attendance derive all the advantages that accrue from an institution where individual work and individual effort can be carefully supervised, where defects or excellences in scholarship or character can be readily observed and dealt with according to their needs. For such reasons as these, parents often prefer to have their sons and daughters at what are called small colleges, feeling assured that the individual training of mind and character is duly provided for, and faithfully carried out. Again another advantage which the students at Morrin enjoy, though it is perhaps not singular in this respect, is free access to two extensive libraries. The Aylwin Library of several thousand volumes, left to the College by the late Judge Aylwin, consists of History, Latin and Greek Literature, English Literature, Theology, Science. Additions are made to it yearly not by the exaction of a fee from the students, but from the funds of the College or by voluntary contribution. The latest addition is the generous gift by Dr. Cook's family, consisting of the extensive and valuable theological library of the late Principal. The other library is that of the Literary and Historical Society located in the College building. It is rich in History and Literature, and receives regularly the high class Magazines and Reviews containing the best thought of the day in Science, Literature and Art.

The functions of the College are not limited, as all are aware, to training in Mathematics and the Classical Languages, but embrace subjects intimately related to our daily life. Questions of social and political science, of trade and commerce, of capital and labour, and the like are discussed with a view of reaching fundamental principles. Then again the schools of the country are brought under the uplifting influence of college culture. Wherever a vigorous college exists there are found efficient and flourishing schools. The founder of Morrin was aware of this fact and generously supplied what was lacking in the educational system of the city whose interests he had so much at heart.

The relations between the High Schools - not only those in the city but throughout the Eastern Townships - and the College are year by year becoming more intimate. The College has ceased to do the work of the High School and the High Schools no longer attempt to trench upon the curriculum of the College. As the College looks mainly to the city and to the Eastern Townships for its matriculants, this adjustment will not only be mutually helpful, but will promote sound and accurate scholarship.

Morrin College does not stand in need of any commendation from us. Its past worth speaks for itself, but as public journalists we gladly call attention to an institution which is entering upon a renewed lease of life, *collegium redvivum*, with such hopeful prospects of enlarged usefulness. We congratulate the Board of Governors and their staff and the whole constituency of the College upon its firm financial basis and upon the work which lies before it - work which we know, as it will thro' with vigorous life, will transmit its quickening impulse to every district within the sphere of its influence.

The calendar announces that lectures will commence on Monday, September 30th.

CLOSING OF MANITOBA COLLEGE'S SUMMER SESSION.

The convocation hall of Manitoba College was filled on the evening of August 29th the occasion being the closing of the summer session in theology. Rev. Principal King presided, and on the platform with him were seated Rev. Principal Grant, of Queen's University, Kingston; and Revs. Dr. Bryce, Professors Hart and Baird, Revs. Joseph Hogg, R. G. MacBeth and J. Farquharson. Devotional exercises were conducted, Rev. Mr. MacBeth reading a Scripture lesson, and Rev. Mr. Farquharson offering prayer.

Principal King welcomed those present, saying that he was very glad to see so good a representation of the citizens of Winnipeg at the closing of the third summer session in theology, a representation perhaps the largest there had been at any closing of these theological courses. The attendance during the session had been thirty two, thirteen in the third, or graduating year; twelve in the second; and seven in the first. These students had been drawn from almost all parts of the Dominion. A large proportion of them had taken their literary or arts course in Manitoba; and some who were to graduate had taken their whole education as students within these walls. Others had come from Nova Scotia, and from the missionary Presbyteries of Algoma and Barrie - two from seminaries in the United States; and one from the United Presbyterian Church in Scotland. The theological course had not been long in operation, only about twelve years; but already there were many of its graduates in other parts of the land; a considerable number in States of the Union adjoining this province; while

The Magic Touch

Of Hood's Sarsaparilla. You smile at the idea. But if you suffer from

Dyspepsia

And Indigestion, try a bottle, and before you have taken half a dozen doses, you will involuntarily think, and no doubt exclaim,

"That Just Hits It!"

"That soothing effect is a magic touch!" Hood's Sarsaparilla gently tones and strengthens the stomach and digestive organs, invigorates the liver, creates a natural, healthy desire for food, gives refreshing sleep, and in short, raises the health tone of the entire system. Remember

Hood's Sarsaparilla Cures

Hood's Pills cure liver ills. 25c.

they were glad to have an increasing representation in the broad field of India; two graduates were there and a third Mr. Ledingham, was just on the way. During the present session Prof. Orr, of Edinburgh, had done excellent service by a brief course of lectures, which had given a great deal of gratification, not only to the students but to many people in the city. (Applause.) Prof. Scrimger had served for the second time the important department of exposition of the Old Testament. During the latter part of the session they had had Prof. Ross from the same college. (Applause.) The Principal, his brother professors in theology, the Board and the Senate felt deeply the service that these brethren rendered. They had not only placed the college under obligation, but by their labors in the pulpit, they had brought the Christian people of Winnipeg into a large debt, which he was sure they would be very willing to have paid, not to themselves, but to this feeble, struggling college. The matter of funds was always an important one to an institution like this. He had received from Sir Donald A. Smith a promised contribution of \$5,000, by which the college was now entirely free from debt. This cheque was given on the understanding that the college should be at this time and henceforth and forever free from debt. The people of Winnipeg and of the West had come under a voluntary obligation to raise \$3,000 a year for the theological department. They had perhaps done wonderfully well, but they had not quite kept that promise. He was glad, however, to say that the indebtedness on this fund was less than it had been a year ago. With a little more help from Winnipeg it should be quite possible, at the close of another session, to make the statement that the theological fund is entirely free from debt. In closing Principal King expressed gratitude to God for the preservation of the life and health of the students and teachers. He proceeded to read the names of the graduating class and to present every graduate with a well bound copy of the Holy Scriptures. The graduates were the following: Duncan Campbell, B.A., J. S. Dobbin, I. N. Guthrie, J. S. Hamilton, B.A., Alexander Kemlo, B.A., James Laing, B.A., George Loughheed, B.A., Allan Moore, B.A., G. S. Scott, A. S. Thompson, S. W. Thomson, B.A., J. E. Wallace and F. Caruthers.

Nervousness

Horsford's Acid Phosphate

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

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

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

Beware of Substitutes and Imitations.

For sale by all Druggists.

Dr. King proceeded to address the students, making some suggestions as to the ministry which had been brought to his mind by reading the life of a great minister, Rev. Dr. Cairns, principal of the United Presbyterian Church Theological College in Scotland. The first point emphasized was the supreme importance of character in relation to ministerial power and efficiency. Dr. Cairns was distinguished by simplicity of character, great singleness of aim, and width and warmth of human sympathy and strong faith and personal devotion to the Saviour. The second point was Dr. Cairn's strong love to the Church of Christ; the third, his great industry from the time he began, as a shepherd boy, to study the rudiments of Latin; the fourth, his strong attachment to the fundamental Christian verities and his wide tolerance of the opinions of others on minor points; and the fifth, his wide human sympathy and his faithfulness in pastoral visitation of every family of his congregation in the city and eight or ten miles around, in which he became personally acquainted with every individual.

The reading of the names of those who had won scholarships followed; then the valedictory was given by Mr. J. S. Hamilton, B.A., on behalf of the graduates; and reply on behalf of the students by Mr. J. W. McLean. Both of these addresses were ably given, and were characteristic of student life, mingling the gay and the serious in a manner which greatly amused and interested the audience.

Principal King, on behalf of himself and Prof. Baird, expressed appreciation of the references made to them in the addresses.

Rev. Principal Grant was cordially greeted as he rose to speak when called upon by Principal King. He said it was always a pleasure to him to be in Manitoba, in the city or in the college. He felt as if he had been at the cradle of the Province itself, his first visit having been made twenty-three years ago. In 1872, in lecturing in Halifax, on the "Great Lone Land," he had said that, although he was an old man, he expected to live long enough to see Manitoba yield 20,000,000 bushels of cereals. Some had looked upon the remark as very foolish, and an Opposition paper had made fun of him as a paid hack of Sir John A. Macdonald. He saw that the newspapers estimated the yield of this year at 50,000,000 or 60,000,000 bushels. He now hoped to live long enough to see Manitoba and the North-west yield 500,000,000 bushels. He remembered on the occasion referred to driving down to Kildonan to see the college, and expressing the idea, which the people resented, that it could not remain permanently there. Three years afterwards, in 1875, the year of the union, he had listened at the General Assembly, with great interest to Dr. Robertson urging its removal to Winnipeg; and the first work of the United Church was done in connection with that appeal. He (Dr. Grant) went around and collected money to bring the college up to Winnipeg from Kildonan, believing that the capital was the right place for the institution. He was delighted that the day of small things was past. Referring to the question of finances, and to a recent donation of \$5,000 to the college by a late citizen of Montreal, he said he believed the time had come for the college to get some of the results of that bountiful harvest with the praise of which the newspapers were ringing. The time had come to lay the foundations broad and deep. Competition was keen in every line, and it was easy to get to some large institution. It was a duty to make provision for such a thoroughly equipped institution here that there would be nothing to gain by going away. He took a great interest in the summer session; Manitoba College had laid the whole Church under deep obligation by undertaking it. The whole Church had felt that something should be done to supply the vacant congregations in the winter. The object of the summer session was to enable men to go into the mission field in the winter instead of the summer.

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

BIRTHS.

At the Manse, Beechbridge, Quebec, on August 24th, 1895, the wife of the Rev. John McDougall, B.A., of a daughter.

MARRIAGES.

At Ventura, California, on Wednesday, Sept. 4th, by the Rev. J. M. Gardiner, the Rev. W. G. Mills, B.A., of Santa Paula, California, late of Sunderland, Ont., to Bella, only daughter of J. S. Collins, Esq., Mayor of the city of Ventura.

At the residence of the bride's father (Marble Hall), on Aug. 14th, 1895, by the Rev. D. Currie, B.D., Urie Dodds, of Merrickville, to Anna Leitia McIntyre (Etta), youngest daughter of Roderick Matheson, Esq., merchant of Perth.

DEATHS.

At Cardinal, Ont., on Wednesday, August 21st, 1895, Joseph Reid, aged 84.

At Penetanguishene, Ontario, on August 23rd, 1895, Dr. Walter Robert Gillespie, aged 29 years.

On August 24th, 1895, at his late residence, Main Street East, Hamilton, Ont., John Eastwood, aged 58 years.

He could not help feeling that the man who had made the most sacrifices for this was the principal, who had borne the burden of responsibility. But the progress of the Church was only possible through the sacrifice of its best men. The law applied to every part of the Church and to the development of every nation that contributed anything permanent to the great cause of God and man. We trace the life of a Church by tracing the lives of its saints; as we trace the life of a nation through its heroes. The heroes of a nation are those who have sacrificed themselves for the development of the nation; so the saints of the Church are those who have devoted themselves to the spiritual elevation of men. Therefore, heroes and saints are of the same race. After giving some examples of the heroes of former times, the speaker named as among those whom he had met in Scotland, Drs. Norman MacLeod, Guthrie and Cairns. In Canada, he went on to say, we are contributing men of the same metal. After naming a number of those belonging to different Provinces, he remarked that with such a goodly ancestry we can look one another in the face without shame. In conclusion, he briefly emphasized the thoughts presented by Principal King.

Dr. King made a special reference to the legacy of \$5,000 left to the college by Mr. Warden King, of Montreal, and also mentioned that gentleman's former subscription of \$2,000, and his readiness to help whenever called upon, and his interest in the college as a Home Mission enterprise. After he had thanked Principal Grant for his attendance and his address and after the singing of a doxology the exercises were closed by Rev. Jos. Hogg pronouncing the benediction.

Results of examinations.—Of these we give only the third or closing year. The classes indicate order of merit, but within the class the names are alphabetically arranged:

Hebrew exegesis.—Class I.: D. Campbell, B.A., J. S. Dobbin, I. N. Guthrie, A. Kemlo, B.A., J. S. Hamilton, B.A., J. Laing, B.A., G. L. Loughheed, B.A., Allan Moore, B.A., S. W. Thomson, B.A.; class II.: G. S. Scott, A. S. Thompson.

Homiletics and church government.—Class I.: Campbell, Guthrie, Hamilton, Kemlo, Laing, Loughheed, Moore, Scott, S. W. Thomson; class II.: Dobbin, A. S. Thompson, Wallace; class III.: Carruthers.

Greek exegesis.—Class I.: Campbell, Hamilton, Thompson, S. W.; class II.: Guthrie, Kemlo, Laing, Loughheed, Moore, Scott; class III.: Dobbie, Thompson, A. S., Wallace.

Systematic theology.—Class I.: Campbell, Guthrie, Hamilton, Laing, Loughheed, Moore, Scott, S. W. Thomson; class II.: Dobbin, Thompson, Wallace; class III.: Kemlo.

Biblical theology.—Class I.: Campbell, Hamilton, Kemlo, Laing, Loughheed, Scott, S. W. Thomson; class II.: Guthrie, Moore, A. S. Thomson; class III.: Carruthers, Dobbin, Wallace.

Church history.—Class I.: D. Campbell, B.A., I. N. Guthrie, J. S. Hamilton, B.A., Alex. Kemlo, B.A., Jas. Laing, B.A., Geo. E. Loughheed, B.A., Allan Moore, B.A., S. W. Thomson, B.A.; class II.: F. Carruthers, J. S. Dobbin, G. S. Scott; class III.: A. E. Camp, B.A., A. S. Thompson, J. E. Wallace.

Hermeneutics and inspiration.—Class I.: Camp, Campbell, Guthrie, Kemlo, Moore, Scott, S. W. Thomson, Wallace; class II.: Laing, Loughheed, A. S. Thompson; class III.: Carruthers, Dobbin, Acheson.

Scholarships.—The Peter Redpath scholarship, \$50, D. Campbell, B.A.; Peter Redpath, 1st prize, \$50, S. W. Thomson, B.A.; Peter Redpath, 2nd prize, \$20, J. S. Hamilton, B.A. II year, The John Ralph King scholarship, \$60, John Hunter, M.A.; the Robert Crawford scholarship, \$50, J. W. Maclean; the Mary Perine Tait scholarship, \$40, J. E. Smith. I year—Macdonald-Woods scholarship, \$50, H. S. Davison, B.A.; John Black scholarship, \$50, E. Mason; Memorial scholarship, Toronto, \$50, F. J. Hartley, B.A.
H. S. Davison and E. Mason are equal.

**A PEERLESS QUINTETTE OF
-- PIANOS**

OFFERED FOR YOUR INSPECTION SUCH AS

KNABE
HARDMAN
GERHARD HEINTZMAN
FISCHER
KARN

Our stock comprises an assortment of high-class Pianos that for elegance of finish and design, richness and purity of tone, and time-tried durability are unsurpassed in the Dominion.

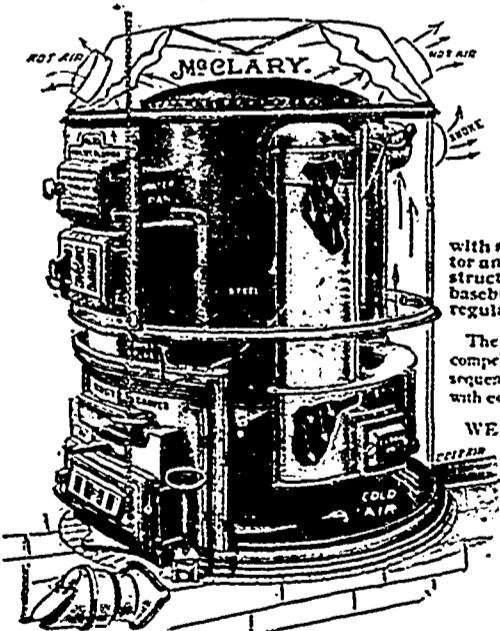
Our prices are very attractive, and, quality considered, offer the buyer the very best value known to the trade. We have also many excellent used instruments, from \$100 to \$200, that are guaranteed.

**PIANOS FOR RENT
IN GREAT
VARIETY**



188
Yonge Street,
Toronto.

Hot Air Furnaces



With Hot Water Combination if Desired.

Our . . .
**Famous Florida
For Coal.**

with steel dome, low steel radiator and three steel flues, is constructed on the principle of a baseburner stove, and is as easily regulated as one.

The distance the heat has to travel compels its utmost radiation, and consequently insures great heating power with economy in fuel.

WE HOLD HIGHEST TESTIMONIALS FROM USERS.

THE McCLARY MFG. Co.

LONDON, MONTREAL,
TORONTO, WINNIPEG,
VANCOUVER.

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

"FULLY REALIZED."

The Investment policies maturing in the North American Life Assurance Company during the current year are giving the same unqualified satisfaction to the holders as the results realized on similar policies in past years. Mr. F. W. Holt, Civil Engineer, of St. George, N.B., in acknowledging the Company's cheque under his policy, writes:

"The cash results of my tontine Endowment Policy, No. 2,350, which I have had the good fortune to hold in your Company, have been highly satisfactory to me, and now that the policy has matured, it is very gratifying to find that all, if not more, of the cash results that were represented to me at the time I insured in the North American Life have been

fully realized. This experience, together with the liberal treatment that I have always received from the North American, enables me to recommend the Company to others.

"F. W. HOLT.

"Undoubtedly the North American Life Assurance Company has attained that degree of solidity which can best be understood by comparison with any of the larger companies. In all essentials—especially those of acquired surplus and surplus-earning power—it is not excelled to-day by any other Company"—Extract from Consulting Actuary's Report, January, 1895.

Full particulars regarding rates and investment policies can be secured at the Head Office of the Company, Toronto.

**Jardinieres
And
Pedestals**

Our Art Rooms make a very attractive show with our recent importations of Art Goods. Lovers of the artistic can see much to interest them at 168 Yonge Street, Toronto.

Wanless & Co.,
Fine Art Jewelers.

Church Decorations

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

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

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

A Single Cent


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

C. B. Scantlebury,

360 Front Street.

P. O. Drawer 1045. Belleville, Ont.

THE GREATEST SUCCESS OF CANADIAN PIANO BUILDING IS THE




KARN

THE PEER OF THE BEST AMERICAN PIANOS

THE KARN ORGAN BEST IN THE WORLD.

CATALOGUES FREE.



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



TOLEDO, DETROIT & MACKINAC
PETOSKEY, THE "SOO," MARQUETTE AND DULUTH.

FOUR TRIPS PER WEEK BETWEEN

Toledo, Detroit & Mackinac
PETOSKEY, THE "SOO," MARQUETTE AND DULUTH.

EVERY EVENING BETWEEN

Detroit and Cleveland

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

Sunday Trips June, July, August and September Only.

2 New Steel Passenger Steamers

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

A. A. SCHANTZ, C. P. A., DETROIT, MICH.

The Detroit & Cleveland Steam Nav. Co.

R. F. DALE
BAKER & CONFECTIONER

BEST QUALITY WHITE & BROWN BREAD DELIVERED DAILY.

COR. QUEEN & PORTLAND STS., TORONTO.

British and Foreign.

Rev. James Wallis, the oldest Wesleyan minister in the colonies, has died at Auckland.

It is calculated that American tourists have spent two and a half millions in this country this year.

In lower Bengal alone there are now 30,332 married girls and 6,780 married boys under four years of age.

The Church of England Sunday School Institute reports 2,270,418 scholars, an increase of 64,869 on the previous year.

The conditions of the Australian climate are such that many of our similes from the weather have to be modified in those latitudes.

The question of admitting women to the Methodist Conference is not, it would seem, finally settled, though the late Conference decided to pass on to the next question.

Rev. Lorimer Fison, editor of the *Spectator* (Melbourne), has been made a D.D., by Montreal Theological College (McGill University).

Rev. J. G. Robertson, of Dundee, has been appointed assistant to Professor Birrell in the Hebrew class of St. Mary's College, St. Andrews.

The forty-ninth annual conference of the Evangelical Alliance, British Organization, will be held in Belfast on September 24th, 25th and 26th.

The German Emperor on a recent Sunday, laid the foundation of a monument to be erected in Berlin to the memory of his grandfather, the Emperor William I. The ceremony was a very impressive one.

Rev. John Fleming McSwain, of St. Paul's Church, Brisbane, will be Moderator of the Federal Assembly of the Presbyterian Churches of Australia and Tasmania. The Assembly meets this month in Sydney.

Six thousand four hundred pounds has been subscribed towards the Miners' Mission Fund, which was started by the Moderator of the Free Church, Dr. J. Hood Wilson, at the last General Assembly.

Seven hundred and eleven female missionaries are at work in India. During the last two years these visited 40,513 heathen families and instructed 62,414 heathen girls in the different mission schools.

A special meeting of the Irish General Assembly is to be convened to elect Professors to fill the Chairs in the Assembly's and Magee Colleges, vacant by the death of Dr. Watts, and the transference of Professor Dougherty to Dublin Castle.

The Presbyterian Church of New Zealand and its General Assembly in Auckland, reported eighty-four ministers, fifteen students 10,436 communicants, 200 Sabbath-schools, and 14,437 scholars. Its contributions to foreign missions amounted to about £900.

Glasgow U. P. Presbytery cordially adopted a motion expressing sorrow and indignation at the massacre of missionaries in China. In view of the unsettled state of that country, a contingent of missionaries ready to set out thither will not start at present.

The German Emperor left a gratuity of £50 to the servants on the railways over which he passed in his recent journey to Leith. The railway officials have suggested that the money be devoted to the charities connected with the two railway companies.

A fact that marks an epoch in the annals of the Italian churches is the founding of an Italian Methodist Missionary Society. The recent visit of Rev. F. W. Macdonald had something to do with this, and the movement had its origin in the Italian United District Meeting at Naples.

Reporting to the Free Church Commission in Edinburgh on the Sustentation Fund, Dr. W. Ross Taylor said the committee had made full arrangements for visiting Presbyteries during the current year, and as speedily as possible. The object of that visitation was to bring before Presbyteries the important modifications made by last Assembly in the mode of distributing the fund.

A WONDERFUL REMEDY.

A YOUNG LADY IN ELGIN COUNTY TELLS HOW IT SAVED HER LIFE.

The Case Baffled the Family Doctor and He Gave it up Relief Came When Hope Had Almost Gone—Health Again Restored.

From the Tisonburg Observer.

Mr. J. W. Kennedy, who resides on the 8th concession of the township of Bayham, is one of the most respected farmers in the township. Recently an Observer representative visited his home for the purpose of learning the particulars of the recovery of his daughter, Miss Alice Kennedy, from a severe and trying illness, through the use of Dr. Williams' Pink Pills, after medical assistance had failed. Miss Kennedy now presents the appearance of a healthy and active young woman of twenty, and bears no indication of having passed through an illness that baffled the doctors' skill. To the reporter Miss Kennedy said that in the autumn of 1893 she was taken ill and a physician was called in. Despite all the doctor did for her she continued to grow worse. She suffered from severe headaches, became very pale, rapidly lost flesh, and her limbs were cold and swollen. She suffered great pain and it was with much difficulty she could move about, and would sometimes lie for hours in a half stupor. At last the doctor said he could do nothing more for her, and the family asked his advice as to her using Dr. Williams' Pink Pills. He said he was of the opinion that they would not help her. In spite of this adverse opinion, however, she determined to give them a trial, and before the first box was finished the wisdom of the decision was made manifest. An improvement was noticed and with joy Miss Kennedy continued taking the Pink Pills until she had used fourteen boxes, when she felt that she was completely cured. She has not taken any since the early summer, and has not had any recurrence of her old trouble, and never felt better in her life. Indeed Miss Kennedy says that as a result of the Pink Pills treatment she has gained 25 pounds in weight. A short time after she began the use of the Pink Pills the doctor who had previously attended her, called and was much surprised at the improvement in the young lady's appearance, and said that if Pink Pills had caused the transformation by all means to continue their use. Miss Kennedy's statements were corroborated by her father and sister, both of whom give all the credit for her marvellous recovery to Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills are especially valuable to women. They build up the blood, restore the nerves, and eradicate those troubles which make the lives of so many women, old and young, a burden. Dizziness, palpitation of the heart, nervous headache and nervous prostration speedily yield to this wonderful medicine. They are also a specific in cases of locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, the after effects of la grippe, etc. In men they effect a radical cure in all cases arising from overwork, mental worry, or excesses of any nature. They are sold only in boxes, the trade mark and wrapper printed in red ink, at 50 cents a box or six boxes for \$2.50, and may be had of druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y.

THERE are two kinds of matches made:

Those Which Light
Those Which Don't Light

Those which don't light are not

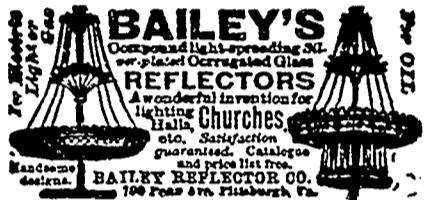
E. B. EDDY'S
MATCHES.

TORONTO CIDER AND FRUIT VINEGAR CO., LTD.

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

We guarantee our goods pure and wholesome. Orders sent to 22 Franklin St., Toronto, filled with despatch. Telephone 1787. Factory at Stouffville.

W. J. McCORMACK, Manager



BAILEY'S
Compound light-reflecting, superior quality Corrugated Glass REFLECTORS
A wonderful invention for lighting Churches, Halls, Churches, etc. Satisfaction guaranteed. Catalogue and price list free.

BAILEY REFLECTOR CO.
100 Front St. E. Toronto, Ont.



Webb's WEDDING CAKES

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

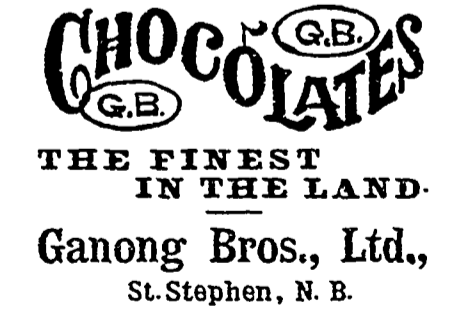
WRITE FOR CATALOGUE AND ESTIMATE TO

THE HARRY WEBB CO. LTD.
TORONTO

THE LARGEST CATERING ESTABLISHMENT AND WEDDING CAKE MANUFACTORY IN CANADA

Our \$2.50 Knockabout Watch Is a Good One. Fully Guaranteed as to Time-Action.

Spanner's, Fine Jewellers, 344 Yonge St., 2 doors south of Elm, TORONTO. Tel. 1396.



CHOCOLATES
THE FINEST IN THE LAND.
Ganong Bros., Ltd.,
St. Stephen, N. B.



BEST FOR WASH DAY USE **SURPRISE SOAP** BEST FOR EVERY DAY.



To Nursing Mothers!

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

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

PRICE. 40 CENTS PER BOTTLE.

HOLLOWAY'S OINTMENT

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

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

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

THOS. HOLLOWAY'S Establishment, 78 New Oxford St., London

And sold by all Medicine Vendors throughout the World.

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

HOME COMFORT

ROLL OF HONOR.

THREE GOLD

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

HIGHEST AWARDS

NEBRASKA STATE BOARD
OF AGRICULTURE, 1887.

DIPLOMA

ALABAMA STATE AGRICULTURAL SOCIETY,
At Montgomery, 1888.

AWARD

Chattahoochee Valley Exposition,
Columbus, Ga., 1888.

HIGHEST AWARDS

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

SIX

HIGHEST AWARDS

WORLD'S COLUMBIAN EXPOSITION
CHICAGO, 1893.

HIGHEST AWARDS

WESTERN FAIR ASSOCIATION,
LONDON, CAN. 1893.

SIX GOLD MEDALS

MIDWINTER FAIR,
San Francisco, Cal., 1894.

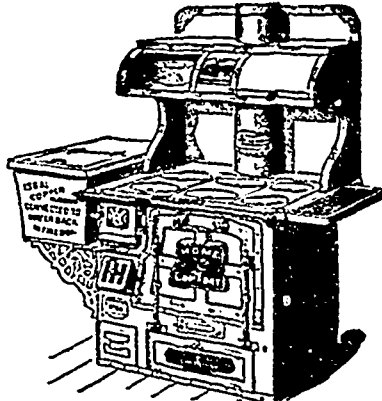
ABOVE HONORS WERE

RECEIVED BY **WROUGHT IRON RANGE CO.,** MANUFACTURERS OF
Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces.

OFFICES, SALESROOMS AND FACTORIES.

70 to 76 PEARL STREET, TORONTO, ONTARIO, and
Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U.S.A.

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



STEEL

HOTEL AND FAMILY RANGES.

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

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

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

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

WE CAN AID YOU

To secure a comfortably heated home
for yourself and family, by supplying
you with

OXFORD RADIATORS

Send for Catalogue and Testimonials.

MANUFACTURED BY

The Gurney Foundry Co., Ltd., Toronto.

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

MISCELLANEOUS.

Innocent as doves, you will harm no one; but wise as serpents, no one will harm you.

Nearly everyone needs a good tonic at this season. Hood's Sarsaparilla is the one true tonic and blood purifier.

Some books are edifices to stand as they are built; some are hewn stones ready to form a part of future edifices; some are quarries from which stones are to be split for shaping and after use.

Besides her plague of rabbits, Australia is now threatened with a plague of foxes. These animals, imported for the sport of fox-hunting, have increased so rapidly that a reward is now offered for their capture.

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

France has a prodigy in the person of Jules Zostat, of La Rochelle, who, it is said, knows by heart all the verses of the Bible. He has such a marvelous memory that when asked at random any verse, no matter if it begins a sentence or is a continuation of the preceding verse, he will recite the lines.

A TIMELY REMINDER.

Each season forces upon our consideration its own peculiar perils to health. The advent of fall finds many reduced in strength and vigor, poorly prepared to continue the business of life. The stomach and bowels, the great highway of animal economy, is especially liable to disorder in the fall. The nervous system has also suffered in the struggle. Typhoid fever and malaria in particular find in the fall that combination of earth, air and water that mark this season as especially dangerous. The falling leaves, the decaying vegetables contribute their share of contamination. Hood's Sarsaparilla furnishes a most valuable safeguard at these important points, and should be used in the fall before serious sickness has laid you low.

Robert Louis Stevenson said that his story of "Dr. Jekyll and Mr. Hyde" had for its foundation an incident related to him by a London doctor who made diseases of the brain a specialty. None of his work was absolute fiction, and most of it had a basis in actual experience. "I do not believe," he said, "that any man ever evolved a really good story from his inner consciousness, unaided by some personal experience or incident of life."

Danish, English, and French papers declare that the charges for passing through the Kaiser Wilhelm Canal are too high, and that consequently ships are sent by the old route through the Cattegat. The officials of the canal are also said to be wanting in civility. On the other hand the official report shows that over 500 vessels passed through the canal within a month after its opening, and the shipping papers complain that there are not enough tugboats.

MOTHERS.

"One good mother is worth a hundred schoolmasters," said George Herbert. Men are what their mothers make them. But if the mothers are peevish and irritable, through irregularities, "female weakness," and kindred ailments, they find no pleasure, no beauty in the care of their babes. All effort is torture. Let all such, who feel weighed to the earth with "weakness" peculiar to their sex, try Dr. Pierce's Favorite Prescription. They will find the little ones a delight instead of a torment.

To those about to become mothers it is a priceless boon. It lessens the pains and perils of childbirth, shortens labor and promotes the secretion of an abundance of nourishment for the child.

Radway's Ready Relief.

Pain Cured in an Instant.

For headache (whether sick or nervous), tooth-ache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of RADWAY'S READY RELIEF will afford immediate ease, and its continued use for a few days effect a permanent cure.

A CURE FOR ALL SUMMER COMPLAINTS.

A half to a teaspoonful of Ready Relief in a half a tumbler of water, repeated as often as the discharges continue, and a tumbler saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure. Internally—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency, and all internal pains.

Malaria in its Various Forms Cured and Prevented.

Price 25c. per Bottle. Sold by Druggists

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

QUICK CURE FOR SICK HEADACHE

DUNN'S FRUIT SALINE

GIVES HEALTH BY NATURAL MEANS
KEEPS THE THROAT CLEAN AND HEALTHY.
DELIGHTFULLY REFRESHING.
SOLD BY ALL CHEMISTS. WORKS GROYDON ENGLAND

PICKLES & CO.,

LADIES FINE BOOTS TO MEASURE,

328 Yonge Street,

Toronto.

FREE ONE DOLLAR MUSIC BOOK.

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

Mrs. E. Smith,

Dress and Mantle Maker,

282 Church Street.

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



NO DUTY ON CHURCH BELLS

Please mention this paper.

New Sabbath School Publications.

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

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

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

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

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

PRESBYTERIAN PRINTING AND PUBLISHING CO., LTD.

5 JORDAN ST., TORONTO.

Miscellaneous.

LOVE YOUR NEIGHBOR

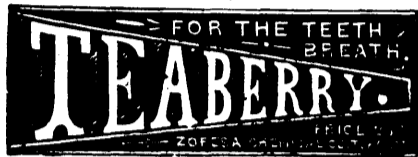
By Offering Them Only Wholesome Pastry.

USE THE

COOK'S FRIEND BAKING POWDER.



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



MONUMENTS.

D. McINTOSH & SONS,

Manufacturers and Importers of GRANITE and MARBLE MONUMENTS. Best Designs and Lowest Prices in Ontario. Write us before buying elsewhere.

Works—YONGE ST., DEER PARK. Office and Showroom—524 YONGE ST. (Oppos Maitland St.) TELEPHONE 4249.



FREE TO BALD HEADS.

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

UNDERTAKERS.

J. YOUNG

(Alex. Millard)

The Leading Undertaker and Embalmer. 347 Yonge Street.

Telephone 679.

H. STONE & SON, UNDERTAKERS

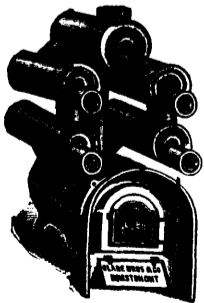
Corner Yonge and Ann Sts.

Telephone 931.

FAWKES, Undertaker and Embalmer.

Twenty-five years' experience. Rates to suit the times. Public will find it advantageous to call when occasion requires.

431 Yonge Street, 990 Queen St., West, Toronto.



PRESTON FURNACES

FOR WOOD AND COAL.

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

Write for Catalogue with prices and references.

CLARE BROS. & CO., Preston, Ont.

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

For Cash Coal and Wood And Present Delivery.

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

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

WM. MCGILL & CO.

MEETINGS OF PRESBYTERY.

WALGOMA.—At Richard's Landing, on 17th Sept., at 7 p.m. BARRIE.—At Barrie, on Tuesday Sept. 3rd, at 11.30 a.m. for special meeting; and on Tuesday Sept. 24th, at 11.30 a.m. for regular meeting. GUELPH.—Next regular meeting in Knox Church, Guelph, on Tuesday, the 17th September, at 10.30 a.m. HAMILTON.—A special meeting in Knox Church, Hamilton, on Sept. 10th, at 9.30 a.m. Regular meeting in the First Church, St. Catharines, on Sept. 17th, at 10.30 a.m. KINGSTON.—At Kingston, in St. Andrew's Church, on 3rd Tuesday in September, at 3 p.m. LINDSAY.—At Cannington, on Oct. 15th. MAITLAND.—At Wingham, on Sept. 17th, at 11.30 a.m. MONTREAL.—At Montreal, in Knox Church, on Tuesday, October 1st, at 10 a.m. OTTAWA.—In Ottawa, on Sept. 24th. OWEN SOUND.—At Owen Sound, in Knox Church, for Conference, Sept 16, at 2.30 p.m.; for Business, Sept. 17, at 10 a.m. PARIS.—At Ingersoll, on Sept. 24th, at 11 a.m. PETERBOROUGH.—At Port Hope, in hall of First Church, on Sept. 17th, at 9 o'clock. QUEBEC.—At Richmond, on Nov. 12th. REGINA.—At Indian Head, on Sept. 11th. SUPERIOR.—At Keewatin, in September. SARNIA.—At Strathroy, in St. Andrew's Church, on 3rd Tuesday of September (17th), at 11 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month.



High Class Church Windows



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

Ask for designs.



100 Styles of SCALES

Write for prices. C. Wilson & Son,

127 Esplanade Street, Toronto.



For Style, Comfort and Durability of Footwear go to

R. KINCADE'S

444 YONGE ST.,

Where you can get

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

MISS MARTHA SMITH, B.E.

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

For terms and particulars apply to

REV. WM. FRIZZELL, Ph.B., 498 Pape Ave., Toronto.

Educational.

Brantford Presbyterian Ladies' College

-AND-

CONSERVATORY OF MUSIC.

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

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

Macalester College

(Presbyterian College of the North West)

Situated Between ST. PAUL and MINNEAPOLIS.

If you want a thorough education, Collegiate or Academic, at a minimum of expense, send for Catalogue. Address,

MACALESTER COLLEGE, ST. PAUL, MINN.

THE

PRESBYTERIAN LADIES' COLLEGE

(INCORPORATED) LIMITED, TORONTO.

REOPENED SEPTEMBER 4th, 1895.

Beautiful location: In an educational centre.

Music: The Conservatory of Music. Sixteen pupils obtained recently certificates in vocal and piano.

Art: T. Mower Martin, R.C.A., Director.

New Calendar with full information.

T. M. MACINTYRE, M.A., LL.B., Ph.D.

MORRIN COLLEGE, QUEBEC, P.Q.

The Session of 1895-96 of Morrin College will begin on

MONDAY, September 30th.

The Examination for Matriculation will commence September 23th, at 9 a.m.

This Institution, which is affiliated to McGill University in Arts has been reorganized and fully equipped for the Course of Study prescribed by the University for the degree of B.A.

Eight Scholarships have been established, four of the value of Fifty Dollars each, and four of Twenty-Five Dollars each, to be awarded to Matriculants passing the A.A. or the Ordinary Examinations under the conditions set forth in the Calendar.

Calendars and all necessary information may be had on application to Professor Crocket, College Court, Quebec.

(Signed)

A. H. COOK, Secretary Board of Governors

July 9, 1895.

AGRICULTURAL COLLEGE GUELPH.

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

JAMES MILLS, M.A., President.

Guelph, July, 1895.

Elias Rogers & Co'y



COAL, — WOOD. LOWEST RATES.

Educational.

BRITISH AMERICAN BUSINESS COLLEGE CO., LTD.

Capital, - - - - \$10,000

The course of instruction has been thoroughly revised and will be found entirely new in Canada. The teaching staff has also been largely increased.

DIRECTORS AND SHAREHOLDERS.

EDWARD TROUT, Publisher of The Monetary Times; E. R. C. CLARSON, F.C.A., Chartered Accountant; STAPLETON CALDECOTT, President of the Toronto Board of Trade; WM. MCCABE, F.I.A., Managing Director North American Life Assurance Company; D. E. THOMSON, Q.C., of Thomson, Henderson & Bell, Barristers; FRED WYLD, of Wyld, Grasset & Darling; S. F. MCKINNON.

Our system of imparting a business training is modelled after the most approved methods in use in the best regulated business houses.

College Reopens Tuesday, Sept. 3rd, Confederation Life Building, Toronto.

For free circulars and full information address DAVID HOSKINS, Secretary.

THE ALBERT BUSINESS SCHOOL, BELLEVILLE, ONT.

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

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

Special reduction to sons and daughters of ministers of any denomination, and to two or more entering from the same family or place.

For illustrated circular, address PRINCIPAL DYER.

Coligny College, OTTAWA, ONT.

For the Board and Education of Young Ladies.

Session Opens 12th September, 1895.

Ten resident teachers, including English, Mathematical, Classical, Modern Languages, Music and Fine Art. Fees moderate. The number of boarders is strictly limited, so that special individual attention may be given to each, and adequate provision made for their physical, mental and moral development.

Grounds extensive. Buildings have latest sanitary improvements and are heated by hot water. Hot and cold baths, etc. Cheerful home life. Unsurpassed anywhere.

For circulars address, REV. DR. WARDEN, Box 1169, Post Office, Montreal.

Toronto Bible Training School

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

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



ALMA

The leading Canadian College for Young Women.

ST. THOMAS, ONTARIO.

Graduating Courses in Literature, Music, Fine Art, Commercial Science and Elocution. The efficiency of Canadian Colleges is conceded by all. 20 professors and teachers. 300 students from all parts of America. Health and home. LOW RATES. Only 8 hours from Detroit. 60 pp. illustrated announcement. President AUSTIN, A. B.



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

73 Adelaide St, West, Toront