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An Appeal from Grindelwald Conference.

DR. HENRY S. LUNN, writing from Grindelwald on 9th of August, sends the following Appeal from representatives of English Christianity assembled in conference:

The response which greeted the "Appeal to the Churches," issued by the Grindelwald Conference of 1893, in September last, has encouraged the undersigned to issue a second appeal this year.

In the appeal of 1893 it was suggested that Whit-Sunday should annually be set apart for special services for the promotion of Christian Unity, and that this practice should be accompanied by: (a) An interchange of pulpits as far as it is practicable. (b) The united attendance of all believers within any given district at Holy Communion. (c) The delivery on the part of Christian ministers of at least one sermon in the year, calling attention to the good works of some branch of the Church other than their own, especially those whose many excellencies are obscured from the observation of their fellow-Christians by the prejudice and suspicion engendered by centuries of strife.

It is with profound satisfaction that the undersigned recognise the fact that the Archbishop of Canterbury, the Archbishop of Dublin, and other prelates issued special encyclicals to the clergy, urging them "to use in church with the collects on Whit-Sunday the prayer for unity from the Accession Service." The suggestion of the Conference was further supported by the Moderator of the Church of Scotland, as well as the President of the Baptist Union, the Presidents of the five Methodist conferences, and other influential Non-conformists.

The undersigned further record with gratitude the many indications on both sides of the Atlantic of the continued progress of the Re-union movement. They would specially refer to the rapid growth of Social Unions and City Councils for the purpose of taking concerted and collective action for the promotion of those social, philanthropic, and public objects of Christian endeavor, which can be most effectively dealt with by the co-operation of all Christians within a given area.

Amongst other indications of the growing force of the movement represented in the Grindelwald Conference, they would refer to: (a) The remarkable action of the leaders of Congregationalism in New England with reference to the acceptance of the Lambeth proposals. (b) The recent encyclical of Pope Leo XIII., whilst full of the haughty assumption of Rome, does nevertheless include Protestants within the great Christian Brotherhood in a manner new to such encyclicals. (c) The decision by an overwhelming majority in favor of the organic union of the different bodies of Methodists in Australia, at the General Australian Wesleyan Methodist Conference held recently.

In conclusion, they would respectfully urge upon the churches of Great Britain and Ireland: (1) The importance of continued intercession on Whit-Sunday for the

outpouring of the Spirit of Love upon the troubled waters of our religious differences. (2) The further formation of social unions with the object of concerted action on the part of different Christian churches for the solution of the great problems which confront earnest Christians everywhere on principles common to the whole brotherhood of believers. (3) The adoption of periodical conferences between all Christian ministers in given districts for purposes of counsel and encouragement, with the special object of discouraging waste of effort by the overlapping of Christian agencies. (4) The earnest cultivation of the belief that, by frank and brotherly conferences, differences may be overcome, mutual concession may be made, and such a desire for real unity cultivated among all Christians that we may see our Lord's prayer fulfilled that all His disciples shall be one even as He and the Father are One.

ANGLICAN.

J. J. S. Worcester.
*Francis Pigou, D.D., Dean of Bristol.
William Lefroy, D.D., Dean of Norwich.
*George A. Chadwick, D.D., Dean of Armagh.
F. W. Farrar, D.D., Archdeacon of Westminster.
*H. W. Webb-Peploe, M.A., Prebendary of St. Paul's.
†R. M. Grier, M.A., Prebendary of Lichfield.
S. A. Barnett, Canon of Bristol.
Maurice Neligan, D.D., Canon of Christ Church, Dublin.
†W. S. Swayne, M.A., Vicar of Walsall.
H. C. Shuttleworth, M.A., Rector of St. Nicholas Cole Abbey.

Frederic Relton, Curate of Cheslea.

PRESBYTERIAN.

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T. M. Lindsay, D.D.

CONGREGATIONALIST.

W. Douglas Mackenzie, Chairman of the Scottish Congregational Union.
Charles A. Berry, D.D.
Alexander Mackennal, D.D.
F. Herbert Stead, M.A.

BAPTIST.

John Clifford, D.D.
Richard Glover, D.D.

DISCIPLES OF CHRIST.

W. T. Moore, M.A., LL.D.

METHODIST.

Thomas Scowby, President of the New Connexion Conference, 1893.
John Stephenson, President of the Primitive Methodist Conference, 1893.
James Woolcock, President of the Bible Christian Conference, 1893.
Samuel Wright, President of the Free Methodist Conference, 1893.
Percy W. Bunting, M.A.
Hugh Price Hughes, M.A.
Henry S. Lunn, M.D.
W. F. Moulton, D.D.
Mark Guy Pearse.

*In assenting to the "Appeal to the Churches" we understand the third recommendation in such a sense that our responsibilities as clergymen of a National Church are not hereby compromised.
†Prebendary Grier and Mr. Swayne sign this Appeal with the exception of the third recommendation.

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Toronto, September 13, 1894.

Temperance Work Telling.

THERE is probably no better test of the progress of temperance work than the desperate measures to which liquor sellers resort in order to defeat the efforts of temperance workers in behalf of the welfare of society. We cannot understand any respectable liquor seller being blind to the evils of the drink traffic, or having no sense of responsibility for such evils. Much less can we comprehend how he can desire to enlarge his business, and so increase the sum of misery resulting therefrom. But we suppose the love of gain blunts his moral sense, and the sanction given to his business by the law's license, gives him the liberty to hold his head up in society, and so wear the garb of respectability. However this may be, the liquor sellers of Montreal seem to be fairly driven to extremities, and have entered upon a mad crusade against the Quebec branch of the Dominion Alliance, and the Citizens Law and Order League, and have actually in circulation a petition to the Governor of Quebec, praying for the dissolution of these and kindred societies. It forms curious reading, and concludes as follows. "That it is in the public interest to liberate the citizens from the yoke of these associations which seem to be guided only by blind fanaticism, and are mostly composed of people who are unable to enjoy the gifts of the Creator without making an abuse of them, so that they would deprive their fellow-citizens of the advantages which the want of control over themselves prevents them from using.

"For these reasons, the undersigned pray Your Honor to put an end to this state of affairs, and they suggest. 1st, the abolition of every incorporated society which refuses to submit to the law, and seeks to rebel against the principles admitted by the Legislature concerning the sale of intoxicating liquors, and this either by cancelling their charter, if they have one, or by prohibiting under a penal law, the creation of such associations. 2nd, the repeal of that part of the law which in cities forbids the license commissioners to grant a license when it is proved that a majority of the electors in the district where the applicants live are opposed to the license.

"That the undersigned take occasion to draw the attention of the Legislature to the injustice of this clause of the license law, which allows a majority of the electors (generally composed of fanatics) to oppose absolutely the granting of licenses to existing hotels and restaurants without regard to their respectability or interest in trade.

"Your petitioners, moreover, call attention to the fact that the League has taken the liberty of distributing notices boycotting the grocers who sell liquors."

It is amusing to read the reason they urge for the abolition of the above societies, that they refuse to submit to the law. The fact is that so constant and glaring are the violations of the law by the liquor sellers that both these societies have more than they can do to deal with the cases. They in reality ask the Governor to cut off their own heads. It is next to impossible to believe that the liquor sellers of Montreal are really serious in the matter, though the papers have printed their petition.

We take them, however, to mean what they say, and congratulate our fellow temperance workers of that city on the success of their work, bidding them God-speed in their efforts to mitigate the wide-spread evils of the liquor traffic.

The Theatre.

The *Globe*, whose positions on moral questions we can usually endorse, a few days ago favored its readers with an editorial in which the theatre is loudly endorsed and commended to the generosity of the wealthy. Men of means who are disposed to consecrate a portion of their substance to the public welfare are recommended to provide theatricals for popular amusement. Is this wholesome advice? We are well aware that dramatic poetry is the flower of the poetic art and finds its consummation on the stage and is not otherwise complete. The true actor penetrates to the core the creation of the author, not only in its details but in its entirety, he becomes "the continuer of the author by giving his work its full completeness"—That is the ideal stage—and it may be argued with a show of reason that that higher development can only be evolved from the lower forms—that we must put up with the present imperfections for the sake of the future. Yet centuries have passed, and in all these years has the stage reached such a condition, that we can commend it to young people and old, for wholesome amusement, and the formation of character? We think not. The fact that it is possible to quote the names of actors and actresses of irreproachable character is not an answer. Both as to actors and their performances, as a whole, the theatre we believe to be poisonous and destructive, and should not be encouraged. We know this will be by many regarded as narrow and puritanical. If so let us hear from a brilliant writer whose easy morals protect him from such a charge. When it was proposed to erect a theatre at Geneva, J. J. Rousseau wrote, "The theatre excites the passions without moderating them, it purifies those passions which one has not and inflames and cherishes those one has; arouses in the heart of the people, especially the young, those impulses and desires which are incompatible with morality. It promotes effeminacy and the pursuit of amusement and makes men confound the transitory emotion caused by a play with moral principles and actions. The stage is not an institution for serious men but for idlers and loiterers who seek here a place of refuge, where they may forget themselves and their duties and get rid of their time. If men need recreation there are far nobler pleasures both in nature and domestic life."

This we believe is not a too severe condemnation of the stage as it is found to-day. If it were possible to

step up into the ideal performances, with which the advocates of the theatre always meet us without the awful sacrifice of souls the process of evolution implies, then we would at once withdraw our objections, but knowing what we know of its general character and influence, we emphatically decline to give either sympathy or support. Life and character are too sacred to be exposed to a temptation so subtle and irresistible. Is it not also objectionable on economic grounds, especially in these latter days when the struggle for existence is so intense? Whilst some of the economic laws whose violation produce the present and increasing stringency are broad and deep, it is a very simple law, that they who yield to the temptation to spend their money in places of amusement will not lay the foundations of future wealth, nor enjoy the highest joys of an affluent home. It is an indisputable fact, that a very great deal of the poverty of to-day is the result of improvidence. Very many who have no provision made for a rainy day, not even the security of constant employment are found on every half holiday away on excursions and in places of amusement, which are all more or less expensive. To say that this is necessary for health is the merest clap-trap, an argument good enough for the advocates of Sunday street cars, but believed by no sane man. It is simply a yielding to the insatiable craving for amusement, which characterises our times, with which even many of our churches are unfortunately tainted. That is not the way in which wealth or health is acquired. The good old style of steady employment for six days in the week with the evenings at home by the family fireside, and a peaceful Sabbath, spent in quietness and the fear of God, is after all the straight and narrow way to prosperity and eternal life.

Satolli's Decree.

It must be admitted that the expectations cherished in many quarters as to the effect of Mgr. Satolli's decree regarding liquor sellers, have not as yet been fulfilled. Probably it is too soon to look for fruit, but the all but complete silence now prevailing does not seem to promise great things in the future. More probable is the explanation contained in a letter from Mgr. Schröder in the *Philadelphia Ledger*, and which if it correctly interprets Mgr. Satolli's decision leaves it of little value as a deterrent to the saloon. The Monsignor says:—

The intent and purport of those two letters of Mgr. Satolli have been exaggerated as well as distorted. It is an exaggeration, if the approval extended to a local regulation, intended for and limited to the diocese of one Bishop, is represented to mean the promulgation of a regulation for other dioceses. It is a distortion of the utterances of Mgr. Satolli to stamp them as a declaration of war against the proprietors or frequenters of saloons, or against the use of spirituous beverages generally. Mgr. Satolli simply declined to nullify a regulation prescribed by the Bishop of Columbus for that Bishop's own diocese. The delegates approval of the steps taken by the Bishop of Columbus does not compel all other Bishops to promulgate similar regulations, nor is there even such a suggestion implied. Nor can it be implied that Mgr. Satolli, in giving this approval, has directly or otherwise issued a decree excluding all Catholic saloon keepers from Catholic societies; or that he considers the sale or consumption of spirituous beverages sinful. When Mgr. Satolli

declined to entertain the request of the Catholic societies of the Diocese of Columbus, one consideration, overshadowing all others, controlled it. As the representative of the highest ecclesiastical authority in this country, he desired to preserve, sustain and defend the authority of the Bishop. This subject matter of the decree was only a secondary consideration. He never intended to promulgate a fundamental declaration as to the liquor question, so called, with respect to the advantages or disadvantages, the propriety or impropriety of the manufacture, sale, or use of spirituous liquors, or with respect to temperance, total abstinence, or prohibition. Not a vestige of all these things can be found in Mgr. Satolli's letters.

New Form and Dress. The *Presbyterian*, of Philadelphia, comes to us in new form. It has reduced the page to the same size as the *PRESBYTERIAN REVIEW*, and in doing so has shown a willingness to march with the times. At the time we adopted the form in which the *PRESBYTERIAN REVIEW* appears we were aware but of one church paper of similar size and shape. Now there are several and there will be more, when the portable, convenient and manageable size we have practically introduced becomes better known. The *Presbyterian* says that it "modestly assumes its new dress and form as evidence of its increased vitality and adaptability to the times, and hopes to make itself still more a necessity and blessing to the home, the State and the Church.

A Drop of Rain. Now that the season of showers is at hand the following from the *Observer* may be read with profit. "Did you ever think how heavy a drop of rain might be? A shower is nothing when some festive entertainment is in progress, but on prayer-meeting night and Sunday, each watery globule seems to weigh a ton. Such anxious glances are cast at the lowering sky, so many of the inmates of your house consulted over and over again, as to whether they suppose it is really going to rain? Of course if it were clear, it would be a matter of duty to attend the services, but it is sprinkling and there might be pneumonia in that wet grass, or a bad attack of rheumatism lurking on those damp walks, or some of those dreadful consumptive comma bacilla prancing around in the air; so you resign yourself to fate and remain at home. The pastor delivers his sermon to rows upon rows of empty benches in the front and a small collection of people, like raisins in a baker's cake, in the background. Of course, he feels blue, and a little tinge of the indigo creeps into the address, in spite of his determination to the contrary. Before the discourse is ended, a stray waif of a sunbeam glides through the side window and smiles lovingly upon the few brave souls who have actually dared to venture out, but it lingers longest upon the head of that poor old wrinkled-faced woman sitting in the corner. Her dress has two neat darns in front, and her bonnet is so old fashioned that it might have descended to her from some primeval ancestress, dating back as far as the flood, but such a satisfied look beams from those mild, blue eyes—she has found something to take home with her, heavenly manna that will nourish her soul for a week; rainy days are never marked as 'at home' days, in her calendar.

The minister feels discouraged, not because you were absent, but on account of the number of yous who made it their particular business not to be present. Perhaps when the Lord sends you an invitation to join the services up above, you will look out of the window and say: 'I pray thee have me excused for this time, I must wait for a pleasant day!' And the recording angel will write against your name: 'Weighed in the balance and found wanting.'"

CANADIAN PULPIT.

No. 45.

The following sermon from the pen of the Rev. W. Cleland, of this city, will be read with interest. Rev. Mr. Cleland was born in the parish of Kilmoro, Ireland, and was educated at the Royal College, Belfast, was ordained in August 1849, and was married on the 1st of October 1856 to the third daughter of the late Rev. J. Johnston, and niece of the late Rev. Dr. Cook of Belfast. His pastorates were, Brooklyn, N. Y., 1849 to 1854; Uxbridge 1853 to 1869; South Gower, 1869 to 1873; W. Gwillimbury, 1873 to 1879; St. Andrews, Niagara, 1879 to the date of his retirement.

TEXT:—"But there is forgiveness with thee, that thou mayest be feared," Ps. cxxx. 4. There is a fitness in things. The same medicine that is suitable at one stage of a disease may be very unsuitable at another. In attendance on his patients, the skillful physician is careful to keep this in constant remembrance, otherwise he may do harm rather than good. The spiritual physician must be no less careful to observe a like canon of treatment, else he may minister death rather than life. The Gospel is his repository of healing. Its doctrines are the medicine divinely prescribed for conveying relief to the sick and diseased and dying. Woo unto him if he fails to dispense this medicine, that is, if he preaches not the Gospel, yea, if he preaches not the Gospel in its fullness, "Woo is me if I preach not the Gospel," said one who discharged the duties of the ministry more than eighteen hundred years ago, with a measure of wisdom and success that has never since been paralleled, and who at the close of a life illumined throughout by an enthusiasm that neither toil, nor difficulty nor danger was able to quench, could say, in the proud consciousness of an abounding faithfulness, that he had not stammered to declare the whole counsel of God. But in his pulpit services, and perhaps yet more in his private ministrations, the preacher of the Gospel must be studious to exercise a wise discrimination. To address all as partakers already of the great salvation, needing only building up in faith and hope, would be highly injudicious, and probably, to some extent, injurious. The text is evidently intended for a distinct class among them, to whose spiritual condition it is peculiarly adapted. Revealing as it does the divine character in its most gracious aspect, it possesses interest and value for all, and that too at all times; but it is manifest that it possesses a peculiar significance for a special portion of them. Who these are, and what the peculiar import of the announcement it conveys will be seen as we proceed in the discussion. There is forgiveness with thee that thou mayest be feared.

Sin is brought before us under a variety of images in the Scriptures. It is described as uncleanness, corruption, disease—everything that is vile and loathsome it is. But it is evident that it is regarded under a somewhat different aspect in the text. Clearly, it would be grossly inappropriate to speak of the forgiveness of a disease. As the language of the text suggests, it is more than disease, or uncleanness, or corruption of soul. It is crime, and of the worst kind too. It is rebellion against God, it is treason to the King of kings, it insults His Majesty, it challenges His power, it defies His authority, it disregards His law, it tramples under foot His multiplied claims to love and obedience; and, were it allowed unchecked sway, it would overturn Jehovah's throne, and drive God out of his own universe. In consequence its appropriate penalty is death—loss of the divine Saviour, subjection to the divine wrath, the endurance of God's righteous judgments forever. This is not, however, the view of sin that is usually entertained by many to whom the gospel is preached. They fail to look at it in its true character, to see in its destructive tendency. They fail, as some one has said, to realize that they themselves are fast sinking under the load of its guilt into the depths of wrath. What such persons need is to be pitted with such an exposition of the exceeding awfulness of sin, of the imminent danger that always accompanies a sinful and impenitent condition; such an exhibition of the unspotted

holiness, unbending justice and almighty power of God, as well as such a faithful presentation of the unchanging claims of a violated law as may awaken them out of their lethargy and false security. And, when they are awakened—when, under a terrible realizing apprehension of the perilous condition in which sin has placed them they are led to cry out with the Jerusalem murderer, "what shall we do," or with the Philippian jailer, "what must we do to be saved," they need to be addressed in a very different strain. It would evidently be exceedingly injudicious, and probably highly injurious to continue to ply such persons with the preaching that has happily and by the power of the Holy Ghost, brought them into the condition, sad, it is true, yet exceedingly salutary, in which they are now found. To address them now in fervent delineations of the holiness of the divine nature, of the justice of the divine character, of the anger of the almighty against sinners, of the peril that attends the transgression of the divine law—to expatiate now upon the enquiry suggested by the psalmist, in the verse immediately preceding the text, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" would betray a sore want of the wisdom that is needed in winning souls, and be almost certainly more hurtful than otherwise. What is wanted now is a faithful exhibition of the divine goodness, of the divine compassion, mercy and love. To ply them now with the assurance of the text; to tell them now in all the fervor of compassionate and discriminating faithfulness, that there is forgiveness with God—forgiveness with God, even for such sinners as they now in all the bitterness of a timely awakening feel themselves to be, is the only way to usher them into the peace that settles down upon the troubled bosom, when a believing apprehension of



REV. W. CLELAND, TORONTO

the mercy of God in Christ Jesus takes possession of the soul. But I can imagine an awakened sinner, as if feeling that the news is too good to be true, addressing to the preacher the enquiry, is there indeed forgiveness with God—will He, the Holy and just one, be propitious to me—is he of a very truth ready to pardon? The very reply has to be in the affirmative. From the throne of His glory the Almighty has unfurled the banner of His love; from the heights of His holiness He has sent forth the proclamation of His mercy. In the mystery of the incarnation, and the tragedy of the cross, he has sent forth the proclamation anew with added emphasis. In the volume of His Word He has given a multitude of most assuring declarations to the same effect, conveyed in a variety of expressions; speaking of His act of pardon, now, as a lifting up of the sins of the forgiven—a lifting up of a burden from off their shoulders, so that it shall oppress them no more,—and again, as a covering of them so that they shall be hid out of sight forever; now, as a non-imputation of them, so that they shall never rise up in judgment against them, again, as a blotting them out, so that they shall be as though they had never been, yea, as a non-remembrance of them, so that they shall be forgotten as well as forgiven. Is it any wonder then, that the Apostle looking at those to whom a compassionate God has graciously extended his forgiveness, pardoning all their offences, wiping out all their guilt, joyously announces that there is no condemnation to them, triumphantly asks, who shall lay anything to their charge? But the Almighty has not only given in His Word the most gracious assurance of his willingness to forgive, but He has proved it by visible token, by thrilling facts in instances as numerous and as lustrous as the stars that bestud a midnight sky. He has extended His forgiveness to multitudes even of the vilest and most abandoned of our fallen species; to such men as Manasseh, as wicked a king as ever disgraced a throne, as Paul, a bloody persecutor and blasphemer, as the Jerusalem murderers who imbrued their hands in the blood of the Redeemer; to such women as Mary Magdalene, out of whom the Saviour cast seven devils. And we rejoice to think that there are multitudes living around and among us, yea, in all lands illumined by the light of the gospel, whom he has made partakers of the same ineffably precious blessing. Nor should we forget the myriads, the countless hosts, around the eternal throne, once as guilty and as vile, as we in our self-humiliation have ever confessed ourselves to be, whom He has dealt with in mercy, received into His favor, gathered home to His glory.

You will observe that the text presents us with what, at first sight, seems to be a strange connection, linking the forgiveness with the fear of God. It tells us that there is forgiveness with God that He may be feared. It would appear to us much more natural that it should have associated love with forgiveness, and told us that there is forgiveness with God that He may be loved. But when we look a little more closely at the announcement we can hardly fail to discern that the connection is well-founded, for the divine forgiveness proceeds upon grounds that make just as direct and as strong an appeal to the fear that is implanted as to the love that has a place in our bosoms. In truth, when we come to examine the announcement more carefully, we find ourselves carried forward to a fuller view of the Gospel economy, to a more appreciating understanding of God's plan of salvation, to a more just conception of the nature of forgiveness, as well as of the grounds upon which it is extended to the guilty—conducted in fact to such a view of the nature and character of Him who holds out for our acceptance the vast boon of forgiveness as tends most powerfully to evoke our fear as well as our love; for, in the very act in which He repeals the sentence of guilt that is recorded against us, in the very act in which, approaching us more closely, in the outgoings of His love, He restores us to His favor and fellowship, He is seen to be as holy and just as He is compassionate and forgiving. We must never forget that the act of which we are speaking proceeds upon the ground of justice as well as of mercy; it is a purchased blessing—the blood of Jesus Christ, our adorable Redeemer, was shed to provide it for us. And so, we are told that we are justified, that is, forgiven and restored to the divine favor, through the redemption that is in Christ Jesus—that we have redemption through the blood of Christ, even the forgiveness of sins. Forgiveness, cancelling the record of our guilt, erasing the sentence of our condemnation, putting us in the irrevocable possession of the divine benediction, opening to us the gates of glory, comes to us then, but we must not forget that it comes to us in all the grandeur and glory of a present and inalienable possession through the channel of a Saviour's blood, and a Saviour's righteousness. Had there been no divine interposition in our favor, had we been left to ourselves, abandoned to our own resources, our hearts never would have felt the joy of its announcement, our lives never would have been sweetened by the consciousness of its enjoyment, nor our last hours cheered by the assurance of its possession. To appease the wrath and satisfy the justice of Him whose law we cannot but feel in the deep consciousness of our bosoms we have broken times and ways without number. It lies far beyond the reach of our possible achievements. To win our way to the divine forgiveness lies far beyond the measure of our strength, for the way is beset with obstacles that it is impossible for us to remove. But what we could not do, Jesus, our Goel—our Kinsman-Redeemer—has done for us. Is sin an evil of such magnitude that it cannot be allowed to go unpunished? Come with me, to the cross, by brethren, and let us try to find an answer to this question. Is the justice of God, is the law of God in which His justice finds a visible embodiment—are these so rigid—so inflexible in their demands that they will never give way in the least iota of their claims? Come with me, I say again, to the cross, and let us try to find an answer to this question also. And now that we are gathered together under the shadow of Calvary, and are witnesses of the mysterious spectacle the cross presents, let me ask you, Who is He who hangs in bleeding agony upon that accursed tree? It is God's eternal Son, the co-equal and co-eternal partner of His ever-lasting throne. How came He to be there and in that condition, the pure and spotless one, in whom the God of this world had no part, and in whose lips there was no guile? It was love to us that brought Him there, and placed Him in that condition. Far away back in a past eternity, ere the foundations of the earth were laid, or man had a place on its surface, His love was fixed upon us, and in the exceeding greatness of the love He bore us from eternity, He is now there, our elder brother, our Kinsman-Redeemer, bearing our guilt, and paying its penalty—executing the task that in the counsels of eternity He undertook to accomplish,—effecting the work of our redemption. If any where sin could have been overlooked, if any where the justice of God could have abated its claims, or the law of God withdrawn its demands, it surely must have been when the Saviour was led to Calvary, when He who was the Father's only-begotten Son, stood before Him, on His shoulders bearing our iniquities, and ready to die for us. When Abraham stretched forth his hand to take the knife to slay his son, the Almighty spared him and by an angel sent him the welcome message, "Lay not thine hand upon the lad," but there is no sparing for His own Son. No Heavenly messenger is sent to tell Him that His prayer has been heard, and that the cup of suffering is to pass from Him. That cup He must drink to the very dregs. It was not that the Father did not love His Son. O no, He loved Him with a love of which we can form no adequate conception, and perhaps never more than at that moment when that Son stood forth, ready to expiate our guilt by the shedding of His blood. It was that He loved the world yet

more, even the world in its guilty and perishing condition. When the question was to be determined whether our fallen race should be left to perish, or the Son of His love should die, He did not spare even Him, but rather than that we should be left to perish, delivered Him up for us all. And now, in the light that streams down upon us from the cross, how vividly does every attitude of the divine nature stand out to our view. What an overwhelming demonstration is laid before us of the justice of the divine character as well as of the holiness of the divine nature, of the evil of sin, as well as of the abhorrence with which God regards it. If we look around us; if we take but a passing survey of the misery and wretchedness that everywhere strows the paths of human life; if we extend our survey for a moment into the unseen and take a glance at the yet deeper misery and wretchedness that throws an endless gloom over that place where God for ever forgets to be gracious—if, rising from such a survey, we recall to our remembrance that sin is the one prolific source of all the unutterable woe that has disclosed itself to our view, we cannot but be penetrated by a profound sense of the demerit of it. And yet the feeling must become more profound still when we look to Calvary. There we see, as we can see no where else, what an accursed thing sin is, if no blood can expiate its guilt, no death procure its pardon, but the blood, the death of Him who was God manifest in the flesh. There we see as we see no where else, that sin is that abominable thing that God hates, and learn as we learn no where else, to stand in awe of Him who, in the sacrifice that was offered there, gives an exceedingly impressive confirmation of the announcement of His word that He will by no means clear the guilty. Thus it is that standing at the foot of the cross, we learn that God is faithful and just, as well as compassionate and loving, as inflexible in the purpose to punish as He is unflinching in the readiness to pardon the guilty, in a world just whilst He justifies the ungodly. Thus it is that standing at the foot of the cross, and surrounded by scenes more appalling than the thunders that rolled over Sinai of old, and the lightnings that played around its summit, we find ourselves conducted to the fullest recognition of the announcement of the text that there is forgiveness with God that He may be feared—regarded with a holy reverential, restraining fear.

We have dwelt at all the greater length upon the connection that justly and properly exists between the forgiveness and the fear of God, because we regard it as a subject of vast practical importance—We are convinced that no greater hindrance to an earnest seeking after, and a diligent pursuit of the way of life exists than the loose and unscriptural views of the divine nature and character that are so widely prevalent, and that are finding, I fear very much, an extensive currency in the theology of our times, and the preaching of our pulpits. It is true that the mercy of God cannot be too highly magnified, but it is also true that it may be grossly perverted, that such views of it may be entertained as may reflect the highest dishonor on the divine character, and prove most injurious to the souls of men. If we imagine that God is too merciful to punish the guilty, that sin as we may, it will in the end be well with us—if we do what is essentially the same—if we live in fancied security, in the vain supposition that we have little or nothing to fear—that whatever may be the tenor of our lives, mercy will at last find us out, and make it all right for us—in indulging in such an imagination, we may fancy that we are honoring God, but we are really reflecting the highest dishonor upon His name, making Him in truth the greatest patron of sin in the universe. But this is not all. In indulging in such an imagination, we are doing the greatest possible injury to ourselves. We are cherishing a false security and a false peace. We are shutting our eyes to our true character and condition, imagining that we are rich and increased with goods and in need of nothing, whilst all the while we are wretched, and miserable, and poor, and blind, and naked. It is to be regretted that there is much in the current theology and preaching of our times that lends encouragement to so delusive an imagination. The love of God is so prominently presented that His justice is kept out of sight, His goodness and compassion so conspicuously exhibited that His hatred of sin is concealed from the view, the claims of His law, and the threatenings of His word so little insisted upon that the penalty of transgression is seldom urged, the depravity of our nature, and the demerit of sin either so thoroughly ignored or so imperfectly represented that the need of deliverance is hardly ever felt. Thus it is that sinners, instead of being stirred up to a startling apprehension of the peril of their condition are lulled into a fatal security. Thus it is that, whilst standing on the very edge of a lost eternity, they are encouraged to indulge in the vain expectation of a blessed hereafter. Such persons demand more faithful treatment. The Gospel should be preached to them fully and truthfully. In particular, their guilt and the danger that accompanies it should be fully, clearly set before them, and if happily their eyes are opened to see the peril of their condition, they should be conducted to the cross, urged to look to Him who there became a sin-offering for them, and to see in His blood shed there the expiation of their guilt, and the ground of forgiveness. And if happily, they have gone to the cross and gathered up the blessings that there only are to be found, they should be encouraged to pay frequent visits to the same hallowed spot ever after. For as there only can they find shelter from the wrath of the Almighty, there only can they find strength for His service—strength in the fear and love of a true Jehovah, the God of their salvation, which blended and combined into a mutually co-operating force will mightily invigorate them for the journey that lies before them, and carry them onward with growing ardour, till they find themselves before the eternal throne, and learn to know better than ever, as they mingle with the redeemed, cast their crowns before the throne, and worship Him who sitteth thereon, that there is forgiveness with God that He may be feared.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON XII. — DANIEL'S ABSTINENCE—SEPT. 23.

(Dan. i. 8-20.)

GOLDEN TEXT.—"Daniel purposed in his heart that he would not defile himself." Dan. i. 8.

CENTRAL TRUTH. Character.

ANALYSIS.—Daniel's Purpose, v. 8-10. Daniel's Proving, v. 11-16. Daniel's Power, v. 17-20.

TIME AND PLACE.—B.C. 605, in the first year of Nebuchadnezzar, at Babylon Daniel was a boy of about 17. The king a young man.

THE CAPTIVES.—We learn from the verses previous to the lesson that King Nebuchadnezzar ordered that from among the captives should be selected a number from the highest families, and such as should give the best promise of talent and ability, to be trained in the language and literature of the Chaldeans. The object of this selection was that they should be held as hostages. Four were selected from the Jewish captives, the chief of whom was Daniel. The others were the Shadrach, Meshach, and Abednego, who afterwards were cast into the fiery furnace and escaped unharmed.

THE TEMPTATION.—V. 8. "Purposed . . . that he would not defile himself with the . . . king's meat:" i.e., food. What was the wrong in eating the king's food? (1) The dietary might comprise articles of food, such as the flesh of swine, hares, etc., which the law interdicted to the Israelites (Lev. 11). (2) The flesh may not have been perfectly cleansed from blood, so as to be allowed by the Jewish law (Deut. xii: 23-25). Jews, even to this day, have their own butchers, and regard as unclean the meat prepared in the ordinary way. (3) The universal custom among the heathen of consecrating each meal by offering a portion of it to their idols, and pouring out libations of wine in their honor. (4) The luxurious diet provided by the king would corrupt the body and diminish the vigor of the mind: "Nor with the wine." He has probably seen (1) its effects on others; (2) the bad company and danger into which it led. Probably these were far worse at Babylon than in Palestine.

Tempted to What. The four captives were tempted (1) to do that which was debasing and degrading; (2) to disobey the law of their God; (3) to deny their religion and God, and yield to the popular idolatry of the day; and (4) thus to be recreant to their country, and their nation, and all the promises and hopes which belonged to them.

Temptation by What. (1) By appetite. The love of the king's luxuries and wines. (2) By their ambitions and hopes of success. How could they expect to succeed with a heathen king, when they were so set in a religion which condemned him and his conduct? (3) By the king's command. Why should they not yield as to an inevitable necessity—their very life might depend upon it. (4) By the love of popularity. Their course would make them appear odd, and subject them to ridicule, and bring them into many troubles. (5) They were tempted by their change of names. See v. 5.) Their own names were all compounded with the name of God. Daniel—God is my judge; Hananiah—God is gracious; Mishael—This is as God; Azariah—God is a helper. The new names were compounded with those of royalty or of idols. Daniel was named Belshazzar—favored by Bel or Beltis, the great Babylonian god and goddess. These changes were doubtless made as one means of transforming them into Chaldean heathen, and to lead them to forget their country and their God.

THE VICTORY OVER TEMPTATION.—Vs. 8-14. First. By an earnest purpose. "He purposed in his heart."

Second. By using wise means. "He requested of the prince of the eunuchs." His name was Ashpenaz (v. 3).

Third. By the help of God. "Now God had brought Daniel into favor and tender love." The favor of others toward the godly is the doing of God. Here, as elsewhere in Scripture, all good gifts of body, mind, and soul are ascribed directly to the divine favor.

Fourth. By the test of facts. "The king, who hath appointed your meat." It appears that the king's sincere object was to secure in them the very best mental and physical development that could be attained.

Application and Illustration.

WHAT CAN I DO?

PRINCIPLE IN MY HEART, v. 8.—Have right principles, strong convictions, and set your face against even the appearance of evil with unflinching purpose in your heart. A story is told of the days when the Temperance movement was somewhat of a novelty. A little boy of four years old seeing others signing the pledge, wanted to write his name too. He insisted, and with the aid of some one holding his hand scrawled it on the paper. His father tried to explain to him its meaning, and told him the story of the Rechabites, impressing on him the verse, "Unto this day they drink none, but obey their father's commandment." The little fellow, on being told the paper he signed was a promise to obey his father and never touch liquor, replied, "Yes fawver, I'll member." Three years after he was stopping with his uncle, and a visitor who was drinking a glass of cider offered him some. The boy twice refused, and then his uncle interposing said, "My boy I command you to do as the gentleman asks. You must obey me." Rising to his feet, with flashing eyes the little seven year old declared, "Unto this day they drink none, but obey their father's command, and I promised my father and I never will." And he didn't.

BE CAREFUL NOT TO DEFILE MYSELF.—Daniel was in a heathen land, but he would not defile himself by following heathen customs. He would take nothing into his body that would render it unfit for God's service. I know a man who used to smoke; he had a class of little children in a Sabbath school. One day he was struck with the nastiness of his going to his class, and bonding over those pure little children reeking with tobacco; and he gave up smoking. I wonder if any readers of these notes could advantageously do the same.

HONOR GOD AND SO WIN MAN'S HONOR.—Daniel did not seek the king's regard, but he sought the honor of God, and Nebuchadnezzar was forced to respect him. The late W. H. Howland was an example of a man whose first object was the honor and glory of God, and who thus won for himself the esteem and respect of all who knew him. Those who during his life had opposed and abused him, could speak naught but his praises when he was taken away. The favor which God will give us with men is the most lasting and most valuable v. 8.

GATHERED GOLD.—It is a rare art to be determined in heart, but gentle in manner. v. 8.

Those who honor him God will honor. v. 12.

Many live too high on earth, to ever get very high in heaven. v. 13.

The wisdom God gives is ten times better than all the wisdom of the world. v. 20.

CHRISTIAN ENDEAVOR.

Daily Readings.

First Day—A tortured body—Job xix: 20-27.

Second Day—A dead body—Rom: vii: 14-25.

Third Day—A celestial body—1 Cor. xv: 20-40.

Fourth Day—A pure body—Rom. vi: 5-23.

Fifth Day—A Christ-filled body—2 Cor. iv: 10-18.

Sixth Day—A body for judgment—2 Cor. v: 1-10.

Seventh Day.—HOW BODIES AFFECT SOULS—Dan. i: 8-17.

PRAYER MEETING TOPIC, Sept. 23.—"How bodies affect souls." Dan. i: 8-17. The body is the visible expression of the soul, and the condition of the soul will always manifest itself, more or less, in the appearance of the body. In like manner the body has a reflex influence on the soul, a φ its condition, healthful or otherwise, will affect the disposition of the soul for better or worse. We have continual examples of this, and there is probably no one that has not proved it in his own experience. The dyspeptic is morose, gloomy, pessimistic and discontented; the fever patient is excited, wandering, often apprehensive; the intoxicated man is foolish, stupid, or hilarious. If Daniel had partaken of the king's rich dainties, and heavy wines, he could not have kept the cool, clear head and pure soul that won for him the respect and confidence of Babylon's King. Daniel knew the danger and "purposed in his heart."

These bodies of ours, dear comrades, are temples of the Holy Ghost; we must not defile them by food or drink, thought or deed, or we will drive from them their holy Guest. Think you it is right, by irregular habits and wrong foods, to ruin your digestions, destroy your health, and make yourselves useless for God's service? A soul cannot dwell in a defiled body and be itself pure. If you would be wise as Daniel, and pure as he was, shut eyes and mouth to the Prince of this world's "portion," as he panders to the depraved appetites, evil passions, and fleshly lusts of a sin cursed world. In the name of Daniel's God "purpose in your heart that you will not defile yourselves," with these things.

BRIEFLY PUT:—Better is bread and water with the blessing of God, than the richest of food without it.

Naught can defile the soul, that does not first pass the sense gate of the body. Men will judge of the purity of your soul by the outward evidences of your body.

JUNIOR TOPIC, Sept. 23.—"How may we help our Sunday school and get help from it?"

HELPING THE SUNDAY SCHOOL—By talking of God's Word, Deut. vi: 7; By faithfulness, Josh. viii: 35; By reverence, Neh. viii: 5, 6; By earnestness, Acts xvii: 11; By meekness, Rom. xii: 10; By enjoying it, Ps. i: 1, 2; By obedience, Rom. xiii: 1; By courtesy, 1 Pet. iii: 8; By studying, 2 Tim. ii: 15; By being quiet, 1 Thess. iv: 11; By searching the Scriptures, John v: 39; By remembering, Josh. i: 7; By gathering others in, Deut. xxxi: 12.

Kingston '94!

Toronto '95!

The Annual Ontario Provincial C. E. Convention will be held this year from Oct. 10th, 12th in Kingston. The Committee of '94 are making very special arrangements for a successful gathering; and the provisional programme just issued, from which we quote one or two items, promises a treat to all who attend. On the 10th one of the features will be an open conference on "Ways of Working." The morning of the 11th will be taken up with statistics and reports, and the afternoon with Junior work, while in the evening Lord Aberdeen is expected to speak. The last day will be given up to denominational rallies, and consideration of the place and work of the Holy Spirit in the church. Hermann Warszawiak will speak. A consecration service will bring the Convention to a close.

Intending delegates should write to the billeting committee at once. Miss H. L. Ohown, 220 Johnston St., and Miss F. Montgomery, 225 Princess St., are joint conveners.

Toronto wants the Convention for '95. Our hope is she may get it. We would right royally welcome our comrades from all over the Province.

MISSION FIELD.

The W. F. M. S. Prayer Union.

United prayer is asked during the month of September for the West Indies and especially for Trinidad, St. Lucia and Demarara.

WEST INDIES—This great group of islands lying in a sort of irregular curve between North and South America has a special claim upon the prayers of European nations, because scarcely any part of the world suffered so much at their hands. From their discovery by Columbus down to this present century, they have been the scene of the most atrocious injustice and fiendish cruelty, so that scarcely a trace remains of the mild and harmless aborigines. These islands have been the battlefield of European powers, and are now divided into English, Danish, Dutch, Spanish and French possessions. Early in the last century the Moravian Brethren began their heroic work in Jamaica, the largest and most important of the English Indies. The early missionaries had to exercise much patience and heroism in order to plant the Gospel in the midst of the fiercest opposition. They were insulted, beaten and imprisoned by their own people and betrayed by the superstitious blacks whom they came to teach. Yet in spite of all, the missionaries to the West Indies have been remarkably blessed, and all sections of the church share in the work.

TRINIDAD.—When Christopher Columbus discovered this island in July, 1498, he was delighted to see the three peaks of Moruga, and when he saw that the three peaks came from one base he thought of the Trinity and called it Trinidad. It is the second largest of the British possessions; and has about 200,000 inhabitants. Of these about 75,000 are coolies taken from India for labor purposes, and it is amongst these coolies the missionaries of our own Church are laboring. They are employed in great sugar and cocoa plantations, under an engagement of three years at a shilling a day. If they desire to return to India at the end of three years they are permitted to do so. If they remain for five years they can get a free passage home. A considerable number do return each year and if taught in the Gospel take it back to India to their own people at home. The majority, however, never return but continue to work in the plantations or start plantations of their own on the western part of the island where grants of land are given by the government. Hence the coolie population is constantly increasing. Whilst they are by no means free from superstition, or easily won over, yet the work is easier here than in India where they are in such overwhelming majorities. For that reason it has always been considered a very important field and has been a very prosperous one.

We have four principal stations, Princetown, San Fernando, Conva and Tunapuna, and a number of out-stations connected with each. There are now 596 church members, and 52 schools with 4,880 pupils in attendance. There is also a college at San-Fernanda, in which there are 55 students in attendance, who divide their time between study and preaching. This most interesting mission should call forth the affectionate prayers of the Church.

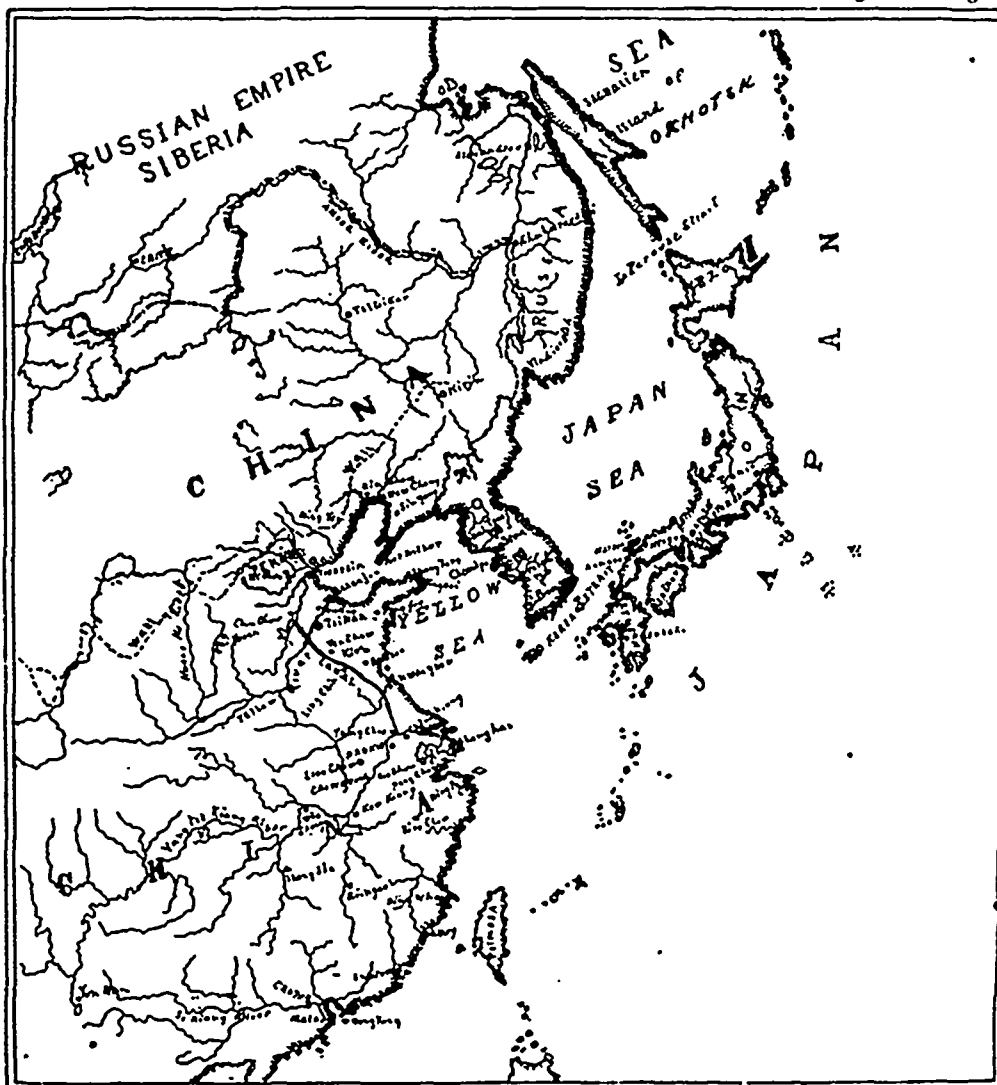
SAINT LUCIA.—This is a small island, one of the Windward group, not far from Trinidad, and has a population of about 42,500 principally negroes and half-breeds. It is really an outpost of the Trinidad Mission, and the work has been done largely by native agency, and chiefly under the direction of Mr. J. B. Cropper, a young man of excellent spirit, who whilst busily employed in the counting house gave much of his time to the Lord's work. He has given up splendid business prospects and is now preparing for the work of the ministry. There are six schools. Three catechists aid the teachers and hold services with the people. The Mission Council in Trinidad sends an annual delegation to perform the functions of an ordained agent and report on the work. They ought to have a missionary of their own.

DEMARRARA.—This is a district in British Guiana on the North coast of South America, not far from Trinidad. There is there, also, a large coolie population working on the sugar plantations and amongst them mission work is being done. This field has a sad interest to our Church inasmuch as it was there Rev. John Gibson, labored for a short time and died. To all who know Mr. Gibson it was felt to be a personal bereavement. A man of splendid gifts and great promise—but called away to a higher service in the beginning of his days.

These fields ought to touch our tenderest sympathies and elicit our earnest prayers.

A comparative view of Christian work in America and foreign lands may embrace the following points:

1. There is one preacher here for 800 people. In foreign lands there is only one missionary for 400,000.
2. There is one Christian worker here for each forty-eight persons. In foreign fields there is only one Christian worker to each 31,322.
3. There is one church-member here for each five persons. In foreign fields there is one Protestant Christian to each 1,566 persons.
4. In America \$80,000,000 annually, or \$1.33 per capita, are spent for the evangelization of the people, while the same people spend \$5,000,000 annually for the conversion of the heathen world, or one-third of a cent on each heathen. — *Religious Intelligencer*



MAP OF THE SEAT OF WAR CHINA, KOREA AND JAPAN.

Mr. Russell of Madras on Indian Missions.

REV. JAMES M. RUSSELL, M.A., of the Madras Christian College, has recently issued a tractate on the subject of Indian educational missions. It is a reprint from the April number of the *Missions of the World*, and deserves to be widely circulated. The subject is no new one, and has been often criticised. Mr. Russell ably vindicates his cause against the many complaints made as to the methods in which this mixed secular and religious education in India is carried out. There are those who make just as serious error in the other direction by saying "Teach only Christian doctrine, and that is all that is required." But Mr. Russell aptly asks if any Christian man would dispassionately maintain that the churches would be justified in abandoning the youth of India to the sifful mercy of any haphazard irreligious system. The tractate ably refutes many of the most potent arguments of Mr. Powell recently put before the public on this question, and closes with a copy of a letter written by Mr. Russell which appeared in the March number of the *Free Church Monthly*. Whether the efforts of Mr. Russell, together with the admirable address of Dr. Miller at Chicago, will suffice to stop the complaints of the other party, we do not venture to predict. In the end right will win, and if the opposite party have any tangible cause of complaint, they have such strong and popular advocates that we shall certainly not hear the end of it until the remedy is found. At anyrate as it stands, Mr. Russell's paper is certainly very convincing.—Christian Leader.

Womar's Missionary Work.

In the address presented by the Ladies' Missionary Societies at Halifax, to Her Excellency, the Countess of Aberdeen, some interesting facts were brought out, as the following extracts will show:

THE BAPTIST WOMEN OF THESE PROVINCES formed the first women's board of missions in Canada in 1870, each province having its own executive committee, but all sending their funds to the general foreign mission board of the Church. In 1884, for the better carrying out of the work, these three united as one body, to form the Women's Baptist Mission of the Maritime Provinces. The objects of this union are the evangelization of heathen women and children, and the prosecution of home mission work. Its fields are the Telegus, in the northern part of the presidency of Madras, in India, the Northwest, the French Canadians, Grand Ligne, the maritime provinces and destitute places.

THE WOMEN'S SOCIETY OF THE METHODIST CHURCH

of Canada composes a membership of about 25,000. This organization extends from Nova Scotia in the east, to British Columbia in the west, including Newfoundland and Bermuda. Its fields are Indian work in British Columbia, Chinese work in Victoria, B. C., French evangelization in the province of Quebec, Newfoundland Methodist orphanage, Japan and Chinese missions. In Japan 25 stations are occupied in addition to evangelistic and industrial labors. The church also supports three thoroughly equipped boarding schools for girls, also a free school in one of the poorer districts. They have recently entered on a new sphere of action in western China, where they have two medical missionaries. These ladies believe in the persistent diffusion of religious literature. Last year 20,000 letters and leaflets were sent out by their department for that purpose, which also conducts a large amount of voluntary editorial labor. This organization has at present in its different fields 30 agents, 5 of whom are from Nova Scotia. They feel it is not too much to claim for their church that it possesses a band of young women unsurpassed in energy, zeal, and enthusiasm by any in the circle of missionary laborers. Their exertions are especially devoted to the women and children in those dark places of the earth where

so many years of their lives must necessarily be passed in noble self sacrifice.

THE WOMEN'S F. M. S. OF THE PRESBYTERIAN CHURCH

is 18 years old. At first a small gathering of earnest hearts, it has now spread over the maritime provinces, and is rapidly increasing in every direction in membership and interest. Our work for women is principally in Trinidad, where we support four lady teachers, and assist its projector and head—Mrs. Morton—in a school for training girls, and educating them both for time and eternity, as well as in domestic duties, which render her Hindu pupils better fitted to assume the responsible positions of wives and mothers. We do some work also in St. Lucia, and contribute materially to the unwearied efforts of our devoted missionaries in the New Hebrides. Those palm-shaded islands are especially dear to us, as the last resting-place of those sent out from among us, and where the precious seed of the gospel has been watered with blood, thus adding a tragic and romantic tenderness to the lofty and spiritual aims of those who held not their lives dear to them, but willingly followed the cross by the *via dolorosa*, treading in the footprints of their Divine Master; the patronymic of our martyred heroes was that of the noble earl, your husband "Gordon." I will not weary your excellency with statistics; our annual meeting is at hand, and as our returns are not yet in for the past year, I cannot do so with accuracy. I can only add, "the little one has become a thousand."

THE MARITIME W. C. T. U.

The Maritime Woman's Christian Temperance Union was organized at Fredericton in 1893, and is a federation of local W. C. T. unions throughout the three maritime provinces. It has a membership of about 1,800 adults, with 1,710 children in bands of hope, and includes 90 local unions of which 43 are in Nova Scotia.

THE SEAMEN'S FRIEND SOCIETY.

We hold the Seamen's Friend Society as second to none in its wide spreading influences. While endeavoring to cheer the hearts of these toilers on the deep, and relieve the monotony of the fo'castle, we aim at the elevation of mind, morals and manners. Undenominational and unproselyting, we feel that if the good seed, quietly scattered, fructifies by the grace of God in even an individual case, we have a missionary whose field is indeed the wide world, an area for exertion among all sorts and conditions of men; for "a word fitly spoken how good it is," and how mighty in results. Divine services on the Sabbath, recreation for week days, visitation for the sick, and the providing literature for the voyage, are some of the lines on which our most interesting work is planned. A temperance pledge is offered, but no undue suasion used to ensure acceptance, perfectly voluntary. We are happy to state that the roll of willing abettors is added to on every occasion. Our blue badges are rapidly reaching the strength of a regiment. We are in hopes your excellency will honor this institution at your own time and pleasure with a visit of inspection, when our board of directresses will be present to welcome you.

WOMEN'S CHRISTIAN ASSOCIATION,

The Women's Christian Association of Halifax was constituted in 1874. This association is undenominational, and is thankful that those of different religious opinions can work together harmoniously. It is by no means as large or as active as could be wished, but it has accomplished some little good; it feels assured that its labor has not been in vain, and that many have been benefited by its Christian influences—grateful letters having been constantly received from women whom the home has sheltered. By the Travellers Aid Society, it has been able to assist wayfarers passing through our city, supporting them during our stay in Halifax and in furnishing funds to enable them to reach their desired destinations. The ladies distribute reading matter, visit the poor's house, hospital and city prison, and the homes of the poor and afflicted.

During the winter months a night school has been conducted by some of the ladies. Through this channel many women and girls have been improved, morally and physically; girls from 6 years of age to women of 40, attended them, and their teachers were encouraged by their evident advance in knowledge and propriety. As an auxiliary to the Young Men's Christian Association it helps when called upon to do so. It rejoices to be used as instrumental for good by our Heavenly Father who will bless even a cup of cold water, given in His name.

Ikwizi Lamaci Mission, Natal.

This mission has been carried on for a number of years by Rev. Samuel Aitchison (formerly teacher in the Orphan Emigration Home, Govan-Road, Glasgow), and ably assisted by his wife, among the Kaffirs with great success. In addition to cheering news of the schools, and also of several coming out of their heathen customs to join in fellowship, Mrs. Aitchison tells of a new and interesting work which has been going on while agriculture was at a standstill, in the building of a water-mill, which proves a great labour saving power. The description of the effect on the native mind is amusing. While the work was in progress their fear that the "unfaudisi" (missionary) had lost his head, their puzzled wonder at the wheel-making, the diverting of the stream, and finally the turning on of the water and starting of the wheel, etc. When the full meaning of it all dawned upon them the boys leaped about frantic with delight, and the men said, "Oh, these white men! these white men! Nothing would have put it into our heads to make water do a work like this." Mrs. Aitchison says: "Now we wonder how we got on before without it, with so much hard grinding for our numerous family. The boy-miller looks so important, oiling the wheel, etc., evidently thinking he makes it go.

Another important item mentioned is the building of the first native's brick cottage for two of the adult scholars who were lately married. It is the only native red brick cottage far or near. They had an opening day, with prayer and thanksgiving. We were all invited, the school going in a body, and we dined off goat and mealies, bread and tea. It did our hearts good to see the real pleasure of this worthy couple in being able to entertain us under such pleasing circumstances. A little furniture has been made in the workshop, and they are gathering together other little necessities to civilized habits.

Mr. Aitchison would very much like to have a small brick-making machine, which would greatly facilitate the turning out of bricks, and would encourage more natives to build cottages instead of huts and be a powerful civilizer in many ways. A special collection has already been set on foot for this object, and Miss Bryson, 1 Belmar-terrace, Pollokshields, will be happy to take charge of any sum sent for this purpose or for the general fund.

Mrs. Aitchison expresses the warm thanks of herself and husband to the many friends who have so kindly sent gifts, both in money and goods.—Christian Leader.

THE annual meeting of the W. F. M. S. (E. D.), will be held in Truro, Sept. 19th and 20th. A preparatory meeting of the Board of Management will be held on Tuesday, Sept. 18th, at 7 p. m., in the parlor of St. Paul's Church. Presidents of auxiliaries and mission bands with other members of the Board are urgently requested to attend. Delegates are requested, on their arrival at Truro, to repair to the "Ladies Waiting Room" at station, where they will be met by the Reception Committee of ladies wearing red badges. Any arriving later than Wednesday morning will kindly go to First Presbyterian Church. It is important that delegates come prepared to receive subscriptions to the "Message" on behalf of their auxiliaries, and they are therefore earnestly asked to do so. Secretaries of auxiliaries will please send in names of delegates at once to Mrs. W. K. MURRAY, 113 Queen Street, Truro.—LOUISE BOAK, Rec. Sec'y.

Church News.

In Canada.

THE death is announced of Rev. Edward Grant, Musquodoboit, after an illness of sixteen months.

A manse is being erected for the congregation of Stonewall, Man., which is prospering under the charge of the Rev. Alex. Hamilton, B.A.

A call has been moderated in at Kennetcook in favor of Rev. R. C. Quinn. Rev. Malcolm McKenzie is now supplying this congregation.

MR. NEIL GILMOUR of the Regina Industrial School, has been appointed as successor to Mr. G. G. McLaren, Principal of the Indian School at Birtle.

REV. D. KELSO, of Wallacetown, and wife and children, have returned home from a three months vacation in Scotland; all look well after the trip.

JOSEPH SAUNDERS, one of the active workers of Knox church, Dutton, was presented with a gold watch and chain on leaving for his new field of labor in Chatham.

A monument has been erected on the grave of late Rev. S. Rosborough, by the congregation of Sheet Harbour. The cost was \$100, with \$50 for a beautiful iron railing.

THE mission stations of Caribou and Moose River are promising this summer. A good many men are employed in these gold mining regions, and the services of an ordained missionary are needed.

MR. CHRISTIE MCDIARMID, B.A., the day after his graduation at Manitoba College, left to take charge of the mission at Rainy River, to the charge of which he has been appointed by the Synod's Home Mission Committee.

MR. ANDREW MACNAB, M.A., has been ordained to the office of the ministry and inducted into the pastoral charge of Whitechurch and Langside, by the Presbytery of Maitland. Mr. MacNab received a cordial welcome from the assembled congregation.

KNOX church, Embro, was the scene lately of a very pleasant function, when the respected pastor, Rev. Mr. Paterson, and family, were formally welcomed home from a visit to the Maritime provinces. A very complimentary address was presented to the pastor.

CARIBOU and Moose River Gold Mines were formed into a mission station by the Halifax Presbytery two years ago. Large numbers of men are engaged in mining in both of these localities. Steps are now being taken to form a session and the services of an ordained missionary are being asked for.

MR. J. S. MCKAY, evangelist, is now conducting meetings in the newly formed congregation of Quoddy and Moses River, of which Rev. McL. Harvey is pastor. The meetings are well attended and a great deal of interest is manifested. There will be a large accession to the church, and church members are being quickened and revived.

BEDFORD and Waverly congregation now enjoys for the first time the services of a settled pastor. The Rev. J. P. Falconer was inducted a short time ago and under his faithfulness and zeal good progress is being made. The congregation is on the augmented list, but is likely to decrease the grant this year.

THE 124th anniversary of the First Presbyterian Church, Truro, was observed Sabbath, September 9th. Rev. D. M. Gordon, B.D., of St. Andrew's church, Halifax, officiated at both services. It was on September 13th, 1770, that the congregation was organized, and a call addressed to Rev. D. Cook. The event excited great interest.

GAKILO services have been maintained for some months in the city of Winnipeg by students of Manitoba College, and last Thursday evening a deputation of the congregation waited upon Messrs. T. T. McLean and

Hugh McLellan, who have conducted the services during the summer, with an informal address and a purse of \$67.

ANOTHER of the ministers in the Maritime Provinces will soon have reached his 50th year in the ministry. On the 17th September, 1844, the Rev. John Cameron was settled at Elmsdale and North River. Mr. Cameron is not now pastor of a congregation, but lives at Bridgetown and takes appointments occasionally. Steps are being taken by the Halifax Presbytery to celebrate his jubilee.

VERY successful special services have been conducted at New Mills, N. B. Great interest was evinced, the meetings proving very helpful, coming as they did before the communion. On Sabbath when the Lord's Supper was observed, the day being fine, the church was crowded, and it was felt on every hand that a season of much blessing was being experienced. Rev. J. A. Greenlees was assisted with much acceptance by Rev. Dr. McLeod, Thorburn; A. F. Thomson, Bathurst; Andrew Armit, Pictou, and Rev. Thos. Nicholson, formerly the minister of this congregation.

REV. EDWARD GRANT died at the manse, Middle Musquodoboit on the 30th August. He had reached 52 years of age and had entered on the 25th year of his ministry. He was settled at Kempt on the 26th Oct., 1809, but only remained a short time there when he removed to Upper Stowiacke, where he succeeded the late venerable Dr. Smith. His closing ministry was spent at Middle Musquodoboit. He was an excellent preacher and a good pastor. For several years he was convener of the Aged and Infirm Ministers Fund Committee and most faithfully performed his duties. He will be much missed and his place will not be easily filled.

Presbytery of Toronto.

THE regular meeting of the Presbytery of Toronto was held on Tuesday the 4th of September, inst. Rev. W. G. Wallace, B.D., of Bloor St. church, Toronto, was unanimously chosen moderator for the next six months. The following standing committees were struck for the present year: Colleges—Rev's J. R. Johnston and Dr. Carmichael, Messrs. Aud. Coulter and W. Graham; French Evangelization—Rev's J. Young, and J. Argo and Mr. Jas. Alison; Aged and Infirm Ministers—Rev's W. Burns, W. Amos, R. Thynne and Mr. Robt. Johnston; Widows and Orphans—Rev's Dr. Parsons, J. G. Potter and David Dick; Assembly Fund—Rev's J. C. Tibb, S. S. Craig and Mr. Jos. Gibson; State of Religion—Rev. Jas. McCaul, J. Mutch and Mr. J. Aitken, Temperance—Rev's W. A. Hunter, W. Frizzell, P. Nichol and Mr. Nath. Steen; Sabbath Schools—Rev's W. A. Martin, J. McP. Scott and Mr. J. Joss; Sabbath Observance—Rev's J. A. Turnbull, J. Neil and Mr. J. K. Macdonald; Systematic Benevolence—Rev's W. G. Wallace, J. G. Stuart and Mr. R. S. Gourlay; Examination of Students—Philosophy—Rev. L. H. Jordan; Latin—A. R. Linton; Greek—J. A. Brown; Hebrew—H. E. A. Reid; Theology—R. P. Mackay; Church History—Alex. McMillan; Reception of Ministers, Students and Catechists—Rev's G. M. Milligan, D. B. Macdonald, R. C. Tibb, Prof. Thomson, J. H. White, D. C. Hossack, and Messrs. Jas. Turnbull, John L. Patterson, and John Hunter; Home Missions—Rev's Alex. Gilray, Dr. Carmichael, J. A. Grant, R. Haddow, J. A. Bell, J. H. W. Milne, W. Reid and J. Fraser, with Messrs. Jos. Cockburn and Leslie Armstrong; Augmentation—Rev's D. J. Macdonnell, Dr. McTavish, D. B. Macdonald, W. G. Clark, C. A. Campbell, and Mr. R. C. Steele; Foreign Missions—Rev's R. P. Mackay, G. M. Milligan, J. McP. Scott, W. W. Percival and Mr. Hamilton Cassels; Settlement of Vacancies—Rev's J. A. Grant, J. Mutch, Dr. Parsons and D. J. Macdonnell. Mr. Loishman's letter respecting arrears due him from Chester congregation was referred to a committee. Mr. Findlay's letter respecting Mr. L. McLean, student, who was appointed to Algoma Presbytery and failed to appear, was referred to the Home Mission Committee. Messrs.

Hall and Maxwell, students, applying for certification to the Senate of Knox College were given such certification, and Messrs. Stinson and Morrow, who also applied were advised to prosecute preparatory studies one year longer. Rev. Alex. Wilson resigned the charge of Fisherville and Fairbanks congregations, and the resignation was tabled, till the congregations could be cited. Rev's Jos. Hamilton and J. F. Somerville were, by permission of General Assembly, received from the Presbyterian Church in the United States as ministers in the Presbyterian Church in Canada. The congregation of St. Paul's church, Toronto, were advised not to seek a new site at present, in the hope that a site more acceptable to all might be found in the future. Mr. Johnson's application for arrears of stipend due him was referred to a committee. Stouffville congregation was granted liberty to mortgage their church property to the amount of \$2,000 for building purposes. A resolution expressive of the Presbytery's esteem for Rev. R. M. Hamilton, a former member of this Presbytery, now in charge of the First Presbyterian church, Brantford, was read and cordially endorsed. The following arrangements for Mr. J. A. Slimmon's ordination in Bloor Street church, Toronto, on Thursday evening, 13th inst. were made, Rev. I. H. Jordan, B. D. was appointed to preach; Rev. W. G. Wallace, B. D., Moderator of Presbytery, was appointed to preside and address the missionary elect, and Principal McVicar will be requested to address the people. Revs. W. G. Wallace, Dr. Carmichael and J. Neil were appointed a committee to convey the congratulations of the Presbytery to the Senate of Knox College on the approaching Jubilee celebration of that institution. Rev. Joseph McCracken was received on Presbyterial certificate. It was agreed to take up the consideration of the Hymnal at the November meeting of the Presbytery. The Conference of Sabbath Observance was postponed till some time in October.—R. C. Tait, Clerk.

Presbytery of Quebec.

THIS Presbytery met in Sherbrooke on August 28th and 29th. Rev. M. Macphoe was appointed moderator for the ensuing twelve months. Elders' commissions in favor of Messrs. James Farquhar, (Richmond), Anthony Ewing, (Kingsbury, etc.), Peter Johnston, (Melbourne), and Dugald Blue, (Metis), were accepted. Revs. S. J. Taylor, secretary of the Board of French Evangelization and J. M. McLennan, probationer, were invited to sit with the Presbytery. Revs. Dr. Kellock, T. Muir, J. M. Whitelaw and K. MacLennan were entrusted with making arrangements for missionary meetings in their respective districts. Standing committees were appointed of which the following are the conveners: Home Mission, Rev. A. T. Love; French Mission, Rev. D. Tait; State of Religion, Rev. W. Shearer; Temperance, Rev. J. M. Whitelaw; Sabbath Schools, Rev. T. Muir; Systematic Benevolence, Rev. D. Tait; Sabbath Observance, Rev. K. MacLennan; Examination of Students, C. A. Tanner; and Statistics, Rev. J. R. MacLeod. The Presbytery Treasurer submitted his report for 1893. The report was adopted. Mr. J. C. Thompson was appointed one of the auditors. The clerk was instructed to certify Messrs. D. Hutchison, F. W. Gilmour, A. McCallam and George Woodside, (students who had submitted prescribed exercises) to their respective colleges. A call from Winslow in favor of Rev. J. M. MacLennan, probationer, was sustained by the Presbytery and accepted by Mr. MacLennan. Induction was appointed to take place on the 12th September. Rev. N. Macphoe withdrew his resignation. In absence of the convener the Home Mission report was submitted by the clerk. Rev. D. Tait submitted an interesting report on French work within the bounds, which was supplemented by an address by Rev. S. J. Taylor, Secretary of the French Board. Arrangements were made for the supply of French fields and schools during the winter months. Presbytery adjourned to meet in Chalmers' church, Richmond, on November 13th.—J. R. MacLEOD, Clerk.

Presbytery of Owen Sound.

There will be a conference on life and work in Division Street hall, Owen Sound, Monday, September 17th, with the following programme: Afternoon Session, Rev. E. W. Waits, D. Sc., presiding—2-4. How shall we most efficiently and speedily settle vacant congregations, Rev. J. B. Fraser, M. D. 4-5.30. How can all our Ministers be given full employment, Rev. Jas. P. McLaren, B. D. Evening session, Rev. P. McNabb, presiding—7:30-9:30. How shall we organize our congregations for efficient service. (a) In their finances, Rev. E. W. Waits, D. Sc. (b) In Missionary Work, Rev. J. L. Simpson. (c) In Young Peoples' Societies, Rev. Jas. Hamilton, B. A. (d) In Sabbath School, Rev. J. Maxwell.

Winter Supply for Mission Fields.
Editor PRESBYTERIAN REVIEW.

The H. M. C. of the Synod of Manitoba and the N. W. T. met last week to arrange for the supply of mission fields during the coming winter. The summer session closes with August, and unless students are assigned to Presbyteries and recommendations made to the Gen. Assem. H. M. C., they are apt to scatter, and many find employment elsewhere, ere the first of October, when the winter's half-year is supposed to begin. Applications were received from 21 summer session students and from several others for winter appointments. But after providing them with fields, and supplying all fields accessible from Winnipeg with students from Manitoba College, who are taking the winter session; it was found that at least 35 fields which should be supplied were not provided for. Connected with these 35 fields are about 150 stations and 1,750 Presbyterian families, not to mention families not Presbyterian. Could not at least some of these be supplied by other students of the Church? There are said to be 160 students in the three classes in theology in Toronto, Montreal and Kingston. Since there are only about 600 congregations in the Provinces of Ontario and Quebec, it would appear as if some of the 160 could be spared for work in the West. Are there not a score of those young men who would volunteer for this winter, and so help the work of the Church?

The Church has suffered in the past, owing to the lack of winter supply, and she stands to lose proportionately more in the future, unless present methods are changed, for the Canadian-born will sever his connection with the church of his fathers far more readily than the Scottish and Scotch-West settler of former days. East of Lake Superior the Church is now nearly stationary, as the statistical and financial returns to the General Assembly show. And, if there is to be growth for the future, new settlements must be cared for. Give continuous supply and we retain our own people and attract to us the unattached; neglect half the year and we lose many of our best people and others will stand aloof. Many a district to-day has missionaries of two or three churches where there would be only one if our Church had occupied the field continuously.

By appointing a summer session in Winnipeg the Church expressed the desire through the Assembly that the young men of the Church should help to man the mission field in winter. The regulations are such that a student need not lose a day in graduating, and, if he prefers, he can always graduate from his own college. The graduate in arts could remain in the mission field this winter, take his first year in theology next summer, his second year the following winter and graduate in the spring of 1897. The student who has taken his first year in theology could give the winter, take the summer session of '95 and graduate from his own college in the spring of '96.

As is well known the staff of Manitoba College is the peer of any in the Church, and hence nothing is to be lost in scholarship or equipment for the work of the ministry in taking a session in Manitoba College.

Last spring 64 students applied to the H. M. C. of the General Assembly for summer appointments that could not be accommodated,

and the probabilities are that a larger number will be left unappointed next spring. Here we have too many for summer service and too few for winter; will not young men help to make a better division than this, since the Church gives them the option?

Traveling expenses to and from the mission field are allowed for winter as well as for summer service and the winter remuneration is \$8 per Sabbath and board.

Who will volunteer to help us? Does it require a sacrifice? Surely 12 or 15 per cent. of the students in theology are prepared to make it.
J. ROBERTSON.

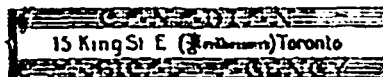
The People's Course of Popular Entertainments.

At last it seems as if the new Massey Music Hall is to be used for the benefit of the people. Through the energy and pluck of a few of Toronto's citizens a movement is on foot as per advertisement in to-day's paper to give a course of ten concerts, lectures and entertainments in the new music hall at popular prices, viz: A course ticket admitting to the ten entertainments for \$1, \$1.50 and \$2.50 for reserved seats, thus for 10, 15 or 25 cents an evening's pleasure can be had in a comfortable hall listening to the best available talent. Single tickets will be double these prices.

The proposed course is to be opened on the 17th of November next by the Torbett Concert Co., one of the best musical organizations before the public this year. It will be remembered that Miss Torbett was in Clara Louise Kellogg's Company and for two seasons divided the honors with that lady.

General Jas. B. Weaver (late candidate for the Presidency of the United States) is to give his great lecture on "Social Security, its Safeguards." Rev. Joseph Cook will discuss "The Use and Abuse of Sunday" and seven other events of this stamp comprise one of the best courses ever presented to the citizens of Toronto.

Hundreds of names have already been signed to the subscription list now being circulated by Mr. Thos. Wilkie, the business manager whose office is in the Bank of Commerce building. It is hoped the public will appreciate this most laudable enterprise by subscribing at once. The names of Lieutenant-Governor Kirkpatrick, His Honor the Mayor, and many others of our more prominent citizens, as well as scores of clerks and mechanics are upon the list.



has the business management of the following

... ARTISTS ...

- Miss Lili Kleser, Soprano.
Miss Mary Jardine-Thomson, Soprano.
Miss Alice D. Burrows, Soprano.
Miss Norma Reynolds, Soprano.
Miss Maude Snaar, Soprano.
Mrs. Marie Klugensfeld, Soprano.
Miss May Flower, Contralto.
Miss Agnes Forbes, Scotch Vocalist.
Miss H. Smithe, Accompanist.
F. X. Morder, Tenor.
A. R. Eaststone, Tenor.
Alf. D. Sturrock, Baritone.
Harry M. Field, Male Virtuoso.
Herr Rudolf Ruth, Cellist.
Giuseppe Dinelli, Cellist.
H. Klugensfeld, Violinist.
A. S. Vogt, Solo Organist.
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The following remarkable statement to which we direct special attention, is from a Tenn. farmer.
My age is 63. I suffered intensely from catarrh 10 years, dry scabs formed in nostrils, one or both sides stopped up continually, dryness and soreness of throat, hoarseness, intense headache, took cold easily and had continual roaring, crackling, buzzing and singing in my ears. My hearing began to fail, and for three years I was almost entirely deaf, and continually grew worse. Everything I had tried, failed. In despair I commenced to use the Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored and has been perfect ever since, and in a few months was entirely cured of catarrh.
ELI BROWN, Jacksboro, Tenn.

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J. H. MOORE, M. D., Cincinnati, O.

"PEOPLE'S COURSE"

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Send or call for particulars, 30 Bank of Commerce Building.

THOMAS J. WILKIE, Manager.

The course will be opened Nov. 17th by the Torbett Concert Co., one of the best musical organizations before the public this year. Miss Torbett was in Clara Louise Kellogg's Co. and for two seasons divided the honors with that lady. Gen. Jas. B. Weaver, Rev. Joseph Cook and some other such attractions make up the best course available.



LAKE ST. LOUIS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for New Channel, Lake St. Louis" will be received at this office up to noon on Tuesday, the 15th day of September, 1894, for the formation of a new channel in Lake St. Louis, section No. 1.

Plans and specifications of the work to be done can be seen on and after the 23rd day of August, 1894, at the office of the Chief Engineer of Railways and Canals, Ottawa, and at the Superintending Engineer's office in Montreal, where forms of tender can be obtained.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation, and place of residence of each member of the same, and further, an accepted bank cheque, for the sum of \$500.00 must accompany the tender. This accepted cheque must be endorsed over to the Minister of Railways and Canals and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tender are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,
J. H. HALDERSON,
Secretary.

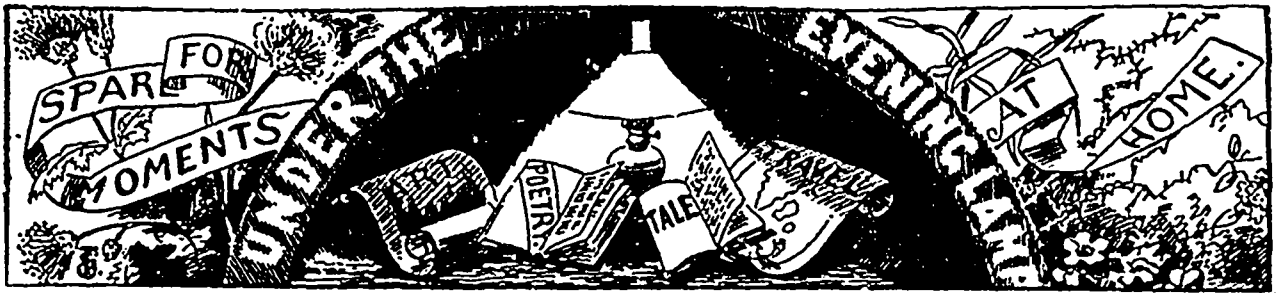
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Home Art.

HOME-MADE TRAVELING BAG.

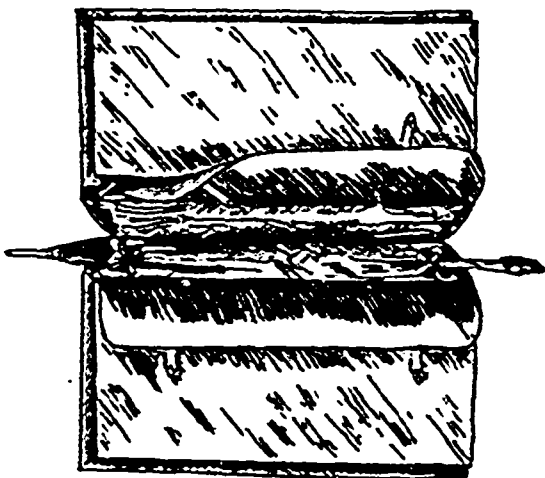
Brown canvas and heavy gray linen are suitable materials for this traveling bag, and the quantity required will be a strip three quarters of a yard long and half a yard wide, whichever material is chosen. Fold the strip together and turn the corners of the folded side, as seen at the top of the closed bag in the illustration.

Make the pockets the width of the outside and ten inches deep; bind the top of each with dark-brown dress braid, and join them to the outside with a straight piece of the material four inches wide, and long enough to fit around the pocket; bind the



TRAVELING BAG CLOSED.

raw edges also with the braid. For the flaps cut pieces five inches deep, and the width of the pockets; round the corners slightly and bind them; do not sew them on until the umbrella case is ready to be fastened. For this case you will need a piece of the canvas or linen eighteen inches long and four wide; bind the ends and work a couple of eye-let-holes in each, through which to draw a piece of braid to tie the umbrella in place. At the top of the bag where the fold was made stitch a facing wide enough to form a case in which an inch-wide stick can be slipped to give the bag stiffness and support the handle; fasten the umbrella case on one side of this casing; the other side is sewed on with the pocket flaps, so that the raw edges come underneath. Buttons and loops are used to fasten the flaps down to the pockets. Make the loops of pieces of the braid folded together and stitched. The initials should be worked with brown silaselle before the bag is put together. A nicely finished leather shawl



TRAVELING BAG OPEN.

strap serves as handle to the bag as well as to hold it firmly together. Small loops of braid are sewed on the bag to keep the straps in place.

BLOTTING BOOKS.

Small blotting books prove exceedingly useful on the library table, and can be made so pretty as to be quite an ornament. There are several colors of blotting paper from which to select the shade desired, or several colors may be combined, but the cream or buff is prettiest for decorating. The paper can be bought already cut, and put up in packages, or it may be purchased in large sheets and cut in whatever size one may wish.

Place together four or six of the leaves or pages for one book. Before tying them together, however, mark, half-an-inch from the top, two places for slits, which must be cut with a sharp knife. The distance between the slits should be about two inches, and each slit should be at an equal distance from each side of the leaf. After one has been accurately marked and cut, the others must be done in the same way. Run through them a ribbon, the color of which should harmonize well with the design to be painted on the cover, and tie in a bow with ends. The ribbon must be run through the slits from the back.



DESIGN FOR BLOTTING.

The cover should then be decorated with a design of any kind which may be pleasing. One, for instance, is a broken pen, from which several little pigs are making their escape with great rapidity, and in the upper right hand corner are the following words in gilt and brown letters: "Excuse haste, and a bad pen."

The whole design may be outlined in monochrom with water-color paint, or if desired, can be more elaborately painted.

Another design has the branch of an apple-tree in full blossom, with several little birds perched upon it. For this, however, the whole design was filled in, using colors appropriate for it.

The blotters are useful little things, and very pretty if neatly made.

BRIEF HINTS.

Scarfs of serim are hemmed, threads are drawn across one end sufficiently to admit of the running in of several rows of narrow velvet, with *laines* tinsel each side of the velvet. The opposite end has appliqued figures in velvet or plush, such as diamonds or disks overlapping each other slightly, and button-holed in place with old-gold silk, or outlined with heavy tinsel.

Cushions for the toilet-table are made of two small square bags, stuffed, and covered with plush, and one corner of each fastened to the other with a rosette of lace and ribbon. Cushions made in the same manner, and covered with satin, are very pretty and useful, but should have covers, which may be made of knitted or crocheted lace, or little squares of serim, with the threads drawn so as to admit of the running in of narrow ribbons.

Mother's Department.

A hint for fall sowing may be found in the pretty child's costume illustrated here. The cloak has a deep pointed velvet yoke, back and front and sleeve caps of the same material. The sleeves are full and the skirt of the cloak is full on. The cap is of silk matching the shade of the cloak and is trimmed with ribbon and a full of lace.



A baby's first cloak should be its longest garment and measure about forty inches in length. Make it with a round waist, gathered skirt, large full sleeves and a deep cape collar.

Remedies for Croup and Colds.

As cool weather approaches a mother begins to dread the colds and croup of childhood as much as she has feared the digestive ailments induced by hot weather.

While a child needs plenty of warm clothing, excessive bundling should be avoided. Nearly all needed advice in this respect is included in the recommendation to clothe the body evenly, yet lightly from throat to toes and wool is always the safest material.

Do not provide several garments with bands and plaited or gathered skirts about the waist and leave the little legs clothed with thin stockings; neither are slippers healthful wear in cool weather. The ankle is sensitive to cold and the body is often uncomfortably cold, although well clothed, because of chilled ankles.

If it is advisable to treat the simplest cold of an adult "with respect" it is doubly important not to neglect the slightest symptoms of cold in a young child. Avoid further exposure and give prompt treatment; if the cold does not yield readily to home remedies send for a physician.

In an attack of croup before a physician

can arrive no time should be lost in waiting. An emetic is the first thing to be given, and nothing is better than a teaspoonful of the wine or syrup of ipecac either clear or diluted in a little with water. Repeat in fifteen or twenty minutes if necessary. But sometimes there is no ipecac in the house; in such a case give a teaspoonful of powdered alum in honey or syrup. Keep the air in the room moistened continually by steam; the vapor of unslacked lime is excellent. Keep the temperature of the room as high as eighty degrees and avoid draughts.

For an ordinary cold add a teaspoonful of syrup of ipecac to a cup of cold water then give a teaspoonful every hour.

For hoarseness or difficulty in breathing saturate a small piece of flannel with camphorated oil and apply it hot across the chest or around the throat. This remedy is usually effectual, but after its use a child should be especially guarded against changes in temperature. For a cold in the head a little camphorated oil rubbed over the nose will generally relieve the pressure and quiet the child. If no camphorated oil is at hand, melt a little mutton tallow adding a few drops of camphor or mix the camphor with olive oil.

Stocking Mending.

When stockings were knit at home from strong, home-made yarn, fine mending was considered something to be proud of and an art not to be neglected. But now that new stockings break away or grow thin in places so soon after wearing, many people neglect the mending thinking that it does not pay to take the time for thorough work. They draw up the holes anyway and buy new stockings twice as often as they ought, or would need to if they did their mending properly.

In the first place cheap stockings are not economical for children. They stretch out of shape, fade and wear out quickly; it is a better way to buy a good quality and then take care of the articles. Use fine yarn for mending; a skein of fine Saxony is much less expensive than the small cards of mending wool but the latter are convenient for odd shades. In the old-fashioned home-made stocking, a hole could be neatly mended by picking up the course stitches on either side then weaving the cross stitches over and under, making a warp and wool as strong as the original. In our machine-made stockings of fine soft yarn it takes great patience to pick up the stitches and a darn must be made over a large surface lest the main fabric break away. Therefore stockings must be mended as soon as the smallest hole becomes visible, and in this way they may be kept in wearing condition for a long time.

But there comes a time when stockings will not pay to darn because the feet are so badly worn that darn upon darn have made

them thick and uncomfortable or probably drawn out of shape. To repair these make new feet and sew in. These can be done so



well that no harsh seam will hurt the feet.

First cut the foot of the stocking like Fig. 1 in the illustration; then cut a piece from flannel or other soft woolen goods like Fig. 2. Double this foot piece and sew up the heel as shown in Fig. 3. Now sew the foot and leg together being careful not to draw the thread tight. It is better to baste the parts together before attempting to sew them; cat-stitch the edges of the seam flat. The stockings will look better and be more comfortable than one with a succession of darns or a patch set on. The new foot is shaped something like a moccasin, as it should be held full around the toe, and it feels as easy as that soft foot covering.

The same pair of stockings may be re-footed several times, cutting the feet a little deeper each time to ensure strong material for a seam and as long as the knees are whole new feet are a saving addition.

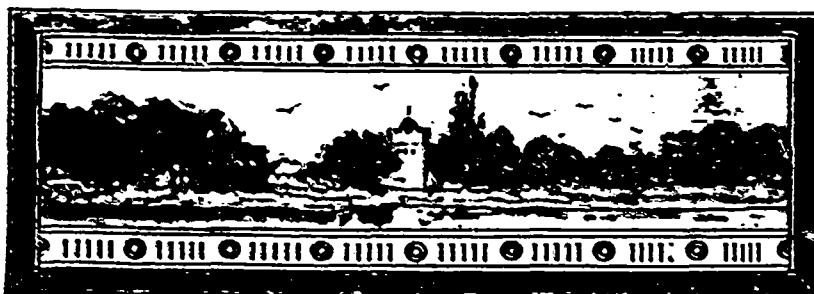
To mend the leg of a child's stocking, turn it and draw it on to a quart glass can; lay on a patch, baste and sew it. Now turn the stocking and draw it on to the can right side out; cut out the worn place and hem down neatly; darn all the thin places.

Always press patches and darns with a hot iron, both for the appearance of the work and for comfort in wearing.

Home-made Games.

For home amusement, here is an idea which a primary teacher uses in her school room.

Take several advertising cards and cut each one into several parts; put the pieces of each into a separate envelope. The exercise, to so arrange the parts of a card contained in one envelope, as to form the card again, can be used to teach many lessons, as patience and carefulness, for none of the pieces should be lost or mixed with those of other envelopes. Home-made sliced pictures can be made for the smallest children as they are more easily put together, being simply cut straight across in strips.



Correspondence.

A Worthy Object.

Editor PRESBYTERIAN REVIEW.

SIR.—I do not know whether we, in this North-West, are as aggressive in the Master's work as we ought to be, yet I am reminded by the condition of affairs, somewhat, of the incident told by evangelists of a sleeping church and no devils around it—they were not needed there—whilst the wide awake aggressive one across the way had an innumerable number of little active devils flying all around seeking to destroy the work of the church.

If this were always true we must be aggressive in this country, for we are pestered with an influx of pamphlets and booklets, teaching Millennial Dawnism, Seventh Day Adventism and a good many other isms just as hurtful. The amount of this kind of literature circulated freely and without charge, betokens an activity and earnestness on the part of these misguided people that ought to shame Christian people.

My object in writing is to ask, do you know of any tracts or small cheap booklets that could be put into circulation, meeting the statements of these theorists and keeping our people in the old sure ways? Something must be done and that at once. I cannot conceive of any person doing greater service to God, than in preparing some such tract that will briefly, kindly and pointedly show the errors of these Dawnists, et al, and magnify the old landmarks of His Word. Trusting you can help me in this, I remain,
A COUNTRY PASTOR.

A Corpse on a Dissecting Table.

Editor PRESBYTERIAN REVIEW.

SIR.—In Hebrews ix. 19, we find that the priest sprinkled the book and all the people with blood, teaching us that God's Book, the Bible, is confirmed to us by the blood of Jesus. To make light of the book or anything contained in it is to make light of the blood of Jesus by which it is sealed. We are to handle the Bible with a holy reverence, not to add anything to it or take away anything from it (Rev. xxii. 18, 19). At our last Assembly at Saratoga I was shocked at the way the Word of God was handled by those called. Like Thomas Paine they searched the Bible to find out and publish difficulties. They handled the Bible as a student would do a corpse in a dissecting room. With their cutting instruments sharpened on the grindstones of Germany, they would cut and carve the Word of God as a student would do a corpse or a farmer a piece of cheese. They would cut and hack at the books of Moses, the Psalms and the prophets. The little that remained untouched they would leave to simple-minded Christians to comfort them in the valley of the shadow of death. Among the parts spared in their amputations was the account of Solomon's ships bringing apes and peacocks after a three years' cruise in visiting some foreign and distant lands. The apes and peacocks remain to this day, and birds with ugly feet delight as much in admiring the beauty of their own tails as some great scholars do in parading their Hebrew, Greek and Latin for the wonder and admiration of all beholders. They could testify to the great advance in Bible study from theology to zoology in 1894. The apostle Paul and the "Fishermen of Galilee" never attained to such high-sounding titles as Ph. D., LL. D. and D. D. as were attached to their names. A famous commentator, to let the world know what a learned man he was, adorned his commentary with stately Hebrew, stilted Greek, and sprawling Arabic. How many readers of simple English were edified by the Arabic I am not able to tell. It proved the thing designed—the vast learning of the commentator. Whether his proof that the serpent that beguiled Eve was an ape is not quite so clear. His imitators are careful to inform us that they have visited Germany and got a new inspiration in the land of the great poet that did not believe the Bible. They had seen clouds of tobacco smoke. With wonderment they sat at the feet of professors of theology that at German banquets had carried roasted turkey so long that they could

teach Scotch, English and American students how in the most approved fashion to cut and carve the Word of God. With a bagful of human opinions—the opinions of Astruc, Eichhorn, Rosenmuller, Michaelis, etc., etc., they have returned to take the pay of the church in bewildering students with learned opinions, in leading them into what John Bunyan calls "Doubting Castle." Our great concern is not what learned men think or say, but what God has revealed—what God declares. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, etc.—That no flesh should glory in His presence."

PRESBYTER JOHN.

SCOTT & JURY, the Druggists, Bowmanville, Ont., will send Dr. Mason's treatise on home treatment of Cancer and Tumour for six cents in stamps.

Dyspepsia arises from wrong action of the stomach, liver, and bowels. Burdock Blood Bitters cures Dyspepsia and all diseases arising from it, 99 times in 100.

Some people laugh to show their pretty teeth. The use of Ivory White Tooth Powder makes people laugh more than ever. It's so nice. Price 25c. Sold by Druggists.

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

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Descriptive pamphlet free.

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PRICE, 40 CENTS PER BOTTLE.

The River of Life

BY JOHN IMRIK, TORONTO, CANADA.

DRIFTING down the river of life—
Drifting, drifting, drifting;
A lonely bark—immortal soul—
Launch'd forth to seek life's final goal,
O'er sunken rocks or hidden shoal,
Drifting, drifting, drifting!

Drifting down the river of life—
Drifting, drifting, drifting;
High, rocky, frowning banks o'erhead,
'Neath, tangled branches, 'live and dead,
A tiny bark to ocean sped,
Drifting, drifting, drifting!

Drifting down the river of life—
Drifting, drifting, drifting;
Here, passing through some lovely scene,
Cool shade and sunshine intervene,
Now, o'er a cascade's glistening sheen,
Drifting, drifting, drifting!

Drifting down the river of life—
Drifting, drifting, drifting;
Ever moving—resting never—
Speeds the bark adown life's river,
Daring Death and danger ever,
Drifting, drifting, drifting!

Drifting down the river of life—
Drifting, drifting, drifting;
Hark the roll of distant thunder,
Lightnings rend the rocks asunder,
Oh! the look of awe-struck wonder,
Drifting, drifting, drifting!

Drifting down the river of life—
Drifting, drifting, drifting;
Cowering 'neath the chilly blast,
Many a dreadful cavern past,
Out—out into the light at last!
Drifting, drifting, drifting!

See! the Pilot looking for us—
Drifting, drifting, drifting!
Raise the signal to Him—"Prayer!"
Trust His wisdom, skill and care,
Gone the night of dark despair,
No more danger drifting!

Oh! the wrecks that strew the shore—
Drifting, shifting, drifting;
No fear had they on sea or land,
While others knelt, they dar'd to stand,
And spurn'd the Pilot's helping hand
Wreck'd and lost while drifting!

You should get a copy of the Third Edition of JOHN IMRIK'S POEMS containing about 400 pages, neatly bound in cloth and gold, which will be sent, post free, on receipt of one dollar. IMRIK GRAHAM & Co., 31 Church Street, Toronto, Canada.

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Wm. McCabe, Esq., F.I.A., LL.B., Managing Director North American Life, Toronto.

Dear Sir,—In acknowledging the receipt of your cheque for payment in full of my policy, 2,263, which matured on the 30th inst., I beg leave to state that my policy was a combination of a ten and fifteen-year endowment, and you gave me at expiration at the end of the ten years the following cheques:

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2. To withdraw a paid-up policy payable five years hence for \$2,182.96; or
3. To withdraw the cash surplus, \$421.51, and continue the policy for five years longer, at the expiration of which time I would receive \$3,000, and profits; or
4. To use part of the surplus to pay the arrears premium, and with the balance reduce out of the four remaining premiums by \$133.24 a year, and at the expiration of the five years receive \$3,000 with profits.



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