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Very few housekeepers, says Hall's Journal of Health, can realize the nutritive value of cream, and understand its superiority to any other solid fats, in permitting the gastric juice to mix with it in the most thorough and perfect manner, and in this way aiding and hastening digestion. It is invaluable in the case of invalids, for it serves a nutriment in a very available form. It is superior to butter, because it contains more volatile oil than butter made from it. It is frequently ordered by the physician, for those consumptively inclined, for those with feeble digestions, for aged persons, and those who suffer from impaired circulation, cold feet, and who feel chilly from want of nutriment. No other article of food gives such satisfactory results.

A perfectly safe substance for cleaning silver, will always be found in French whitening. For all ordinary purposes, such whitening, wet with water, is all that is necessary; but if the silver is very much discoloured, it should be wet with alcohol. This will give a brilliant polish. It is important that the materials used to clean silver should be perfectly free from any gritty substance. The whitening should be sifted through a hair sieve or a piece of muslin, to insure against anything that might scratch the plate. Silver, as well as steel, must be washed perfectly clean before being rubbed with the polishing material. A soft silver-brush will be required for brushing the chased and repousse work, which is found on nearly all the silver-handled knives. Only substances which are well known have been suggested for the cleaning and care of the various articles spoken of.—Ladies' Home Journal.

**A LETTER FROM EMERSON.**

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

**Spiced Peaches.**—Six pounds of peaches, three and one-half pounds of granulated sugar, one ounce of vinegar, one-half pint of water, one ounce of cinnamon, a little less than an ounce of cloves, one tablespoonful of salt and two blades of mace. Pour boiling water over the peaches, allow them to stand a few moments, then drain them and remove the skins. Tie the spices loosely in a cheesecloth bag and place in the kettle with sugar, vinegar, water and salt. Allow the syrup to boil a short time, then add the peaches a few at a time, and cook until tender. Skim them carefully into a stone jar, and when all are cooked, pour the syrup over them. The day following, drain the syrup from them, boil it again, and pour over the fruit. When cold, cover closely and store away for winter use. It sometimes happens that one has a quantity of imperfect fruit which cannot be spiced whole. In this case cut the fruit into quarters, and though not quite so attractive in appearance, the spiced peaches will still be excellent.

Talking of patent medicines—you know the old prejudice. And the doctors—some of them are between you and us. They would like you to think that what's cured thousands won't cure you. You'd believe in patent medicines if they didn't profess to cure everything—and so, between the experiments of doctors, and the experiments of patent medicines that are sold only because there's money in the "stuff," you lose faith in everything.

And, you can't always tell the prescription that cures by what you read in the papers. So, perhaps, there's no better way to sell a remedy, than to tell the truth about it, and take the risk of its doing just what it professes to do.

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# THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, SEPTEMBER 6th, 1893.

No. 36.

## Notes of the Week.

The Prince of Wales conferred the Order of St. John upon two Methodist nurses in London—Sister Retna, lady superintendent of Wesley Deaconess Institute, and Sister Emma, sister-in-charge of the Children's Home Hospital.

Mr. D. L. Moody has the art of impressing himself upon his audiences as fully as any man now living. He is absorbed in his subject, and his hearers become absorbed in it, too. But Mr. Moody has found one class of hearers who give, at least, passive resistance to all his appeals, and he describes their attitude in his strong way, when he says that "the angel Gabriel could not preach to a congregation that had been reading the Sunday newspapers."

There is a Presbytery of Spain and Portugal, we are glad to note. Its jurisdiction covers the two countries named in its title. It was organized on April 5th of the present year, and has six ministerial members. The place of meeting was the Marriamos church, Lisbon. There is also a "Presbytery of Andalusia" in Spain, composed of native Protestants. Presbyterianism seems to be a form of Church polity much in favour with those who are slowly emerging from the corruptions of the Roman Church.

The three Presbyterian missions in Corea, with the individual Presbyterian missionaries working there, have agreed to organize themselves into a single advisory body—the Presbyterian Council of Corea—and to labor with a view to organizing only one native Presbyterian Church. The missions are the Northern Presbyterian Church, with ten men and eleven women missionaries; the Southern Presbyterian Church, three men and four women; the Australasian Presbyterian Church, one man and 11 women, and two independent missionaries.

The Corinth canal, which was to be opened on July 20th, was originally begun nineteen hundred years ago, by the Emperor Nero, who, however, abandoned the enterprise when he had done no more than make excavations at one end, and sink pits along the proposed route. Both the excavations and the pits were traceable the other year. But the engineers who then examined the ground took it that Nero's men had selected their route arbitrarily, and began to select another route, such as should give them the minimum of surface water. But before long they found that the two routes were identical. This throws a new light on the scientific character of Roman engineering.

Miss Golding, an English woman, who has been a number of years an inmate of convents in France and Belgium, and who at last was assisted by her brother to escape, has brought serious charges against the authorities of the convents in which she was a member. A mixed committee of leading Protestants and Roman Catholics has been appointed to investigate her charges. Among the members of committee are the Duke of Norfolk, Cardinal Vaughan, the Lord Mayor of London, Hon. P. C. Hill, and Rev. W. L. Holland, of Edinburgh. It is well to investigate Miss Golding's charges so that if false they may be exposed, and if true, a repetition of such evils may be rendered impossible. Miss Golding's case attracted much interest two or three years ago, as, like the 'Nun of Kenmare' she is a lady of education and good connections.

Archdeacon Farrar has in the July number of the Contemporary Review been saying some very plain things about the ritualistic and Popish tendencies of a party of the Church of England. Those who have come under the Archdeacon's lash, of course, do not relish it. His present condition since his attack is represented by an American paper by the expression, 'His head in chancery.' "Canon Knox-Little," says the Canadian Churchman, "for one, has administered some premonitory cuts in the Guardian recently—heralds, like the 'few drops' that announce the coming castigation. The craze for meddling and moulding which some men exhibit was never more highly developed than in this English 'dignitary'—minus dignity. He has apparently put his foot in it this time beyond his power of extrication, however much he may wriggle." The Archdeacon, no doubt, when he wrote his article, knew well what he might expect, and will be well able to answer his critics.

Our fellow-countrymen down by the sea are bewailing the widespread and fatal disasters of a great storm on the twenty-fourth. Very pitiful are the details of shipwreck and loss of life reported, both along the coast and of devastation inland. One exchange says: "The storm of Monday night was very severe in the Stewiacke valley. Wind, rain, lightning and thunder mingled to make the night terrible. Trees are broken, grain smashed down and fruit badly shaken off. There has not been so severe a storm for many years. Many farmers are not yet done haying, as weather has been very unfavorable for the last two weeks." Another says: "It is years since there has been on our coast so sad a disaster as the wreck of the steamer Dorcas, from Sydney for this port, towing a coal barge. The barge and the steamer are a total loss, being caught in the terrible gale of Monday night. 25 lives were lost. The scene of the tragedy was about Lawrencetown, an hour or two's easy sail east of Halifax Harbour. A family of five, Engineer Hanna, his wife and three children, were lost. Capt. Ferguson, of Louisburg, was in charge of the steamer and was drowned—leaving a wife, five children, his mother and sister, at Louisburg."

Miss Wilson, the daughter of the late lamented Sir Daniel Wilson, who over a year ago put herself and her home at the disposal of the Church of England for deaconess' work, has now returned from England, where she went to study methods and better qualify herself for superintending such service, has returned, and the training work may now be said to be fairly launched. Says the Evangelical Churchman: "A preliminary meeting of the committee in charge was held last Friday at 46 St. George street (the Deaconess Home) and many details were arranged. In the fall, the home will be open to receive candidates. The course of training extends over two years, and combines theoretical instruction with practical application. A grand opportunity is here opened for those who wish to devote themselves to active and systematic Christian work. There is no reason why this work, by God's blessing, should not be productive of the best results. It will accomplish all the practical good that sisterhoods do, and will be free from those features of the latter which, we believe, are not in accordance with the true spirit of our Protestant Church. We trust a warm and generous support will be given."

## PULPIT, PRESS AND PLATFORM.

Phillips Brooks: What I believe, that I become.

The Occident: Birth and circumstances of early life do not make a great man.

Faber: There are souls in this world that have the gift of finding joy everywhere.

Seeker: He enjoys much who is thankful for little. A grateful mind is a great mind.

Chinese Proverb: Vast chasms can be filled, but the heart of man can never be satisfied.

Tyrus Maximus: Choose rather to punish your appetites than to be punished by them.

Robert Hall: We shall be judged hereafter, not by what we have felt, but by what we have done.

St. Clement: The Pharisee's righteousness, consisted in not doing evil; Christ superadded that we must do good.

F. W. Robertson: Make but few explanations. The character that cannot defend itself is not worth vindicating.

Watson: Look upon the bright side of your condition; then your discontents will disperse. Pour not upon your losses, but recount your mercies.

Bossuet: To know one's self is an advantage, to correct one's self is a virtue; and to give thanks to God, the means to obtain success and perseverance.

Cicero: "One single day spent well, and in accordance with the precepts of wisdom, were better to be chosen than an immortality of sin." David said, "A day in Thy courts is better than a thousand."

Augustine: Every one who hears the Gospel, sooner or later decides for himself, as did Pilate, what he will do with Jesus who is called Christ. Some accept Him and are saved; others reject Him and are lost.

Lucey Larcom: To hunger no more and to thirst no more, is but to have our ever-returning need perpetually satisfied, and from the overflow of our blessedness to become wells of the water of life to other souls.

Krummacker: Unbelief does nothing but darken and destroy. It makes the world a desert, where no divine footsteps are heard, where no living hand adorns the fields, feeds the birds of heaven, or regulates events.

F. R. Havergal: Will you not, before venturing away from your early, quiet hour, "commit thy works" to God definitely, the special things you have to do to-day, and the unforeseen work which He may add in the course of it?

The Occident: "Mother," said a little child, "are we rich?" "No," was the quiet answer. "Well, are we poor?" The reply was the same as before. "What are we then?" the child still queried. "Just comfortable." Many of us, Christian men and women, are only "just comfortable." And there are such riches of faith, there is such an affluence of love to be had from living close to the Saviour. Poverty is a disgrace when an opulent spirit of Christ might prevail.

Carlyle: A country which has no national literature, or a literature too insignificant to force its way abroad, must always be, to its neighbours at least, in every important spiritual respect, an unknown and unestimated country.

Hugh White: When you make a mistake, don't look back at it long. Take the reason of the thing into your mind, and then look forward. Mistakes are lessons of wisdom. The past cannot be changed. The future is yet in your power.

Hon. Carroll D. Wright: "For every dollar the people receive from the saloon, they put out twenty-one." This seeming source of revenue, is really the heaviest tax on our national resources. It yields no benefits; its only fruit is evil, and that continually.

Hon. G. W. Ross: If the public schools of the continent of America would but say with all their power, that alcoholic stimulants are injurious to the health, and that they lay the foundation for physical weakness, mental inferiority, and moral ruin, the battle would be won, and the generation educated within its walls would be sober beyond the necessity even of a prohibitory law.

Dr. Cuyler: Take a good big draught of Bible every morning. Have a sweet, quiet, undisturbed season of prayer, and of honest communion with your Master. Throw open your heart's window to the sunshine. If you want to get your aches and troubles out of sight, hide them under your mercies. If you have been bereaved during the last year, do not let your sorrows stagnate by constantly brooding over them; turn off your thoughts into channels of kind deeds to others. It will be a blessed alternative.

Dr. R. W. Dale: The difference between the way in which we think of the divine forgiveness, and the way in which it was thought of by David and Isaiah, by Christ Himself, by Peter and Paul, and John—the difference, I say, is very startling. The difference is so great, it affects so seriously the whole system of the religious thought and life, that we may be said to have invented a new religion. For myself, I stand by the ancient faith, and believe that the indifference with which the forgiveness of sins is regarded in these times, is no evidence of the development and progress of religious thought, but the result of a decline of faith in the living God.

S. A. Keen, D. D.: It matters much to the child of God whether he have the Holy Spirit in the measure of a rill, a river, or an ocean. Just as there is a great difference between the serviceableness of the rill, the river, and the ocean, in the economy of nature: the rill beautifies the landscape, slakes the thirst of bird and beast; the river has a larger utility in ministering to commerce and life; but the ocean is tributary to civilization and human welfare, as is neither the rill nor the river. So if the believer has the Spirit in the measure of a rill, it is much to his experience and life; if he has Him in the measure of a river, it is more; but if he have Him in the measure of an ocean, that is, in His fulness, then the believer becomes the most effective and serviceable, both to the Church and the world, that it is possible for him to be. Let us take Him as an ocean within us, even His fulness. The fulness of the Holy Ghost is indispensable.

## Our Contributors.

### THE CLERGYMAN IN MUSKOKA.

BY KNOXONIAN.

Years ago we read somewhere of a good Scotchman who received a shock by seeing two noted Edinburgh divines in their holiday costume. One of the two, Dr. Candlish, if we rightly remember, was clad in a light-colored tweed suit which did not fit any too well, and the other wore something that contrasted in a rather striking way with his Edinburgh costume. The Scotchman did not seem to be quite satisfied that it was right for the leaders of the Free Church to dress in such unclerical style. Perhaps he wondered what the Synod of Dort would have thought about it. Possibly he said with a sigh, that none of the Westminster divines would have dressed in that way. No doubt he concluded that it was contrary to use and wont for Edinburgh divines to dress in coloured tweed instead of orthodox black. There is some reason to fear that the good man saw in the summer suits of these Edinburgh ministers startling evidence of the degeneracy of the Church in these modern times.

It is to be hoped that Scotchmen will never visit Muskoka in August. A tweed suit is full dress compared with the garb in which some well-known Ontario divines appear at the wharves and on the islands of the famous Muskoka lakes. We shall not attempt to describe the garb of a seasoned Muskoka tourist of the clerical order. We say seasoned, because there is a great difference between the newcomer, or the casual visitor and the Old Timer, who has come regularly since Mr. Cockburn's excellent boats began to run. In fact, the number of seasons a clergyman has come to Muskoka may be pretty accurately estimated by his garb. The parson who is there for the first time generally appears in orthodox black and regulation tie. If conservative in the matter of costume, he probably, with a five dollar chapeau, crowns that part of his anatomy supposed to contain his systematic divinity and other theological acquisitions. In short, the newcomer wears in Muskoka about the same garb that he wears at home.

The occasional tourist is not quite so conservative. He ventures on a little tweed, and perhaps dispenses with his clerical tie. In matters of costume, he stands midway between the new-comer and the old timer.

The seasoned clerical tourist wears a garb that is absolutely unique. Like ancient Gaul it is divided into three parts, an old pair of trousers, a flannel shirt and an old coat. Quite frequently the coat is dispensed with. The trousers are kept in the vicinity of the place where they ought to be by a broad belt. The belt is generally made of canvas, though we have seen belts of leather, and various other kinds of material. The shirt is, of course, flannel. If there is anything in this world a seasoned Muskoka tourist despises, it is a linen shirt. The coat may be of any material and of any make, provided it is short enough. Next to a linen shirt, the seasoned Muskoka clerical tourist, hates a lengthy coat. His favorite style is to wear no coat at all, but as the cool evenings sometimes make one necessary, he wears a coat so short that it is scarcely worth the name.

There is another way in which the seasoned clerical tourist may be identified—by the length of the stubble on his chin. The new-comer begins his Muskoka career by keeping his cheek and chin in much the same condition as he does at home. The occasional tourist shaves about once a week, but the seasoned man has no use for his razor until the morning he leaves for home. If he has to preach, of course he shaves more frequently, but in his normal condition, he despises a razor, and never uses one unless compelled by dire necessity.

One day at Port Carling, we saw several genuine specimens of clerical tourists. One was a comparatively new man

who had on his home garb of orthodox black. He looked odd among the seasoned tourists and the boys in flannel. Another was in the second stage of development. He wore a grey suit, a coloured shirt, and looked like a business man. The third was a genuine, old-time tourist clad in the real Muskoka garb. No useless choker encircled his neck. Nor clerical clothes adorned him: But he stood on the wharf in his grey flannel shirt with his canvas belt around him.

Some of his elders would probably not have recognized him: his Ladies' Aid or his Woman's Missionary Society would probably have adjourned had he entered one of their meetings in Muskoka costume, but what about that. There is a time for everything, and a suitable garb for every kind of work. Full dress is nice for the evening, but no sensible man puts on his pigeon-tail when he sees wood or digs in his garden. Solemn black suit among the rocks in Muskoka would be as much out of place as the Muskoka garb would be in a pulpit.

Though the seasoned Muskoka tourist does not put on much style in the matter of dress, he is a distinctly useful man. He preaches often, and generally preaches well. He holds service on his own island if a congregation can be gathered, goes to a neighbouring summer hotel and preaches, if asked; and never fails to help students who may be labouring in his vicinity. Of the many Presbyterian ministers who visit Muskoka each summer, comparatively few have ever failed to conduct divine service when an occasion offered.

### CONTINUAL WITNESSING.

The subjoined paper on Continual Witnessing, by a young lady of a Y.P.S.C.E., the editor of the Canada Presbyterian chanced to hear when preaching lately in one of our small towns. He asked, and obtained it for publication. Few things in the religious prospects of the country are more interesting or more hopeful, than that so many of our young people are turning their attention through Christian Endeavour Societies, in the direction of Christian thought and work suggested by this essay, and others of a similar kind prepared and read weekly all over the land.—Ed.

The subject of our lesson to-night is "Continual Witnessing." The first reference is found in Acts 26: 22, and the second one is in Ps. 34: 1-4. Two years of imprisonment at Caesarea had not changed Paul. Still to him to live was Christ, in prison or out of prison. The charges against him remained in abeyance until Felix was removed from office. As neither the prisoner nor his friends would bribe the Governor, he left the case unsettled. Festus was the successor of Felix, and when he went to Jerusalem the Jews renewed their appeal to have Paul put to death. But the Governor would make no promise until he knew more about the case. While the matter was still in suspense, King Agrippa, who governed the north-eastern district of Palestine, came to Jerusalem. The case was given to Agrippa, who expressed a wish to hear Paul himself speak. In our lesson we have part of Paul's address to King Agrippa. He says: Having therefore, obtained help of God, I continue unto this day, witnessing both to small and great. Paul was perfectly aware of the source of his strength. He knew, as every true Christian knows, that his continuing in the faith was the result of the help God gives. With that help, the weakest become strong. No other help, but from God would have been sufficient to meet such perils. Perhaps many of us are afraid to start out on a Christian life, because foreseeing its dangers, we dread them, and fear that we will not be able to stand true and steadfast to the end. But if we are faithful every day, doing the day's duty cheerfully and trusting God, we can obtain help from Him for every duty and every hour of danger. The help will come from God just as it is needed. We read in II. Cor. 12: 9: "My grace is sufficient for thee; for My strength is made perfect in weakness." God never puts a burden upon us without giving us the strength to

carry it. The way to obtain help from God is to go forward faithfully and promptly in the way of duty, asking for the help. But if we do not try to obey God, the help will not come. It will come only as we do His will.

"Witnessing both to small and great." Paul had preached to men of high position and to the humblest poor. This is the glory of Christianity: it overcomes class distinctions, and gives hope to the poorest and weakest.

"Witnessing both to small and great" is the duty of every one who loves Christ. There is no way in which one can serve Him better than by telling others how good and kind we have found Him to be. The life of a follower of Christ should be so full of peace and joy, so strong in adversity, that all who see it, should desire to know the secret of the condition. The Christian enjoys no immunity from the ills of life. Sometimes it seems as if he were troubled more than others. If, therefore, he maintains his cheerfulness of spirit in trial, if he is patient under injustice, and generous and kind to his enemies, the world is not slow to infer that he has some other help than his own. That is his opportunity. It is for him to make it known that God does help those who trust in Him, and is willing to help others as He helps him. The Christian holds as a sacred trust, the duty of making known to the world by his character, his conduct and his verbal testimony what God has done and is doing for him, and thus winning others to Christ.

Now let us ask ourselves: In what way are we witnessing for Christ? Many of us have professed to be His children. It becomes, then, our duty to witness for Him. The fact of sitting at the Lord's table, and publicly professing our faith in Him, is perhaps witnessing for Him, but he who does that and nothing more, is a very poor kind of witness. He who professes to love Christ and bears no fruit, is a very poor kind of disciple, and may well ask himself whether or not he is a disciple at all. Profession is not fruit-bearing, and the mere act of calling ourselves Christians, does not in itself qualify or constrain us to bear witness for Christ. If our lives are not in harmony with the profession we make, the world becomes no better because we have made it. If we say we love Christ, and speak and act as if we did not, we certainly hinder rather than advance the interests of His kingdom, and while we may pretend to be witnessing for Him, careful examination proves that we have done His cause harm. Of what use are any of us to Christ, unless we do something for Him, unless we bear some fruit, unless we witness for Him in some way. Let no one of us attempt to shirk our plain duty by saying that we are powerless to do anything. The truth is that we will bear some kind of fruit, and the simplest thoughts, words and actions of every day will be gathered together into a bundle of evidence, either for Christ or for Satan. We cannot, therefore, plead that we are not able to bear any kind of witness, because we will in spite of ourselves. We have done so to-day, and we will do so to-morrow. Let us see to it then, that we prove the honesty of our profession and our vows by witnessing for Christ and not against Him.

### OUR MISSIONS.

To the Editor of the Canada Presbyterian:

It is the pride and boast of many members of the Canada Presbyterian Church that ours is a mission church, and so it is, to a large extent.

It is a question in the minds of, I believe, a large number of our members, if we use our men and means to the best advantage; is the most made of them? Would it not be wiser to concentrate instead of continuing to spread; plainly, most of our missions are starving for the lack of means rather than men, the latter can be had if the former was available.

Take our India mission: Indore station has become specially interesting, but what do we see? Buildings undertaken that cannot be completed, buildings that should be there, but are not, and men and women overworked. With this before us, why were other stations in the same country started and continued, and all lacking in necessary appliances: why then divide our strength and increase expense.

If the world is to be Christianized, the common belief is, it is to be done mostly by the native population, they to do the work while the foreign element would do the directing and managing; in this we are sadly deficient, and largely so because we have not concentrated our efforts. On the contrary, through our policy we have used up workers and wasted our resources. Is it not time to stop and turn over a new leaf and have the business part of our missions conducted on business principles?

I have cited but one of our missions to illustrate what I consider the evil of attempting too much. It would be easy to multiply instances: one is sufficient for my present purpose. L. A. C.

### CONTEMPLATION.

BY REV. W. T. HERRIDGE, B.D., OTTAWA.

It is not action, but repose of the right kind, which is a conspicuous want of our time; not the repose of sluggish contentment, nor of listless indolence, but the repose necessitated by earnest thought over the great problems of life, and quiet communion with God. Our modern psalms ought still to have their Selah pause, when the music of earth is hushed, and we stand like St. Cecilia, listening to the strains of heaven.

If we look back to the beginnings of human history, we shall see how the race was cradled in the profound reverie of its wise and great ones. Those Eastern sages sat, day after day, statue-like, reading the stars and striving to comprehend the mysteries of being. They had been taught by the rise and fall of empires, as well as by shifting individual fortune, that unless the life of man is to be in continual ebb and flow, it must rest eternally in something which is not of this world. Such repose as theirs, though to a superficial observer it might look like a kind of dolce far niente, was the best preparation for action when the time for action came. No wonder that when the lesser lights paled before the superior splendor of heaven's miracle, they rejoiced with great joy, following the star to the manger of the Holy Babe at Bethlehem, and laying their riches treasures at His feet.

Our present tendency is to rush to the opposite extreme, replacing contemplative Orientalism by active Occidentalism, the slumber of the East by the swift movement of the West. We are somewhat impatient of any calls to quiet, earnest thought; for we cannot help seeing how many men get along well enough in the world without it. The fact is, one has to suffer oftentimes by a general rout of the army of illusion. "He that increaseth knowledge increaseth sorrow." Thinking is hard work, and all we seem to get out of it at first may be the revelation of our personal deficiency and of the infinite pathos of human life. The man who uses his brains in any earnest way can hardly help feeling sad at times. There is so much to learn and so little time in which to learn it: so many algebraic problems to solve with their dreadful unknown quantities.

And even if one found that thinking "paid" in the long run, popular opinion is not very much in favor of it. There are many circles of society in which the thoughtful person is accounted a bore. Let a man have a thin veneer of refinement, a little knowledge of passing events, an attractive mode of self-assertion, and that is quite enough for some people. It is scarcely polite in certain quarters to introduce a subject which might necessitate cerebral action. Small talk is the current coin of conversation.

Now, of course, a thoughtful man may become offensive even though he is thoughtful. The ponderous artillery of

the mind is not always in place. No one wants a perpetual lecture, no matter how excellent and profound it may be. There is a time for all things. There is an especial time for silence. And yet, does it not seem a pity that so much of our social intercourse should be deliberately superficial? Why should anyone be considered a mere pedant who carries about with him everywhere the unostentatious but certain evidence of earnest contemplation over the great verities of life?

And not only is thinking somewhat unpopular, but the hurry of our time is very apt to cut down its opportunities of cultivation. Among the rights of each individual is the right to some portion of quiet, fruitful solitude, "far from the mad-ding crowd." Mr. Lowell, in his exquisite poem, "The Cathedral," alludes to one of the evil spirits of modern life as "The New World's new fiend, Publicity, Whose testing thumb leaves everywhere its smutch."

No doubt something is gained at times by a search-light thrown even into the inmost corners of privacy, so that what is done in secret is proclaimed from the housetop. The trouble, however, is that the main demand in regard to the household revelations is that they shall be entertaining, whether they happen to be trustworthy or not. When the public ask for a sensation, they usually ask for a big one; and, therefore, it is quite to be expected in this age of rival newspapers that the people most heard about should not be always the salt of the earth. It is a poor nature, however, that will rejoice in this kind of thing, and lend itself to it. Yet there are many men, who, as though they were ephemera, wish only one day in which to make a stir, live a superficial, noisy, vulgar, self-advertising sort of life, which in the end absolutely destroys the finer qualities of character, and renders such a thing as earnest thought or noble action an utter impossibility.

"While I was musing," said the Psalmist, "the fire burned." With no work to do, no book to read, no friend to talk to, then it was, he says, that the depth of his spirit was stirred within him. The times are changed since then, but the nature of man is not changed at all. Silence and solitude are still the ministering angels that, if rightly welcomed, bring us some of the best treasures of life. A good deal could be told of the character of a man, if one knew how he felt in the company of himself, and of the thoughts which, as he sits alone, press in upon him. For some such moments of seeming idleness might be tiresome; but how much has been made of them over and over again in human history! Out of the womb of solitude have come forth our great poems, our great works of art, our great reforms, our great thoughts, "hidden in the light of thought," before he emerges into the arena of effective action rivetting the gaze of the world. It is from the dark grave of seeming extinction that the kings of men have rolled away the stone, and achieved the triumph of immortality.

And that habit of quiet contemplation which is so essential in order to mature any enterprise of permanent value, is not less a want of our religious life to day. We may feel some proper pride in the number of modern organizations for the exercise of Christian activity. These are well enough in their places; but they no more make religion than the coat makes the man. Religion is first of all, the link that binds our souls to God, and that link must be forged in solitude. When it is firm and strong, we may go forth with some hope of doing useful service among our fellows. But a mere superficial business, a laying down of rules, a striking of committees and all that kind of thing, will be of itself quite valueless, and sometimes positively harmful as a feeder of pride and vanity. If our religious life is ever to be rounded to completeness, it must be begun under the fostering care of silence, continued in the rever-

ent speech which is but a voice out of the silence, and ended in the sublime silence of ecstatic rapture when God shall be all and in all.

Nor must it be supposed that to the busy toilers who make up the bulk of mankind, a life enriched by contemplation is a prohibited luxury. The greater the labor, the greater the need for rest, for rest which shall do its proper office in making labor more earnest and more beneficent. And while it may be the privilege only of the few to people solitude with imperishable companionships, thinking great thoughts or "building the lofty rhyme," to all of us is given the power of constructing some ideal in the secret chamber of the soul, whose bright face shall illumine the dusty thoroughfares of daily activity, and make us feel that

"Earth's crowned with heaven,  
And every common bush afire with God."

—New York Observer.

### OBITUARIES.

Very deep and general sympathy, we are sure, will be felt for Rev. Mr. Lyle, Hamilton, and family, in their sad bereavement, by the drowning of his son James, on Tuesday, the 29th ult. "Young Lyle," says a Hamilton exchange, was sixteen years of age last Christmas day. He was the fourth son of Rev. S. Lyle, B. D., pastor of the Central Presbyterian Church here, and had spent the summer with his parents and family in their cottage on the Beach. He was a fine manly young fellow, well thought of by everybody who knew him. In their affliction, Mr. and Mrs. Lyle have the sympathy of the entire community.

The Montreal Witness announces the death, on the 20th of August, of Mr. William Porteous, architect, of Montreal. He superintended the erection of many churches in Ontario, besides many large factories of various kinds. He was the inventor of an improved system of hanging lock gates, still in use. He was a cousin of the late Rev. Edward Irving, the great divine, who made all Scotland ring with his eloquence. He early became a teetotaler, and at the age of sixteen was a recognized champion of the cause in Scotland. He married, forty-nine years ago, Basie, daughter of the late Mr. James Forrest, who lost his life in a gallant attempt to rescue the victims of the Troa Presbyterian church fire, High Street, Edinburgh. For forty years he was a reader and admirer of the Witness and one of its foremost friends. He was a Presbyterian and a member of Chalmers Church, Montreal.

Mr. Samuel Carnochan, Sr., a much respected member and elder of the Egmondville Presbyterian church, passed away on Monday, the 21st of August. In 1833, with other members of his family, he came to this country from Scotland, and settled in Tuckersmith, and braved the hardships which in that early time had to be endured in making a home. In 1874, he retired to spend the remainder of his days in Egmondville, where besides attending to secular duties, he was ever a faithful worker in every good cause, church work being most prominent. In 1870 he was elected to the eldership of Egmondville Presbyterian church, which office he held till his death, always fulfilling its duties with the greatest diligence. In fact, for a time, he was the only lay member of the Session of a congregation with poor church property and greatly reduced in numbers. But, bravely and prayerfully facing this condition of things, he lived to see valuable church buildings and a prosperous congregation, mainly due to his energy under the Divine guidance. Although without any family of his own, he was ever an untiring worker in the Sabbath school, having been superintendent for

many years previous to his death. During the winter of 1892 he began to show signs of declining health, and in March of that year, was laid aside from further active duty. From that time until his death, pain and suffering, borne with true Christian resignation, were his most constant companions, till, wasted to a shadow of his former self, he breathed his last on Monday, August the 21st, about 1 p.m. Thus another of the grand pioneers of this vicinity has passed from the scene of earthly action, leaving behind him a more enduring monument than marble. In poetic language it can be truthfully said of him:

"Servant of God, well done,  
Rest from thy loved employ,  
The battle fought, the victory won,  
Enter thy Master's Joy."

### PRESBYTERY MEETINGS.

The Presbytery of Lindsay met at Sunderland on Tuesday, the 15th ult. Fair attendance of ministers and elders. Rev. W. G. Hanna acted as Moderator pro tem. Rev. A. N. Campbell was appointed Moderator for the ensuing year, but in his absence, Mr. Hanna was continued in the chair for this meeting. Moved by Rev. D. J. Ross, and duly seconded and carried, that the Presbytery endorse the resolution of the Sabbath School Association regarding Normal institutes, and promise financial support in the event of one or two such institutes being held within the Presbytery during the year. Rev. W. G. Hanna gave a very encouraging report on Home Missions. Mr. Sam. McLean, of Balsiver, was duly certified to the Senate of the Presbyterian College, Montreal, as a student for the ministry. Mr. William McKay, student, supplying Cambray and Oakwood, delivered a discourse, which was highly commended. It was agreed to certify him to the Senate of Knox College for the continuance of his course of study.

The Presbytery of Regina met in St. Paul's church, Prince Albert, on the evening of Wednesday, August 2nd, for the induction of the Rev. Mr. Rochester into the pastoral charge of that congregation. There was a good attendance, and quite a sprinkling, too, of the members and adherents of other denominations represented at the meeting. The session of the Presbytery under which the induction was conducted, was opened by Rev. Mr. Clay, of Moosejaw, by prayer and a few introductory remarks as to the object of the meeting. Rev. Mr. Carmichael, pastor of Knox church, Regina, was also to have been in attendance, but was unavoidably detained at the capital. On the pulpit platform besides the Revs. Clay and Rochester, were Mr. J. F. A. Stull, an elder of the church, and Rev. Mr. Lewis, missionary of the Presbyterian Church of Canada, at present stationed at Mistowasis Reserve, Snake Plain. After prayer and introduction, a hymn was sung, and then Mr. Lewis preached a good sound practical sermon from the words contained in the 12th verse of the 4th chapter of Hebrews. Mr. Lewis expounded to his hearers the meaning of these words in an interesting and instructive manner. Rev. Mr. Clay began the ceremony (proper) of induction. Mr. Rochester was asked the usual questions touching his belief in the doctrines, etc., of the Church, and other questions of a similar nature, to all of which he gave suitable replies. Mr. Clay then pronounced the final solemn words of induction, and proceeded to the further duty of addressing both pastor and people. Mr. Clay's remarks were brief, but to the point, and very earnestly he exhorted the people to pray for their pastor; whatever else might be neglected, this should not be. It was their duty to do so, and to neglect it would not only be dereliction of duty, but cruelty also. He had no doubt but that the last two years of successful church work carried on by this church would be continued and the fruit increased. After a few remarks by Rev. Mr. Rochester, the session of the Presbytery was declared closed, to meet next month at Broadview, Assa.

## Christian Endeavor.

### LESSONS FROM PAUL'S LIFE.

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

Sept. 10th.—Acts 28 : 30-31 ; 1 Cor. 9 : 16-27.

The story of Paul's life suggests a great many important lessons. It would be useless to attempt to dwell upon them all, so we shall confine ourselves to those suggested by the two verses with which Luke concludes his account of Paul's career.

I. We have a lesson here for those whom someone has called the "Shut-ins." Paul was a Shut-in. There are few, if any Christians, now who are hampered in the same way as Paul was, nevertheless some may find their sphere of usefulness limited from other causes, such as sickness, infirmity or domestic ties. Such might learn like Paul, not to murmur or complain on account of the curtailment of their liberty. Luke tells us what Paul preached and taught during those two years, but there is not a word to indicate that he never uttered a complaint. He had learned in whatsoever state he was therewith to be content (Phil. 4. 11). He believed that he was in the sphere in which God had placed him, therefore contentment and duty hallowed the spot. If those who are "cribbed, cabined and confined" by circumstances, could only realize that they are suffering according to the will of God they would commit the keeping of their souls to Him in well-doing, and be happy (1 Pet. 4 ; 19).

"Shut-ins" might learn also that they can be useful. Perhaps Paul never did more efficient service than during the two years which he spent at Rome. When Luther was a prisoner, he translated the Bible for the German people. When Madame Guyon was in prison she wrote some charming verses. Anne Askew when a prisoner, wrote a poem which has become immortal. When John Bunyan was imprisoned in Bedford gaol, he wrote that immortal allegory, "Pilgrim's Progress." William Tyndale while a prisoner at Villvorde, translated a large part of the Bible into English. Francis Baker composed that beautiful hymn, "Jerusalem, my happy home," while he was confined in the Tower of London. Many of Samuel Rutherford's interesting and cheering letters were written while he was nominally a prisoner in Aberdeen. Adolphe Monod, who lay for months on a sick bed, unable to conduct a public service, spoke of Christ as long as he was able from his bed every Sabbath afternoon to the friends that gathered around him.

II. We have a lesson here for all Christian workers. Paul welcomed all who came to him. There was a time in his life when he would have said to a gentile, "Stand by thyself, come not near to me, for I am holier than thou." Now he had learned that the Gospel was for all. Let us learn that we cannot help men unless we meet them in a spirit of kindness and love.

Again, Paul "lifted conversation out of the rut." When people came to him he spoke of that which concerned their souls. He preached regarding the kingdom of God and taught those things which concern the Lord Jesus Christ. He felt that he must preach the Gospel (1 Cor. 9. 16).

He spoke confidently. Is it not true that we often neglect our duty, that we often fail to speak to men about their eternal interest because we lack courage? Now if Paul, a prisoner, could speak boldly, surely we should not fear to speak to men upon the most momentous of all themes. Truly we need to pray to be delivered from the fear of man that bringeth a snare.

Be what it may, let the first whisper of the internal monitor be listened to as an oracle, as the still small voice which Elijah heard when he wrapped his face in his mantle, recognizing it to be the voice of God.—Robert Hall.

## Pastor and People.

### THE HOPE OF VICTORY.

Written for the CANADA PRESBYTERIAN.

Midst the sinning and the sorrow  
That the sinning ever brings,  
Yet the hope is ever cherished  
For the life of better things—  
Better, in a peace within  
In a stronger scorn for sin.

Nor can failure ever banish  
This desire of the heart—  
Prophet of a coming triumph  
In which I shall have a part—  
Triumph over world-wide sin,  
Triumph o'er the share within.

Lord, look down beneath the folly;  
Hear the crying of my soul—  
See that I would fain be better  
And am longing to be whole—  
Fain would have the joy within  
Which shall follow banished sin.

Grant, Oh Lord, this sweet ambition  
Never from my soul may part,  
But may evermore be stronger  
Than the trembling of my heart;  
Urge me onward, till within  
Grace has triumphed over sin.  
Ottawa, Aug. 29, 1893. R.E.K.

### ATTRACTING A CONGREGATION.

BY REV. GERRARD B. F. HALLOCK.

For a preacher to desire a large congregation of hearers, is not wrong. The desire to do the greatest good to the greatest number, will lead him to wish his words heard as widely as possible. If he delivers a message, it seems reasonable to expect that usually twice as much good will be done with the same effort, when he has two hundred hearers, as when he has one hundred hearers. But this wish for hearers has led many good men into serious mistakes, and gradually away from the only sure method of securing, with any permanency, the thing aimed for.

A minister sometimes announces, through the newspapers, a somewhat sensational topic. Sunday, he finds his church filled. In order to fulfil expectations, he preaches a somewhat sensational sermon. Next time, to attract the same sized audience, he must go to still greater extremes. Thus he is lulled on, until he is preaching only nonsense, feeding people with husks, and doing no good to anybody. Since it is impossible to indefinitely keep up an advance in sensationalism, because it must end up in ridiculousness, people find out that they are being deluded, and by and by cease coming to hear the man once so popular.

A recent receipt for making a "popular preacher," names the following ingredients, in due proportions: "One-third voice and 'personal presence,' one-third sensational selection of topics, and one-third heresy." The proportion of ingredients, it is said, may vary somewhat in special cases; a little extra allowance for heresy, for example, serving to offset trifling deficiencies in personal appearance; but in general, the ingredients must be blended in about the proportion indicated.

But we are convinced that this whole matter is a delusion and a snare. For a permanent and lasting attraction, there is no substitute for the proclamation of the simple "truth as it is in Jesus," the "old, old story of Jesus and His love." The majority of people do not take life as a huge joke, but something serious and earnest. Soul hunger is universal, and nothing but the "bread of life" can satisfy. Soul thirst is universal, and nothing but the "water of life" can quench the burning desire. It is sometimes asked if the pulpit is not losing its hold on the people. Yes, there are pulpits that are losing their grip on the masses; in fact, they never had much. The pulpits that are losing their grip on the people, are the pulpits that are losing their grip on the old Gospel. It is true to-day, the world over, that the pulpits that habitually secure the best audiences are those that habitually present the old Gospel in its

integrity, and its simplicity. The word of man perishes and passes away; the word of the Lord liveth and abideth forever, meeting the deepest needs and longings of the soul.

One of our modern painters has given us a striking picture, which he calls, "Death in the Desert." Upon the canvas is seen, in the foreground, a dying camel, lying in the midst of a desert of burning sand. The blazing sun shimmers in the midst of a heaven of glowing brass. There is not a leaf nor blade visible from horizon to horizon. But the poor creature, which has been abandoned by some passing caravan, lifts a feeble head to look up toward the sky, through which multitudes of impatient vultures are winging their way to the expected feast of death.

Everywhere about us in the world, men are perishing of soul thirst upon the great desert of sin. Their "unspoken cry" is, "As the hart panteth after the water brooks, so panteth my soul after Thee, O, God." This is the usual experience of sin-sick souls, and there is no use carrying dry husks to feed them, or empty pitchers from which to give them drink.

In a city well-known to the writer, one able minister, with a large congregation, began to preach on science and evolution, under guise of religious terms, and in less than five years has emptied his church. Another, a man of great ability, dwells upon the new theologues, and new departures, and theological discussions of the day. He uniformly preaches to one of the smallest audiences in the city. In that same city the preachers who secure the largest hearing, are those who are preaching the old Gospel, pure and simple. We believe that the same testimony would be given the world over. Let us rest assured that the alienation of the masses (where they are alienated) from hearing the Gospel, is largely to be accounted for by the fact that it is not always the Gospel that they hear, and an else falls short of what their souls need and inwardly crave. "Ring out the old bell in the pulpit, and take care that it gives no uncertain sound, and the people will come out of their houses to listen. The man who understands the Gospel, and preaches it in earnest as one who believes, will not fail to draw people to hear him."

### "A FALLIBLE, OR THE INFALLIBLE CHRIST?"

To this issue Bishop Ellicott narrows down the discussion on "The Teaching of our Lord as to the Authority of the Old Testament." The papers on the subject in the Expository Times, which were begun as a "corrective" to the teaching of "Lux Mundi," and are concluded this month (Christus Comprobat), have contrasted what he calls the Traditional with the Analytical view of the Old Testament, and have sought to decide between them by an appeal to the words of Christ. The Bishop has found (1) that "aversion to, or, to put it in the mildest form, disinclination to accept the supernatural, is the characteristic in a greater or less degree of all the more pronounced supporters of the Analytical view." (2) "That the Analytical view of the Old Testament, if thoroughly accepted, must involve fresh views, not only of history, but of vital and fundamental doctrine, and that any attempt to utilize it for the sake of helping the distressed faith of a few may end, we had almost said must end, in endangering their faith, and it may be, even the salvation of thousands. If there is any hesitation in accepting the reality of such a truth as the Fall, there never can be any heart-whole belief in the realities of the Redemption and the Atonement." (3) "That the judgment of our Lord and Master, so far as we have been able to derive it from His use of the Old Testament, His references to it, and the declarations He has made in regard to it, is sufficiently clear to justify us in making the following assertion: that our Lord's view of the old Testament is not only consonant with the

Traditional view, but may even be regarded as supporting and confirming it; and that in no particular—or, to use the most guarded language, in no particular of any real importance—has it appeared to favour the Analytical view." And "that the doctrines of the sinlessness of Christ, and still more the doctrine of the union of the Two Natures, unctedly forbid the acceptance of words which imply limitation in respect of historical knowledge." We are solemnly persuaded that the assumption that the Lord willed not to know, in His perfect and illuminated human nature, the things concerning the Holy Scriptures, about which mortal man claims to have knowledge now, is inadmissible and at variance with catholic teaching." This appeal to Christ is, Bishop Ellicott explains, "not made with any design of attempting to silence all criticism, or to set aside all thorough-going investigation. . . . We have admitted that the Traditional view has been rectified in some particulars, such as the composition of the Book of Genesis, and we by no means refuse to admit that careful research may prove that further rectification may be needed in other particulars. . . . But it is one thing to rectify a view in particulars on which it is plain that our Lord has not, directly or indirectly, expressed any kind of judgment; and another thing to advocate a view that is incompatible with it."—Exchange.

### A BIBLE TALK ON THE SABBATH.

The Sabbath was made for man. (Mark ii. 27). The word Sabbath means rest. Now, we all know when night comes, how needful and how sweet is rest. But it is also true, that just as we need the nightly rest, so we require one whole day of the week besides, in which to keep from our common, everyday work. In France a hundred years ago, a law was made doing away with the Sabbath. But after some time both animals and people were so broken down with working on and on without stopping on the seventh day, that they had to go back to the old way, and keep the Sabbath as a time of rest. The Sabbath then is needed for our bodily health. It was made for our comfort and refreshment. And just as the weary traveller gladly drops into the seat provided at the roadside for such as he, so ought we to welcome and use the Sabbath as God bids us. Many seem to think the Sabbath a bar, a burden, and the keeping of it a waste of time, but that is altogether a mistake. If you keep God's day holy, if you think much of the love of Jesus, on the Sabbath, and seek in prayer to know and obey His will, then you will be greatly helped to keep the rest of the week as you ought. He who really keeps the Sabbath has gained a great blessing. The Bible says, "Blessed is the man that keepeth the Sabbath." He has not wasted his time, but spent it most wisely in getting grace which may last him from Monday morning till Saturday night. A cavalry soldier was once being chased by the enemy. His horse's saddle-girth got slack, and though the others were riding hotly behind him, he felt that he must get down and tighten the loose buckle, else he should slip off. He stopped, got down and fastened it. Then quickly mounting, he urged his horse at full gallop, knowing that he now had a sure seat, and before long was out of the reach of his enemies. You see the soldier did not waste his time, but halted for a minute that he might enable himself to get the better of his foes. So, if people stop their ordinary work, so tedious and often so exciting, and employ the Sabbath as God's Word directs, they will have strength to deal with any danger to their souls which the week may have in store for them.—Free Church Children's Record.

Canon Liddon: The life of man is made up of action and endurance; the life is fruitful in the ratio in which it is laid out in noble action, or in patient perseverance.

### SEVERE ON MINISTERS.

The late Mr. Spurgeon, of London, was severe on ministers who undertake the duties of their calling without proper qualifications. He made the following remarks in one of his lectures to his students:—"I heard one say the other day, that a certain preacher had no more gifts for the ministry than an oyster, and, in my own judgment, that was a slander on the oyster, for that worthy bivalve shows great discretion in his openings, and knows when to close!"—Ex.

### LIVING FOR CHRIST.

What was the charm of life to Paul? I will tell you. No; I'll let him do so: "For me, to live is Christ." "I live. No; not I—Christ liveth in me. I rejoice in tribulations." Nothing like weariness there. No grumbling; no forlorn sighing for an easier lot; no unmanly whimper. No; nothing but the serene joy of a warrior, every inch of whose armour is marked by the weapons of an obdurate foe; whose harness is soiled with the dust-stains of a hundred battlefields, and whose form flashed in the forefront of a hundred magnificent victories. Paul weary of living! Paul a failure! Paul ever wretched! Why, I'd just as soon think of a lark waiting a funeral dirge at the gates of heaven. Paul did not live in externals, as I am afraid too many of us do. He lived in internals, and he counted it a joy when he was perfectly exhausted. He never grew weary of living. "For me, to live is Christ."—Dr. Cuyler.

### FREEDOM AND LOVE.

It cannot be too greatly emphasized that Christ has bought us that He might make us free; and that this should draw out to Him our soul's deepest love and life's best service. There is a story told by a man who, years ago, was taken captive in the Mediterranean by one of the corsairs which used to sweep those seas. He was sold as a slave, and endured the rigors of Mohammedan bondage. One day an Englishman came on board the vessel where he was, and talking with his owner made a bargain for him, paid the price and bought the slave. The poor captive bitterly reproached his purchaser: "You, a freeborn Englishman, buy me for a slave?" But the purchaser said: "I have bought you to set you free." At once the captive's sorrow was turned to joy and reproach to gratitude; and falling at the feet of his new master, he said: "I will be your servant forever." Thenceforth nothing was too hard for him to do for a master who had bought him with a price that he might set him free. So Jesus has bought us, and so ought we to serve Him.—Pittsburg Christian Advocate.

How is it that comparatively few earnest Christian people give a hearty support to Missions to the Jews? We fear that the reason is to be found in indifference to the whole subject. This indifference is in part produced by an ignorance of the real condition of the Jew, intellectually and spiritually, and of his need of the Gospel to emancipate him in this life, to assure him of a future, and to prepare him for it. That Christians should be indifferent to the needs of the Jew, through whom they obtained all their rich spiritual inheritance, is difficult to understand, and can only be explained by the fact that their indebtedness to the Jew is lost sight of; or else by the supposition that the Jews, not being ignorant of the one true God, have not that urgent need of evangelization that the heathen claim. But, the greater the advantage, the greater the responsibility; and the greater the sin of the Jews in rejecting the Gospel, so much the greater need of Christian aid to remove this sin. Our knowledge of the way to everlasting happiness and peace, entails upon us the duty of handing on to others that blessing, which, under God's mercy, we possess, and why, more especially to the Jews?—Jewish Missionary Intelligence.

Our Young Folks.

SWEET PETUNIAS.

They clamber o'er my windows,
They're peeping through the door;
They wait the sweet old fragrance
Of the hallowed blooms of yore;

"ONLY A BOY."

More than half a century ago a faithful minister coming early to the kirk, met one of his deacons whose face wore a very resolute and distressed expression.

"A preacher?"
"Perhaps a missionary."
There was a long pause. (Tears filled the eyes of the old minister.)

ONE SMALL MAN'S PLAN.

The "blue-line" street car stopped at the corner, and a rather anxious-looking young woman put a small boy inside.

strong enough to resist temptation, and wise enough to run away from it.

CAUGHT.

"Children," said a teacher one afternoon to her class of thirty boys, "if you study attentively for half an hour, I will give you a holiday."

WHAT A LITTLE GIRL DID.

A good many years ago, a little girl of twelve years of age, was passing an old brick prison in the city of Chicago, on her way to school.

Teacher and Scholar.

Sept. 17th, 1893. } PERSONAL RESPONSIBILITY { Rom. xiv. 12-23.

This is a lesson in Christian forbearance. The apostle deals with acts not morally wrong, but about which weaker Christians have scruples. The consideration due from stronger Christians to such scruples, is an important question.



## THE CANADA PRESBYTERIAN

PUBLISHED BY THE

Presbyterian Printing &amp; Publishing Co., Ltd.

AT 5 JORDAN ST., TORONTO.

Terms, \$2.00 per annum in advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, SEPTEMBER 6TH, 1893.

The wing of the City Council allied with the Street Railway Co., the saloons and the personators, must be changed next January, or the city papers must stop telling the world that Toronto is a good city to bring up a family in.

When bribery, personation, and other corrupt practices are resorted to at political elections the blame is laid by many on what they call "party politics." There was no party politics in the Sunday car contest and a carnival of corruption prevailed. The root of the evil is much deeper than party feeling.

It is a matter of deep regret that a Montreal minister of another denomination so far forgot what is due to professional etiquette, Christian courtesy and British fair play, as to preach on one of the specifications in the indictment on which Prof. Campbell is to be tried in a few days. A similar offence against civil law might have placed the rev. gentleman behind the bars. Surely any minister might preach the gospel, at least until the Campbell case is decided.

The saloon men furnished another reason on the 26th ult. why the business should be wiped out. They are now on record as the avowed enemies of the sabbath. The saloons, Mr. Spence declared, were committee rooms for the Sunday Car men. They were the headquarters of the personators, many of whom were primed with liquor for their villainous work. The action of the saloon men on the 26th must be made tell with vigour on the first day of next January.

Underneath every other civic issue in Toronto there lies the question whether the city is to be governed by respectable men, as Glasgow and Edinburgh are governed; or by the worst classes of the community, as New York and Chicago are governed. That issue is now clearly before the community and there are four months in which to come to a decision. If the men who employ personators once got a hold of the reins then we shall have New York city government over again.

There are a number of questions which should be kept before the electors of Toronto for the next four months. Who paid these personators for their dirty work? It is pretty well known that the usual pay of a personator is \$10 per day. That is the amount said to have been paid at other elections. Who furnished the \$10 on the 26th? Who gave the scamps their instructions? How could they know what voters to personate unless they were told? Who paid for the cabs that carried them on their rounds and for the whiskey they consumed? Of course everybody knows where the car tickets came from. Did all the other parts of the personators' equipment come from the same source?

Gladstone is hard on the political prophets. A year ago they said he could not form a government. He formed a very strong one. They predicted that he would bring in no Home Rule Bill. He brought one in sharp on time. They declared that it would never pass the sec-

ond reading. It passed. They were certain it would be killed in the committee stage. It went through that stage right enough. They were sure it would never be read a third time. It has been read a third time. They predicted that the old man's health would break down. The old man is quite lively, and nearly all the rest of the House is badly used up. Prophecy in modern times is a poor, risky kind of business; but the bottom goes clean out of it, when the evil predictions are made about the G.O.M.

Perhaps the most alarming as well as the most humiliating thing connected with the infamous system of personation on the 26th was the fact that for the most part the personators were native Canadians. In New York City the Irish are blamed for all the municipal evils from which the city suffers. In Chicago and Cincinnati the Germans and other foreigners are said to do the bad work. Here in Toronto it is done mostly by men who have been brought up under the shadow of our own church spires and at the very doors of our schools and colleges. At some recent elections we are informed that personators were brought from Buffalo to do the infamous work; but there is no pretence that the Street Car Co. did anything of that kind. The gang were on the ground ready for work. They are citizens of "Toronto the good."

One of the good things that must come out of the evils of the Street Car contest is the increased knowledge good citizens have received of the elements which compose the population of Toronto. It is quite possible that Principal Caven and other worthy men had no idea that a gang of personators could be set to work here at any time, almost strong enough to stifle the voice of the people. The facts have been stated and the public warned more than once, but like a hundred other things the warning was often called a mere "party cry." Now the citizens in general and the clergy in particular know something of the evils that exist at their very doors. No doubt they will do their best to cut out the cancer before the body politic is destroyed.

Speaking at Thamesville the other day, the Hon. David Mills paid this eloquent tribute to the early settlers of his constituency—

"I look over this large meeting in vain for faces once familiar; I listen in vain for voices once so pleasant to me, for they spoke words of friendship and encouragement, the honest sentiments of hearts as sincere and as true as ever beat in the breasts of free men. They were free men indeed, who had the courage to support the opinions which they were not afraid to avow. They cut down the mighty forests, cleared the fields and earned their bread by severe toil. They were possessors of genuine public spirit. They were as little disposed to look with indifference on public affairs as they were upon their own private affairs. No effort was needed to awaken them to the call of duty. They labored arduously to remove abuses and to found our political institutions in honesty, in truth and in equality before the law. The motto of the sovereign, "God and my right," was, indeed, the motto of each one of them, not engraven upon any coat of arms, but upon the tablets of their hearts, and there it remained until those lives, long and honorable, were here closed forever."

The same tribute might be paid to most of the early settlers in all parts of Ontario. Compare these men with the gang that personated in Toronto, on the 26th ult., and say in what direction you think Ontario is going, morally.

Dr. Henry M. Field, editor of the New York Evangelist, gives a tender and beautiful description of his old home, in the last issue of the Interior. He says:—

"My father's first charge was in Had-dam, a town on the Connecticut, where he had the princely salary of five hundred dollars! To be sure, this was not all paid in money. A farmer would bring a load of wood, or a shoulder of mutton, or a side of beef, and take a receipt for it as so much to be counted toward his

payment of the salary. What was paid in money was very slow in coming. With such uncertain resources it required the closest economy to make both ends meet, especially when there was a family of young children, for seven were born during the fourteen years that my parents lived in Had-dam. But there was no murmuring in the parsonage, for there was a spirit there that made sunshine all the way long. And for all this "hard sledding," country ministers and their families did not turn out so badly."

We should say not. From that humble though happy home came Dr. Field himself, Mr. Justice Field, of the supreme court of the United States, and Cyrus W. Field, the man who laid the Atlantic cable. In a neighboring manse there lived a minister named Strong, and his son also found his way to the Bench of the supreme court of the United States. The two manse boys met, at sixty, judges of the highest tribunal in the great Republic.

## THE SUNDAY STREET CAR VOTE.

Now that the question of street cars on Sunday, has again been settled, and the din and smoke of battle have cleared away, although every one may be glad it is over, there still remain some things in connection with it which should be thought upon and written about. We shall not dwell at length on the shameful means taken, it is acknowledged on all hands, to carry the running of street cars on Sunday. They are simply a disgrace to all who used or in any way encouraged them. They constitute a menace to municipal institutions, and civic well-being, and all good citizens should unite to secure such legislation as will mete out swift and certain punishment to those guilty of personation and all such practices.

One thing clearly brought to light by the contest, and especially by its being brought on as it was, and so shortly after the previous large vote against it, is, that the sacredness, the quiet, the order, and sweet and blessed restfulness of Toronto's Sabbath is in serious and constant danger. It ought, in all fairness, to be considered settled now for some years at least, and yet no one, we fancy, can feel secure that the question may not again, at no very distant date, be sprung upon the city. Surely the majority being again so large against such odds as the opponents of street cars had to contend with, such legislation should be sought and obtained as will secure that the question be considered settled for some years.

Another important feature of the struggle just ended, is, that the whole Sabbath question has been thoroughly discussed in such a way and before such audiences as under no other circumstances almost it could have been. The minds of very many through the press and platform, must have been greatly enlightened on this subject, who would not have been reached through the pulpit. Many whose views up to this time, have been very hazy and vague upon this important question, have got them wonderfully cleared up. It is very interesting to notice in this connection, how many of all classes in the day of battle, were ready to come forward to defend and uphold the claims and the sacredness of the Sabbath. Its importance and great value in its physical, economic and national aspects, were all forcibly and clearly brought out and established, as well as on grounds moral and religious.

The eyes of the whole country were upon the city during the struggle, and the importance in a national sense, of the victory gained, is now shown in many warm expressions of satisfaction at the result coming from all quarters. The action of large cities on important questions, especially in these days when news circulates with such amazing rapidity, tells immediately upon and powerfully affects the feeling and action of the whole country, and it cannot but have a most beneficial effect in this regard that the result has turned out as it has. Too much cannot be said in praise of great numbers who devoted time, money, interest, brain

and heart power to secure the victory which has been won. Of these, among Presbyterians, the Rev. Dr. Caven stands out conspicuously, and perhaps no other single individual by his speeches, by his efforts in other respects, and by the weight of his character, contributed so much towards the defeat of the enemies of the Sabbath as we now enjoy it. It must also be said that, probably no other form of organized effort contributed more, and none were more zealous, indefatigable and successful in their work than were the Christian women of Toronto. It may be fairly doubted, if but for their efforts, the victory would not have been on the other side.

Another result of the battle which has been fought, and which we rejoice to see has been arranged for, is that the Lord's Day Association has become a permanent organization. There is much need for this and much work for it to do. As the Sabbath is one of the great bulwarks of religion and true piety both in the individual and the nation, the pulpit must not fail in advancing and impressing on every suitable occasion, and in every suitable way, the divine authority, obligation and sacredness of the Sabbath. The Lord's Day Association, on the other hand, should in all ways and perseveringly, employ the platform and the press, to enlighten the public mind as to the inestimable value of the strict observance of the Sabbath rest and quiet in all the other and most important aspects in which it may be considered, and so well, and triumphantly defended as a priceless and God-given benefit and blessing to all His toiling children.

## THE UNEMPLOYED.

The accounts which reach us from Great Britain and the United States with respect to the large number of this class, and the dark prospect before them for the winter, must be distressing to every one of right feeling. Half a million on strike in Britain, affecting millions indirectly, in addition to the strikers themselves; from two hundred thousand to three hundred thousand unemployed in Chicago; one hundred thousand in New York; from forty to fifty thousand in and around Denver, is a state of things calculated to awaken serious thought and pitying concern in the minds of all who feel an intelligent interest in their fellow-men. Happy Canada! we may well exclaim, which is to a large extent so free from this serious state of things, that practically it does not at present exist. There is no more grave social question at the present day than this of the relation of labour and capital, of employer and employed. The causes of the ever-recurring difficulty, to which reference has been made, lie deep in society and will take long, wise and careful dealing to relieve, not to say eradicate. While thousands of good men are to be found among the unemployed, the poor and suffering, it is yet impossible to avoid the conclusion forced upon one by observation and reading, that a vast amount of this misery is brought about by causes over which the victims themselves have the largest control, and that while help can in many ways be given by legislation, relief must mainly come through the individual. Ignorance, whereby so many of the toilers by hand, are imposed upon and made the dupes of designing men, is one fertile source of evil. With ignorance is closely connected improvidence. With vast numbers it makes little difference what their wages are. They use up their all, and never have anything for the rainy day which is sure to come. But by far the most prolific source of suffering and distress among the working class, is intemperance. The liquor bills in all civilized countries are simply enormous, and these are run up to a very large extent by the toiling multitudes. Were it not a thing demonstrated by every-day experience and evidence, such infatuation as is seen in the spending by those who find it so hard to earn, of immense sums of money for that which not only is not bread, but a direct and certain cause of

miserable and ruin, in every sense, would be incredible. Reform and improvement in these respects, plainly must begin with the individual. Every agency, therefore, religious, philanthropic and educational, which can be brought to bear upon this large class should be encouraged by the active sympathy and help of all who desire to relieve this mass of suffering. Mr. Moody, interviewed the other day on this subject, and speaking from his own experience, was undoubtedly right when he said, and the truth of it is the sadness of it, "By far the greater part of it comes from intemperance, improvidence and laziness." Great labour processions, bread riots and strikes, he thought, were only calculated to injure trade, shake public confidence, and cause money to be hoarded up, thus causing great stringency and distress, which falls more heavily upon the working class than any other."

Being asked, "What advice would you give them?" his answer was that of a man who really believes that godliness in profitable unto all things having the promise of the life that now is, and of that which is to come. First, "Seek the kingdom of God and His righteousness," believing His promise, which I never knew to fail, "that all things will be added unto you." Second, to pray to God for work. Third, to be as patient as possible during these times of hardship. Fourth, to look earnestly for work. Fifth, to take any honest employment that offers itself. Sixth, to study economy. I think one of the great needs of our country is that the laboring men should own their homes."

His opinion of charity as a systematic means of relief, is deserving of the attention of all who take an active part in seeking to help the poor, suffering and unemployed. "What these men want is not charity, but an opportunity to earn an honest living. Charity is degrading. Employment is elevating. No self-respecting man wishes charity. Give him a chance to work and he will support himself and family, and at the same time, preserve his self-respect."

**MR. MOODY'S WORK IN CHICAGO.**

Every one interested in Christian work knows that Mr. Moody with a large band of helpers, is hard at work now in Chicago, and has been for months back. But few know much of the extent of this labour alone, not to speak of his other and more permanent work which he superintends at Northfield, where his home is. As regards Chicago and the World's Fair efforts, his plan for the present month has been "To get the most gifted preachers in various languages from both sides of the Atlantic to come to Chicago and preach the old Gospel in churches, theatres, tents, halls and anywhere that large congregations can be gathered. For the coming month he has engaged the Rev. Adolph Stocker, of Berlin; the Rev. John McNeill, of London; the Rev. John Riddell, D.D., of Glasgow, and the Rev. John Robertson, of the same city; the Rev. H. M. Wharton, D.D., of Baltimore; the Rev. J. Wilbur Chapman, D.D., of Philadelphia; the Rev. A. C. Dixon, of Brooklyn; Henry Varley, of London; Maj. D. W. Whittle, of Northfield; Ferdinand Schiverea, the workingman's evangelist; the Rev. Merton Smith, of Scotland, besides a large corps of the best known Gospel singers."

At present services are being held in two theatres, eight churches, five tents, about a dozen mission halls, besides the work done in training two hundred and seventy-five women in the Bible Institute, who are daily engaged in personal work, house-to-house visitation and work in the saloons, hospitals, jails and other places. The results have far exceeded expectation. In the month of August which, in many respects, is the most unfavourable for such work, there have been large audiences, and most encouraging results. Recently at one Sunday's services, over fifty thousand people were present, beside several thousand turned away that could not get in at some places. Mr. M. says that in all his experience he has never seen such eagerness to hear the Gospel.

Large numbers of people from all parts of the world have come miles to hear the word preached and to sit oftentimes from 10 to 1 o'clock listening to various speakers, after they have been waiting an hour or more outside to get admission. There are also large numbers of earnest inquirers, and men and women of all classes have been converted. The difficulties met with have only been enough to spur on to earnest effort.

The very trials that men have been struggling with in this time of great business depression, and of financial ruin, to many, are turning men's minds to higher things. "It seems to me," says Mr. Moody, "that this country is ripe for one of the greatest religious awakenings it has ever seen. In our great prosperity, many of us have forgotten God, and the present time of business depression, disappointment and suffering is bringing men to realize their need of Jesus Christ. I am looking for a great movement throughout the country the coming fall and winter."

Every endeavour is made to get invitations to the meetings into the hands of visitors to the Fair in every part of the city and these are largely responded to. At a recent morning service at the Haymarket theatre, strangers in the city visiting the Fair, were asked to rise, and probably seven-eighths of the congregation arose. Of Chicago itself, Mr. Moody says, "It has unquestionably a great future. It is not only a business centre, but is getting to be also a centre of intellectual, moral and religious influence. More than a thousand men are already preparing for the ministry in this city, and the number is sure to increase. I find men pretty much the same all the world over, and do not find Chicago essentially worse than other large cities. We have here some of the greatest philanthropists and most devoted Christian workers in the world, but we have here also sin in its most open and violent forms."

Those whose eyes are open to see, will not fail to mark the hand of God in raising up and qualifying a man like Mr. Moody for the great work he is doing at this particular juncture. Never before has there been a grander opportunity and never before have more efficient instruments, and ways, means of various kinds, been set in operation to reap a rich spiritual harvest and to extend and build up the kingdom of Christ upon earth.

**DEATH OF REV. DR. BLAIR, NOVA SCOTIA.**

Dr. Blair came out to Nova Scotia from Scotland in answer to a call for Gaelic-speaking ministers, and was settled over the congregation of Barney's River and Blue Mountain, in 1846. Here he labored for well nigh half a century—a man beloved by all. His congregation, with whom he lived so long, and among whom he did so much valiant service, will not soon forget the old Doctor. Dr. Blair was a man of great learning; as a classical student he had few superiors, and he was recognized as one of the ablest Gaelic scholars living. Though bordering on four-score at the time of his decease, he studied and wrote to the very last week. His funeral was attended by over 1,000 people representing three congregations, and the following clergymen were present: Revs. A. Robertson, J. S. Carruthers, A. McLean, D. Henderson, A. Falconer, R. Cumming, A. Campbell, Dr. MacLeod, J. R. Munro, A. J. McKichan, Wm. Grant, J. F. Forbes and M. Grant. Messrs. Cumming, Carruthers, Henderson and Falconer conducted the funeral service. Rev. Mr. Henderson, who is the Doctor's worthy successor, spoke most gracefully and feelingly of the life and labors of Dr. Blair, the venerable servant of Christ. The late Dr. Blair was a native of Strachur, Argyle-shire, and labored for several summers as student missionary, in Kilfinichen, Mull, Lochaber, and other parts of the Highlands; while Mr. Henderson, above referred to, is a native of Ardnachurchan, and is well and favorably known to the people at Connel Ferry, Appin and Knoydart, among whom he labored for some

time as student missionary in connection with the Church of Scotland.—The Eastern Chronicle.

**FATHER CHINQUY.**

Dr. Chinquy, aboard the "Miramichi" on his way to Prince Edward Island, had a little time to spend in Quebec, and so hired a carter to drive him around a little, that he might feast his eyes on the natural beauties of the country where he had spent so many of his best years. By the time he returned to the ship, it became known to a few that Dr. Chinquy was on board the 'Miramichi,' and they made themselves bold enough to visit the grand old missionary. Old men that knew him in his younger days, shook hands with him and wept and thanked God that they had been permitted to look on him before their departure for the eternal world. His compatriots, to the number of about a hundred, crowded around him and requested him to preach to them, but he told them he could not do that, and so he gave them a talk instead, and told them that their great need was the gospel of our Lord Jesus Christ, and they, as a people, if they were to advance with the civilization of the world, must have the Bible and a Bible religion. And their answer was, "We know it." The old missionary of the Cross was much moved by the reception given him by his compatriots, and he sailed out from the harbor of the old rock city, blessing the people and blessed by them. Ten years ago they hurled stones at him, and cried, "Down with the apostate!" To-day they say, "God bless Pere Chinquy." The light is breaking even in Quebec.

**A CONVERT FROM ROMANISM.**

A great sensation has burst upon the Lower Ottawa valley by the announcement that Mr. L. J. Amedee Papineau, the son of the late Hon. Louis Joseph Papineau, the famous orator of '37, and instigator of the Rebellion, had publicly broken away from the Roman Catholic faith and joined the Presbyterian creed. Mr. Papineau has notified the parish priest in writing that he was no longer a member of the church. Mr. Papineau, in his notice, declares that he is opposed to the construction of a new church, as contemplated, on the ground that it is not necessary and that it is only placing an additional burden upon the taxpayers. He protests against the power given cures of thus imposing new charges upon the people, and declares that the only practical way he has of protesting, according to the law of the Province, is by a solemn declaration that he belongs to another faith.

Tatamagouche will, to many of our readers, hardly suggest a definite idea of any kind. So much the worse for our readers. Tatamagouche, then, is the political centre of Colchester County, Nova Scotia. It is an ecclesiastical metropolis. It is the personal and official residence, the scene of the past and present labours of the head of Canadian Presbyterians. Rev. Dr. Sedgewick, Moderator of the General Assembly of Canada, is and has been for thirty-five years, the pastor of the church at Tatamagouche. When Dr. Sedgewick ascends his high pulpit in his church, he looks down on several scores of heads of families, nearly all of whom came to him to get married. He sees before him two generations of his baptizing, and, perhaps, remembers with a shade of melancholy, a congregation near by, quite as large as this, for whom he performed the last service that man can render to his fellow. When the young come to him with their troubles, or seek direction from him in the way of life, he, perhaps, recalls the days when their father or mother, in their fresh youth, sought like aid and counsel. The longer such a man as Dr. Sedgewick stays in such a place as Tatamagouche, the harder it becomes to move him. And it speaks well alike for the man and for the people when there is no desire on either side that he should be moved.

**Books and Magazines**

The Winnipeg Daily Tribune of August 26th, illustrated, is a thing of beauty, both in its typography and illustration. It is a credit to the press of Winnipeg, and speaks volumes for the enterprise of the proprietors and publishers of the Tribune.

The Herald and Presbyter, of Cincinnati for August, which should have been noticed before, comes to us in a new, attractive, and, we agree with its publishers, in an improved shape. It is a comely, clean-looking, and convenient paper. Its readers will appreciate the change when once they become familiar with it, and they cannot but welcome the very considerable increase in size, which with other improvements have necessitated a considerable addition to the expense of publishing the paper. We congratulate our friends of the Herald and Presbyter and wish for them abundant success in their new departure.

The Missionary Review, for September is, as usual, admirable; Medical Missions in Syria and Palestine, is treated by the well known George M. Post, M.D., of Beirut, Syria. An article follows on Shin-tu, one of the Buddhist sects; two on missionary work in Korea; a tribute to the late, beloved and lamented foreign secretary of the American Presbyterian Church, the Rev. Arthur Mitchell, by the Rev. Dr. Elmwood, D.D., and a similar tribute by the Rev. A. F. Beard, D.D., to the founder of the McAll mission, make up a most interesting first part. The International department under Dr. Gracey, is full and varied, and the other departments are all worthy of this best of missionary magazines. Funk & Wagnalls Co., 11 Richmond street, Toronto.

The Homiletic Review for September sustains the well-established reputation of this most excellent monthly. "The Preacher and the Lecture Platform," the "New Life of Christ," recently discovered in Egypt," "The Modern Pulpit Vindicated," and "Novels, and their Value to Ministers," treated by competent men, make up the Review Section. That prolific, and always successful sermonizer, Dr. Alex. McLaren, of Manchester, leads off the sermonic section with a sermon on "That which was Lost." Other writers found in this Section are, Pastor James Pauli, Lutheran; Rev. B. Tupper; D.D., Baptist, of Denver, Colorado, and others, fill up this useful department. The other subsidiary, but yet important sections, are all ably sustained. Funk & Wagnall's Co., 11 Richmond street, Toronto.

The Treasury for September is in its sermonic section, a good strong number. Its first sermon is, "The House of God's Glory," by the Rev. Professor David Steele, of Philadelphia, of whom there is an engraving as frontispiece. The next sermon, "The Soul's Thirst and Satisfaction," is by one whom it is a work of supererogation to commend, the Rev. Alex. McLaren, D.D., of Manchester, England. The Rev. T. F. Frech, Methodist Episcopal Church, Albany, Ind., and the Rev. J. T. Duryea, D.D., of the Congregational Church, Omaha, Neb., respectively contribute "The Christian's Gain by Death," and "The Experiences of Paul and Silas in Prison." Leading Sermonic Thoughts, are as usual suggestive and helpful to the preacher. "Living Issues" are discussed by such able men as Drs. Philip Schaff, John Hall, George H. Schodde, and others. The remaining sections of the magazine are well sustained. E. B. Treat, Publishers, 5 Cooper Union, New York.

Lyman Abbott: No recreation is real which does not recreate. He never has a good time who lives only that he may have a good time.

H. W. Beecher: The blossom cannot tell what becomes of its odour, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken in their perilous mission.



## Missionary World.

Mrs. Jamieson, widow of the late Rev. Mr. Jamieson, our missionary to Formosa, in her travels, while giving addresses on the work in Formosa, is continually asked questions of many kinds bearing on mission work. With a view to giving the information she is able to impart to the largest number, some of the questions she is asked, with her answers, will be given from time to time in this missionary column.

Q. 1. When we give money to send the Gospel, does it reach the mission field?

A. Certainly, it does. Who ever tried to make you believe it did not? "But some say so much of it is used up before it reaches the foreign field." Who says? Those who know the facts wonder that there is so little loss in transmitting money to the other side of the world. That old objection to giving is dying, almost buried in the mud at the bottom of the stream, but still now and then it wiggles the surface. I know of no Church or missionary society more careful and economical in handling mission money than our own Canadian Presbyterian Church. Members of the Foreign Mission Committee, as well as other committees appointed by the General Assembly, willing to do a great deal of work involving no little care and anxiety without any remuneration whatever in dollars and cents. One thing I do know; if I send fifty dollars for Foreign Mission work to Rev. Dr. Reid, the treasurer of our church in Toronto, I am just as sure of that money reaching its intended destination, as I am that I hold his receipt in my hand, or as I could be if I went to India or China and placed the money in the hands of some missionary there.

Q. 2. What kind of money is used in Formosa?

A. Mexican silver dollars and cash. The dollars have been "chopped" and stamped with Chinese characters, etc., till they are bent out of shape, and many of them light in weight. Missionaries, native and foreign, receiving their allowance in such dollars used to bear the loss for light weight themselves and be thankful if none of the dollars turned out to be brass counterfeit ones. I used to throw a dollar on the floor, feel it in my hand, ring it on the table, balance it on one finger and tap it, and finally carry it to my neighbour, trade-experienced Chinaman. "Is this a good dollar?" He glances at it, and replies at once. Trust him any day to know brass from silver, and with the same quick, quiet sharpness, to detect the false or true in you or me. The little coins called "cash," seem to be made of copper or brass, or a mixture of both, and, in Formosa, are usually about the size of a Canadian cent, though much thinner; they vary, however, in size and value. From 1,000 to 1,400 cash are required to equal one dollar. Each coin has a square hole in it, and the Chinese string the cash on strong cords. It is in this cash and the Mexican dollars (by no means easily earned, judging from Canadian ideas) that the converts regularly "present" their offering to the Lord.

The Rev. Principal Grant, at a meeting lately held in Manitoba College under the auspices of the Students' Missionary Society, gave an address upon, "Our Work as a Missionary Church." Among other things he said:

"Above all others, it was from the beginning a missionary church, more so than any other church of its membership and wealth in the world. The Presbyterian Church recognized the fact that some practical work must be done for the heathen or else stop praying for them, so that sent out from Nova Scotia, the brave John Geddie to the South Sea Islands as a beginning. Besides this after the union the first great work undertaken was the Home Mission work of the Northwest, and no church in Canada had done so well, principally because they

did not have to battle with internal differences. The Methodists have confined their Foreign Mission work to the Indians and Japan, but the Presbyterians have gone into five different fields and have thus come into contact with every class of Foreign Mission work. Not only to the Indians, to the South Sea Islanders, but they have sent out men to China, India, Formosa and Trinidad. The speaker did not think that if there were half the number, they would be better equipped, because each point appeals to particular persons and all givers are satisfied." In concluding, the Doctor said that the people needed leaders and who are better able to lead than those who are separated from the hurly-burly of internal conflict and are a union. So the Church must continue to go along the unity and national lines. It must never cease to be a missionary Church, and her leaders must go wherever the rays of the sun fall, exalting Christ at home, and in every clime. He earnestly hoped that the people would sustain the students in their work.

### SAD STORY OF A SCOTCH MEDICAL MISSIONARY.

Intelligence from Futuna, one of the New Hebrides group of islands in the Pacific Ocean, some 1,400 miles from Sydney, details the ravages of an epidemic of dysentery of the most malignant and fatal type. Ten years ago a young Edinburgh physician, Dr. William Gunn, was sent out there as the first medical missionary in the group. He gathered together a Church, he translated the Gospels into the language, and he was about to print the whole New Testament, when a labour vessel from Queensland landed a Futunese woman with a half-caste child, suffering from dysentery. The disease soon spread; it cut off one-fourth of the population; it has destroyed so many of the children that in other ten years the Futunese people will be extinct. Dr. Gunn and his wife have recovered, but two of their children have died. He writes that it will now be unnecessary to print his Futunese Testament, for soon there will be no one to read it. The case is similar to the famous instance of John Eliot's Mohican Bible, the first printed in America. Even Ipecacuanha, the specific which has saved so many of our soldiers in India since your Botanic Garden sent out the first plants a generation ago, has failed in every case to arrest the Futuna epidemic. In 1842 the same disease attacked the Futunese, when they killed the Christian teachers from Samoa; now the majority are more intelligent, but the small race is doomed. Had this beautiful rocky islet been British or even European territory, persons coming from abroad suffering from dysentery would not have been allowed to land, for the disease is not epidemic in the New Hebrides, as it is in Fiji. Dr. Gunn has applied for furlough, but fortunately another Edinburgh graduate, Rev. Dr. Lamb, M.B.C.M., has opened a medical mission in the north of the group, at the expense, meanwhile, of Mr. J. T. Morton, of Aberdeen.

Of the Sandwich Islands, now the subject of political consideration, the Hon. Richard H. Dana, of Boston, wrote in 1860: "Whereas the missionaries found these islanders a nation of half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs and abandoned to sensuality, they now see them decently clothed, recognizing the laws of marriage, going to school and church more regularly than our people do at home, and the more elevated portion of them taking part in the constitutional monarchy under which they live."

A native of Korea said to Dr. Underwood: You should make greater efforts to reach the women. I do not know how it is in other countries, but, in Korea, get the women and you have the men. The women of Korea need the Gospel, if ever the women in any land did. They have little to make life worth living,

shut up as they are in their homes, with but few acquaintances, and almost never going beyond their own narrow woman's quarter. Men cannot reach them, but to the women of America the door is open. God is calling on the women who know and love the Lord Jesus Christ, to teach Korea what he has done for all womanhood and to carry the true light into these darkened homes.

Something of Africa's destitution is indicated by the fact that in Stanley's journey of 7,000 miles from Zanzibar to Bamana, he saw neither a Christian disciple nor a man who had ever heard the Gospel message. Between the Congo and the Zambesi, and the lakes and the Atlantic ocean, is a densely populated country of savages, as yet unapproached. This is the stronghold of slavery. A corrupted Christianity prevails among the Copts and Abyssinians. Mohammedanism rules over Northern Africa. The Jews are in the Barbary State and Egypt. Protestantism has the upper hand in Cape Colony.

The "Indian Witness" contains the statement that one missionary in North India has raised up 170 preachers. This man has not been at any time in charge of an orphanage or theological seminary, but during a ministry of some twenty-six years he has sought out and led into active work this large number of assistants.

Dr. Pentecost: "We are one hundred years behind the opportunity that God has made for us in India. If we should double our missionary force in India tomorrow, we would not be able to gather the ripe fruit that is waiting for us there."

There are in Japan 200,000 lepers. A hospital has been established for these people by Roman Catholic missionaries, and many are thus relieved; Protestants are about to establish another much needed hospital.

### AN ARKANSAS MIRACLE.

A REMARKABLE STORY OF INTEREST TO EVERY WOMAN.

A Young Woman Who Was Literally Fading Away—Physicians Pronounced Her Case Hopeless—How She Was Saved.

From the Arkansas Democrat.

The story of renewed health told in the following article has been carefully investigated by the Democrat, and is of the deepest interest to all parents. The condition of Miss Clements is that of thousands of girls in our land, whose health and vitality are slowly but surely being sapped away. Pale, listless and sallow girls meet us on every side, and unless the same prompt measures are taken, as in the case of Miss Clements, a premature grave is the inevitable result. Lulu Clements, the nineteen year old daughter of Mrs. Cora V. Clements, one of the most prominent residents of Lonoke, Ark., was attacked with a mysterious wasting disease, over a year ago, and despite the strenuous efforts of the local physicians, she continued to grow worse. Her blood had turned to water, she suffered intense agony, and was almost ready to give up life when relief came. Her story is best told as related by her mother to a Democrat reporter:—

"In the fall of 1892 my daughter began to show signs that some disease was wrecking her system. Despite the constant attention of local physicians she grew worse. Her complexion was pale, and she became almost as white as marble. She complained of heart palpitation. Her feet and hands were cold, and she was almost driven into hysterics by racking headaches and backaches and shortness of breath and other distressing symptoms. All these conditions betoken anaemia, or, in other words, watery and impoverished condition of the blood, which could not perform the functions of nature. She had no appetite; for many days she did not eat enough for a child to subsist on.

"Her condition grew from bad to worse, and becoming alarmed, I sent her to prominent physicians in Virginia,

Tennessee and Little Rock. All efforts of this nature to regain her health proved fruitless. Patent medicines of many kinds were tried and given thorough tests, but without any apparent effect towards improving the patient.

"Myself and daughter had almost given up in despair, having almost concluded that a restoration of her health was an impossibility. In the Arkansas Democrat I espied an advertisement of Dr. Williams' Pink Pills for Pale People, which claimed that they would give ready relief to persons suffering from a disease the symptoms of which were the same as in the case of my daughter. I purchased some of the pills, and commenced giving my daughter three pills a day. Before the first box had been taken an improvement was noticed. Color in her face was noticed, and her appetite returned. The terrible headaches and backaches ceased, and she could breathe more freely. When the fourth box had been taken she was entirely well, and since then has enjoyed excellent health. She is now robust and full of life, making our family happy once more. Quite a contrast to the situation six months ago, when everybody thought she would die.

"I think 'Pink Pills' the best medicine in the world for the blood, and have recommended them to several citizens of this place, who have been restored to health by its use. Mrs. Henry Brown was in a very bad condition. She tried the Pink Pills, when she improved rapidly and is now a very healthy woman."

The discoverer of Dr. Williams' Pink Pills for Pale People certainly deserves the highest tribute that pen can frame. His medicine has done more to alleviate the suffering of humanity than any other medicine known to science, and his name should be handed down to future generations as the greatest savant of the present age.

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

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

ALL MIRACLES DO NOT OCCUR AT HAMILTON.

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

R. W. HARRISON.





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What is it

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Brown Bread, White Bread.

Full weight, Moderate Price.  
**DELIVERED DAILY. TRY IT.**

**GILLETT'S**

PURE  
POWDERED 100%

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

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

Minard's Liniment cures Dandruff.

**British and Foreign.**

The Rev. Andrew Crawford, senior minister of Newtonbreda, died during the meetings of the Assembly. He was one of its oldest members.

In 1843, before the Disruption, there were, in all the Highlands, 135 parishes and 52 quoad sacra churches. The Free Church, in October of that year, had 73 full charges and 23 stations. This year the Free Church has 183 full charges in the same Presbyteries. Mr. Joseph Macdonald, of Lairg, Sutherlandshire, now in London, has given £25,000 for the benefit of his fellow-countrymen. An anonymous donor had given £5,450 for the Highlands.

A most interesting meeting was held recently at Auchterarder, Perthshire, the scene of the famous Church dispute, which ended in the disruption in the Church of Scotland and the formation of the Free Church. A large and representative gathering assembled, addressed by Rev. Drs. Henderson, Ross Taylor, James Stalker and other Free Church leaders. Much interest was created by an exhibition of an attested copy of the call which led to the ten years' conflict.

The Bishop of Gloucester and Bristol, England, asserted, in a petition against the rationalistic teaching of some of the clergy presented to the Upper House of Convocation: "It is generally known that certain clergymen of the Church of England, in positions of influence and authority, are deliberately undermining, by their teachings and public writings, the faith of the Church in this country in the trustworthiness of the Holy Scriptures, and are also repudiating the common faith of Christendom."

Dr. Barnardo's work cost the year he commenced it £150; last year it cost £133,000. His household now amounts to nearly 5,000 persons. The baker's bill amounts to nearly £150 a day. His annual meeting this year was specially brilliant, and the collection was over £4,300. Among the speakers were Sir Charles Tupper, the Archbishop of Dublin, Lady Cairns, and Archdeacon Farrar. Letters of cheer and sympathy were received from the Prince of Wales, Princess May, Earl Aberdeen and many others.

A meeting of the leaders of the constitutional party in the Highlands was held in Inverness on the 8th ult. There were present the Rev. Dr. Aird, ex-Moderator of the General Assembly; Rev. Mr. Macaskill, Dingwall; Rev. Murdo Mackenzie, Inverness; and Mr. Mackinnon, Glenmoriston. The meeting, which was held in private, had under consideration the present secession—a movement among a section of Highland Free Churchmen. It was resolved that a meeting should be held on the 20th inst., with the view of considering the whole situation and taking action in regard to it.

The Old Catholic movement has not been a failure everywhere. In one place, at least—in North Bohemia—it has been a remarkable success. When the Vatican Decree was passed, proclaiming the dogma of Papal Infallibility, about two thousand of the Roman Catholics of Warnsdorf resolved at all hazards to refuse submission to it. These chose as their minister an energetic priest named Nittet, and under his guidance they not only provided a church for themselves, but carried on an aggressive work in the neighbouring towns and villages. The result is that in their report for 1892, they are able to announce that they have five clergy, 8,485 members, and 1,059 children receiving instruction in their schools. The Austrian Old Catholics have some cause to complain that they are yet without a bishop, the law of the country requiring that a certain sum must be forthcoming, as an endowment, before any new denomination is allowed to enjoy such a luxury.

Ilay, Ont., March 18th, 1893.

The Charles A. Vogeler Co.,  
Toronto, Ont.

Gentlemen:—

My wife suffered from childhood with Rheumatism, but was cured by St. Jacobs Oil.

Yours truly,

W. H. JOHNSTON.

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THE SUPERIOR BLOOD-MEDICINE  
OTHERS WILL CURE YOU  
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LONG LIFE  
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STRONG NERVES

M. Hammerly, a well-known business man of Hillsboro, Va., sends this testimony to the merits of Ayer's Sarsaparilla: "Several years ago, I hurt my leg, the injury leaving a sore which led to erysipelas. My sufferings were extreme, my leg, from the knee to the ankle, being a solid sore, which began to extend to other parts of the body. After trying various remedies, I began taking Ayer's Sarsaparilla, and, before I had finished the first bottle, I experienced great relief; the second bottle effected a complete cure."

**Ayer's Sarsaparilla**  
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.  
**Cures others, will cure you**

Unlike the Dutch Process  
**No Alkalies**  
—OR—  
**Other Chemicals**  
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**Breakfast Cocoa**

which is absolutely pure and soluble.

It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

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**IMPERIAL**

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**BAKING POWDER**

**PUREST, STRONGEST, BEST.**

Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

**E. W. GILLETT, Toronto, Ont.**

Dr. Walter C. Smith, Moderator of Assembly, in laying the foundation-stone of the new church for the Holburn congregation, Aberdeen, referred to the disturbance in the Highlands ament the Declaratory Act. He characterized it as a storm in a teacup. Their Highland friends were frightened without any cause, for the business of the Declaratory Act belonged to the very essence of the Church, and it was nothing new. It was recognized by the Assemblies at the time the Westminster Assemblies were going on, and it had been recognized all through the history of their Church. It had only now, been more explicitly declared, that every man might feel his conscience at ease in taking his place as an honest Calvinistic teacher in the Free Church. He might not live to see the day, but he believed that this new Church would see it, when all the fragments of the Presbyterian Church would be knit together again in love, and that they should all worship together.

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It contains the feeding qualities of Beef and Wheat and the tonic qualities of Hypophosphites in the form of a

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The perfect equivalent of  
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The late Professor Leone Levi did much for the educational advancement of his native city of Ancona, by way of providing it with a library and endowing an institute for the benefit of young men. In recognition of the services thus rendered by the distinguished political economist, who had many warm friends in Edinburgh, a memorial has just been publicly inaugurated by the municipality of Ancona, who have also caused a tablet to be inserted in the house in which Professor Levi was born, bearing an appropriate inscription.—Scotsman.

## EXCELLENCE.




**RHEUMATISM.**—Mr. WM. HOWES, 68 Red Lion St., High Holborn, W. C., London, Eng., states he had rheumatism 20 years; suffered intensely from swelling of hands, feet and joints. He used St. Jacobs Oil with marvelous results. Before the second bottle was exhausted the pain left him. He is cured.

**NEURALGIA.**—Mrs. JOHN McLEAN, Barrie Island, Ont., March 4, 1889, says: "I suffered severely with neuralgia for nine years and have been greatly benefited by the use of St. Jacobs Oil."

**SCIATICA.**—Grenada, Kans., U. S. A., Aug. 8, 1888. "I suffered eight years with sciatica; used five bottles of St. Jacobs Oil and was permanently cured."  
JACOB I. SMITH.


**STRAIN.**—Mr. M. PRICE, 14 Tabernacle Square, E. C., London, Eng., says: "I strained my wrist and the severe pain yielded like magic to St. Jacobs Oil."

**LAMEBACK.**—Mrs. J. RINGLAND, Kincaid St., Brockville, Ont., writes: "I was confined to bed by severe lumbago. A part of a bottle of St. Jacobs Oil enabled me to go about in a day."



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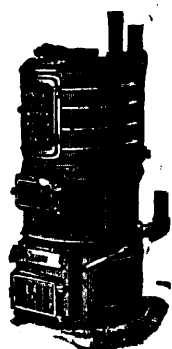
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LASTING  
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A PERFECT BOUQUET IN YOUR ROOM

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Has the least number of Joints.

Is not Overrated,

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WELLS' Patent Reflectors give the Most Powerful, the Safest, the Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.  
L. W. WELLS, 551 Pearl Street, N. Y.



### MISCELLANEOUS.

The coast line of the globe is about 136,000 miles.

Self-made men are most always apt to be a little too proud of the job.—H. W. Shaw.

Duty is one and invariable. It requires no impossibilities, nor can it ever be disregarded with impunity.—Thoreau.

The standard blood-purifier, strength builder and nerve helper is Hood's Sarsaparilla. Insist upon Hood's, because Hood's CURES.

Cheerfulness is like money well expended in charity; the more we dispense of it, the greater our possession.—Victor Hugo.

#### A CURE FOR HEADACHE.

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

The more independent of accidents, the more self-subsistent, the more fraught with internal resources, the greater the character—Lavater.

#### WHAT DO YOU TAKE

Medicine for? Because you are sick and want to get well, or because you wish to prevent illness. Then remember that Hood's Sarsaparilla CURES all diseases caused by impure blood and debility of the system. It is not what its proprietors say but what Hood's Sarsaparilla DOES, that tells the story of its merit. Be sure to get Hood's, and only Hood's.

Purely vegetable—Hood's Pills—25c.

The number of materials out of which paper is made is gradually increasing. F. Hickman, of St. Paul Park, Minn., has been working up flax-straw into pulp successfully, and he is enlarging his plant this year. In Minnesota and the Dakotas there are 1,800,000 tons of flax-straw going to waste every year, some of which might be used in this way.

#### THE FOUR CARDINAL POINTS.

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

The drinking of salt water is said to be a perfect cure for sea-sickness, though it makes the drinker very miserable for a few minutes after he takes the cure.

#### OFT IN PERIL.

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

Oppose kindness to perverseness. The heavy sword will not cut soft silk; by using sweet words and gentleness you may lead an elephant with a hair.—Saadi.

The prosperity of a country depends, not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings; but it consists in the number of its cultivated citizens, in its men of education, enlightenment and character.—Luther.

#### UNBEARABLE AGONY.

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

Wm. T. Glynn, Wilfrid, Ont.

If you wish success in life make Perseverance your bosom friend. Experience your wise counsellor. Caution your elder brother, and Hope your guardian genius.—Addison.

#### DYSPEPSIA CURED.

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

Bert. J. Reid, Wingham, Ont.

To be able under all circumstances to practice five things constitutes perfect virtue. These five are gravity, generosity of soul, sincerity, earnestness and kindness.—Confucius.

The sponge is an animal. It will shrink from the hand which tries to seize it, and, if viewed under a lens, may be seen constantly drawing in water through the innumerable canals which form its digestive organs, and having consumed the minute animalculæ in the fluid, ejecting it again through some other channel.



## Saved Her Life.

Mrs. C. J. WOODBRIDGE, of Wortham, Texas, saved the life of her child by the use of Ayer's Cherry Pectoral.

"One of my children had Croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicines given, I reasoned that such remedies would be of no avail. Having part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and, in a short time, she was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved her life."

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

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

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

### INTERNALLY.

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

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

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

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

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

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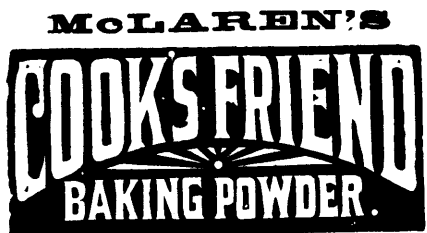
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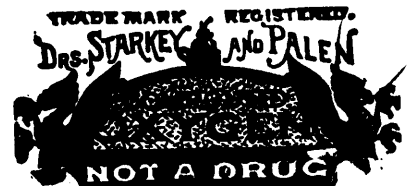


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MEETINGS OF PRESBYTERY.

ALGOMA.—At Manitowaning, on Sept. 26th, at 10 a.m. BRUCE.—At Paisley, on Sept. 12th, at 9 a.m. BARRIE.—At Barrie, on Oct. 3rd, at 10.30 a.m. CHATHAM.—In First Church, Chatham, on Tuesday, Sept. 12th, at 10 a.m. GUELPH.—At Guelph, on Sept. 19th, at 10.30 a.m. GLENGARRY.—At Lancaster, on Sept. 12th, at 11.30 a.m. HAMILTON.—At St. Catharines, on Sept. 19th, at 10.30 a.m. HURON.—At Clinton, on Sept. 12th, at 10.30 a.m. KAMLOOPS.—In St. Andrew's Church, Enderby, Sept. 12, at 10 a.m. LINDSAY.—At Cannington, on Oct. 17th, at 11 a.m. LONDON.—In Knox Church, St. Thomas, on Sept. 12th, at 11 a.m. MAITLAND.—At Wingham, on Sept. 19th, at 11.30 a.m. MINNESOTA.—At Minnedosa, on Sept. 4th, at 7 p.m. MONTREAL.—In the Presbyterian College, on Sept. 12th, at 10 a.m. OTTAWA.—At Ottawa, on Sept. 26th, at 2 p.m. ORANGEVILLE.—At Orangeville, on Sept. 12th, at 10.30 a.m. OWEN SOUND.—In Knox Church, Owen Sound, on Tuesday Sept. 19th, at 10 a.m. PETERBORO.—At Port Hope, on Sept. 19th, at 9 a.m. PARIS.—In Knox Church, Woodstock, on Oct. 3rd, at 11 a.m. REGINA.—At Broadview, on Sept. 9th, at 3 p.m. SAUGREEN.—At Mount Forest, on Sept. 12th at 10 a.m. STRATFORD.—In North Easthope, on Sept 11th, at 7.30 p.m. SARNIA.—At Strathroy, on the third Tuesday of September, at 2 p.m. VANCOUVER ISLAND.—At Nanaimo, in St. Andrew's Church, on Sept. 6th. WINNIPEG.—At Winnipeg, on Sept. 12th. WHITBY.—At Oshawa, on Oct. 17th, at 10 a.m.

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From Geddes' Wharf four trips each way daily. Leave Toronto 7.30 and \*11 a.m., 2 and \*5.15 p.m. Leave Hamilton \*7.45 and 10.45 a.m., 2.15 and \*5.30 p.m.

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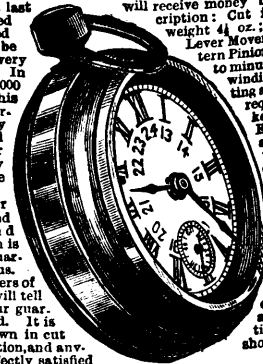
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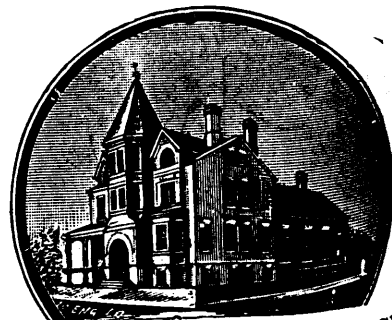
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