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# The Presbyterian Review.

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## OVER LAND AND SEA.

We are glad to learn that the Edinburgh Presbytery is repeating its arrangement of last year for an interchange of pulpits in the interests of foreign missions on the last two Sabbaths of this month. From the list before us it appears that special sermons on Foreign Missions will in this way be preached in forty-six churches within the Presbytery.

In connection with a Sabbath-school in Glasgow there is a Band of Hope, which meets every week. The other evening there was a competition in songs and recitations amongst the ragged urchins. One little girl recited, with feeling, "Little Jim," for which she was awarded a scarf. With anxious, quivering voice she asked the chairman of the meeting if she could get a woollen cravat instead. The strange request was granted, when she ran at once to her little brother, who was in the hall, and folded it round his neck. Her proud smile, and the face of the little fellow, beaming with gratitude, were worth seeing. A second wee lassie in the hall renounced her prize for the sake of obtaining a shirt for her little brother. The youngsters in the meeting appreciated fully the self-denial of the two girls, and cheered them lustily. The superintendent of that Sabbath-school thinks that the incident is worth a year's labor amongst the children, and we agree with him.

Scotch papers have long obituaries of James Fairbairn, who recently died. He was one of the most energetic and enthusiastic of Christian workers in Glasgow. He was superintendent of the undenominational mission in the Grassmarket, and twenty years ago had solved the problem of getting the poorest and worst to attend religious services. He was essentially the slum missionary of Glasgow, and went by the name of the Bishop of the Grassmarket. The scene in his hall there every Sunday evening was a sight which, once seen, could never be forgotten. The habitual criminal the thief, the drunkard, came to his mission, and many a one of this class was lifted up into a better life. His influence was such that he could enter the lowest dens without fears of assault, and his appearance at a street brawl was the signal for order and quiet.

There is at least one country in the world where it costs nothing to die. In some of the cantons of Switzerland all the dead, rich as well as poor, are buried at the public expense, says an exchange. Coffins and all other necessary articles are furnished on application to certain undertakers designated by the government. Everything connected with the interment is absolutely gratuitous, including the grave and the religious services. All classes avail themselves freely of the law.

In the canton of Glarus, strangers as well as citizens are buried at the expense of the State. The

grave, too, must be kept in proper condition for a term of ten years. The cemetery is the property of the community, and is placed under the care of a superintendent, who arranges for and conducts funerals, keeps a register of the graves, which are numbered consecutively, and sees that they are properly marked and kept in order. The coffins are to be made of pine wood and after a model prescribed by the authorities, who establish a uniform price for them. The graves follow each other in regular order, according to date of burial, in uniform rows, and the dead are all laid side by side without distinction as to standing in life or religious belief.

A committee from a certain church once went to a prominent minister with the request that he would help them to secure a pastor. He surprised them with the question at the outset, for he knew the history of their church, "What do you want a minister for?" When the members of the committee recovered from their embarrassment, they severally endeavored to answer the foregoing question. This question is one which churches on the outlook for pastors would do well to consider. Before setting out in search of a pastor a church should determine whether it wants a man who will preach a straight and fearless Gospel, or a sort of star performer who will "fill" the pews, or a man who is so exquisitely social that he will be in demand at all the dinners and teas, or as a financial expert who will make an income of \$1,000 yield a revenue of \$2,500. In this important transaction there ought to be the utmost frankness. Then a minister who goes to a church under the innocent impression that the people want him to preach the Gospel will not be rudely shocked when, for instance, he discovers that they had regarded him in the light of a financial investment.

"My husband is at the lodge," was the answer of the wife to our inquiry for her husband. "Will he be at home to-morrow evening?" we inquired. "I cannot tell, for he has meetings nearly every evening of the week," was her answer. "Secret orders and the home life," was the caption for our thoughts as we walked away. Here is a man with a good wife and an interesting family, of whom several are boys. He is under the fascination of the secret societies. The meetings are attractive to him as furnishing him company and something to think about. Not satisfied with one, he craves more. He goes out from his home, from the influence of his wife, from the companionship of his children, from the books on his table, from his highest duty, for the company of men, of whom many are without any religious principles, and some are of immoral lives. He makes for himself but little place in the hearts of his children, he builds but little into their lives. They form other companionships. The boys follow the example of their father, and seek their entertainment elsewhere than at home. The home is not what it should be; as years pass the defect becomes more marked, and after awhile the father finds that he has but little influence over his sons; unconsciously they drift away from each other. The father is at the lodge, and the boys are, he knows not where. Is it right?

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Toronto, September 29, 1895.

## Bible in the Schools.

A VERY interesting and timely article on Bible Study in the Public Schools occupies the first place in the last issue of the "Canada Educational Monthly." It is a brief but striking argument in which the facts are freshly brought out and the case presented in a strong, clear light. The writer shows by apt quotation how much illustrious authors owe to the Bible for their style—authors as Macauley, Ruskin, Ian MacLaren, Huxley and Matthew Arnold. Then comes a test the results of which ought to be pondered. The following sentence from the article explains the test: "Thinking of these things," the writer (of the article) was confronted by this question. Do my pupils know as much or more about heathen religions and other things that we do not specially teach them, as they do about the Bible, which we do not specially teach them either? The following papers were set as a means of answering this question. Here follows four questions with their sub-divisions. On subjects of general knowledge not specially taught in the school and corresponding to them four questions similarly stated on subjects from the Bible. The percentage won, for the secular paper averaged 74.4, and for the religious paper 42.8, in a trial of one hundred and nineteen pupils, a deplorable result undoubtedly. But the analysis of the examination detailed as it is in the article shows the value of the test, and justifies the remark that "one might sometimes be in a little doubt as to whether these children had been brought up in Christian or heathen homes."

We hope to be able to afford space in our next issue for the article in extenso, but meantime those of our readers who receive the "Educational Monthly" will find the article a most suggestive one, and as has been remarked at the outset, a timely one in connection with the question of religious teaching in the public schools. Written by one who has practical knowledge of the subject of teaching it has the stamp of feasibility as well as of earnest conviction, and the thoughtful among the teaching profession will find much in it to commend it to their careful consideration.

## Advanced Studies.

There is among many worthy men to-day a very proper desire for advanced studies; and that along many different lines. Some take up the Higher Criticism; others are drawn to the Second Coming and its related doctrines; others seek to tread the flowery paths of science; others devote themselves to historical research; others pursue the courses laid down by our colleges for the attainment of the degree of B.D. or D.D. by examination. These are all laudable works, not a syllable is to be uttered against them. Rightly conducted they will be a benefit, and in many cases an

incalculable gain to those who carry them to a successful issue.

Ministers like other men need a spur to urge them on. Some by nature seem to have that in their constitution, but they are few. Most are the better of some strong inducement to draw them out, and lead them on, so that they may as Wordsworth sings, live within the light of high endeavors, and daily spread abroad their being, armed with a power that cannot fail.

To retain freshness and vigor and even true warmth of heart, new provinces of thought must be conquered. The old manna corrupts. It must be newly gathered every day. The advancing tide of thought and feeling—the new points of view that are taken—the fresh combinations of philosophical ideas—the new world that is ever rising on the ruins of the old, must be kept in touch with. To speak to it so as to influence it we must know where it is, and be at home in it. Rip Van Winkle was a lone man, without connections, after his long sleep. He was out of his element in the new world that had arisen about him. An object of commiseration rather than of reverence. Do we not sometimes come across some ministerial Rip Van Winkle living only in the past and wholly void of sympathy with the present. One in whose mind the fact has not yet found a place that the world cannot stand still. It must go forward. It must "spin forever down the ringing grooves of change." But such an one is a *rara avis* even in Canada. There is a commendable ambition even where salaries are low and families large to keep up with the times. To have the latest views of the leading scholars of the world. To master and profess departments of sacred learning. Often there sets in the backwoods or in the intervale among the mountains the lonely, thoughtful, studious man, whose brain teems with ideas and visions, which, were they once set down in order might kindle many minds to higher activity, and lead many into a nobler life. These worthies have been working lodes of precious metal alone. They have been carrying on advanced studies in a region where they are much needed to-day. The snares of religious teachers, to-day, lie in their being carried away from their own hearts and the heart of God. "Externalism" may fitly designate the danger to which they are exposed. The true power of one who has to deal with the hearts of men in God's name is, to be found in an intimate knowledge of his own heart and of God's heart, and therefore this field must not be left unexplored. If it be, the teacher will simply scrape the surface with miserable guess-work. And the shallowness of this every hearer quickly sees through, or at least feels through; for many who cannot formulate their thought, feel it. We rejoice in the advancing studies in theology, history, science, criticism; but we put in a plea for advanced studies in experimental religion. Let the minister be alive to the great facts of Christian experience. This will make him strong as a teacher. He will speak home to the inner man when he preaches. He will lead out the soul into fresh and fair regions. He will, like Luther, talk as though he had been inside a man. That is an advantage which places him away in front of much other learning. For after all, the man who knows the heart's action is learned in the highest kind of learning a minister of God's Word can have. What gives Dr. White of Free St. George's, Edinburgh, his proud and popular pre-eminence as a spiritual teacher? Is it not his thorough acquaintance with experimental religion? His studies have been in the deep divines;

in Sibbs, in Bunyan, in Rutherford, in Owen, in Laird, and others of kindred spirit. And he has not spent a few weeks with them, he has spent his life with them. He has to a large extent mastered them. Something which is so seldom done by students, unless they be imbued with the true spirit of criticism. Dr. White's Lectures on "Bunyan's Characters," and "Rutherford and some of his correspondents," and "Bible Characters," and "The Holy war," are, in this region of study, in themselves quite a liberal education.

To him who would get depth of spiritual knowledge, we would heartily commend Dr. White's favorite authors and Dr. White's books as standing next to the Bible, and deserving a high place in every ministers library. They will lead into Alpine heights of spiritual knowledge those who catch Dr. White's feeling, and possess anything like a true sympathy with him. They will explain mysteries, and throw light on dark places, and make passages that the soul has had simple and easy to be understood. The holy George Herbert in treating of the Parson's Library, says, "The Country Parson's Library is a holy life." "The Parson having studied and mastered all his lusts and affections within, and the whole army of temptations without, hath ever so many sermons ready penned as he hath victories. And it fares in this as it doth in physic: He that hath been sick of a consumption and knows what recovered him, is a physician, so far as he meets with the same disease, and temper; and can much better and particularly do it, than he that is generally learned, and was never sick. And if the same person had been sick of all diseases, and were recovered of all, by things that he knew, there were no such physician as he, both for skill and tenderness. Just so is it in divinity, and that not without manifest reason: for though the temptations may be diverse in divers Christians, yet the victory is alike in all, being by the self-same spirit."

When one reads George Herbert's "Temple" he feels that he has been in the school he commends to others: the school of the heart: the school of deep spiritual insight and acquaintance with the motions of the soul; the school of religious experience. That has made his quaint "Temple" and his sweet "Priest to the Temple" and his "Iacula Prudentum" pieces of literary art for the sessions of sweet silent thought, when we commune with our own heart and are still. In this school the studies give great fitness for teaching the truth effectively to men.

#### Assurance of Faith.

To have the assurance of having been saved is the privilege of every Christian. It is the theme of every Christian's most precious thought—the source of his deepest joys and of many of his most anxious fears. How may one attain to the assurance of faith? asks a contemporary. Not by studying his experience, for that experience is imperfect and ever varying. One day the sun may shine clearly, and the next it may be clouded. Not by taking as a standard the life of any man. We do learn valuable lessons from the lives of others, for in them we see the manifold grace of God; but in selecting those after whom we would pattern, we are disposed to choose those whose lives are out of the ordinary, who in some feature are far above others. We should give breadth to our study of men, and in the average of life find strength. But always this, that Christ and His word are above all. We should seek neither Pauline nor Johannine experience, but the Christ life. In that, faith rises supreme over all. He met all

questions with "It is written." Duty comes to us day by day and Christian experience is in the line of duty. We should accept the providence of God, and, even if when we review life we may doubt the correctness of some of the processes by which we were led to conclusions, the fact that we have been led in a good way is to be accepted as of God, and as the indication that He is thus directing us in the way. Walking in that way, doing duty as it comes to us, following the example of Christ, and resting always on His word, we will come into the light, and our assurance will rest on the firm foundation of faith in God.

#### An Apt Description.

A good church member has been aptly described in the following terms by the *Irish Presbyterian*: He believes in his church. He loves it. He gives himself to it. He prays for it and speaks kindly of it. He does not put a stumbling-block in the way of his brethren and avoids those things which grieve or cause them to offend. He is charitable in his judgments and promotes peace. He feels it a duty to build up his own congregation. He cheers his brethren and his pastor by regular attendance upon the public service. He helps the pastor, and does not leave him to preach to empty pews with an aching heart, or to carry on the prayer meetings alone. It is no slight excuse that keeps him from the Lord's Supper. The appointments of his church and the memory of his Saviour are sacred to him. He does not trifle with either. He keeps his covenant solemnly made with his church when he entered its fellowship. God bless our good members, old and young, and constantly increase their number! Let lively stones be laid into the spiritual temple.

#### End of the Holidays.

Wherever life is carried on at high pressure there rest and change become a necessity. The pressure in this country is little compared with some places. Still, we think we need to unbend, to get out of harness for a season. That season for most people is ending, and this month schools and congregations will return to their normal activity. Whether the holiday has done us good we can tell by the spirit and temper with which we resume our tasks. We ought to come back braced, elastic, ready for the effort of life. If we return jaded and out of sorts it will demonstrate that our recreation has not recreated our strength, our rest has not been a true refreshment. The autumn campaign will now commence. Ministers will have their plans and programmes of new endeavor. Congregations need stirring up from time to time; variety is wise to interest the young, and the lethargy of the natural man requires rousing. New life must be put into the Sabbath-school and prayer-meeting, a new visitation of all the families, especially the careless and half lapsed, a new programme for the Young People's Societies, and much else. Every trade is eager and alive, why not the sacred profession of the Gospel ministry? Other Christian denominations are just now extremely active, and particularly attentive to stray Presbyterians. Let their own shepherds look well to them, and they will be kept safe in their own fold. This is a well-worn theme. Yet something remains to be done, some greater zeal and sharper outlook is still necessary, or we shall be outstripped and worsted. Awake, O Zion, put on strength!

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.

## Christ's Resurrection and Our Immortality.

GLEANINGS FROM A SERMON PREACHED BY THE REV. D. MCKENZIE,  
ORANOVILLE.

In the resurrection of Christ, we find the crowning evidence of our immortality. It was by His resurrection that Christ so completely brought life and immortality to light. Up till that time the grave gave no answering voice to those who asked if there was life beyond. By rising from the dead and showing Himself on the other side Christ revealed that as a matter of fact, there is a life beyond the grave, that as surely as there is life on this side the grave, so surely there is life on the otherside.

Centuries before the days of our Lord, prophets in Israel had called back to life those who had departed in death. Christ Himself had also during His ministry raised several from the dead. All such works of power were imitations of our immortality. They were not conclusive however. They were rather cases of restoration to this life than resurrection to a life to come. The restored were seen on this side the grave not on the other. Not so Christ and His resurrection. His is a resurrection to the life to come. Those who saw Him after His resurrection saw one alive beyond the river of death. The intercourse which the disciples held with Him during the forty days preceeding the ascension was intercourse with one living in the life to come. They had therefore as strong evidence of life beyond the grave as they had of life on this side. The fact of life is proof that there is life here, so the fact of Christ's life beyond death is the proof of life hereafter.

In the records of the days before Christ we read that two men had been translated into the unseen without having tasted death. Enoch walked with God and he was not, for God took him, and Elijah was parted from his companion by a chariot of fire and horses of fire. The miraculous departure of these men was strong evidence that there is an unseen world into which they were introduced. It was evidence enough to assure of immortality men not prone to doubt. And yet it was not thoroughly conclusive. Two objections might be raised. One is that these men were not seen after their departure and so there was not absolute certainty that they continued to live. The other is that they did not depart through death and consequently their life in the future, does not show that they will continue to live who are cut down by death. The objector might say if these men had fallen in death as others do they might never arise. None of these objections holds against the evidencing power of Christ's resurrection. He was seen after His departure, consequently it is certain that He continued to live. Moreover His departure was through death. His after life was proof that life continued after it had passed through death and the grave. A recent writer, having immortality in view, says: "The problem is probably insoluble or will be until a 'traveller' returns from that 'undiscovered country.' Now what this writer demands in order to solve the problem is what Christ's resurrection secures. He did return from that 'undiscovered country' and was seen after His return. Or, what is the same He was seen alive in that 'undiscovered country' making it as certain as it can be made that life continues to exist there, that is, that there is life beyond the grave.

It may be objected to this reasoning that while the resurrection of Christ reveals life in the future it does not prove that this life will be endless. The objector may say that through some occurrence the surviving life may be destroyed in the distant hereafter. Now it must be admitted that coming from some quarters this objection might have some force. It might have some force coming from those who believe in what is called 'conditional immortality.' It has no force whatever coming from those who deny altogether the doctrine of a future life.

There are two schools of thought that deny in toto such a life. These are the Materialistic and the Pantheistic; the Materialist says that what is called the soul of man is only a function of his organism, that his thought is only a function of his brain. From this it follows that when the organism ceases to act the soul becomes non-existent, that when the brain refuses to work there is no longer any thought. In other words according to the Materialist, life ceases to exist at death. The Pantheist believes that at death the individual returns to the ocean of being whence he came like the water drop falling back into the bosom of the sea. Consequently for the Pantheist, as well as for the Materialist, conscious personal being ceases immediately at death. Both theorists are by their principles forced to deny any life in the future no less than immortality. To either therefore it is a sufficient answer to show that for some time at any rate, life exists in the future. For if it exists at all it may exist throughout eternity for any objection that the Pantheist or Materialist can make. Now this is the answer that the resurrection of Christ gives. It shows that there is life beyond death, that as a matter of fact life continues at least for some time beyond the grave.

Consequently it shows, as far as any objection offered by either Materialist or Pantheist is concerned, that it will always continue. Establish the truth of Christ's resurrection, and you sweep from the field all opponents to the truth of our immortality worthy the name. You leave those who believe in 'conditional immortality.' But these are a feeble folk and can be safely left to other Scripture evidence.

## To The Work.

BY J. B. MILLER, D.D.

With the opening of another autumn there should be in every church the reconsecration of the entire membership to active service. It is a "living sacrifice" which God asks. "Simply to Thy cross I cling" is very precious Gospel, but it is only half the Gospel. If we are saved ourselves we have something to do in saving others. There is a common print which shows one clinging with one hand to a cross, rising out of the waves, while the other hand is reached down, trying to rescue another drowning one. The picture is a completer Gospel than the hymn-line. One reason Jesus leaves His disciples in this world after they are saved is that they may seek the salvation of others.

Now this is just as true of all Christ's disciples as of any. It is a false idea that only some Christians are to try to save others. The Church will never reach its full possibility of power and usefulness until every one who takes the bread and wine of its communion goes out to carry to other perishing souls the bread of life and the wine of grace. There is converting power enough lying idle and covered up in the lives of the membership of Christian churches, if only it were all called into action and anointed for service, to bring the whole world in a little while to the feet of Christ.

Part of this great reserve of unused power is in each individual life. We have different faculties, powers, gifts, capacities, and therefore different duties and responsibilities. There is the orator, whose eloquence thrills men's souls and aways their wills. There is the poet, whose song lives and goes abroad as an angel of blessing, singing age after age. There is the artist whose pictures live to be admired throughout centuries. Perhaps these gifts are beyond most of us; but there are lowlier spheres. "There is the little wood-thrush, that sits on the limb of a tree and sings his obsequy note, hour after hour; and there are men and women who have only a slender work to do, but whose work is just as important to the perfection of the whole as the largest mission that ever gifted genius achieved."

Pulpits are not the only places of service that need to be filled. Officers alone do not make an army; without the men in the ranks few battles could be fought, few victories won. The humblest soldier's part is just as important in its place as that of the commander. It is so in the church. The one talent may not shine as brightly before men as the five talents, yet they are just as essential to the perfection of the ministry of the church.

Look at some of the places, besides its pulpit, that the average church wants to have filled. It wants teachers who will enter with heart and soul into Sabbath-school work, shepherding with gentle care the lambs of the flock. It wants visitors who will go after absent people and absent scholars, invite strangers to the services, and carry the Gospel to those who will not come within the sanctuary. It wants angels of mercy to go to homes of sickness, sorrow and distress, and bear there the gracious comforts of Christ's Gospel. It wants a whole congregation, large or small, that will exhibit the love of Christ in the sanctuary, in the kindly courtesy that is such a real means of grace. It wants a company of young people willing to give at least one evening every week to the Lord's work. It wants scores of Andrews and Phillips, who, having found Christ themselves, hasten to bring their brothers or neighbors to Him. It wants an entire congregation of loving, sympathizing people, who will be patient with the erring, who will lift up the fallen, who will seek to reclaim the wandering, whose week-lives shall be illuminated pages of bright Gospel, whose whole influence shall be purifying, elevating, enlightening. It wants members who shall be in their place at all services, ready to take hearty part in all the worship, and also in all the work that the church seeks to do.

Besides all these formal classes of service, there is an individual ministry, a daily and hourly wayside ministry, which cannot be classified, but which every Christian should render, which he cannot but render unless he be untrue to the very spirit of his high calling. "Woman's work is never done," says the rhyme; the same is true of the Christians work. Save when he sleeps, he is always on duty as Christ's servant, with some mission which he is bound to render or be faithless. Wherever he goes, he goes as a Christian and represents his Master. To every one he meets, even most casually, he has an errand, some message from God, some

lesson of example, some helpful influence. Even those who are too old and infirm or too sick to go beyond their own chambers, or leave their beds, have still their mission to those who stand about them. They can exhibit patience in suffering. They can show joyous submission to God's will when that will brings pain. They can illustrate in suffering the graces of the Spirit.

Then the sick and the aged—the "shut-ins"—can perform a ministry of intercession for those without, the power of which none can estimate. In their quiet seclusion, near to God, they can plead continually for the active workers in the field, for the careless, for the backsliding, for the tempted, for the unsaved. No church can ever know the value of the little oratories in its homes, whose holy hands are ever held up in intercession. Pastors receive heavenly anointing through these chambers of prayer. Revivals come, called down by the same energy of supplication. One by one lost ones turn their faces homeward because hands of prayer are there held up in tireless beseeching.

Thus there is not one member in any Christian church who may not do something to advance Christ's work and bless others. And what one *can* do one *ought* to do. The failure to do what we can do and what is allotted to us is not only disloyalty to Christ and malfeasance in the highest of callings; it is also ruinous to one's own soul. The penalty for not using one's gifts is the loss of the gifts. The fruitless branches are cut off and cast away. Unused power shrivels into death.

Let there be all over the land an early arousing in the churches which shall call every member into the field to do something—his own part—in the work of the Lord. We are living in stirring times, and God expects every Christian to do his duty.

#### Sweetening the Home.

If there is any place on earth where we should be uniformly at our best behavior, and make the maximum of our acceptability our general average, that place is home. There we find the best market for our most complete stock of all "the things that make for peace," and to meet the demand it should be our most earnest endeavor to keep a full line of that class of goods, and display and serve them to the best possible effect. Our homes are where we really live, and where we can least afford to impose, or to be imposed upon. We may resort to our philosophy and make the best of bad bargains in other directions and departments, but for home failure there can be no compensation. It is the worst species of heart failure.

There is little to show for all the toil and struggle and sharp competition for the world's prizes, even though large success should crown our efforts, if they are not digested and assimilated into home comforts and satisfaction. Home is our refuge and asylum after our conflicts with the opposing forces of the outside world. Home is the sweet harbor where we drop anchor after stemming adverse currents and encountering the baffling blasts to which on life's seas we are exposed in all their force. So, "whatever brawls disturb the street," or the market, or office, or shop, or whatever may be the point of our contact or conflict with our fellow-men, "there should be peace at home." Truly, "There is no place like home."

But the "sweet home" we sing of, and the real homes we live in, are sometimes quite distinct. In this as on some other lines, the song standard is often in advance of actual realization, and the "no place like home" sentiment is susceptible of some very variant prose translations. There is opportunity for considerable practical difference between "only home," or "home only," as the standard of estimation. The difference is the same in character and effect as between surveying an object through a field glass directly or inversely.

There are some people who put on their best manners, as they do their best clothes when they go visiting, but entirely modify their garb and bearing at home. Many who are very impressive abroad are very *oppressive* at home. Mr. Beecher used to say: "That some men had about the same conception of home that a certain domestic animal has of its pen. It is the place to eat and sleep and grunt in." "*Grunt*"—aye, "there's the rub." It is that which so often transforms the home into a sort of range for battery practice, where each one feels privileged to discharge whatever stock of ill-humor may be in store.

Your bread may not be good, but sour looks are worse, and crusty tones and manners are more serious impediments to home health and happiness than undone or overdone meats or pastry.

If in the family life, in the assembling of parents and children around the hearth, and board, all would put themselves under bonds to keep the peace, then the peace would keep itself. Home is an evolution which depends upon the involution. The dividend is in proportion to the investment. A good many people fall naturally and easily into the habit of making a note of every

little adverse condition and circumstance. They emphasize every *contretemps*, and as there is no lack of such opportunity there is a constant buzz, like swarming gnats, of trifling annoyances flying around. The simple remedy for this is in one word—"Don't." It is just as easy to turn on the faucets of kindness and good humor as to hiss out petulance and irritability. Old John Wesley used to say "That he would as soon *swear* as fret and worry." And we believe his moral estimate of the proportionate evils was correct. Bad as is profanity, vulgar, cowardly and wicked, it does not accomplish the harm, it is not as great a disturbing force as the constant subjection to the fine worrying and fretfulness in which many good people indulge, and which is answerable for the sin of much home discomfort.

The wise man said, that he who ruleth his spirit is greater than he who taketh a city. Very many people can bear great trials with fortitude and resignation, and yet are unable to resist the minor provocations and petty annoyances which are as innumerable as the sources from which they spring. Of a certain eminent theologian and teacher it was said, that he would have gone grandly to stake or block, but could not endure the buzzing of a fly.

These little ambushed foes which spring upon us at unawares and capture us before we know it are perhaps the great disturbing element in our homes. Home, like life, consists not in the abundance of the possessions. It is not so much the objective attainment as the subjective conditions which decide its character, and the way to make home sweet is to be sweet ourselves. *The Intelligencer*.

#### Congregation Singing.

In order that the service of praise in a congregation may be general and reverential, and hearty and harmonious, two qualifications are needed. One is the spiritual qualification; the other, for want of a better word, may be called the physical. If either of these be wanting the singing will not be what it ought to be. Though on the other hand, there may be good voices and careful training and diligent practicing and due attention paid to the balancing of parts, and all the technicalities of musical science and art, yet if there be not the spiritual qualification the result will be wanting in that which is the highest element of all. And on the other hand, though there may be true spiritual feeling—faith and hope and gladness and high aspiration—yet if no thought be given to the requirements of musical expression, the result will fall short of that excellence which ought to be aimed at.

In other words, for a true and worthy service of praise there must be something to be expressed, and the adequate means of expressing it. The beauty of a fountain depends not only on the abundance and clearness of the water, but also on the skillful construction of the arrangement by which the water is thrown up into the air. So, to achieve excellence in congregational singing, there must be not only an inner spring of joyful emotion and eager desire, but also a fit channel through which the inner spring may issue forth.

Doubtless the former of these is by far the more important; but the latter deserves more attention than it receives.

Human beings do not come into the world with the musical faculty fully developed. Nor do they acquire it as a matter of course as they acquire stature or age. It is true there are persons so naturally gifted that they can take part in the congregational psalmody with ease and with good effect without much training of any kind. And on the other hand, there are persons so naturally deficient that no amount of training whatever would enable them to sing. But these two groups are comparatively very small. The great majority belong to the intermediate class. They have the natural capacity for singing well, but this natural capacity remains comparatively useless, perhaps even mischievous, if it be not trained.

There are two very unsatisfactory persons in most congregations—the man who sings badly and the man who does not sing at all, and in whose attitude and expression may be detected at times something like a tacit protest against having to rise and stand on his feet to no purpose. The one contributes to the congregational praise the jarring element of discord. The other contributes the damping element of silence. These two unsatisfactory persons ought to be got rid of; not indeed, by expelling them, but by drawing forth the possibilities of song that are dormant within them, and so enabling them to sing correctly and joyously.—*J. H. M. in Irish Presbyterian*.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.

In the long tunnel the darkness and the gloom increase, but we are all the time going towards the light.

A wise and holy rule for our neighbor's faults this: To speak of them to God, and forget them before men.

## Mission Work in Canada.

The *Moray and Nairn Express*, in a recent number, gives the following report of an address on Mission Work in Canada:—In the South Street U.P. Church, Elgin on Sunday last, an address on the Mission Work of the Presbyterian Church in Canada was given by Mr. Alexander Fraser, Toronto. The address was attentively listened to and left a favorable impression as to the interesting work of the Church in meeting the wants of the new settlements on the Canadian prairies. Rev. Mr. Adam presided and conducted the religious services, after which he briefly introduced Mr. Fraser. A summary of his address is as follows:—

There is no fairer daughter of Great Britain than Canada, and in no fairer nor more fruitful field have the Churches of Scotland labored abroad. It was somewhat late in the day when the missionary spirit was aroused in Scotland, the awakening when it did come, came with a vigor and enterprise which has been the marvel of Christendom. Canada shared liberally with India, Africa, and the colonies generally. Indeed Canada got special attention. Her position was peculiar. She was not an ordinary mission field. She attracted attention from the moment of her union to Britain. She was wrested from France in a manner which rendered the conquest famous in the annals of British military history. In the struggle from Louisbourg westward, the Highland regiments displayed their traditional bravery, and when Canada was won, many of the brave soldiers settled on the banks of the St. Lawrence, and the tide of immigration from Scotland, which has continued to the present day, forthwith began. With the thousands that came flocking in came ministers of the gospel, and in this respect the churches at home were liberal. These ministers were missionaries of the Evangel just as much as if they had followed Duff to India, or Paton to the New Hebrides. The people were scattered over vast areas of unbroken territories where the click of the axe the song of the birds, and the noise of the purling stream were the only songs to disturb the solitude of nature from the frontiers to the far backwoods. In the dense forest the cabin had to be reared, the clearing made, the place rendered habitable for man. The soil was rich, the yield abundant, but the labor was enormous, and but for the native energy of the pioneers, the task would have been unaccomplished. It was among such men and amid such circumstances that the minister in the colonial field labored, yea, and thrived. The Canadian of to-day looks back with pride upon these men and ministers. The pioneer was of a robust and evangelical type, fitted physically for the long journeys, the severe weather, the shelterless roads he had to face in reaching the people, to whom he often had to act as doctor, lawyer and business man, as well as in the capacity of spiritual adviser. The circumstances called for men of courage and such men answered the call. The "survival of the fittest" could not have been better tested than on the plains of Ontario and the valleys of Quebec, and that fit and capable citizens emerged from such stern conditions the present generation and the great Dominion of Canada prove. The ministers stood shoulder to shoulder with the people, and it was marvellous how the necessities and the possibilities of the situation were grasped by both. The foundations of the Church and state of the present day were then laid, and were laid well and truly. The far seeing and practical view of ministers and people was conspicuous. The Church had work at hand to do that was urgent, and she did it. There was no leisure for hairsplitting controversies; the gospel had to be preached to every family within the realm, and the outposts had to be manned. By and by it became clear that there was a waste of energy in the various divisions which existed, and as practical people the divisions were removed by a union of the several sections of the Presbyterian Church; the same has taken place also in the Methodist and other religious bodies. Then it was the Home and Foreign Mission work took form and expanded. It is twofold—the evangelization of the Roman Catholic French Canadian, and the work on the fertile plains of Manitoba and the great North-West. Besides there are foreign missions in Formosa, China, Central India, the New Hebrides, and Palestine, and work among the Jews, Indians, and Chinese in Canada. Canada is pre-eminently the land of freedom. There is no let nor hinderance in the matter of religious beliefs or of creed. The work among the French therefore, is conducted wisely, and inoffensively. There is no proselytising, but there are earnest efforts put forth to make the truth known as it is accepted by the Protestant bodies, and

their has been very promising success. But it is on the great prairies of the West that the Church has found her great opportunity. The extent of land is enormous and the difficulties are many. They differ from those encountered by the early missionaries in Ontario. There are no pathless trackless forests to travel. There are no clearings, no hardships as experienced by the woodmen of half a century ago. On the contrary the virgin soil of boundless extent is ready for the settler's plough, the railways thread their way through the land, carrying with them comforts of civilization and the conveniences of life. Yet the extent of the field and the sparseness of the population, make it necessary to have innumerable mission stations and much house to house visiting, requiring an army of ministers and missionaries. As is natural, the first comers into a district settle upon the best lands and follow these long distances from the villages and towns. They must be visited by the missionary, and they are visited in their homes. The Church has risen to the height of her opportunity; she appreciates the gravity of the work entrusted to her. The early ministers brought with them the evangelical spirit of the Erskines, the Browns, of Chalmers, Macdonald, and MacCheyne. They sowed the seed well, and to-day the Church is sound in theology, evangelical in tone, and patriotic in her conception of national duty. If the State is to be built upon a good foundation, she feels that it is necessary for her to be with the first settlers at their homes. She has had a great object lesson in the states of the union—the United States. There the tide of immigration rose too high rapidly. The Church was not able to overtake her work among the heterogeneous multitude which sought homes on the western plains, and as a consequence, we have the gambling hells of Colorado and California, the mining districts of Oregon and Arizona, where manhood is outraged and God forgotten. With such examples the Canadian Church was impressed with a sense of her duty. Her efforts were tremendous. A Dr. Robertson arose, and thanks to the liberality of her people, greatly assisted by the friends at home in "Bonnie Scotland," there need be no family on the vast stretches of prairie from Winnipeg to the Rocky Mountains without hearing the preaching of the word. And the result has been wonderful. There is no more law abiding, peaceful, industrious, and thrifty people on the face of the earth than those who have come to cut out comfortable homes for themselves in our Western Canada. It has been an obstacle to immigration that young men and women would be cut off from the home influence, the home religion with its tender association and safeguards. This is no vain fear with respect to many lands, but the broad, enlightened solicitude of the Canadian Church has removed the cause of fear with respect to Canada. The settlers, as has been said, are closely followed by the messengers of life. The youth are surrounded with Church influence, and the early impressions are deepened and nurtured in the new land, and no class of settlers is now more welcome than the young Scotchmen and Scotchwomen. They by no means are the only good immigrants. Sweden, Denmark, Germany, and even Iceland send good men and women, who make most excellent citizens, but we regard the Scotch as being synonymous with integrity, fidelity and shrewd business capacity, possessing the highest qualities for good citizenship. They are most heartily welcomed, and they generally succeed well in the land of their adoption. With such material the missionary finds his work a congenial one, the people being responsive and liberal according to their means. This mission work is most important, not only in supplying the present wants of the people, but also in providing for the future. As the seed is sown now, so will the reaping be in our future. The civil and religious agencies are now laying the foundation of a future great nation, and it is all important that correct moral and religious principles should go hand in hand with industrial and commercial progress. So far there is every reason to be thankful for the impress of religious truth given to the country, for there is respect for authority and reverence for God, and His Sabbath to be observed throughout the land, and there is every prospect of a great and useful future. The people in their habits and characteristics stand near to their Scottish kindred. They have much in common with you; and the young man or woman settling on the Canadian prairies will find congenial neighbors and tolerable conditions of life.

At the close of the address, Rev. Mr. Adam conveyed the thanks of the audience to the speaker for his address,

which, he said, would be helpful to them in forming a correct estimate of the work done in the interesting country to the west were so many of their kith and kin had found happy homes.

#### His Farewell Address.

Following was the farewell address by Rev. Andrew Murray, which was crowded out of the report of his visit to Toronto in last week's REVIEW:

The theme was from Matt. xiv. 27. "The abiding presence of Jesus." After a few words introducing the address he said:—

"I want you to claim and believe that the unbroken fellowship of Jesus can be with you every moment of your life. The walking of Peter on the water to go to Jesus is a type of the Christian life and I want you to think.

1. Of the presence of Christ as lost.—The disciples loved Jesus and clung to Him.—But the Master went up into a mountain to pray, and sent them across the sea alone. Once before they had been in a storm but Christ was with them. How like this to the life of many a believer! He gets into darkness for days—no light—no Christ. The presence of Jesus lost is the cause of all our wretchedness and failure. Think again

2. Of the Presence of Jesus *Dreaded*—Longing for His presence, He came and was not recognized. They dreaded His appearance. How often does the believer dread the appearance—crying out for Christ—and crying out for fear when He came. Why? because He came in an unexpected way—God has been speaking to you in some sorrow or affliction—or He has been speaking to you about some sin and you feared. That was Jesus you feared. It was all a misconception. It was Christ in His love coming to cut away your sin. Think again

3. Of the presence of Christ *revealed*—When Christ heard their cry He spake the words of the text. "Be of good cheer. It is I, Be not afraid"—What gladness! There is Jesus. The whole object of affliction is to prepare us to receive Christ, and so He says "Be not afraid." Listen! The son of God is longing to reveal Himself to you to-night. Is any heart longing? Then He comes. God longs to give Christ as much as thy heart longs to get Christ—You say 'How can I see, know Him.' I answer 'How can I see the sunlight?' It can reveal itself. So can Christ. Pray, and say 'Lord reveal thyself to me to-night. Think again

4. The presence of Jesus *Desired*.—What happened—Peter heard the Lord and was content—Yonder is Jesus forty yards away. 'Lord if it be Thou, bid me come to Thee on the water.' Peter wanted to be as near Christ as possible as like Christ as possible. He saw Christ walking on the water—He once heard Christ say 'Follow me.' And so he says He is able to make me walk where He walks. He wanted to walk like Christ and near Christ, and so He says Lord let me come to Thee. If I am to have the presence of Christ I must walk as He walked. It was a supernatural walk—Most people walk according to circumstances. The wind and the waves were the circumstances around Jesus, and He walked over them—and Peter walked over them with Him. We must not walk on a lower level than Christ, near Christ and like Christ go together. The weakest believer can have the presence of Christ, and fellowship with Christ all the day long. Walk like Him and you shall have His presence. Think again

5. Of the presence of Christ *Trusted*—Peter stepped out of the boat. How did he dare to do it? He saw and trusted Christ. Here was the turning point, here was the crisis. Peter believed that supernatural power could work in him as it did in Christ. Here we have a symbol of the Christian life. Nothing so difficult and impossible without Christ, nothing so blessed and safe with Christ. You must have the Lord Jesus hold your hand every moment of the day. Can that be? You say 'I have so much to think about, so many people to meet' Why take Him into covenant with you and He will be more real to you than the men you meet in business.

6. The presence of Christ *Forgotten*.—Peter got out—walked—The presence of Christ supported him. But he took his eye off Christ and his walk was at an end.

Peter all drenched and drowning cried out 'Lord save me, I perish.' And you say 'Yes, that's what will come of your deeper life, Christians.' Well failure is not impossible. But Peter always failed before Pentecost—because the Holy Spirit was not yet, and failure brought Peter nearer to Christ. Note the failure came in the walk of faith and then came glorious restoration and lifting up. Think again in the last place

7. Of the presence of Jesus *Restored*—Christ stretched out His hand to save Peter. What a moment when these hands clasped. I know not if Peter let go until he reached the ship, but surely he walked on the water, and he walked like and near Christ. Possibly Peter had to sink to teach him that even his faith could not save him, but only the loving Christ.

## THOUGHTS BY THE WAY.

### SELF.

For parent and for child, for wife or friend,  
Our first great mover, and our last great end,  
Is one, and by whatever name we call  
The ruling tyrant, self is all in all. *Churchill.*

SELF-COMMENDATION.—Self-commendation is like an arrow that hath too many feathers.

SELF-CONCIT.—The higher a man stands in his own estimation the lower he sinks in that of his friends.

To be covetous of applause is weakness, and self-conceit is the ordinary attendant of ignorance.

SELF-CONTROL.—A great matter is to learn to rule oneself. Who would be free himself must strike the blow.

The government of oneself is the only true freedom for the individual.

SELF-DENIAL.—The secret of all success is to know how to deny yourself. If you once learn to get the whiphand of yourself, that is the best educator. Prove to me that you can control yourself, and I'll say you are an educated man; and without this, all other education is good for next to nothing.

SELF-EDUCATION.—There is no man, however scanty his faculties however limited his advantages, who may not make the most and the best of himself. Nor can he tell what he may attain to. He may carry on this first great work whether he be in private or public life, whether he be servant or master, whether he live in obscurity or publicity, whether studying in the halls of learning or plying his daily task in the manufactory, at the loom, or the smithy on the anvil, or in the field following the plough, whether and however he may be occupied, he may still be developing, regulating, controlling, perfecting the little world within his own breast.

SELF-EXAMINATION.—'Tis as disagreeable to a prodigal to keep an account of his expenses, as it is for a sinner to examine his conscience; the deeper they search, the worse they find themselves.

SELF-GOVERNMENT.—No man can safely go abroad who does not love to stay at home; no man can safely speak who does not willingly hold his tongue; no man can safely govern that would not willingly become subject.

SELF-HELP, TRUE.—Help thyself and God will help thee.

SELF-KNOWLEDGE.—God is self-knowledge, but Christ-knowledge is best.

SELF-LOVE.—The motives of the best actions will not bear too strict an inquiry. It is allowed that the cause of most actions, good or bad, may be resolved into the love of ourselves; but the self-love of some men inclines them to please others, and the self-love of others is wholly employed in pleasing others. This makes the great distinction between virtue and vice.

### SELF-MADE MAN.

Honor to him who, self-complete if lone,  
Carves to the grave one pathway all his own;  
And, heeding nought what men think or say,  
Asks but his soul if doubtful of the way.

SELF-PRAISE.—Be very cautious in commending yourself; for he who is continually entertaining his companions with commendations of himself, discovers a weak understanding, and is over the object of contempt and ridicule to men of sense and judgment.

SELF-RELIANCE.—Self-reliance and self-denial will teach a man to drink out of his own cistern and eat his own sweet bread, and to learn and labor truly to get his own living, and carefully to save and expend the good things committed to his trust.

SELF-WILL.—There are few, very few, that will own themselves in a mistake.

SELFISHNESS.—Selfishness is the most patronized idolatry in the world.

## FOR THE SABBATH SCHOOL.

## International S. S. Lesson.

LESSON XIII.—REVIEW.—SEPT. 29.

(Studies in Jewish History.)

GOLDEN TEXT.—“There hath not failed one word of all His good promise, which He promised by the hand of Moses His servant.”—1 Kings viii. 56.

CENTRAL TRUTH.—Faith's Journey.

ANALYSIS:—

Foundat'ion Laws.—Ex. xx. 1-17.  
 An Early Rebellion.—Ex. xxxii. 1-8, 30-35.  
 Intemperance Punished.—Lev. x. 1-11.  
 The Canaan Journey.—Num. x. 29-36. [35.  
 Hearing the Spies Report.—Num. xiii. 17-20 23-  
 Sin of Discontent Punished.—Num. xxi. 4-9.  
 Jordan Reached.—Deut. vi. 3-15.  
 Over Jordan.—Josh. iii. 5-17.  
 Upheaval of Jericho.—Josh. vi. 8-20.  
 Rewarding Caleb.—Josh. xiv. 5-14.  
 Need Refuges Chosen.—Josh. xx. 1-9.  
 Enlisting with God.—Josh. xxiv. 14-25.  
 Years of Wandering Over—Review.

TIME.—The time covered by these lessons is some sixty-four years, from B.C. 1490-14-26. They are divided into three periods:—

1. The Wilderness Wandering, 39 years.
2. The Canaan Conquest, 7 years.
3. Peace and Possession, 18 years.

PLACES.—To a map and trace out the itinerary. Egypt—Slavery. Red Sea—Deliverance. Sinai—Law and Idolatry. Kadesh Barnea—Base of operations for 38 years. Mount Hor—Death of Aaron. Arabah—Fiery Serpents. Mount Pisgah—Death of Moses. Jordan—Miraculous crossing. Jericho—Faith's triumph. Ai—Defeat. Achan—Victory. Shechem—The covenant made with God.

CHARACTER STUDIES.—Moses, Joshua, Caleb; humility and courage, patriotism and self-sacrifice, distrust of self but unfaltering faith in God.

LIFE LESSONS.—Lesson I.—We must know God's will ere we can do it. Lesson II.—We are by nature opposed to God, and prone to forget His mercies. Lesson III.—Your body is the temple of the Holy Ghost, therefore drink neither wine nor strong drink.—Lesson IV.—Association with God's people is a necessary element of spiritual growth. Lesson V.—Many good things begin with a minority; but the day of their majority will surely come. Lesson VI.—Grumbling is sin. Faith and obedience are righteousness. Lesson VII.—When converted we enter God's family and should be already enjoying the beauties of the New Home. Lesson VIII.—We need but to take the step; God will open up the way. Lesson IX.—God alone can give the keynote for the shout of triumph. Lesson X.—There is a sure reward for faithful service. Lesson XI.—God has provided a certain refuge for all in Christ. Lesson XII.—God will make covenant with us if we will make covenant with Him.

## CHRISTIAN ENDEAVOR.

“There is a wonderful future before the Endeavor movement, on one condition; that its leaders and members persistently offer it to God for the filling and renewing and thanksgiving of the Holy Ghost.”—Rev. Andrew Murray.

## Progress.

First Day—From small beginnings—Mark iv. 26-32  
 Second Day—By righteousness—Ps. lxii: 7-15.  
 Third Day—Before the Lord—1 Sam. ii: 18-26.  
 Fourth Day—In knowledge and judgment—Phil. i: 1-11.  
 Fifth Day—With outward evidence—Prov. iv: 14-19  
 Sixth Day—In favor with God and man—Luke ii: 45-52.

PRAYER MEETING TOPIC, SEPT. 29.—“PROGRESS IN THE CHRISTIAN LIFE. 2 Pet. i: 1-11.—In a sense, the Christian is like a bicyclist; he must move onward or fall. There is no such thing as standing still in the Christian life. The whole teaching of God's word is that of Progress. We have life, but there is the growth even in that life, John x: 10. We may know much

concerning God and His will, but onward is still to be the watchword, Col. i: 10. We may be loving in our disposition and may manifest the same to all with whom we come in contact, but love is to grow, Phil. i: 9. We may be men of faith, but faith must grow, Luke xvii: 5; 2 Thes. i: 3. You may be strong and able to resist many enemies, but you are still weak as to what you might be, Ps. lxxxiv: 7: Isa. xl: 29. Joy may be yours, but compared with what might be, you are a sad-hearted one, Isa. xxix: 19. As a worker, you may be the chief one in the society, but you are a drone when set beside the Bible standard of a worker, 2 Cor. ix: 8; 2 Cor. xv: 58. All these gifts—life, knowledge, love, faith, strength, joy, service, are of Grace. But even this the source of all may be yours to an increasing extent. There may be progress in grace, Jas. iv: 6 f.c. Not only is this progress a privilege to be enjoyed, it is a claim to be met. God expects you to make progress. Would a parent be content were there no growth in his child? Would a teacher be satisfied were there no progress in knowledge by his pupil? Then will God the Father and Teacher be satisfied with anything less than progress? Would you know some helps to progress? Let me mention two or three. (1) Prayer; (2) Study of the Word of God; (3) Giving out the Word to others. But it is equally important that you should know the hindrances. They are many, but we shall content ourselves by referring to Matt. xiii: 22, and as a closing word of advice, ask you to read Heb. xii: 1, 2.—ALF. SANDHAM in *The Faithful Witness*.

## Brantford Next Week.

The Seventh Provincial Convention of the Ontario C. E. Union will be held in the city of Brantford on Tuesday, Wednesday and Thursday of next week, Sept. 24-26. A large attendance of delegates is expected from all over the Province, and preparations have been made for a season of much pleasure and profit. The first meeting will be on Tuesday afternoon, of which the chief features proposed are a C. E. song service, a Round Table conference on Committee work led by Rev. A. F. McGregor, B.A., Woodstock, and a Question Drawer opened by Rev. J. A. R. Dickson, B.D., Ph.D. The evening will be devoted to addresses of welcome, and a paper on “The Spirituality of C.E. Work.” Wednesday will open with a sunrise prayer-meeting, and the morning session will be marked by the annual reports and president's address, and an address by Rev. G. Fowler, “Advance Endeavor.” The afternoon will be devoted to the Juniors, and it will be a grand time. The evening will be given up to C. E. prayer meetings in the city churches. Thursday's rising sun will be met on bended knee, to be followed by the Denominational rallies. The afternoon topic will be “Missions,” and our own Rev. R. P. McKay is to speak on the present outlook. Dr. F. E. Clark of Boston, President of the World Union will also speak. The evening topic will be “Good Citizenship,” and W. Patterson, M.P., and Dr. Clark will deal with it. The consecration service will be led by Rev. D. McTavish, D.Sc., of Central church, Toronto. If you can't be there, don't miss the REVIEW's report.

Thus far there has been a refreshing dearth in the pages of the daily press of the annual flings and jeers at the city pastor for taking his annual vacation. It has apparently come to be granted that the pastor like any other man, may need an occasional rest, and may accomplish more work and better work in a year by not working all the year. However, this may be, the pastor is away by the seashore or the lakeside, or the mountain, or rambling through Europe. On the Pacific coast a short time since, one of these idle shepherds, with a number of companions, climbed a mountain above 14,000 feet, and there preached to them a sermon on “The Sermon on the Mount.” He and they may well have come back to lower earth better men for the vacation. And while the pastor is recuperating the Churches are all kept open through the offices of their substitutes, and the souls of those who cannot get away need not have suffered.

## MISSION FIELD.

## A Leader Fallen.

The death of Dr. Phillips, Secretary of the Indian Sunday School Union work which occurred after a brief illness at Landour India on July 25th, is felt by all to be a loss to the whole Church of Christ in that land. To our short sight, the loss at the present indeed seems to be irreparable; and we wonder at the Providence which has removed from us, while yet in the fullness of his powers, one so peculiarly fitted by nature and grace for the work to which for some years past he had given his strength.

"But the Lord doth nought amiss,  
And since He hath ordered this,  
We have nought to do but still  
Wait in silence on His will."

The writer's acquaintance with this missionary brother began so long ago as 1864, when, one cold wintry day in Boston harbor, we met upon the ship which was to convey us both to India. Those were the old days of voyages around the Cape, and the five months to which our voyage was prolonged gave ample opportunity for us to become thoroughly acquainted; and the brotherly friendship thus formed continued to the last. The voyage was a trying one. On the third day, in a terrible storm our Christian captain was swept overboard and his newly married wife, going out with him for the first time, was by this instantaneous stroke, left a widow. To Dr. Phillips more than to any other did it fall to comfort and help that almost broken-hearted mourner, and by God's grace to lead her to One who alone could give adequate consolation. Whether with this widowed bride, or whether in the fore-castle among the rough and wicked sailors, Dr. Phillips, full of sympathy and kindness, was ever the same ready to help, and earnest to lead the sinning and the sorrowing to Christ. What fruit there shall be unto life eternal from that voyage, will appear at the last, and our departed brother may even ere this have had some glad surprises.

But undoubtedly Dr. Phillips' special gift was in respect of work for children: and this the Church found out. The Apostle Paul teaches us that the Church, is, in a sense deep and true, the body of Christ. The life in all is one: but it is variously represented in her different members. For the infinite fulness of the Divine life of Christ is such that no one creature can represent more than a part of it, or some one or more phases of it. And if we were asked which of the holy beauties of our Lord's character, Dr. Phillips, as a member of His body, was chosen to show forth, we should say, that it was especially that which found expression in the words: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Many of us have not this gift, even as all the body is not an eye, or an ear, or a hand: but there is none the less to us all left encouragement from our brother even in this very matter. For the facts remind us how, provided the servant of Christ is but ready to wait continually on the bidding of the Lord, and use the gift He may have given him, the Lord will see to it that he has the opportunity to use that gift in such way as may best serve Him. It is not thus a question of seeking this or that position: but simply of yielding one's self to the Lord, to be led wholly by Him into such mode of service as He wills.

In the very helpful "Convention for the Deepening of the Spiritual Life," at which Dr. Phillips presided in Mussoorie a few days before his sickness and death, he gave emphatic expression to another marked characteristic of his Christian life, without which it is certain that he could not have done the work for the children of India which he did: and that was his large-hearted love to all, without distinction of name or denomination, who love and serve the Lord—his Lord and theirs. Those who were present will well remember how at one of those meetings he referred to his own development in that direction during his thirty years of missionary service: and told us of how little concern it appeared to him then, as compared with earlier days, in which one of the various divisions of Christendom any brother might be laboring; so they were but laboring for Christ and His cross and kingdom, his heart went for all alike, whether Baptist, Methodist, Anglican or Presbyterian. And those of us who knew him best, best knew how truly he thus spake of himself. In which, without any spirit of indifference to the truth on this account, may we all grow more and more like him.

But we cannot forget, and the Church in India ought not to be allowed to forget, that, unlike the majority of us who are living and laboring as missionaries in India, Dr. Phillips was a missionary's son, and an Indian by birth. As the consequence of this, he had a very strong feeling, which many of us have heard him express, that on this account, in a special sense, he was—to use his own favorite phrase—"India's own": by which he meant that as born in India had a claim on his life and service which no

other land could have. That he lived out this sentiment in a very practical way, we all know.

And herein, perhaps lies one of the most important practical lessons which he has left behind him: namely, that, not indeed on missionaries' sons alone, but on all Christian men and women, who, though of foreign blood, have yet been born in India, India has for this very reason the strongest possible claim for service. Thousands there are of such, born in the land, knowing the language of the people as no foreigner can know it, who, once they were possessed with this sentiment and filled with God's Spirit, might do such a work for Christ's kingdom here, as few from abroad could hope to do. Nor are we now thinking merely of service in the line of the ordained ministry, or of the zenana worker, set apart exclusively to this department of Christian work. How many there are of men in various walks of civil and business life, as of Christian women native to the soil, though of foreign blood, who, connected with no Society, yet consecrated to India's service in the Gospel, might do a work, which just because voluntary and unprofessional, would have all the more moral and spiritual effect among the people. Many a missionary's son or daughter has looked at the matter in this light: but we may well pray that God may use this example which our beloved brother has left behind him, to bring about a mighty increase in the company of "India's own" sons and daughters, who shall be used of the Lord greatly to hasten the day of the redemption of India and the world.

S. H. KELLOOG.

## Free Church Mission in Madras.

The Report for 1894 of the Free Church of Scotland Mission in Madras is full of figures and facts denoting hard work and steady progress.

In the Christian College the average number on roll was 841 in the college and 1,032 in the school. The amount drawn in fees was Rs 73,047 and in Government grants Rs. 36,853.

The Tamil Church at Royapuram, under the pastorate of Mr. Itty, has a roll of 893, of whom 239 are communicants. The amount collected for the Pastor's Fund was Rs. 418, and for the various expenses Rs. 147. There were 13 baptisms, including the baptism of 5 adult Hindus, and 15 new communicants were admitted to the Lord's Table. There are two other churches connected with the mission in Madras, the College Church (English) with services during the college session conducted chiefly by Dr. Miller and the professors, and the College Church (Tamil), with a communion roll of 70 which raised Rs. 209 during the year.

The evangelistic work continues to prosper under Mr. Andrew at Chingleput and Dr. Walker of Walajabad. In the Chingleput District 101 baptisms from Hinduism took place, 53 adults and 48 children, and 437 catechumens were on the roll. 2,657 Bibles and Bible-portions were sold during the year. The native Church including communicants, baptised adherents and children and catechumens under instruction, now numbers 1059, an increase 282 over last year. In Walajabad Dr. Walker treated 3,710 patients in the villages, and the total attendance at his dispensary amounted to 11,731. 24 adults and 18 children were baptised during the year, and the inquirers under instruction numbered 197, of whom 31 were considered at the end of the year to be ready for baptism.

The work of the ladies is full of interest. The girls' schools in Madras and the district have a total of 2,544 on the roll, with an income of Rs. 7,989 in fees and Rs. 12,297 in Government grants. The Christian Boarding School, under Miss Stephen, Miss Smart and Miss Silver has 15 pupils in the Normal and 151 in the Practising department, and other girls' schools are conducted in the city by the Rev. R. M. Bamboe and Miss Rajahgopaul, and also in the districts of Chingleput, Conjeeveram, and Walajabad. The work of home education was superintended by Mrs. Pittendrigh and the Bible work by Miss Milne. In the Medical Department two additions to the staff were made during the year: Miss Sinclair came out from the Edinburgh Royal Infirmary to take charge of the Mission Hospitals, and Miss Howie arrived in October to assist Miss Church during Miss Macphail's furlough. Two dispensaries are open on alternate days in Black Town and Royapuram. At the former, 4,191 patients made 8,816 attendances, and at the latter 2,185 made 5,188. The fees from private practice amounted to Rs. 1,721. The Hospital had a total of 382 in-patients, with 53 major operations. One young Hindu woman of good caste, a hospital patient was baptised in spite of what appeared as almost insurmountable difficulties, and is now being trained in the Boarding school.

The Rev. Frederick J. Stanley, LL.D., of Japan, says: "There are six hundred papers and periodicals at present in the empire, where not a single one existed twenty-three years ago, and they have never issued a copy yet on the first or Lord's Day of the week.

## Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

### In Canada.

Rev. R. G. MacBETH, by appointment of Presbytery, will go out to take communion services in Starbuck and Blythfield mission field, in the absence of the pastor.

ALL candidates, who wish for a hearing in the vacancy of Bobcaygeon and Dunaford, are requested to write to Mr. Wm. Hickson, Bobcaygeon, Ont.

Rev. ROBERT LAIRD, M.A., a graduate of Queen's, and son of Rev. Mr. Laird, Sudbury, has been called to the charge of the Campbellford Presbyterian church. He has accepted the call.

Rev. J. M. CAMERON, pastor of the Presbyterian church, Greenbank, is taking a few weeks well-earned holidays. His work is being taken by Rev. Robt. Leask, of Toronto.

At a meeting of the Presbytery of Calgary, held in Edmonton, on Sept. 3rd, the Rev. Gavin Hamilton Macleod, Alberta, was elected clerk of Presbytery in room of the Rev. Charles Stephen, M.A., who has held the office for the past four years.

A Presbyterian church was opened at Dorset on Sabbath, Aug. 18th. The building is of frame, 30x20, prettily situated on a bluff overlooking the river. The dedication was conducted by Rev. W. Clarke, M.D., Bracebridge, who administered the communion and organized a church of twelve members.

KEADY, Peabody and Desboro congregations, having heard twenty candidates, held a meeting, to moderate in a call, on Monday, Sept. 2nd, Rev. P. McNabb presiding. Two candidates were proposed. Peabody congregation were all for Rev. Hugh McLean, Richmond; Desboro were for Rev. Mr. Burnett, and Keady was divided, but Mr. Burnett had the majority and got the call.

At a meeting of the congregation of the Presbyterian church, Nanapanee, on the 13th inst., a unanimous call was extended to Rev. Wallace W. Peck, M.A., LL.D. The call was considered at the meeting of Presbytery at Kingston, on Tuesday, 17th inst. Rev. Mr. McTavish was inducted at Deseronto, Thursday evening, 12th inst., at which Mr. Peck, who is a graduate of Queen's, was licensed.

ALL the matters relating to "Temperance" in connection with the General Assembly, are still for the current church year under the care of Rev. D. Styles Fraser, B.A., Upper Stewiacke, N.S. Mr. Fraser was, up to June last, convener of the Assembly's Committee on Temperance, and will, for the present, take charge of this section of the new committee's work. Hence, to him should be addressed any correspondence regarding the "Plan of Work," and all application for Pledge Cards, Books, etc.

### Lanark and Renfrew Presbytery.

THE regular quarterly meeting of the Presbytery of Lanark and Renfrew was held in Calvin church, Pembroke. There was a fair attendance of members. Rev. A. E. Mitchell, of Almonte, presided at the opening and Rev. D. J. MacLean, of Arnprior, was elected moderator for the next six months. Messrs. William Millar and Peter Matheson appeared as candidates for the ministry and were accepted. Dr. Bayne reported for the Committee on Education, that students within the bounds had forwarded exercises to him and these students were certified to their respective colleges. Rev. Andrew Patterson, of Pakenham, resigned his charge and his resignation was accepted. Dr. Campbell presented the Home Mission Committee's report, which showed that work to be in a flourishing condition. Dr. Bayne announced the liberal offer of the Pembroke Steamboat Company of an excursion to Fort William, which was accepted, and Dr. Bayne was instructed to convey the thanks of the Presbytery to Mr. Thibodeau. The Presbytery sat until nearly midnight, and contrary to expectations, finished its business at one sitting. The next meeting will be held in Carleton Place in November. Quite a number

of the Presbytery went up on the "Ottawa" next morning.

### Presbytery of Peterborough.

A *pro re nata* meeting of the Presbytery of Peterborough was held in St. Andrew's church, Peterborough. Rev. A. Laird, of Port Hope, moderator, was in the chair. The meeting was called to consider the call from St. Andrew's church, Campbellford, to Rev. Robert Laird, licentiate, and brother of the moderator. Rev. Mr. Thompson, of Hastings, Rev. Dr. To rance and Rev. A. MacWilliams, also Mr. Robert Tully, Mr. Clark and representatives of the Board of Management and congregation were present from Campbellford to prosecute the call. Rev. Mr. Thompson gave the statement of moderation of call—that it was very unanimous the salary promised being \$1,000 and manse. The representatives from the congregation were also heard. After hearing all parties the Rev. Mr. McWilliams moved, and Mr. Robert Tully seconded, that the conduct of the moderator be approved, and the call sustained as a regular Gospel call. Mr. Laird refused to give a decided answer until Sept. 17th.

### Presbytery of Whitby.

THE Presbytery of Whitby met at Newcastle for the induction of Rev. George B. McLeod, B.A., into the pastoral charge of Newcastle and Newtonville. There was a good representation of both congregations present. Rev. R. D. Fraser presided and inducted. Rev. A. McAuley, preached. Rev. S. H. Eastman addressed the minister, and Mr. David Ormiston, the people. After the ceremony the congregation adjourned to the lawn of Mr. L. Davidson, where a very pleasant social reception was held, concluding with a presentation of an address and purse to Mr. Fraser, who has been the moderator of the session during the vacancy. Mr. McLeod's prospects for a successful pastorate are good. A call was also presented to Presbytery from Claremont congregation in favor of Mr. John McLean, a recent graduate from Knox College. The call was very hearty and unanimous; and was accepted by Mr. McLean, who was present. Presbytery agreed to meet at Claremont on the 24th inst., at 11 a. m., to hear Mr. McLean's trials for license, and in the afternoon for his ordination and induction. The Rev. J. Abraham is to preside, ordain and induct. The Rev. G. B. McLeod to preach; Rev. A. McAuley to address the minister; and Rev. J. B. McLaren—the interim moderator of session—the people. The stipend offered is \$750 and the manse, and two week's holidays. The last vacancy in the Presbytery is thus to be filled soon and happily.

### Presbytery of Huron.

THIS Presbytery met in Clinton on the 10th September. On the recommendation of the Home Mission Committee it was agreed to have missionary sermons preached in all the congregations, arrangements for which are left with sessions. Mr. McPherson, theological student, read a discourse which was cordially sustained, and he was ordered to be certified to the authorities of Knox College. Mr. Anderson was authorized to moderate in a call at Leeburn and Union church, when they are prepared for it. After consideration it was agreed to apply to the Augmentation Committee for the following supplements, viz: for Grand Bend, \$250, for Bayfield, etc., \$200; and for Leeburn, etc., \$200, in the event of settlement. Rev. M. McKay, being present, was invited to sit and deliberate. Messrs. J. S. Henderson, Acheson and Muir with their elders were appointed to consider the Remita of Assembly and report at next meeting, also to consider the statistics of congregations and bring in a deliverance therein at next meeting. The following deliverance re Mr. McKay's resignation was adopted: "In parting with Rev. M. McKay, late pastor of Leeburn and Union Church, the Presbytery desires to place on record its appreciation of his services as a minister of the Gospel, and as a member of this court, and we earnestly hope and pray that God will soon open up to him another field of labor, where he will be abundantly blessed in the Master's work." The next meeting of the Presbytery is to be held in Clinton, on the 12th of November, at 10.30 a. m.—A. McLEAN, Clerk.

### Presbytery of Stratford.

THE Presbytery of Stratford held its regular meeting in Knox church, Stratford, on Tuesday, 10th September, beginning at 10.30 o'clock. There was a fair attendance of members. The moderator, Mr. W. W. Rae, was in the chair. A circular letter from the convener of the Assembly's Committee on Y. P. Societies, was read. In conformity therewith a Presbyterial Committee on Young People's Societies was appointed, Mr. A. H. Drummond, convener. Other standing committees were appointed as follows: Foreign Missions—Mr. Henderson; Home Missions—Dr. Hamilton; French Evangelization—Mr. Pantou; Sabbath Schools—Mr. McKibbin; Sabbath Observance—Mr. Cameron; Temperance—Mr. Ferguson; Colleges—Mr. Cosgrove; State of Religion—Mr. Kay; Aged and Infirm Ministers Fund—Mr. Leitch; Statistics—Mr. Grant. Mr. McKibbin was appointed stated clerk of Presbytery. The next regular meeting is appointed to take place within Knox church, Stratford, on Tuesday, November, 12th, at 10.30 a. m.—W. M. McKIBBIN, Clerk.

### Presbytery of Minnedosa.

THE Presbytery of Minnedosa met on Monday, Sept. 2nd, at Newdale. There was a full attendance of ministers. Mr. McLeod, of Saltcoats, was appointed moderator for six months, and Mr. Cameron, of Russell, clerk for year. Arrangements were made for holding missionary meetings in all the congregations and mission fields in the Presbytery, and a committee entrusted with the allocating of amounts required for the schemes of the Church. The Home Mission Committee of Presbytery recommended that two mission fields in the far west viz., Beaver Hills and White Sand be united under one missionary for the winter in like manner the Crescent and Dongola field be united under a missionary so that partial supply at least may be given to fields hitherto vacant for the winter months. Rev. John Kovacs, Hungarian minister at Esterhaz, South of Yorkton, was received as a minister of the Presbyterian Church in Canada, and the congregation under his charge—viz., Protestant Hungarians—as a congregation of our church. Rapid City congregation is likely to become self-sustaining by the addition of a portion of the adjacent Odanah mission. In this way all our missions will be supplied with Gospel ordinances throughout the entire year.—J. H. CAMERON, Clerk.

### Presbytery of London.

THE regular September meeting of the Presbytery of London was held in the lecture hall of the First Presbyterian church, London. Mr. Dewar, Ailsa Craig, was elected moderator for the ensuing six months, and a motion appreciative of the conduct of the retiring moderator, Mr. G. Sutherland, was passed. Mr. Dewar presented a report concerning the congregation of East Williams, the effect of which was that the congregation had really dissolved. Consideration of the report was deferred to the afternoon sederunt. The students applying for certification to college were given in charge of the committee to examine students, Dr. Proudfoot, interim convener. A communication was read from the treasurer, D. C. Johnson, to the effect that he would be present at the next meeting of the Presbytery to pay commissioners' expenses to Assembly, and authorizing Mr. Talling to receive moneys due in the meantime. A committee consisting of Messrs. Currie, Brown, Johnston (ministers), and Messrs. Young and Shields (elders), was appointed to draft standing committees for ensuing year. The matter of winter supply for North Elfrid was left in the hands of the Presbytery's home mission committee. The convener of the home mission committee was authorized to disburse augmentation grants for the last six months in this Presbytery. In regard to Alma Street church, St. Thomas, it was resolved to ask the Assembly's Augmentation Committee to continue the grant for the whole year, instead of cutting it off, as had been decided. It was decided that the attention of the moderator of the Synod of Hamilton and London be called to the fact that no moderator was appointed to the Synod's committee for the apportionment of grants to augmented congregations.

## Presbytery of Westminster.

The Presbytery of Westminster met in St. Andrew's church, on Tuesday, at 2.30 o'clock. Sederunt, Rev. E. B. Chesnut, moderator, T. Scouler, J. B. Chanen, E. D. McLaren, A. Dunn, A. Mogee, T. C. Cameron, J. M. McLeod, J. A. Logan, G. R. Maxwell, ministers, and Ald. D. G. Macdonald, A. Bethune, Alex. McDougall, D. M. Fraser, J. T. Brown, Thos. Black, Thos. Mackie, J. B. Kennedy, M.P.P., Thos. Armstrong, elders. Elders' commissions were received from all the congregations, and the names were ordered to be put on the Presbytery's roll. Rev. Jas. Buchanan, of Eburne, was, on motion of the clerk, unanimously elected moderator for the ensuing six months. Rev. E. B. Chesnut, pastor of Sapperton and West End churches, New Westminster, tendered his resignation. Mr. Alex. Philip and Mr. J. B. Kennedy were heard with respect to the same. Each testified to the good work done by their pastor, and that the congregations regretted that the state of his wife's health compelled him to go east. On motion of Rev. E. D. McLaren, the Presbytery reluctantly accepted the resignation. Revs. T. Scouler and A. Mogee were appointed a committee to draw up a suitable minute. The following standing committees were struck for the ensuing year: Temperance—J. M. McLeod, con.; J. A. Logan, B. K. McElmon, J. B. Kennedy, M.P.P.; J. D. G. Macdonald; Sabbath Schools—J. A. Logan, con.; T. Scouler, A. Mogee and J. T. Brown. Home Missions—E. D. McLaren, con.; G. R. Maxwell, J. M. McLeod, J. Buchanan, A. Dunn, T. Scouler, Jas. McQueen and J. B. Kennedy, M.P.P. Foreign Missions—T. Scouler, con.; J. C. Cameron, J. Buchanan and John McKenzie; State of Religion—A. Mogee, con.; A. Dunn, J. M. McLeod and Thos. Black; Manitoba College—J. Buchanan, con.; J. M. McLeod, E. D. McLaren and D. G. Macdonald. Sabbath Observance—A. Dunn, con.; E. D. McLaren, B. K. McElmon, D. M. Fraser and J. B. Kennedy, M.P.P.; Statistics—G. R. Maxwell, con.; J. A. Logan, J. Buchanan and Jno. McKie; Systematic Beneficence—J. C. Cameron, con.; J. M. McLeod, A. Mogee and A. Bethune; Church Property—J. Buchanan, con.; G. R. Maxwell, B. K. McElmon and J. Mackie; Examination of Students—G. R. Maxwell, con.; J. M. McLeod and E. D. McLaren; Finance—J. B. Kennedy, M.P.P., T. Scouler and Jno. McNab; Young People's Societies—E. D. McLaren, con.; J. A. Logan, T. Scouler and A. C. Stirret. Rev. J. M. McLeod read, on the behalf of the committee, the following minute sent the resignation of Rev. J. W. McMillan, which was on motion approved: "The Presbytery, while acquiescing in Rev. J. McMillan's acceptance of the call to Lindsay, Ont. and while dissolving the pastoral relationships between him and the Mount Pleasant congregation, and transferring him to the Presbytery of Lindsay, desire to place on record their high estimation of his character and labors, and also their deep sense of the loss which both they, his congregation, and the whole church in the west sustain in his removal from their midst. A man of rare intellectual endowments, of kindly and genial disposition, fearless and faithful in proclaiming and defending the faith once delivered to the saints; he was highly esteemed and beloved not only by his own congregation, but by all who enjoyed the pleasure of his acquaintance. As a friend and brother, true and manly, kind and courteous; as a citizen, earnest in promoting the moral, social, intellectual welfare of his fellow man, and as a Christian minister, faithful, devoted, and successful in a high degree, he won for himself the respect, esteem and admiration not only of his co-Presbyters, but of the public generally. The Presbytery cannot regard but with the highest satisfaction, the great measure of success with which his indefatigable labors in his own charge were crowned, he having, by the blessing of God, during the three years of his pastorate, led them on from being a weak and struggling station to the status of a strong, united, self-sustaining congregation. While they sympathize with the people of Mount Pleasant, in the loss which they sustain at the removal of Mr. J. W. McMillan, they congratulate the congregation of Lindsay, in securing the services of a pastor in every way fitted to adorn his new field of labor. In parting with our brother, the Presbytery beg leave to assure him that he carries with him their most kindly feeling, their highest esteem,

and their earnest prayer for his continued success in the work of the Lord." Exercises were read by Messrs. G. Scott, D. Menzies, A. McCallum and T. H. McKay. On motion they were received and the clerk was instructed to certify them to their respective colleges. Leave was granted the moderator of Mount Pleasant session to moderate in a call, whenever the congregation is ready. Rev. G. R. Maxwell was appointed treasurer. Rev. J. Buchanan gave in a full and interesting account of his labors at the last meeting of the General Assembly. The remainder of the session was devoted to the consideration of Home Mission work. It was agreed to meet in St. Andrew's church, New Westminster, on the first Tuesday of December, at 2.30 p.m. The meeting was closed by the moderator pronouncing the benediction.—GEORGE R. MAXWELL, Clerk.

## Presbytery of Lindsay.

THE Presbytery of Lindsay met in St. Andrew's church, Lindsay, Sept. 10th. The following members were present:—Rev. D. Y. Ross, M.A., moderator; Messrs. D. McDonald, M. McKinnon, P. A. McLeod, D. D. McDonald, G. McKay, J. M. Cameron, and J. McD. Duncan, ministers; and James Allan, John Gunn, John Moffatt and J. C. Cameron, ruling elders. Rev. Thomas H. Rogers, of the Presbytery of Westminster, being present was invited to sit as a corresponding member. Mr. G. R. Lowe, student, labouring at Kirkfield and Bolsover, was, upon presentation of an approved discourse, ordered to be certified to Queen's College. Leave was granted to mortgage the church property at Fenelon Falls to the amount of \$2800. It was resolved to ask the Home Mission Board to re-appoint Mr. J. D. Smith to Lebright and Uphill for the winter. Allocations were made of the amount required for Augmentation. At 2.30 p.m. the Presbytery proceeded to the induction of Rev. J. W. McMillan, B.A., recently of New Westminster, B. C., into the pastoral charge of St. Andrew's church, Lindsay. Mr. Ross, moderator, presided and inducted, Mr. Duncan preached, Mr. D. D. McDonald narrated the steps taken to fill the vacancy, Mr. J. M. Cameron addressed the minister and Mr. M. McKinnon the people. The new pastor was welcomed by the people in the usual way as they retired. A public reception was given in the evening at which Messrs. Ross, Cameron, McDonald, McTavish and others gave addresses.—P. A. MCLAN, Clerk.

## Presbytery of Inverness.

THIS Presbytery met at Whycoomagh on the 3rd inst. Present, Messrs. P. S. Bayne, moderator; A. Grant, D. McDougall, A. McMillan, D. McDonald, A. M. Thompson, ministers; and Duncan McLennan, Peter Carmichael and Neil McLean, elders. Rev. A. M. Thompson was appointed moderator for the ensuing year and Rev. D. McDonald re-appointed clerk. Rev. Alex. Ross, of the Presbytery of Lindsay, being present, was asked to sit as a corresponding member. In harmony with the deliverance of the last General Assembly, the Rev. Wm. Peacock, of the Congregational Union of Nova Scotia and New Brunswick, was received as a minister of the Presbyterian Church in Canada. A letter was read from the clerk of the Presbytery of Mull, Scotland, to say that Rev. D. T. McKay, Threave, had declined the call from Whycoomagh. The Presbytery expressed sympathy with the congregation, and the hope that the people will renew their efforts to secure a pastor for that large and important field. Arrangements were made to supply the pulpits of Whycoomagh, Middle River and Little Narrows for the month of September, and the Home Mission Committee asked for a catchist for Arichat, etc., for the remainder of the summer season. The committee that visited Mabou and Pt. Hood reported that the Port Hood section of the congregation had been recently weakened by death and exodus, and that its present condition made it necessary to apply to the Augmentation Committee for a grant of \$150 instead of \$125, from the first of Oct. next. The report was adopted. A committee on Young People's Societies was appointed with Rev. E. S. Hayne, convener. Rev. Thomas Cumming, Truro, was nominated for Moderator of Synod. Next meeting to be at Charlottetown at the call of Moderator of Synod.—D. McDONALD, Clerk.

## Presbytery of Orangeville.

THIS Presbytery met Sept. 3rd, at Orangeville, Mr. Farquharson, moderator, in the chair. Rev. N. Clark, of Sault City, Iowa, being present, was asked to correspond. Session records of Oprey, Sholburne, Priceville, Corbetton, Caledon East and St. Andrew's, Caledon, were examined and attested. At the request of the session of Canilla and Mono Centre, they were allowed to procure one half their supply for the winter. The Augmentation Committee (Messrs. McRobbie, McLeod and Bell) were instructed to allocate amongst the congregations of the Presbytery the \$150.00 required from this Presbytery for the Augmentation Fund. The Presbytery decided to hold a conference on the State of Religion during the January meeting, and Messrs. McKenzie, Crozier and Steele were appointed a committee to make arrangements. Mr. Fowlie submitted a request from the congregations of Ballinac and Melville church that the Presbytery appoint an ordained missionary to take charge of them for any period they thought best. They agreed to pay \$650 for the support of a missionary. Messrs. McLean and McTaggart supported the application. The Presbytery accepted their proposal and asked Mr. James Cranston, licentiate, to accept the appointment. Mr. Cranston was not prepared to give an immediate answer. The moderator and clerk were appointed a committee to attend to the matter. Mr. Fowlie was appointed interim moderator of the session of Ballinac and Melville, church. The clerk was instructed to certify to their respective colleges Messrs. D. A. Fowlie, J. A. Ellison, W. A. Farrer and H. G. Crozier. Next regular meeting of Presbytery at Orangeville, Nov. 12th, at 10.30 a.m.—H. CROZIER, Clerk.

## Christian Endeavour Union.

THE first convention of the Glengarry County Union of Y. P. S. C. E. was held in Maxville Town Hall, on Tuesday and Wednesday, the 3rd and 4th of September, and considering that it was the first of the kind to be held in the county, was a grand success, over 100 delegates being present, and under the able management of the president, the Rev. A. K. McLennan, of Dalhousie Mills, everything passed off, not only smoothly, but brilliantly. Good papers were also given on the working of the different committees. The papers on all the subjects were excellent. The singing under the leadership of Mr. F. McRae, of St. Elmo, accompanied by the organists, Miss Nettie McEwen and Miss Anna McDougall, was grand; the beautiful C. E. and other appropriate hymns being sung with a heartiness and feeling that was inspiring. A lovely solo was also given by Mrs. A. McArthur, of Martintown. The decorations of the hall were exquisite, a mingling of flowers, flags, mottoes, drapery and evergreens, making the hall very pretty. The local committee and entertainers fairly outdid themselves, though that would almost seem impossible in Maxville, where things of that kind are always done on such a royal scale. The programme was varied and good, and was carried out with great spirit and punctuality, almost every speaker expected being present. The addresses of welcome by Revs. McCallum and Cormack, of Maxville, and reply by Rev. M. McLennan, of Kirkhill, were humorous and appropriate, while Rev. Mr. Graham, on "International Bible Reading," Miss McIntosh, on "C. E. Fellowship," Rev. Mr. McLaren, on "Missions," Rev. T. S. McWilliams, Montreal, on "The Pledge," Mrs. McCallum and Miss L. McDonnell, on "Junior Work," and the president in his retiring address, each gave the audience a treat worth going to hear, and the discussions were ably managed and were lively and instructive. The officers for the ensuing year are:—Rev. J. Cormack, president; A. McInnis, 1st vice-pres.; Miss McCallum, 2nd vice-pres.; Miss May McDonnell, rec. sec.; Miss McLennan, cor. sec.; Mr. Elder, treas. Those with the presidents of the fourteen societies now existing, form the Executive Committee, and the next convention will be held in Lancaester. The convention closed with a solemn consecration service and brought out with great force the truth, that though working in different places and under various names, still we are all one in Christ Jesus. We are indebted to Mrs. I. H. Ostrom for the above report.

## AUSTRALIAN COAST SCENERY.

AN island continent nearly as large as the whole of Europe may be expected to present a considerable diversity of character in the scenery by which it is encircled. From Cape York, at its northern extremity, almost under the equator, with only narrow Torres Straits separating it from tropical New Guinea, to Wilson's Promontory in the south—the "land's-end"—facing the vast expanse of the Southern Ocean; and from North West Cape, on the coast of Western Australia, washed by the Indian Ocean, across the continent to Rockhampton on the east coast, looking out on the summer seas of the Pacific Ocean, is a range immense enough to embrace nearly every variety of physical aspect. Yet there are certain broad features characteristic of all the coast-line of this "land of the dawning," as the colonists love to call it:—leagues of blank, lifeless, rocky coast; dark, forbidding, sombre wastes of interminable distance, interspersed with huge sand hummocks; long stretches of dreary scrub and bent, wind-blown ti-tree, and then again sand hummocks; and all these backed by lonely mountain ranges, half-hidden in that peculiar blue haze which universally prevails where vast forests of gum-trees clothe the hills, and spread down the dark ravines and solemn gorges, where silence and solitude keep unbroken Sabbath. The dark, frowning cliffs of Cape Leeuwin, on the south-west corner of Western Australia, looming out of the sea-mist, are usually the first glimpse of Australia seen by the voyager, that being the point where the mail ships which have crossed the Indian Ocean from Suez first touch upon the land. But this view of the coast will probably be a very brief one, for after leaving Allany another five or six days are consumed in crossing the Great Australian Bight, when no land will be in sight.

But to view the scenery it will be necessary to trans-ship at Glenelg, where the South Australian mails are landed, and come to those quarters, pursuing the line of coast round to the western shore of Cape Bridgewater. Here may be seen really impressive coast scenery precipitous cliffs, and wild reefs of rocks over which the stormy waves dash with indescribable grandeur. The roar of the winds and waves is deafening, and there are hollow caves into which the sea leaps and bellows with the ferocity of a wild animal. On the top of the cliffs is what has

been supposed to be a petrified forest. Stumps of trees covered with bark and dead branches abound, all apparently fossilised; but geologists attribute this marvellous semblance to filtration through the sandstone rock. Farther round is Portland Bay, a noble crescent-shaped harbour, on the shores of which the pioneer settlement of the Hentys was formed—hence it is called "the cradle of Victoria." There is a lonely charm in this grandly placed harbour of refuge—one of the finest in the Southern hemisphere.

The vast expanse is unbroken, save by a few skiffs or cobbles, and the occasional visit of intercolonial steamers. You may listen the day through to the measured cadence of the long line of surf breaking on the shore, or watch the unscared seagull hovering above the green waters close to the cliffs, poising almost within arm's length over the curling foam, displaying its white plumage and pink legs and bill as it floats and floats, and



WILSON'S PROMONTORY.



pauses again and again in graceful attitudes, as self-conscious as a *ballerina* at the Pergola, in the old days of *Il Re Galantuomo*. Portland will one day be the queen of watering-places, when Australia has its ten or twenty millions of inhabitants instead of only three, and terraces of houses and white villas will stretch along these unworn, grassy cliffs. At present it is very sparsely inhabited, and the people, belonging as they do to the "Pilgrim Fathers" of Australia, are comparatively well off, and repose on their laurels. In Portland no one is ever seen in a hurry. Beyond the town are pleasant heaths where the wild flowers grow, and on the table-land between the two capes, amongst the wind-blown sand, beautiful heath flowers with bright crimson bells abound, while in Bridgewater Bay the cliffs are decked with creepers, *elematis*, scarlet peas, and other beautiful seaside plants.

Following the coast-line, Lady Julia Percy Island is passed. Its cliffs are almost perpendicular; and at certain seasons of the year its caves literally swarm with seals. Then past Belfast and Warnambool, a fertile agricultural country; then more sand hummocks and dreary stretches of dark shrub, until Cape Otway, with its dense forest ranges, comes into view.

At the base of one of these ranges, in a crescent-shaped curve, sheltered on all sides, stands Lorne, the antipodean Lynmouth, but without its climbing street—one of the most popular little watering-places in Australia. It is within a day's journey of Melbourne, and the approach to it, over one of the mountain spurs, past deep gorges, from which ascends the delicious fragrance of the young gum-trees and the delicate perfume of the wattle blossom, and under trees where flutter gay flocks of brilliant-hued parrots, is one of its chief attractions. The descent to the little township, with the sparkling sea right in front, is like a bit of North Devon. You may wander about the shore and gather shells and marine specimens in the orthodox way, or plunge into the virgin forest, still as wild and pathless as when the fast-expiring tribes of aborigines alone wandered o'er the land. There are fern-gullies, waterfalls, and fairy glens, at short distances from the hotels; and roam where you may, you hear the sea's faint murmur, and catch through leafy bowers glimpses of the bright blue ocean.

The tree-crowned heights, Mount St. George, Mount Sabine, and others, are intersected by romantic cañons and deep glens and ever-murmuring cascades. The finest of these, the Erskine Falls, leaps from point to point in a framework of beautiful ferns, its silvery shower sprinkling the pendent trails of bright green foliage with diamond drops, which glisten and sparkle in the intense light of an Australian sun as the main body of the water, again united at the base, rushes away down the gorge. Another beautiful cascade, called the Phantom Fall—so called because,

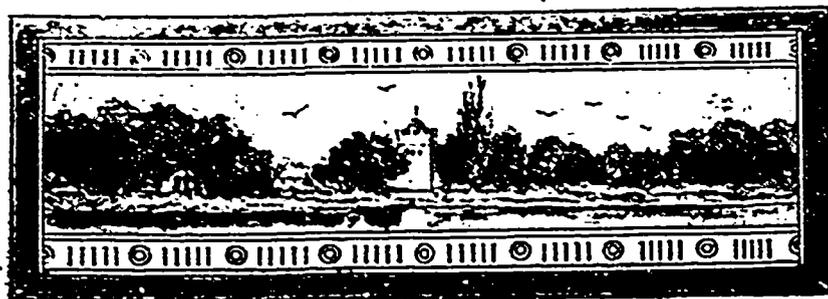
although once seen by some pioneer tourist, years elapsed before it was again discovered, notwithstanding the efforts of repeated search parties—has attractions of its own. At yet another point on the river is a picturesque nook known as the Sanctuary, sometimes used by visitors for Sabbath services. Ledges of rock form natural seats, and at the feet of the little congregation the murmuring river flows ever onward, furnishing as it flows that natural imagery which so aptly lends itself to any reflections upon the course of human life for ever hurrying on to the mysterious ocean. But there are endless excursions to be enjoyed amongst the wooded glens of these Otway mountains, and the sunsets at Loutitt Bay are not surpassed by anything seen on Italian shores.

The next place of interest is Port Philip Heads. Between two points—Points Nepean and Lonsdale—a narrow opening is seen, and this passed, you behold one of the largest bays in the world—say, rather, an inland sea, for its length is some forty miles, and its breadth fifteen or twenty.

Queenscliff, on the table-land of Point Lonsdale, with its lighthouse and extensive fortifications, is a fashionable watering-place, well furnished with huge hotels and boarding-houses, being accessible by rail or boat from the city of Melbourne, which stands at the farthest end of the great bay, only three hours' journey from the Heads. Little watering-places—to be big ones in the near future—are scattered along the shores of the bay the whole distance to Melbourne.

But we must pursue our way round the coast; and after passing Philip Island and Wilson's Promontory we come to the Gippsland district, enclosing the well-known Victorian lakes and the Ninety-mile Beach, a vast series of sand hummocks stretching along without break that immense distance. The great current from the Australian littoral, past Cape Howe, here meets the full force of the Southern Ocean with its fierce gales coming straight from the Antarctic regions, and the result is ninety miles of storm and surf.

At Cape Howe the corner is turned, and the whole east coast right away to Cape York—a distance of several thousand miles—faces the South Pacific Ocean. Cape Howe was the point where Captain Cook, in 1770, first struck upon this "land of summer silence," and whence he sailed along the rock-girt coast on the way we are going, noting its promontories and bays, until he reached the flowery banks of Botany Bay. Throughout the greater part of the east coast the valleys of the dividing ranges slope down to the Pacific. In these valleys a luxuriant vegetation is found, teeming with palms and ferns; and the brilliant verdure of a semi-tropical forest clothes the slopes and ravines with an opulence of fragrant wild flowers and aromatic shrubs. The cabbage-palm towers to a height of seventy feet, the





gigantic wild fig is hung with rich draperies of curious spreading parasites, and tree-ferns attain a perfection of beauty in the warm atmosphere of the sheltered glens. The golden wattle fills the air with an indescribable fragrance, the drooping acacia, or "myall" of the aborigines, emits a strong odour as of violets, and the white cedar, or "Australian lilac," with its pendulous clusters of blossoms, adds its delightful fragrance at sundown and for a brief time afterwards.

Perhaps the most striking spectacle of all is the "flame-tree" (*Brachychiton acerifolium*) when covered with its large racemes of brilliant red flowers. The Illawarra Mountains, at this part of the coast, are at certain seasons conspicuous for miles from their glowing crimson adornment. Nor should the abundant *Banksia*, so characteristic of Australia, with their cylindrical clusters of blossom, be overlooked.

the lotus-eater's ideal of dreamful ease is suggested, for all around seems to invite the weary traveller to rest and never wander more. There is a world of loveliness in the ever-changing panorama of sea and shore, of picturesque islets, sloping cliffs, and handsome villa residences with beautiful gardens running down to the water's edge. Ships of war ride at anchor, and the largest mail-steamers can go straight to the quays at the edge of the city. Sydney has no background of picturesque peaks, such as one sees in the harbour of Rio de Janeiro, where the picturesque Corcovado, the Pão de Assucar, and the Orgau Mountains impart such a scenic character to the bay. But in variety and animation, in ever-changing vistas of low hills, jutting cliff, and wooded cove, it is unrivalled.

Immediately after rounding the North Head, on



BROKEN WATER LORNE

(From a Photograph by J. W. Lusk, Melbourne)

After passing Botany Bay, the massive cliffs are again seen to be cleft through, and impressive portals, with high-towers perched on either side, admit the voyager into one of the finest harbours in the world - Port Jackson, with the city of Sydney standing on its furthest shore. Sydney Harbour, with its numberless little coves and bays, is, as regards coast scenery, "the roof and crown of things." Here, of all places,

the way northward to Queensland, Manly Beach, a favourite place of resort outside of the harbour, is passed. Hotels and residences line the shore, where you can sit and watch the long line of rollers breaking on the beach. The colour of the South Pacific here seems to be of the most exquisite turquoise, and the snowy foam of the ever-breaking waves is scattered into diamond dust with each measured

heat of the mighty ocean, under the brilliant sunlight of the Southern hemisphere.

On rounding Cape Moreton, the strange hills known as "the Glass-houses" come into view, and the increased heat will warn you that tropical Queensland is at hand. But it is not until Hinchinbrook Island is reached, a considerable distance farther)

A most wonderful geological curiosity is the "Great Barrier Reef" of Queensland, 1,200 miles long. Here may be found every kind of coral formation—atolls, fringes, and other coralline wonders. The width at one part is more than ninety miles. A period of two years was spent in its survey by Captain Stanley, brother of Dean Stanley, the ship's

surgeon and naturalist being Mr. Huxley, now Professor Huxley, and the artist Mr. Brierly, now Sir Oswald Brierly. North of Hinchinbrook Island, whose hills tower 2,500 feet above the sea, there is surpassingly beautiful scenery for many miles along the Queensland coast. Cardwell, with its fine harbour, is passed—a lovely place, backed by a



MOUTH OF ST. GEORGE'S RIVER.

(From a Photograph by J. W. Lindl.)

north, that the beauty of Queensland coast scenery comes into view. There magnificent vegetation is seen, extending down to the marge of the sea. Queensland has many specialties impossible in more temperate latitudes. The *Stenocarpus Cunninghami*, a proteaceous tree, displays, when in full bloom, one gorgeous mass of bright crimson stamens, tipped with orange. The silky oak (*Grevillea robusta*) has a downy foliage, nearly hidden by its flowers, resembling branched combs of crooked golden wire; and amongst the noble pines is seen the "bunya-bunya." In the warm, sheltered waters animal life abounds—that strange marine animal, the dugong, the bêche-de-mer—so dear to Celestial epicures—and the pearl oyster, which is to toilers of the sea what the coveted nugget is to the digger on land. Farther northwards the coast-line is very beautiful, and lovely islets stud the sunny waters.



VIEW OF LOUHITT BAY, FROM MOUNT ST. GEORGE.

(From a Photograph by J. W. Lindl.)

picturesque coast range, and dotted over with white villas, half-concealed in groves of palms and orange-trees. From Rockingham Bay the coast-line is equally beautiful, and the smooth waters are studded with verdant islets. Mourilyan Harbour is one of the most picturesque in the world, with a purely tropical forest sloping to the water's edge. There is, indeed, no more delightful trip in the world than a yachting voyage in the summer seas of northern Queensland.

STEPHEN THOMPSON.



SEPTEMBER—30 Days.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
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THE POWER OF GOD'S WORD

S: The word of God is quick, and powerful. Heb. 4: 12  
M: The words that I speak unto you they are life  
T: Being born again by the word of God  
W: Like a hammer that breaketh the rock to pieces  
Th: The word of His grace which is able to build you up  
F: To see by word if a tree is good. Lu. 22: 29  
R: If His word will begin life as with the word of truth  
S: Where the word of a KING is there is power. Rom. 1: 16  
M: He that soweth the word and beareth them. Ps. 107: 37  
T: He that soweth the word with His word. Matt. 13: 12  
W: The word of the Spirit, which is the word of God  
Th: Speak the word only, and my servant shall be healed.  
F: The word of Thy word's grace light. Ps. 119: 105  
R: His word is truth. Ps. 117: 11 (last days)  
S: The word that I have spoken... shall judge him in the  
M: Do not let my words go to him that will not hear thy  
T: To see even through the word which I have spoken  
W: The word of the Lord is perfect, converting the soul.  
Th: I will make my words in thy mouth firm. Jer. 1: 17  
F: The word that I shall speak shall come to pass. Jer. 1: 12  
R: All scripture is given by inspiration of God. 2 Tim. 3: 16  
S: Add to profitable for doctrine, for reproof, for correction,  
M: He mightily give the word of God and prevail. (Rom. 1: 16)  
T: The words were framed by the word of God. Heb. 11: 3  
W: By the word of God the heavens were made. 2 Pet. 3: 5  
Th: He that soweth the word shall reap. Gal. 6: 7  
F: For as all things proceed from things to be right,  
R: Thus he that soweth the word shall reap. Gal. 6: 7  
S: Showing by the scriptures, that Jesus was Christ.  
M: When we preach the word shall be destroyed. Prov. 1: 19

Niagara Falls.

BY JOHN IMHIE, TORONTO, CANADA.

Oft, Niagara! as at thy brink I stand,  
My soul is filled with wonder and delight,  
To trace in thee that wonder-working Hand,  
Whose hollow holds the seas in balance  
light!

Worthy art thou to be a nation's pride,—  
A patriot's boast—a world's unceasing  
wonder,  
Like some bold monarch calling to thy side  
Subjects from every clime in tones of  
thunder!

Deep on my soul thy grandeur is impress'd,  
Thy awful majesty—thy mighty power—  
Thy ceaseless tumult and thy great unrest,  
Like nations warring in dread conflict's  
hour!

Rainbows of glory sparkle round thy shrine,  
Creating thy waters with effulgence bright;  
And in thy foaming currents intertwine  
Rare conceptions of coming'd light!

Like roar of battle, or like thunder's call,  
Thy deep-toned echoes roll with solemn  
sound;  
Like pillar'd clouds thy vapours rise, and fall  
Like sparkling pearls upon the thirsty  
ground!

Rush on! rush on! in thy unchecked career,  
With avalanche power thy course  
to;  
While rending rocks quake as with  
tal  
fear,  
And stand in awe to let thy torrents  
through!

Naught but the hand of God could stay thy  
course,  
Or drive thee back to Erie's peaceful keep,  
Then onward press with thy gigantic force,  
Till in Ontario's bosom lull'd to sleep!

Emblem of Freedom! who would dare essay  
To bar thy noisy progress to the sea!  
Then onward press! while bordering nations  
pray  
For strength and wisdom to be great and  
free!

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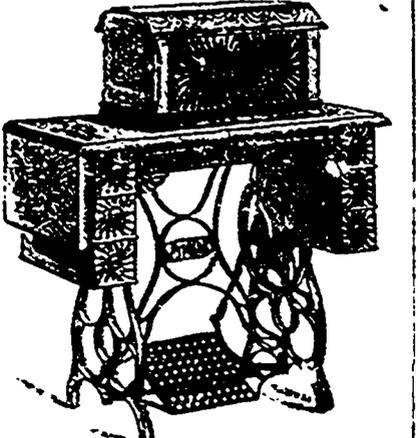
Sarsaparilla and Hood's Pills, and we cannot  
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highly. First,  
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rilla cured a swell-  
ing or bunch on  
my right breast,  
which was called  
a cancerous tumor.  
This winter we all  
had The Grip,  
but resorted to  
Hood's Sarsapa-  
rilla and Hood's  
Pills and were  
soon well again.  
We all take Hood's  
Sarsaparilla when  
we feel bad or our  
blood is poor and it always makes us well.  
MRS. J. FALLOWFIELD, Brampton, Ontario.



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