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**Apple Butter.**—Making apple butter is almost one of the lost arts; but I have gathered the process from old experienced folks; and New York State farmers say that it is apples pared, cored, cut and boiled in sweet cider till the whole is a dark, rich pulp, and the cider is reduced one-half. No sugar is needed, for the fruit furnishes its own sweetness. Half the apples may be sour and half sweet, or all sweet, as one likes. It takes nearly two gallons of cider to make one of apple butter. Spices are added or not, to taste. I should spice it, the rule being one tablespoonful of cinnamon and one-third of a tablespoonful of ground cloves to each gallon of apple butter, added when it is taken up boiling hot. It may be kept in barrels, stone pots or butter firkins and boxes. A clean, second-hand butter firkin is a very good thing to keep many kinds of preserves or pickles in.

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**Potato Pudding.**—Boil one-half dozen potatoes and mash them through a sieve. Beat up the whites of two eggs and stir into the mashed potatoes. Add a tablespoonful of Scotch marmalade. Steam in a pudding bag for four hours.

**Potato Pie.**—Slice eight raw potatoes and cut up into small pieces one-half pound of bacon. Line a basin with some suet pastry and put in the bacon and potatoes; add boiling water and a little flour to make gravy. Put to steam for four hours.

**Leeky Pie.**—Cut up a dozen leeks, put them to boil with enough water to cover them; when boiled strain off the water. Season with salt and pepper to taste. Put them in a pudding dish, pour over one-half pint of buttermilk and a beaten egg. Cover with ordinary paste and bake.

**Raised Cake.**—One cupful raised dough, one cupful of molasses, one cupful of sugar, one half-cupful of butter, one cupful of sour milk, a little grated nutmeg, a cupful of raisins, a teaspoonful of soda, two teaspoonfuls of cinnamon, one half teaspoonful of mace, one teaspoonful of cloves, three and one-half cupfuls of flour. Bake slowly.

**Dutch Apple Pudding.**—Line a cake tin with a little thicker crust than for a pie. Take good flavoured apples, pare, cut into sixteenths, lay these regularly along the crust, each piece touching, but not lapping. Press slightly into the crust to prevent moving. Dust well with sugar and a little nutmeg. Fill the dish with a sweet custard (as for custard pies), and bake.

**Apple Dumplings.**—Take a bright, round tin pan (say three pints), fill half full of apples, cut in small pieces, add a little water. Make a cream-of-tartar biscuit dough, soft enough to pour over the apples. Cover with a round tin that is the same depth and will fit over the edge. Let it cook on top of the stove, not directly over the fire. Serve at once when the cover is removed, with a sauce, or butter and sugar, as preferred.

**Cocoanut Meringue.**—One quart of sweet milk, five tablespoonfuls of desiccated cocoanut, three tablespoonfuls of tapioca, a generous half cupful of granulated sugar, the yolks of three eggs, salt and vanilla to taste. Wash the tapioca and soak for several hours in plenty of cold water. After draining off the water, add the tapioca to the milk and set them on the range in a pudding dish. If there is the least doubt as to the freshness of the milk, stir in a pinch of soda. Cover until the boiling point is reached. Now stir in two tablespoonfuls of the cocoanut, and, after drawing the dish to the edge of the range where the milk cannot boil, add gradually the yolks of eggs and sugar, which have been beaten together until light. Replace on the hottest part of the range, stirring continuously until the custard has thickened. Remove from the fire and set aside several hours to cool, when salt and flavouring may be added, and the meringue spread upon the top.

**Meringue.**—Whip the whites of the eggs stiff, and add to them three tablespoonfuls of powdered sugar and one of cocoanut. Flavour delicately with vanilla, and after spreading upon the custard, sprinkle the remainder on the cocoanut over the top, and set in the oven to brown. This dessert is to be eaten cold and requires no sauce. Sponge cake is very nice to pass with the meringue.

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e h o n e a

# THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, OCTOBER 18th, 1893.

No. 42.

## Notes of the Week.

In the vote in the House of Lords on the Home Rule Bill, fourteen Roman Catholic peers voted against, and four voted for it. The Duke of Norfolk, the most devout of the Pope's friends, stated publicly that he would vote against Home Rule because the actions of those who would be brought into power, had been condemned by the Church and they had acted in open defiance of the decrees of the Pope.

Prof. Johnson, the Vice-Principal of McGill University, will continue to act as Principal till the Board of Governors elect a successor to Sir William Dawson. It can be stated with authority that no steps will be taken this year looking to a new appointment. The Governors have not discussed the matter. In all probability nothing will be done till after convocation next year. Sir William Dawson's health just now is not so robust as his friends could desire.

The danger to life and limb in great crowds of human beings, and inadequate provision against accident, was made conspicuous at the Great Fair on Chicago day. Between 700,000 and 800,000 people were on the grounds, and when all was over for the day, so great was the rush for two of the leading outlets, that the precautions taken by the police and officers of the guards to resist the human tidal wave, which swept towards the street and the stairway leading to the elevated road were quite insufficient and many men and women were injured in the crush.

The following contains in a nutshell the whole question of the success or failure of prohibition, that is, having once been enacted by the will of the people, it depends upon the officers appointed to enforce it, doing their duty. When Sheriff Hill took office in Lewiston in January last, there were probably 200 places selling liquor. He had closed up nearly all. With the officers I now have, he said, I will clean the whole business out. The prohibitory law can be enforced, even in Lewiston, and wherever law is well enforced, the result is good. In two years I will guarantee you can't get a drop of liquor in Lewiston.

With considerable pomp and ceremony Rev. Dr. Lawrence was on Thursday, Oct. 5th, consecrated as the successor of the late lamented Phillips Brooks for the diocese of Boston. The interior of old Trinity church, that historic and venerable structure, was filled to overflowing two hours before the opening of the services, despite the fact that admission was by ticket. The service followed the usual set form in the prayer book. Right Rev. Dr. John Williams, of Connecticut, presiding bishop of the church, officiated as consecrator, and the sermon was delivered by Bishop Whipple, of Minnesota. Two hundred ministers in white vestments, occupied seats within the chancel.

Ontario has done magnificently at the World's Fair. Her display of agricultural and pastoral products has been by far the most successful of all the displays made by states or provinces of this continent. Canada as a whole has done well, but it is just beginning to dawn upon her people how much better they might have

done. Had the farmers of Quebec received as much encouragement as the farmers of Ontario received, Quebec, which has done well, would have done even better. It is pretty clear that Canada has taken first rank as a producer of all things agricultural and pastoral. At the next great World's Fair, perhaps that at Paris in 1900, Canada should be first in the first rank.

It gives one rather a rude shock to notice that, after all the excitement connected with the great Exposition, and all the interest that so long have been directed to and fixed upon it, one day after the final closing of the gates on Oct. 30th, the work of destruction will begin. The organization is already perfected for the destruction. It only waits the word from Director General Davis. The word will be given on the morning of Oct. 31st. The plan of demolition was heartily endorsed. This plan contemplates that but one building shall be attacked at a time. One plan proposed is to sell the buildings in Jackson Park at auction to the highest bidder, and it is thought they will bring more this way than any other. The scheme is a decidedly original one, and having already received semi-official sanction, it will probably be adopted.

In these days when such conduct is not so common as it ought to be, the example of Erastus Wiman and his wife deserves to be noticed and commended. They have sacrificed all they have to meet just business obligations. A million of property, it is stated, stood in Mrs. Wiman's name and was safe from their creditors had husband and wife chosen. They have given it all up. Mr. Wiman, at near sixty years, practically begins the world anew, after having been rated in the millions. The other week also, Mrs. Field, the wife of a son and namesake of the late Cyrus W. Field, became partner in a millinery establishment on Fifth avenue, with the honorable purpose of making money with which to assist her husband in paying obligations resting on him because of the failure of his brother, now under confinement in an asylum for the insane. All honour and all success to such brave and conscientious honesty as is seen in such cases.

On Monday evening, Oct. 9th, a little before six o'clock, Dr. McKay and his family arrived at Woodstock station. Their long journey of nearly half around the globe occupied 27 days. Besides his family, he was accompanied by a brother, now a resident of Vancouver. They were met at the station by his two brothers, Alexander and James, of East Zorra, and their wives, by Rev. Dr. McKay, of Chalmers church, Woodstock, and Mrs. McKay, and quite a large number of old friends and members of the Church. After all had exchanged greetings on the platform, they reverently uncovered their heads and offered up thanksgiving to the God that has so mercifully watched over them on sea and on land and thus permitted them to again meet together under such favourable circumstances. The grand old hymn, "All hail the power of Jesus' name," was first sung, all present heartily joining, when Dr. McKay, of Woodstock, offered up a very appropriate prayer of thankfulness for the protection and safe return of their friend and co-worker and his family, and invoking blessings to result from the present visit.

## PULPIT, PRESS AND PLATFORM.

Hervey: I would never wish to be in a company in which there is not room for my Master as well as myself.

United Presbyterian: Sinful tendencies are never suppressed by yielding to them. Indulged, they become habits, chains of evil from which we cannot escape.

Guesses at Truth: Since the generality of persons act from impulse, and not from reason, men are neither so good nor so bad, as we are apt to imagine them.

Lutheran Observer: If the world is ever to be redeemed to Christ, Fifth Avenue and Five Points will have to be brought nearer together in Christian worship and church work.

The Voice: If the cholera should be quarantined, how much more should the saloon be quarantined, which, according to Gladstone produces more evil than "war, pestilence and famine combined."

Presbyterian Witness: Every church and chapel in Christendom is a monument to Christ. Nay, every true man in the world is His witness—a witness of His life and work, of His birth, death and resurrection.

New Zealand Presbyterian: Our advice to our temperance brigade is, work steadily, hopefully and charitably at your oar, for the enterprise on which you have embarked is, commending itself to increasing numbers on every hand, and the day for which you long and labour will soon enrich town and country with blessings, material, social and religious, which Christian temperance has a mission from God and man to diffuse.

Buffalo Presbytery News: Our Lord "saw a man" (Matthew ix. 9) where others could see only a publican and a sinner. No possibility of manhood are overlooked by Him who "sees with other, larger eyes than ours." Sir Humphrey Davy, when asked what was the greatest discovery of his life, replied, "The discovery of Michael Faraday." The ability to discover men, and power of developing their latent possibilities, are desirable qualities in the followers of our Lord.

Homiletic Monthly: The true test of preaching is the effect it has upon the lives of the hearers. By the fruit ye shall know its service and value. There is a story told of a saint who preached to the fishes a most delightful sermon. The fishes were all charmed; but the narrator says:—

The sermon now ended,  
Each turned and descended;  
The pike went on stealing;  
The eels went on eeling;  
Much delighted were they—  
But preferred the old way.

It is well to please an audience; but please it to its edification. Make the truth stick. Rhetoric and oratory whose end is entertainment are out of place in the pulpit.

Presbyterian Witness: How amazingly would the world, such as it is, be transformed for the worse were we to abstract from it all that it owes to Christ our Lord! Overthrow all the churches. Abolish the Lord's Day. Abolish Christian schools, asylums, hospitals, refuges, reformatories. Transform all ministers of religion into

political agitators. Abolish the motive of, "for Christ's sake"—"the love of Christ constraineth us,"—and we lose one of the mightiest agencies in the moral world. If the birth of Christ and its consequential effects were blotted out, how changed would be all the conditions of life and thought for us!

Canada Citizen: The economic side of the temperance question is the one which will, perhaps, in the long run, appeal most strongly to the great mass of the people. The moral aspect of the question has been dwelt upon until there seems little to say that is new, but if we could succeed in convincing the average sober citizen that he bears his full share of the financial depletion and industrial loss attendant upon the drink traffic every year, its doom would be sealed. Let all such become really aware of the drain upon their pockets as a consequence of the existence of the license system and its effects, and the huge farce would be quickly "played out."

Ram's Horn: Does it not begin to dawn upon some of the wise leaders of business and politics that something is out of joint in the social structure? Is it not about time to begin to enquire whether the laws of the devil are the only practicable laws? Whether the maxim, Every man for himself, and so forth, is the true regulative principle of all human affairs, outside of the home and the Church? We have kept saying, lo, these many years, says Washington Gladden, that Christ's law would not work in practical life. Certain it is that the law of that kingdom which He came to overthrow does not work very well. Might it not be worth while to try the law so long discarded?

Rev. A. T. Pierson: The writer is just at home after two years of service in the great Tabernacle and among the British people generally. One solemn impression weighs on my mind: That the greatest conflict of the ages is even now in progress, and that the battle rages about two great issues, the inspiration and infallibility of the word of God and the perfect Deity of Jesus Christ. So hot is the battle getting that once more it is coming to pass that Christ sends not peace but a sword, and that a man's foes may be they of his own household. The doctrines which are imperilled are so vital that it may become necessary to sacrifice the dearest friends in order to maintain our loyalty to Christ and His own truth, as we understand the truth.

Son of Temperance: To Mr. Laurier's statement that one reform at a time is about all history allows one man or generation to accomplish, probably little exception will be taken. But—since the burden of the licensed liquor trade was fastened on the country by the government before the burden of a high tariff was—and since careful investigation, we believe, will show that, apart from all moral and social considerations, the liquor trade fastens far heavier burdens on the community and hinders the development of its prosperity far more even than does the high tariff, we humbly venture to think that Mr. Laurier and the platform-makers of his party have put the cart before the horse. From priority and the heavier weight of the liquor evil, prohibition should be first on the battle-ground of reform, leaving the question whether Canada should have a high or low tariff to be settled by a plebiscite.

## Our Contributors.

### CONCERNING SOLID MEN.

BY KNOXONIAN.

Solid men are not valued as highly in this age and country as they should be. Too many people crave for the odd, the startling, the amusing, the sensational. They want something that will make a noise, however useless and brief the noise may be. Solid men are seldom noisy, and hence it is that they do not come up to the requirements of people who think that man's chief end is to advertise and shout.

By a solid man we mean one who has moral firmness, fixed principles, strength of character, courage—a man that does not stand on the street corner and look in every direction to see what way the crowd is going on every question, before he makes up his mind about the course he should pursue. A solid man has a mind of his own which he uses to do his own thinking and a conscience of his own which is not constantly used for the regulation of the conduct of his neighbours.

Solidity has some base counterfeits, as every good quality of character has. One of the most common counterfeits of solidity is flesh. A man who weighs over two hundred is generally considered a solid man. No doubt he is, so far as flesh is concerned, but he may be and sometimes is, entirely destitute of solid mental and moral qualities. If anybody ran against him in the street, or if he happened to fall on anybody, he would seem solid enough, but in any emergency, in which strength of character is needed, he might turn out nothing better than a two-hundred pound baby. We have all seen babies that weighed about two hundred pounds and very solid men that turned the scale at a little over half that figure. True solidity of character is mental and moral, not physical.

Stubbornness is another counterfeit of solidity. From sheer, downright stubbornness, a man oppresses everybody, fights against everything, and shallow people think that because he opposes everything and everybody, he is a solid man. The very reverse is generally the truth. Stubbornness is far more frequently allied with weakness, than with strength. The veriest weaklings are often the most stubborn. There is a world of difference between a man of moral firmness, a man of fixed unswerving principle, a man of courage and strong character, and a creature that is stubborn and nothing more. The highest type of man is the man who has fixed moral principles, who is firm as Gibraltar when these principles are assailed, whose courage rises with every emergency and whose strength increases with every trial. There is a world of difference between a man of that kind and the man who is merely stubborn. The one is a solid man, the other is often the reverse.

The worst counterfeit of solidity is stupidity. A densely stupid man is often mistaken for a solid man, while a man who is bright and breezy on the surface, is often suspected of not having much strength of character. The very reverse is frequently the truth. A dull, owlsh, heavy countenance is no outward and visible evidence of solidity. A stupid man can hardly ever be a solid man. The elements that make the highest type of solid men are not in him. The stuff won't make the character.

The modern craving after the sensational in preference to the solid, shows itself in many ways, and does a vast amount of harm in many directions. Its highest development is the feature in the American character, which Barnum declared made so many Americans like to be humbugged. Barnum is a standing authority on humbug. We see the same miserable weakness at work among ourselves every day. We see it in the sick man who sends a hundred miles for

some well-advertised quack medicine, when the doctor on the next street to whom he perhaps owes a large bill, could do him far more good. We see it in the bald-headed and youthful rounders who leave their own place of worship and run after escaped nuns, ex-priests, and advertised people, who have a petent process for converting sinners. We see it in the people who send all over creation for some article of goods that they can buy on the business street of their own town.

There is room for discussion, as to whether many of the long vacancies in Presbyterian churches, are not caused mainly, or at least in part, by people who crave for something sensational, or at least, unusual, from a distance. The solid men of our congregations have no such craving, but unfortunately the solid men who do most of the work and pay most of the bill, do not always have their own way.

In another direction, the craving for that which is startling and sensational, does untold mischief. Weak, notoriety, loving characters, see that solid qualities are belittled and disparaged and that there is a premium on the startling, the unusual, the sensational, and they are tempted to bid for notoriety. Some of them bid high.

Let sensible people remember that the country has been made what it is by solid men, that positions of trust and responsibility are given to solid men, that the stability of everything in Church and State worth maintaining, is maintained by solid men. Should the day ever come when light weights, sensational fools and noisy scapegraces occupy the chief places in Church and State, both Church and State will go to the dogs on the double quick. Moral: Give thanks every day for the services of solid men.

### A CONSECRATED YOUNG LIFE.

#### PART II.

THE STUDENT AND THE MISSIONARY.

It was while prosecuting his business training in Manchester, that David Sandeman's heart first earnestly turned to the Christian ministry. He had no disinclination for mercantile pursuits, nor did he suppose that they could not be made available for the glory of the Lord; but he felt that the Christian ministry, like the angelic host, "wait to serve," and that what to others can be but an occasional joy belongs always to them to speak to souls that are thirsting for it, whether they know it or not, the message of reconciliation and power. On leaving Manchester, to begin his studies, he thus sums up his thoughts: "I find new opportunities every day at the warehouse of speaking a word in season. The longer there, the more such seem to open. I will leave the profession, deeply convinced of the many opportunities afforded the merchant, if he has the true wish of glorifying the Lord. Yet is the ministry more honourable, and still more opportunities are found in it."

In passing from Manchester to Edinburgh, David Sandeman entered into a new circle of life and duty. Business was henceforth exchanged for study, a life of action for one of thought. Knowledge and faith are not twin growths. The hour that lights the student's lamp has often obscured the Christian's faith. But amidst the attractions of new studies and the distractions of college life, we shall find his heart still fixed. Writing in the throng of college duties, he can still say, "Though my time is at present much engrossed by study, being engaged to day from half-past seven a.m., till ten at night, yet the Lord showed me that He is able to keep my heart in peace with Him; for often during my studies, I was able to lift up my soul in calm resting upon Him. . . . Let me ever remember not to begin the business of any class till I have prayed to the Lord to keep me, and to bless to me what I learn while there." With such student habits, it is not wonderful that there was no perceptible abatement of spirit-

ual life during the years of his college course. He was not the less prayerful, simple-minded, practical believer, when he studied at Edinburgh than when he cast up accounts or turned over bales of cotton in the Manchester warehouse. The secret of his sustained, simple, ardent faith amidst studies in which not a few have made shipwreck and more have for a season been chilled into religious indifference, is to be found in his rule, "To study all day in the presence of Jesus." In his note-book he has penned in large letters Eternity! Eternity! adding, "Let me act more as if I were now in the next world, looking back to see how I should have acted for the glory of Jesus."

With what fervour for service would our young ministers come forth from their preparatory work, were the rule of David Sandeman inscribed on every study wall as the constant rule of the student, "To study all day in the presence of Jesus."

Amidst the varieties of studies in contact with which his college life brings him, the Word has still in all things the pre-eminence. Among other lights it is not obscured: it holds its place as his bright and morning star. Is a new year ushered in? his resolution is, "A good portion of the best of my time to be devoted to secret prayer, and to a close and constant reading, and to deep and prayerful meditation and study of the Holy Scriptures." Is he tossed during a sleepless night? he rises, strikes a light, and fills his soul with "thoughts of God from God's own Word and then lies down again." When he returns from his class to his lodgings, it is to spend his first half hour with the Word. Has Sabbath come round? It brings with it its evenings spent in reading the Old Testament in the Hebrew, "that grand, beloved language." Is he a wanderer amidst the picturesque scenes of his own Perthshire Highlands? whilst he fills his soul with the grandeur of Glen Tilt, as a fit companion to it, the Word is in his hands, and his pen records, "Can read nothing but the Word; it is my morning, noon and night portion." Is he watchful to catch from his intercourse with others, hints that may turn to his personal profit? He catches, as the utterance of his own spirit, the petition from the lips of a friend, and adopts it as his own. "Cast me into the mould of Thy Word."

For five or six years he had cherished the desire to join the mission in China. As often as the purpose was laid aside it came back as a side rushing in full force. It was not worldly considerations that made him hesitate. It was the cry of the masses of home heathenism that for a time made him uncertain what was his Master's call. A less devoted man might, in his circumstances, have easily found an excuse for personally declining foreign service. He had wealth to do his missionary work by proxy, if he could have believed that His work could have been so done. The agent for China was at his command, and the means for his support; but nothing would satisfy him short of personal consecration to the missionary cause. Once the way the Lord would have him go became clear, there was no staggering in his purpose. It was sealed with those decisive words: "Surely my whole soul closes with my Master's call."

The beginning of 1857 found him at Amoy, day and night intent on acquiring the Chinese language. In the month of May he is already trying his new powers, sitting with a Chinese father and his three sons under the shade of a spreading tree, attempting to say a little about Christ. In February of the following year, he ventured to speak for the first time to about a dozen Chinamen in the village. Meanwhile whilst devoting himself to the language, he visits the Seaman's Hospital and watches opportunities of speaking to sailors of British and American ships. He narrowly watches the effects on society, British and Chinese, of the coolie and

opium traffic, and, as he writes home, denounces the opium trade as the shame of England and the antagonist of missions.

It is an irksome task, with all necessary means at hand, to learn a difficult language. But the end with our devoted missionary, smoothes the roughness of the way, and makes the toil as nothing, as he pleasantly tells us in his beautiful application to himself of the experience of Jacob: "As his time seemed short because of the love he bore to Rachel, my months pass sweetly, and quickly over, because of the love of the divine Master." But the instrument he is so diligent in acquiring, and to attain which he counts all toil pleasure, it is not the will of the Master that he should use for his glory. Enough; like David, he has prepared the materials for a temple. The Lord has need of him "up higher."

An attack of cholera, which lasted only twenty hours, called him, at the close of a busy week to his rest. Though sudden, the summons was neither unexpected or startling. When asked by a friend what, at that moment, gave him confidence, his characteristic reply was "From head to foot, righteousness." This answer gives the secret of David Sandeman's spiritual power. His appropriation of Christ was like his consecration to Christ; it was complete. Why don't young Christians see that it is their right and their duty to take a whole Christ and all His benefits as their own inalienable possession? Less than this will leave them weak-kneed in Christ's service, even if they should be wholehearted. Full appropriation and entire consecration. "My Beloved is mine and I am His." Then there shall be "much fruit."

To the question, if he had any message for friends, "Yes," was his answer. "Tell my mother I thought of her because she taught me the way to Jesus." Happy mother to be so comforted by a dying son. But for one thing he still cleaved to life. When asked if he still wished to live for the sake of preaching the Gospel to the Chinese, he exclaimed, "Aye, that is it!" But denied length of days, he offered what he could, and devoted his property to the Chinese mission. Confirming on his death-bed, an arrangement he had made before leaving home he bequeathed "one-eighth of his property to the spread of the Gospel at home, and seven-eighths to the spread of the Gospel in China." He died as he lived, calling nothing his own, a genuine example, in life and in death, of real consecration.

I thank God for the influence David Sandeman's story has had upon my own life. In transcribing it this morning, I have gladly felt that that influence is as fresh and strong as it was thirty years ago. May He, who richly blessed it to one young Christian, make it a blessing now to many more, "to the praise of the glory of His grace." ANNA ROSS.

Brucefield, Ont., Oct. 2nd, 1893.

### NOTES BY THE WAY.

BY REV. JOHN BURTON, D.D.

The town of Windsor, N.S., is prettily situated on the Avon, where it mingles its waters with those of the Bay of Fundy. The beauty added to a landscape by a stretch of water can here be readily studied. Stand upon one of the many points of rising ground when the tide (which here rises and falls some forty feet), is out, and the panorama of hill and valley, woodland and field, is marred by an uneven stretch of shining mud flats, with here and there a pool of slimy water, and an uneven stream of similar appearance, tortuously running through an uncertain channel. The tide flows, and the scene is changed. A full stream, on whose surface the mirrored clouds and sky shed their changing hues, whose ripples laugh back the sun light, fills the wide channel with freshness and glory.

Windsor is a home-like town of between four and five thousand inhabitants, comfortable, well-to-do; not quite within this busy world, nor yet beyond it. Nova Scotia is known as a hospitable province, and the friends at Windsor do not bring reproach upon the fair name. In one of our rambles through and over its surrounding fields, following our own sweet will, we did what is very apt to be done under such following, missed our way. Enquiring of a man gathering apples, as to the road, he not only pointed out the various paths, but took pride in pressing upon us some of the finest fruit from his basket. It may have been partly the heat of the mid-day sun, and a little foot weariness wandering over fields and through stunted woods, that added zest thereto, but the Annapolis Valley was not questioned by us, at least as to its boast of producing some of the finest fruit in our fair Dominion. Following the shortest path pointed out, we entered upon a charming scene, where nature has been left largely alone in the clothing of hill and ravine with shrub, moss and tree. On a small clearing of elevated ground was an old and spacious frame cottage, which attracted attention by its quaintness. We had unwittingly stumbled over the home of the well-known "Sam Slick" of pamphlet fame. The editor of the Windsor Tribune now occupies it, and by his courtesy we subsequently paid the place an evening visit. The path was entered by an old-fashioned gate, flanked by a lodge, and which led through overarching trees, that shadowed not only the pathway, but a deep ravine. The moon was near the full, the wind was high, heavy clouds, soft with showers, drifted across the blue, the trees swayed with the blast, and the moonlight sent forth fitful gleams, alternated with the darkness of a sudden shower and gloom. Imagination could soon conjure up strange goblin fancies; and memory recall uncanny stories told of old around the ingle warm; then came a remembrance of the old Hebrew songs: "The voice of the Lord—strippeth the forests bare; and in His temple, everything saith, Glory!" The genial face of the Judge from an oil-painting, still smiles upon everyone entering the great hall, the spacious, yet cozy library with its book cases on either side of the fireplace, is or it was, save that the books are gone, and other furniture is there, just such a place as many a sermon-driven minister would esteem a paradise, and come out from to the pulpit a veritable Boanerges, instead of a dry stick.

Windsor is a church-going place, and as we looked into the faces of the people on their way to their respective places of worship, we were struck—was it fancy?—with the preponderance of aged and young people, those of middle age being comparatively few. This led to some conversation on the "exodus." As we have already said, few signs of poverty had presented themselves, the rather general thrift and comfort. This, however, is plain. With the great Northwest inviting, and Georgian Bay timber in its prime, Nova Scotia farm lands and forests will not, meanwhile, invite the ambitious and the strong, and ship building there has come to naught before the iron and steel of Belfast and the Clyde.

The writer is not a politician, and he is conscious of the fact that while a straw may show which way the wind blows, one swallow does not necessarily herald in the spring; nevertheless, he is convinced that in his heart of hearts the Nova Scotian cares little for Confederation. Canada to him is not the great Dominion, but the Western Provinces, specially Ontario; he is not a Canadian, but a Nova Scotian, and still feels that he could do better for himself and his country, i. e., his Province, were he left free to treat with his southern neighbours, and on his own account. And these sentiments I found uttered sub rosa by those who are or were ardent support-

ers of the present Ottawa Government, and who, on their own confession, carried the Province on the loyalty cry, knowing that on the question of tariff simply they would have been defeated. What opportunities occurred to me justifying this second record, were given chiefly on the road and at a S.S. picnic, given by the Windsor Presbyterian Church, to a place near Halifax, called Birch Cove, where woods, fields, rocks, and a bay gave ample variety for games, wanderings, boating, with all their accompaniments. In my foot wanderings round Windsor and its rural surroundings, many equally attractive places presented themselves, but familiarity breeds contempt, and the pleasure of crowded railway cars hunted out from the repair shop for an excursion was not to be had by resorting to places near at hand. And thus goes the world around.

Ecclesiastically, it seems to me that our Nova Scotia friends enjoy a quiet life I could detect no great interest in matters that pertain to the higher or the lower criticism. Not that they are indifferent to the faith as they hold it, but they are outside the storm area. The only prayer-meeting I was privileged to attend, as also a young people's meeting, was the very opposite of being either formal or cold, and both attendance and attention at Sabbath services were full and hearty. A very decided impression may be here penned for what it is worth. The general Presbyterian mind to-day is tolerant; it is therefore folly to provoke as it is wickedness needlessly to urge on a heresy case. Constructive and practical Christianity is what we need, distractions destroy, though the Lord reigneth, and all things serve His glory; our hopes lies there.

#### LETTER FROM REV. GIAM CHHENG HOA, FORMOSA, CHINA.

(Through the kindness of Mrs. Jamieson, widow of our late missionary to Formosa, we are enabled to lay before our readers the following interesting letter addressed to her by our now well known Chinese missionary, A'-Hoa.—Ed.)

Tamsui, August 20th, 1893.

Dear Mrs. Jamieson,—

At two o'clock on the afternoon of the 18th inst. Doctor and Mrs. Mackay, with the children and Kau-a, boarded the steamer to start for Canada. I write to tell about their leaving Formosa.

When Pastor Mackay visited the stations throughout Tek-chham district converts and heathen crowded to show him honour and respect. At every station several hundred came out to meet him and then followed again when he was leaving, converts waving green branches and heathen burning fire-crackers. The church people were very sad and could not keep back their tears. Indeed all the people were of one mind and unwilling to let him go, though they wished him a pleasant visit to his native Canada.

All through Kap-tsu-lan district whole villages came out to meet him and escorted him when he left, entreating him to return soon. On this trip it was not merely converts who came; throughout all North Formosa the heathen combined together and joined with converts to honour Pastor Mackay and wish him a safe journey. Men and women, old and young, wept much. It seemed that they could scarcely bear to let him go even for a while, because he has been in and out among Chinese now for twenty-one years, and everyone loves him.

Throughout Tamsui district it was the same, hundreds expressing good wishes. Mr. Gauld came with Dr. Mackay, to visit stations in this district. Mrs. Gauld, too, came in to Bangkok the day we were there, and that day two of the students were married. Everywhere crowds and music and gunpowder, but in Bangkok City the greatest crowd of all. There in the procession were three mandarins, five head men, twenty sedan chairs, six horses and many, many people, with drums and gongs and other things more than I could write about. Then they hired the little steamer to take Pastor Mackay to Tamsui, and more than three hundred people came down with him. Little over twenty years ago Bangkok people were such determined enemies, verily wicked in their hatred. Now they have been even more enthusiastic than others in showing their goodwill, that day all through the city the Chinese praising Pastor Mackay and his teaching, not a single soul to utter an ill word. Thank God, because in all North Formosa the very strongest fort of the enemy was Bangkok City. Praise our Jehovah, praise Him for what He has done!

During two weeks before she left a great many women came to take leave of Mrs. Mackay. They clung to her and hung on her neck, crying bitterly; and the day the steamer left many of them went weeping to the vessel to have one last word. Numbers of children came to say good-bye to Georgie and Bella and Mary Ellen.

On the evening of the 17th all the foreigners—16 in number—came to Oxford College where more than three hundred converts had assembled. Captain F. Ashton read an address about Dr. Mackay's work in Formosa; then the British Consul rose and spoke; after him the Commissioner of Customs; and then all the foreigners presented Dr. Mackay with a beautiful large telescope. Chinese head men from the town came and presented illuminated Chinese characters, with good wishes; then we all had worship together, and after that, surrounded by crowds of Chinese on the college grounds, we watched the display of fireworks that people had presented and placed in front of the Girls' School.

On the 18th, at two o'clock, there were more than seven hundred of the converts, men, women and children, to see Pastor and Mrs. Mackay and the rest go. Chinese had drums and gongs and firecrackers; foreigners fired guns; and there were bands of music. All the foreigners boarded one steam launch, the mandarins and head men another; converts—many in tears—took a third; old and young filled little boats; and the whole crowd—as many as the boats would hold—followed the vessel right out to sea, as far as they dare go.

Eight of the preachers accompanied Dr. Mackay and family to Amoy, and five of them to Hongkong. I had intended going farther, but the preachers all begged of me not to go away from North Formosa Church; so I stayed with them.

Mrs. Jamieson, I would like very much if you would translate this letter and give it to a newspaper, because I know that in all the years since Christians began to bring the gospel to China never before did the Chinese thus honour any missionary, or all combine to show such regard as they have for Pastor Mackay.

I would like to see you again. Now, wishing you peace,

Giam Chheng Hoa.

Please note regarding above, which reached me only yesterday, Oct. 6th:—

1. I thought of writing only the substance, but decided to give the whole letter just as it is, and let it speak for itself.

2. Chinese pay almost nothing, compared with foreigners for travel on steamers, otherwise preachers could not possibly have followed Dr. Mackay to Amoy and Hongkong.

3. I understand A'-Hoa's meaning in wishing his letter published. His very heart is bound up in the Church of Christ and he rejoices to see the changed attitude of many of his own people toward Christian messengers. Again, he dearly loves Canada and wants Canadians to know that one of their number is so beloved by thousands of Chinese.

But let no one suppose that North Formosa is now almost evangelized, or that Dr. Mackay will be in the least degree elated by any such demonstrations. So far as man can see, hard work, as in the past, anxious toil, and unwavering patience lie before Formosa workers ere friendly heathen forsake the gods of their fathers. Yet surely there is reason to rejoice. A. S. J.

Oct. 7th, 1893.

To the Editor of The Canada Presbyterian:

My Dear Sir,—Permit me to announce through your columns, that the General Assembly's Sabbath School Committee will meet, (D.V.), in the Board room of the Y.M.C.A., Toronto, on Monday, Oct. 23rd, at 8 o'clock p.m. The S.S. Committee has no funds for the payment of the travelling expenses of members, but those who come can avail themselves of the rates given to delegates to the Ontario Provincial S.S. Convention, which meets in the same city on the following day. As full an attendance as possible is requested.

The General Assembly evidently believes that "in multitude of counsellors there is safety," for it has given us a S.S. Committee of ninety-six members. I have been unable to find the post office addresses of the following new members, would they, or the friends at whose suggestion their names were added, kindly drop me a postal card with this information?—John Stewart, Daniel Stewart, A. W. Leitch, S. B. Ripley, Jas. Gordon, D. W. Miller. Yours sincerely,

T. F. FOTHERINGHAM, Convener.  
St. John, N.B., Oct. 9, 1893.

## Christian Endeavor.

### CHRISTIAN COURTESY.

BY REV. W. S. M'TAVISH, B.D., ST. GEORGE.

Oct. 22.—Rom. 12: 10-16; Phil. 2: 3-7.

In his first epistle, Peter enjoins us to be courteous (i. Peter 3; 8). But the term which Peter there employs originally meant "Be humble-minded." We can easily see how closely the two ideas are connected; indeed, how one springs out of the other. No man, unless he is humble, can be truly courteous. A proud, haughty man may have a great deal of external polish, but external polish and true courtesy are two very different things. The one may be put on; the other springs from inward impulse. If the character is properly balanced, the conduct will be seemly, for actions and manners take their tone from the beauty of the disposition.

Courtesy has been defined as love in little things. If we desire to be ornaments in society, we shall find it far better to get our hearts imbued with a love of Christ than to study the letters of Lord Chesterfield. "Love doth not behave itself unseemly." If our hearts are filled with love we shall have no wish to neglect the amenities and civilities of refined society. The old patriarch Jacob, though he had recently left his tents in Canaan, where he had certainly not seen many of the refinements of society, and though he was sun-browned with travel, yet stood in the presence of the king of Egypt with the grace of a courtier and with the dignity of a prince. Though Samuel had been deposed from his position as Judge in Israel, yet he took part in the installation of Saul as king, and as he handed the reins of government over to the young monarch, his words and his bearing showed him to be a dignified and courtly gentleman. Dr. Guthrie, in speaking of Boaz, says, "Observe the eye of compassion he cast on Ruth; his kindness to the lonely stranger; the delicacy with which he sought to save her feelings while he relieved her poverty; the respect he showed to her misfortunes and her generous attachment to Naomi. He paid as much honour to the virtues and feelings of this poor gleaner as if she had been the finest lady in the land. Behold true courteousness!" In Paul we see the courteous Christian gentleman. What deference he showed to those before whom he had to plead his cause! No courtier in the presence of royalty ever behaved himself more seemly. No page ever addressed a king more respectfully (Acts 26: 2, 25). How willing he was to apologize when he found that he had made a mistake (Acts 23; 5). What delicacy of expression in his letter to Philemon (Phil. 8, 9).

There are two special reasons why we should be courteous. I. The exercise of courtesy on our part makes the lives of others happy. How easily we may wound the feelings of another by an unkind expression, or by a rude uncivil act. On the other hand, how much we may do to make the lives of others happy by the exercise of Christian courtesy. An eloquent writer says, "I have heard of a certain plant that drops water upon the ground, and so makes it fertile for other plants which would else die in a drought. Well, it is so with Christian courtesy." II. As courtesy lies in a due regard to the feelings of others, we also honour Christ by its exercise. We honour Christ because we imitate His example, and because we show by our lives that His Gospel in our hearts can give us the feelings and instincts of an unobtrusive and humble-minded gentleman. Since we are to adorn the doctrine of Christ our Saviour in all things, we cannot afford to neglect the grace of Christian courtesy.

God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robert Collyer.

## Pastor and People.

### TWO OR THREE.

There were only two or three of us  
Who came to the place of prayer,  
Came in the teeth of a driving storm,  
But for that we did not care;  
Since after our hymns of praise had  
risen,  
And our earnest prayers were said,  
The Master Himself was present there,  
And gave us the living bread.

We knew His look in our leader's face,  
So rapt, and glad, and free;  
We felt His touch when our heads were  
bowed,  
We heard His "Come to Me!"  
Nobody saw Him lift the latch,  
And none unbarred the door;  
But "Peace" was His token to every  
heart,  
And how could we ask for more?

Each of us felt the load of sin  
From the weary shoulders fall;  
Each of us dropped the load of care,  
And the grief that was like a pall;  
And over our spirits a blessed calm  
Swept in from the jasper sea,  
And strength was ours for toil and strife  
In the days that were thence to be.

It was only a handful gathered in  
To the little place of prayer,  
Outside were struggle, and pain, and  
sin,  
But the Lord Himself was there;  
He came to redeem the pledge He gave—  
Wherever His loved ones be,  
To stand Himself in the midst of them,  
Though they count but two or three.

And forth we fared in the bitter rain,  
And our hearts had grown so warm  
It seemed like the pelting of summer  
flowers,  
And not the crash of a storm.  
"Twas a time of the dearest privilege  
Of the Lord's right hand," we said,  
As we thought how Jesus Himself had  
come  
To feed us with living bread.

—Margaret E. Sangster.

### THE PERMANENCE OF THE SABBATH IN RELATION TO THE MOSAIC LAW AND THE GOSPEL ECONOMY.\*

2. The civil code does not present the ideal standard which men are morally bound to realize, but the practical standard of conduct, which in the existing condition of society, the civil ruler should enforce by pains and penalties.

All good rulers desire to see their subjects reach the highest morality, but no wise ruler will attempt to compel men to lead a life which, even in its outward manifestations, is conformed to an ideally perfect moral standard. He has to consider the stage of civilization reached by the people and by surrounding communities which influence them, the measure of their enlightenment, the habits and customs of society, and all those numberless elements which mould public opinion and render the enforcement of law possible. If in his zeal for a high morality, he enacts laws which greatly outstrip the average judgment, and moral sense of the community, he will soon discover that his legislation is a dead letter. Moses as a law-giver for the nation, had, under divine guidance, to consider not merely what was ideally perfect, but what was practicable to enforce in the existing condition of things. The civil code held a position quite subsidiary to the Decalogue. It consisted of a series of statutory directions and arrangements indicating how far the perfect morality of the Ten Commandments could be applied by the State to regulate the affairs of men in their national relations, and how far it was necessary to tolerate something which is relatively imperfect. Moses on account of the condition of things in the nation, had to tolerate, because of the hardness of men's hearts, many things condemned by the perfect morality of "the ten words." The laws tolerating and regulating divorce and slavery, the recognition of the avenger of blood, and the providing of cities of refuge, are all examples of arrangements which were relatively imperfect, but which, nevertheless, in the existing conditions of society, displayed singular wisdom in restraining evils, which could not then be eradicated without opening the door for still greater evils.

Such divorces as Moses tolerated because of the hardness of men's hearts, did not conform to the ideal of the moral law, but they were better for the wife than the treatment to which she would have been exposed, had liberty not been granted to the husband to put

\* Lecture by the Rev. Dr. McLaren, Professor of Systematic Theology, at the opening of Knox College, Oct. 4th, 1893.

her away. Slavery is certainly not ideal treatment for a human being, and yet it may, under such regulations, as those of the Mosaic law, be much better than the wholesale slaughter of prisoners of war, which probably would have resulted had liberty to enslave them been denied. To keep an innocent man incarcerated in a city of refuge, was not in itself just, but it was much better for him than to fall into the hands of the avenger of blood.

These laws were all relatively imperfect; but, so far as we can judge, they were the very best which could be enforced at the time. Even in Canada, with all the light we enjoy from the Gospel, we have laws on our statute books which, if they admit of vindication, can be defended only on the ground that an ideally perfect law does not admit of effective execution. The portion of the Mosaic law with which we are dealing was adapted to a temporary condition of society, and based on relations which were transient.

This portion of the Mosaic legislation could not continue to bind the conscience. In the nature of the case, these civil or "judicial laws expired with the state of the people for which they were intended, not obliging any other now, further than the general equity thereof may require." Israel was then passing through the earlier stage of a progressive revelation which was to culminate in Christ, and the gospel system. The laws, restrictions and penalties, suitable to the community in such a condition of things, and arising out of it, could not be permanent.

3. The ceremonial code prescribed a series of rites which were designed to teach important lessons, suitable in that stage of the world's progress, and to the immature condition of the covenant people, but no longer required when God's people have attained the stature of full-grown believers, under the gospel, Gal. iv. 1-3. To enable Israel to apprehend more readily their relation to God and how they should live, He set up for Himself a dwelling in the midst of their dwellings; and the manner of their access to His tabernacle and their services there, were so ordered as to impress upon them correct views of God, and of the life they should lead in the land where they were sojourners with Him. These rites served chiefly two purposes: First, many of them may be regarded as picture lessons, designed to impress vividly on the minds of the people the morality of the Ten Commandments. In this aspect they may be regarded as a method of instruction supplementary to the Decalogue. But, since the incarnation and death of Christ, this mode of teaching has been largely superseded by a higher, addressed more directly to the understanding, conscience and heart. Second, many of them foreshadowed gospel realities, and were intended to quicken the expectation that what they prefigured would, in due time, be realized.

These types "prefigured Christ, His graces, actions, sufferings and benefits." But when Christ came, and His earthly work was finished, and the benefits of His redemption were imparted in their fulness, there was no longer room for these rites; for the substance had taken the place of the shadow.

It is abundantly evident that the Mosaic legislation is not all of a piece. Its parts are so diverse, in character, that the temporary nature of one portion is no evidence that the whole may be reckoned among the shadows of the past.

The Decalogue, springing out of the permanent moral relations of men to God and to their fellow men, must be as enduring as the relations with which it deals. But it is inconceivable that the civil and ceremonial laws, which dealt with temporary relations, and were fitted for a transitional condition, could remain in force after Christ had come, and had introduced an entirely new order of things. When anyone imagines that he has settled the Sabbath question by calling attention to the fact that the Fourth Commandment is a Jewish law, he shows that he is labouring under a huge misconception of the structure of the Mosaic legislation.

It is important to observe that all the restrictions and penalties connected with the Sabbath, so often referred to in order to discredit stricter views, are drawn from the civil code, which all admit has passed away, or from the perverse glosses of Jewish Rabbis. Not one of them can be deduced from the Fourth Commandment, fairly interpreted. It assigns six days for ordinary work and requires the seventh to be devoted to the service of God and physical rest. There are no detailed directions how the day is to be kept holy. We are not even told when the day begins or ends. As in the other commandments, the field of duty covered is sketched in broad general terms, which are sufficiently intelligible, and everyone is left to judge for himself how he can best meet the requirements of the law. F. W. Robertson speaks

of the "strict, ultra ground of Sabbath observance" as being based on "the rigorous requirements of the Fourth Commandment," but when he comes to indicate what these rigorous requirements are, he refers only to the words of the Commandment, as given in the Catechism, "Thou shalt do no manner of work"—words which when fairly construed, merely forbid us engaging on the Sabbath in the ordinary work of other days. But this divine, having imported into the sense of these words all the rigour which can be drawn from the rules of the civil code and of the Jewish Rabbis combined, regards them as prohibiting the most casual work necessary for our own comfort and welfare, or that of our neighbours. "The rigorous requirements" of the sixth commandment, handled in the same fashion, would forbid the taking of any life, even in self-defence, whether of man, beast or insect. Thoughtful men should rise above such rabbinic trifling.

It should be noted that the argument for the non-permanence of the Fourth Commandment, drawn from the temporary character of the restrictions and penalties connected with the Sabbath in the civil code, is equally applicable to all the precepts of the Decalogue, except the tenth, which from its nature admits of no civil enforcement. The rules and penalties of the civil code bearing upon them also have passed away. The death penalty is no longer awarded to the idolater, the blasphemer, disobedient children, and the adulterer. Are we prepared to pronounce the entire moral law as among the shadows of a departed dispensation?

The threefold process by which a class of writers seek to discredit Sabbath observance, deserves to be signalized and its worthless character noted: First,—The Fourth Commandment is interpreted with a petty literalism which, if applied to other precepts of the Decalogue, would empty them of sense. Second,—All the restrictions and penalties of the Mosaic civil code which have served their purpose and are no longer adapted to the present condition of the world, are added to make the Sabbath law look more unreasonable still. Third,—Then, to complete the work, and sink Sabbath observance under a weight of obloquy, they not unfrequently superadd to the civil law all the false glosses and petty rules of the Jewish Doctors, assuming quietly that the Scribes and Pharisees are better interpreters of the law of Moses than Jesus Christ. Against every step of this process we express our emphatic dissent. It is based on ignorance of Moses, and involves disrespect for Jesus Christ.

III. The change of the day under the gospel. Some scholars like Gale, Dr. Samuel Lee, and others, suppose that at the Exodus the Sabbath was fixed one day earlier in the week than had been appointed at the beginning. Consequently, the seventh day of the primitive computation, coincides with the first day of the Mosaic reckoning, which is the day observed by Christians since the resurrection of Christ. They suppose that the Mosaic system, with its Sabbath, was intercalated between the Patriarchal and the Christian dispensations, which were both universal in their scope. And when the Mosaic system, which was peculiar to one nation, passed away, the primitive Sabbath, which was never abrogated, but only suspended, returned to its place of honour, and is that now observed in the Christian world. This view supersedes, if correct, the necessity of any discussion of the change of the day at the commencement of the Gospel dispensation. But while this is an interesting speculation, it does not appear to rest on any very solid or tangible evidence, or, indeed, to harmonize with correct ideas of the position, and character of the dispensation inaugurated at Sinai. We may, therefore, pass from it.

But apart from this opinion, there is, among those who approve of observing the first day of the week for the day of sacred rest, considerable diversity of opinion as to the ground on which the practice may be vindicated. These opinions may be arranged, for the most part, under three heads, viz.: First—The observance of the Lord's day rests purely on ecclesiastical authority, like Christmas, or Holy Thursday. Second—The day of Christian rest has no connection with the Fourth Commandment, but is divine and obligatory, because sanctioned by inspired apostles; and Third—The law of the Fourth Commandment is of permanent obligation, but the day to be observed has been changed from the seventh to the first day of the week since the resurrection of Christ.

The first of these views implies what the second directly asserts, that the Fourth Commandment is no longer binding upon Christians. The observance of a day of weekly rest is a matter which is left to be arranged by the legitimate authority of the Church.

This view is strongly advocated by Whately and sanctioned also, in the main, by the great name of Calvin. Those, of course, who regard the living Church as infallible, and an organ through which the divine mind is supernaturally made known to men, view this as a satisfactory method of determining this, or any other question, on which the Church is pleased to speak. But it is not easy to see how those who do not regard the Church as an intangible teacher or ruler, can feel equally pleased with the ecclesiastical authority as a basis for the observance of our day of rest. A non-infallible Church must be a very inadequate and insecure foundation for any institution. If the Church appoints the day, she may reverse the appointment. If there is nothing which lies back of Church authority, no Protestant can regard the Christian Sabbath as resting on any very secure foundation.

The second view has been ably advocated by Dr. Hesse in the Bampton lecture of 1860, and by others. While Dr. Hesse denies that the Fourth Commandment is now binding on Christians, he holds that the Lord's day has been sanctioned by inspired apostles, and is therefore obligatory.

a. He admits that there is a moral element in the Fourth Commandment, which is still binding. The light of nature "demands a periodic devotion of our time to God's service, and the alternation of rest with labour."

b. He shows that the primitive Church, under the guidance of inspired apostles, observed the first day of the week as their special day for worship, the celebration of the Lord's Supper and the collection of alms. The assembling for these purposes on the first day of the week can be shown from the New Testament to rest on divine authority, but resting from labour, beyond what is necessary for that purpose, does not naturally flow from this theory. Hesse speaks of "the setting apart of a day, as a religious day simply—nothing being said about rest—nothing being peremptorily laid down as to cessation from personal labour, or as to the enforcement of rest upon others." He thinks the Lord's day should be observed as a day of rest from servile labour, but when he attempts to give his reasons, the weakness of his position becomes apparent.

The most weighty is the title, "The Lord's Day," which seems to indicate that it is a day set apart for religion and separated from the ordinary affairs of life. This is giving to the words a very pregnant sense, which we are not inclined to dispute, but one of which we could not feel very sure were we not guided by considerations foreign to this theory. He suggests that the inspired apostles who set apart this day "must have had before them the analogy of the Jewish law." Why not rather say at once, they must have had before them the Fourth Commandment itself, which was engraven by God on the tables of stone? He refers even to the public recital in the Church of the Ten Commandments, as one of the influences which have led to the Lord's day being regarded as a day of rest, an excellent reason, provided the Fourth Commandment is still binding, but quite irrelevant if that precept is a shadow which has passed away.

The third view, which regards the Fourth Commandment as of permanent obligation, while the day to be observed has been changed by competent authority from the seventh to the first day of the week, is that which appears to us most satisfactory.

1. It recognizes the continuity of the visible Church in all ages, which the other views either ignore or reject. If the visible Church is correctly defined, as consisting of those who profess the true religion together with their children, it must have been one body in all ages; for that profession is confined to no particular period in the world's history. It is also undeniable that Christianity is the outgrowth of Judaism. And the progressive revelation of the Old Testament finds its consummation in the New. The Mosaic system is not intercalated as a thing entirely "sui generis," between the Patriarchal and the Christian stages of the visible society of God's people. The Apostle Paul has taught that the Gentile Church of the New Testament is grafted into the Jewish stock, and partakes of the root and fatness of that old olive tree. Rom. xi. 17-18.

When we study the Scriptures, what we observe is not a succession of disconnected religious experiments which God has been conducting in the world. We see the continuous outworking of one ripening plan, which runs through the ages, and progressively trains the visible organization of God's people to bless all the families of the earth. The

(Continued on page 665.)

## Our Young Folks.

### WHAT CAN I DO FOR JESUS?

I ought to love my Saviour,  
No earthly friend can be  
One-half so kind and faithful  
As He has been to me.  
Before my lips could utter  
His sweet and precious name,  
Until the present moment,  
His love has been the same.  
He left His home in glory  
To save my soul from death;  
And now, in all life's dangers,  
He still sustains my breath.  
I lay me down and slumber  
All through the hours of night,  
And wake again in safety  
To hail the morning light.  
It is but very little  
For Him that I can do;  
Then let me seek to serve Him  
My earthly journey through;  
And without sign or murmur  
To do His holy will:  
And in my daily duties  
His wise commands fulfil.  
And when I reach the mansion  
He has prepared for me,  
'Twill be my grateful pleasure  
My Saviour's face to see;  
And 'mid the angels' music  
Which then will greet my ear,  
How eagerly I'll listen  
My Saviour's voice to hear.

Written for THE CANADA PRESBYTERIAN.

JOHN DAWSON.

A CANADIAN STORY, BY GEO. W. ARMSTRONG,  
LONDON.

#### CHAPTER IV.

##### SATISFACTORY ARRANGEMENTS.

John's words, "I prefer to be a business man," sealed his fate for life; a business man he must be. He was up bright and early next morning, and was ready to leave home fully an hour before there was the slightest need for him and his father to go. Mr. Sinclair was prompt in all he did, in fact, you might almost set your watch by his early morning movements. As the clock struck nine he entered his private office, where John Dawson and his father were seated awaiting his arrival.

"Good morning, Mr. Dawson."

"Good morning, Mr. Sinclair," replied Mr. Dawson.

"I suppose you've brought your son owing to my message; if you'll excuse me just a few minutes while I look through my letters, I shall be able to talk with you," said Mr. Sinclair.

The letters read, Mr. Sinclair spoke to John. "Ah, this is the little fellow that used to run up and down in Apsley Villa? How he has grown! A few years make a great difference, Mr. Dawson."

Apsley Villa was the residence of Mr. Dawson in the days of his prosperity: in those palmy days the Sinclairs courted the acquaintance of the Dawsons. John was too young to remember much about it, though he had a dim recollection.

"Yes, a few years make a great difference," said Mr. Dawson with a sigh.

Mr. Sinclair hearing the sigh, thought he had better say no more on that subject, as he saw it caused some amount of pain, so he said, "Your daughter intimated to me the other evening at my house, that you desired to put your son to some business; if so, and it is agreeable to you, I shall be glad to take him into my office, where he will be able to become acquainted with the various products I import and the various classes of goods I export. As you know, it is usual for youths when brought into a business such as this, to pay a premium, and to be bound as an apprentice for several years; the latter I shall require to be done, but I shall not think of asking the former. In fact, Mr. Dawson, if I find your son attentive to business, and using his best efforts to give satisfaction, I shall do by him what is also unusual—give him a small salary to start with. But I'm taking it for granted you wish your son to come."

"I am greatly obliged for your kind offer. I was anxious to know to what department you proposed apprenticing my son, the import or the export?"

"The fact is, Mr. Dawson, I should not need an apprentice at all, but my son Tom does not appear to take any interest in the business, and I want some one to render me some little assistance. Your son would be taught the business, and not simply a department. My respect for your former position, would debar me from offering to your son any position other than the one I have submitted. It is because of my respect for you, and my confidence in your integrity, and because of the good report I got from John's teacher, of his diligent habits, I state these things so readily. But think the matter over; there is no particular hurry," said Mr. Sinclair.

"I am sure, Mr. Sinclair," replied Mr. Dawson, "we shall be placed under great obligation for your generous offer, and I think it would be very ungenerous on our part not to accept it at once. John shall enter upon his duties at the time most suited to you, and I hope that the good opinion you now entertain of him may never be changed."

"I believe the school term ends one day this week, doesn't it, John?" enquired Mr. Sinclair.

"Yes, sir," said John.

"Then you can commence next Monday or next Monday week, which ever you prefer and in the interval the indentures shall be prepared," said Mr. Sinclair.

"Now, John, which day shall it be—next Monday?" asked his father.

"Yes, next Monday, I should like," replied John, eager to begin his new life.

So the next Monday morning was the day arranged for John to enter upon the duties of his office.

(To be continued.)

#### HOW A POOR BOY SUCCEEDED.

Boys sometimes think they cannot afford to be manly and faithful to the little things. The story is told of a boy of the right stamp, and what came of his faithfulness.

A few years ago, a large drug firm in New York city advertised for a boy. Next day the store was thronged with applicants, among them a queer-looking little fellow, accompanied by a woman who proved to be his aunt, in lieu of faithless parents by whom he had been abandoned. Looking at this walf, the advertiser said: "Can't take him; places all full; besides, he is too small."

"I know he is small," said the woman, "but he is willing and faithful."

There was a twinkling in the boy's eyes which made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted with such a boy—he wasn't bigger than a pint of cider." But, after consultation, the boy was set to work.

A few days later, a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of others. In the middle of the night, the merchant looked in to see if all was right in the store, and presently discovered this youthful protegee busy scissoring labels.

"What are you doing," said he. "I did not tell you to work nights."

"I know you did not tell me so, but I thought I might as well be doing something." In the morning the cashier gets orders to "double that boy's wages, for he is willing."

Only a few weeks elapsed before a show of wild beasts passed through the streets, and very naturally all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and, after a struggle, was captured. Not only was a robbery pre-

vented, but valuable articles taken from other stores were recovered. When asked why he stayed behind to watch when all others quit their work, he replied:

"You told me never to leave the store when others were absent, and I thought I'd stay."

Orders were immediately given once more: "Double that boy's wages; for he is willing and faithful."

To-day that boy is a member of the firm.—Presbyterian Banner.

#### THE SURETY.

Thomas Nolan had been turned out of Sabbath-school. He had become so bad that it seemed impossible to bear with him any longer, and his influence over the other pupils was so bad, that for their sake it was thought best to expel him. But his parents brought him to the school again, begging the superintendent to take him back, and give him one more trial.

"I should be very glad to do so, if I could feel sure of his good conduct. But it is a sad thing for such a big boy to set such a bad example. However, I will see;" and the superintendent went into the schoolroom.

"Boys," said he, "Thomas Nolan wants to come back to the Sabbath-school, and if some one will become security for his good conduct, I will gladly receive him into the school again."

There was silence for a few minutes. The larger boys shook their heads, for they knew him of old. Then one of the smallest boys said, "Please, sir, I will."

"You!" said the superintendent, "you become security for a boy twice as large as you! Willie, do you understand what it means to become security for any one?"

"Yes, sir; it means that when he is bad, I am to be punished instead of him," was Willie's reply.

The superintendent then went out and told Mr. Nolan that they would receive Thomas into the school again, as Willie Graham had become security for his good conduct.

Tom's heart was touched; and as he followed the superintendent into the schoolroom, he made mental resolve that little Willie Graham should never have to be punished for his misconduct.—Youth's Instructor.

#### "YOU WON'T EAT ME, WILL YOU?"

A little girl six years old climbed up on the knees of that old cannibal king of the Fiji Islands, and stood up, and put her hands upon his shoulders, and looked confidently into his face, and said: "You won't eat me, will you?"

This was in the year 1875, and the cannibal chief was visiting at the house of her grandfather in Sydney, New South Wales. Old Thakombau (for he was so named) was greatly pleased by this question from the lively, little girl whom he now loved, although twenty years before he would likely have looked upon her as something nice to be cooked for his dinner.

The Fijians were terrible cannibals, and Thakombau was one of the worst of all. About fifty-five years ago some native Christians from Tonga, landed in Fiji. In spite of many difficulties they won many converts to Christ, and prepared the way for Wesleyan missionaries that came from England. Fiji is now a Christian country. In 1860 Thakombau became a Christian, and in 1874, he prevailed upon the chiefs of the other islands to unite with him in asking our Queen to accept the government of Fiji; and it is now under the supervision of a British Governor. When Sir Hercules Robinson, Governor of New South Wales, ratified the treaty, Thakombau went with him when he returned to Sydney; and it was in his house that his little grand-daughter, who had heard about Thakombau's history, with such child-like simplicity reminded him of his old habits.

## Teacher and Scholar.

Oct. 29th, 1893. } ABSTINENCE FOR THE } 1 Cor. viii.  
1893. } SAKE OF OTHERS. } 1-13.

GOLDEN TEXT.—We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

The Church at Corinth had been founded by Paul on his first visit to the city (Acts xviii. 1-7) some five years before this epistle was written. In a city noted for its immorality, even in the profligate-heathen world, many dangers arose to the purity of the Church. Especially were the converts tempted towards sensuality and dishonesty, not only by the influences of the city, but by the habits formed in their own early life. Many evils had developed in the Church, difficulty was felt in deciding upon questions of duty, and the counsel of Paul seems to have been sought by them. These circumstances called forth this epistle, so varied in the topics with which it dwells.

I. The problem and methods of solving it. Among the questions referred to Paul was this, Should Christians partake of meats which had formed portions of animals offered to idols? Of animals so offered, in addition to what was laid on the altar, part belonged to the priest and part to the offerer. These were used at feasts, either in the idol temple, or in the offerer's house, and sometimes were sold in the market. A Christian attending the social festivals of his heathen neighbours, was exposed to the risk of eating such meat, and could not be certain even of what he bought on the market. Paul mentions and estimates beforehand the comparative worth of two different principles by which to decide—knowledge and love. They may decide the question as a mere matter of theory, examining whether there is anything abstractly wrong, sinful in itself, in eating such meat. In saying we all have knowledge, Paul intimates, that generally speaking, the Corinthian Church possessed the requisite knowledge so to decide. Or they may decide by considering in addition what Christian love would dictate. This, Paul commends for two reasons. The Christian life, actuated by knowledge alone, is not a truly enlarging life. It is inflated with self-pleasing, puffed up with the appearance, not the reality of growth. Where love actuates, life is built up, edified. Moreover, a life ruled merely by abstract knowledge falls even in that. One of the first lessons in true knowledge, is a recognition of our own ignorance, and of the need for more than intellectual insight in ordering the life. He that loveth on the other hand, is known of God, with that pervasion of the divine Spirit, which carries with it divine approval and direction of the way (Mt. vii. 23; Ps. i. 6; Gen. xviii. 19).

II. The solution by knowledge. The heathen believed in many deities heavenly (sun, moon, stars), and earthly (defiled men, animals). Popular language referred to gods many and lords many (Deut. x. 17; Ps. cxxxv. 5; cxxxvi. 2). But there is really only one God, the Creator of all, unto whose glory all believers live, and one Lord, Jesus Christ, who mediates all God's works. From the rightful understanding of this will follow that meat cannot be affected in any way through being offered to an idol. If no one but the individual himself were affected by his conduct, this would be sufficient to settle the matter. But since those may be influenced who have not reached this standpoint for judging, the other principle must also be considered.

III. The solution by love. While the knowledge of the nothingness of idols was general in the Christian community, yet there were some who had been so long used to them (R.V.) that in eating meat from sacrificed animals, they could not rid themselves of the consciousness that what they were eating, had been offered to idols. They ate against their conscience, and thus it was defiled. Love will consider how the exercise of his liberty by the stronger Christian, affects such weaker ones. It were well certainly for the brother with weak conscience to attain higher knowledge. But while he is thus scrupulous, the sight of other Christians joining in heathen feasts on things offered to idols, will strengthen him to disregard the scruples of conscience and act against it, thus endangering his eternal welfare. In this way, the exercise of a Christian liberty, lawful in itself, may tend to frustrate the object for which Christ died, and become a sin, not alone against the brother whose conscience it wounded, but against Christ. He who acts from love will duly consider the effect of his action on others, and will follow the principle embodied in Paul's resolve.

## THE CANADA PRESBYTERIAN

PUBLISHED BY THE

Presbyterian Printing &amp; Publishing Co., Ltd.

AT 5 JORDAN ST., TORONTO.

Terms, \$2.00 per annum in advance.

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

## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, OCTOBER 18TH, 1893.

Owing to a press of matter of various kinds, many valued contributions cannot be inserted in this week's issue, which will, however, get a place in our columns just as soon as possible. Let these contributors, meantime, accept the thanks of the Editor.

We are glad to find that our remarks made in a recent issue, respecting our brethren in the Northwest and B.C., being "practically ignored," because they have not themselves hitherto furnished information about their fields and their work, have begun to bear fruit. One who has been, and is still engaged in the work in the far West, sends us this week several items to which we gladly give a place among our Ministers and Churches.

The Interior comes near the exact truth when it says that the faith of the "vast body of the laity is neither helped nor hindered" by the learned disputes of the higher critics. The fact is, no small number of the laity content themselves with asking what the fuss is about, and some of them do not take interest enough in the dispute to ask that fundamental question. Preach the Gospel faithfully to the average man and he will not trouble himself much about the quarrels of the critics, higher or lower.

The chief business in this plebiscite campaign is to show that a prohibitory law would greatly lessen if not entirely remove the evils caused by the liquor traffic. The evils are admitted by everybody amenable to reason. Even many of the men who sell liquor admit that the business is bad. Any number of people, not total abstainers, are willing to vote for prohibition if it can be shown that a prohibitory law will in all probability lessen the amount of misery caused by intemperance. The point to be kept steadily before the people is that in an intelligent, well-governed, law-abiding country like Ontario, there is no reason why prohibition should not prohibit, or if not prohibit altogether, reduce the evils to a minimum.

The Echo is a small eight-page monthly paper, published in the interests of the Presbyterian mission field, in and around Fort Qu'Appelle. This is a good idea and contains a hint for other mission fields. "Its object is to encourage unity and co-operation among the different stations, and to supply a little reading matter where service cannot be given every Sabbath." We gladly welcome it and wish it much success in its laudable effort, and shall be glad to get news of that region from month to month for our columns and wider circle of readers. From the September number we quote: "Principal King, who had a few days to spend in the West, so timed his journey as to be at the meeting of Presbytery. His mature judgment was very helpful in the discussion of knotty questions. He also gave an interesting account of the work being done in Manitoba College. Such information is needful, even to ministers; and certainly the doctor's address did not fail to con-

vince everyone who heard it, that Manitoba College is steadily becoming one of the leading institutions of the Dominion. We hope that he may have many opportunities of visiting the Presbytery of Regina."

The Manitoba people are specially favoured in the matter of legal assistance. They did not want anybody to argue their side of the school case in the Supreme Court, but the court assigned them one of the most distinguished members of the Ontario bar. The learned gentleman represents a client that never asked for his services and does not want them. Grave complications may arise out of this peculiar situation. Supposing the learned gentleman should urge some strong points for his client, and the client tell him that the Province did not want any such points urged. In fact, the client might refuse to instruct him or even tell him that his services are not wanted. This Manitoba School case has been a peculiar one for a long time, and it becomes more peculiar every day. The one thing clear, beyond all manner of doubt, is that, no matter who argues or what the decision, the people will have to pay the bill.

We accept with becoming humility and in a fraternal spirit the courteous correction of our valued contemporary, The Presbyterian Witness of Halifax, contained in the following, which appeared in its issue of last week. We promise never to do it again, unless in ignorance, which was the cause of our offending as we have done. Since occupying this chair, we have felt that we are not nearly well enough acquainted yet with each other in the East and West, but we are getting to know each other better, and will continue to do so, and also like each other better, which is best:

"It is not often we catch the Canada Presbyterian limping in its facts, but here we have it: In its issue of this week it remarks, 'Next week our Divinity Halls, with the exception of Queen's, will begin work for another session.' Our local patriotism is stirred to remind our contemporary that it has ignored the oldest (and of course the best) of our Divinity Halls. The Presbyterian College, Halifax, does not open till the first week of November. Our local patriotism moves us to say something sharp, but as all are liable to err, we magnanimously forgive, on condition that our College shall not be ignored another time. Now, mind! But look here! In the very same column, in giving a list of names of ministers of our Church who are for more than fifty years in the ministry, the oldest of them all, and one of the most eloquent and powerful men that ever preached in Canada, and a past moderator, is ignored. We refer to Dr. Macleod."

The date of Dr. McLeod's ordination is not given in the Blue Book for this year—from which we took the names—and therefore we could not be quite certain that he was ordained over half a century ago. We did make a mistake of a month in regard to the opening of the Halifax Seminary, but erred in the best of company. In the very same issue in which the Witness points out our one mistake, a friendly foreign missionary shows that in a recent article, the Witness made two. In the matter of mistakes our Halifax friend is one ahead.

Why are our Canadian Church papers not as large and as expensively got up as the best religious papers published in the United States? That question may be answered by asking a few others. Why has Knox College an annual revenue of less than \$20,000, while Princeton Seminary has a revenue of about \$70,000? Why has Montreal College an annual income of \$13,500, while the annual income of Union Seminary is about \$60,000? Why are the subjects taught in Union and Princeton divided up into specialties with a professor for each specialty, while the professors in Knox, Queen's and Montreal have each to teach several subjects? Why are our professors not paid

salaries equal to the salaries paid to the American professors? Why does the whole Church give about \$200,000 per annum for Home and Foreign Missions, while the American Presbyterian Church gives about two millions for missions? Why does the Church not pay Dr. Warden and the Rev. R. P. McKay five thousand dollars a year, the salary the secretaries of the American Mission Boards receive? Why do none of our ministers get eight or ten thousand a year? Why does the brother who asks the foregoing question about the Church papers not give a thousand a year to the schemes of the Church? Not long ago we heard of a New York pastor who gave more than that sum. The plain, unvarnished fact is that there is not money enough in the Presbyterian Church in Canada to do things on a financial scale equal to that on which our neighbours work. Their Church is nearly ten times as large as ours, and more than ten times as wealthy. In the publishing of papers, as in everything else, we must just cut according to our financial cloth. When all the Church does everything else on the same scale as the American Presbyterians do, it will be time enough to compare our Church papers with theirs.

Sir Oliver Mowat is one of the comparatively few men who think that quality is more important than quantity or numbers. Speaking at a patriotic meeting the other evening in Hamilton, the Premier said: "Then we all want for Canada and its provinces the best laws that can be devised, whatever party has the devising of them; and we want the laws administered, by whatever party it may be, with unsurpassed fairness, expedition, and fulness, so far as such laws as we have can be so administered. We all want to have in Canada the best of universities and the best of colleges and the best of schools of all kinds. We want to have in Canada the best farmers, the best manufacturers, the best mechanics, the best bankers, the best merchants, the best judges, the best lawyers, the best doctors, the best journalists, the best engineers, the best architects, to be found anywhere; and so in every department of industry and intellectual activity. We all want Canadians of every class and condition to have the highest character everywhere for efficiency in their work, whatever their work may be; and for probity and reliability, as well as efficiency. We want Canadians to be specially noted as being an educated, a law-abiding, a temperance-practising, and in all respects, a well-conducted and honourable kind of people. (Applause.) Everyone of us can do something in this direction in our own person, and something directly and indirectly in influencing others to this great end." These words will never be supplied until a large majority of Canadians learn that bigness is not goodness, nor largeness greatness. We live alongside of a pushing, progressive people who judge everything by its size. They have a big country, big cities, big lakes, big rivers, and above everything, big hotels. Too many Canadians follow our neighbours in the worship of the big. The number of people who live in a city is with them, and we fear with many of us, a more important consideration than the character of the people. A crowded meeting is a success, though attending it may have been a downright waste of time. The man who draws a crowd is a great man, though he may be an ex-monk on the high road to the penitentiary. "Good crowd," "slim crowd," are the only remarks sometimes made by young men in regard to the religious meetings they conduct. The best is of more importance than the biggest.

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—George Elliot.

## THE STUDENTS' CHRISTIAN MOVEMENT.

It cannot be out of place when our National University and colleges have just resumed work, to draw attention to those who form such a large class in our cities and towns, and especially to any definitely Christian movement amongst them. It is now a good while since we have heard anything about our "godless universities," and if the spirit now pervading them continues, we will not need to hear it again. A booklet before us gives some interesting and very encouraging information respecting the place true religion is taking among the large body of students on this continent, and the power it is wielding over them. They comprise a body of seventy thousand men, not to speak of women, in many respects the very pick and flower of the country. One of the most significant facts in the history of the Christian Church during the last quarter of a century, is the revival of vital piety in this class in America, and this movement has spread to Europe and Asia with remarkable results. This has both manifested itself in and been largely propagated by the Inter-Collegiate Young Men's Christian Association. Sixteen years ago when this inter-collegiate idea was conceived at Princeton, there were less than thirty college Christian associations in existence, now there are more than that in several single States. Professor Henry Drummond, speaking of it very lately, said, "There is nothing like it among the students of the world." No other bond of organization among students has been able to unite at all nearly so large a body of them, as this Christian bond, which has now in its membership in the States and Canada, thirty thousand students in four hundred and fifty American and Canadian colleges. It is said that while of the whole body of young men on this continent, only five per cent. are professing Christians, among the students in our colleges fifty-five per cent. are professed followers of Christ, and ninety per cent. are by inheritance and sympathy Christians. During the sixteen years of its existence, through the efforts of Students' Christian Associations, twenty thousand of them have become decided Christians, three thousand have been led into the Christian ministry, and five thousand are now preparing for it. By means of a branch of this work, "The Students' Volunteer Movement for Foreign Missions," thousands of them have become foreign missionaries, and six hundred have already sailed for the foreign field. "Has any such offering," says Dr. McCosh, "of living young men and women been presented in our age, in our country, or in any age or country since the day of Pentecost?" It is impossible almost to exaggerate the hope and promise there are of good to Christendom and to the world in such a spirit and movement as this among the students of Europe and America, the men and women who are to mould the character of coming generations. The direct and immediate objects of this movement are to lead students to accept of Christ, then to guard them, to develop their spiritual life, and further, to lead them into service for Christ in all walks of life as laymen or in the more direct work of the Christian ministry; and further, it unites in a Christian and ever-widening brotherhood all who love Christ. What a bright augury is this, and what a powerful means it must in time become of wider organic union among Christian Churches. Through the efforts of this Inter-Collegiate Movement in this country, agents have been sent to visit the colleges of Europe and Asia and promote this most hopeful work, and have met with most gratifying encouragement. One who went to Europe and spent three years there, visited forty-four universities having eighty-seven thousand five hundred and twenty-seven students. In Asia the student class amounts to one

hundred thousand, and the agent who visited that continent, and spent four years in the work, found everywhere ripeness and readiness for organization.

While this is the state of things abroad among students, we may refer in a sentence or two to how it is at home here in this city. At present, we shall mention but one single incident. No longer ago than last Sunday, a visit was paid to the meeting of the University Y.M.C.A., in their own room at three o'clock in the afternoon. There were assembled probably one hundred young men. One of themselves led the meeting, gave out the hymns, engaged in prayer and the whole body read the Scriptures responsively. Other students were called upon and engaged in prayer. Professor Hume was on the platform and gave an address on "Christ as the Truth." On the Sabbath before, another one of the professors had spoken of Him as the Light of the world. Christ was set forth before these young men by one of their professors with great force and clearness, as the truth, who in His person, His teaching, His life and work alone meets and satisfies the deepest wants and cravings of our nature, and answers the problems which men have been asking all through the ages. Then with a force of appeal, which we would think simply unanswerable, he asked these young men who had not yet done so, to accept of Christ as the truth. You demand, he said to them, the best reason and every conceivable reason why you should accept Christ as the truth, and think you are not called upon to give any reason for rejecting Him. Nay, he reasoned, seeing Christ is the truth, you are bound as rational intelligent men to produce your reasons for rejecting Christ the Truth. Another hymn and prayer and the meeting closed. In itself, in the whole manner and spirit of it, and in the promise and hope and potency for good there were in it, this gathering was a most striking and deeply impressive sight. This is but one. Many similar meetings are being held in our colleges all over the land. In view of this, Christian parents, teachers, ministers, may well be filled with profound thankfulness to God that such a spirit exists in our University and colleges, that they can send their sons and daughters where there are thrown around them influences so powerful to guard and shield against temptation, to establish them in sound Christian principle, and to lead them into lives of noble Christian service.

(Continued from page 662.)

revelations granted to this body, from Eden to Patmos, are its abiding heritage, and the laws given through this society, unless they have been expressly repealed, or superseded by an entire change of the relations to which they were adapted, are necessarily binding still. The Fourth Commandment does not need to prove its right to rule. The burden of proof lies, not with those who assume, but with those who deny its permanent obligation.

2. The change in the day does not affect what is essential in the law of the Fourth Commandment. The essential element in the precept is the setting apart one day in the week for divine service and rest, and six days for labour. The language of the precept lays emphasis, not on the seventh day, so much as on the idea of the Sabbath. It begins, "Remember the Sabbath day to keep it holy," and ends with the statement, "Wherefore the Lord blessed the Sabbath day and hallowed it." This is obscured in the incorrect version of the Commandment, in the book of Common Prayer, which makes the last clause read, "Wherefore the Lord blessed the seventh day and hallowed it." But while in the body of the command, the seventh day is designated as the day to be observed, the stress is not laid in Scripture on the seventh day, but on the Sabbath. We

know also that the Passover, which by the law, was required to be observed on a given day, was on special emergencies kept on another day, yet the very day on which the Passover was usually observed, was significant in commemorating the smiting of the first born, and the escape of Israel. This proves that a change of the day on which a divine ordinance is observed, is possible, where there is sufficient reason.

3. There is not only a reason sufficient to vindicate the propriety of the change in the Sabbath, but a reason so powerful, as to render the continued observance of the seventh day exceedingly difficult to defend.

The seventh day Sabbath commemorates the creation of the world in its religious significance, as a testimony to the existence and perfections of a living personal God. The resurrection of Jesus Christ marks the completion of the work of redemption by our incarnate Saviour. Up to that time, there had been nothing which revealed so much of God, and was so worthy of commemoration as the creation of the universe. This can no longer be affirmed. To commemorate creation, when a finished redemption stands before us in all its beauty, is like spending our time in admiring the scaffolding, when the completed temple is full in view. And as creation was a means to the end, which was reached when redemption was shown to be complete by the resurrection of Jesus Christ; and the end may be said to take up and perpetuate the means by which it was secured, so we celebrate creation when we commemorate redemption. To the ancient believer, the creation of the universe presented the grandest display of the divine perfections within the range of his vision. But when the Church of God in her onward course, reached the incarnation, the death and the resurrection of Christ, a loftier display of the divine perfections came into view. The new creation was seen towering in moral sublimity above the old, which had now no glory by reason of a glory that excelleth. A seventh day Sabbath, in such circumstances, could only seem an inexplicable incongruity. It is celebrating starlight, when the sun is shining in his strength.

4. It only remains for us to show that the day was changed by competent authority.

It came into the Church when it was under the direct oversight of inspired apostles, and was sanctioned by them. I do not stay to prove what the whole Christian world acknowledges, that Christ commissioned His apostles to teach whatsoever He commanded, to lay the foundations of the Church, and to order its affairs, and that He qualified them for the work by supernatural endowments. What therefore, they sanctioned, had the sanction of Christ.

Our Lord prepared the way for this change by appearing, after His resurrection, repeatedly to His disciples on the first day of the week, and by granting to His Church on that day the Pentecostal outpouring of His Spirit. From John xx. 26, it seems probable that before the ascension, the disciples had, with the approbation of the Master, begun to observe the first day of the week by religious gatherings. Certain it is, that soon after it was recognized as the special day on which were held all the distinctive services of the infant Church; and before the close of the first century it had come to be known familiarly by the title by which John speaks of it, "the Lord's Day," a name frequently applied to it by a succession of ecclesiastical writers, in the second and following centuries. And the religious observance of the first day became so distinctive of the early Christians, that in the dark days of persecution, one of the tests by which their enemies detected them was the question, *Domnicum servasti?*—Hast thou kept the Lord's day?

When, twenty-five or twenty-six years after the ascension, the Church had become somewhat settled, this change was an accomplished fact, and we meet this instructive statement in the Acts of the Apostles: "We came to them to Troas; where we abode seven days, and upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow." It is evident that the first day of the week had come to be regarded as the appropriate time for observing the Lord's Supper, for which the apostle, who had arrived early in the week, tarried; and that preaching, and doubtless devotional exercises were held on the same occasion. In a letter of the same period, but a little earlier, Paul writes to the Corinthians, "concerning the collection for the saints," and the direction he gives is, "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him, that there be no gatherings when I come." These passages make it quite evident that, at

this early date, the primitive Church, under the rule of inspired apostles, had appropriated the Lord's day specially to the reception of the Supper, to religious instruction and worship, and to the collecting of alms, the religious services most distinctive of the Christian society.

When we inquire, how did the Jews remember the Sabbath day to keep it holy? we discover that, apart from physical rest, they offered double sacrifices to the Lord, they met for religious instruction and worship in their synagogues, and they gave alms to the poor. When we see the early Church under the guidance of the apostles, transfer all the services which correspond most closely to these to the first day, while in no single instance recorded in the New Testament, did the disciples of Christ assemble for religious services, among themselves, on the seventh day, how can we fail to perceive that the day which commemorates the resurrection of Christ, is by divine appointment, taking the place of that which celebrated the creation of the universe?

It adds to the weight of this consideration, that neither Christ nor His apostles ever hinted at the abrogation of the Decalogue, but on the contrary the apostle Paul, after referring to one of its precepts, declared that, "the law is holy, and the commandment holy and just and good."

It should be remembered that the first converts to the Gospel were chiefly Jews; and that as the result of old habits and early associations, many of them continued to observe the seventh day. And as long as their observance of it was put upon grounds which did not tend to subvert the Gospel, the apostles treated it as a matter of indifference, on which Christians might use their liberty. And this is one reason, no doubt, why the apostles and the early ecclesiastical writers did not speak of the Lord's day as the Sabbath.

Another day known by that name, was observed constantly among the Jews, and largely among Christians; and an attempt to change the current meaning of the word then, would almost certainly have led to confusion and mistake. Inspired authors, like others, are wont to use words at their current value. Among ourselves, many Protestants, deferring, perhaps foolishly, to arrogant claims and current practice, speak of the members of the Church of Rome as Catholics, but they do not intend to concede the claim couched in that word, or to unchurch themselves. It is probably on the same principle that we are to explain Rom. xiv. 5-6, Gal. iv. 9-10, and Col. iii. 19, which are so often quoted as inconsistent with the permanent obligation of the Fourth Commandment. The days, whose observance is condemned by the apostle, seem to be those of the Mosaic economy generally. The Sabbath referred to, was probably the seventh day Sabbath, which Jewish worshippers Christians to observe along with all the rites of the Mosaic law, as essential to salvation. The first day of the week was not then called the Sabbath, and as it was observed on entirely different grounds, it did not fall under the apostle's words of disapproval.

In this discussion, we have dealt with the permanence of the Sabbath. We have seen that there is good ground for holding that the law of the Fourth Commandment should still bind the Christian conscience. In examining the structure of the Mosaic legislation, we have discovered that the temporary character of the civil and ceremonial laws given to Israel, supplies no evidence that any part of the Decalogue can be placed in the same category. We have seen also that the change of the day observed under the Gospel, cannot, in view of the continuity of the visible Church, be regarded as inconsistent with the permanent obligation of the Sabbath law. And we have found that the change did not affect the essentials of the law, and it was made for sufficient reason, and by competent authority.

The change in the day has not abolished the Sabbath, but has merged the service which it rendered, in one still higher, and made the day to us a memorial at once of creative goodness and redeeming grace.

We have looked at our subject chiefly in its theological aspects, but we are not insensible to the immense practical value of the Sabbath. We do well to cherish it as one of God's choicest gifts to man. It spans the dark gulf between Eden lost and Paradise regained, like the bow of promise. Wherever it is seen, it is a token for good. Wherever it is welcomed, it brings down blessing; it lightens the burden of labour; it purifies society; it develops mind and conscience; and brightens earth with the hope of heaven.

## Books and Magazines

Of General Lew. Wallace's new book, "The Prince of India," already noticed in the Presbyterian, the author recently remarked to a friend that he might say that he "was sent to Constantinople to write that book." President Garfield, who was a great admirer of "Ben-Hur," suggested to General Wallace the idea of another historical romance, with Constantinople as its scene. Naturally, the period most brilliantly capable of literary development in a story is that tragic one in which Mahommed II. overthrew the Eastern Empire, shattered the Greek Church, destroyed Constantinople, and triumphed in the blood of the last emperor and of his devoted subjects. The new romance is the result of President Garfield's hint, and of the great facilities afforded General Wallace in the Turkish capital.

Professor Bryce leads off, in the September Canadian Magazine, with an article on "The Manitoba School Question," dealing with Mr. Ewart's paper on the same subject in the July number. Erastus Wiman treats of the late commercial crisis in the States, in a "Whirlwind of Disaster." "The Financial Depression in Australasia" is also treated of. "A Study in Criminology" is by Rev. W. S. Blackstock. "Down the Yukon and Up the Mackenzie;" "Reminiscences of the West Indies;" and "The Sault Ste. Marie Ship Canal;" and other briefer and lighter articles, with poems and Book Notices, conclude the number. Ontario Publishing Co., Toronto.

Perhaps the most striking things in the Century Magazine, for September, are the illustrations, the faces and human figures especially, not their beauty, but the force and expressiveness of them. The first, that of Daniel Webster, one cannot but sit and look at and look at. It holds you by its strength and gravity and power. That of William James Stillman is another, and several more, besides are all striking. The Fair comes in for notice; "The Taormina Notebook;" "The Author of Robinson Crusoe;" more of Phillips Brooks's delightful letters, and other lighter articles fill up this monthly. The Century Co., New York.

The Cosmopolitan for September, which reached us late, is indeed a marvel of interest and beauty. The first hundred pages of it are devoted to the Fair; and next to an actual visit must come the idea to be obtained of this world's fair by an attentive examination of the pictures given and the accompanying letter press of this admirable number. The whole subject is treated under thirteen different heads by competent writers, and leaves almost nothing more to be desired of this kind. For the rest it is sufficient to say that it is well-sustained. The Cosmopolitan, Sixth Ave. and Eleventh St., New York City.

Our space will not allow us to name even all the interesting articles in Scribner's for September. The first is on Isaac Walton, the prince of fishers, with beautiful illustrations. An interesting account is given of the Thackeray manuscript presented to Harvard College. "Clothes" and the Machinist will both be read with interest. "Harvest" is a very striking poem by Duncan Campbell Scott. "Richardson at Home" is another of the longer articles of what is altogether an excellent number.

The September Arena is quite up to the mark. The Currency question is of course discussed. Some of the other more interesting articles are "An Inquiry into the Laws of Cure," "Moral and Immoral Literature," "A Study of Benjamin Franklin," a story, "The Man Who Feared the Dark," "The New Education and the Public Schools," with many notices of new books. The Arena Publishing Co., Boston, Mass.

The Book News for September is full of news about books interesting to all lovers of them, and interesting illustrations, under the heads of, With the New Books, Reviews, and Descriptive List; this last having in it books classified under different heads. John Wannamaker, Philadelphia.

The Twentieth-Eighth Annual Catalogue of the Massachusetts Institute of Technology, received, contains full information of classes and subjects taught in connection with the Institute. H. S. Collins, 15 Milton Place, Boston.

For mothers who wish some help to amuse their little ones with some pretty stories and pictures, "Our Little Ones," for September, is just what they need. Thos. Nelson & Sons, London.

## Choice Literature.

### AUTUMNAL.

The crisp, chill dusk ; the gardens desolate ;  
The crimsoning sun ; the fields that late have  
ta'en

A ghostly semblance, and the corn-stalks lain  
In vague bronze heaps ; dim orchards whilom  
great

With golden apple-discs or pears, and weight  
With oozy plums that bore the regal stain ;  
The hazy hills—these hint the iron reign  
Of Winter ushered in in silvery state.

E'en with the chill and sear, the doleful air  
Of Nature, who in cold, dark rain-drops  
grieves,

There is a comfort when one visions where  
Are glowing stoves, beyond the windy eaves,  
And savoury tables, love's warm kisses there,  
And kindest rays the soft, rose lamplight  
weaves.

Jos. Nevin Doyle, in *The Week*.

### NEST BUILDING AND BIRD SONG.

Probably of all nests builded by birds in this locality, the most unique is that of the humming-bird. It is about five inches in circumference and just one and a half deep on the outside, and is fashioned of the softest of white stuff apparently the floss of the poplar, while over it all is ingeniously laid fine bits of fawn and pale green lichen so that it is a marvellous imitation of the bark of the branch whereon it rests, and for this reason it is difficult to distinguish it from a knot of the tree, fastened too as it is close on the limb with not a small branch on any side for support. Over the lichen is spun an invisible veil, fine like a very fine cobweb, and there is about it a warm odor like old wool or dry moss. In this nest just two pale tiny eggs are laid, and indeed there would scarce be room for another, so small is the soft hollow.

Another interesting nest is that of the wild canary. A snug one has been built yearly during the last five years in the heart of a blossoming bush here on the hillside ; each time in the same cluster of twigs, the old one having been removed every season directly after the young birds had flown. This nest is composed of bits of wool, floss, white cotton thread and grey grasses, and before or about the time the first egg has been laid, along comes a lazy cuckoo, sliding noiselessly, thief-like, from bough to bough, and depositing in this nest a brown-speckled egg twice the size of the canary. Then when hatching-time arrives and the young birds appear and grow a little, the young cuckoo, ingrate that it is, flops about and with its strong wings turns out of their home to perish the offspring of the sweet yellow bird. Every year I have watched this nest and taken from it the objectionable egg, and one year I found a second one, after the canaries had deserted the nest, imbedded in the grasses and wool, it having been laid of course before the completion of the nest, and thus covered over, it had remained unharmed during the rearing of the yellow brood.

This year, just as the canary had fashioned a fine nest in the old place, a wild wind came out of the south and tore it away, so I doubt if the bird will ever build there again. How wonderful ! this building of nests year after year in the same spot, this memory of birds, inasmuch as there is such a vast tract of country wherein to go astray and so countless a number of trees to mislead. A few years ago, along the bay shore a phoebe built its nest in a robin's nest of the preceding summer. The following year the robins arrived first and placed their nest on the two old ones, and again the next year the phoebes were lords of the tower, and so they builded alternately until six or seven nests were piled one on the other, when the spot was forsaken for a new site.

Doubtless the most comfortable of nests is the swinging nest of the oriole. Narrow and deep, and woven of soft, light colored material, it is fastened to the drooping boughs of some tall elm, out of the reach of the small boy, and in it the mother birds sits and swings through the hot summer days, the winds singing to her in fair weather, no harm molesting when storm is abroad, for the nest is builded

and hung so deftly, that the entrance is protected against the sky out of which the summer storms come.

For us the oriole has sung his last song this year, because the autumn has no food for him and he has gone south again, not so much, it is believed, to avoid the cold as to find good feeding fields for the winter. What songs he sang when the apple-trees were in flower ! His brilliant orange and black plumage all aglow against the pink and white blossoms. Then were the orchards merry with his music, for he hunted them the day long for food. We used to whistle sometimes, at best a poor imitation of his singing, yet he answered us. It is interesting, the study of bird-song and of birds' perception of musical sounds. Many times in the summer when there is music in the house, mocking-birds come about the open windows and struggle on through broken song in a mad endeavour to follow the notes of the instrument. Go out into any large garden after sunset when the mocking-birds and other singers are silent. Whistle some light air, and presently the shadows will be full of song, and it is good to feel you thus have power to make birds sing. Then, too, on a grey morning even a loon will answer you out of the mist if you imitate its note, though not, I fancy, because of any inspiration of music like that which whistling possesses for other birds—rather in all probability, it takes you for its mate and gives call for call.

Helen M. Merrill, in *The Week*.

### OUT-DOOR SKETCHES.

#### THE SPRING FLOWERS.

A "late spring" has its advantages, as it generally secures a longer term of existence for the sweet spring flowers—the most charming of all our native flora. The unusually cold May and June of this year greatly prolonged the frontier between spring and summer, and, if it made the early flowers somewhat later in blossoming, at least kept them much longer with us. The bloodroot (*Sanguinaria*) usually over by the beginning of May, lasted, in some localities, till the middle of it. The lovely three-leaved lilies or trilliums, continued with us all through May, being found in some shady places even after June 1st. The wild violets—purple, yellow and white—lasted well into June, and the bright graceful scarlet columbine (often called by the children "honeysuckle,") remained in bloom in some spots till the end of June, and even beyond it, wild roses and columbines thus being in bloom at the same time. The first opening columbines I found in the second week in May, and the last I know of was still blooming, within sight of orange lilies, on July 12th—this faithful flower thus continuing this year two full months in bloom. But owing to the lateness and coldness of the early spring, most of our spring flowers were this year included within the covers of May. For in it there were blooming not only the shadflower, the bloodroot, the trillium, the pretty plummy (*dicentra*), the arun, the columbine, the Canadian honeysuckle, the violets, the addertongue, the saxifrage, the convallarias and their connection, the smilacina, the slender mitrewort and its pretty cousin, the tiarella—the graceful purple crane-bill geranium and its distant relation, the white anemone ; all these and many other less conspicuous flowers "too numerous to mention," especially in their long-winded Latin nomenclature. Then June, in its turn, brought on its graceful troop, many of the May flowers lapping over into June, so that there was a profusion of bloom all through these two months. Among those that cluster thickly on the borderland are the more shrubby flowers, the aralia, the ginseng, the actaea with its "white feathery clusters," the osmorhiza, the blue cohosh, the viburnum or wild snowball, the chokecherry, the dogwood, with a host of smaller blossoms, such as the charming little white *trientalis*, the pretty drooping purple blossoms of the pentstemon, the white clusters of the arenaria, and all the more common, though sometimes despised, bloom that springs about our daily paths. The little weekly flower notices in the *Montreal Star*, giving a brief description and woodcut of our principal spring flowers, have given to many a new inter-

est in the flowers they often passed by, classing them under the generic name of "mayflowers." There may not be much in a name—regarded by itself ; yet somehow, the fact that we can call a thing by its right name seems to give it a new interest. "A rose by any name may smell as sweet ;" but what sweet visions does not the very name of a rose suggest ? It is doubtful whether we should take quite the same interest in our friends if we could not call them by their names, and so the ability to find out the right names for our flowers of spring has this year given an added zest to many a woodland walk, and grave professional men and working men and women, as well as the happy young idlers in spring woods, have this spring been attracted to spend delightful hours in looking for and identifying the wild-flowers thus brought before their notice. The *Star* has thus done a real service in stimulating an intelligent love of nature among its readers.

But the longest spring must pass into summer, and so one by one the sweet spring flowers drooped, faded and passed into the maturer stage of development. The pretty brambleberry blossoms, as well as the less showy ones of strawberry and raspberry, have fulfilled their mission by becoming the delicious fruit that becomes a staple of our summer food ; the chokecherry and alder and shadflower have furnished many a meal for the birds ; the nuts are getting ready for the squirrels, and the bright scarlet clusters of the actea rubra and the white waxen ones of the white variety, shine out amid the woodland with a brilliancy which even their snowy blossom did not possess, for, after all, it is the harvest time which is the glory of the year. But still, it is the spring-time—full of the indefinite delight of hope—"which is its chief charm," and it is with a wistful regret that we, each year, bid adieu to the budding and blossoming of spring-tide, even though it is the beneficent law of nature that beauty of the flower is but the precursor and promise of the matured fruit.

Fidelis, in *The Week*.

### JUST THE LITTLE THINGS.

The last touches in finishing a piece of work are of more importance than many careless persons remember. Who has not suffered great inconvenience because the buttons on a garment were not firmly sewed on ? Buttons, every one knows, have a strange perversity in parting from their fastenings just at the moment when there is not a minute to spare to sew them on again. A little care when the garment is finished or sent home from the shop to see that every button is secure saves endless future worry and trouble. No woman appears well dressed, no matter how costly and handsome her costume may be if an effect of untidiness is given by a missing button from dress or glove, bows pinned instead of sewed on, and a frayed appearance at the bottom of the skirt. Just a little care and thought given to these trifles would remedy this evil.

In setting the table, how much more tempting and attractive appearance it will present if the cloth is clean, and laid perfectly straight on the table, the dishes and glasses shining bright, the meat and other articles of food tastefully arranged on their respective dishes (not piled on, quite regardless of appearance), and a few flowers for the centre of the table, even if they be nothing more than a bunch of fresh clovers, a few fern fronds or a cluster of those yellow daisies, with the rich brown eyes, gives a finished, inviting aspect to the table that whets, in no small degree, the appetite. In the country there need be no difficulty in procuring something fresh and green, for the table the whole year round, but how often we see that where there is an abundance of anything, there is it the least used and appreciated.

When sending a gift to a friend, a little attention given to the simple matter of wrapping it up, often adds to its value, and to the pleasure of the recipient. There is nothing particularly wrong with brown paper and grocer's

twine, both very useful in their place, but how much better the gift will look if wrapped in fresh, crisp, tissue paper, and tied with a narrow ribbon. Not only does it look better, but it conveys to your friend a pleasant sense of anticipation and appreciation that far exceeds the extra trouble it may have been to think of it. To wrap a gift daintily, and tie it with scrupulous nicety, should be a rule never departed from nor broken without some very good reason.

Some may say that to receive a letter from a friend, if it contains kindly messages and loving thoughts, quite obliterates the fact that the paper is rough, and perhaps soiled, the writing pencilled, and the sheet of paper folded and refolded to make it fit an envelope intended for commercial use. But there are few people who will not value the kind sentiments more if they are neatly and carefully penned on paper of conventional style, folded once, and fitted into an envelope of the proper size. Attention to all such little details in everything we do, and to put to practical use the good old proverb, that "whatever is worth doing, is worth doing well," is not beneath the notice of anyone, but it brightens both for ourselves and others the common, everyday paths of life.

### THE KEY-NOTE OF PERMANENCE.

Thirty years ago, I made a pilgrimage to the little church near Clevedon, where the Hallams' rest, and saw the graveyard, the marble tablet in the church, and the ancient yew-tree. It was then, a lovely, quiet place, with not a house near, and fifty yards from it, but hidden from view, the broad estuary of the Severn filled with the tide. I heard the water wash below the cliffs as I passed by. Sorrow and death, and a peace which passeth understanding, and the victory of the soul seemed present with me, and the murmur of the Severn was in my dreams the music of the River of Life that flows from the throne of God, into whose vast harmonies all our discords are drawn at last. I felt it was the impression of the place. I knew afterwards that it was the impression of the poem ("In Memoriam") that gave it to the place. And this impression of victory, is the lasting power of the poem. It is the same conquest of life arising out of defeat and death, of peace built up out of doubt, and joy, whose mother was sorrow, but who has turned his mother's heart into delight ; moral conquest, the triumph of the soul over outward forces of nature, even over its own ill—that is the motive of the poems that endure, that stand and shine like the beacon of the Eddystone, amid all the tempests of time, that save and bless the navies of humanity.

We are flooded to-day with poems of despair, poems full of the spirit which takes pleasure in feeding upon the corruption of society, and prophecies, when it lifts its drooping beak from the offal, that to this carrion complexion the whole of humanity will come at last. That is the class which points mankind as hurrying into decay. That poetry and the temper that produces it, will not last. The poetry of defeat, withers in the mind of the race. The poet himself who writes it, withers away in the memory of man. Had "In Memoriam" been only waiting for loss, it would have perished even if its worth had been greater than it is ; but since it tells of loss passing into love, since it describes death entering into life, it is sure to live, and would do so even if its worth had been less excellent.

Of course, I do not mean to say, when I say this, that inartistic work, if its motive be a victorious one, will live. I am speaking of artists and their work, not of those who are not artists. The poet's work of those who are not artists, of whatever temper it be, of the victorious or the defeat temper, is bound to perish. But "In Memoriam" is good art work, done by a man whose natural gifts had been polished by study, and carefully trained by steady work. Its subject impassioned its writer, and the subject, so simple, calls to the heart of man. As the poem moved on, the subject expanded, and the sorrow spoken of, passed from the particular sorrow of the poet, into the universal sorrow of the human race. So also, did the victory over the evil of sorrow. The poet's personal conquest over his own pain became the conquest of the human race over the whole of pain.

## Missionary World.

In this column we give this week the substance of the lecture delivered at the opening of our Theological College at Montreal by the Rev. J. H. MacVicar. The subject, "The Chinese Problem," and the statements made will give our readers a vivid idea of the spirit of the Chinese, the obstacles it raises in the way of missionary work, and the imminent danger to which our own missionaries in China were at one time exposed. Mr. MacVicar first gave a graphic description of the troubles of 1891 when wars and rumours of wars filled the air for some months and they were subjected to terrible suspense. The people arose and shouted that the foreign devils of China should be driven into the sea. The feeling of hatred against the foreign element became intense, and even the servants left the houses of the missionaries for fear of being massacred. The foreigners expected death at any moment. Then came the news of terrible riots in neighboring provinces, where nuns were dragged before the officials and charged with practising witchcraft. Buildings were looted and burned to the ground, and soldiers, who were sent presumably to render protection to the foreigners, actually turned their coats inside out and joined in the looting. Hospitals even were attacked. Graves were dug up, and the eyes of the dead plucked out and arms cut off. The people were complete masters of the situation. In spite of the commands of the military mandarins, they continued the looting. The lecturer related the troubles that took place in the Wesleyan Methodist district, in which two missionaries were brutally massacred, their heads being split open and bodies pelted with stones. This rioting continued in all districts, even in face of the commands of the mandarins and edicts of the viceroy, and it was not until the foreign powers themselves threatened to put down the riots that there was any peace. It was astonishing how quick the people were to obey the command of the officials then. All was then smiles, and the Chinamen who had only a short time before threatened to burn and kill, came with an open hand and pleasant face. After giving the facts, the lecturer then proceeded to explain the cause of the troubles. As the Chinese were a semi-civilized nation, it was not that the riots were the outcome of barbarism, as was the case in the Fiji Islands and like places. Nor was it, as was generally supposed by Christians at home, the outcome of the barbarous treatment meted out to Chinese subjects in America, for at that time the Geary law had not been passed. In like manner might be dismissed the theory of incipient rebellion, for though it was true that the standard of revolt was raised before the year came to an end, it was in distant Mongolia, and all the circumstances indicated that the uprising in the north had no connection with the demonstrations against foreigners further south. It was the peculiar and intense dislike to interference or enlightenment from outsiders.

The trouble with the Chinaman was pig-headed, flat-footed, exclusiveness. They still consider that theirs is the only kingdom beneath the heavens. It is a race pride. They never wanted intercourse with other nations, nor do they want it now. The feeling was anti-foreign, and not anti-missionary. They say, when they see the missionary coming, here comes the man who wants to steal our trade. They consider him only one in disguise who comes to steal from them. The educated Chinaman hates the foreigner with a hate that only he can feel. They consider their light and culture and literary institutions in danger of being destroyed. They consider outsiders are intruding barbarians. Perhaps the most conspicuous exhibitions of race hatred had come from the officials, who, he contended, could have

quelled the riots at the commencement if they had so desired. Perhaps nowhere in the whole wide world, he said, could instances of more revolting duplicity be cited against officialdom, than in China. They declared their inability to control the element, but on other occasions, when they wished it, they had not the slightest difficulty in controlling the populace. After some reference to the persistent publication and circulation of defamatory literature and cartoons, the speaker said that no doubt there were certain injudicious missionary methods in vogue in China which could not but be held responsible for the frequent recurrence of trouble—responsible, at least, to the extent that they afforded too ready handle for stirring up the passions of the common people. But China would never be any better until it was Christianized. The Chinaman will never be anything else than what he is under the teaching of Confucius. He must have the Gospel of Jesus Christ. There is no hope for China outside of this. It cannot advance without it.

Mr. J. M. Barrie tells a grand story of Professor Blackie. The Professor was lecturing to a new class. A student rose to read a paragraph, his book in his left hand. "Sir," thundered Blackie, "hold your book in your right hand"—and as the student would have spoken—"No words, sir! Your right hand, I say." The student held up his right arm, ending piteously at the stump of its wrist. "Sir, I hae nae right hand!" he said—and his voice was unsteady. Before Blackie could open his lips there rose a storm of hisses, and by it his voice was overborne as by a wild sea. Then the Professor left his place and went down to the student he had unwittingly hurt, and put his arm round the lad's shoulders and drew him close. "My boy," said Blackie—he spoke very softly, yet not so softly but that every word was audible in the hush that had fallen on the class-room—"my boy, you'll forgive me that I was over rough? I did not know—I did not know!" He turned to the students, and with a look and tone that came straight from his great heart, he said—"And let me say to you all, I am rejoiced to be shown I am teaching a class of gentlemen."

The first zenana-teaching ever attempted in the East, was in Siam, in 1851, as zenana work in India did not begin until 1858. Twenty-one of the thirty young wives of the king composed the class. And the beginning in India was in this wise: A certain missionary's wife, in Calcutta, sat in her parlor embroidering a pair of slippers for her husband. A Brahman gentleman admired them. Mrs. Mullen asked him if he would not like to have his wife taught to make them. He answered yes. "That was a fatal word to those who wished to cling to idolatry, but a joyous 'yes' it has proved to be to them. As this lady was teaching the women of India to twine the gold and purple into the slippers, she was twining into her heart the fibres of the sufferings and love of our Lord and Saviour." After one home was opened to the missionary, it was easy to gain access to others.

A special from Cincinnati says: Alarming reports concerning their missionaries in Persia have come to the Presbyterians here. Letters just received, declare that the Mohammedans have petitioned their high priests for an old-time holy war. Murders have already begun, one Christian merchant having been hacked to pieces after nails had been driven into his body. Christians have petitioned the Shah to allow them to surrender their property and leave for America. A general massacre is feared. Much anxiety is felt by relatives of Joseph Petter and F. G. Cean, who are stationed at Oroomiah, the centre of the trouble.

## A YOUNG LADY'S ESCAPE.

AN INTERESTING STORY FROM NORFOLK COUNTY.

General Debility and Chronic Neuralgia made Miss Lizzie Bentley's Life Miserable—Her Parents Fears She was Going into Consumption—Brought Back from the Brink of the Grave. From the Simcoe Reformer.

Miss Lizzie Bentley is the daughter of Mr. Ira Bentley, of Waterford, a former well-known resident of Simcoe. It is well known that Miss Bentley was long and seriously ill; and it was recently reported that she had fully regained her health and strength. Her case has excited considerable interest in Waterford, and coming to the ears of the Reformer, we felt more than a passing interest in the matter, for the reason that for a period of nearly three years there have been from time to time published in our columns particulars of alleged cures of various serious cases of illness that have been effected through the use of a remedy known as Dr. Williams' Pink Pills for Pale People. The scenes of these cures have been located in widely scattered portions of the country, it might also be said of the globe; for some of these stories come from the United States and some from England, to such great distances have the proprietors extended the sphere of their usefulness.

It is of course the common idea that the age of miracles has long passed, and thousands of people who would not relish a classification among "doubting Thomases," and who are quite ready to believe any long story, so that it does not trespass upon their pre-conceived notions, and what old-line physicians tell them of the limits and capabilities of the medical pharmacopoeia, as laid down by the schools, hear with a shrug of the shoulder and a smile of incredulity, of cases the evidence of which is of so certain a character that no court or jury in the land would question it. Take one of the best known and striking instances of the efficacy of Dr. Williams' Pink Pills. We refer to the case of Mr. John Marshall. Could any evidence be clearer or more convincing even to a sceptic. Mr. Marshall is a well-known citizen of so large a city as Hamilton. He was paid by the Royal Templars of Temperance the sum of one thousand dollars, that being the sum paid by that institution to its members who are proven to the satisfaction of its physicians to have become permanently incurable. Every fact in connection with the case was investigated by the Hamilton papers and vouched for by them. Not satisfied to take its evidence at second-hand, the Toronto Globe sent a representative to Hamilton. The result of these investigations was the publication by the Globe of an article in which every claim made by Mr. Marshall and the proprietors of Dr. Williams' Pink Pills was fully conceded, and the "Hamilton Miracle" unreservedly endorsed by this great Canadian newspaper.

In a way it reminds of the story of the great lawyer who attended a prayer meeting. His own views of religion were of the most heterodox character. He went to be amused; he came away with all his preconceived ideas changed. He said: "I heard these men whose word was as good as the Bank of England get upon their feet and tell what religion had done for them, not theoretically, it was their own personal experience of it. Were these men in a witness box I would not have the slightest inclination to doubt their word; as a consistent man I was unable to doubt them anywhere else. I had doubted, now I believe."

The man or woman who will give an hour's attention to the evidence that Dr. Williams' Medicine Company have to submit, must, if able to reason at all, concede that their Pink Pills contain wonderful properties for the amelioration of human ailments.

All these reflections are introductory to the case that has come under our notice. Mr. Ira Bentley is widely known in this district, where he has carried on business as a pump and windmill manu-

facturer for years. He formerly lived in Tilsonburg, afterwards in Simcoe and now resides in the village of Waterford. A representative of the Reformer visited Waterford not long since to interview Mr. Bentley as to his daughter's recovery. For be it understood, this journal is as little prone to be carried away by fair spoken or written words as the rest of humanity; and as we had heard that Miss Bentley's cure was due to the use of Dr. Williams' Pink Pills, we were anxious to investigate, that we might add our personal testimony, if possible, to the many who have already spoken and written on behalf of this great Canadian remedy. The result of the writer's journey to Waterford was eminently satisfactory. We failed in finding Mr. Bentley at home, for he was in Caledonia that day setting up a windmill; but Mrs. and Miss Bentley who were the immediate beneficiaries of the good effects of Pink Pills, proved quite able to give full particulars. Mrs. Bentley was apparently enjoying the best of health, and we were more than surprised to be told by her that it was she who, first of the family, had experimented with Dr. Williams' Pink Pills. She told us that a couple of years ago she had been grievously attacked by rheumatism, and had, after solicitation by some friends, sought relief in Pink Pills. The result had been eminently satisfactory, as any observer could see. It was, however, to become acquainted with the case of Miss Bentley that we had gone to Waterford. In answer to our inquiries Mrs. Bentley told us that her eldest daughter, Lizzie, was nineteen years of age, that from her infancy she had been a sufferer and that her chances of growing up to womanhood had never been considered good. She early became a victim of acute neuralgia that for weeks at a time racked her body and made life a burden. She would at times go down to the very brink of the grave; she was in appearance a mere shadow, thin, pale and weak, unable to do anything. After finding how Pink Pills had benefited her mother she too began to use them. No change from sickness to health could have been more rapid, no cure more complete. "You can say," Mrs. Bentley said to us, "she is a well girl, that Dr. Williams' Pink Pills cured her, and we are willing to tell the whole world that such is the case."

Desirous of seeing Miss Bentley herself, we next repaired to the Waterford post office, where she is employed as a telegraph operator. We had known Miss Bentley when she lived in Simcoe. We remembered her pale, delicate face as it was then. One glance at the bright young girl before us, her cheeks aglow with ruddy health, was sufficient. The days of miracles were not gone. The happy subject of one stood before us. Her story was a repetition of the one told us by her mother, only with an added depth of thankfulness to the means of her recovery. We came away from our interview with Miss Bentley fully satisfied that we knew of our own knowledge of at least one marvellous cure to be credited to Dr. Williams' Pink Pills.

An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus's dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, nervous prostration, all diseases depending upon vitiated humours in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

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## OBITUARY.

MR. ANTHONY MARSHALL, SEN.

A large congregation assembled in Stanley street church, Ayr, on a recent Sabbath morning, to take part in the services in memory of the late Anthony Marshall, sr. The Rev. J. S. Hardie, the pastor, took for his text Gen. xv. 15, "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." At the close of the sermon the minister made reference to the departed as follows: "The service this morning is in memory of our beloved friend and father, the late A. Marshall, whose end I believe the text accurately states, that he has gone to his fathers in peace and buried in a good old age. A. Marshall, on July 2nd, 1836, was received into the membership of the congregation. During those 57 years the tender tie formed had not been broken till the Master called him to the Church above. He sought for himself neither office nor patronage; but with marked loyalty he strove to do what he believed to be his duty for the welfare of his beloved Zion. Mr. Marshall was, on May 30th, 1863, un-animously chosen by the congregation to be a member of session, and by that saluted pastor whose memory is dear to the hearts of so many present, he was ordained to the eldership on July 12th of the same year. During those thirty years in which he held office, it was his privilege to be a commissioner to all the courts of the Presbyterian Church in Canada, and a member of not a few of her important committees. He was a member of the last Assembly, the meetings of which he attended with his characteristic faithfulness. His special work in the session was as the healer of her wounds and the restorer of her peace. In these delicate duties he was invariably successful. "Blessed are the peacemakers for they shall be called the children of God." We shall miss his modest service, his guidance and counsel, his sympathy and friendship; but, perhaps, we sorrow most of all that we shall see his fatherly face no more in that blessed service which he so reverently performed at the Lord's table.

On Sunday last, the Presbyterian church, Oslawa, celebrated Children's Day. There was a good attendance at all the services. The morning sermon was on the text "Consider the lilies." The pastor, Rev. S. H. Eastman, treated the subject in such a way as to be very helpful to the young, using illustration by story and by object to impress the truth how God cares for the lilies and how they grow. The afternoon service attended by children, and their parents and friends, was in the form of a responsive exercise on Home Missions, conducted by the Superintendent and the scholars, aided by two addresses by the pastor and Mr. Carmichael. The topic of the evening was specially designed for young men on the text "My son, if sinners entice thee, consent thou not." The earnest and impressive manner of the speaker as well as the deep wisdom of his words, will, where heeded, bear the gladsome fruitage of consecrated living.

## Ministers and Churches.

The Presbytery of Algoma unanimously chose Rev. S. Rondeau, of Sudbury, as moderator.

The Presbyterian Synod of Manitoba and the Northwest Territories meets in Portage la Prairie in November.

The Rev. Robt. Moody, for so many years minister of Stayner and Clerk of the Barrie Presbytery, has tendered his resignation.

The Rev. R. P. McKay, of Toronto, Secretary of the Foreign Mission Board, preached at Guelph on Sabbath, 8th inst., in St. Andrew's church.

Rev. Mr. Smith, of San Francisco, son of Rev. Dr. Smith, of Galt, Ont., occupied the pulpit of Knox church, Winnipeg, at both services on Sunday, Oct. 8th.

Rev. Mr. Burns, of Toronto, occupied the Presbyterian pulpit, Glencoe, on Sabbath, the 8th inst., in place of Mr. Winfield, who was announced, but could not be present.

The members of the Bible class of the East Presbyterian church, Toronto, waited upon the late pastor, Rev. J. M. Cameron recently and presented him with a handsome reading lamp.

The Rev. Geo. Haigh, formerly pastor of the Presbyterian church, Hespeler, and who has been residing in Toronto for some time, has accepted a call from the church in Arkona, Ont.

Rev. J. A. Redden, B.A., has been extended a call by the Presbyterian congregation of Moosomin, which has been sustained by the Presbytery, and should the reverend gentleman accept he will be inducted on the 10th inst.

Rev. M. P. Talling, of St. James' Presbyterian church, London, will deliver a lecture in the interests of the Women's Foreign Mission Society, of Egmondville, on Monday, Oct. 23rd; subject, "The land of Burns and Scott."

A pleasant reception was given the Rev. J. A. and Mrs. Anderson, of Knox church, Goderich, on their return after the summer vacation. An address of welcome was delivered by the Rev. Dr. Ure, and thereafter an enjoyable hour was spent in social intercourse.

At the communion service of Stewarton Presbyterian church, Ottawa, on the 8th inst., 17 new members were added to the fast increasing membership roll. Owing to some delay the congregation do not anticipate that the extension to the church will be ready quite as soon as was expected.

The funeral of the late Hugh Mackenzie, M. P. P., was the largest ever seen in Watford district. The casket was borne by six Presbyterian elders—John Ross, James Laing, W. P. McLaren, R. B. McLeay, Wm. Auld and Wm. Bryce. The funeral ceremony was simple and without display, in accordance with the wishes of the deceased.

The Rev. E. F. Seylaz, pastor of the French Presbyterian church, Ottawa, and his amiable wife, who have been absent from the city about six months on account of ill health, will return to their charge in the city, the first week in November. The pulpit is being most acceptably filled, in the meantime, by the Rev. G. M. Mousseau.

Rev. Mr. McNaughton, residing near Port Hope, occupied the pulpit of the Presbyterian church, Baltimore, on Sabbath, Oct. 1st, and delivered an able discourse from the words, "Who are these arrayed in white and whence came they?" Rev. J. R. Gilchrist, pastor of the church, was at Port Hope preaching in Mill Street church.

A very interesting event took place on Wednesday evening, Sept. 27th, at Rosenfeld, being a surprise party, in honour of Mr. McKee, a student from Manitoba college, on the eve of his departure to resume his studies at college. An address was read by Mr. A. Acheson, postmaster, and a well-filled purse was presented by Miss Viol Sylvester. Mr. McKee, in acknowledging the presentation, made a few appropriate and affecting remarks.

The new Presbyterian church at Sinaluta, Assa., was formally opened on Sunday, September 24th. The morning service was conducted by the Rev. J. K. Welsh, of Indian Head, who preached an eloquent sermon to a large and attentive audience. In the evening the Rev. H. McKay, from the Indian Mission at Round Lake, riveted the attention of his hearers by a most impressive address. A most successful tea-meeting was held on Monday evening, when the church was crowded to its utmost capacity.

In the Christian Endeavour Convention of the Province of Quebec on the 9th inst., there was a crowded attendance. During the session the Governor-General and the Countess of Aberdeen

and family entered, and the whole audience rose and sang one verse of the National Anthem. His Excellency addressed the children on influence, and the power of influence for good or evil even on the part of children, giving several illustrations.

The ladies of Westminster church have organized for work. The following officers have been elected: President, Mrs. C. B. Pitblado; first vice-president, Mrs. Charles Hyslop; second vice-president, Mrs. Stewart; secretary, Mrs. C. H. Campbell; treasurer, Mrs. Angus Brown. The society will have charge of the furnishing of the new church, and also of all the special funds of the congregation which may be collected for missionary and other similar purposes.

On Sabbath, Oct. 1st, Gray church, in section No. 6, North Orillia, was opened. The church is named after the venerable founder of Presbyterianism in that district, Rev. John Gray, D.D., who on the occasion of the opening presented the church with a handsome pulpit Bible. Besides Dr. Gray, there took part in the opening services, the Rev. George Grant, B.A., of Orillia. Mr. Smith, missionary in charge; the Rev. L. Partridge, Ardrea, and Messrs. H. Cooke and W. T. Frost, of Orillia.

Rev. Mr. Carruthers, of New Glasgow, is said to have received a very flattering invitation from a leading San Francisco congregation asking him if he would accept a call, with a salary of \$4,000. We understand Mr. Carruthers has decided to remain where he is. Rev. Jas. Murray, formerly pastor of St. John's church, Stellarton, and well and favorably known throughout the county, spent a few days here this week. Rev. Mr. Murray, who is an eloquent, earnest and evangelical preacher, is happily settled at Montrose, P. E. I.

At the recent meeting of the Presbyterian synodical committee of Manitoba, held in Winnipeg, it was remarked that the summer session at Manitoba College had been of great service in enabling the committee to supply the mission fields during last winter, when eastern missionaries had returned to their colleges. Great assistance would also come from this source this winter. There are already in sight for next summer's session, judging by the names before the committee, at least twenty-four students, and no doubt this number will be increased.

On Monday evening, 2nd inst., in Ivan Presbyterian church, a very large and appreciative audience listened to a lecture delivered by Rev. Robert McIntyre, of St. Thomas, on "An Hour with a Scotchman." The lecturer showed himself to be thoroughly conversant with the peculiarities of his countrymen. His illustrations of Scottish humour were specially good, and elicited hearty laughter and applause. A good, although short, musical and literary programme was also rendered by Misses Telfer and Maida Robson, and Mr. Waddell and the church choir.

The anniversary services of the Presbyterian church of Brampton were held on Sunday, Oct. 1st. The church was crowded both morning and evening, and the entire debt of the magnificent edifice was wiped off. The pastor, the Rev. A. Gandler, who has for four years occupied the pulpit of that church, is severing his connection with it and leaves for a more important field in Halifax. He was entertained by his congregation on Monday evening to a church tea and farewell social, and was presented on behalf of the congregation, with a massive and beautiful gold watch and chain.

The Protestant Hungarians in the Northwest are about to receive the attention of the Presbyterian Church. There are three settlements of these people, one in the Riding Mountains, one near Whitewood and another near Yorkton. A missionary named Kovacs, who reached America from Hungary about two years ago, has been secured for the work, and he also expects to establish two additional settlements in Manitoba or the Territories. As far as the committee who looked into Mr. Kovacs' certificate of licensure and ordination could judge, Mr. Kovacs has taken a thorough university and theological training. His work lately has been among the Hungarians in Pennsylvania.

The anniversary services in connection with St. John's church, Almonte, were held on Sunday, Oct. 1st, and the following Monday. Rev. Dr. Smith, of Port Hope, a former pastor of the congregation when they worshipped in the old church on the 8th line, preached both morning and evening on Sabbath. Dr. Smith preached two excellent sermons to large congregations, and many of the few remaining people in Ramsay who were members of his church there in the years gone by, came many miles to hear their former beloved pastor. The congregation in the evening was very large, as the Session of St. Andrew's church kindly dispensed with their evening ser-

vice in order to give the people an opportunity of hearing Dr. Smith. On Monday evening the Christian Endeavour Society gave a social in the basement of the church, in order that Dr. Smith might have an hour or two of social intercourse with all his old friends who were able to be present. There was a good attendance, and everyone seemed to be well satisfied with the entertainment for both mind and body that was so liberally provided. Dr. Smith said that he had travelled in several countries of the world, but he honestly believed that Canada was the freest, most pious and best land under the sun, not even excepting his native land, Scotland.

## PRESBYTERY MEETINGS.

The Presbytery of Victoria held an adjourned regular meeting on Oct. 4th, for the purpose of considering the petition for the organization of a new congregation in this city, and for other business. There were present Rev. Dr. Campbell, presiding, Rev. D. MacRae, D. A. Macrae and A. B. Winchester, and elders Alex. Shaw and J. T. Bethune. There was a fair gathering of other interested persons. Rev. P. McF. McLeod's reasons of appeal against the decision of the Presbytery at the meeting on September 21, and 22, were received, and referred to the committee appointed to answer them. On that committee, the name of Rev. Dr. Campbell was substituted for that of Mr. Young, owing to the latter not having been present at the last meeting. The petition for the organization of the proposed new congregation was taken into consideration, those appearing in support of it being Dr. Crompton, J. H. Falconer, Howard Chapman, A. Walkley, J. Lewis Wm., Mackay and Peter Gordon. There also appeared as representatives of St. Andrew's Session, R. B. McMicking and J. B. McKilligan. Rev. D. A. Macrae presented the report of the committee appointed to meet the petitioners and Session of St. Andrew's, the First Presbyterian and St. Paul's churches on September 20, with a view of making full enquiry as to the necessity or otherwise of a new congregation in Victoria. Those who appeared in support of the petition were heard at length, and after discussion were requested to present to the Presbytery a statement as to the ability of the petitioners to pay a minister's stipend, and the probable site of the church building. In the discussion which followed, the Presbytery failed to obtain an answer satisfactory to it on these two points. It was set forth by the representative of St. Andrew's church Session in a report which had been adopted by it, amongst other things, that the seating capacity of the Presbyterian churches and mission stations in Victoria is amply sufficient to accommodate all the members and adherents; that these churches are so situated as to meet the territorial distribution of the population, and that it seems unwise at the present time to create another congregation, necessarily involving extra expense and probably weakening the contributing power of the present congregations. As the petitioners had failed to indicate their desire as to the permanent location of the proposed church, the Ses-

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sion reserved the right of being heard as to such location. The Session also pointed out that it is contrary to the customs and usages of the Church for any petitioners for organization to state the name of the pastor whom they propose to call. J. B. McKilligan spoke in support of the report presented. He stated, however, that he did not believe St. Andrew's would be hurt in the least if the permission asked for were granted, especially if the new congregation located in James Bay, as St. Andrew's had once contemplated starting a branch or mission there. Rev. D. A. Macrae asked Mr. McMicking how he would view establishment in James Bay. Mr. McMicking answered that a resolution favouring the starting of a mission in James Bay was still on the books of St. Andrew's church, which might yet go on with that project, if no one else did. He doubted very much whether a church could yet succeed there; the most thought of before, was a mission hall. The farthest part of James Bay, it must be remembered, was only a mile from St. Andrew's. Rev. Dr. Campbell spoke on behalf of the First church, and read a resolution passed by the Session, in which the opinion is expressed that there is at present no need for another congregation in the city—much less for services in the place where the petitioners have been holding them, and further, that if a site more remote from the present churches were selected, it would be more in the interest of the cause of Christ and of the Church. He added that if permission were given to locate temporarily in the place suggested, very probably the congregation would not be willing to move. He thought a congregation, might with advantage be organized at James Bay, where four out of his seven elders resided, and where there were 35 or 40 families now attending his church who had to come a distance too great for convenience. Mr. Chapman, on behalf of the petitioners, said the building now in use had been taken as the only one available, and there was no intention of permanently locating there. As to James Bay, that had been thought of, but the congregation was too young to take the responsibility of putting up a building just yet. The case was then put before the court. Rev. D. A. Macrae, having summed up the facts, said it was clear the petitioners had rights which must be recognized, and he for one, would be sorry to lose the sixty members whose names were on the new roll, or the three hundred who were said to be regularly worshipping with them. If they could be retained by following out the spirit of the law, this was what he would advise. The site he considered the weak point in the petition. The petitioners had now a splendid opportunity to show their charity and good will by adopting the suggestion to go to James Bay, and should they do so, the Presbytery would no doubt say God bless you, and the members of the present congregations would say, Amen. He proposed that a committee of the Presbytery be appointed to meet and confer immediately with the representatives of the petitioners, to see if such an understanding could not be arrived at, and to report the following morning. After further discussion, in which Mr. Falconer said he feared no practical result could be arrived at in so short a time, and Mr. McKilligan urged that if James Bay were decided

on, the location should not be too close to St. Andrew's, the proposition was carried, and Rev. Dr. Campbell, Rev. A. B. Winchester and Alex. Shaw, were named as the committee. Upon resuming on the following morning, the Rev. D. A. Macrae, from the committee appointed to confer with the representatives of the petitioners for organization as a new congregation, reported that they had been unable to arrive at a definite conclusion; and recommended that the matter be taken up at the stage at which it had been left the previous evening. This was agreed to, the matter to be taken up at the afternoon sitting. At the afternoon Session, the matter of the petition for the organization of a new congregation, was taken up. The chair having for the time being been taken by the Rev. Dr. Campbell, the following resolution was moved by Rev. D. A. Macrae, seconded by Alexander Shaw: "Whereas the petitioners desire organization in the old Methodist church, corner of Broad street and Pandora avenue, and refuse present organization in any other part of the city; whereas the old Methodist church, the place of worship, is within about 500 yards of St. Andrew's church, and about 300 yards of the First church, and the organization of a new church so near to these two churches is calculated to weaken these churches which are now struggling with heavy financial responsibilities; whereas it is the expressed opinion of the representatives of the petitioners, as well as of all other parties interested, that there is no need of a new organization in the vicinity of the present place of worship; whereas notwithstanding the most careful inquiries, the Presbytery has been unable to ascertain whether the proposed new organization will be able to be self-sustaining or not; whereas the name of Rev. P. McF. McLeod is mentioned in the petition as that of pastor-elect of the proposed organization, which is contrary to the law and usage of the Presbyterian Church in such cases; whereas Rev. P. McF. McLeod is at present under the censure of this Presbytery, and therefore cannot be appointed by this court; whereas the petitioners refuse organization in James Bay, notwithstanding that the session of St. Andrew's First church, the missionary in charge of St. Paul's church, Victoria West, and the Presbytery are unanimous in the belief, that not only is there room, but much need of mission work in the locality to overtake the work of our Church; Resolved, That the Presbytery refuse to grant the prayer of the petition in its present form, but recommend that the petitioners proceed immediately to take the necessary steps to petition the Presbytery for organization at a central point in James Bay district." Some words of explanation having been given, the resolution was unanimously adopted. The chairman asked the representatives of the petitioners who were present in the audience whether they acquiesced in the decision of the Presbytery. J. H. Falconer replied that, by instructions from the petitioners, he had on their behalf to protest against the decision, and he craved for the necessary extracts from the minutes, as required by rule. The reasons for the appeal would be handed in within ten days as required. Rev. D. A. Macrae, Rev. A. B. Winchester, Rev. D. MacRae and Alex. Shaw were appointed a committee to deal with the reasons given by the petitioners for their appeal, and the Presbytery adjourned.

MARITIME PROVINCES SYNOD.

The twentieth meeting of the Maritime Synod of the Presbyterian Church of Canada was held in Truro—opening on Tuesday evening, Oct. 3rd, at 7.30 o'clock, in St. Paul's church. The retiring Moderator, Rev. Isaac Murray, D.D., preached a most profound discourse from 2 Timothy 4: 3, "The time will come when they will not endure sound doctrine." In dealing with the Home Mission work of the Synod, it was stated that grants had been made amounting in all to \$7,320, leaving a balance on hand of \$3,000. For next year, 44 grants were required to the amount of \$8,500. In nine years \$79,000 had been raised and \$75,000 paid out in aid of weak congregations. While emigration is weakening many congregations, eleven, have been enabled to become self-supporting by means of the fund. The Foreign Mission work of the Synod received very full consideration, especially the question referred to it by the General Assembly of the transference of the New Hebrides Mission to the care of the Australian Presbyterian Church. A letter was read from the Rev. Dr. Paton, regretting his inability to be present at the meeting, and strongly deprecating the change. After discussion upon the subject, conducted in a very fine spirit, the following motion was submitted and carried:

"That while acknowledging the guiding hand of an all-wise Providence in directing our Church to the New Hebrides as the field of our first missionary effort, and while gratefully recognizing the approval of the Great Head of the Church in the wonderful success which has attended the labours of her missionaries there for the long period of well-nigh fifty years; yet in view of the proximity of the New Hebrides group to the Australian Colonies the Synod regards it as more natural that these Churches should assume the evangelization of those islands if able to overtake the work and thus set our Church free to extend her operations in fields lying nearer, and which are at least equally necessitous and urgently calling for our aid. The Synod would therefore look forward to the time when such transference might take place, and would grant the request of the committee by authorizing them to correspond with our missionaries and the Churches of Australia on this matter, subject to the approval of the Assembly; but that no further steps be taken until the results of such correspondence be submitted to the Synod."

A brief statement regarding the Foreign Mission work was made by Rev. A. Falconer. The amount of debt against this work is about \$6,000. Next year, June, 1894, will be the jubilee year of the Synod's Foreign Mission.

The Synod was addressed by Rev. Mr. Coffin of the Trinidad Mission. The work has been passing through a crisis. There are more than 80,000 East Indians now in Trinidad, and embracing neighboring countries, over 300,000 East Indians. Fresh accessions arrive every year to the number of about 10,000. They are becoming settlers in the interior, and thus the field is expanding. We must occupy the country districts—Educational and Evangelistic work is carried on at the same time and with the same end in view. He explained how education is advancing. 6,000 children are in our schools receiving religious instruction. Very few children that have passed through our schools have had to appear before the courts. Our best converts are those who have passed through our schools. Some of the converts are from eight to ten years of age, and these have endured the fires of persecution. The missionaries are doing all in their power to teach the teachers and to train the best of the young men to be teachers and evangelists. He gave illustrations of the great good being done by the schools. He spoke of the value of the college to train native ministers. There are 39 students. He has a very high opinion of the Christian character of the students and catechists. The Church of Scotland congregations in Pictou aid the mission work in Grenada where Trinidad catechists are engaged. In St. Lucia, through the exertions of Mr. Cropper, great progress has been made. The Jamaica Presbyterians are applying for catechists and teachers to work among the 15,000 Indian coolies in that island. In Demerara there are 110,000 without the Gospel. The work will require an increasing expenditure. Our Mission affect for good the Hindus in their old homes in India. A young Brahman converted in Trinidad, is now a trusted elder in our Mission in Central India. Mr. Coffin's address was peculiarly good and impressive. Rev. W. J. Mackenzie, who proposes to go to Korea, was introduced by Mr. Falconer. The Board does not approve of his special enterprise, but they highly appreciate his spirit. China has been suggested to him, but he sees his way thus far only to Korea. In a brief address, he showed the need of more zeal and earnestness, the power of prayer, the hope for the future. Mr. Morrison stated, that for the past two years we were behind \$2,000 on current account. There were 150 maps of the New Hebrides for sale. Price \$1.50. These are intended for Sabbath schools, and they ought to be at once bought up. Rev. Mr. McFarlane spoke of the duty of at once grappling with the debt. "Now" is the time. Mr. Redpath, elder, urged the duty of giving as the Lord has prospered us. He was followed in the same spirit by Mr. Ross, of New Glasgow, and Mr. Cameron, of Glenelg, and Rev. Mr. Quinn.

On Thursday, the Synod decided that the Sabbath School Committee should hereafter be the "Committee on Sabbath Schools and the Welfare of the Young."

In the evening a suitable minute was adopted with regard to Dr. Paton's letter and visit. The collections made by him exceed \$2,000.

The question of a Superintendent of Home Missions is sent down to Presbyteries.

A powerful Home Mission statement was submitted by Mr. McMillan. Addresses were given by Rev. Jas. Ross, Woodstock, T. F. Fullerton, and D. McDougall. The Rev. Dr. Robertson eloquently pressed the claims of the Northwest.

(Concluded in next issue.)

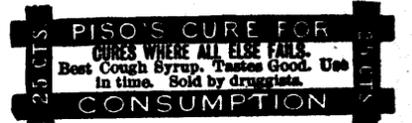
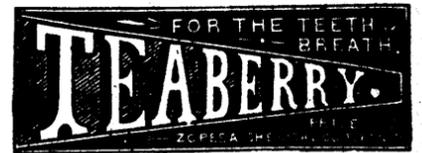
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The history of the Conservatory of Music has from the first been a record of steady progress and gratifying success. Year by year its directorate has been called upon to add to its equipment and increase its facilities for conducting its ever increasing work, until it is now very complete in all its appointments. Of these departments there are twelve, the work of which is conducted by a faculty of sixty members, embracing many teachers of well-known high standing, all being under the direction of Mr. Edward Fisher, to whose talent, energy and able management the success of this institution is largely due. Important new features have been added this season. Several additions have been made to the staff, notably that of a new and superior teacher and examiner for the theory department, Mr. J. Humfrey Anger, Mus. Bac., a graduate of Oxford, and Fellow of the College of Organists, (Eng.), who comes highly recommended. As a composer he won the gold medal and money prize offered by the "Madrigal Society," London, Eng., in 1890. Students who are under the care and guidance of Mr. Anger may well feel assured of being carefully trained and thoroughly grounded in all that is necessary to a complete musical education. A new Calendar, giving full information respecting the system of instruction, advantages, terms of tuition, board, etc., has been issued, and can be obtained free on application.

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## British and Foreign.

The contributions to the Foreign Mission Fund of the M. F. C. for the first show a slight increase.

Prof. John S. Blackie is to lecture to the Aberdeen Young Men's Guild in December on "Education and the Age."

The annual three-days' Dundee Christian conference was held last week, the meetings being largely attended, and many ministers taking part.

Rev. Dr. Stalker finds no evidence of hostility in Glasgow to the minister or religious worker such as characterizes the poorer quarters of London.

Rev. William Y. Lindsay, of Dreghorn, has dismissed Mr. Milligan, a Sabbath-school teacher, for refusing to give public assurance of antipathy to disestablishment.

The Glasgow convention for the deepening of spiritual life, is being held this week, the meetings taking place in the Queen's Rooms and John street United Presbyterian church.

About 7,000 Jews, chiefly emigrants from Russia and Galicia, held a twelve hours' fast and lamentation in a hall in the East End of London on the Great Day of the Atonement.

Florence Nightingale has just celebrated her seventy-sixth birthday. Although for many years confined to her house by constant ill-health, she is ceaselessly at work for the welfare of her fellow-creatures.

There are 32,712 women and girls in India under Christian instruction, and outside those stand the appalling number of 11,332,972 not under instruction and unable to read or write.

The Government have been warned by the London Auxiliary of the United Kingdom Alliance that if the liquor bill be not given a first place in the session of next year, they will lose the support of the temperance party.

Mr. J. H. Soga was ordained as missionary to Kaffraria in Morningside U. P. church, Edinburgh, on Sabbath evening. Rev. Dr. Malr presided, Rev. Dr. Cameron preached, and Rev. Dr. W. A. Soga, from Kaffraria, gave the charge.

Fifteen thousand persons are fed daily at one relief station in Chicago. Every effort is being made to find some kind of work for the unemployed who have nothing to live on. Large sums have been raised to be expended in charity.

Dr. F. H. Underwood, the new United States consul at Leith, says: "Edinburgh is inhabited by a greater proportion of people of cultivation and refinement, entirely free from business cares, than any other city in Europe, I may say in the world."

A steamer is being built on the Clyde for the Directors of the London Missionary Society, for service in Polynesia and New Guinea, at a cost of \$85,000. The vessel is to arrive in Sydney early next year to take up the work of the John Williams.

Rev. J. E. Houston, of Cambuslang, speaking on sin at the Dundee Christian conference, said that there was sadly needed a revival of such stern preaching as that of Principal Edwards and Charles Finny in America, and of Burns and McCheyne in Scotland.

Rev. Dr. Marshall Lang, at the conversazione of the Boys' Brigade, said that these 26,000 boys and 2,000 officers constituted a force which represented an enormously powerful adjunct to the Christian Church ministry. The Brigade formed a supplement to Sunday-school work. As a citizen, as a man, and as a clergyman, he joined in heartily wishing success to the movement.

The New Zealand Sustentation Fund Committee propose to put on the equal dividend platform all congregations contributing £110 and upwards to the Fund, provided always that the Presbytery and the Ministerial Support Committee are satisfied that the congregational contribution in each case is as large as can be reasonably expected. The Committee hope soon to be able to place all congregations giving at the rate of £80 a year on the platform of the equal dividend.

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Minard's Liniment is the best.

The Bedford Street Mission, Philadelphia, in addition to its regular winter work, keeps its kindergarten open all the year round. Thus during the summer, when the public schools are closed for two very trying months, Bedford street opens its cool and comfortable school room for the little waifs, who would otherwise be without any safe place during the hours when the busy overworked mothers need most relief. This plan might profitably be tried in other cities and towns.

The first volume of the census returns for British India for 1891 shows that the number of languages spoken is seventy-eight. At the head of the languages spoken by our 300,000 millions of subjects in the East stands Hindi, emphatically the Hindu tongue, which comes nearest to the old Aryan speech, and is spoken and written in its various dialects by the largest number of 103 millions. Next to Hindi, the tongue of North India, comes that of the Eastern Bengales. Bengali is spoken by 42,000,000 human beings. Then follow Telugu, Punjabi, Tamil, Goojarati, Marathi, &c.

The Presbyterian General Assembly one year ago frowned officially on the Parliament of Religions. This action, however, did not prevent the following good orthodox ministers of the American Presbyterian Church, putting their seal of approval on the plan of the Parliament of Religions: Drs. Ellinwood, Patton, Green, DeWitt, Huft, Willis, Beecher, Happer, Haydn, Briggs, Van Dyke, Samble, Morris, Riggs, William C. Roberts, William H. Roberts, Marvin R. Vincent, Schaff, C. L. Thompson, Ecob, Parkhurst, W. A. Bartlett, Nicols, Tannis L. Hamlin, Ray, Withrow, Worrall, McClure, Tuttle, McPherson, Freeman.

The annual meetings of the United Kingdom Alliance are fixed to take place at Manchester on Tuesday, 24th October. At the Alliance annual public meeting, to be held in the Free Trade hall, Sir Wilfrid Lawson, Bart., M.P., the president of the Alliance, has been asked to occupy the chair in view of the advanced position the movement has attained through the embodiment of the veto principle in a bill introduced by a British Government. The hon. baronet will be supported by Rev. Alexander MacLaren, D.D., whose pointed and rousing speech on the same occasion several years ago, has not been forgotten; and Rev. Canon Basil Wilberforce, M.A., whose voice is so familiar in that historic Free Trade hall.

The Christian Age for last week gives a portrait of the late Rev. John J. Bonar, D.D., and in an appreciative notice of his life and work relates the following: "Dr. John James Bonar, like his brothers, left the Established Church, and united with the Free Church movement. He remained in Greenock, and became minister of the Free Church, which was speedily organized there. His ministry was eminently successful, and in 1881 a large and beautiful church erected by his congregation was opened for public worship. The three brothers officiated on that occasion. Dr. John James Bonar preached on "Christ our Prophet," Dr. Horatius Bonar on "Christ our Priest," and Dr. Andrew Bonar on "Christ our King." It was a unique occasion in the history of the Church of Scotland.

Rev. J. W. Inglis, of Paramatta, Australia, died suddenly at the manse, July 27th, and twelve hours after Rev. Dr. Sutherland also died very suddenly near Paramatta. The former was a native of Galashiels, and born in 1835, but was brought up in Melrose, near the ruins of the beautiful Abbey, which has been so often praised and visited. Dr. Sutherland was a native of New Glasgow, Nova Scotia, and after an education in his native province was settled as a minister in Charlottetown. He emigrated to New Zealand upwards of 25 years ago. He has laboured for over twenty years in St. George's church, Sydney. He was D.D., of the Presbyterian College, Montreal. He was 63 years of age, and leaves a widow and seven of a family. Dr. Sutherland wrote the following works: "Christian Baptism," "The Lord's Supper," "Letters to Catholics," and "Urgent Appeals," as well as the larger work on "Christian Psychology."

Belmont, Manitoba, June 21st, '93.  
The Charles A. Vogeler Co.,  
Toronto, Ont.

Gentlemen:

I may say in regard to St. Jacobs Oil, that I have known it to be in several instances most efficacious, it having very firmly prevented a sister from developing spinal complaint, we, therefore, never fail to speak most highly of it.

I remain, Gentlemen,  
Yours sincerely,  
Marion Vincent.

## Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith



Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good

Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

For the cure of all diseases originating in impure blood, the best remedy is

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

Unlike the Dutch Process  
No Alkalies  
—OR—  
Other Chemicals



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**Breakfast Cocoa**

which is absolutely pure and soluble.

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Put up in 50c. Tins.

—BY THE—  
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MONTREAL.

The Palestinian version of a few verses of Exodus has lately been found on a Hebrew palimpsest in Egypt, and acquired by the Bodleian Library. Lady Shelley has just presented to the aforementioned library an extensive collection of MSS. relating to Percy Bysshe Shelley and Mary Godwin, as well as original MSS. of Shelley's poems, and the original diary kept by Mrs. Shelley.

Minard's Liniment for Rheumatism.

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

**PAIN**  
spares  
neither  
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**Beautiful,**  
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**Famous**  
nor  
the  
**Strong.**  
**ST. JACOBS OIL**  
CONQUERS PAIN.

MISCELLANEOUS.

Most men remember obligations, but not often to be grateful for them.—W. G. Simms.

The great value of Hood's Sarsaparilla as a remedy for catarrh is vouched for by thousands of people whom it has cured.

Man may content himself with the applause of the world, and the homage paid to his intellect; but woman's heart has hollower idols.—George Elliot.

A RARE COMBINATION.

There is no other remedy or combination of medicines that meets so many requirements, as does Burdock Blood Bitters in its wide range of power over such chronic diseases as dyspepsia, liver and kidney complaint, scrofula, and all humors of the blood.

The Michigan Central and Pennsylvania roads have decided to arm heavily all their men who are employed on mail or express trains.

A PROFESSIONAL OPINION.

Rev. F. Gunner, M.D., of Listowel, Ont., says regarding B.B.B.: "I have used your excellent Burdock Compound in practice and in my family since 1884, and hold it No. 1 on my list of sanative remedies. Your three busy B's never sting, weaken, or worry."

A correspondent of the New York Tribune suggests the holding of a great World's Fair at New York in 1900 to celebrate the closing of the nineteenth century.

Many a Young Man.

When from overwork, possibly assisted by an inherited weakness, the health falls and rest or medical treatment must be resorted to, then no medicine can be employed with the same beneficial results as Scott's Emulsion.

Sixty Positivists celebrated the 36th anniversary of the death of August Comte on September 6th, over his grave in Paris. The society has bought Comte's house for 190,000 francs.

THE POWER OF NATURE.

For every ill nature has a cure. In the healing virtues of Norway Pine lies the cure for coughs, colds, croup, asthma, bronchitis, hoarseness, etc. Dr. Wood's Norway Pine Syrup represents the virtues of Norway Pine and other pectoral remedies. Price 25c.

The ancient philosophy disdained to be useful, and was content to be stationary. It dealt largely in theories of moral perfection which were so sublime that they could never be more than theories.—Macaulay.

DIZZINESS CAUSED BY DYSPEPSIA.

Dizziness is a symptom of dyspepsia. "I have used Burdock Blood Bitters, for dizziness, which came over me in spells, so that I had to quit work for a while. The B.B.B. entirely cured me."

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There is no more lovely worship of God than that for which no image is required, but which springs up in our breast spontaneously when Nature speaks to the soul, and the soul speaks to Nature face to face.—Goethe.

IMPORTANT TO WORKINGMEN.

Artizans, mechanics and laboring men are liable to sudden accidents and injuries, as well as painful cords, stiff joints and lameness. To all thus troubled, we would recommend Hagerd's Yellow Oil, the handy and reliable pain cure, for outward and internal use.

Mr. St. George Mivart, the eminent English scientist, whose recent writings on "The Happiness in Hell" have been condemned and placed on the Index at Rome, has announced his complete submission to the verdict of the Church.—Sacred Heart Review.

ON THE PLATFORM.

Public speakers and singers are often troubled with sore throat and hoarseness, and are liable to severe bronchial attacks which might be prevented and cured by the use of Hagerd's Pectoral Balsam—the best throat and long remedy in use.

The only religion which commands us to love our neighbours as ourselves is the Christian religion, and the command is foolishness to everybody but a Christian.—Lutheran World.

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of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appeals to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation.

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

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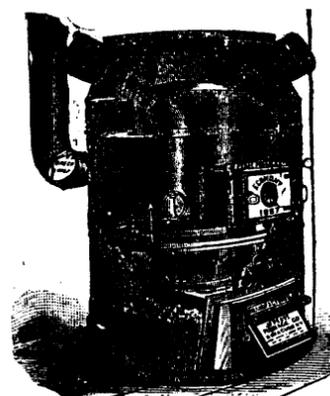
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Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For 20 years past, my wife and I have used Ayer's Hair Vigor, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.'"

"In 1868, my affianced was nearly bald, and the hair kept falling out every day. I induced her to use Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarun, Bastrop, Tex.

Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarun, Bastrop, Tex.

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

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

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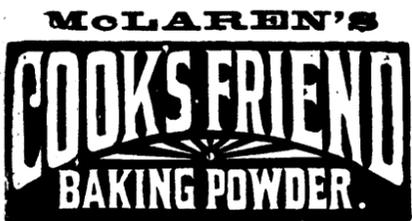
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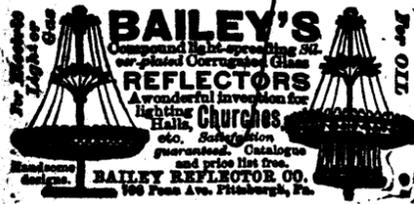
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MEETINGS OF PRESBYTERY.

BROCKVILLE.—At Brockville, in First church, Dec. 12th, at 2.30 p.m. CALGARY.—At Calgary, first Tuesday of March, 1894. GLENGARRY.—At Vankleek Hill, on Dec. 12th, at 1 p.m. GUELPH.—At Guelph, in St. Andrew's, on Nov. 21st, at 10.30 a.m. HURON.—At Brucefield, on Nov. 14th, at 10.30 a.m. KAMLOOPS.—At Vernon, on Dec. 12th, at 10 a.m. LANARK AND RENFREW.—At Pembroke, on Nov. 28th, at 11 a.m. LONDON.—In the First Church, London, on Nov. 14th, at 1 p.m. MAITLAND.—Pro re nata, at Lucknow, on Oct. 17th, at 1.15 p.m. MONTREAL.—In Presbyterian College, at 10 a.m., on Jan 9th, 1894. OTTAWA.—At Ottawa, in Bank St. Church, on Nov. 7th, at 10 a.m. OWEN SOUND.—In Knox Church, Owen Sound, on Oct. 17th, at 10 a.m. ORANGEVILLE.—At Orangeville, on Nov. 14th, at 10.30 a.m. PARIS.—In Knox Church, Woodstock, on Oct. 3rd, at 11 a.m. PETERBOROUGH.—At Peterborough, in St. Paul's Church, on Dec. 19th, at 9 a.m. QUEBEC.—At Richmond, on Nov. 14th, at 5 p.m. QUEBEC.—In Chalmers Church, Richmond, on Nov. 14th, at 5 p.m. REGINA.—At Indian Head, on second Wednesday of March, 1894. ROCK LAKE.—At Manitou, in St. Andrew's Church. STRATFORD.—In Knox Church, Stratford, on Nov. 14th, at 10.30 a.m. SAUGEEN.—At Clifford, on Dec. 12th, at 10 a.m. SARNIA.—In St. Andrew's Church, Sarnia, on Dec. 12th, at 10 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. WINNIPEG.—At Winnipeg, in Manitoba College, on Nov. 14th, at 3 p.m.

CHURCH WINDOWS, ECCLESIASTICAL WORK, CATHEDRAL DESIGNS,



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Superior accommodation for Second Cabin and Steerage Passengers. Rates of Passage, Montreal to Liverpool: SALOON. ROUND TRIP. \$45, \$50 and \$60. \$90, \$100 and \$110 According to accommodation. The \$45 single and \$90 return per Lake Nipigon only. Second Cabin.....\$30 | Steerage.....\$24 Return do.....\$65 | Passages and Berths can be secured on application to the Montreal office or any local Agent. For further information apply to H. E. MURRAY, Gen. Manager. 4 Custom House Square, Montreal.

Miscellaneous.

Wedding Invitations, "AT HOME" AND VISITING CARDS, Engraved or Printed. Correct in Style, and at Fair Prices. ALL ORDERS PROMPTLY FILLED. Write for particulars. Presbyterian Printing & Publishing Co., Ltd., 5 JORDAN ST., TORONTO.

Carr's Dyspepsia Cure. C. D. C.

For indigestion and Dyspepsia a sure and genuine cure. On receipt of soc. a box will be mailed to any address, postpaid. Prepared by JOSEPH DILWORTH. Manufacturing Chemist, 170 King St. East, Toronto.

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RECTAL TREATMENT: Polypus, Fissure, Diarrhoea, Piles, Fistula, Pectal Ulcer, Pruritus, Cured without the use of the Knife, Ecrasure or Caustery.

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Specialist in Chronic and Malignant Diseases, offers a sure, certain, safe and painless cure for Hemorrhoids or Piles, Ulcer, etc. Patients go about business after treatment. The most serious of all maladies is Ulceration because of its comparatively painless progress.

Symptoms:—Protrusion, burning, bleeding and pain at times of and after passages; soreness in lower portion of back; mucus matter or bloody discharges; frequent urination; itching and moisture about the anus; constipation followed as disease progresses by diarrhoea; gradual decline, and in time prostration. Treatment in use over ten years. 300,000 successful operations. Consultations free. Offices and residence 450 Church St., TORONTO.

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