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Tapioca Pudding.—Four tablespoonfuls tapioca, one pint of milk, the rind of one lemon, one egg, one ounce butter. Wash the tapioca in water, then boil it with one pint of milk and the rind of half a lemon; pour it into a basin, remove the lemon rind, beat it up with the egg and sugar, pour into a dish and bake three quarters of an hour.

Brooklyn Cookies.—Three even cups of powdered sugar and one full cup of butter mixed to a cream; add four eggs well beaten, one level teaspoonful of soda dissolved in a third of a cup of milk, and flour enough for a stiff batter. Roll out thin, cut in rounds, sprinkle with granulated sugar and bake. Caraway seed can be added if liked.

Farmer's Fruit Cake.—Two cups of dried apples, two cups of molasses, one cup of butter, two eggs, one teaspoonful each of cloves, cinnamon and nutmeg, three and a half cups of flour, one teaspoonful of soda. Soak the apples over night in cold water. Drain and chop them to size of raisins, put them in the molasses and simmer slowly two hours. Add the other ingredients, mix well and bake.

Lobster Croquettes.—Chop fine the meat of a good-sized lobster. Mix with it about four tablespoonfuls of bread crumbs, three or four tablespoonfuls of cream, a teaspoonful of anchovy sauce, the juice of one lemon, a little grated nutmeg, and pepper and salt to taste. Put it over the fire and make it very hot: turn it out and add the beaten yolk of one egg. Set away to cool. Shape, dip in egg and cracker crumbs and fry in boiling fat.

A Plain Beef Stew.—Take four or five pounds of the round of beef and put it into water enough to cover it. When the water has been thoroughly skimmed add two turnips, two carrots and two onions, chopped small, half a dozen cloves and salt and pepper to taste. Cover close and boil very gently four or five hours. A short time before dinner add a teaspoonful of sweet marjoram, half a cup of tomato ketchup and a tablespoonful of flour wet smooth in cold water. This is a very economical dish. The beef is very good cold and the soup is excellent.

French Method of Cooking Beef.—Take several pounds of lean beef, cut from that side of the round where the flesh is thickest. Do not have it in steaks, but thick and square. Lard it very fully with strips of fat salt pork, tie with a small cord to keep in shape, and put it in a perfectly tight-covered tin pail. Put it in without any water, and add one carrot chopped, one-half slice of onion chopped, a little celery seed (or celery salt) and one-half teaspoonful each of sage, sweet marjoram and thyme. Cover the pail in such a way as to entirely exclude the air, put it in an iron pot of water and let it boil steadily. If the water in the outside vessel boils away replenish it with hot water from the tea-kettle. After three hours open the pail and turn the beef the other side up. Add salt and pepper, and fill the pail nearly to the top with raw potatoes cut in thick slices, cover again and boil three hours longer. Then take out the meat, remove the cord and place in the centre of a hot platter, and surround it with boiled rice; put the potatoes upon the rice and pour over all the seasoned extract or gravy. If it is inconvenient to have the range occupied so long by the kettle, set the covered pail in the oven and the result will be almost equal. In that case it will require but five hours' cooking. It seems like a long process, but it requires very little care or watching, and if once successfully tried it is sure to become a family institution. If properly prepared no one flavour predominates.

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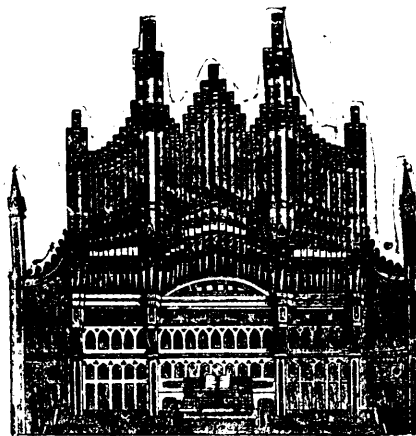
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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, OCTOBER 11th, 1893.

No. 41.

Notes of the Week.

New Zealand, which is already so far advanced in its experiments in single tax and other Socialistic legislation, will be the first part of the British Empire in which women will be allowed to vote on exactly the same basis as men. A bill has just been passed by the Parliament of New Zealand, which provides that every person of the age of 21 and upwards, shall be entitled to a vote in parliamentary elections. The interpreting clause states that the word "person" referred to above shall include women as well as men.

The death of Jeremiah Porter, in his 90th year, removes one, who, beyond his remarkable record as a pioneer minister, has a historical connection which is interesting just now. He went to Chicago before there was any Chicago, and was chaplain at old Fort Dearborn. His first sermon in 1833, is said to have been the first ever preached in the territory of Chicago. There was then less than 300 inhabitants in that place, and the old preacher used to say that he might then have bought almost any of the land on which Chicago is now built for a dollar and a quarter an acre.

The World's W.C.T.U. will hold its second biennial meeting in the Memorial Art Palace, Lake Front Park, Chicago, Ill., beginning October 16, 1893, in connection with the World's Columbian Exposition Congresses, and the National W.C.T.U. will hold its twentieth annual convention in the same place on succeeding days. All National societies of the W.C.T.U. are entitled to send delegates to the World's Convention in the proportion of one for every one thousand members, and State societies will be represented in the National W.C.T.U. Convention by one for every five hundred members, besides the general officers.

The British Association which has been holding its regular annual meeting in Nottingham, has elected Lord Salisbury President, to succeed Sir Archibald Geikie. An invitation for the association to visit Toronto at the earliest convenient date was favorably discussed. A resolution was adopted pledging the association to entertain the invitation if suitable arrangements could be made. It may be pointed out in this connection that the only meeting ever held outside the United Kingdom by the association since its organization in 1831, was held in Montreal nine years ago. The next meeting of the association will be held at Oxford, beginning on August 8, 1894 and lasting for a week.

On November 8th, Prof. Theodore Mommsen, the eminent German jurist and historian, will celebrate the fiftieth anniversary of his doctorate. A number of representative students in the chief European countries have formed a committee to arrange for a commemoration of this occasion, and they now invite subscriptions to a fund for the endowment of research and scholarship in Mommsen's special field. The ultimate form of the endowment will be settled by the historian himself. In 1880 Prof. Mommsen's library was destroyed by fire and some of his English admirers took up the happy idea of presenting him with a selection of classical and historical books printed in England to compensate him for some portion of his loss.

The recent occurrence of the Universal Peace Congress at Chicago, leads the Christian Leader to speak of American Services to Peace. The founding of Pennsylvania is referred to, also the labours of Dr. Noah Worcester, who has been called the "American Apostle of Peace," Dr. Channing, William Lodd, of Maine, Dr. Beckwith, Elihu Burritt, and others, the poems of James Russell Lowell and Whittier, The spirit and conduct of many Presidents have been in sympathy with this great cause, so much so that since 1815, thirty-five disputes which had arisen between the U.S. Government and other nations have been settled by arbitration. President Grant is quoted as saying, "I look forward to an epoch when a court recognized by all nations will settle international differences, instead of keeping up large standing armies, as is done in Europe," and succeeding presidents have acted nobly on this grand principle.

Ottawa has caused to be prepared and distributed an illustrated souvenir to mark its rapid growth of which its citizens may justly feel proud, so far as it has depended upon them. It sets forth that the city owes its origin to the commencement of the Rideau canal under Col. By, in 1826. From that date till 1854, it was known as Bytown. Then it was made a city and called Ottawa, having at the time a population of about 10,000. In 1857 Ottawa was selected as the capital of Canada, and in 1859 the preparatory work toward the construction of the parliament buildings was begun. The corner stone was formally laid in 1860, and five years later they were completed. Ottawa claims now a population of 50,000 without Hull, which is practically a suburb and has over 11,000 people. In 1867 the total valuation of Ottawa was but \$5,167,686 and it is now \$18,616,985. The customs revenue has quadrupled in the same time. People in all parts of the Dominion feel a patriotic interest in the capital of the country and will always be pleased to learn of its growth and prosperity. It is really a beautiful and interesting city.

It is difficult for us in Canada to realize the vastness of our sister colonies soon to be embraced in the great Australasian Commonwealth. The following figures we quote from the correspondent of the Christian Leader: The total area in square miles of Australia, including Tasmania and New Zealand, is 3,075,238, and the population is 3,801,050 by the census of 1891. The leading religious denominations are Church of England, Roman Catholic, Presbyterian and Wesleyan, Primitive and other Methodists, who in percentage to the total population rank respectively as follows, 39.1, 21.1, 13.0, 9.5, 4.6, and 0.3. The Church of England is as strong as all the other Protestant Churches together. Presbyterians in 1891 were not quite up to the half million. Methodists and Baptists are growing more rapidly than the population. In three colonies the Presbyterians increased more rapidly than the population; in the other four there was decrease. The English Church increased in two and decreased in five colonies. The Roman Catholic body decreased relatively in all the colonies, there being but little R.C. immigration, and the younger generation leaving the body as in America. The Methodists are making particularly rapid progress in South Australia.

PULPIT, PRESS AND PLATFORM.

Jonathan Hayseeds: Christ's spirit gives men bravery; the devil's bravado.

Ruskin: Hundreds of people can talk for one who can think, but thousands can think for one who can see.

Carlyle: Labour is life; from the inmost heart of the worker rises his God-given force—the sacred celestial life-essence breathed into him by Almighty God.

Ram's Horn: God can put more light and cheer into the humblest religious home, than the devil can put into the biggest saloon with an electric light.

Agassiz: Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it had been discovered before. Lastly, they say they always believed it.

Great Thoughts: Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine own. Go forth to meet the shadowy future, without fear and with a manly heart.

Bishop Henry W. Warren: Surely, knowing that alcohol is evil, only evil, and that continually, what shall we do about it? Why, banish the wine-cup, dash it away at once and forever. And let all the people say, amen!

Rev. W. A. Walton: The worker's power was the power of the Spirit of the living God. That could only be got in answer to earnest prayer. They would have the power to work, just in proportion as they welcomed and received the truth of God's word.

Philips Brooks: We are holding every doctrine of the Christian faith more firmly than in any century preceding; and there is not a doctrine that men will not hold more firmly in the next century if they become possessed of the enthusiasm of humanity.

Westminster Endeavourer: If we would accomplish something "for Christ and the Church" we must bear in mind that our influence depends upon what we are. If we would make our life a power for good, it must be a true life. We must be in heart and in our manner of living what we profess to be.

Montreal Witness: But we verily believe that if the working classes were polled, it would be found that denunciations of ministers, who are on the average, as earnest, as faithful, and as weary workers as those who denounce them, have not the sympathy of the majority of the working classes, who know honest, faithful work when they see it.

Rev. Arch. Bell: Sunday-school teaching is a mental discipline. The work of teaching operates beneficially on the emotional as well as the intellectual nature. A wise teacher soon learns to exercise self-control. He who could not govern his scholars, could not teach them; he who could not govern himself, could not govern others.

Christian Endeavour: Some one once said to President Hayes, "It is a glorious thing to be president; the presidency means immortality." "No," replied Mr. Hayes, "the presidency is only an opportunity for immortality."

So it may be said of the Christian Endeavour Society; its membership, its members, its prayer-meetings are not alone its glory, its immortality: these things are means—an opportunity.

Morning Star, Boston: By the last report, the National Government received from the different sources connected with the manufacture and sale of spirits and fermented liquors, an average of \$1.93 to every inhabitant of the United States. For Maine alone, the average is a little less than four cents per inhabitant.

Rev. R. F. Horton: Along with study the preacher needs meditation. Study is contemplation of things seen, meditation the contemplation of things unseen. The minister must live inwardly near God if he would point others to Him. Meditation is not passive, but active, does not follow the path of least resistance, but presses on its way, past all obstacles, steadfastly setting its mind on God, the moral law and the life apprehended in Christ.

Wm. E. Gladstone: If asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in his progress as the power that is to sustain him under trials and enable him to confront his inevitable afflictions, I must point him to something which, in a well-known hymn is called "The Old, Old Story," told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.

President D. C. Gilman: The experience of a single generation in systematic development of manly sports, gives us reason to believe, that if in the coming decades, colleges would encourage handicraft, as they have been promoting arm-craft, legercraft, and chestercraft, corresponding gains would be made. Its value is already recognized in some of our high institutions of learning. The physician must learn to handle delicate instruments with precision, the astronomer must guide his glass, the biologist collect his materials. Everyone who desires a liberal education should be taught to draw.

Spurgeon: See the spider casting out her film to the gale; she feels persuaded that somewhere or other it will adhere and form the commencement of her web. She commits the slender filament to the breeze, believing that there is a place provided for it to fix itself. In this fashion should we believingly cast forth our endeavours in this life, confident that God will find a place for us. He who bids us play and work, will aid our efforts and guide us in His Providence the right way. Sit not still in despair, O son of toil, but again cast out the floating thread of hopeful endeavour and the wind of love will bear it to its resting place."

Rev. F. W. Robertson: In former days when power was on the side of the few, the flatterer was found in king's houses. The balance of power has changed. It is now not in the hands of the few, but in the hands of the many. I say not that this is the best side conceivable; there might be a better than that. We would rather have power neither in the hands of the privileged few, not in the hands of the privileged many, but in the hands of the wisest and best. But this is the present fact, that every day is carrying the tide of power more strongly into the hands of the numbers; for which reason there will be ever found flatterers on the side of the many.

Our Contributors.

THE ORATORICAL FALL SHOW.

BY KNOXONIAN.

The fall shows abound. Take a seat in a car on any Ontario railway and as you pass through the villages and towns there seems to be a show along the whole line. No doubt these annual shows serve a good purpose. In fact they serve good purposes too numerous to mention.

Why should there not be an annual oratorical show, the entries to consist of various kinds of speeches delivered to a more or less appreciative public. A descriptive report of a show of that kind would run something in this way:

"The annual oratorical exhibition for the Province of Ontario, took place at Toronto last week. The entries in every department were so large that the judges, though trained experts had great difficulty in selecting the worst. In the political department there were so many exhibits that it was found impossible to read them all critically. The other departments, though not quite so crowded as the political, were well supplied with entries, showing that though the price of wheat may be low, there is no falling off in the number of speeches. For the convenience of our readers we divide the entries into sections.

THE POLITICAL SECTION.

The entries in this section as already stated, were large in number, and they were also of great variety. They embraced everything in the form of a political address from the polished oratory of Mr. Laurier and his semi-judicial utterances of Sir John Thompson down to the effort of the local orator, whose peroration was a frank declaration of his willingness and ability to fight any man in the other party. In order to expedite matters and avoid the suspicion of political bias, the judges separated the parties and gave prizes to the best men in each. In the Conservative sub-section the palm was given to Mr. Foster for the best popular speech. In and Liberal sub-section, first honours went to Mr. Laurier for polish, to John Charlton for logic, and for all-round effectiveness on the stump; equal honours were given to Mr. Hardy, Mr. Paterson, Hon. G. W. Ross and Hon. S. H. Blake. For the most effective campaign speech Mr. Jos. Tait was easily first, with so many seconds that their names would fill a book. Mr. Dalton McCarthy carried off all the honours in his sub-section.

THE ECCLESIASTICAL SECTION.

The competition in this department was keen. In the Methodist sub-section, the entries were large and a number of them were of very superior merit. In the Presbyterian, the number was also large, and some really good specimens were shown. All the other denominations made a good appearance. The judges found it utterly impossible to award prizes as the speeches were so numerous and many of them of about equal merit. It was also feared that the awarding of honours would stir up denominational jealousy in the country.

THE FORENSIC SECTION.

The entries in this section comprised all the leading speeches recently delivered at the Bar. Some of them were very able efforts and displayed much legal learning and power of statement. The judges became so bewildered in this section that they were compelled to reserve their decision.

THE SOCIAL SECTION.

In this section were the entries for after-dinner oratory, tea-meeting addresses and meetings of that kind. First honours for the best after-dinner speech were given to the man who said nothing in pleasant and humorous style and stopped when he was done. Second honours went to a candidate who broke down and stopped before he begun. The judges

made a special note here, saying that in their opinion, no speeches at a dinner are better than poor ones.

In the tea-meeting sub-section, the entries were very large, and the judges gave first honours to the following entries: The most silly speech, the most vulgar speech, the most tedious speech, the most stupid speech, the speech that showed most conclusively that the speaker is a fool, the speech that had the greatest power to vulgarize the taste of the audience, and the speech most adapted to tastes already vulgarized. At the next exhibition special prizes will be awarded to the men who try during the present winter to improve tea-meeting oratory.

THE CONFERENCE AND CONVENTION SECTION.

There were so many entries in this section that the judges resigned and asked to be immediately relieved. One of the reasons that prompted them to hand in their resignations was the fear that the insurance companies holding risks on their lives might cancel the policies. A man who reads or hears too many poor speeches might reasonably be charged with contributing to the causes of his own disease.

A CONSECRATED YOUNG LIFE.

DAVID SANDEMAN, MISSIONARY TO AMOY.
IN TWO PARTS.

About thirty years ago a review of Sandeman's biography appeared in the Family Treasury. These sketches are little else than a condensed form of that review. With this explanation, I shall omit inverted commas, except where the quotations are from Sandeman himself. The papers I am now condensing were a well-spring of inspiration to my own soul in early days, and can never be read yet without a sense of refreshing.

PART I.

David Sandeman was the son of a wealthy and prosperous family in Scotland, and was born sixty-seven years ago. It was not till he was eighteen, that he yielded his heart to Christ, though from his infancy he was taught to know the Scriptures, and had around him in his daily life, those who loved and honoured the Lord. Earnest and judicious efforts were made to lead his young "feet into the way of peace;" but still, for eighteen years, according to his own decisive testimony, his soul was dead to God. "During all that time," he says himself, "my soul was never influenced by the thought of His existence as a person, or of anything being pleasing or displeasing to Him. An undefined sense of duty, my parents, masters, emulation among my fellow-students, carnal lusts, and, above all—these, I believe, were my gods, at least they held all the places where God should have been. I was satisfied or happy, entirely as I managed to please or displease them. . . . I went smoothly on in utter disregard of Christ. I never honoured Him as my God, my Creator, my Judge, my risen Redeemer. I was a decent rebel, outwardly respectable, but in reality, a despiser of Christ." Does not Sandeman read other hearts besides his own?

A word from his mother seems to have been the immediate means of his arrest. "David, did you ever give yourself to Christ? You have no right to remain one week without loving Him." The word was spoken with a view to his joining in the communion of the Church. His honest conviction was that he was not willing to give himself unreservedly to the Lord. He desired to go to the communion table, yet knew that he ought not to go in an unconverted state. Busy with these thoughts he went to his own room for prayer; and there, while thinking over his spiritual condition, his heart was drawn out "by the omnipotent hand of God, to think simply of Christ and His willingness to receive all who have a true wish to come to Him." That evening, for the first time, his soul anchored on the Rock of Ages. "Where am I now? What is this?" were his first adoring words. "Heart and hand, and

all that I have is Thine! Begone, poor world!" Next Sabbath found him at the table of his Lord.

It was not the impulse of an hour that was given to David Sandeman in that closet solitude. Though he had much to learn, he was now one of wisdom's children. The mottoes of his life from that day became: "Looking unto Jesus," "My grace is sufficient for thee," "Whose I am and whom I serve."

From the hour of his conversion, he was not only a missionary in spirit, but in deed. He had drunk of the cup of salvation, and he hastened and delayed not to pass it to lips that were still athirst. Like Paul, he "straightway preached." To the cottars of his father's estate, to the neighbours around his home, to his fellow-clerks in the Manchester warehouse, where he was in training for business, he straightway preached Christ. His very countenance spoke. In his earlier days, his friends had marked an expression that indicated something sombre in his character. After yielding himself to the Lord, the cloud was lifted from his brow. "The glory of God in the face of Jesus Christ" shed gladness through his heart—a gladness that his companions often took notice of. One who knew him well remarked: "It was the love of Jesus first put that smile on his brow that never left it." Why was Sandeman's experience in this respect so unlike that of most Christians? Was it not because from the beginning, he yielded wholly to his Lord? "Heart and hand, and all that I have is thine! Begone, poor world!" He yielded all, and then he heartily stuck to the bargain. "If thine eye be single, thy whole body shall be full of light."

So early as his first communion, his new life exhibited what was afterwards its characteristic trait: an intense desire to be of use to others. On meeting him as he came from that communion table, a friend asked him, "Were you happy?" "So happy, that I fear to trust it. What a salvation! Shall not life be spent in proclaiming it?"

The very first entry in his journal presents the prominent features of his spiritual life—prayerfulness and labour for souls. "I wish," he writes, "that more progress were visible, but it is in truth a pure impossibility for man in his own strength to begin or to maintain a walk with God. My evil passions and wicked heart are continually interfering and leading me off almost before I am aware of it. Pray without ceasing. O Lord, give me a more earnest, prayerful spirit for my dear unconverted friends. . . . O Lord, give me no rest till I have done all that man can do."

Young Sandeman found that prayer and work must both be kept up, if he would keep either strong or happy. Prayer and effort, and effort and prayer, were the business of his Christian life. They reacted on each other, prayer on his work, and his work on prayer, and both in maintaining his spiritual health and abounding joy. The seed he cast liberally abroad, returned in full sheaves to the sower. "I find," he says "that unless I am continually doing something for the souls of unthinking sinners, my love becomes cold, and a deadening effect is the result, which soon spreads into everything." Can it be otherwise? Dear young Christians, take note of this.

A friend tells an anecdote of those days, which shows something of his methods of speaking a word for Christ. Delighting, as he did, in vigorous exercise and gymnastic feats, he one day, in a walk with two of his companions, joined for a few minutes in the amusement of leaping over the stile at one corner of the old Queen's Park. While his companions failed, he cleared the stile so easily and gracefully as to draw forth the admiration of a dragoon, who stood by. When about to walk on, Sandeman turned to the soldier, got him into conversation, and spoke of the perils and honours of a life like his. Then suddenly drawing himself up to his full

height, he exclaimed with deep feeling, "There is something better yet. It is to be a soldier of Jesus Christ. Are you that?" The dragoon looked with wonder at the man of muscle and sinew, who could thus speak to his soul, and shook hands at parting, evidently deeply interested. "Scenes like this," the narrator adds, "were continually recurring." But this power of gracefully turning every little event into a means of usefulness, could exist only in one who kept much in the company of the Master Himself. It is the branch that "abides" in the vine that bears the fruit.

One day in harvest, finding a woman cutting grass by the roadside, he plucked a head of wheat, and told her how a grain of wheat must die before that beautiful head could spring up, and so that Christ must needs die before we could be saved. The woman was astonished, and the young missionary went his way praying that God might send His word to her heart. So continually did he act upon his favourite text, "Whose I am, and whom I serve," that, in a brief summer excursion in the west of Scotland, a companion reports that he must have spoken to not less than five hundred persons in the course of their pedestrian trip, and that, when opportunity offered, he was as direct and ready in addressing the rich as the poor.

It will encourage those who have found the difficulty of this kind of service, and yet, who would gladly engage in it, to know that David Sandeman had much to overcome before he attained to this freedom and readiness. It was with him, more the gift of grace, than of nature. He traded with his talent, and gained more. Listen to his experience, and be encouraged to see that he had to wrestle with the very difficulties that are so apt to hinder us. "It is undoubtedly," he says "the case that there is a secret reluctance to speak plainly to unthinking men, unless we are specially endowed with a sense of eternal things. But there is much secret striving with God, and then going in His strength boldly to the work, many a seeming difficulty will vanish. We are strengthened above what we thought, and a sense of divine things is experienced, brighter and clearer than ever before. God has wonderfully connected praying and acting. If we pray to be enabled to speak the truth to dying sinners, and do not when opportunity occurs, actively engage in doing something for them, the effect is to deaden our minds. Many Christians fall from this cause."

Dear young Christian, will you just look back and count how many precious, practical hints you can get from this account of the earlier years of this "consecrated young life?" ANNA ROSS.

Brucefield, Ont., Sept. 21, 1893.

THE CHURCH AND THEORIES OF INSPIRATION.

One of the chief uses of a Church paper is to keep its readers in touch with the great currents of Christian thought, and thus avoid the narrowness of what, for want of a better term, we call "provincialism," which may exist in religious as well as in other matters. I think, therefore, that no apology is needed for giving your readers the following quotations from two well known Christian writers of the day, on a subject in regard to which there has, as many believe, been a good deal of needless panic. "In our day, owing to differences of early bias, of point of view, of reading and study, men must necessarily hold differing theories of Inspiration. Some still hold to the old theory of Verbal Inspiration. They cannot understand how, otherwise, a revelation can be authoritative. They want the external authority of an 'infallible book,' just as others want the external authority of an 'infallible Church,' and they are correspondingly jealous of any teaching that seems to them to impugn the inerrancy of Scripture, as something touching the very core of their belief.

But there are many others, and they include many of not the least thoughtful and earnest members of our Churches, to whom it would be impossible to accept this theory, who must necessarily regard the internal evidence as the strongest, and their faith as founded—not on the infallibility of every portion of a literature, rather than on a book—upon Him who alone is the Life and Light of men, and with whose perfect teaching some of the earlier teaching is, as He Himself declared, not in absolute harmony.

Now, both these classes contain many good and earnest servants of Christ; and for the sake of a question of theory, and a theory not laid down in Scripture itself, it is a pity to waste time and strength in controversy between brethren in heart and soul, which the world needs so sorely in fighting the hosts of evil. We are too apt, all of us, to confound Truth with our particular view of Truth. Our view may be the best for us, or the only one possible for us in our circumstances and limitations; but it may be as impossible for our brother as his is for us. Would it not be as well for each to respect the other's view, not knowing but in the end the view we oppose may even be the true foundation of the Christian faith."

This first extract is from the very earnest and manly book of Dr. Josiah Strong, Secretary of the American Evangelical Alliance, entitled "The New Era, or The Coming Kingdom," a stirring appeal to the Christian Church to respond to the responsibilities of the present crisis.

The second extract is from a pathetic article, "My Testament," by the well known Pere Hyacinthe Loyson, now in his eightieth year:—

"Beliefs are no longer sacred simply because they were held by the fathers. The application of the scientific method to history has dissipated into myth or legend much that the Fathers held as substantial reality. Furthermore, it has been a mischievous mistake on the part of many Christians to build their faith not solely on Christ, the Rock of Ages, but partly and largely on the shifting sands of human theories; and as the progress of knowledge has destroyed these human foundations, the faith of many has perished with them. Not a few are saying to-day that if they are compelled to surrender their belief in the inerrancy of Scripture, their faith in Christianity will have to go with it. That would be a sacrifice as gratuitous as sad. Nothing can shake my confidence in Christianity which does not shake my confidence in the genuineness of the life and character of Christ, for He is the only true foundation of the Christian faith."

He goes on to say that in many important respects our catechisms and Church standards are scientifically defective, and therefore embody some false and erroneous views which constitute "a great blot of human ignorance," and that it is a pressing duty for the Churches to bring their teaching "abreast of historical and prehistorical science, of geology, of astronomy, of moral and political philosophy."

"We shall keep with religious reverence the oracles of the prophets of Israel and the apostles of Christianity, the teachings of the earliest saints of the two Testaments; but we shall no longer confound the word of God with the human alloy from which a sound exegesis is separating it every day. Doubtless God has spoken to men, but He has spoken to them by men of a rude race and of early and even barbarous times. In no other way could He manifest Himself in this lower world. He has regard to the laws of history, the laws of the human soul; they are His laws. And it is of such a revelation as this that St. Paul, himself one of its most illustrious organs, does not hesitate to say, 'When I was a child I spake as a child, etc.' Science, again must not be ignored. It also is a revelation at once human and divine, and no less certain than the other. The clergy of the various Churches

have been slow to take account of it, and have thus helped to raise up between faith and reason a groundless and fatal antagonism."

To many it may seem strange to think of the truths established by these sciences as having anything to do with Divine truth. But God is in all His works; these sciences but give us a record of His working in their several spheres. Pere Hyacinthe has fought his way out of the superstitions of Romanism. It has therefore been the natural course of things that he should fight his way out of some Protestant traditions, which are possibly not better founded. At all events, in view of the progress of the world's thought and knowledge, it were better to say less about "loyalty" to the ancient theories of a less informed age, and more about loyalty to truth itself, and to the living men who are brothers in Christ Jesus. FIDELIS.

THE UNITED STATES COLUMBIAN POSTAGE STAMPS.

No doubt every reader of the Presbyterian is aware that the United States Post Office Department has issued postage stamps and stamped envelopes in commemoration of the 400th anniversary of the discovery of America by Columbus. The following is a description of them, taken—with the exception of those of one of the stamps and the envelopes—from a U.S. paper:

One Cent.—"Columbus in sight of land," after the painting of William H. Powell. On the left is an Indian woman with her child, and on the right is an Indian man with headdress and feathers. The figures are in a sitting posture. Colour, Antwerp blue. Two Cent.—"Landing of Columbus," after the painting by Vanderlyn in the rotunda of the Capitol of Washington. Colour, purple maroon. Three Cent.—"Flagship of Columbus," the Santa Maria in mid-ocean, from a Spanish engraving. Colour, medium shade of green. Four Cent.—"Fleet of Columbus," the three caravels, Santa Maria, Pinta, and Nina, in mid-ocean, from a Spanish engraving. Colour, ultramarine blue. Five Cent.—"Columbus soliciting aid from Isabella," after the painting by Brozik in the Metropolitan Museum of Art. Colour, chocolate brown. Six Cent.—"Columbus welcomed at Barcelona," from one of the panels of the bronze doors in the Capitol at Washington, by Randolph Rogers. On each side is a niche, in one of which is a statue of Ferdinand and in the other a statue of Boabdilla. Colour, royal purple. Ten Cent.—"Columbus presenting natives," after the painting of Luigi Gregori at the University of Notre Dame, South Bend, Ind. Colour, Vandyke brown. Fifteen Cent.—"Columbus announcing his discovery," after the painting by R. Balaca, now in Madrid. Colour, dark green. Thirty Cent.—"Columbus at La Rabida," after the painting by R. Mase. Colour, sienna brown. Fifty Cent.—"Recall of Columbus," after the painting by A. G. Heaton, now in the Capitol at Washington. Colour, carbon blue. One Dollar.—"Isabella pledging her jewels," after the painting by Munoz Delgrain, now in Madrid. Colour, rose salmon. Two Dollar.—"Columbus in chains," after the painting by Lentz, now in Providence, R.I. Colour, toned mineral red. Three Dollar.—"Columbus describing his third voyage," after the painting by Francisco Jover. Colour, light yellow green. Four Dollar.—Portraits in circles of Isabella and Columbus, the portrait of Isabella after the well-known painting in Madrid, and that of Columbus after the Lotto painting. Colour, carmine. Five Dollar.—Profile of the head of Columbus after a cast provided by the Treasury Department for the souvenir fifty cent silver piece. The profile is in a circle, on the right of which is the figure of America represented by a female Indian, with a crown of feathers, and on the left a figure of Liberty, both figures being in a sitting posture. Colour, black.

In the foregoing list, the eight cent stamped is omitted. The subject of it is "Columbus restored to favour," after what painting I do not know. The colour seems to me to be rose, or brown, madder.

The difference between the appearance of Columbus on the one-cent stamp and that on the two-cent has caused a good deal of amusement. On the former—which represents him in sight of land—he has a face "as smooth as Hebe's." On the latter—which represents him just after he has landed, only a few hours later—he is "bearded like the pard."

There are only two kinds of Columbian envelopes—one-cent and two-cent. The design on each—which is embossed—is exactly the same. It is round, and the size of a silver dollar. Around the edge are the words, "United States of America. Postage one cent" (and two cents). At the top is a shield on which are thirteen stars and as many stripes, representing the original States. On one side is the date "1492"—on the other "1892." In the middle are two globes, on one of which is a profile of the head of Columbus—on the other, one of Isabella. Beneath, is a "spread eagle," holding three arrows in one foot, and an olive branch in the other. The ground on the one-cent envelope is an Antwerp blue, that on the two-cent one is a purple maroon. The watermark in the paper of which the envelopes are made, is a garter, like the one on the British Royal Arms, on which are the words, "Liberty. U.S. Columbus." Within the oval which it forms, are medallion profiles of the heads of Columbus and Isabella. Above them is the date "1492," beneath, "1892." It can be seen best in the square two-cent envelopes.

These stamps and envelopes—though valid for a good while to come—will not be sold 'by authority' after this year. A full set of the former costs somewhat over \$18. T. FENWICK.

Woodbridge, Ont.

FAREWELL OF KNOX CHURCH, GUELPH, TO PROFESSOR SHAW.

A very large and sympathetic meeting of Knox church, Guelph, swelled by friends from other congregations, met in the lecture-room of the church on Monday evening, Oct. 2nd, to bid farewell to Prof. Shaw, late of O.A. College on the eve of his departure from the city. Major Davidson occupied the chair, and expressed the personal regret he felt at the departure of Prof. Shaw. Prayer was offered by Mr. Williams. Mr. Wm. Scrimgeour, who had been appointed secretary of the meeting, read letters of regret for inability to be present from several gentlemen. Mr. J. A. Scott on behalf of a committee of the citizens, read an address, expressing their warm appreciation of Mr. Shaw's character, influence and work amongst them. At the conclusion of his address, Mr. Scrimgeour presented a heavy oak case of valuable silverware, consisting of ninety-five pieces suitably inscribed. Mr. S. Hodgkin, Clerk of the Church Session, next read an address from that body, expressing high appreciation of his labours in connection with the Church, and the sense of loss felt by his removal, with warm assurances of sympathy, respect and confidence. Next was presented an address from the Bible class, read by Miss Astell, accompanied by a large photograph individual group of the Bible class. To these addresses the Professor made an appreciative reply, thanking the citizens, the Session and through it the church, and the Bible class for their kindness shown on the occasion of his leaving Guelph with his family. Addresses followed by several gentlemen and ministers, among others by the Rev. M. Beattie, pastor of the church, and the Rev. Dr. Wardropé, all testifying to the high esteem in which Prof. Shaw was held. The proceedings were formally closed by the singing of "God be with you till we meet again."

Christian Endeavor.

THE HOPE THAT MAKETH NOT ASHAMED.

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

[Oct. 15.—Rom. 5: 1-5; Phil. 1: 20-27.]

Hope is a complex emotion, made up of a desire for an object and an expectation of receiving it. Is there a hope, then, that makes ashamed? Certainly. A man may cherish a hope which when fulfilled, makes him ashamed. Adam and Eve hoped that when they had eaten the forbidden fruit their eyes would be opened, and that they would be as gods knowing good and evil. Their eyes were opened, but, alas! what sorrow and shame came with their added knowledge. The prodigal hoped that when he was free from parental control, he would have unbounded liberty, but though he was freed from the trammels of guardianship, he met with only sorrow and shame. Every sinner, even though he attains the apparent good which the devil promises, is almost certain to be covered with shame and confusion.

Again, a man may cherish a hope and afterwards be ashamed because it has not been realized. Many a man might say with Moore,

"I've seen my fondest hopes decay."

The builders at Babel desired and expected to erect a tower which would reach to heaven, but they were utterly confounded. Wolsey desired and hoped that one day he would occupy the Papal throne at Rome, but he was bitterly disappointed. Felix, not knowing that he had to deal with a man who could not offer a bribe, hoped that money should have been given him of Paul, but his hope was vain (Acts 24: 26). King Saul hoped that Samuel would not discover that he had kept the best of the sheep and oxen belonging to the Amalekites, but the ear of the old prophet was far more acute than Saul supposed, and how ashamed Saul must have been when Samuel refused to honour him in the sight of the elders of Israel (I. Sam. 15: 14). "The hope of unjust men perisheth" (Prov. 11: 7). "The hypocrite's hope shall perish" (Job. 8: 13, 14).

The poet Campbell sings of the pleasures of hope. He calls hope "the charm-er". He further says: "Cease every joy to glisten in the mind, But leave, Oh! leave the light of hope behind."

But there are many cherished hopes which can afford no lasting pleasure or satisfaction. Whether realized or not, they may produce sorrow and shame.

What then is the hope that maketh not ashamed? To express it in Scripture language it is the hope of the Gospel. It desires and expects everlasting life and likeness to Christ. There is "hope beyond the grave." If in this life only we have hope in Christ, we are of all men most miserable, but our hope is an anchor of the soul, both sure and steadfast entering into that which is within the veil whither our forerunner, even Jesus, is for us entered (I. Cor. 15: 19; Heb. 6: 19). "The righteous hath hope in his death" (Prov. 14: 32).

The reason why this hope shall not make us ashamed is, that it shall certainly be realized. We are enjoying now the hope of experience. The love of God is shed abroad in our hearts, not as the dew, but as a stream which spreads itself through the whole soul. This assurance of hope is produced in our hearts by the Holy Spirit who dwells within us (I. Cor. 6: 19). The bud has even now begun to open. True, we know not yet fully the joy, the light, the glory, which await us on the heavenly shore, but by the indwelling of the Spirit in our hearts we enjoy a foretaste of them even here. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit. We enjoy the first-fruits now, and the first fruits are a token that the whole harvest shall be gathered in—nay more, they indicate that the harvest, though similar in quality, will be infinitely more abundant in quantity.

Pastor and People.

HE KNOWS.

Blest Saviour! Had'st Thou known
How dark the way would be,
How strong the waves and angry wind,
When I put out to sea.

Thou had'st not bid me sail
Where cruel surf makes moan,
Where trembling barks all restless toss
Amid the seething foam.

Oh, soul, had I not known,
I had not bid thee go;
I knew it all and loved thee still
Beyond what heart can know!

—M. Grant Graser, Mhow, Central India.

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

It seems undeniable that in Christian lands the general regard for the sanctity of the Lord's day is in some way linked with the popular conviction that the Fourth Commandment is binding; and it appears very certain that any weakening of this belief would necessarily tend to undermine the sense of obligation to remember the Sabbath day to keep it holy. We propose to examine some of the grounds which lead us to believe that this general opinion is well founded, and to show why we regard the Sabbath law, embodied in the Fourth Commandment, as binding under the Gospel.

In this connection, two outstanding facts arrest attention, viz.: First—All Christendom avowedly recognizes the Fourth Commandment as still binding; and, second—all Christendom, with trifling exceptions, observes its day of sacred rest on the first day of the week. That the entire Christian world, east and west, openly acknowledge the authority of the Fourth Commandment, is evident from the treatment accorded to the Decalogue as a whole. It is constantly held forth and taught as a summary of all the duties enjoined by the divine law.

No Christian Church has ever eliminated any one of its precepts, or taught its people to think of all duty as embodied in nine commandments. The Ten Commandments are recited in Church services. They are often printed conspicuously on the walls of the house of God. They are taught to the children in the family, in the Sabbath school, and even in public schools, where only a minimum of religion is allowed. When we take part in the most solemn service of a Christian Church we may hear the minister rehearse distinctly all the Ten Commandments, and after each of them in succession, the entire congregation devoutly responds, "Lord have mercy upon us, and incline our hearts to keep this law," and we feel assured that no one, can unite in that act of worship, who does not see something in the Fourth Commandment which still binds the Christian conscience.

If the Christian world does not believe that the Fourth Commandment is of permanent obligation, it should revise its customs.

But while Christendom does homage to the abiding authority of the Sabbath law in the Decalogue, it is equally certain that it does not observe its day of rest and worship on the seventh day.

With comparatively small exceptions, it rests on the first day of the week. But those who believe in the permanent authority of the Fourth Commandment, can follow this course consistently, only upon the supposition that while the law, in all that is essential to it, remains, the day of the week upon which it is observed has been changed by competent authority. The Sabbath law in the Decalogue is, however, part of a much larger body of laws, found in the Books of Moses, the major portion of which is regarded as no longer obligatory on Christians. It is scarcely possible to deal intelligently with the

permanence of the Sabbath, without, at least, glancing at the general structure of the Mosaic law, and the relation its parts sustain to each other.

Our subject branches into three parts; the evidence for the permanence of the Sabbath law; its relation to the Mosaic codes; and the change of the day on which it is observed under the Gospel.

I. The evidence for the permanence of the Sabbath law. In claiming permanence for the Sabbath law, we distinguish, for reasons which will hereafter appear, between the essential features of the law as embodied in the Fourth Commandment, and the detailed enactments with their penalties, which are found elsewhere in the Mosaic codes. Intelligent Christians believe that these have served their purpose and passed away, but that the Sabbath law, engraved by the finger of God on the tables of stone, has not ceased to bind the Christian conscience.

In sketching the argument for the permanence of the Sabbath law, we begin with a point, which though not strictly essential to the argument, adds greatly to its force, viz.:

1. The Sabbath was established long prior to the Mosaic economy, and has an independent origin. Although incorporated in the Mosaic system, it comes down to us, like the law of marriage from Eden. It was given originally, not to Israel, but to the representatives of the whole human race. In Gen. ii., 2-3, we read that God rested the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it. Paley, F. W. Robertson and others, following earlier continental authors, tell us that the record here is made in anticipation of what was afterwards done in the wilderness. They suppose that "the order of connection, and not of time, introduces the mention of the Sabbath in the history of the subject it was ordained to commemorate." Robertson informs us, "It is not said that God at the creation gave the Sabbath to man, but that God rested at the close of the six days of creation: whereupon He blessed and sanctified the seventh day to the Israelites." It must be obvious to almost every reader, that there is nothing in the context to suggest this view; and it is difficult to understand how any one who had not a preconceived hypothesis to support, could have thought of this mode of handling what seems a plain historical record. Moreover, if the reason alleged was valid for establishing the Sabbath at Sinai, it was equally valid from the beginning; and there is really no reason why we should give this passage such a severe wrench in order to make it appear that God had denied this beneficent institution for three thousand years to the human race.

It has been urged that the entire silence of Scripture respecting the Sabbath, in the period intervening between Adam and Moses, is inconsistent with its early date. When the fragmentary and brief character of the history in Genesis is taken into account, no great weight can be attached to this objection. There are, moreover, traces all down through the history in Genesis of the division of time into weeks, of which the primeval institution of the Sabbath is the natural explanation. Passing by less definite references in the earlier portions of the book, when we come down to the time of Noah, we read, "For yet seven days, and I will cause it to rain." "And it came to pass after seven days the waters of the flood were upon the earth." Again we read, "And Noah stayed yet another seven days and sent forth the dove out of the ark." And after that week had run its course, the history goes on, "And he stayed yet other seven days: and sent forth the dove; which returned not again unto him any more." From the history of Jacob we find that the division of time into "weeks" was familiar in Padan-Aram, and the "week" is mentioned twice in successive verses. And when Jacob died, we are informed that "Joseph made a mourning for his father seven days." Why this constant reference to seven days, and to weeks, if the Sabbath was unknown until the days of Moses?

It is also noteworthy, that when the manna was first given to the Israelites two weeks before they came to Sinai, the Sabbath is spoken of as already known; and the first definite reference to the Sabbath in Exodus is given, not in the form of the enactment of a new law, but in the observance of a day already known. Were the silence of Genesis much more decisive than it is, it would prove nothing; for there is no notice of the observance of the Sabbath from the time of Moses until the end of the government of the Judges, some four hundred and fifty years. It adds force to all these considerations to find that the Fourth Commandment itself is

given at Sinai in language which does not suggest a new law so much as the recalling and sanctioning one already known, "Remember the Sabbath day to keep it holy."

The primeval institution of the Sabbath is strongly corroborated by the widespread division of time into weeks in the heathen world. Nations widely separated from each other, on all the three continents of the ancient world, so reckoned time, and they very generally regard the seventh day as partaking of a sacred character. Hesiod and Homer both tell us that the seventh day is holy. The cuneiform inscriptions have in modern times led nearly all authorities to admit that the ancient Assyrians had weeks of seven days. George Smith and Prof. Sayce have gone farther. The former says, "In the year eighteen and sixty-nine, I discovered, among other things, a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days or 'Sabbaths' are marked as days on which no work should be undertaken."

In view of these facts, it seems difficult to resist the conclusion that we have in Gen. ii. 2, the record of a primeval institution, which has left its impress deeply on widely-scattered races, and which, in later ages, was engraven by the divine hand on the tables of stone.

2. Turning now to the Fourth Commandment itself, we discover that the reasons assigned for the law bespeak its permanence. They are all as enduring as the human race. When the reasons why a law is given, are purely temporary, and these have passed away, the law, if it is not expressly repealed, will fall into disuse and become a dead letter. In the reasons given for the Sabbath law, there is nothing temporary, local or Jewish. The presence of such a reason would not indeed prove the law temporary provided there were either in the precept itself or in the nature of things, permanent reasons for its observance. This is seen in the case of the Fifth Commandment, which has such a local reference, and yet is expressly recognized in the New Testament as obligatory on Gentile Christians. But there are no reasons assigned for the Fourth Commandment, in which all mankind are not as much concerned as the Israelites. The reasons are found in the ends, it is specially intended to serve, which are three, viz.: First—It commemorates the work of creation, and is thereby a standing testimony to the existence and perfections of a living personal God. Second—It provides one day in each week to be specially devoted to God, and employed in holy services, such as worship, religious instruction, and deeds of charity. Third—It secures to man and beast a season of rest after toil to recuperate the wearied body. These are the reasons which lie on the surface of this commandment for remembering the Sabbath day to keep it holy. None of them is peculiar to any land or to any age. If there is any difference, it is merely one of emphasis, and never certainly was the quiet and elevating influence of the day of sacred rest more essential to all the best interests of mankind, than amid the bustle, worry, excitement and rush of modern life.

3. The place assigned by God to the Fourth Commandment in the Decalogue, a permanent moral code, is indicative of its perpetual obligation. A temporary or ceremonial law, would be strangely out of place in such a position. It is all but universally admitted that the other nine commandments are without exception, binding still. They spring out of the unchanging relations which man sustains to God, and to his fellow-men. It is certainly almost incredible that a precept merely transient or ceremonial should find a place in such a code.

4. Our Lord's declaration that, "the Sabbath was made for man," involves the universality and permanence of the Sabbath law.

If it is a local or temporary appointment, we must gather our information from some other source than the teaching of Christ.

F. W. Robertson, with a confidence which rests on no tangible support, intimates that the Sabbath was designed purely for one people. "God," he says, "blessed and sanctified the seventh day to the Israelites." Over against this narrow and unworthy view of the day of rest, we set the explicit words of Christ, "The Sabbath was made for man and not man for the Sabbath." According to the Great Teacher, it was instituted for the human race. With this view his entire attitude towards the Sabbath agrees. He is careful by His instructions and example, to set aside the perverse interpretations of the scribes and pharisees, but He drops no hint of the approaching abrogation of the

Sabbath. He does for this commandment, what he did in the Sermon on the Mount for the sixth, the seventh and the third. He sweeps away the glosses of the Rabbis and brings out the original import and true meaning of the Sabbath law. And the care taken by our divine Master to vindicate and expound the real bearing of this law, is itself convincing evidence that He did not regard the Sabbath as a mere shadow about to vanish away.

II. The relation of the Fourth Commandment to the Mosaic law.

It is a portion of a much larger body of laws which have passed away, and many believe that the Sabbath also has passed away with them, so that it no longer binds the Christian conscience. This objection assumes various forms.

1. A distinguished literary man among us, recently wrote, "That the Fourth Commandment was intended only for a single nation is clear from the fact, that it takes no notice of difference of meridian, which makes it impossible to keep the same day in more than one part of the earth. The Mosaic law altogether is evidently the law of a particular country, of a particular race, of a particular stage in the religious education of mankind."

This statement suggests two remarks: First—The true religion never can be rightfully the religion of merely one race. Local religions, and local deities, belong to the conceptions of heathenism, but are foreign both to Judaism and Christianity. The true religion may, as a matter of fact, be confined to one race, but it is entitled to the homage of all; and its revelations of the divine will must concern all. The Mosaic law itself in its historical connection, was avowedly linked with blessing for all the families of the earth. Second—The Fourth Commandment says nothing about the necessity of keeping "the same day" at precisely the same instances of time, "in more than one part of the earth." It is quite true, it takes no notice of "difference of meridian," from which it might be inferred it was intended for men who had sufficient wisdom to take no notice of difference of meridian in observing it. Nations, however widespread, when they proclaim holidays are not wont to take notice of difference of meridian, and we fail to discover any reason why God should burden His Sabbath law with any such needless trivialities.

If difference of meridian is insisted on as essential, then it is just as impossible for all the people of Palestine as for all the nations of the world to observe the day at exactly the same time. The objection is purely rabbinic in spirit. It surpasses the Rabbis, however, in its disregard of the spirit and the letter of the law. For even those trained in "the strictest sect of the Jew's religion" do not appear to have found any difficulty in carrying their Sabbath with them, wherever they wander, and they may now be found devoutly observing it in the meridian of Toronto.

2. The Sabbath is on several occasions spoken of in the Old Testament as a sign given between God and Israel and the deliverance from Egypt is assigned as a reason why they should keep the Sabbath (Ex. xxxi. 13, and Deut. v. 15); and this is supposed to prove that it was instituted at the Exodus, and was appointed peculiarly for the Israelites, so that other nations are under no obligation to observe it.

But why may not the Sabbath serve more than one end, and be enforced by more than one set of reasons? Christ says to the Jews, "Moses gave you circumcision," and circumcision as enjoined by him, served important ends connected with the Mosaic economy, yet circumcision existed for centuries before Moses. God gave Noah the rainbow as a sign of His covenant, but as a natural phenomenon the rainbow existed from the beginning. And if the deliverance from Egypt is urged as a reason for observing the Sabbath, it is in the preface to the Decalogue given as a reason for keeping all the Ten Commandments.

An added reason for obeying a law does not invalidate the reasons which existed before the new one was given. Creation does not cease to bind us to obey God, because redemption has added new reasons for obedience, and has enhanced our obligations.

3. Another class who think the Sabbath has passed away with the Mosaic law, content themselves with saying that it is a Jewish institution, which has shared the fate of the system to which it belonged. It was part and parcel of the Mosaic economy and has passed away with the rites, ceremonies and civil regulations of that dispensation, and it cannot "bind the Christian conscience."

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

Our Young Folks.

Written for THE CANADA PRESBYTERIAN.

JOHN DAWSON.

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

CHAPTER III.

"I PREFER TO BE A BUSINESS MAN."

Mr. Dawson was a teetotaler, but whether he acted from choice or necessity I know not. "Drinking is an expensive habit; my income is small, and if I spend my money in drink my children must go uneducated, and that will never do," he many times said. And he had known so many gentlemen who had been ruined by its use. One of his set phrases was, "There's a curse in drink." His children were thus brought up surrounded by influences of strict sobriety and temperance; and these good, useful lessons they did not forget, as we saw in the last chapter.

Katie in her sorrow and envy had gone home quite forgetting the message she had promised to deliver to her father; but, in the morning, at the breakfast-table, she introduced the subject. John's ears tingled with delight, and Mr. Dawson simply said, "Your mother and I will think over Mr. Sinclair's kind offer," and so the subject dropped for the time being. After the duties of the day were over, Mr. and Mrs. Dawson had a private conversation relative to the proposal of Mr. Sinclair.

"I have always entertained the idea of putting John to one of the professions," said Mr. Dawson, "either a doctor, a lawyer, or a minister; commerce is, I think, more precarious than any of the professions. Men in business may think themselves wealthy, and a thousand unlooked for and unseen events may arise to deprive them of the result of years of hard and anxious toil. Not so with the professions; the rise is gradual, but sure; and with ordinary precaution and care, when a position is made, it may be kept. John has had a good education, and much that he has learned will be of no practical use in trade. John is a good and obedient boy, and I have no fear but that he would succeed in anything that he undertook; but he is only a boy, and although the bent of his mind is to that which is good, still the influences by which he may be surrounded in business may have a tendency to lead him, being inexperienced, into evil. My greatest fear is Mr. Sinclair's son Tom. It is because of his thriftless, indolent habits that Mr. Sinclair needs further help, and John will be constantly in Tom's society. I feel this is a serious step, my dear. We had better ask God's direction."

After a short prayer John was called into the room where his parents were, and the matter was submitted to him.

"John, my darling," said his mother, "you heard from Katie this morning, that Mr. Sinclair was desirous that you should enter his warehouse; what do you think about it? Would you like to go?"

"I should," replied John, "but I should also like to please father and you. You know what will be best for me."

"But, John," said his father, "which would you prefer being—a minister, a lawyer, a doctor, or a business man?"

"I should prefer being a business man," said John.

"That being your preference, then, I don't know that a better opening, all things considered, could be desired," said his father. "You'll go along with me to-morrow morning, John, and see Mr. Sinclair."

(To be continued.)

At Montreal Lady Aberdeen found an old friend (not the only one) in Mr. Crombie, whom she had known when he was a city missionary in London, and who had come to Canada to live with his son, a Presbyterian minister. This is the Rev. Mr. Crombie, who stood so staunchly by his friend, Prof. Campbell.

FOR SISTERS.

Some years ago, as I sat on the piazza of a summer hotel, I noticed among the crowd, a party of young people, two or three pretty girls, and as many bright young men, all "waiting for the mail."

"Oh dear," said the prettiest of the girls, impatiently; "why don't they hurry? Are you expecting a letter Mr. Allison?" and she turned to a tall youth standing near.

He smiled.

"I'll get one surely," he said. "It's my day. Just this particular letter always comes. Nell is awfully good; she's my sister, you know; and no fellow ever had a better one."

The pretty girl laughed, saying as he received his letter, "Harry would think he was blessed if I wrote once a year."

Gradually the others drifted away; but Frank Allison kept his place, scanning eagerly the closely-written sheets, now and again laughing quietly. Finally he slipped the letter into his pocket, and, rising, saw me.

"Good morning, Miss Williams," he said, cordially, for he always had a pleasant word for us older people.

"Good news?" I questioned, smiling. "My sister's letters always bring good news," he answered. "She writes such jolly letters."

And, unfolding this one, he read me scraps of it—bright nothings, with here and there a little sentence full of sisterly love and earnestness. There was a steady light in his eyes as, half apologizing for "boring" me, he looked up and said, quietly, "Miss Williams, if I ever make anything of a man, it will be sister Nell's doing."

And as I looked at him I felt strongly, what a mighty power "sister Nell" held in her hands—just a woman's hands, like yours, dear girls, and perhaps, no stronger or better; but it made me wonder how many girls stop to consider how they are using their influence over these boys, growing so fast toward manhood, unworthy or noble, as the sisters choose.

There is but one way, dear girls; begin at once, while they are still the little boys of the home circle, ready to come to "sister" with anything. Let them feel that you love them. These great, honest, boy hearts, are both tender and loyal, and if you stand by these lads now, while they are still neither boys nor men, while they are awkward and heedless they will remember it when they become the courteous, polished gentlemen you desire to see them. Do not snub them; nothing hurts a loving boy's soul more than a snub, and nothing more effectually closes the boy heart than thoughtless ridicule.

Have patience, girls—that gentle patience, whose perfect work will surely win the smile of the Master, who grants to all who do the Father's will, that we should be His "sisters;" and for the sake of the great Elder Brother, who dignified with His divine touch these earthly relationships, shall we not be more tender, more patient, more loving, with these sensitive, good-hearted lads who call us "sister;" and remember the wise man who said, "Shall the woman who guards not a brother, be lightly trusted with husband or sons?"—Selected.

WOULD BE A KIND QUEEN.

The young Duchess of York, who may some day be Queen of Great Britain, is very benevolent, as is shown by the following incident: "In a small village near White Lodge, was a little crippled boy, dying of consumption. Again and again Princess May, as she was called before her marriage, would either drive or walk to see the sick boy, and, sitting down beside the little sufferer, she would read or talk to him. The last time she visited him was on her way to church, when she knew the end of life for the child was near. On leaving him, she bent down, with tears in her eyes, and tenderly kissed him."

Teacher and Scholar.

Oct. 22nd, } CHRISTIAN LIVING. { Rom. xii. 1-15.
1893.

GOLDEN TEXT.—Be not overcome of evil, but overcome evil with good.—Rom. xii., 21.

With chap. xi. Paul ended his statement of free justification by faith, now he considers the resulting life, whose duties naturally follow (ch. i. 17). These practical duties grow out of and find their constraining motive in the contents of the doctrinal statement preceding.

I. Plea for personal consecration. Devotion of the life to God's service is set forth as the foundation of all virtues. The great motive for this is the divine compassion for sinful, wrath-deserving man. The preceding chapters throughout are a statement of God's mercies in securing justification (iii. 21-26), sanctification (vi., vii.), and assurance of glorification (viii.) to an elect people. The consecration is represented as a sacrificial offering. The Hebrew animal offerings were either expiatory, or expressive of the thanks and devotion of those whose sins were expiated. The former always were offered first. Christ alone can be an expiatory offering (iii. 25; Is. liii. 10). The believer is to present himself as the burnt offering, which, wholly consumed by fire on the altar, denoted entire consecration to God. He is to present the body, not as if distinct from the soul, but indicative of the entire man. Unlike the animal offering, completed after death, and consumed in a short time on the altar, this is living and so perpetual. It is to be holy, like the unblemished animal set apart for this sacred use. It is well pleasing to God, a sweet savour (Lev. i. 9), one in which he delights. Such presentation of the life is a reasonable, i. e., a spiritual service, a rational inward self-consecration. This offering is wrought out through a mind (or heart i. 28; Eph. iv. 17; Col. ii. 18) regenerated, and ever being more renewed. The inward renewal has outward expression in a life not actuated by worldly principles, the aims and hopes that have to do only with the earth and time, but which transfigures itself by responding to the influence of what is spiritual and eternal. This offering results in making proof through the experience of the life that the will of God is good, acceptable and perfect.

II. Exhortation to humility. Personal consecration will realize itself in a life of humility. To this Paul exhorts with the authority belonging to the position and endowments he received from God (i. 5). It consists of a truthful estimate of oneself before God, and the recognition that what measure of faith, or qualification for service, is possessed is all of grace, dealt by God. This thinking neither too much nor too little of the grace of God within the soul is helped by considering the interdependence, and necessity for one another and for the whole, of all the members of the body of Christ, in this like the members of the human body.

III. Exhortation as to the use of Christian gifts. The mention of the variety in Christian graces leads the apostle to counsel each to act consistently with the nature and design of the particular gift he has received. The gifts mentioned, are chiefly connected with various offices in the Church. Prophecy, the inspired interpretation of God's will, which is to be limited by what has been confided, differed by the fact of inspiration from the later mentioned teaching and exhortation, which probably denote not two offices, but varying gifts in the one. Those ministering as deacons are thoroughly to do their work, in official giving, they as well as private donors are to act with singleness of mind (R.V. liberality) in ministering to the sick with cheerful spontaneity. Ecclesiastical authority is to be exercised diligently, not perfunctorily.

IV. Exhortation to sincere love, with its expression and fruits. Though no logical arrangement is discernible here, yet the various Christian graces mentioned, are founded on an inward, sincere love that extends to mankind, because it is given to Him in whose image man was made. This manifests itself in recoil from moral evil and adhesion to moral good. It shows itself to fellow Christians in the tender affection of blood relationship and a loving rivalry to excel in giving honour. This love should issue in an activity not sluggish, but fervent spirited, since it is a service of the Lord. This zealous Christian spirit is involved in the patient endurance of affliction, inspired by joyful hope for the future, and sustained by continuous intercourse with God. Love also issues in a ministering, hospitable spirit towards needy believers. Towards society generally it shows itself in forgiveness of injuries, and an unselfish sympathy in the joys and sorrows of others.

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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, OCTOBER 11TH, 1893.

Knox College was opened last week for the fiftieth time. The institution has had its difficulties, but, as compared with almost any other college, its half century of work has been accomplished with very little friction. Its fiftieth session opens with more money, more students, more friends and more influence than it ever possessed before. The Presbyterian who does not thank God for all that Knox has been honoured to do in the last fifty years must have something wrong with him.

Professor MacLaren is one of those highly favoured men with whom the Church and the world deal kindly. The Church supplied him with a timely topic for his opening lecture a few years ago, when he let in some much-needed light on the organic union question; the world gave him a good subject for his lecture of last week. There are few subjects on which the public need wholesome teaching more than on the permanent obligation to remember the Sabbath day to keep it holy. Loose views on the Sabbath are threatening the very existence of the Church on this continent.

Dr. Reid is the only minister in the Church who has seen Knox College opened fifty times. He may not have been personally present at all the early openings, but he was pastor of the Grafton and Colborne congregations four years before Knox began to exist. Forty years ago he was appointed to his present position, and has rarely been absent from the opening and closing exercises during all that time. If in good health and strength, the venerable Doctor should be a prominent figure in the semi-centennial year. He knows more about the inner history of Knox College than all the rest of us put together.

The Children's Aid Society, of Toronto, is entering upon an enlarged sphere of usefulness and responsibilities under an additional staff of officers, by the appointment of Rev. Edward Starr as Agent and Secretary. This is a most beneficent charity. Through its Fresh Air Fund, five thousand children and mothers have during the summer had the benefit of an outing at a cost to the Society of \$936. Its objects, sick, and needy children with their mothers, appeal to every heart; its support is purely from the voluntary contributions of the charitable, and as winter is approaching, now is a good time to come to the help of those who are actively interested and engaged in this good work.

It now appears that the poll tax charged Chinese on entering the country, was not collected from Rev. Dr. MacKay for Mrs. MacKay, but that she was detained on board the vessel until the officers looked up the law applicable to her case. Surely the officers of the Dominion Government on the Pacific coast where Chinese are continually entering, might be expected to know the law without subjecting a lady in the position of Mrs. MacKay to even the inconvenience of detention for a time, besides the pain and annoyance caused at the very threshold of the country by such treatment. One would

suppose also, that the document of a British Consul in any part of the world would at once be accepted as satisfactory by any intelligent Dominion officer. A correspondent mentions that there comes with Dr. MacKay to visit Canada, a Chinese student who has had to pay the poll tax. If this is so it ought, by all means, to be promptly returned. It is outrageous that a native of a country to every part of which a British subject has free access, cannot visit every part of the Dominion or of the Empire, even without being subjected to the indignity of having to pay a tax for the privilege. If this is the law we have something to learn yet from the Chinese.

The Manitoba school question is again up before the courts for adjudication. The initial proceedings, because of their unusual character, have provoked a good deal of comment in the secular press, not for the most part, of a favorable kind. We regret to see hints thrown out in some quarters, indicating a feeling of possible political leaning in the action taken. Nothing almost could be more unfortunate than that there should be any well-grounded cause for such a feeling. We shall be slow to think it, and only believe it, when to do otherwise is impossible. Confidence in the absolute impartiality of the judiciary, is one of those things which form the very foundation of national stability. The whole country will watch this case with the deepest interest, and all the more because it is generally felt that this new reference looks like, if it is not really an attempt on the part of the Government to evade, what it has been thought was a final settlement of this subject by the decision of the Privy Council. We believe that R.C. Separate Schools have been a mistake in Ontario, and that the people of Manitoba are acting wisely in seeking to avoid a repetition of the mistake in their province. We shall heartily rejoice, therefore, if the province should be successful in this new, and to them irritating bringing up of the subject forced upon them.

The Prohibition Convention of last week was, out of sight, the best meeting of the kind ever held in Ontario. For the first time in the history of the Temperance Question temperance men of all kinds are united and are brought in a solid phalanx squarely in front of the enemy. Several times during the proceedings the old-time propensity of temperance men to fire on one another was beginning to show itself; but it was restrained by love of the cause, fear of the foe, divine grace, or some other good influence. The campaign has opened in good style, and the size of the majority will depend largely on the manner in which it is conducted. The balance is held by a large body of electors who are not by any means indifferent to the evils of the liquor traffic, but who are somewhat doubtful about prohibitory laws as a remedy. There is no doubt that Home Rule has been hindered more by Home Rulers than by anti-Home Rulers; and there is just as little that the plebiscite may be more injured by the unwisdom of a few professed friends in each constituency than by the opposition of the liquor traffic. Many of the people are in a queer kind of humour, at the present time. The ties that bind men together are not as strong as they used to be; business is dull and money is scarce in many places; the public mind is more or less irritated; the Scott Act is not forgotten—these and other reasons make it somewhat difficult to handle public questions in a manner that will influence public opinion in the right direction. Wisdom is the thing most needed in this campaign. There are four Presbyterians on the campaign executive committee, Dr. W. A. McKay, Rev. W. Frizel, Mr. John Cameron and Senator Vidal. No doubt these gentlemen will make their influence felt

against the holding of campaign meetings on the Lord's Day. The friends of the Sabbath have just won a signal victory in Toronto; and it would ill become Prohibitionists to hold meetings on Sabbath, at which speeches not savouring much of spirituality are punctuated with cheers and laughter. It will not do to say that if people do not like such meetings they may remain away. That was one of the leading positions taken by the Sunday car men. "Those who do not believe in Sunday cars need not use them." There are week days enough before the end of January to do all the campaigning necessary without encroaching on the Sabbath. A man who will not devote a part of the week to campaign work, and who goes to a meeting on Sabbath to listen and cheer and laugh, because he has nothing to do at home, is a slim moral reformer. The people who "remember the Sabbath day to keep it holy," who rest and worship on the Lord's day, are the only men who can be relied on to do any kind of good work for any length of time. Why should Prohibitionists grieve and perhaps alienate the best friends of the cause?

WELCOME HOME.

Welcome home! The renowned missionary, the Rev. Dr. Geo. L. MacKay, has landed once more on our shores after an absence of twelve years. They have been years of tragic interest and triumphant success. He well deserves a period of rest; and yet the rest of inaction is foreign to his nature. It is about twenty-two years since he set sail for Formosa, and during all that time he has enjoyed but one lull. His many privations and dangers, his indefatigable labours, together with "the care of all the churches" under his superintendence, would have broken down an ordinary man long ago. But Dr. MacKay, physically and otherwise, is not an ordinary man. Having landed at Tamsui early in 1872, he began the study of the Chinese language at once. So rapid was his progress, that in eight months he began to preach the Gospel to the natives in their own tongue. But malignant persecutions began about as soon as he entered the place, and his object became known. The deluded idolaters would intrude on the lonely stranger's privacy in his cheerless chamber, jibe at him, jostle up against him, spit in his face and otherwise aggravate and maltreat him in the hope of driving "the foreign devil" (as they called him) out of the island. They even turned lepers into his room to annoy him. All this was borne by the missionary with a degree of Christian forbearance and fortitude which astonished his persecutors. The ringleader in those persecutions was a young man of powerful physique and high mental endowments, whose name was Ahoa. He was struck with the forgiving spirit of this follower of Jesus and asked for a private interview with him. This was cordially granted. Many interviews followed. The Spirit of God was preparing the heart of Ahoa for the reception of the Gospel. He became the first convert in Northern Formosa. Then the foremost persecutor became the foremost helper and has continued to be such ever since. His splendid talents as thinker, orator, administrator and leader of men, were thrown without reserve into the service of his new Master. The rapid increase of converts which followed, has seldom been equalled in the history of modern missions. The F.M. Committee's report of 1873, the next year after our missionary landed in Formosa, tells of "five converts from heathenism baptised, of numerous inquirers, of a little chapel built by the natives, opened for public worship, and other matters of interest." And the work has advanced from that time till the present at an almost uniform rate of progress. Now the number of converts is about three thousand and the number of preaching stations scattered

over North Formosa, between sixty and seventy. But the arch-enemy was not idle. Persecutions multiplied. Our missionary's life was in constant danger for several years. His thrilling experiences with his intended murderers and his almost miraculous escapes were precisely similar to those of Dr. Paton in Fanna. In spirit as in experiences the two great missionaries resemble each other. Each has been incessant in labours, fearless in dangers, strong in faith and willing to die in his Master's service at a moment's notice. But Dr. MacKay will soon be among us and will tell us his tale in his own fascinating way. May the effect on the Church be equal to that produced by his visit thirteen years ago. Then the contribution to Foreign Missions doubled at a bound, and the increased liberality has continued and has been steadily advancing ever since. May his visit be still further blessed in the spiritual quickening of the Church.

THE WEEK.

Three events have marked the week which deserve more attention than simply to be chronicled and pass out of notice. The first of these was the great Prohibition Convention, whose meetings were held on Tuesday and Wednesday, October third and fourth. This meeting, we venture to say, will be a memorable one in the history of prohibition in this country. If we may adopt the figure used by one of the speakers, applied first by General Grant to the British soldiers, who marched past him at Gibraltar, this gathering had in it, "the swing of conquest." The number of delegates alone was a significant factor in its power. Nearly one thousand from all parts of the Province, representatives of every form of temperance work, of all classes, creeds, and political parties, earnest, intelligent looking people. The number of disciples who met together in an upper chamber at Jerusalem was one hundred and twenty, and from these went out a power that revolutionized the civilized world. What is not possible in the way of moral reform in our land to one thousand earnest men and women?

Another striking feature of the Convention was its perfect harmony. Whatever the case may have been in committee meetings for arranging details, and there, we believe, it was substantially the same, not a note of discord was heard in the great mass meetings which two evenings in succession filled the Horticultural Hall. If union is strength, there is strength in this present prohibition movement, and this in addition to numbers. These were the leaders; behind them are the strong battalions. To numbers and unions must also be added what no one could help seeing and feeling, earnestness, hopefulness and enthusiasm. The mass meetings in the evening, completely filling the spacious hall, were an inspiring sight. The speaking in every case was good, and in several quite above the common level. The earnestness, intelligence and enthusiasm of the great audiences bore up and carried on the speakers, and they in turn lifted up and swept onward and upward their hearers. Hope, confidence, enthusiasm were the key-notes of the evenings, were the augury, and carried in them the promise of victory. At the same time, it must be noted, that there was a full understanding expressed by the speakers, and felt throughout the audience, of the gravity of the present crisis in the history of this movement. If it fall now the result will be, if not disastrous, to at least throw back for years the attainment of the great object towards which temperance organizations of every kind have for years been working. Accordingly, it was again and again emphasized, that what was wanted on January 1st was votes, every vote that could possibly be brought out, so that there should not only be a majority in favour of prohibition, not only victory, but an overwhelming majority, a decisive, tri-

umphant victory. It is believed that the votes and the sentiments are in the country. What is now needed are organization, thorough organization of the whole province, and work, faithful, persistent, self-sacrificing individual work to get every favorable vote recorded. At this convention and at the meeting of the Executive of the Dominion Alliance held since, the details of a complete organization have been perfected. It is now for every man and woman between this time and January first, to do their duty for God, for home and country, and if this is done in a spirit of faithfulness and of dependence on the Divine blessing, it is believed there will be such a declaration of the people's judgment upon this subject, and such a victory won, as will mark an era in the history of moral and social reform in the Dominion, and will be a help to bring it about in other lands in the years to come.

KNOX COLLEGE.

The next event of the week to which we refer is the opening of Knox College for the winter's work. This took place on Wednesday, the third. The Rev. Principal Caven presided, and beside him on the platform, were the professors, the Rev. Dr. Wardrope, Mortimer Clark, Esq., Chairman of the College Board, and Rev. Mr. Wallace. In the audience which met in Convocation Hall were to be seen a goodly number of Toronto ministers, especially to be noticed the Rev. Dr. Reid, and ministers from other parts of the province lying nearest to Toronto, besides not a few ladies whom interest in the college and in the occasion had drawn to the meeting. In his opening remarks, the Principal referred to and dwelt mainly upon the fact of this being the jubilee year of the college's existence. Fifty years ago since Knox College began its career of honored usefulness! It seems scarcely possible, and yet it is so. In that time there have been graduated from its halls, five hundred and thirty-nine students. Of those who took an active part in the founding of the college, it was observed by Dr. Caven, "there was only now living the venerable Dr. Reid, whose services and whose praise extend throughout the whole Church." Its graduates have been scattered so far and so widely that their influence had been felt in almost every case only for good. This was matter for profound thankfulness. It was solemnizing to think how many of that five hundred and thirty-nine had passed away, gone to their rest and reward. It is proposed that the semi-centennial should be appropriately commemorated in some practical way and the College Board and the Alumni Association together have the matter under consideration, and will in due time have something to propose to the Church for this end. The college, the Principal reminded his audience, still required increased development, a larger staff, an increase to its library and the number of scholarships and to be relieved wholly of its debt. It is likely, we imagine, that the proposed celebration of the jubilee of the college may in its practical features, lie along some one or more of these lines.

The inaugural lecture was delivered by the Rev. Dr. MacLaren upon a most important and timely subject, of which, however, as it appears in full in our columns, we do not require to speak, except to commend it to the careful reading of all who wish to obtain a full view of this very important subject, as it is brought before us in the Scriptures.

It will be seen from our columns that our other theological colleges, except that of Manitoba, have either opened or are about to do so. Their work is so important now, and so fraught with consequences of the utmost moment to the Church and the country in the time to come, that it may well awaken the deep-

est anxiety throughout the whole Church, and cause to rise up from all our churches and homes earnest and constant prayer to God on their behalf, that the Holy Spirit may be poured out in rich measure upon all professors and students, so as to guide them into all truth, that there may go forth from their halls a ministry well furnished in every way, enriched with grace to build up all our churches by the conversion of sinners and ministering to saints, to spread in our land and to establish it in the righteousness which exalteth a nation.

DESIGNATION OF MISSIONARIES TO INDIA.

The last event of the week of general importance to our Church, was a meeting for the designation of missionaries to our mission in Indore. The meeting was held in St. James' Square, and was largely attended by an audience including representatives of most, if not of all of the city churches. Mr. Hamilton Cassels, chairman of the Foreign Mission Committee, occupied the chair, and beside him on the platform were the Rev. Drs. MacLaren and Parsons, Revs. D. J. Macdonnell, G. M. Milligan, R. P. MacKay, Foreign Mission Secretary, and Rev. Alfred Gandier. After devotional exercises, conducted by Rev. Dr. Parsons, the Rev. D. J. Macdonnell, as representing the Presbytery of Toronto, addressed the audience. The Rev. Dr. MacLaren, on behalf of the Foreign Mission Committee, addressed the missionaries and presented in the name of the Committee, a copy of the Scriptures to Dr. Woods, and Mrs. Ewart, President of the W.F.M.S., of the Church, in a few kind and suitable words, in the name of the Committee of the W.F.M.S., also presented Miss White, another of the missionaries designated, with a copy of the Word of God. The Rev. Alfred Gandier, pastor-elect of Fort Massey church, Halifax, offered up a dedicatory prayer. Another object of this meeting was to say farewell to Rev. W. A. Wilson and Mrs. Wilson, who now return to India after being home on furlough. In the want of a pastor, the Rev. J. McP. Scott, of St. John's Toronto, having been connected with St. James' Square congregation, in its name addressed a few farewell words to Rev. Mr. Wilson, Mrs. Wilson being unable to be present, to which Mr. Wilson appropriately responded. Dr. Wood, who goes out as a medical missionary, and Rev. F. H. Russell, who, a few evenings before, had been ordained in Winnipeg as a missionary to India, also gave brief addresses. The whole proceedings were interesting and impressive. Including those returning, the whole party going to recruit our staff in India, numbers nine, and are as follows: Rev. W. A. Wilson and Mrs. Wilson, Mr. Claude R. Woods, M.D., and his wife, Rev. F. H. Russell, B.A., Miss Janet White, Miss May Dugan, Miss Jessie Grier, and Miss Winnifred Butler. It cannot but be a matter of very great interest to our whole Church, and one for sincere thankfulness, that we have been enabled by their willingly offering themselves, to send out at one time so large a contingent to the assistance of our missionaries now at work in India, and who are calling for help. To the brethren in India it must be especially a cause for rejoicing that so many are on their way to strengthen their hands. The outgoing missionaries who spoke, emphasized their need and desire for the sympathy and prayers of the Church at home. Sincerely this request will meet with a ready, hearty and general, we would hope, a universal response, and all needed pecuniary support as well. They go for us; they are our servants in Christ, our common Master, and have in the Gospel for their work's sake and the Master's sake, the strongest possible claims upon all that the Church at home can do to cheer, encourage and uphold them in their far-off fields of labour, and what must often be their deep sense of loneliness and isolation.

MONTREAL COLLEGE OPENING.

At the opening of the session of Montreal Theological College on Wednesday, the Rev. Dr. MacVicar said:

"At the end of last session eight students finished their studies with us, leaving 83 names upon our roll. This session 34 new students applied for admission, of whom 24 are now in attendance, or three times as many as we sent out last spring, making a total on the roll of 107, a very decided increase over any previous year. This is something for which we are devoutly thankful, and an earnest, I believe, of still better things in coming years. We have now greatly outgrown the capacity of these buildings and the extension of them seems most desirable. The Church is calling, and rightly so, for large additions to her ministerial ranks. We are not nearly overtaking the wants of the home field, and we have barely touched the vast outlying heathen populations of the world. I am, therefore, not content with one hundred students. I hope to live to see two hundred able and truly consecrated young men here under training for the Master. Why not? When twenty-six years ago we began with little or nothing, who then believed that we should ever attain to what we see to-night? The future will be better than the past. And in order that this may be the case I solicit the prayers of pastors and people in our behalf, that the Spirit of God may guide us all, professors and students, in the pursuit of secular and sacred learning, and that we may cultivate the faith which worketh by love and purifieth the heart.

"I am glad to announce that four of our students have gained scholarships or exhibitions in the recent competitive examinations in the Faculty of Arts of McGill College. Their names are Major McIntosh, Summerside, P.E.I.; J. M. Wallace, North Gower, Ont.; J. C. Robertson, Robertson, N.B., and Hector MacKay, Ripley, county Bruce, Ont."

The Rev. J. H. MacVicar gave the opening lecture on "The Chinese Problem," to which we hope to draw attention more fully next week.

PRESBYTERY MEETINGS.

The adjourned meeting of the Presbytery of Ottawa was held in Knox church, Ottawa, on Tuesday, the 20th ult., at two p.m., for the purpose chiefly of arranging the Home Mission work for the winter. The reports from the fields within our bounds are very encouraging. The Rev. A. McGregor, B.A., was appointed ordained missionary to Chesapeake and Cantley. It is expected an ordained missionary will be appointed in a few weeks to Plantagenet. Several of the fields are to receive occasional service from students during the winter. Aymer is placed under the care of the Rev. M. H. Scott, M.A., of Hull, who will see to securing supply of sermon for the next few weeks, but ultimately it is hoped that we place an ordained missionary there. The report on the French work carried on in our bounds is also very encouraging. There is cheering progress everywhere. For the present the Rev. M. Mousseau, late of Grenville, is supplying the place of the Rev. E. F. Seylaz. The Clerk reported that he had received a letter from the Rev. John S. Lohead, stating that he had accepted the call from N. Gower. Pending the receipt of official documents from the Presbytery of Sarnia, the following provisional arrangements were made for induction. It was to take place in the North Gower church on Tuesday, the 17th Oct., at 3.30 p.m., when Mr. Findlay, of Manotick, was to preside, Mr. J. A. Macfarlane, of New Edinburgh, to preach, Mr. J. M. Goodwillie, of Osgoode, to address the pastor, and Mr. J. McLaren, of Carp, to address the people.—Jas. H. Beatt.

The Presbytery of Regina met on Sept. 29th at Broadview. There was a large attendance of members with whom sat as corresponding member, Principal King, of Manitoba College. Messrs. Robson, Campbell, Clay and Carmichael were appointed a committee to allocate the amounts required of the Presbytery among the different congregations. Mr. Muirhead reported that he had moder-

ated in a call at Moosomin which was in favour of Mr. J. A. Reddon, B.A. The call was presented signed by 95 communicants, and by 23 adherents. It was agreed to receive and sustain the call, place it in Mr. Reddon's hands and in the event of his acceptance to meet for his induction at Moosomin on Tuesday, Oct. 10th at 5 o'clock p.m. It was also decided that Mr. Carmichael preside and address the minister, Mr. McKay the people and Mr. Muirhead preach. The Convener of the H.M. Committee submitted his report for the half year when grants to various mission fields were passed. The Rev. Dr. King, on invitation of the Moderator, addressed the Presbytery on the work of Manitoba College. Thereupon the thanks of the court were accorded Dr. King for his helpful presence and address and the continued prosperity of Manitoba College was gratefully acknowledged. In the discussion on the temperance question the attention of the court was directed to a movement on foot for the erection of a brewery in Regina when the following resolution was unanimously agreed to: "That the Presbytery views with grave apprehension the possible establishment of a brewery in Regina, and would respectfully urge the members and adherents of the Presbyterian Church to use their utmost endeavours to prevent the establishment, and to co-operate with others in seeking this end." It was further agreed to request all ministers and missionaries to bring the subject of temperance prominently before their people.

The Kingston Presbytery met in St. Andrew's school room, Sept. 18th. Communications from Dr. Cochrane, Convener of the Assembly's Home Mission Committee, and from Dr. Reid, senior Clerk of the Assembly, were read. The amount expected to be raised throughout the whole Church for Home Missions was stated to be \$68,000; for Augmentation Fund, \$31,000 for the current year. Of these sums the Presbytery of Kingston is expected to contribute for Home Mission \$2,150, and for Augmentation Fund, \$1,100. For the Assembly Fund the quota expected from Kingston Presbytery is \$120. Rev. Mr. Maclean read the report of the Home Mission Committee. He was glad to say that the mission field in Caslow and Mayo, in North Hastings, was reported by Rev. Geo. Porteous, as promising to give \$375 per annum if they got an ordained missionary. A grant of \$600 will be asked for that purpose. The Committee felt that for the Poland district Rev. Mr. McIlroy should receive an addition of \$50 to his stipend of \$700. It was recommended that the congregation of Poland be asked to add \$50 to the stipend of Rev. James McIlroy. It was agreed that the Presbytery approve of an ordained minister at Tweed and that Rev. Mr. Houston take steps to bring the matter before the kirk session. Reports were submitted by members of the Presbytery appointed to visit the fourteen mission fields within the bounds of the Presbytery and administer the sacraments. The facts set forth in these reports were generally of a most encouraging nature, showing large additions to the communion roll and a fairly prosperous state of things as regards the finances of the stations. A petition from Zion church, asked privilege to mortgage for \$2,500 their new manse now under completion and valued, including lot, at \$3,200, also permission to mortgage the church property as collateral security until such time as the debt on the manse is reduced to \$1,500, when it will carry itself. Rev. Mr. Gracey considered the request a fair one. It was a safe investment, and he moved that it be granted. Rev. Mr. Wilkins broached the subject of the Sharbot Lake church. A committee had been formed to look into the matter. The church was claimed by both the Presbyterians and Anglicans. Rev. Mr. McGillivray stated that the Committee had not been able to decide one way or the other as the information given them was not complete. More information had been solicited and the matter was laid over.

Queen's University, Kingston.—The classes in Arts, Science and Medicine opened on the 2nd inst. On University Day, October 16th, Professor Knight, the new Professor of Animal Biology, will deliver his inaugural lecture at a public meeting in Convocation Hall, subject, "Species, or Organic Evolution." On November 1st classes in Theology open. The Theological students of Queen's are able to spend this beautiful month in the mission field, through the Hall opening a month later than Knox or Montreal, and remaining in session a month longer in the spring.

Choice Literature.

ECHOES.

Of times when even's scarlet flag
Floats from the crest of distant woods,
And over moorland waste andCraig
A weary, voiceless sorrow broods,
Around me hover to and fro
The ghosts of songs heard long ago.

And often 'mid the rush of wheels,
Of passing and repassing feet,
When half a headlong city reels
Triumphant down the noontide street,
Above the tumult of the throngs
I hear again the same old songs.

Rest and unrest—'tis strange that ye,
Who lie apart, as pole from pole,
Should sway with one strong sovereignty
The secret issues of the soul;
Strange that ye both should hold the keys
Of prisoned tender memories.

It may be when the landscape's rim
Is red and slumberous round the west,
The spirit too grows still and dim,
And turns in half unconscious quest
To those forgotten lullabies
That whilom closed the infant's eyes.

And maybe when the city mart
Roars with its fullest, loudest tide,
The spirit loses helm and chart,
And on an instant, terrified,
Has fled across the space of years
To notes that banished childhood's fears.

We know not—but 'tis sweet to know
Dead hours still haunt the living day,
And sweet to hope that, when the slow
Sure message beckons us away,
The past may send some tuneful breath
To echo round the bed of death.

—Chambers's Journal.

A NARROW ESCAPE.

"Oo, aye, Miss Maw-bel, what you say is verra true. It's just a most satisfactory marriage, and a fine set doon for Jeannie. No that I hae only wish to cry small about my ain dochter; but it's mair than we could hae expected for her. We are but tenant farmers oorsels, and for Jeannie to get what the gudeman calls a 'bonnet laird,' is a verra great consideration."

"Well, we are all delighted that you are so pleased, and that Jeannie has made such a fine match," said Mabel Hamilton, the eldest of two pretty girls who were standing gossiping in the Windy Edge Farm kitchen with the farmer's wife.

"Match! aye, it's a fine match," returned Mrs. Speirs, overjoyed to be able to enlarge on her favourite subject to the young ladies of the "big hoose." "She'll want for naething, that's certain. She can just sit with her hands before her all day long, if she likes. She'll have no call to lift a finger to onything. There's a lass kept to do all the work, and she may have two of them for the asking. Set her up indeed, as if Ayrshires were no good enough for anyone. But she wants for naething. As the Psawlmist says, they have everything that the human heart can desire—she canna bear the man, but one maun aye put up wi' something!"

A climax so unexpected was too much for her listeners. The tone in which Mrs. Speirs referred to this apparently minor consideration was full of indifference, and she spoke of Jeannie's aversion to her elderly husband as a mere crumpled rose leaf—a something which did not at all detract from the more solid advantages of her brilliant alliance.

The two girls were immensely amused, and Mabel's laughter grew quite hysterical. "We must really be going," said her younger sister at last, who did not seem to enter into the joke quite as much as Mabel; so, resisting Mrs. Speirs' pressing entreaties to try her "cake" and her "kibbock," they left the solid, substantial, but bleak-looking farmhouse behind them, and proceeded along the mud-diest of roads on their homeward journey.

Mrs. Speirs waved them off from her doorstep, and as she watched with admiring eyes the two girls, who looked so smart and pretty in the rough homespun that were warranted to turn even

west-country rain, she called after them in boisterous mirth, "It'll be your turn next, Miss Esther and Miss Maw-bel will do as well, too, one of these days, or I'm much mistaken!"

"She's Aunt Jane over again," said Esther, with a heavy sigh. "That's exactly the way she runs over all the good things I am to get by marrying Mr. Monteith, and whether I can 'bear the man' or not is all one to her."

"Why don't you strike a blow for freedom, then, Esther, dear?" asked Mabel. "After all, we are not in the Middle Ages, and she couldn't lock you up or put you in a convent, if you threw the whole thing up, even now."

"And so I would," returned Esther, "only you know how kind Uncle John and Aunt Jane have ever been to us; and with their own children growing up, it would be a blessing if one of us married. In Aunt Jane's own words, 'it is a special Providence that anyone so truly good and so much respected should have taken a fancy to me.' His means are ample, and he will be able to give me everything that a girl can possibly wish for. It's Jeannie Speirs and her 'bonnet laird' over again."

"Well, a large fortune and a fine place are not to be despised," said the more practical Mabel.

"If I even saw my way to having a good time, it would not be so bad," sighed Esther; "but perpetual Murchieston and Mr. Monteith seem a very dreary prospect. Kind! Yes, of course, he will be kind; but I think I would rather fight now and then with some one I was in love with. My Auld Robin Gray only likes a quiet life. London bores him, and he hates going abroad. Then, he doesn't approve of ladies hunting, and he thinks a girl never looks so bad as when she is playing lawn tennis. Of course, I shall have a roof over my head, and every comfort; but I have had them always, and can't realize the want of them. Oh, for a life with some sort of adventure in it, and a little fun into the bargain!"

"When will Ion Cameron be home from America?" asked Mabel, with a good deal of meaning in her tone.

"Not till the end of next week," answered pretty Esther, and her face turned rosy red as she spoke.

"How mad Aunt Jane must be, that he has chosen this time of all others to come back," said Mabel; "I do believe she would rather he remained in Texas for ever. I can hear her voice now on the subject, 'a young man with nothing but a bleak hill-side in Ross-shire, and a miserable cottage dignified by the name of a ranche on an American prairie, to aspire to the hand of the prettiest girl in Hillshire.' She calls you that, Esther, when she is wound up. She had hoped that a month or two would see you Mrs. Monteith of Murchieston, and I know she's in a terrible fright that Ion Cameron's return may upset all her plans."

"I wish he had come sooner," said Esther, sadly.

"Speed, bonny boat, like a bird on the wing,
Onward, the sailors cry,"

sang Mabel, and Esther joined the chorus in rather a shaky voice—

"Carry the lad that's born to be king
Over the sea to Skye."

A fortnight later and Ion Cameron was once more on Scottish soil, and once more in the society of the girl he loved so dearly, and to whom he was more than half engaged before he went away to try and mend the broken fortunes of a Highland laird by hard work on a Texas ranche.

If Esther was equally happy in the prospect of comfort in store for her, it must be confessed that her looks belied her.

She seemed to grow thinner and paler every day; she was fitful and uncertain in her ways; and though Aunt Jane constantly assured Mr. Monteith that her niece was much attached to him, it seemed to find expression only in a cold, distant and constrained manner.

But if Aunt Jane herself had dictated terms to the young man, his attitude toward her niece could not have suited her better.

Ion Cameron's Highland pride was up in arms and he did his very best to show Esther that if she had been faithless to him, he did not take it very much to heart.

"The young man has more sense than I gave him credit for," remarked Aunt Jane to Uncle John: "he seems at last to understand that our pretty, delicate Esther is utterly unfit to be a farmer's wife in that wild country. How thankful I shall be when she is comfortably settled near us at Murchieston."

Matters were in this slightly congested state when a meet of the hounds only a few miles off took all the world to Glenburnie Gorse, and among them our friends.

Mr. Monteith, heavy, ponderous, and eminently respectable, rode a weight-carrying hunter. Ion Cameron, whose American experiences, if they had endowed him with nothing else, at least had taught him to ride like a centaur, had been mounted by some friend on a "young un," that needed a good deal of handling. Mabel Hamilton, who was at her best on horseback, looked neat and workmanlike on a "safe conveyance;" while Esther, who had lamed her horse the week before, drove a well-bred, but skittish looking animal in the neatest of buggies.

She had but little time, on her arrival at the meet to return Ion Cameron's frowns and scowls in kind, for with a pony who was ready to jump out of his skin, and who really was a handful for her to drive, she could not afford to look about her for an instant. She hoped the chestnut would steady down as the day wore on, and when she joined the carriages that filed along the road, in the direction of the first covert that was to be drawn, he did nothing more obnoxious than shy at everything that gave him the slightest opportunity for so doing, pull like a perfect fiend the whole time, and as they waited to see the result of the draw, give two or three sounding kicks on the splashboard.

"Esther, I insist on your getting out of this crowd," said Mr. Monteith, who, kind, anxious and fussy, was really nervous about her safety; "you had much better go home, that pony is not fit for you to drive."

"I have driven him often before," answered Esther, who looked as if she resented his interference; "he'll be all right when he settles down."

But such a happy state of things was not destined to be realized. Esther had drawn up her cart under a somewhat high bank, crowned with a straggling hedge; the hounds were in the covert, on the rising ground to the left, and immediately behind her was a long and very steep hill. The road went down almost in a straight line to a narrow bridge, which spanned the small burn that ran through the valley, and then it took a sudden turn on the other side, and was lost to sight between high hedges.

Esther had hardly expressed her belief in her pony's eventual steadiness, before a keen sportsman, who had followed the hounds into covert, appeared on the bank above the cart, and half jumped, half scrambled down on to the road, right in front of the pony's nose, which, indeed, he all but touched, giving one of the shafts at the same time a nasty jar.

Quick as lightning Cock Robin reared straight into the air, and then whirled round with such suddenness that Esther was all but thrown out. She kept her seat, however, and her grasp on the reins, but she was utterly powerless, for the pony had now got his head, and was galloping wildly down the hill, the buggy jerking about with such violence that it looked as if every moment it must be upset. The girl's light figure swayed about as the chestnut, more frightened than ever when he felt the cart run down on his quarters, went at a still more furious pace.

The buggy grazed the parapet of the bridge, and Esther was thrown on her hands and knees, but it did not upset, nor did she fall out.

Another close shave at the other end, and cart and pony by some miracle rounded the corner in safety, and were out of sight in the twinkling of an eye, though the sound of galloping hoofs might be still distinctly heard.

The Field, which had watched the runaway pony and cart, appalled at the danger the girl was in, now prepared to start in hot pursuit. "Keep back a bit" shouted Ion Cameron, who was one of those men who always come to the front in an emergency; "don't make matters worse by frightening the pony still more."

The crowd had the sense to obey, but he himself, and two or three more who would not be held back, tore down the hill almost as fast as the runaway animal. They gained indeed on it, and were nearly up to it, when Ion, hardly checking his horse's stride, slipped off, flinging as he did so, his reins to the man next him, and ran with all his might, trying to jump on to the cart.

Let him but once catch hold, and he knew he would be able to clamber in somehow.

But though he ran as if his life depended on it he could not quite get up to the swaying cart; and at last, utterly beaten and out of breath, he sank down on the bank at the side of the road, half dead.

He could do no more, and poor little Esther was indeed in a bad way.

About twenty yards on, however, there was another sharp turning, and this time it was fatal; one of the wheels caught on a great stone, the cart turned over, the whole thing was smashed to pieces, and Cock Robin and the shafts disappeared as if by magic.

It was hardly possible that the girl could escape, and yet she was on her feet a moment after, practically unhurt. Ion staggered towards her; she turned to him, and him alone; for in such a moment truth must assert itself, and in an instant the poor frightened girl was clasped in his arms.

Esther's pretty, bare head (for she had long since parted company with her hat) was on Ion Cameron's shoulder, and all the world heard him call the future Mrs. Monteith of Murchieston his "poor child," his "poor darling!"

Mr. Monteith could not jump off his ponderous animal quite so lightly as Ion Cameron, but when he at last found himself standing on the muddy road, beside his own betrothed and the man who seemed to have usurped his own place, he felt he made a very bad third, and was decidedly in the way.

"I believe that I owe you an apology," said Ion Cameron to him in a hesitating sort of way, as they rode home together after a very moderate day's sport, late in the afternoon; "I had no business to put myself forward as I did this morning. The fact is, when one is excited one forgets everything. Who would have thought that poor Esther would have come off without a scratch as she did? You see, she and I have been friends for so long, one couldn't help being horribly frightened when one saw her in such danger."

"I don't blame you," answered Mr. Monteith, slowly and gravely—he had hardly opened his mouth all day long, and now he had the quiet and assured air of a man who had come to some important decision—"I don't know that I blame anyone, except perhaps Esther's aunt" (poor well-meaning Aunt Jane); "but I think we have all of us had a narrow escape; this accident has opened my eyes with a vengeance."

"And to think," said Aunt Jane to long-suffering Uncle John a few weeks later, "that that silly girl should actually throw over such a man as Mr. Monteith of Murchieston and take Ion Cameron, who hasn't got a penny piece! Well, when she's cooking his dinner, or, as likely as not, scrubbing the floors of his nasty ranche, I only hope she won't regret Murchieston and all its comforts. And for Mr. Monteith to help Ion with capital, 'to work his ranche to profit,' as he calls it, just shows what a pearl she has lost."

Uncle John chuckled at this new name for Mr. Monteith. "Scrubbing and cooking doesn't sound quite in Esther's line, but in the words of her own story, 'one maun aye put up wi' something,'" said Uncle John, who, in spite of Aunt Jane's improving company, had never been quite able to forget that he had once been young himself.—Lady Cuninghame, in *The Queen*.

Missionary World.

This week our missionary column is taken up with matter which should have a special interest to all our readers. Rev. Dr. G. L. McKay, on his arrival at Vancouver, was interviewed, and we give so much of the report as will interest our readers. After referring to Dr. McKay's long and distinguished service in foreign mission work in Formosa, and his shameful treatment by an ignorant official in the matter of the poll tax demanded for Mrs. McKay, the account goes on to say: When Dr. McKay entered the island twenty-one years ago, he met with some opposition, was often attacked by mobs and submitted to other indignities, but of late all that has passed away and his last visit to the mission stations was a succession of the heartiest welcomes. As he embarked for Hong Kong six native bands had been engaged to give him a send off.

During these years the natives have made considerable advances in the arts of peace, so that the majority have many comforts unknown before. The tea trade has sprung up. Several Chinese merchants have houses for firing the tea which the Formosans have taken to cultivating to a large extent. The centre of the island is a plateau of reddish soil, clearly showing volcanic origin. This was covered with a sparse growth of weeds and brush, but now that has been made into tea plantations and good crops are raised. The hillsides were overgrown with rushes and useless shrubs, but these are giving place to tea. The natives by raising water buffalo and rice managed to keep themselves alive, but now many are becoming fairly well to do.

In answer to enquiries as to the methods adopted, he said he believed the success of missionary efforts there was largely due to the system of having the natives do the greater part of the work. And if China is ever to be evangelized he believed it would only be by that principle. Missionaries may go in by the five hundreds and thousands, but however long they stayed, there would still be a barrier that could not be defined between the native and the missionary. The natives understand the sentiments of their own people better than a foreigner ever can; he can get their confidence, which the foreigner can not. In pursuing his work he would go into a native village and pull teeth for the people. They have considerable confidence in the drugs of their own medicine men, but they fear the native method of pulling teeth, which is crude in the extreme and not unfrequently results in death. If medicine were given there would be some doubt as to whether it effected the cure, but the tooth pulling is a certainty over at once and with desirable results. He would speak to the people and mingle with them as much as possible to gain their friendship and later a native preacher would be sent. He would stay a while and another would be sent. Among the natives he found many exceptionally good organizers. His first convert was a remarkable man in that respect, able to gain the sympathies of the people, judge what man may be trusted, settle disputes and organize a mission station. They had built hospitals and chapels throughout the north and west of the island till one could travel over it and not be required to spend a single night at an inn. In the south, Rev. Dr. Maxwell, of the English Presbyterian Church, had established a mission in 1866. An order of Spanish priests had been labouring for a few years in the north of the island, but had not made marked progress.

Dr. McKay brings with him quite a large collection of Formosa curios, part of which will be given to the museum at Knox college and some which cannot be duplicated, will in all probability go to the British museum. He also brings a large collection of photographic negatives which will be developed for slides for magic lanterns. Before leaving For-

mosa, Dr. McKay was presented by the foreign community of North Formosa and the officers of the steamers then at Tamsui with a magnificent nickle telescope, about as fine an instrument as is made of the portable size.

REV. F. H. RUSSELL, B.A., ORDAINED AND DESIGNATED TO INDIA.

A specially interesting service was held last week in Westminster church, Winnipeg, for the ordination of the Rev. F. H. Russell, B.A., and his designation as a missionary to India. Mr Russell is a graduate of Manitoba College. The Rev. R. G. McBeth presided. The Rev. C. B. Pitblado preached an eloquent and powerful sermon upon the work of the ministry, dwelling upon the duties and high calling of him upon whom this high office is conferred. At the close of this discourse, Mr. Russell's ordination took place. Rev. Dr. King followed, addressing Mr. Russell. He presented for his consideration two chief thoughts: "Give heed to thyself, and give heed to the ministry." He impressed upon him the importance of deepening his life through consecrating it to Christ. The speaker believed that India was placed under British sway by God in order that Christians in Britain and elsewhere could bring about the conversion of the natives of that populous land. To be called to the foreign mission field was an honour any young man should feel proud of, for by so doing he was walking in the steps of the Great Master. The city congregations would follow Mr. Russell with their sympathies and their prayers that God would keep him safely and make him of great service to India in her darkness. The reverend Principal then presented Mr. Russell with a beautiful Bible, a copy of which the Foreign Mission Committee always places in the hands of each of its agents. The missionary, he said, must never make a story from the Book, but tell it as he found it in the Word.

Prof. Hart followed with a brief closing address, representing the Foreign Mission Committee. He spoke of the many difficulties before a missionary, how sharp and shrewd in arguments and discussions were the natives in India, showing that it required well educated, philosophical men to equal them in intelligence and combat them in debate. In this respect, Mr. Russell is well fitted for his calling, having gone through a thorough training in philosophy and in the study of languages. He has also been studying other religions, and his heart is fired with true devotion for his work and earnestness in his desire to bring about a success.

The proceedings closed with a collection and the doxology, after which a large number came to the front and wished Rev. Mr. Russell every success in his holy calling.

FAREWELL AND PRESENTATION TO REV. W. A. WILSON, MISSIONARY TO INDIA.

Last week a very pleasant gathering took place in the Y.M.C.A. parlour, when representatives of the Presbyterian churches of the city met to say good-bye to the Rev. W. A. Wilson, missionary to Central India, who has been at home for some months on furlough, and is now returning to his field of labour. The occasion was improved to present Mr. Wilson with a purse containing a sufficient sum of money to purchase a magic lantern outfit, this instrument being now used with great advantage in foreign mission work. The chair was occupied by Mr. George Rutherford and the presentation was made by the Rev. J. G. Shearer, Erskine church, who, in very appropriate terms, conveyed to Mr. Wilson the lively interest felt for himself and his work.

Several other ministers and elders present spoke in strong terms of sympathy and good will, wishing Mr. Wilson God-

speed in his great work. Mr. Wilson replied at some length, expressing his hearty thanks for the gift and the kindly spirit in which it was given, stating that he would return to his field of labour greatly encouraged by this manifestation of regard shown for him.

The most powerful influence to-day in opening China to foreigners, is that of the women medical missionaries now stationed in that country.

Dr. John G. Kerr, of the Presbyterian Board, in Canton, China, has, during his forty years of service, personally given over a million of attendances to the sick and suffering; performed over 35,000 operations, and trained 100 or more of the native Chinese in surgery and medicine.

The first girl brought up by her own parents, with unbound feet, in all central and western China, is Miss Mary She (Stone) whose mother was a Bible-woman before the daughter was born. She is now nineteen years of age, and is studying medicine at the University of Michigan.

A LEAMINGTON MIRACLE.

THE TERRIBLE EFFECTS OF TYPHOID FEVER.

Mr. Joseph Robson, a well-known Farmer is Restored to Health and Strength after Nine Years of Terrible Suffering—All Hope of Recovery had been abandoned and He Looked upon Life as a Burden.

From the Leamington Post.

Mr. Joseph Robson, whose home is on the first concession of Mersea township, about a mile from Leamington, is known to almost every resident of this section. For years past, Mr. Robson has been a victim of paralysis in its worst form, and his case was regarded as hopeless not only by himself and his friends but by the doctors who had attended him.

To one who knew Mr. Robson's pitiable condition, as we did, it was with no small degree of surprise and pleasure that we recently saw him drive through town sitting quite erect on a cross board in a lumber wagon, and controlling a lively team of horses. Halting him we asked what miracle had brought about this changed condition, and asked if he had any objection to the publication of the facts connected with his case. Replying, he said he would indeed be a mean man, if he refused to let the public know how his wonderful recovery had been brought about. Mr. Robson then told the story of his illness and recovery about as follows:—

"About ten years ago, while living in the State of Ohio, I was taken down with an attack of typhoid fever and for three months hung between life and death in a perfectly unconscious condition. Recovering from this I ventured out to work too soon, the result being that I was taken down with a severe cold. During the first stages of my trouble I was able to move about with some difficulty; but the disease gradually fastened its hold on me and I found one sense after another becoming paralyzed. At this time my prospects in life were by no means discouraging. I owned a magnificent farm not far from Toledo, on which we had a comfortable home, and I owed not a dollar to any one. I continued to doctor with specialists and experts from all parts of the States each of whom promised to cure me of the disease, which they said was paralysis; but in every case they left me as bad and sometimes worse than they found me, physically, and certainly worse, financially. After suffering in this manner for two years my family concluded that a change of climate might do me good, and so we removed to Canada, settling where we now reside. This hope, however, proved a delusion, and each year found me worse and if possible added to my misery. Life itself became a burden to me, and I knew that I was worse than useless to my friends. I was unable to feed myself, as my head and hands shook so that I have frequently left stabs in my chin

when trying to put my fork to my mouth. It was only occasionally that I could move around at all, and then only with the aid of crutches. I lost almost entire control of my power of speech and got so bad that members of my own family could not understand what I was saying. My whole nervous system seemed undermined, and I abandoned all hope of ever again being of any use to my family. Last fall I was induced to try Dr. Williams' Pink Pills, and from that date my condition has steadily improved until, to-day, I am able to take my place with other men on the farm, and while my hand shakes a trifle, I am able to do a good day's work every day in the week. I am now able to walk a considerable distance, and my nervous system seems fully restored. There is not the slightest doubt that these results are entirely due to the use of Dr. Williams' Pink Pills; and I am confident that, had I been able to procure this wonderful remedy when I was first taken with the disease I would never have been where I was. The absolute truthfulness of the facts, as I have given them to you, can be verified by hundreds of my friends and neighbours, or by any member of my own family."

As to much of the evidence contained in Mr. Robson's statement the writer can himself bear evidence. His speech, which one year ago could scarcely be understood, is now perfectly distinct; his head then dropped on his chest, whereas now it is held quite firm and erect; then he could not walk across a room without holding to a chair or table, while now he can walk without difficulty.

We called upon Mr. W. J. Smith, druggist, and interrogated him in reference to the case. Mr. Smith said that he knew of Mr. Robson's ailment and that he had suffered for years, as stated, and he had no doubt that it was Dr. Williams' Pink Pills that cured him. "Pink Pills," said Mr. Smith, "have a remarkable sale, which seems due to their remarkable efficacy in curing diseases arising from an impoverished condition of the blood, or an impairment of the nervous system, such as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus's dance, nervous headache, nervous prostration, and the tired feeling arising therefrom, the after-effects of la grippe, influenza and severe colds, diseases depending on humours in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature."

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper, (printed in red ink.) Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen, or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Ask your dealers for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ontario, or Schenectady, N. Y., at 50 cents a box or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

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Gents,—My daughter was suffering terribly with neuralgia. I purchased a bottle of MINARD'S LINIMENT and rubbed her face thoroughly. The pain left her and she slept well till morning. Next night another attack, another application resulted as previously, with no return since. Grateful feelings determined me to express myself publicly. I would not be without MINARD'S LINIMENT in the house at any cost.

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"change of life"; women approaching confinement; nursing mothers; and every woman who is "run-down" or overworked, it is a medicine that builds up, strengthens, and regulates, no matter what the condition of the system.

It's an invigorating, restorative tonic, a soothing and bracing nerve, and the only guaranteed remedy for "female complaints" and weaknesses. In bearing-down sensations, periodical pains, ulceration, inflammation, and every kindred ailment, if it ever fails to benefit or cure, you have your money back.



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St., Boston, Mass.

The Presbytery of Peterborough met on the 19th ult., in Port Hope. There were 15 ministers and 7 elders present. Mr. H. Brown is the Moderator for the next six months. The resignation of the Rev. W. MacWilliams, of the Mill street church, Port Hope, was accepted. The pulpit will be declared vacant on the 1st Sabbath of October. Mr. Cleland has been appointed Moderator of Session during the vacancy. The Presbytery adopted the following minute in connection with the resignation of Mr. MacWilliams: "The Presbytery, in accepting the resignation of Mr. MacWilliams, would hereby express its great regret that impaired health has been the cause which has led to the step and would earnestly express the hope that his contemplated change of residence will prove effectual in restoring him to health and strength. The Presbytery would further express their appreciation of their brother's wide and varied scholarship—his lucid and able exposition of God's word, his high Christian character and gentlemanly deportment, and pray God that he may soon be able again to engage in the work for which his gifts and graces have so eminently qualified him." Mr. Ewing's resignation of the Lakevale branch of this charge was not accepted, on the ground that the people were not willing that the field should be divided. Mr. Ewing, in consequence tendered his resignation of the whole of his pastoral charge, to take effect at the end of the year, and the people were again ordered to be cited to appear for their interests at next meeting of Presbytery at the end of month. It was agreed to take steps to have the Hallburton and Minden fields transferred to the charge of the Lindsay Presbytery, and that in the meantime an effort be made to secure a supply for each of the stations every Lord's day. The Presbytery decided on an exchange of pulpits as the best means of conducting the canvass of the congregations on behalf of the Aged and Infirm Ministers' Fund.—Wm. Bennett, Pres. Clerk.

Ladies' Home Journal: The greatest lesson that woman has yet to learn, is to think before she speaks. In comparison with the thoughtless tongue, the pen in a woman's hand is as harmless as a dove. All too prevalent in these days, is the spirit of cruel and thoughtless criticism among women. Thoughtlessness of speech has done more to injure woman, than any single element in her life. It has laid her open to the charge of being unreliable, and often justly so. It has kept from her confidences that were hers by right; it has stood in the way of her progress; it has placed her innumerable times in false positions; it has judged her as being cold, where she was in reality, affectionate; cruel, where she was gentle. It is the one inconsistency in woman's nature that has baffled many a one anxious to believe in her.

Ministers and Churches.

The call given to Rev. Arch. Stevenson, by St. Sylvester and Leeds village, has been declined.

The Rev. Edward Aston has been inducted into the pastoral charge of Merrickville and Jasper.

The Rev. Dr. Lamont has demitted the charge of St. Luke's, Whitton, and his resignation has been accepted.

Rev. G. Haight has accepted the call from the Adelaide and Arkona Presbyterian churches, and will be inducted soon.

Rev. J. C. Tibb, of Burns church, near Sarnia, has received a call from the congregation of the Streetsville Presbyterian church.

Rev. John Lohead, of Parkhill, has accepted the call from the North Gower Presbyterian church, Ottawa Presbytery, and will be inducted on Oct. 17th.

The young people of the Presbyterian church, Oakville, with commendable enterprise, have put in a \$1,000 pipe organ. The money has been paid or subscribed for.

The concert on Tuesday evening in basement of Knox church, under the auspices of the McGillivray Mission Band, was a fair success, the sum of \$19 being realized.

Mrs. Jamieson, widow of one of the missionaries of the Presbyterian Church of Canada to Formosa, China, addressed the W. F. M. S. of the Presbyterian church, Iroquois, in the interest of that mission last week.

A special meeting of Minnedosa Presbytery was held lately at Franklin, to consider calls extended to Rev. R. Patterson, M. A., a recent graduate of Manitoba College, by the Presbyterian congregations of Neepawa and Minnedosa. Both congregations are anxious to secure him.

The Rev. D. McLeod preached at Swinton Park last Sabbath and administered the sacrament of the Lord's Supper there. Mr. Thompson, student, who laboured there during the summer months, preached for Mr. McLeod in Priceville and delivered an excellent discourse to a very large congregation.

The Rev. Mr. Meikle lately addressed a very large and attentive meeting in Brookfield. His subject was the "Tabernacle," and to illustrate he used coloured pictures. He drew many spiritual lessons from the Tabernacle service. It is expected that Mr. Meikle will hold a series of evangelistic services in Brookfield at an early day.

Rev. Dr. Armstrong preached lately in St. Paul's church, Ottawa, on the removing of ancient landmarks. After explaining the complete system of land tenure, by which the Israelites held their heritage, the Doctor applied his remarks to the tendency of to-day for men to profess their non-belief in the fundamental doctrines of salvation.

At the observance of the Lord's Supper in St. Andrew's church, Kingston, on Oct. 1st, the introductory address was given by the venerable Prof. Williamson, of Queen's College. In the evening the Rev. Charles Cook, who because of his efforts on behalf of the criminal class, has been called the "John Howard of the present day," occupied the pulpit.

Rev. Hugh Cameron, M.A., Morrisburg, formerly of Glencoe, occupied the Presbyterian pulpit there on Oct. 1st. His old congregation were delighted to see him. Mr. Cameron preached two eloquent and effective sermons. He filled the Tait's Corners pulpit in the afternoon. He will visit friends in and about Glencoe for a few days before returning home.

Mr. Anderson, who has occupied the Presbyterian pulpit of Alma, during the summer, preached his farewell sermon on Sabbath, Oct. 1st, before leaving on Monday for Toronto, to attend Knox college. Mr. Anderson's work during the summer has been appreciated by all. By his pleasant manner and genial disposition he has won many friends, who deeply regret his leaving.

Rev. Dr. Wardrop conducted the preparatory services on Friday evening and Saturday forenoon, and also dispensed the sacrament in Guthrie's church, Hariston, Oct. 1st. He preached in the evening to a large congregation with much acceptance. The venerable doctor is a great favourite there, and met with many old friends in that town who gave him a hearty greeting.

The Rev. W. A. Mackenzie, M. A., B. D., Brockville, preached to large congregations in Knox church, Ottawa, morning and evening, 24th ult., with more than usual acceptance, and made a very favorable impression. The subject at the evening service was taken from Acts

xxiv. 25; and those who heard it were impressed with its practicability and the manner in which it was delivered.

Rev. Dr. Grant has returned to Kingston. He has been absent since June, principally in Winnipeg, lecturing on theology during the summer session at Manitoba Presbyterian College. Speaking of the parliament of religions at Chicago, he considers it an unique affair. He went confidently to the congress, having faith in the power and truth of Jesus Christ. It would stand all tests.

At a recent meeting of the Hamilton Presbytery, Rev. R. McKnight, of Dunville, who was granted a certificate of dismissal to join the Church of England, appeared before the Presbytery and expressed regret for his action. He desired to retrace his steps and return to the Presbyterian Church again. A committee was appointed to consider the matter and report at next meeting.

Rev. M. W. Maclean, pastor of St. Andrew's church, Belleville, preached at the morning, afternoon and evening services, on the 24th ult. The children's choral service was well attended and an interesting address on Home Missions was given. The choir rendered the beautiful anthem, "Give ear unto my Prayer" at the morning service, showing marked improvement under the able leadership of Mrs. York.

At the morning service in John Street Presbyterian church, Belleville, Rev. J. W. Bell, B. D., officiated and preached an eloquent sermon from the text, Numbers xxiii. 10: "Let me die the death of the righteous, and let my last end be like his." At the evening service the pastor, Rev. J. L. George, occupied the pulpit, and as announced a service of praise was given, which was very much enjoyed throughout. The church was crowded and the congregation joined heartily in the singing.

Rev. Dr. Middlemiss has returned from Edinburgh, Scotland, to the members of his old charge, Chalmers church, Elora, congratulating the congregation on the settlement of Rev. R. H. Horne, and offering them some words of counsel. His health has improved during the past few weeks, and he purposes spending the winter in Scotland, returning in April or May to Canada, he hopes. He is daily reminded, however, that he cannot expect anything beyond a partial and temporary renewal of strength. He hopes to remain a member of the congregation and help on its work.

The sacrament of the Lord's Supper was observed at Vankleek Hill on Sabbath, Aug. 27th, when twelve new members were added to the roll. Since the induction of the Rev. Mr. McLeod to the pastorate last October, fifty-two additions have been made to the membership, and the pastor, by his able, earnest and energetic discourses, is fast endearing himself to the hearts of the people who attend on the ordinances every Sabbath in great numbers. Altogether, both pastor and people have every reason for gratitude to God for the highly prosperous state of the congregation, both in spiritual and temporal affairs.

"Children's Day" was observed in the Presbyterian church, Norwood, on Sunday, Sept. 24th. The exercise prepared by the General Assembly's S. S. Committee was adhered to in every particular and efficiently and impressively carried out, printed copies of the exercise being distributed to all present. The scholars of the Sabbath school, with the congregation, read the responses in clear and audible voice. The superintendent, Mr. Roxburgh, led the service throughout, with the exception of a short, spirited and instructive address on Home Missions, by the pastor. The large congregation, after dismissal, was loud in its praise of such an instructive and delightful service.

Rev. Dr. King has returned to Winnipeg from a second tour to the country in the interest of the building fund of Manitoba College. Among the points touched during the month were Burnside, Brandon, Elkhorn, Moosomin, Indian Head, Regina, Carman and Glenboro. Dr. King was everywhere received with great cordiality, and while the individual subscriptions were not large, they were very freely given, and without almost a single instance of refusal. As a result over \$1,600 have been added to the subscription list. Of this amount \$700 have to be credited to Brandon. There are still many members of the Church in Winnipeg who have not been called on. It is not doubted that they will respond with equal cordiality.

The Home Missions Committee of the Presbyterian Synod of Manitoba and the Northwest Territories has completed its labours. Grants were passed for the five Presbyteries of the Synod, covering the operations for the last six-months, including travelling expenses. The total

amount voted, not taking in the latter item, is \$10,500. The amount passed for augmented congregations, which is a class of home mission work, is over \$3,000. This does not include the amounts passed for the work in the Presbytery of Calgary or the Province of British Columbia. The Home Mission Committee of the Western Synod concluded their work over two weeks ago, and their grants will amount to over \$5,000 for the half year. Thirty-eight gentlemen received appointments, ten of them being ordained ministers. There are still required by the Synod twelve or fourteen students or catechists.

Rev. J. J. Cameron lately spent a week visiting the friend of his early days, the Rev. Dr. Waits, pastor of Knox church. Mr. Cameron is pastor of St. Matthew's church, Osnabruck, on the St. Lawrence, opposite Massena. He is a graduate of Dalhousie and Queen's College, Kingston. He is a man of splendid culture and a frequent contributor to current literature. He was the first editor of the Dalhousie College Gazette and wrote numerous articles for The Stewart Quarterly, published in the Maritime Provinces. At the first diet of worship on the Sabbath, Mr. Cameron took part in the services, conducting the devotional exercises, and Dr. Wait preached a very able and instructive sermon on the transfiguration of Christ. In the evening Mr. Cameron preached a sermon of great beauty and literary finish, to a large and appreciative audience.

The Presbyterian anniversary services at Ardrea, on Sunday and Monday of last week, which were looked forward to with pleasurable anticipation, quite fulfilled expectations. The morning service, on Sunday, was conducted by Mr. Smith, the student in charge. The Rev. Dr. Grant, of Orillia, preached powerful sermons in the afternoon and evening. Mr. H. Cooke, of Orillia, accompanied Dr. Grant and took a part in the services. The attendance was large at all three services. On Monday evening there was a good gathering at the anniversary tea. Dr. McLean, of Orillia, occupied the chair. The speakers of the evening were the Rev. Rural Dean Jones, Mr. Smith, W. S. Frost, E. B. Alport, and H. Cooke. The Orillia choir gave great satisfaction. A presentation of a handsome dressing-case was made to Miss Robinson, in acknowledgment of her services as organist and leader of the psalmody. A highly appreciative and complimentary address accompanied the present, and was read by Mr. Smith.

Rev. William MacWilliam of the Mill street Presbyterian church, Port Hope, took leave of his congregation on a recent Sabbath. The parting occasioned much regret, for the reverend gentleman during his residence here had endeared himself to his flock and to all who enjoyed his personal friendship. Nothing but the misfortune of ill-health would have parted the esteemed minister from his charge. At a congregational meeting of the church, the following resolution was passed unanimously: "That we, the members and adherents of the Mill street church, assembled, have been notified of the resignation of our respected pastor, the Rev. William MacWilliam on account of impaired health,

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do hereby take this opportunity of expressing our sincere regret at losing a most worthy pastor and teacher, who has laboured amongst us for the past six years, during which time he has faithfully instructed us in the truths of the Holy Scriptures, and has been instrumental in leading many "to see the error of their ways, and to seek the only living and true God." Whilst deeply regretting his loss from amongst us, we sincerely sympathize with him in the cause of his removal from our midst, and do hope and pray that God may bless him in his new home with renewed health and strength, and that he may long be spared to exercise his excellent talents and gifts in the service of the Master in some wider sphere of usefulness, and while we desire every blessing and prosperity for Mr. MacWilliam, we would not forget his estimable wife and family; but would at the same time convey to them kind assurances of the esteem and regard of the people of Mill street church. After the usual weekly prayer meeting last Thursday night, the Rev. A. McNaughton, on behalf of the congregation, in a few appropriate remarks, presented the retiring pastor with a well filled purse. Mr. MacWilliam was completely taken by surprise, but replied in most feeling and kindly terms to this token of esteem and regard on the part of the people with whom he has laboured so harmoniously for the past six years.

In the death of the Rev. John Fraser, M.A., which occurred at his residence, 44 Cathcart street, Montreal, lately the Presbyterian Church in Canada has lost one of her most eloquent and saintly ministers. He was born at Farin, tosh, and was baptized by the famous Doctor McDonald, 'the Apostle of the North,' for whose memory he had great veneration. Mr. Fraser studied in Aberdeen, where he won high repute as a classical scholar, and graduated from King's College there. His tastes were scholarly, and he had a wide acquaintance with English and classical literature. His special subject of study, however, was the Word of God, and it was a rare treat to hear him discourse in private regarding the contents of one of the books of the Bible, especially Paul's epistles. Mr. Fraser came to this country in 1845 as one of the pioneer missionaries of the Free Church. His first charge was Melbourne, Que., from there he passed successively to Cornwall, Ont., and then further west to St. Thomas, Thamesford, Kincardine, and Indian Lands, Glengarry. He was to the last keenly interested in all that appertained to the welfare of the Church in Canada, but all his life long he was especially interested in foreign missions. On the occasion of the recent visit of Dr. J. G. Paton to Montreal, he went to church, feeble as he was and knowing that he could not hear the speaker's voice 'only,' he said, 'to look on the face of that great servant of Christ.' His daughter, Dr. M. Fraser, is a medical missionary of the Presbyterian Church in India. After his retirement from the active duties of the ministry about seven years ago, the reverend gentleman travelled extensively east and west, preaching in vacant charges, and describing the state of spiritual life in different sections of the country. The spiritual life of Mr. Fraser was of a rare and exalted type. His personal love for the Lord Jesus Christ was its distinctive characteristic. It could be truthfully said of him that he 'walked with God.' He was of a retiring, gentle disposition, and his whole life was far removed from the reproach of self-seeking. During the long period of his ministry his lot was not an easy one. He bore the burden and heat of the day, and contributed in no small way to the present prosperity of the Presbyterian Church in Canada. During the past year Mr. Fraser had been in feeble health, and was seized with paralysis in the spring. Hopes were entertained of his recovery until about a week ago, when he departed this life on the early morning of Sabbath, Sept. 24th.—Montreal Witness.

PRESBYTERY MEETINGS.

The Presbytery of Maitland met at Wingham, Sept. 19th, Moderator Rev. G. McKay in the chair. Mr. McLennan, in terms of petition from Langside congregation, was appointed to supply that congregation with Gospel ordinances. A call to Rev. A. McKay from the congregations of Union Centre and Lochaber, in the Presbytery of Pictou, N. S., was declined by Mr. McKay. The application to the Home Mission Committee for grants to aid-receiving congregations, made last March, were renewed. The Clerk was instructed to certify Mr. E. A. McKenzie, student, to the Senate of Montreal College. The amount required from

this Presbytery for the Assembly Fund is \$100, for Home Missions \$1,200, and for Augmentation Fund \$500. Arrangements for holding missionary meetings in the congregations were left in the hands of Kirk Sessions. The Committee on Conference was instructed to arrange for holding a conference on Christian Life and Work at next meeting, according to standing orders—John MacNabb, Clerk.

The Presbytery of Owen Sound met in Knox church, Owen Sound, Sept. 19th, Mr. McAlpine, Moderator. Dr. Fraser reported that he had moderated in a call to a minister in Keady, S.C., and laid on the table the following papers: 1. Call to Mr. James Hamilton; 2. Guarantee of stipend for \$750 and manse; 3. Commissions for representatives to prosecute the call. Dr. Fraser's action was approved, commissioners heard, call sustained and ordered to be put into Mr. Hamilton's hands. The Presbytery agreed to meet October 17th to issue the matter. Committees appointed to visit mission fields reported as follows: 1. Mr. McLean for Lion's Head; 2. Mr. P. McNabb for Indian Peninsula; 3. Mr. McAlpine for Berkeley, etc. The reports were adopted and the Convener instructed to apply for grants due augmented congregations and mission fields. It was agreed to apply for grant of \$2.50 to Caven Station. A committee was appointed to allocate the amounts required for Assembly Fund, Augmentation and Home Mission Funds to congregations. Mr. McLean was appointed for a month to supply Lake Charles. Dr. Waits, as Convener, with the ministers of the town, were appointed to prepare a programme for Monday afternoon and evening preceding the December meeting. Several important items of business were left over for consideration at the adjourned meeting.—John Somerville, Clerk.

The Presbytery of Glengarry met at Lancaster on the 12th Sept. A goodly number of members of Presbytery were present. A notice from the Presbytery of Toronto was read, stating its intention to receive as a minister of the Presbyterian Church, in Canada, the Rev. Edward Aston, of the English Congregational Church, according to the permission of last General Assembly. Communications were read from Dr. Torrance, bearing on supply of vacancies; and from Dr. Reid, stating that the sum of \$85 was allotted to this Presbytery for the Assembly Fund, and urging that the same be duly rated among the congregations of the bounds. The sum of \$16.50 was allotted to this Presbytery for Home Missions, and \$625 for augmentation. It was resolved to put this motion into the hands of the Committee on Systematic Beneficence, with instructions to rate them on the same basis with the Presbytery and Synod Fund. Rev. D. MacLaren, Convener of the Committee on Systematic Beneficence, reported as to rating of the above fund. The report was received and adopted, and the Convener instructed to prepare a tabulated statement of the various sums rated, and to send a copy of same to each minister within the bounds. Rev. J. Hastie, convener of committee appointed at last regular meeting to arrange for missionary meetings to be held within the bounds next autumn, reported having made certain arrangements with Rev. J. H. MacVicar, returned missionary from Honan, subject to approval of the Presbytery, to conduct a series of meetings throughout the Presbytery. The report was received, and the conduct of the Convener approved, and the committee instructed to complete arrangements and notify congregations of details. Rev. A. Givan, Convener of H.M.C., was instructed to secure supply for East Lancaster during the winter through the missionary society of the Presbyterian College, Montreal. Mr. Givan also reported, as treasurer authorized to receive funds to make up the deficit in the augmentation grants, that a large part of the amount needed had been received, but that several congregations were still in arrears. Mr. Givan also instructed to correspond with these, and urge them to pay the small amount solicited. Mrs. Fraser, President of the Presbyterial W.F.M.S., appeared and presented the annual report of that society. It was full of encouragement and gratitude. The Presbytery received the report, expressed satisfaction and joy in the comprehensive and very valuable work accomplished by the society, and commended them in their arduous work to God for further usefulness. The deficit in the augmentation grant, past and present, was then taken up. After considerable discussion, it was finally resolved that the Presbytery do not pay the deficit in the augmentation further back than the

current year. One hour in the evening was spent profitably in conference on "the eldership." The Committee on Temperance was instructed to watch with care the interests of temperance within the bounds, in view of the present state of the question.—M. MacLennan, Clerk.

The Presbytery of Winnipeg met, Sept. 12th, at 3 p.m., in Manitoba college. In the absence of the Rev. R. G. MacBeth, the Moderator, the Rev. J. A. F. Sutherland was chosen Moderator pro tempore. A circular was read from Rev. Dr. Reid, of Toronto, calling attention to the needs of the Assembly Fund. On motion, it was agreed to recommend this fund heartily to the liberality of congregations. A petition from certain Presbyterian residents of Point Douglas was read, asking for organization as a congregation. The Rev. Joseph Hogg and Messrs. D. Sinclair, James Stewart and George Lister appeared in support of the application. The petition for organization is signed by 58 members and 63 adherents. It was agreed that the prayer of the petition be granted, the Rev. Joseph Hogg to organize the congregation and act as moderator of session, being assisted in the meantime, until elders can be appointed, by Messrs. Matheson and Dunbar, of the St. Andrew's Church session. Mr. Richmond was appointed to take charge of the mission for six months. Dr. Bryce presented the report of the Home Mission Committee, which included the following items: 1. That the attention of the Presbytery be called to the amount asked for Home Missions and Augmentation. In this connection a discussion arose in regard to the best way of arousing interest in aid of these funds, and after discussion it was agreed that the Presbytery declare in favour of holding presbyterial mission meetings in the congregations within its bounds during the coming winter; and that the question of making arrangements for such meetings be left to the Home Mission Committee. 2. That certain students, named in an appendix to the report, be the supply for the coming six months. 3. That the supply of vacant augmented charges be left to the Home Mission Committee. Mr. A. Dawson presented a petition from people living in the western part of the city, asking for organization as a congregation in connection with the West End mission of Knox Church. The petition was signed by some 37 members, and was supported by Dr. Bryce and Mr. Dawson. Knox Church session has cordially expressed its willingness that the mission should be organized as an independent congregation and have all the privileges pertaining to such. It was agreed that the organization be granted in terms of the petition, and that the Rev. C. W. Gordon, M.A., be appointed as ordained missionary for the year with authority to organize the congregation and to act as moderator of an interim session. Arrangements were made for the induction of the Rev. W. L. H. Rowland, B.A., in Fort William, on the 22nd Sept. The following resolution was presented by Dr. Bryce and unanimously carried: That the Presbytery, having heard of the appointment by the Assembly's Foreign Mission Committee, on condition of approval by the medical examiner, of Mr. F. H. Russell, B.A., to the mission field of Central India, congratulates the Foreign Mission on the agent chosen; and the Presbytery is of opinion that on account of Mr. Russell having received both his arts and theological education at Manitoba College, and on account of his having been a useful member of Knox Church, the Foreign Mission Committee be earnestly requested to arrange for Mr. Russell's license, ordination and designation in Winnipeg at such time as convenient; and that in case of the request being granted, the clerk be authorized to make all arrangements necessary; Messrs. John Maxwell, T. G. McLeod and F. H. Russell, B.A., asked to have application made on their behalf to the Synod for leave to take them on trials for license. In view of the fact that it is necessary, in one of the cases at least, that action should be taken almost immediately, it was agreed to take these three students on trials for license without waiting for the meeting of the Synod, and to ask the Synod under the circumstances to approve such action. It was agreed further to overture the Synod to give the presbyteries within its bounds leave to make application directly to the General Assembly for permission to take students on trials for license, so that the difficulty may be obviated which has arisen in regard to the licensing of students since the Synod has begun to hold its meetings in the Autumn. Prof. Baird and Dr. Bryce were appointed to support this overture before the Synod. The instruction given at the last meeting to the Committee on Theological Education, in regard to means for increasing interest in the financial necessities of the College, was re-

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

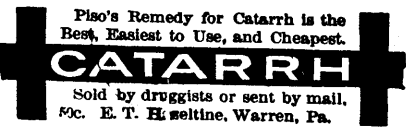
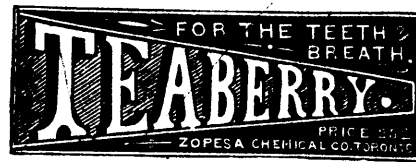
days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

Sarsaparilla

Sold by all druggists, \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar



INCORPORATED TORONTO HON. G. W. ALLAN 1888 PRESIDENT

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409, YONGE ST. & WILTON AVE. Artists' and Teachers' Graduating Courses. University affiliation for Degrees in Music, Scholarships, Diplomas, Certificates, Medals, etc. Equipment, Staff and Facilities Very Complete. A Thorough and Artistic Musical education by the most eminent instructors. CONSERVATORY SCHOOL OF ELOCUTION, (H. N. Shaw, B.A., Principal.) Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Physical Culture Literature. NEW CALENDAR with full particulars of all departments mailed free. EDWARD FISHER, Musical Director.

newed. A letter from the Rev. Dr. DuVal was read withdrawing for reasons given his appeal from the action of the Presbytery at its last meeting. Rev. Dr. Bryce, who had joined with Dr. DuVal in the dissent and appeal also joined with him in withdrawing action.

A PLEASANT SURPRISE.

The following is but one of the many letters the North American Life Assurance Company of this city has received from holders of matured investment policies: Montreal, Sept. 22, 1893. To the Directors of the North American Life Assurance Company, Toronto: Gentlemen: In 1883 I insured in your company for \$1,000, life plan, with an investment period of ten years, annual premium being \$24.30. Having overlooked that the investment period expired this year, it was an agreeable surprise to be advised I was entitled to profits, but a greater surprise when I learned how satisfactory they are. My contract provides four options. If I surrender policy for its cash value, \$193.78, my insurance would have cost only \$49.72, being at the rate of \$4.97 per year. I mention this option as illustrating how cheaply protection can be secured for a term of years by your investment policies. I have decided, however, to continue my policy and take my profits, amounting to \$73.98, in cash, a sum more than sufficient to pay the next three years' premiums, if applied in that way. I am more than satisfied with the results, and would like to increase my insurance, but regret my inability to do so. With best wishes for the future prosperity of your company, I am yours truly. HENRY HILL. Minard's Liniment for Rheumatism.

HE LOVED
good bread, pie,
and pastry, but his
stomach was delicate.

SHE LOVED
to cook, but was
tired and sick of the
taste and smell of lard.

She bought Cottolene,
(the new shortening) and

THEY LOVED
more than ever, be-
cause she made better
food, and he could eat it
without any unpleasant
after effect. Now

THEY ARE HAPPY in
having found the BEST,
and most healthful short-
ening ever made—

COTTOLENE.

Made only by N. K. FAIRBANK & CO.,
Wellington and Ann Streets,
MONTREAL.

DALE'S BAKERY,
COR. QUEEN AND PORTLAND STS.,
TORONTO.

BEST QUALITY OF BREAD.
Brown Bread, White Bread.

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

COAL AND WOOD.



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Burdock BLOOD BITTERS **CURES BILIOUSNESS.**

Biliousness or Liver Complaint arises from torpidity or wrong action of the liver, and is a fruitful source of diseases such as Constipation, Dyspepsia, Jaundice, Loss of Appetite, Dizziness, etc. As a perfect liver regulator

B.B.B. EXCELS
all others, having cured severe cases which were thought incurable.
Mrs. Jane Vansickle, Alberton, Ont., was cured of Liver Complaint after years of suffering by using five bottles of B.B.B. She recommends it.

The congregation of St. Brycedale, Kirkcaldy, are worshipping with an Established congregation, pending the alterations on their church for the organ. Some of the deacons are not quite happy over the arrangement, seeing in it a lowering of the flag.

Braid church, U.P., Edinburgh, which has just been decorated according to plans of the architect, Mr. Washington Browne, in a style of rich and varied colour unusual in Presbyterian churches, was reopened on Sabbath, Rev. Prof. Hislop officiating in the forenoon and Rev. Walter Brown, the pastor, in the evening.

Minard's Liniment is the best.

British and Foreign.

Rev. Dr. Stalker preached on the induction of Rev. Alexander Connell to the church at Regent-square.

Before leaving for Scotland, Mr. Gladstone promised the Welsh Liberal members to introduce a Disestablishment bill next session.

A new church is to be built on the west bank of the river, for Queen-street congregation, Inverness, the cost being about £3,000.

Rev. Prof. Iverach, of Aberdeen, occupied the pulpit of St. George's, Edinburgh, recently, his evening subject being "Christian Growth."

Plans have been adopted for the reconstruction of Inveresk church at a cost of about £2,000. The pulpit will be placed in the east end.

Rev. Archibald Campbell, of Crathie, conducted the service in Balmoral castle on a recent Sabbath, and dined with the Queen in the evening.

The memorial-stone of Belmont church, Glasgow, was laid a short time ago by Mr. J. G. A. Baird, M.P., assisted by Rev. Marshall Lang.

The late George Scott, of Eagle Villa, London, and Tullypowrie, Perthshire, bequeathed to Edinburgh University £1,000 for the foundation of one or more scholarships.

Alderman Sir James Haslett has promised the unmarried delegates to the Belfast Labour Conference double return tickets for single ones to all who marry Irish girls during the conference.

Mr. Gladstone, who is at present the guest of Mr. Armistead, Blackraig, worshipped on Sunday in St. Catherine's chapel, Blairgowrie. Rev. F. W. Davis, the incumbent, declined to shake hands with the visitor.

Rev. Dr. Oswald Dykes, writing to Mr. Schaff about the Briggs case, said, "What I most regret is that your Church should authoritatively say the standards commit us to inerrancy. No Church on this side would say so."

Mr. J. Wallace Wilson, Edinburgh, is in possession of details of the massacre of Swedish missionaries at Sung-pu, too revolting for publication. He thinks the time has come for a demand by Europe that such deeds of violence shall cease.

During the riots in Bombay there were many instances of Hindus and Mohammedans affording protection to each other. In the height of the disturbance a Hindu asked the authorities for military protection for his cow and calf.

The new Director-General of Railways in India, Colonel Bissett, R.E., C.I.E., is a son of a Scottish manse. His father, Dr. Bissett, of Bourtie, though the pastor of but a small Aberdeenshire parish, was a notable figure and leader of the Church of Scotland in the '50's and '60's.

Evidence was given in London, lately before the Opium Commission by Rev. James Legge, Professor of Chinese at Oxford, who resided many years in China and Malacca as a missionary. He declared he had never heard a man who had a good word for the opium habit. The drug did evil and only evil.

A surveying party has reported that the proposed Uganda railway from Mombasa to Lake Victoria will cost £3,409—in all £2,240,000 sterling. This would open a vast tract of African territory to the influences of commerce, civilization and Christianity. It would be a noble achievement thus to open up the head waters of the Nile.

Queen Victoria now heads the list as the English sovereign who has reigned the longest. She has passed the record of Henry III., who ruled fifty-six years in the thirteenth century. It is true that George III. was nominally king for fifty-nine years, but a great part of his reign was in name only, as he was insane, and the Government had George IV. at its head as regent.

Many of the Stundists, at present in banishment in Transcaucasia, are arranging to petition the Russian Minister of the Interior to change their place of exile to Siberia, where agricultural land is plentiful, and where they may have some chance of earning a living. So long as they remain in their present position they will always be in extreme destitution and a tax on the charity of their friends.

CREAM OF SCOTTISH SONG
WITH WORDS AND MUSIC
Seventy-one of the Best—in Book Form
64 pp. for 25c.—Send to Imrie & Graham,
Church and Colborne Sts., Toronto, Can.

The Rev. Dr. James Morison was presented with a beautifully illuminated address from the laymen of the United Presbyterian Church in the Religious Institution Rooms, Glasgow, on July 10.

The colored people of the United States support seven colleges, seventeen academies and fifty high schools, in which there are 30,000 pupils. They have 1,500,000 children in the common schools and 24,000 teachers. More than 2,500,000 of the race can read and write.

One most destitute and dark section of the city of New York has about 60,000 persons living in it. Aside from a colored congregation worshipping in a hall, and an Episcopal mission, the pastor of which has recently left, there is but one Protestant church in this section—a Methodist, the services being conducted in the German language. There is also but one Roman Catholic church, well to one side of the field.

The remains of Principal Cunningham have been interred in the cathedral ground of St. Andrews. A service in the Town church was conducted by the Rev. Dr. Rodger, of the College church, Rev. Dr. Gloag and Rev. Dr. Boyd. The University officials and professors attended in their robes, among those present being the Marquis of Bute. The grave was that of Clement Cox, of Redwalls, the friend of Knox, and it is believed not to have been disturbed since his death 300 years ago.

At the suggestion of Martin Luther, the first Protestant hymn-book was published in 1524, under the title of "Sacred Songs." The book contained thirty-eight German and five Latin hymns, and the music was arranged for four voices by Walther. Prominent among them was the hymn which we know as "A sure stronghold, our God, is He," and which was composed by Luther on his way to the Diet of Worms. Coleridge says: "Luther did as much for the Reformation by his hymns as by his translation of the Bible."

Mr. Leslie Stephen, who married Thackeray's daughter, presented to Harvard college in May, 1892, the original manuscript of the novelist's "Roundabout Papers." Mr. Russell Sullivan has made a careful study of this manuscript, comparing it with the published works of Thackeray, and has written for the September Scribner an interesting article, which reveals the delightful personality of Thackeray as shown by the changes and omissions he made in revising his work. One of his characteristic sketches is reproduced in fac-simile.

One of the most interesting events of the Congress of Religions in Chicago was the kissing of the Presbyterian sisters by the High Priest of Shintoism. These motherly church ladies, some of them buxom, others bespectacled, approached the Rev. Shibata Reuchi, when he had finished reading his paper, and held out their hands to him. He bowed low and then with great courtesy put his hands on the shoulder of the lady first in line and kissed her plumply on the cheek. She was too surprised to remonstrate; and ere the others had recovered their self-possession, three had submitted passively to the same pleasing ceremonial.

A meeting in defence of the Church of Scotland was held in the Mission Hall, Queen street, Jedburgh, on July 11, when the Rev. Mr. Fisher, minister of the parish, occupied the chair. The principal speakers were the Rev. Mr. Ferguson, Linlithgow; and the Rev. Mr. Cathels, Hawick; Ex-Provost McDougall, Mr. Cunningham, Glendouglas. Mr. Peters, Lintalee; and Mr. William Mason, banker, also took part in the proceedings. After resolutions had been passed, a large and influential committee was appointed to secure effective organization and united effort in the parish.

Rev. George Robson, senior minister of the United Presbyterian church, Lauder, Berwickshire, died there on the 8th ult. Ordained on Oct. 14th, 1834, Mr. Robson had thus almost completed a fifty-nine years' ministry, the greater part of which was passed at Lauder, where he succeeded the Rev. William Lowrie, the originator of the Voluntary Church associations. Previous to his induction at Lauder, Mr. Robson was for some time pastor of Blackfriars congregation of Jedburgh. Although comparatively unknown to the present generation of members of synod, Mr. Robson was nevertheless a notable churchman a quarter of a century ago.

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"For Years,"

Says CARRIE E. STOCKWELL, of Chesterfield, N. H., "I was afflicted with an extremely severe pain in the lower part of the chest. The feeling was as if a ton



weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from thirty minutes to half a day, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me Ayer's Pills, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."

AYER'S PILLS

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Every Dose Effective

Unlike the Dutch Process No Alkalies

—OR—
Other Chemicals

are used in the preparation of

**W. BAKER & CO.'S
Breakfast Cocoa**

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

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

The Ideal Food for Infants!

By Royal Letters Patent



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MILK GRANULES.

THE PERFECT EQUIVALENT OF MOTHER'S MILK.

It is the solids of pure cow's milk of the very best quality so treated that, when dissolved in the proper amount of water, it yields a product which is practically identical in composition, re-action, taste and appearance with mother's milk. It is absolutely free from starchy matter, which is present in barley, flour and other infant foods, and contains no glucose and no cane sugar.

Put up in 50c. Tins.

—BY THE—

JOHNSTON FLUID BEEF CO.
MONTREAL.

The death took place last week of Mr. David Crole, of Edinburgh, retired Solicitor of Inland Revenue for Scotland. Born in 1809, in Kincardineshire, he had been an elder since the Disruption, first in Greyfriars church and latterly in St. Bernard's.

Rev. Malcolm White, of Blairgowrie, speaking to a motion on temperance in Meigs Presbyterian, which failed to find a seconder, said that within recent years he had been at Free Church Presbyterian dinners at which there was drink to overflowing.

ALL THE SAME, ALWAYS.

SPRAINS.

Mt. Pleasant, Texas,
June 20, 1888.
Suffered 8 months with strain of back; could not walk straight; used two bottles of

St. Jacobs Oil, was cured. No pain in 18 months.

M. J. WALLACE.



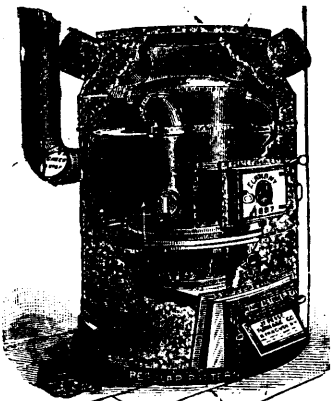
BRUISES.

Pittsburg, Pa.,
302 Wylie Ave., Jan. 29, '87
One of my workmen fell from a ladder, he sprained and bruised his arm very badly. He used

St. Jacobs Oil, and was cured in four days.

FRANZ X. GOELZ.

A PROMPT AND PERMANENT CURE.



The "Economy" Warm Air Furnace.

What do you Want

In the way of a Heating Apparatus? An adequate and even temperature in mild or stormy weather? A minimum of cost for fuel? No escape of gas? Simplicity of construction? Then get a

- PEASE -

Not until you do will you know what the acme of comfort in winter is.

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CANADA'S BEST POLICY

THE DOUBLE MATURITY POLICY.

MANUFACTURERS LIFE INSURANCE CO'Y
COR. YONGE & COLBORNE STS.,
TORONTO.

Thinking about taking some life insurance are you, and you cannot make up your mind which company to insure in? Well, you will find that the double maturity plan of the Manufacturers Life is the easiest and most convenient form of saving money for old age ever devised. The full amount insured for is payable at death or age 65, or as soon as the reserve and surplus combined shall amount to the sum insured, estimated at about 31 years from date of issue.

The policy is INDISPUTABLE AFTER THE FIRST YEAR, and you may live or travel in any part of the world, engage in any employment whatever, without prejudice or restriction. You pay your premiums and the Company will pay the insurance. That's the policy for you.

MISCELLANEOUS.

A pinch of soda added to sour fruit will take away much of the tartness and make much less sugar necessary for sweetening.

To gain strength—Hood's Sarsaparilla.
For steady nerves—Hood's Sarsaparilla.
For pure blood—Hood's Sarsaparilla.

The Dyak head hunting has a religious origin. The Dyak believes that every person he kills in this world will be his slave in the next.

VERY VALUABLE.

Having used B. B. B. for biliousness and torpid liver, with the very best results, I would recommend it to all thus troubled. The medicine is worth its weight in gold.

TILLIE WHITE, Manitowaning, Ont.

There is now every reason for believing that the great canal from Liverpool to Manchester will be completed within the present year.

Build Up.

When the system is run down, a person becomes an easy prey to Consumption or Scrofula. Many valuable lives are saved by using Scott's Emulsion as soon as a decline in health is observed.

In China white is the colour of mourning; in Egypt, yellow; in Turkey, violet; in Ethiopia, brown; in Europe during the Middle Ages, white.

B. B. B. STOOD THE TEST.

I tried every known remedy I could think of for rheumatism, without giving me any relief, until I tried Burdock Blood Bitters, which remedy I can highly recommend to all afflicted as I was. HENRY SMITH, Milverton, Ont.

The principality of Ratzeburg celebrates a queer anniversary this year, the twenty-fifth anniversary of a want of a quorum in its representative assembly.

HIGHLY PRAISED.

Gentlemen,—I have used Hagyard's, Yellow Oil, and have found it unequalled for burns, sprains, scalds, rheumatism, croup and colds. I have recommended it to many friends, and they also speak highly of it.

MRS. HIGHT, Montreal, Que.

There is nothing better for cleaning copper kettles than powdered borax and soap. Wet a coarse cloth in hot water, soap it well, and sprinkle over it the powdered borax.

A BATTLE FOR BLOOD

Is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling all the foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils and all other troubles caused by impure blood.

Hood's Pills cure all liver ills. 25c. Sent by mail on receipt of price by C. I. Hood & Co., Apothecaries, Lowell, Mass.

A design for the memorial to be erected in Boston to John Boyle O'Reilly has been accepted by the committee in charge of that undertaking. D. C. French is the author of the successful design, and the contract has been awarded to him.

VALUABLE TO KNOW.

Consumption may be more easily prevented than cured. The irritating and harassing cough will be greatly relieved by the use of Hagyard's Pectoral Balsam, that cures coughs, colds, bronchitis, and all pulmonary troubles.

The best liquid for cleaning old brass is a solution of oxalic acid.

Bicycles have so far satisfied the military authorities in Belgium, where the first trial was made of them at the manoeuvres of 1888, that their more extended use is now contemplated.

THE TRIUMPHANT THREE.

During three years' suffering with dyspepsia, I tried almost every known remedy, but kept getting worse, until I tried B. B. B. I had only used it three days when I felt better; three bottles completely cured me.

W. NICHOLS, Kendal, Ont.

Interesting experiments have recently been made with the new tents which the soldiers carry with them. The end in view, is to make the tents, or rather their cloth, serve to construct ferries-boats for the soldiers' baggage. The importance of this military novelty for actual war is too great to be overlooked.

FROM THE FAR NORTH.

In northern climates, people are very subject to colds, but the natural remedy is also produced in the same climate. Dr. Wood's Norway Pine Syrup cures coughs, colds, hoarseness, asthma, bronchitis, and all throat and lung troubles. Price 25c. and 50c.



A Bright Lad,

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

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

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

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

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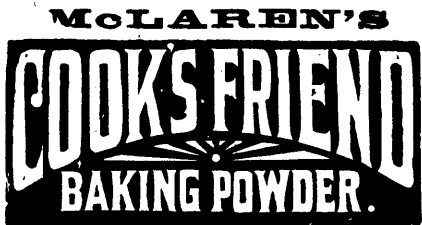
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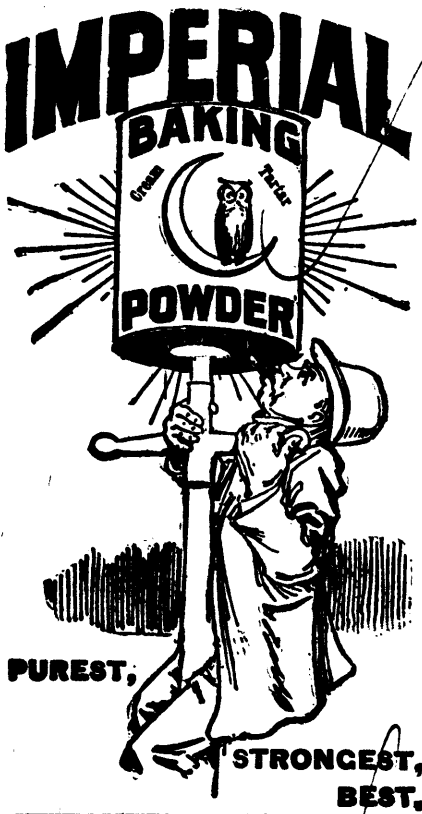
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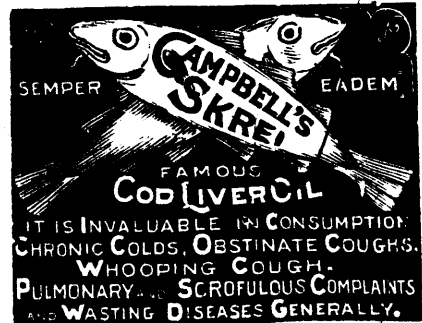
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MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, on Oct. 3rd, at 10.30 a.m. 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. LINDSAY.—At Cannington, on Oct. 17th, at 11 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'y 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. VANCOUVER.—On Oct. 4th. WHITBY.—At Oshawa, on Oct. 17th, at 10 a.m. WINNIPEG.—At Winnipeg, in Manitoba College, on Nov. 14th, at 3 p.m.

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