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Chocolate Pudding.—One quart milk, three tablespoons sugar, four tablespoons corn starch, two and one-half tablespoons chocolate; scald milk; dissolve corn starch in a little scalded milk, and before it thickens add the chocolate dissolved in boiling water; stir until sufficiently cooked. Use with cream or a sauce of butter and sugar creamed.

Cream Cakes.—Living where cream is plenty, I use it in preference to butter in cakes. I find the cakes keep moist longer and think them more wholesome as well. A good standard receipt is this—one cup of sugar, two eggs, one cup of thick, sour cream, one teaspoonful of soda and flour to thicken. I vary this by using four yolks to make gold cake, or four whites to make a silver cake; or by using sweet cream and baking powder, or a cup of maple sugar and a heaping tablespoonful of mixed spice. I also make cookies from this receipt by adding a half cup more of sugar; roll as soft as can be handled.

Preserves Pudding.—One pint bread crumbs, one quart milk, eight tablespoons sugar, yolks of four eggs; beat yolks and sugar together, then stir in the crumbs with boiling milk and rind of one lemon. Bake. When done beat the whites of the eggs to a stiff froth with two tablespoons white sugar; spread pudding with jam, put on whites of eggs and bake a light brown.

When lard and butter are scarce and high-priced it is possible to get along acceptably with beef suet in many instances. Procure fresh, nice suet—that about the kidneys is best—chop it fine and place in a kettle with some water over a slow fire. Let it simmer slowly for half a day, and when the water has boiled away and the suet rendered, strain and place to cool. Use for frying potatoes and mush.

For pie crust, biscuit, etc., rub thoroughly into dry flour until all is finely powdered; mix quickly with cold milk or water and bake as soon as possible. It is better eaten fresh and hot, though pies may be heated over in the oven. Avoid using too much suet for shortening. A little less than butter will do.

For ginger snaps, rub one cupful of suet and one of sugar to a cream. This involves patient hard work. Add one cupful of molasses, with salt, ginger and spice, and beat thoroughly. Have flour sifted and ready, and pour one cupful of boiling water over one heaping teaspoonful of soda; pour this into sugar, molasses, etc., stirring rapidly and constantly so that it is thoroughly assimilated and the grease does not rise to the top; stir in flour until stiff enough to handle. Roll thin, cut in small cakes and bake in a hot oven. Let stand a moment before removing from the tins; take out carefully and place on a folded cloth until cold, when they become crisp and hard, although very soft and tender while hot.

Many people melt suet and lard in equal quantities together and then cool and use it for all ordinary purposes, in preference to all lard. I have eaten very nice doughnuts that were fried in it. If suet is perfectly fresh and sweet the most fastidious cannot complain of the taste. For some purposes, like frying potatoes, etc., add salt, and while it is very hot, before putting in the potatoes, a little butter mixed and browned slightly with the suet is an improvement to the flavour. For greasing tins it is as good as anything. Thick, sweet cream is really the ideal shortening for pie crust and for other things. It seems sweeter, more nourishing and palatable, as well as healthful, than anything else. If one can secure a plentiful supply for use in cooking, cream in gravies, soups, vegetable steves, etc., with a little butter, is nicer than meat steves.—The House-keeper.

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THE CANADA PRESBYTERIAN.

VOL. 22

TORONTO, WEDNESDAY, OCTOBER 4th, 1893.

No. 10

Notes of the Week.

Lord Rosebery, Foreign Secretary in Mr. Gladstone's Government, has conveyed to the principal Canadian actors in the Behring Sea Arbitration case, in very cordial, and evidently very sincere, language, the thanks of Her Majesty, and also of the Government, for the ability and zeal which they have displayed in the conduct of that very important international arbitration.

While not a few English Presbyterians seem to regard Principal Dykes' intended motion with reference to the Established Church of Scotland as inopportune, Irish Presbyterians, for the most, are in sympathy with it, and would be glad to see it carried. It is to be remembered that for a number of years the Irish Assembly has had an interchange of deputations from the Church of Scotland.

By the Empress of India, the Rev. Dr. Mackay, our well-known missionary in Formosa, has arrived at Vancouver on his way to visit Canada and his old home in Woodstock. Mr. Mackay has been a missionary for twenty-five years, and was the first to enter Northern Formosa. Mrs. Mackay is a native of China, and Mr. Mackay was very much displeased, and justly we should say, at being compelled to pay poll-tax by the Customs officials, claiming that she was a British subject.

During Mr. Laurier's late visit to St. Thomas he was sought out by Principal Austin of Alma College, who for half an hour set before the leader of the opposition the cause of the Prohibitionists. He gave him to understand that the movement had made much more rapid progress in the country than the Reform party had made in it, and that the time was rapidly approaching when its advocates would take united political action. Although Mr. Laurier is not a professed Prohibitionist, Principal Austin is sure that he does not misrepresent him when he says that should a large majority demand the destruction of the liquor traffic, he would gladly, if leader of the government, obey the behests of the sovereign people.

The Scottish form of oath, is rapidly, in English courts, superseding that which has been so long the practice. At first, there was a disposition on the part of some justices of the peace, to resent the new custom. A circular on the subject, by Mr. Asquith, Home Secretary, is doing away with this. But witnesses are now themselves taking the initiative, and the provisions of the Oaths Act are being carried into effect. Much of the credit for the substitution, of the cleanly and impressive method of swearing witnesses in use in Scotland, is due to the action of the Parliamentary Committee of the British Medical Association. In Scotland, as in some parts of this country, the witness holds up his right hand as a sign and token that he is under oath. "Kissing the Bible" is objectionable on several grounds, and ought to be given up.

Although Presbyterians are not given to whining, and still less to threatening the Government of the day, for being denied public offices of trust and importance, because we are liberal and sensible enough to recognize that not religious belief, but the necessary political

experience, ability, and upright character, are the proper qualifications for public posts, yet it is gratifying to know, that Senator Boyd, who has just been appointed Lieutenant-Governor of New Brunswick, and W. B. Scarth, ex-M. P., who, it is thought, is likely to be appointed to a similar high office in Manitoba, are both Presbyterians, and that both appointments are popular with those more immediately concerned. We trust that they may both do honour to the important places they have been called to fill.

The following statistics are taken from the report of Mr. E. Payson Porter, Statistical Secretary of the International Sunday School Convention, which met lately in St. Louis, U.S. This was a carefully prepared statement of the strength of Sunday-schools in North America. These are the figures for Canada:

Province.	Schools.	Officers and Teachers.	Scholars.	Total
Ontario.....	4,683	45,946	383,346	429,292
Quebec.....	715	4,867	42,433	47,300
Nova Scotia..	1,372	8,961	73,704	81,665
N. Brunswick..	904	5,758	38,875	44,033
Pr. Edward Is.	234	1,335	12,770	14,105
Manitoba.....	150	600	5,000	5,600
Br. Columbia..	28	275	2,100	2,375
Totals....	8,026	67,142	557,228	624,370

In Newfoundland and Labrador.....	314	2,162	22,817	24,979
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Percentage of population in Sunday-schools:

In the United States.....	17.5
In Canada.....	13.5

Percentage by Provinces:

Ontario.....	20.	New Brunswick.	13.7
Quebec.....	3.8	Pr. Edward Is..	13.3
Nova Scotia....	18.	Manitoba.....	4.

A Presbyterian, reading the late Manitoba and Northwest papers, cannot but wonder at, and admire, perhaps even envy the superabounding, exulting energy and life of the Rev. Principal Grant, who has been taking part in the work of the summer session of our theological college in Winnipeg. Weekly the papers come, and every week you find him preaching, lecturing or both, now here and now there, and always with abundant appreciation of the genial Principal and of his work. It is well known that he is an enthusiastic advocate of Imperial Federation. Whatever may be said against this as being only a dream, we believe it to be the ideal state for Canada, and it is our aspiration and our hope that one day it may be found practicable, and be realized. No one can mistake the patriotism of the Doctor. We gladly quote the following: "His object in travelling around the world was to study comparatively the different portions of our empire in order that he might see something of advantage to Canada and he could give his adopted country the benefit of any knowledge he got in his studies. And now after nine months' travel, he thought that there was no place like Canada, no other country so desirable for the honest man to live in. He was a Canadian first, last and at all times. He believed we could not make great success unless we preserve our union with the mother country, and we should endeavour to strengthen this union as best we could. In his travels he found that the British flag travelled around the world, and he found it at every point of any importance representing the cause of God and man as no other nation does; the emblem of justice, mercy and love. Wherever Britain plants a flag, she announces to the world that that country is free to all. Every man has an equal chance." Who would not wish and be proud to belong to an empire of which all this can be truthfully said?

PULPIT, PRESS AND PLATFORM.

Christian Sentinel: God is not trusted when we worry.

Rev. Dr. Cuyler: Every saloon-keeper makes his living at the mouth of hell.

Ram's Horn: People have to be living very near to the throne before they can enjoy having their faults pointed out.

Lord Roberts: The good health of the British Army in India, numbering 69,000, is owing to the sobriety of the men. About one-third are members of the Army Temperance Association.

Rev. Theodore Cuyler: The healthiest Christian, the one who is best fitted for godly living and godly labours, is he who feeds most on Christ. Here lies the benefits of Bible reading and of secret prayer.

Lady Somerset: I have resolved in all discussions on the conduct or character of others, to let something good be said, nor count any conversation closed till the advantages as well as the defects have been set forth. Our hands need to be tender, to have a touch of blessing in them as well as the power of healing. Our voices must be tuned to the concert pitch of that love that never faileth.

Irish Temperance League Journal: "I have made \$1,000 in the last three months," said a liquor-seller. "You have made more than that," remarked one of a group of listeners. "What is that?" was the quick response. "You have made my two sons drunkards; you have made their mother a broken-hearted woman; you have made more than I can reckon; but you'll get the full account some day."

Phillips Brooks: Our answered prayers are precious to us; I sometimes think our unanswered prayers are more precious still. These give us God's blessings; these, if we will, may lead us to God. Do not let any moment of your life fall of God's light. Be sure that whether He speaks or is silent, He is always loving you, and always trying to make your life more rich and good and happy. Only be sure that you are always ready.

Missionary Outlook: A full realization by every woman who professes to follow the Saviour of her obligation to obey His command to "preach the gospel to every creature," would largely swell the membership of our W. F. M. Auxiliaries. To impress this obligation on every congregation is the duty of every Auxiliary, and one way of doing this will be by direct personal invitation; another, and one usually very effective, is by public meetings.

The Independent: The Gospel suffers a sad injury at the hands of those who make it a dogma of intellectual faith, instead of a message of love and help from God to man. It is life, not dead bones. It must not, in its presentation, be entangled in a snarl of philosophical statements, veiled in contradictions or mysteries which shall destroy all its life and vigour. Nothing is so concrete, so personal, so practical, as the Gospel. Nothing abstract, vague, or technical must be substituted for it. To believe in a Saviour, to trust and follow Him—that is a very simple matter. To rely for salvation on forms or formulas, on statements or speculations about Christ, instead of on Christ himself—that is sometimes very hard indeed.

Garfield: Things don't turn up in this world unless somebody turns them up.

Bernard: Tale-bearers and tale-hearers are alike guilty; the one hath the devil in his tongue, the other in his ear.

Schiller: It is a serious thing to die; it is a more serious thing to live. So as it is a great and glorious thing to die, it is a thing greater and more glorious and Godlike, to live a resigned, active, and blessed, if not happy, life.

Rev. E. D. McLaren: Unnecessary Sunday traffic on railway and steamboat, Sunday work in the post-office, for which there is absolutely no excuse, the publishing of a Sunday newspaper—even though it may involve less actual Sunday labour than is performed in most offices in the preparation for a Monday issue—and last, but by no means least, the running of Sunday street cars, have combined about a laxity of views and conduct in regard to this matter, that large numbers of our most earnest and thoughtful citizens very deeply deplore.

Spurgeon: If Christ is more excellent at one time than another it certainly is in "the cloudy and dark day." We can never so well see the true colour of Christ's love as in the night of weeping. Christ in the dungeon, Christ on the bed of sickness, Christ in poverty, is Christ indeed to a sanctified man. No vision of Jesus Christ is so truly a revelation as that which is seen in the Patmos of suffering. This He proves to His beloved, not by mere words of promise, but by actual deeds of affection. As our sufferings abound, so He makes our consolations to abound.

Hon. G. W. Ross: The teacher is the greatest force in the public school. It is for him to say largely what shall be the mental and moral trend of the next half century. The ideals of life and character which he presents to his pupils will be the predominating feature of the lives and characters of the next generation. If by fact and argument he establishes the conviction that alcohol is not an article for daily consumption, but a drug of the apothecary, his usefulness as a moral reformer is vindicated, and the work of the legislator may be practically dispensed with. Recognizing these forces, the introduction of scientific temperance into the public school is a matter of the greatest urgency, and should receive the earnest attention of every person interested in the overthrow of intemperance.

Rev. A. T. Pierson, D. D.: "When the gold worshipper passes away, it is no star that has fallen from the firmament, no melody that has sunk into silence, no fruitful tree that has been uprooted; it is merely a bag of metallic coin that has fallen on the pavement; the knot has loosened, and the heirs scramble after the scattered coins, while the greedy lawyers secure the larger share." What an end for any man. No one, having felt His goodness, holds his hand as he goes out into "those mysterious realms where each must take his chamber in the silent halls of death." In his life he has let slip the truest happiness that mortal time affords, that of ministering to the wants of his fellows. In his death he passes into darkness, unwept and unremembered. With his gold were God-given opportunities; he has neglected to make himself and his neighbour happy by making use of them. His life has been a failure.

Our Contributors.

LET IT SIMMER.

BY KNOXONIAN.

This contribution may perhaps be a little helpful to speakers and writers of ordinary ability and common sense.

Men of genius need not read it. Genius needs no help.

Men who think they can write like Macaulay and speak like Demosthenes, without any preparation, should pass by this corner. In fact, men of that kind can afford to pass by anything. They are happy men. Most of them are a good deal happier than the people who try to read what they write and listen to what they say.

Philosophers will not find anything in this contribution for them. It is their business to deal with the infinite and absolute, and draw a hard and fast line between the Ego and the Non-Ego. Some of them dwell in delightful contemplation on the Ego.

One of the best ways for an ordinary man to prepare a good sermon or speech, or write a good article, is to get a good topic and let it simmer in the mind until it fructifies, takes form, and is fit for public use.

Two things are here assumed. The one is that the man has a topic, and the other, that he has a mind for his topic to simmer in. If he has neither a topic nor a mental vessel in which his topic can simmer, he cannot reasonably be expected to do much preparation in the simmering method. In such cases, the unfortunate must extemporize and the human family know to their sorrow that he does just that very thing.

It is worse than a waste of time for a man to speak on nothing and say nothing about it. A few men have the dangerous gift of saying nothing about nothing in an interesting way. That kind of oratory does well enough for a few times, but sensible people soon tire of it, and the orator who relies on his ability in the nothing line, is sure to come to grief sooner or later. Sound is a good enough thing in its own way, and for its own purposes, but the human mind cannot feed on mere sound. Of course if you have to speak in a locality in which the people have scarcely any mind, sound is the right thing for them. There are localities of that kind.

As a rule, however, a man must have a topic if he expects to do sensible people any good by an address of fifteen or twenty minutes. How can topics be found? In a hundred ways. One good way is by reading good speeches, good newspapers and good magazine articles. Some speeches and articles suggest topics. An experienced hunter for topics soon learns where to look for them. Some writers scatter seed-thoughts over their pages. A seed-thought is the thing you are after, and you know one by a kind of instinct if you are a good hunter. One good rule then, is to stop reading rubbish and read literature with seed-thoughts in it.

A man reasonably wide-awake can get many good topics from current events. There is a good deal going on in this little world every day that will stand discussion. Current topics have this decided advantage that people are thinking about them. They have also this disadvantage, that the newspapers may have threshed them out until they are stale. There is, too, some danger of rasping people by handling current questions if they are live questions, because people are sure to take sides on present issues. Still, one must take these risks if anything in the living present is to be discussed. A speech on Egyptian mummies would not be likely to offend anybody, but it would not interest anybody who was not a good deal of mummy himself.

Listening to good speeches is not a bad way to get seed-thoughts. As a

first-class man warms up on almost any subject, he is pretty sure to throw out something that starts other minds to think. One of the undoubted evidences of first-class ability in a public speaker, is his power, often unconsciously exercised, to plant seed-thoughts in other people's mind, and to make them stick and fructify there.

Capital seed-thoughts may often be obtained from the conversation of hard-headed, shrewd, wide-awake, successful men, who owe little to the schools, but who are highly educated men in the best sense of that much misused word. Get hold of an elderly man of sense who has fought a fairly good battle in life, who does a little good reading, and attends personally to his own thinking, who says his say without any superstitious regard for the rules of syntax who spends most of his evenings in a quiet home, and does not make himself a mental imbecile by running to every kind of meeting, who hammers out questions on his own anvil, and comes to conclusions without asking anybody's leave, get well acquainted with a man of that kind, and an hour's conversation with him may start more seed-thoughts in your mind than a day's attendance at a convention.

Every minister worthy of the name knows where his sermon topics are to be found. The source is inexhaustible and the variety infinite. There is one kind of ministerial poverty that does not deserve much sympathy, and that is, poverty in texts. Still, though the Bible is a never-failing fountain in which each minister should find his own topics, one may often have a good text or topic suggested by a neighbour. Some of the best preachers we ever knew often began a conversation in this way: "Good day. How are you? What did you preach on last Sunday?" We may think that question behind the times, but most of the men who laid the foundation of the Presbyterian Church in Canada, used to talk that way. Should the day ever come when Presbyterian ministers think preaching a secondary matter, it will be somebody's duty to dig a grave for the Church. The corpse will soon be ready.

Having found a text or topic, let it simmer. The best sermons ordinary men ever preach, are, as a rule, those that simmered long and were written quickly.

The best speeches are generally those that simmered for months, and were dashed off in a condensed form in a few minutes. A speech of that kind hardly ever fails to do something.

Should we "read up" on a topic before we let it simmer, or afterwards? Generally, we should say, before. Get all the ideas and illustrations you can, and let them simmer when you lie down at night, when you awake during the night, if you are unfortunate enough to be troubled in that way; when you awake in the morning, when you go out for your walk—everywhere, and just see if you don't soon have a speech or sermon that will do its business.

THE WORLD'S PARLIAMENT OF RELIGIONS, CHICAGO.

BY THE REV. PRINCIPAL GRANT, D.D.

When the project of a Congress—at which representatives of the faiths of the world would state their fundamental principles—was first suggested, it seemed to me clear, that Christians at any rate should not hold aloof, but rather do all in their power to make it a success. Believing that Christianity is the only faith that can become the religion of humanity, we must welcome investigation and inquiry, on the part of all men. In no other way can its universal triumph be secured. If we have any doubt as to the genuineness of gold that we have found, we shall be slow in subjecting it to tests; but if we are quite sure that it is gold, we shall not dread the application of any test, ordinary or extraordinary. If we believe that we have leaven of sufficient strength, we shall cast it fearlessly into the three measures of meal; but if we think that the leaven has lost its old power, or the salt its old savour, we

shall keep it on the shelf, carefully isolated, and make ourselves believe that that is the true way to do it honour.

What would the Master say to it, is the question to be put in regard to any proposal? The answer in this case is found by remembering that Jesus taught the Fatherhood of God and the brotherhood of man. Now, how does the Father desire that we should meet our brothers? In the spirit of the Jew, who would not eat with others, nor meet them on a common platform? In the spirit of the Pharisee, who "separated" himself, and said to everyone else, "stand by thyself, come not near to me, for I am holier than thou?" In the spirit of the bigot, who identifies his puddle with the ocean, who thinks that he possesses all truth, and that others neither possess nor wish to possess any? Certainly not. But in the spirit of Paul, who became a Jew to the Jews, in order that he might gain the Jews, and a Greek to the Greeks, that he might gain the Greeks. Still more, in the spirit of Him whose last command was not to hold aloof from others, but to go into all the world, telling the good news, and therefore, to be more ready to tell them, if all the world should be willing to come to us.

These were my views at the outset. Accordingly, when the Rev. John Henry Barrows, D. D., pastor of First Presbyterian Church, Chicago, with whom the proposal originated, wrote to me, I responded with warm words of sympathy, and subsequently consented to respond for Canada at the Welcome meeting, and also to read a paper on Presbyterian Reunion. Now that I have been at the Parliament, I can truthfully say what every one says who sees the Court of Honour at the great Exposition—either by day or by night,—"It is more beautiful than I had dreamed; the half has not been told; and it cannot well be told, for there is nothing with which it can be compared."

The great sin of the Jewish Church was that it did not understand the character of Jehovah, and, therefore, did not understand the object of its own election and the nature of its mission. It isolated itself from the moral order of the world, and fancied that Jehovah was a national Deity, and not the God of all nations. Their prophets tried to teach them, but they refused to listen. "God brought you up out of Egypt," said Amos to them; "that is quite true, but He it was that also brought your Philistine enemies from Caphtor, and placed them on the rich corn-lands beside you; and He it was who also brought your powerful Syrian neighbours from Kir." This was the teaching of all the great prophets, but Israel would not listen; and so Paul, looking back over their history, declared that, during the whole nineteen centuries from Abraham, God had been stretching out His hands to a disobedient and gainsaying people. They answered Paul as they had answered his Master and his predecessors.

In the same way, the sin of the Christian Church has been that it has not understood the character or the method of Jesus, and, therefore, has not done the work that He gave it to do. And so the melancholy truth has to be confessed, with shame and confusion of face, that nineteen centuries after Jesus bade His Church tell the good news to every creature, those that are not Christians are on the increase in the world. "The heathen and Mohammedan population of the world is more by 200,000,000 than it was a hundred years ago; while the converts and their families do not amount to 3,000,000." That is "the increase of the heathen is, numerically, more than seventy times greater than that of the converts during the century of missions," the only century in which Protestantism even pretends to have been awake. Is it that our Lord is straitened? Or, that we are straitened in ourselves? Are we going the right way about His work? Is it not possible that He has been crying over His Church for nineteen centuries, as He cried with regard to Israel, "All day long I have stretched out my hands to a disobedient and gainsaying people."

The attitude of the various Protestant Churches to each other, of the three main divisions of Christendom—Greek, Roman, and Protestant—to each other, and of embodied Christianity as a whole to the non-Christian world, has not been in the past what the spirit of the Lord required. It certainly has been very far from genial, yet that surely is the attitude in which brother should meet brother, and especially the richer should meet the poorer brother. The spectacle was, however, different at the Chicago meetings, and it is no wonder that a profound impression was produced on all who took part, and on the tens of thousands who attended. The old truths that are written broad on the fore-front of Scripture, if we would only read them and consider their significant historical settings, came home to

many as new revelations from God. Men saw in concrete form that God had not left Himself without witness in any land or age, and that in every nation, he that feareth God and worketh righteousness is acceptable to Him. They learned what an intelligent study of Holy Scripture might have taught them that, even at the time when He was educating Israel, He had prophets outside Israel, and that He—the Eternal Power and Presence, who is the true light that lighteth every man that cometh into the world—had shone with wondrous brilliancy in some of these, and that to deny their light is to dishonour Him. Whittier's lines came home to many with new power:—

In Vedic verse, in dull Koran,
Are messages of love to man;
The Angels to our Aryan sires
Talked by the earliest household fires;
The prophets of the elder day,
The slant-eyed sages of Cathay,
Read not the riddle all amiss,
Of higher life evolved from this.

We met scholarly, big-browed, eloquent men, who had travelled thousands of miles to listen respectfully to all that chief exponents of Christianity had to say. We found them our equals in intellectual ability, in purity of morals, in loftiness of ideal, and very decidedly our equals in courtesy of manners. All that they asked of us was that we should hear them in their turn. They represented hundreds of millions of their fellow-countrymen and civilizations hoary with age. They explained to us, with all the disadvantage of using our language, instead of their own, the positions they occupied and the fundamental religious truths that had been the life of their respective races for centuries, and they submitted their systems to our tests. Is it not as clear as the sun at noonday that, if we had declined to engage in earnest, sympathetic, fraternal intercourse with such men, judgment would have been given against us by default, in the high court of humanity, and that our Master would have had cause to be ashamed of the modern conies who call themselves His disciples? Those seekers after God, who had come to us from old Eastern lands where the spiritual has always been esteemed mightier than the material, would have returned home to report that Christianity shuns the light, and that it evidently has no special truth to announce, as we did not dare to bring it out into the open. I could not help feeling that a grand occasion was offered to Christianity: for we could explain, in the light of day, to wise men from the East, the essence of our faith and the secret of its power, while at the same time, we could humbly confess our own failures, and ask their co-operation in bringing to fulfilment the kingdom of God upon earth. I felt, that after acknowledging all that is good in Confucius, in Lao-tse, in Gautama, in Menu, in Zoroaster, in Mohammed, we could point out that Jesus is the Son of God, the Saviour of men, in an altogether unique sense, that to Him all prophets witnessed, even though they knew Him not historically, and that He is exalted a Prince and a Saviour to give repentance and remission of sins. The occasion was altogether unprecedented. In no other age of the world's history could such a Congress have been convened. The ends of the world have been brought together. Steam and electricity are annihilating time and space. Commerce and British rule have made our speech the language of progressive men everywhere. The unity of the world and of the race is realized for the first time. The spiritual natures and needs of men are felt to be the same. Profound changes in our points of view have taken place and other changes are impending; and the question is simply this:—Seeing that Christianity has already proved itself divine, by surviving shocks that would have destroyed it, had it been merely of human origin, shall we admit that its divine power is exhausted and that it cannot adapt itself to present conditions, or shall we not rather boldly, and in the spirit of our reforming Fathers, employ new methods to meet the new age in which our lot is cast? There can be no doubt what the answer of the believer must be. He stands as ready to adapt his methods to the new order of things as a good soldier is to throw away his bow and arrow for Brown Bess and Brown Bess for arms of precision and smokeless powder. At a conference with men like Mozoomdar, he feels it absurd to talk about non-essentials or disputed points of doctrine, ritual or government. He has to get down at once to bed-rock.

Perhaps the most striking testimony that was given to the resistless strength of the principles of modern civilization, that are really the fundamental principles of the Reformation, now asserting themselves in full vigour, was the atti-

tude of the Roman Catholic Church at the Parliament. We know what its attitude hitherto has been with regard to its own absolute authority, the right of private judgment, the liberty to discuss doctrines before the laity, and the practice of joining in common prayer and praise with those outside of its own fold. Probably it would still assert in words its old positions on those points. But its adherents will judge, as everyone judges, not by words but by deeds. There is a very rigorous logic in facts, and a logic that is understood and pressed home by the common people. If Cardinal, Archbishops, Bishops, and priests may unite in religious services on a common platform with men and women of other forms of faith, why may not the laity do the same? If it is right to inquire, to investigate, to compare, to hear courteously what we believe to be the erroneous beliefs of others in the Hall of Columbus, how can it be wrong in any other hall? Every morning the vast audience united in praise. Never did I hear the long metre Doxology sung with more fervour. Then, on the first day, Cardinal Gibbons led us in the words of the Lord's Prayer. On another day we were led by a Presbyterian, on another by an Anglican, on another by a Methodist, and so on. I envy not the man whose heart and soul did not exult with joy as he joined in these devotions, or the man who would seek from them only the gratification of denominational pride, or use them for the purpose of taunting others with inconsistency. There are inconsistencies for which we should only thank God and praise men. And I mention the attitude of the liberal party in the Roman Catholic Church in the United States, simply to praise it, and because it puts to shame the reactionary attitude and tone of some who call themselves Presbyterian. To quote language which I used in my second address and which was listened to respectfully by Bishops and priests on the platform and in the audience: "The Democratic principle has now triumphed in the Church as well as in Society. The most despotic and the most aristocratically constituted Churches admit it and pay homage to it as the real king. Can we ask for a more significant illustration of the fact than this Parliament itself? And now that Democracy has triumphed, the question is, shall the children of those who fought and bled in its cause, who stood by it in the dark and cloudy day, when no man regarded, be afraid of it or false to it, when perhaps their aid is needed more than ever? For, Democracy does not mean disorder in Church or in State. It must be organized, and it cries for leadership and organization; but it demands that those who would be its guides shall trust it; for they who do not trust may betray."

Queen's College, Kingston.

NOTES BY THE WAY.

Why indeed, and therefore I begin, i.e., begin my introduction, and then— if not exhausted—my subject, for is not the saying of what you have not time to say, the way of telling what you set out to tell?

Having had occasion to visit Nova Scotia, there has fallen upon me the irresistible desire to record my impressions. Why not? Every traveller has impressions, even though the guide-book gives the inspiration, both plenary and verbal, and the sleeping car rounds all off with its dreams. I had impressions, and why should their light be put under a bushel, when in the columns of the Canada Presbyterian they may shine forth, from where the Atlantic billows roll to where the waters of the Pacific sleep? Then firstly (hard to forget the sermonizing habit), as I have nothing to expect from the Government, and have not fed on its pap, it may be permitted to tell my "impressions" of the Inter-colonial management." Of course, my experience was confined to a single going and coming, but then, are not very positive opinions formed on a much smaller experience than mine? Certainly, why not boldly tell all about the ocean, seeing that you have a thimble full in your laboratory? Well, here is our record: from Lewis to Halifax and return, the journey was exceedingly comfortable and made on schedule time; civility and promptness characterized the train hands; so far as we could discern, the one important personage was the negro porter on the Pullman, who was kingly in his services and princely in his bearing. We learned afterwards—or before, pardon the uncertainty—that he did not as yet own either the car or the road. The road-bed appears to be in good condition, and no reasonable man could ask for a less fatiguing railway journey than we enjoyed. We, at least, have no fault to find with the Inter-colonial management; not even with the buffet or dining-rooms.

As the road skirts the Southern shore of the broadening St. Lawrence, with its tidal waters, the eye travels over ample variety to satisfy many tastes: void headlands, the blue line of distant hills, at times scarcely to be distinguished from the horizon clouds, the widening river and rocky islands, ought to charm the artist's heart and inspire his pencil; the student of nature can meditate upon the long spent forces that cut those rocks into fantastic shapes, and clothed their surface with successive rounds of varied life; our impressions were made in somewhat other directions. We noted the human dwellings, and wondered as we crossed the Gaspé heights, as here and there amidst the waste of rock and scrubby spruce, a single log cabin appeared, what kind of life do those solitaries live? Does nature hymn a daily chorus, or as the grey lichens on the rock's side, do they live an aimless life, sustain a mere existence? How many existing Christians there are whose new life is a solitude, who live apart and waste their sweetness—if they have any—in the desert air.

The villages and towns on the route till the Lower Provinces are reached, present one aspect in common: small dwellings of an almost uniform type, gathered around one imposing structure, the parish church. Man's homage to the great Unseen, a comment in stone upon the truth, that, not by bread alone does he live. Yet that condition speaks of a sacerdotal system, which exacts to the last farthing, religiously keeps the poor ever present, and cultivates ignorance as the incentive to devotion, and here, where it reigns supreme, may be studied the tree by the fruit it bears. We passed through at the time of harvest. Men were scarcely to be seen in the fields where the ripening grain was standing, away we judge, forking or piloting rafts; women doing the harvesting, cutting the grain with the old-fashioned reaping hook, and carrying the sheaves into the barn on an ox sled or one-horse cart. No doubt there is a kind of contentment in this state, reminding one of Tennyson's Northern Farmer:

"An' a tow'd ma my sins, an's toithe were due, an' I gied it in hond; I done moy duty boy 'um, as I ha' done boy the lond."

Nevertheless, as returning, we entered upon the busier, more progressive scenes of our Western life. We turn over the leaf of the volume, and read approvingly:

"Better fifty years of Europe than a cycle of Cathay."

There was heroism and advance in those who first planted the crucifix on these wild, inhospitable shores, but its constant shadow has stunted promising growth, and reared ecclesiasticism at the cost of impoverishing the people. On this continent, Romanism is still the statesman's unsolved problem and the political Sinbad's Man of the Sea. "Holding forth the Word of Life," is the true attitude for the Christian Church.

Passing along in the vicinity of Truro, the singular appearance of the banks of the streams, attracted attention. Wavy slopes of shining mud; for the moment we were perplexed. Skirting those banks, too, were winding dykes of earth and turf, which at the first glance seemed earthworks: had we sighted some old Acadian encampment? As several such fields swept across the field of vision, we remembered some tales of early settlement, and how the settlers, not entirely ignorant of land, reclaimed from the German Ocean by the ingenuity of their old Dutch neighbours, had on a smaller scale, taking advantage of the Bay of Fundy's tides, reclaimed from the tidal rivers of Acadia, large tracts of marsh land, which after a century's cropping, still retain their fertility. These "dyke lands" still form a prominent feature in the agricultural industry of these provinces. The Intercolonial runs through regions which cannot be described as agricultural paradises, yet we are constrained to confess that no sign of want met our eye; bread enough, if not to spare, seemed to be in sight; only among the loungers at such stations as Moncton and Truro did aspects of shiftlessness present themselves. We thought, moreover, as untilled lands and broad expanses of spruce forest were seen, Malthus to the contrary, notwithstanding, that for some generations, at least, there is abundant room on the Father's domains for all His incoming children, and that when the more fertile lands of the West shall have become overcrowded, in these earlier discovered fields, plenty with contentment may be found. Canadians should have more faith in the vast probabilities of those domains over which still floats in the breeze the Union Jack.

We have finished our introduction; our impressions will come next.

RESPECTING ELDERS.

To the Editor of The Canada Presbyterian:

Sir,—Some weeks ago it was announced from the pulpit of the church that I attend, that five new elders were necessary, and that the election would be duly proceeded with. This announcement set me thinking—not for the first time—on the office of eldership.

We have nineteen elders at present. They are all, so far as I know, blameless men, comporting themselves in a manner befitting "pillars of the Church." And, as I have always considered that nineteen legs are quite sufficient to preserve the equilibrium of any Church, and that ours especially, though large, seems steady enough, it has extremely puzzled me why five more props were wanted. So, I have been trying to find out what elders do besides giving dignity and stability to the Church, and what is expected of them, and why they are so necessary to the well-being of a Presbyterian congregation. I have asked ministers, elders and managers, and all shake their heads. Will The Canada Presbyterian or some of its correspondents, enlighten a bewildered young man? I should like to hear some expression of opinion on the subject of eldership, and some discussion as to the duties the Church attaches to that office. Perhaps "Knoxonian" will consider this subject worthy his attention.

I have been active in connection with two Presbyterian churches, and have been a member for some time, but have never yet met "my elder," except as I meet any other man. I have only known whom they have been by reference to the annual reports. Even my communion card is left by a messenger. All others to whom I have spoken to, have had the same experience. Is this state of things general? What has the Church to say about it?

Some of the elders I have known are active as Sunday-school teachers, prayer-meeting leaders, and in other ways; but not as elders. No practical duties seem to attach to that office, as viewed by them.

I have in my mind the picture of an elder, who is truly the sub-minister of his district, who knows each family, and every member of it, body and soul. If a family is in want, he knows of it, and the causes of it, and brings the proper remedy, so far as that is within his power. If a youth is becoming vicious, he knows of it, and the causes of it, and concerns himself about it. If a man is out of work, he knows of it, and is ready with counsel and help. He is a man, a parent, a brother or sister can consult with. He is ready to take time from his business, and to lose thereby, that he may gain a better thing. His eldership is a real business, and the lag ends of his time won't do for it. It might be answered, "this requires much expenditure of time, much wisdom, and much spirituality; and, besides, it is almost impossible to establish such relations now, and where are the men to come from?" Unto what were we baptized? and into what office is an elder ordained? Surely there are in every large church at least 20 or 30 men having capacity. Of them, Christ asks all this or nothing.

The Church is rapidly becoming to be regarded by most men as an institution having no real part in practical life, and work in connection with it is despised as beneath the dignity of men of ability and standing. And so long as the Church's officers consider that their duties are limited to passing round the elements at communion time, offering an occasional prayer at a meeting, and consultation with the minister on petty matters; so long as they allow societies of different kinds, and chance benevolent persons to do what practical good there is done, the men of the world will be coldly contemptuous, and will continue to feel a certain superiority when they fall to comparing our professions with our practice, and our lukewarmness with their coldness. When we consider our professed beliefs about human life and its issues, our apathy is most ghastly and tragic.

I do not write, having any particular elders in view, (except as instances of what seem to be general); nor do I write in the spirit of ungenerous criticism, nor from the standpoint of one who sees his own part well performed; but because I earnestly desire more vigorous action on the part of those who are our constituted leaders, who have been selected as our best men to fill this holy office.

I am sure most elders would sorrowfully confess that what I have been saying is true, and I am also sure they most earnestly desire a better state of things, but feel themselves helpless. Cannot a better state of things be? I am respectfully yours,

W. H. M.
Monday, September 25, 1893.

Christian Endeavor.

FAITH IN JESUS CHRIST.

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

Oct. 8th.—Rom. 3: 22; Eph. 3: 17-21.

The topic indicates that faith must be defined. Various definitions have been given of it. One says that faith is assent and consent. Another says it is the assent of the will and the consent of the understanding. Still another says it is the result of a silent interview between the spirit of God and the spirit of man; the former taking of the things of Christ, and showing them to the latter, and the latter giving the assent of the understanding and the consent of the affections to this demonstration. This definition is more satisfactory than the others, because it implies that faith is the gift of God. Dr. Charles Hodge says, "Faith is a conviction of the truth founded on testimony." Dr. A. A. Hodge says, "Faith, in the most general sense of the word, is the assent of the mind to the truth of that of which we have not an immediate cognition." The author of the Epistle to the Hebrews says, "Now faith is the assurance of things hoped for, the proving of things not seen." (Heb. ii: 1- R. V.)

So much for faith in general. But what is faith in Jesus Christ? Let the Shorter Catechism answer—"Faith in Jesus Christ is a saving grace, whereby we receive and rest upon Him alone for salvation, and as He is offered to us in the Gospel." The Confession of Faith says, "The principal acts of faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace."

By faith we receive and rest alone upon Christ for salvation, as He is offered to us in the Gospel. How is He offered? As a Prophet to instruct us; as a Priest who once offered Himself a sacrifice for sin, and who now intercedes at the Father's right hand; and as a King whose right it is to reign over us. By faith we surrender ourselves to Him, as a child in the window of a burning house would throw himself into the arms of an elder brother.

How does this faith justify a sinner in the sight of God? The answer to this question is presented so fully, and yet so concisely in the Larger Catechism, that we shall quote it. "Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it, nor as if the grace of faith, or any act thereof, were imputed to him for his justification; but only as it is an instrument, by which he receiveth and applieth Christ and His righteousness."

This statement should be carefully pondered by us all. It is natural to us to take credit to ourselves for what we are. There is always a danger that we may be exalted above measure, especially when we compare ourselves with others less favoured than we. It is well, therefore, for us to frequently call to mind how we were justified in the sight of God, and to remember that even our faith was wrought in our heart by the Spirit and Word of God. We shall not think of ourselves more highly than we ought to think, when we remember that God has dealt to us our portion of faith.

At the same time, let us not forget our vantage ground. By faith we have accomplished something already, but surely we do not imagine that we have attained to all that lies within our reach! Who feels that he has been filled unto all the fulness of God? This is the goal to which we look forward, and though we may not make as constant nor as speedy progress towards it as we could desire, yet faith is ours, and by the exercise of that faith, we can overcome the obstacles, and surmount the difficulties which lie before us. Thus, while faith keeps us humble, it inspires us with courage.

Pastor and People.

"BE READY."

T. us iii. 1.

Ready to hear what the Master shall speak,
Ready each day, His good pleasure to seek;
Swift to "do good, and distribute" to all,
Ready to rescue the tempted who fall.

Ready to run, when the message is "Go,"
Willing to wait, if He orders it so;
Ready to sow or to reap, or to glean,
Faithful and true, though the work be unseen.

Ready for service that others may shun,
Finishing work by another begun,
Ready for rest, oh, the infinite bliss!
Saviour and Lord, make us ready for this!

—Julia H. Johnston.

THE CHURCH OF CHRIST.

Perish the hand which would circumscribe by one hair's breadth the limits of the definition of the Church of Christ; perish the arm which would exclude from that one flock of the Good Shepherd the "other sheep which are not of this fold;" perish the ravenous superstition that the wind of God, which "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth," can only be conveyed by mechanical transmissions. I, for one, at any rate, refuse to flatter the priestly pride which would sectarianize the catholicity of the Church of Christ. The articles which I accepted at my ordination taught me that the visible Church of Christ is a congregation of faithful men, wherein the pure word of God is preached and the sacraments duly administered; and, I, for one, even if I were to stand alone, would repudiate and protest against the uncatholic teaching which would pretend to do what it cannot do, by unchurching any who love the Lord Jesus Christ in sincerity and truth.

When I speak of the Church in general, I do not mean this or that communion, under this or that organization; but I mean in their ten thousand times ten thousand and thousands of thousands, the whole multitude of the saints of God. What! are we not to claim as full and honoured members of the Church of Christ, in every possible true sense of that word, because they were Moravians, those holy missionaries who successfully planted

"Sweet Sharon's rose
On icy plains or in eternal snows"?

Or Williams, the apostle of Polynesia and the martyr of Erromanga, because he was a Dissenter? Dr. Carey and others in India, because they were Baptists? Or Elizabeth Fry, because she was a Quakeress? If there are any who think that He who died for all mankind cares mainly or chiefly for outward organization, their views of Christ are not such as I learn from Him who made keeping the Commandments the essential of entering the kingdom of heaven. I say with Whitfield: "Do they profess repentance towards God and faith in our Lord Jesus Christ? If so, they are brethren."

True and unswervingly loyal in my love for the Church of England, yet I would stand bareheaded before any true saint of God; and, be he Romanist or Independent, or Quaker, or Presbyterian, so he be a saint of God, desiring ten thousandfold more that I may stand with him before the throne of Christ, rather than with those who, though they may have had "Lord, Lord," or "the Church, the Church," forever on their lips, and have spent their lives in the endless round of outward ordinances, may yet, if their lives have been unloving and unworthy, hear those awful words, "Woe unto you, scribes and Pharisees, hypocrites," and "Depart from me, I never knew you." For it is Christ, and Christ alone; it is not

Episcopal government, or Apostolic succession, or ancient ritual, or the orthodoxy of curiously articulated creeds; it is Christ, and Christ only, and the innocence which shines in the lives of them that truly believe in him, which has been the strength of Christianity.

ANOTHER DISCOVERY IN PALESTINE.

In a recent number of the Word and Work (London), we find an account of the recent discovery in Southern Palestine of the ruins of eight cities which had been built successively, each upon the ruins of a previous city, at Tel el Hesi. It reads thus:—

Another important "find" was announced this month, at the meeting of the Palestine Exploration Fund. In 1890 Professor Flinders Petrie convinced himself that in a remarkable mound called Tel el Hesi, in Southern Palestine, would be found the remains of what was one of the strongest places in the country down to the invasions of Sennacherib and Nebuchadnezzar.

The explorations (said Mr. Bliss, at the Palestine Exploration Fund meeting recently) have fully verified this forecast; the mound of Tel Hesi being composed of no fewer than eight successive towns, formed on the ruins of one another, the uppermost dating about 500 B.C., and the lowest or earliest going back to 1500 B.C.—the time of the great Egyptian conquests of the land.

The most important find of all is a cuneiform tablet, the first record of pre-Israelitish Canaan yet yielded up by the soil of Palestine, and Professor Sayce holds that this is but the forerunner of the library of the Governor of Lachish, in the days when the Israelitish invasion was still distant.

Professor Sayce believes that this find heralds a discovery which will amount to "digging up the sources of the Book of Genesis."

Amid all the evidence discovered by Mr. Bliss of the civilization of that remote age—wine presses, treacle presses, alkali burnings, and innumerable others—by far the most curious is the disclosure of an iron blast furnace, so arranged as to give strong evidence of being intended to heat, in its descent, a blast of outside air forced through passages, before entering the chamber at the level where tuyeres are usually found. "If this theory be correct," says Mr. Bliss, "we find, 1,400 years before Christ, the use of the hot-air blast instead of cold air, which is called a modern improvement in iron manufacture, due to Neilson, and patented in 1828."

We shall look with interest for the translation of this tablet, and for the discovery of others. The fact that one tablet has been found which antedates the days of Moses, leads us to expect that others will be found. Already from such tablets we have obtained many lights on the Scriptures. This discovery intimates that many more are in store for us.

WHAT KIND OF A LIFE CHRISTIANITY IS.

REV. JAMES WOODROW, D.D.

Christianity is a life; but it is a life which begins with the new birth. It is the life made up of the thoughts and acts of one who loves what God loves and hates what God hates; of one who has been made alive and been renewed by the Holy Spirit, and in whom, therefore, the Holy Spirit dwells, who is thus a temple of the Holy Ghost. But how can such a life be lived without a creed—a collection of beliefs—a belief in God our Father, in Jesus our Redeemer, in the Holy Spirit our Sanctifier; belief in God's Word and in all the truths therein contained? Yes, Christianity is a life; but it involves a creed as well. A life not founded on a creed is comparatively of little worth; it certainly is not a Christian life. The Christian life,

so far as it is Christian, must be regulated in all things by the will of God as set forth in His Word—must, and will joyfully, recognize him as its absolute Sovereign, to whom implicit obedience in all things is due, and will be heartily rendered. It will find its highest liberty in its completest loyal obedience and self-renunciation.

The claim to be liberal is often nothing else than a declaration of independence against God's right to rule, and of a determination to set up standards and laws of our own enacting, to exercise unrestrained the right of self-government. It is not so plainly outspoken as to say bluntly, "Ye shall not surely die," as was said to our first mother, when God had told her, "Thou shalt surely die." But it seeks practically to reach the same end by clipping and smoothing off what it calls the harshness and severity of a command, a little here and a little there, until the original can hardly be recognized. Then it suggests that what the Sovereign Lord has denounced as sin is not so wholly bad after all—it has its good points. And so the falsely called liberality goes on in its task of obliterating the distinctions between right and wrong, sin and holiness—hurling God from his throne.

For it is God alone who determines what is right and what is wrong. For us to criticize and condemn His laws and His plans is to claim that we are wiser than He—that we can improve His imperfect handiwork. The only right judgments we can form are those which are in exact accordance with His. If in His sight any, even the slightest, deviation from His law is sin, and sin is an abominable thing which He hates, so it should be with us. The more clearly we can perceive the beauty of holiness, the more clearly shall we perceive the shocking deformity of sin.

THE KIND OF PREACHING NEEDED.

Six days in the week we are face to face with the hard facts and vain theories of the world. We take our daily papers that give us all the news, and more, and our weekly periodicals and monthly magazines, in which the topics of the day and the mooted theological questions are discussed—begging your pardon—more ably than most of our pastors can do it. These we can digest at home, or you can aid our digestion by week-night lectures; but they are dry husks at best. When we come to church we want the sweet kernel of the word of God. We need to stay ourselves on a "Thus saith the Lord." After a six days' comparative fast we are hungry, whether we are conscious of it or not, and a rehash of men's opinions does not "touch the spot." We want you to do what we have not time to do for ourselves, "to bring out of the storehouse things new and old," to restore our famished souls. We want help in settling every-day questions of right and wrong, practical questions of our duty to God, to man, to ourselves—Christianity applied. We want to be calmed and refreshed and strengthened by fresh glimpses of God. "Milk" or "meat", whichever each one requires, your storehouse should contain both. But let it always be food, something that will satisfy, so that we shall not go away from the feast you have prepared more hungry than we came. And it would be well if there should go with it the suggestion of such unbounded reserve stores that we shall not only be filled to-day, but be assured that there is a supply for all the to-morrows. If you will but give to us of that which feeds your own souls in their varying conditions and experiences, you surely will not go amiss.—"Deacon Pugh," in The Advance.

Gold that is the price of blood was never yet blessed to him that gave or him received.—Cooper.

SUNDAY AND SABBATH.

"Sunday" is the common name of a day of the week. "Sabbath" is the common designation of an institution. "Sabbath," means "rest." "Sabbath-day" means "rest-day." The "Sabbath" is observed by different people on different days of the week; therefore it is not proper, not sufficiently indicative, to use the two words "Sabbath" and "Sunday" interchangeably, nor to give the name "Sabbath" to the day of the week known as "Sunday." Mohammedans observe their Sabbath on Friday; Jews and several denominations of Christians observe their Sabbath on Saturday. A large majority of Christians observe their Sabbath on Sunday. Many Christian clergymen and other Christians who work hard on Sunday, observe their Sabbath on Monday. It is important, therefore, to persevere in usage the distinction between the name of the day of the week, and the name of the institution observed on that day. As to the objection sometimes made to the term "Sunday," that it is a term of heathen origin, the same objection may be made to every other day of the week, as well as to many a term in religious use—as "sacrament," for instance. The first day of the week is called "Sunday." It is observed by most Christians in honour of Him who is the "Sun of Righteousness;" and again, it is observed in honour of the Son of God, in recognition of which it has sometimes been spelled "Son-day," or "Sonneday." The "Sunday-school," is also a well-known institution, as apart from the day on which it is held. Even when the Sabbath is observed on Sunday, it is not strictly correct to say that that day is Sabbath. The day is one thing, the institution is another.—S. S. Times.

THE VALUE OF A CREED.

The decrying of creed in the interest of conduct is very natural, but very superficial. If it succeeded it would make life and conduct blind and weak. There is no greater misnomer applied to creeds and opinions than that which lurks in the word "advanced." The man whose creed is the smallest, the most crude and colourless and flimsy, is called "advanced," while he whose beliefs are richest and most full of hope and liberty is called "slow," "behind the times," and other tardy names. The man who believes nothing with any energy, who masks the doctrines of our Lord's Gospel under negations, who evaporates them into a thin mist of speculation, who emasculates them of their energy by subtracting their vital forces, who has a cynical sneer for every effort of a stalwart faith—such a man is called an "advanced thinker." The cheerless iconoclasm which is forever unbuilding and breaking down the strong barriers erected in a former time parades before the world as "free thought." It is no advance, but inertia; no free thought, but dullard slavery, which leads a man into a state like that. Exactness, earnestness and precise fidelity to the truth of things are better than a limp negation, and make a man a true, free and advanced thinker.—Phillips Brooks.

Through the kindness of Mr. John Cory, a large number of Bibles and Testaments have been distributed in the parish of Bessans, high among the mountains and glaciers of Savoy. An excellent collection of French literature has also been placed in the hands of the school master, who during the winter lent the volumes to the villagers, by whom they were much appreciated. In the same neighbourhood, and through the kindness of the same gentleman, Bibles have also been placed in the Refuges on Mount Cenis. The long winter of seven months, during which it is impossible for women and children to venture out, makes the possession of the Book a great boon. Some good fruit is already known of in Bessans.

Our Young Folks.

THE STORY OF EDDY, WHO NEVER WAS READY.

Once on a time lived a dear little boy, moreover, a very queer little boy, who always was calling "Please wait!" He was never ready for morning prayers, he was last to rise, and last upstairs; at breakfast, dinner and lunch his head tumbled into the room when the grace was said.

He was always a little too late; and all the time it was, "Hurry up, Eddy, You're sure to be late, you never are ready!"

He went in undignified haste, pell-mell, into the school at the tardy bell, forgetting his book and his slate; He walked to church and to Sunday school, because to ride it was always the rule, to be on time. It was mother's dread

He'd not get in till the lesson was read, because he was always too late; And every Sabbath 'twas "Hurry up, Eddy, You're sure to be late, you never are ready!"

Vacation time came, they were going abroad, Harry and Susy and Nellie and Maud; They went through the steamer's gate, The plank was drawn in to the grief of the flock, When Eddy rushed breathlessly out on the dock

His father said from the deck, "We room, But you must spend your vacation at home, For this habit of being too late." And the waves seemed to mock him with "Hurry up, Eddy, You're always late, you never are ready."

He grew to a man; but habits are things That boys must battle, they do not take wings. He never was useful nor great. They plucked him at college, in business you'll find He never succeeds who is always behind.

The girl that he loved had patience sublime, But was won by the man who was always on time. She said, "You're a little too late, For Cupid don't wait for a laggard, Eddy." The will that achieves is prompt and is steady, The world moves ahead if a man isn't ready."

Written for THE CANADA PRESBYTERIAN.
JOHN DAWSON.

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

CHAPTER II.

BROTHER TOM AT TEA.

Mr. Sinclair was a wholesale merchant, and did a large trade, both at home and abroad. He had much anxiety and care, as all men have who have the responsibility of an extensive business on their hands. He was what is called a shrewd business man, and had made the position he now occupied for himself; but, like many men of a similar stamp, he allowed his business to absorb almost his entire thought. He set his family a good example of patient perseverance, promptness and strict integrity, but beyond this he seemed to take little interest in it. True, he liked to hear his daughters play a lively piece on the piano in the evening, but even while this was going on, his thoughts would be upon his next day's business and the profitable speculations he would probably make. If any questions were put to him by his children, he would speak kindly to them, and refer them to "Mamma." "Don't trouble me, my child, I'm thinking about something else," was his invariable reply.

Tom, his eldest son, had left school some two years ago, and was now in the warehouse with his father to learn the business, with the view of ultimately succeeding to it. But Tom, like many young men, born as the saying is, with a silver spoon in his mouth, was learning something else besides his father's trade; he was engaged in a species of moral agriculture, "sowing wild oats."

He was no longer a school boy, but as he was now in business, he was a complete man; hence he was cultivating those habits which many other young men besides Tom have found out, to their sorrow, were not as they supposed, "manly habits," viz., smoking, drinking, billiard playing and stopping out late at night.

When Katie got into the room where tea was provided, to her astonishment Tom—whom she had never seen before—was sitting at the table; a formal introduction took place, and Katie seated herself at the tea table. Annie, who took a special pleasure in teasing her brother, was the first to speak.

"Tom, I am sure your chin must be sore with such constant rubbing; your beard won't come out any quicker for all your rubbing."

Tom, who had not even the appearance of anything coming in this particular, was somewhat annoyed at his sister's reference to this habit of his, and had not Katie been present, would probably have retorted sharply. As it was, he managed to keep his temper, and addressing Katie, said:

"Do you talk to your brothers in that way?"

To which she replied: "I have but one brother, and he is younger than I, and I don't suppose he ever thinks about a beard."

"But our Tom's been thinking about his ever since he left school, two years ago, and there is no more appearance of it now than there was then," chimed in little Pollie.

"You have a brother, then?" asked Mr. Sinclair. "How old is he?"

My brother John, sir, is fifteen; he goes to school, but father wants to get him a situation, as he thinks he is about old enough to begin work," replied Katie.

Tom asked, "What school does he go to?"

"The Collegiate," said Katie.

"Oh, he gets his education cheap, then. I went"—

"Hold your tongue, sir, will you. The school you went to does not seem to have taught you manners, I am sure. Katie's brother, if anything like her, would know what good behaviour is, which evidently you do not!" said Mr. Sinclair.

This reprimand silenced Tom, who, however, seemed deeply interested in Katie, and was mentally exclaiming, "She's a jolly, nice girl. I wish I had not promised those fellows I'd stop in to-night."

But in spite of promises made to "those fellows," stop in he did, to the astonishment of everyone.

"I think you said your brother was about leaving school, and wanted a situation. Do you think he would like to enter my warehouse?" asked Mr. Sinclair. "I should not need a boy, but my son Tom is so careless, I cannot trust him with anything, and I want a smart boy to do what he should do."

"I can mention it to father when I get home," replied Katie.

"And if he is agreeable, ask him to step up to my office, and bring John with him," said Mr. Sinclair.

"Thank you," said Katie, "I will."

Tea being over, the conversation dropped, and the young folks, including Tom, repaired to the drawing room. Tom paid every possible attention to Katie, and what with playing, singing and talking, a very pleasant evening was spent. Time had passed by rapidly, for it was nine o'clock, and Katie must go home; but before she went Mr. Sinclair wished her to take a glass of wine and a biscuit. The wine was poured out, but Katie declined, saying, "If you don't mind, I'll take the biscuit, but not the wine; father prefers that we do not take wine;" and so the wine was left untouched by her. Katie went upstairs to put on her "things" and when she returned, to her utter surprise, saw that the wine glass was empty, and Tom being alone in the room, strongly suspected that he must have drunk it.

"I'll go home with you, Katie, if you like," said Tom.

"Thank you, I'm not afraid," replied Katie.

But Tom put on his hat and went. When they were alone, Tom said: "You were silly not to have had that wine. I like it; you don't catch me refusing it."

"I'm afraid you drank the glass poured out for me; did you?" asked Katie.

"Of course, I did," said Tom. "Mamma would think you had it, and will never know unless you tell her." And here Tom took out a cigarette.

"So you smoke as well as drink, do you?"

"Of course, I do," said Tom, "everybody smokes in these days."

"Do they? I think you are mistaken there, for my father never either smoke or dinks," said Katie. I heard him say only to-day, he was thankful he did neither, for had he done either or both, he would never have been able to have his children educated. "There's a curse in drink," he always says. On reaching the cottage where Katie lived, Tom forgot himself and remarked:

"Why do you live in a little crib like this? I should have thought you would have lived in a house like ours. Good night."

What a sentence to utter! Spoken doubtless without thought; but the effect it produced, was little suspected by the speaker. It roused all Katie's feelings of envy and pride, turned all her happiness into misery, and the evening that had passed so pleasantly away, ended in bitterness and envy, that is, so far as Katie was concerned. Tom turned away, but not to go home; he joined "those fellows" at the hotel, and had a game at billiards.

(To be continued.)

FAITHFUL.

When Mount Vesuvius was pouring down its torrents of destruction upon the city of Pompeii, there was a sentinel whose post of duty was the chief entrance to the city. Towards him—beside him—around him—flowed the terrible stream of molten lava. Every one who could do so, fled—fled for their lives. He stood unmoved, and perished, faithful to his high trust.

Sixteen hundred years rolled away, and the ruins of Pompeii were excavated. There, at the gate of the city, perfectly preserved by the exclusion of air, stood the soldier in full armour—there, after so many centuries, a monument of fidelity to duty, a faithful sentinel dying at his post.

At a critical moment in the battle of Waterloo, word was brought to the Duke of Wellington, that unless the troops at an important point could be reinforced, they must soon yield.

The Duke sent back, by the courier, a short command: "Stand firm!"

"But we shall all perish," said the officer.

"Stand firm!" again thundered the Iron Duke.

"You will find us there," called the soldier, as he galloped away.

And there, at the close of the day, they were found, for nearly every man of that brigade had fallen bravely at his post!

Quite recently, a Christian officer went into the Soudan with his life in his hand.

"I will do my duty, or die at my post," was his determination. And somewhere beneath the torrid African sky, General Gordon—the Bayard of modern history—has been faithful to his trust.

More recently still, another soldier of Christ has died at his post. Far away from home and friends, without either wife or child, Bishop Hannington laid down his life. His Master said to him, "Go." Intrusted with the post of danger, leading the vanguard of missionary enterprise into the heart of the Dark Continent, the young bishop "stood firm," and was faithful unto death.

"Whosoever shall lose his life shall preserve it," speaks once again in these pages from ancient and modern history. The sentinel at Pompeii lost his life, but it is preserved in the annals of to-day. The brigade at Waterloo stood firm, and their bravery is spoken of at the present time. General Gordon laid down his life, but he lives in the memory of thousands of his countrymen. Bishop Hannington has died at his post, but his name is written in the Lamb's book of life, and engraven in the minds of those who would follow him.

Teacher and Scholar.

Oct. 15th, 1893. } JUSTIFICATION BY FAITH. { Rom. v. 1-11.

GOLDEN TEXT.—While we were yet sinners, Christ died for us.—Rom. v. 8.

Paul has set forth in succession the need and the nature of justification. Now he goes on to set forth the fruits of justification.

I. Peace and joy resulting from justification. Directly connected with and issuing from justification, is peace with God. This is the inward tranquillity and serenity, connected with the consciousness that God is now at peace with us. This peace is only for the justified. There may be in others the quietness of a hardened heart, or of indifference, but not that inward restful satisfaction whose basis is the friendship of God. This may not always be experienced, hence the exhortation to have it (R.V.) which is by appropriating all that is contained in justification. It comes through Him who has given to each believer access into the grace of being justified by faith, who thus both provides the grace of free justification, and opens the way to share in it. A further fruit is hope of an interest in the glory of God. The glory of God is all which manifests Him as He really is. The believer can congratulate himself that he will yet look upon and share that glory, beholding the face of God and bearing His likeness. Yet another result is the changed aspect which tribulations bear. Trial and suffering are transfigured, so that they also now become a ground of joy. They call into exercise the strength and firmness, which mark perseverance in, and faithfulness to duty. Thus they work out the power of patient endurance. This patience issues in a character, approved as the result of trial, established by experience. It works out probation (R.V.), that is the patience developed by affliction, furnishes proof of the force and steadfastness of a character actuated by principles which grace imparts. This experience thus strengthens and confirms the hope which accompanies justification.

II. Sure character of these results. That the hope of attaining the divine glory is not a vain one, is guaranteed to the believer by his consciousness of God's love to him, produced by the Holy Spirit. The hope of glory begotten in him who knows that he is justified, has a sure foundation in the overflowing communication to him of the fact that God so greatly loves him. The Holy Spirit floods the heart with this consciousness by bringing before the mind the great evidence that God so loves us, found in Christ's death. He died in our behalf and in our place. This evidence of love was enhanced by our helplessness. It was further magnified by the utter want of anything in us to call it forth. We were disinclined to give the honour due to God. It showed the Father's love, for the time had been appointed by Him (Gal. iv. 4; Eph. i. 10). Its greatness and fulness is shown by contrast with the love of man in a state of nature. A man strictly just, giving exactly to each his due, while admired and venerated, will hardly so win the love of others, than any will die for him. For one who is actively benevolent, giving more than is due, kind and compassionate, some may be found who will venture to die. But God's own love is set forth in death for those whose sinful character was repulsive to His pure nature. The hope of God's glory is hereby assured, because what has been already done by His love is a guarantee for what remains to be done. First, since His love has wrought the greater work, it cannot fail in the less. Through it we have already been justified. God's holy opposition to the sinner has been removed. The dominion of sin in the heart has been shattered. Much more will He not fail in what yet remains, until hope is realized in the blessedness of heaven. Again, while His work of grace in justification was wrought on enemies, what yet remains has to be wrought on friends. Since His love reached over all that unloveliness, much more will He complete His work in those reconciled, in whom He now finds something to love and delight in. The third particular regards Christ's efficacy in carrying on His work to the end. Reconciliation was accomplished in His death, much more will salvation be assuredly completed in His resurrection life. His life increases the assurance of His death. It is the pledge that God has accepted His claims and work (ch. i. 4; viii. 11). It is a continued presentation of the efficacy of His death in intercession (Heb. vii. 25). It is the life of one invested with all power in heaven and on earth (Mt. xxviii. 18). The recognition of the reconciliation received through Christ; gives further cause for joy in God through Him,

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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, OCTOBER 4TH, 1893.

If there is a country on this planet with two millions of people that can take as many honours at the World's Fair as Ontario has taken, we should like to hear somebody name it.

The directors of the Chicago Exposition opened the gates on Sabbath to make money. They are losing heavily on the operation. The Government of Canada tax incoming Chinamen to make votes on the Pacific Coast. A few more outrages like that perpetrated on Dr. George Leslie McKay will most assuredly result in the loss of votes. "The best laid schemes," etc.

Judging from the reports of the annual fairs—and our exchanges are loaded with that kind of literature—the farmers of Ontario seem as able to get up as good a show as they ever were. Wheat is low in price, but most of the Fall Fairs are quite up to the mark. There is distinct improvement in some lines. Nobody on the fair grounds seems to be afflicted with hard times. That is a gratifying fact. Let nobody speak of hard times when the pew rent is due, or a contribution is wanted for the schemes of the Church.

Gladstone should stop writing on theological topics and give the world a few suggestive articles on how to keep young at eighty-four. The Grand Old Man is a marvel in many ways; but there is nothing about him half so marvellous as his sprightliness. In his racy description of the third reading of the Home Rule Bill, given in the Globe the other day, Mr. Buckingham says the only visible defect in the Grand Old Man's powers is his dullness in hearing. Otherwise he seemed more jaunty at one o'clock in the morning than most of the youthful members sitting around him.

Some of the dignitaries engaged the other week in uniting the different parts of Canadian Episcopalianism into one great Church, alluded occasionally to parts of the Presbyterian system of government that they thought worked well. Our neighbours are quite welcome to borrow anything from us that they consider useful, but they should be careful to avoid the weak parts of our machinery. For the most part our system is a good one for us. In fact it is the only one possible for us now, but intelligent, thoughtful people working it cannot fail to see one or two sad defects. Our long vacancies and the spirit they engender are the bane of Presbyterianism. Our Episcopal neighbours, whatever they borrow, should be careful to avoid the causes of the long vacancies.

An effort is being made in the Established Church in England to induce the Kirk of Scotland to join hands with the Establishment of Wales in opposing disestablishment. It is very unlikely that the Kirk will join any such alliance. Whatever may be said in favour of a national church in Scotland, nothing can be urged in support of the Establishment in Wales. Less than one-fourth of the people care anything about it, and the three-fourths are determined that it must go. The Kirk made a tremendous mistake a year ago, when it went almost as a unit

against Gladstone. The Premier was not anxious to raise the question of Scottish disestablishment. Had the Kirk let him alone the chances are he would have let the Kirk alone. The clergy forced the fighting, and now they are likely to have all the fighting they want. It is not probable that they will make another blunder by uniting their fortunes with a Church that is already practically disestablished.

If the facts are as stated, there is just one course for the Government to pursue in regard to the collecting of a poll tax on Mrs. George Leslie McKay, at Vancouver. That course is to refund the \$50, and give an ample and immediate apology to Dr. McKay for the contemptible outrage. No one expects Sir John Thompson, or his colleagues, to have any sympathy with Presbyterian missions, or any liking for Presbyterian missionaries. But Presbyterians, and all other good citizens certainly do expect and demand that the Government shall respect the law of the land. Mrs. McKay was clearly exempt from the odious law. The Government had no more right to tax her than to tax her husband, or her children. The taxing was a wanton violation of the letter of the statute, as well as a gross outrage on one of the most heroic self-sacrificing missionaries of this missionary century. The outrage is all the more exasperating, because at the time it was committed, Sir John Thompson and several of his Catholic colleagues, were careering in triumph through one of the most Presbyterian parts of Ontario.

There has just now come into our hands a little pamphlet, to which we would draw our Church's attention. It is entitled "Resolutions relating to the Foreign Mission work of the Presbyterian Church in Canada adopted by the General Assembly of 1893, with notes by the Rev. R. P. Mackay, B.A., Secretary of Foreign Missions." It contains outline maps of Northern Formosa, of India, and of a part of Northern China, showing our mission stations in these countries. Next it gives the names of all our missions fields or stations, of all our missionaries, with the date of their appointment, when retired, where they have done so, or of the death of those who have died. It also gives the amount of salary in some cases, we could have wished to see it in all. Then follow the resolutions, with helpful notes by Mr. Mackay, whose position gives the means to add much that is interesting with regard to our missions. The whole gives in a condensed form what could only be got by much toil in searching through lengthy reports, and will be found useful by all our ministers and others who take an interest in our foreign mission work.

Having seen from our exchanges that the Rev. Principal Grant, of Queen's College, Kingston, was present at the Parliament of Religions held at Chicago, a short time ago, in connection with the great Exposition, and had taken, as a Canadian representative, a prominent part in its proceedings, the Editor of the Canada Presbyterian asked him to favour our readers with his impressions of that altogether unique gathering. The response, hearty and prompt, was the letter which appears in this week's issue and which, we are sure, will furnish both pleasure and profit to our readers. "Such an assemblage," as the writer says, "could never before have been held;" not only so, but we shall greatly mistake if it do not in future be looked back upon and pointed to as marking the beginning of a new era in the social and religious history of our race. Just as the Exposition of 1851 was the first, but has not been the last of its kind, so this first gathering of men from so many distant lands, representing so many different forms of belief and worship, can hardly but be the precur-

sor of meetings of a similar kind which will follow; and if our Christian faith is in all respects what we believe it to be, it has nothing to fear from such contact.

According to the Blue Book there are about one hundred ministers on the roll of the Presbyterian Church in Canada, who are either "Retired," or "Without charge," or entered as "Residing within bounds." Speaking roughly, about one-ninth of the ministry of the Church are without regular employment as ministers of the gospel. A number of these are too old or too feeble to work; a few are engaged in other vocations; but the hard fact remains that a large proportion of them are doomed to enforced idleness by the prevailing mania for young men. Some of them can do as good all-round work as they ever did. Some can preach better than they ever preached. But the burlesque that we call our system for settling ministers, and the morbid clamor for youthful pastors have laid them aside. Can the Church afford to go on in this way? Some of us were taught in our youth to respect grey hairs. We were told that the Bible required us to honour our advancing years. Was our early education wrong, or can congregations do in their corporate capacity what would be a wrong and a scandal for individuals to do. We may plan and scheme and talk as we please about this great Church, but if the Church does not make its voice heard and its influence felt against this growing evil, there is no future for it that any good Presbyterian can look forward to with hope. God's laws cannot be over-ridden by the Yankee dead line of fifty.

Are committees, conveners of Sessions, and other people who have the making of preaching arrangements altogether clear of blame, for the large proportion of our ministers who are without regular employment. Is it not notorious that some of them yield to the growing clamour for young men, without any show of resistance, if they do not even pander to it. The worst feature of the case is, that the congregations and mission stations bonussed for years by public money, are among the loudest shouters against any approach to grey hairs. Did the funds that have supported these stations and supplemented congregations, during the whole period of their existence, come exclusively from young men? Were the hundred thousand dollars given last year, for Home Missions, given by boys? Nay, verily. Many a good old man, and grey-haired old woman denied themselves to contribute to that fund. Are the recipients to be encouraged in saying, "We'll take money from people of any age, but don't you dare to send a man here with one sign of advancing years, or we'll refuse to contribute." In the name of common honesty, we say, let the people who speak in that way, go and honour with their presence some church that has no regard for decency. They are not fit to be Presbyterians. It is more than time that this subject had a little light thrown upon it, and we propose to contribute a few occasional rays.

A COSTLY AND GHASTLY TRAFFIC.

A valuable article appeared in our last issue, by Thomas W. Casey, of Napanee, on Ontario's Drink Bill. A very common argument used by those opposed to prohibition, or to any effective and thorough restriction of the drink traffic, is the difficulty that would be felt in supplying the deficit in the national revenue, which would be thereby created. This has always appeared to us a specially weak and indefensible argument. If the traffic is injurious to individual, and therefore to national well-being, if it is fraught with evil and danger, and if it can be shown, above all, that it is morally wrong, then why should a question of revenue be used to

justify its continuance? But it is shown in the article referred to, that every dollar of revenue raised from the drink traffic, costs more than one dollar in hard cash to get it, in the cost of jails, reformatories, the administration of justice, and in the support of a crowd of officials of all kinds, whose existence, to some extent, and whose duties almost wholly depend upon the drink business of the country. It is often said that the most effectual way to reach a man is through his pocket, and this argument may legitimately and ought to be largely used by all interested in the coming vote of the people upon the question of prohibition. Hundreds of clear-headed, industrious, sober men, who have no special interest in temperance or prohibition as a moral question, will lend their assistance and vote for prohibition if it can be clearly shown them that every year the drink traffic robs them of a certain amount of their hard-won earnings. The Provincial Prison Reports last published, give the cost of common jails, prisons, and reformatories at \$404,721 and the cost of the Administration of Justice, support of hospitals, charities, asylums, and such like, made necessary largely by drink, amounts to \$805,224, a total in these two items of \$1,209,945. This is a costly traffic for Ontario alone.

But if we ask what we get for this great outlay, what return of profit, benefit or blessing to any class, and give the most favourable answer possible, it must be confessed that, considering the worldly circumstances of those who pay the largest share of this bill, it is a piece of the most unjustifiable and astounding extravagance, to say the least. But when we consider the answer to this question in its less favourable light, which is also its true one, then nothing less could account for the existence of this traffic, or its continuance, than that those who support it or justify it, are smitten with a species of moral insanity, which, if it were physical, would warrant their being put in a place of confinement, both for their own safety and that of others. What do we really get for it? According to the testimony of no less an authority than the Premier of Ontario, supported by that of judges, magistrates, and those connected with the administration of justice, supported also by the reports of prisons, hospitals, and asylums, we get three-fourths of all the poverty, crime, and wretchedness, that exist in the country. This is a bald way of stating the matter, and if we look into it, and analyze it into its elements of idleness, vice, danger to life and property, and the morals of the young growing up, the commercial and moral ruin which it means, ay, and eternal ruin, the incalculable and unutterable misery in homes, to wives, and helpless, innocent children, the legacy of disease and misery it imposes upon those yet unborn, to curse society, then truly it is a ghastly traffic, and no argument which is worthy of a moment's serious consideration, no reason justifiable upon any pretence, can be given for its existence or continuance. Now that the people are to have an opportunity, that they have been invited by the legislature and the Government to pronounce an opinion upon it, to say whether they want to have it continued or banished from the country, let them speak with no uncertain sound, with such a loud, unanimous, and commanding voice, as that deadly traffic shall, at no distant day, be banished from amongst us.

THE SUMMER SESSION.

In a late issue we reproduced from a Winnipeg paper a very full account of the summer session for theological study held in Manitoba College. It must be gratifying to the whole Church to know from the testimony of Principal King, that this new and important departure in our Church work, "has been in many respects a marked success," and that it has thus justified the "spirit of

enterprise and of wisdom" shown by our Church in entering upon it. The circumstances under which the work has been conducted, have been found, according to the same testimony, to be "favourable in a very high degree, both to health and study," and this has been evidenced by the results of the examinations held at the close of the session. The prospects, we are assured, for next session, are most favourable, both as regards teaching and college accommodation.

In all this we can only find cause, as a Church, for hearty thanksgiving to her great Head, for having led her by the unerring wisdom of His Holy Spirit imparted to her members and the General Assembly, to the solution of a difficulty which has so long baffled and saddened her best friends, the difficulty, namely, of finding supply for our mission stations during the winter months, when the want of supply is, in some respects, more deeply felt than during the summer. We have referred to this subject, both because it is matter for devout thankfulness on the part of the whole Church, and also to point out a danger which must needs be guarded against, of there being aggravated by it an evil growing rapidly in our Church, more rapidly, so far as we know, than in any other in the country, and which if it goes on at its present rate, must soon reach formidable and threatening dimensions. We mean the evil of increasing the number of ministers cut off and cast aside from work while yet well able for it, by the closing against them in winter of fields hitherto open to them, but which will now be occupied, in part at least, by the young men who take the summer session. We have never spoken to anyone connected with our Church, minister or layman, who did not acknowledge the existence of this evil and deplore it. We regret to say that from all present indications, it is an evil which is bound to grow, partly because of the restless spirit of our times, its unwillingness to submit to control, and because nothing is being done to check it. The latter phase of things in another connection, has been occupying the attention of our contemporary, the Halifax Witness, and we adopt what it says as the conclusion to the foregoing remarks. "Ministers do not like to be flung out into a life of idleness and uselessness. The problem is to find suitable work for all ministers, and to require one. It can be done; we are persuaded that it can be done under the Presbyterian constitution better than under any other. In saying this, we include the Methodist Church with the Presbyterian Church, for its system is essentially and unquestionably Presbyterian. We ought then to aim with patient persistence at accomplishing this end, namely: full service for all our ministers who are able to serve; and regular ministerial care of all our flocks. There is nothing more distressing than to see a minister in full manly strength, and in the mellow maturity of experience and power, flung aside as no longer available for the pastorate. Such a thing ought never to be. Yet it has happened within the limits of our own Church. How to provide against its recurrence ought to be a matter for serious consideration. It is well to have an adequate fund for aged and sick ministers; our funds are not yet adequate; we ought to aim at an allowance of \$400 a year. But something more than a fair retiring allowance must be aimed at: some method by which men may be enabled to work as long as they have health of body and soundness of mind."

The Independent Forester is proud of the fact that when the Rev. A. Macgillivray, High Chief Ranger, Toronto, preached in the Presbyterian church in Penetanguishene, last month, he was greeted by "the largest congregation ever seen in the church."

A QUESTIONABLE ASSUMPTION.

In an article referring to the coming meeting of the Church of England Synod, the Toronto Mail of Saturday makes this singular remark: "There are two Protestant Churches that have owing to the character of the immigration, a larger number of adherents than the Episcopal Church can claim." This evidently refers to the Methodists and Presbyterians, and seems to imply that their being more numerous than the Episcopal Church is owing to their receiving larger accessions from Britain than the Episcopallians. In other words, that the Episcopal Church has grown more by actual gain from without, and that it is owing to the accident of the immigration being more largely Methodist and Presbyterian that these Churches are larger than the Church of England. Now, we have no objection whatever to the Mail saying any kind thing that is in its heart about our friends of the Anglican denomination; but we would like to ask, Is there any ground whatever for the assumption contained in the statement quoted above? We are convinced there is not. It is well known that in England and Ireland the Church of England is much the largest of the Protestant Churches. It claims to be larger than all the other Protestant Churches put together. Whether this is so or not, it is certain that, owing to its greater numbers, it is safe to suppose that Protestant immigration from England and Ireland is more largely Episcopalian than Methodist or Presbyterian. We venture to say, that the membership of the Church of England in Canada will be found more largely made up of Old Country immigrants, or the children of English and Irish immigrants, than that of any other Protestant Church. We know, as a matter of fact, that the overwhelming majority of Methodists are those who have been brought into our Church in Canada. It may be admitted that the Canadian Presbyterians are largely reinforced from Scotland. But the Presbyterians of Scotland are not as large a constituency from which to draw as the Episcopallians of England and Ireland.

We reprint the above verbatim from the Christian Guardian, because it refers to a matter in which we are equally interested with our Methodist brethren, and because we thoroughly agree with what it says so well. We shall only add that, while like all our sister Churches, we are continually being reinforced by immigrants from abroad, especially the old land, the growth of the Presbyterian Church now depends much more upon the families growing up within our own Church, or such as come to us in other ways in Canada, than upon anything else.

Sir Oliver Mowat has been visiting Chicago, and has, of course, been "interviewed." He frankly told our American cousins that annexation is not for him, nor does he believe in it for Canada. A Canadian spirit has "been growing and is now dominant among the largest proportion of the Canadian people." The time for Independence based on friendly alliance with the mother country, may come, almost certainly will, but the time for it is not yet. He told them some things about the extent of Ontario, which must have made our neighbours open their eyes a bit, and declared that in some respects, the resources of Canada are unequalled by any other country in the world. As for government, the will of our people is sovereign at Ottawa, it would count for but little at Washington. For himself, he would rather die in the hope that Canada a hundred years hence will still be Canada unabsorbed, prosperous, and at peace, than die President of the United States.

Books and Magazines

THROUGH CANADA WITH A KODAK, &c.

This is a little book written by the wife of our new Governor-General, and described as "Impressions rapidly written during two hours in Canada, for the information and amusement of the members and associates of the Onward and Upward Association, and published in the Magazine Onward and Upward in 1891-92. They are modestly called by the accomplished and lively writer, "superficial notes, rapidly put together, merely recollections of delightful holiday trips, made charming, not only by the beauties of nature, but by the extraordinary kindness and hospitality of all classes in Canada." They are designed to convey some idea "of the rich and varied attractions presented by the Dominion, and which appear to be but very imperfectly realized by those at home, whether by the holiday seeker or the intending settler." Lady Aberdeen has evidently a most hearty enjoyment of and love for all that is strange and beautiful in nature, and scenery, and what is better, of goodness and of all living things, especially her fellow-creatures. The book is written as such a one should be, in a bright, sprightly, chatty style, and what with its attractiveness in this respect, and by means of its numerous illustrations it will no doubt accomplish the intentions of its author better than many more pretentious works. Edinburgh: W. H. White & Co.

The Canadian Magazine for September is a good number, and for variety and interest, is fully up to its standard. Prof. Bryce writes on "The Manitoba School Question" in reply to Mr. Ewart, Q.C., whose article in a recent number attracted attention. "A Whirlwind of Disaster," is by Erastus Wiman, whose attempt to show that the financial troubles in the United States are largely caused by the disproportionate growth of the cities and their industries, is, we think, rather beside the question. The Australasian depression and its extraordinary nature, are treated in a lucid manner by Vortigern, a United States banker. Rev. W. S. Blackstock has a suggestive article on Criminology. The first of a graphic series of illustrated articles by Wm. Ogilvie, F.R.G.S., entitled "Down the Yukon and up the MacKenzie," appears this month, and is very interesting reading. Other illustrated articles are, "The Comet," by A. Elvins; "Reminiscences of the West Indies," by Julia Matthew Moody, and "The Sault Ste. Marie Canal," by J. J. Kehoe; "The Ceremony of the Keys," by Captain C. F. Winter; "Roberts," by F. S. Marquis; "The Sky Pilot," an amusing sketch of British Columbian life, by A. F. Chamberlain, Ph.D.; "Supper in a Sheep Rancher's Jacal," by Linda Bill Colson. Two bright stories and several poems complete the number.

The leading feature in the September Atlantic, is the article on "Edwin Booth," by Henry A. Clapp, the Shakespearean scholar and dramatic critic. It can be truthfully said of it, that it is a graceful tribute to the genius of the eminent tragedian. "Wildcat Banking in the Teens," by J. B. McMaster, refers to a part of the history of financial affairs in the United States, which will afford a valuable revelation to readers of today. "The Isolation of Life on Prairie Farms," by Mr. E. V. Smalley, is depicted faithfully; and the remedy suggested by the author, is the formation of farm villages. The article by General Francis A. Walker, President of the Massachusetts Institute of Technology, "The Technical School and the University," consists of a defence of the independent technical school, and embodies a different view from that of Professor Shaler in his article in the issue for August. "The St Augustine Road," by Bradford Torrey, and "Nibblings" and

Browsings," by Fanny D. Bergan, are both papers of out-of-door interest, charmingly written. Charles Stewart Davison contributes a thrilling narrative of an adventure, entitled "A Slip on the Orter." Miss Steppler writes happily under the title of "A Kitten." Other articles of literary merit, including reviews of recent books, make up a most valuable number.

The King's Business is a bulky volume of upwards of five hundred pages, giving a full account of the Proceedings of the World's Convention of Christians at Work, and Seventh Annual Convention of Christian Workers in the United States and Canada, held in Boston from Nov. 10th to 16th, 1892. The kinds of Christian and philanthropic work, of which accounts are given in this report, are so numerous and varied, that one does not know where to begin to mention them, and still less, where to leave off. Suffice it to say that, there is almost no form of Christian work carried on anywhere, especially on this continent, of which some account may not here be found given by men and women with practical experience and most ample knowledge. All who are interested in any form of Christian work, will find here interesting information and fresh stimulus in doing God's work for the good of their fellow-men. Published by the Bureau of Supplies for Christian Workers, New Haven, Conn.

The Presbyterian Quarterly for October, contains very valuable articles, nearly all of present practical importance. The two first were delivered as inaugural addresses and are entitled, "Illogical Methods in Biblical Criticism," by Edwin A. Bissell, D.D., and "The Importance of the Tenet of Pure Divine Presbyterian Polity," by Thos. C. Johnson, D.D. Another timely article is, the "Historic Episcopate," by Dunlop Moore, D.D. These all possess a special interest to us in Canada at the present time. An account of our last General Assembly is supplied by Rev. F. R. Beattie, D.D., so well known to us in this country. Besides these there are other valuable articles and criticisms and reviews. Anson D. T. Rundolph & Co., New York.

The Pulpit is a magazine of sermons, or Sunday reading for families. Such a magazine should be welcome as an antidote to the Sunday newspaper, and ought to find a place in many homes. To mention the names of the writers of the sermons here, given, will be sufficient to warrant their being found profitable for doctrine and for instruction in righteousness. They are by ministers of various denominations, and include such names as those of Drs. Briggs, Gunsanlurs, Talmage, Cuyler, Curran, Scott, Holland, and others. Edwin Rose, 41 Franklin street, Buffalo, N.Y.

Knox College Monthly for September, contains as its first article, a very interesting one by our venerable Church Secretary, "Reminiscences of a Divinity Hall Sixty Years ago." How few live long enough to write such reminiscences. Other articles are "What Qualifies a man to Dispense Sacraments," Rev. R. Hamilton; "The Liquor Traffic, its Evils and Remedies," David Y. Ross, B.A., "Life in West Kootenay," F. W. Laing, B.A., and "Longlaketon," by A. S. R. Following these are the usual notices of books and college and other notes. The John E. Bryant Co. Limited, Toronto.

The Missionary Review for October comes like all its predecessors from the first number, filled with articles of real value and interest, and freshest information on all missionary work. Christian work in Western cities, in Turkey, Abyssinia, Arabia, and in Russia, by D. L. Moody, passes under review in the first part. Valuable articles are also found in the International department, while the other departments which follow, contain much and varied and valued information. Funk & Wagnalls Co., 11 Richmond street west, Toronto.

Onward and Upward is the organ of the Onward and Upward Association, and is edited by the Countess of Aberdeen. Like herself, it is bright and tidy and good, beautifully illustrated, and interesting. Its price is one penny and it ought to find a welcome in very many homes. Edinburgh: S. Duncan & Son; London: T. W. Partridge & Co.

Wee Willie Winkle, as its name would indicate, is for the little ones, and is edited by the daughter of Lady Aberdeen and her mother. It is also illustrated, and can be had for one half-penny from the same publishers as Onward and Upward.

Choice Literature.

DREAM FACE.

Half-slumberous, in dreams, he saw his Love
Bend over him, and rest her calm, deep eyes
On his, compassionate as stars above,
Serene, yet sorrowful, as lovelight lies
Beneath the sadness of her yearning gaze.
She stooped until the waves of her warm
hair
Brushed on his brow, and thrilled his trem-
bling face;
Her hot, red lips apart in half-despair
And curled with doubtful smile; and her
warm breath
Tumultuous came and went against his face.
Her olive flesh was warm, yet wan as death,
While soft the swell of limbs his eyes could
trace;
And as her moist mouth neared and almost met
His lips that ached with fained expectancy,
Her lithe form shuddered with a sigh; while
yet
Her dark hair hung so that he could not see,
She faded, ghostlike, into formless air
And left the agony that one at sea
Doth feel, when from his fevered sight, the
fair,
Faint miraged isles, illusive, ever flee.
—Arthur J. Stringer, in *The Week*.

THE FLY AND HIS WAYS.

In the first place the common fly—or house fly—that gets into the milk and butter has to be kept from the table by fans, has a wonderful machine that is carried about to make life possible. The mouth of the little black scamp is a curious contrivance to get food out of impossible places.

This mouth is really nothing more or less than a tongue which runs in and out of the head like the tongue of a snake. When the hovering insect sees a good spot to light on, where there is a promise of a meal, he settles down, shakes a leg or two, and then runs his mouth out ready for business.

This piece of machinery seems to come out of the head, and it will always look that way if you don't get a good peep at the fly through the glass some day when he is busy on a lump of sugar. Then you will see that the tiny black thread just unfolds from beneath the head, where there is a tiny black socket prepared for it.

When the tongue comes out it spreads and the end divides into two broad, flat leaves that are planted flat down on the food that is to be stolen. This is like nothing so much as a pump with a terribly strong "draw," that sucks up all the sweet syrup there may be on the lump of sugar.

But if the food should be hard and the fly cannot get a good hold of it, he touches a little muscle spring and the smooth surface of the tongue roughens up like a file. Back and forth these edges work until the hard surface is torn and scraped and the hard particles that the fly likes are sucked up into the stomach.

Then the fly balances on four of his six legs and uses the front pair as a napkin, wiping off his tongue. He is a neat little fellow and never takes a mouthful without brushing his face carefully. Of course it would be far better if he should use a bit of cloth rather than his hands—they must be hands if four of the others are feet—but it would be a bit awkward for him to go sailing around with a napkin tied to his belt. It would be funny, too, wouldn't it?

Then the fly gives a sudden flip of his wings, making them go so fast that you cannot see them, and he is off. Maybe he has been chewing the cover of a book, for there are wonderful fly dainties concealed in the coloring matter of the cloth binding, and then when he skips off, he leaves a little spot of white where he has scraped up the colour and eaten it. Maybe he has been standing on the back of your hand sipping the perspiration, of which he is very fond, and then he leaves a faint red mark and a slight stinging feeling.

Don't be alarmed though, for the

house fly has nothing of a poisonous nature in him, and cannot hurt you. Some of his cousins have a way of biting and leaving sore places, especially those that drink blood, but the house fly is not a cannibal. He is very well civilized.

But we are afraid of our story. We have not seen yet how the flies are born. It is during the hot days of August and September that most of the eggs are laid, and as they hatch out in about two weeks—sometimes in less time than that—the swarms of the insects become very thick at that time. As the cold weather comes the flies begin to die off. Many of them, millions, have died natural deaths before then—the average life of a fly is about nine days—and millions more have trod unwisely on sticky paper and perished there in the gum.

Other millions have taken greedy sips from deadly sweets that have been spread out on papers, and in dishes to slay them, and their dead bodies have been swept away into the dust bin.

Still other millions have tumbled into the milk and gone bravely into the butter, while a few thousands have been crushed by quick hands or snapped by rubber bands. Countless numbers have been eaten by the birds, and even Tabby and Towser have snapped up a few hundreds.

So the great fly family has perished, and when the first frosts come there will only be a few old grandfathers and grandmothers buzzing slowly around looking after the nests of eggs that have been laid carefully in the nooks and corners to provide for the spring. Then the cold gets too much for them, and they are found some cold morning lying on their backs or sticking fast to a window-pane that is all white around.

So for some months there are no flies, and at first we are glad and speak of how nice it is to be without the torments. But before the winter is over we are apt to miss their merry buzzing, and feel lonesome without their cheery, busy presence, and we sometimes catch ourselves wishing for a fly.

With what glee do we hail the first fly of spring! Why, he is like the first robin out on the frosty lawn. We speak about him at the dinner-table. It is a great event.

"Pshaw!" someone says, "I saw a fly a week ago!"

But there, what's the use trying to get ahead of the folks who are always noticing little things? They are sure to beat you in the long run.

How did these two early flies get out? Where did they come from? Didn't all the flies die last autumn? Yes, yes; you are right. All the flies did die last autumn, but before they died they left some eggs stored away, and when the warm air of spring came these eggs hatched and the little orphans crept out, the first of their kind, and were lonesome at first, and buzzed about sadly until more came, and then they were happy, and the whole business began over again.

When the shell bursts and out comes the young fly, he is just as big as when he tries to drag himself from the gum paper five or six days later.—*New York Recorder*.

ARABIAN HORSES.

There are no horses in the world, it is believed, that have so much poetry attached to their name and in most respects are so worthy of that distinction, as the horses of the Arabian desert. It is not alone that they are graceful, beautiful and fleet, but they possess another quality which lifts them so far above all others of their kind, as to render them well-nigh a race apart. It is their wonderful instinct and intelligence. This quality is undoubtedly developed by their having been for countless generations the intimate friends and constant companions of their owners. In fact, they are members of the family. The women feed and pet them; the

children make them their playfellows; and their masters caress and talk with them until they do everything but speak in human language. No doubt these superior qualities soon disappear under the restraint and training of civilized man, until the animal has little affinity with his brothers of the desert. No one can have read the story of the chariot race won by Ben Hur without being captivated by the pictures of those wonderful animals.

When the Empress of Russia was a year or two debating with herself what gift would best express her love, and grace the occasion of the golden wedding of her royal father and mother, she decided on the horses of the desert as the most royal and splendid offering. There were known to be a small number in Russia, and the empire was scourged to secure the prizes. The result was six magnificent, foam-white steeds, pink of nostrils, ears and feet, and altogether as royal as the exalted lady who offered and the illustrious pair who received them.

The noble instincts of the horses of the Arabian desert are graphically set forth by the great French writer and oriental traveller, Lamartine, in his history of his travels in the East. He was spending a week or two in Jericho, at a time when all mouths were full of a most moving incident, which had a short time before transpired, and it is this incident which I have just been reading which has led to this eulogy on a race of famous animals.

Lamartine writes: I have been listening on all sides to a wonderful story of a horse which is worthy to grace the annals of human heroes, and I tell it as it has been everywhere told to me.

An Arab and his tribe who were tenting not far from Jericho, where I am just now staying, attacked in the desert the Damascus caravan; their victory was complete, and the Arabs were busily occupied in loading upon their horses their rich booty, when the cavalry of the pasha of Acre, which had been sent to meet and protect the caravan, fell unexpectedly upon the victorious Arabs, killing a large number and making prisoners of the rest. These they bound with strong cords, intending to carry them to Acre and present them to the pasha as slaves.

During the conflict, the Arab chief received a bullet in the arm, but as the wound was not mortal, the Turks bound him on the back of a camel, and having also taken his horse, both were led away captive. The evening before they were to enter Acre, the cavalry encamped with their prisoners among the mountains of Sephail. The wounded chief having his arms and legs tied together by leathern thongs, was laid upon the ground near the tents where the Turks slept. During the night, kept awake by the pain of his wounds, the Arab heard the whinnying of his horse, which was tethered among the cavalry horses, that, after the Oriental fashion, were grouped around the tents. Recognizing the voice of his beloved courser, the wounded man could not resist the desire to go and talk once more to his dear companion of his life. Painfully, and with the utmost difficulty, he dragged himself on his hands and knees to his side.

"Poor friend, Saadi," he softly murmured, "what will become of you among the Turks? You will be imprisoned under the vaults of a Kahn with the horses of an aga or pasha. The women and children who love you so well will nevermore bring you camel's milk to drink, or barley in the hollow of their hands. You will never again be free to course the desert like the winds of Egypt. You will never more plunge your breast into the waters of the Jordan to refresh your skin, white as foam."

The chieftain paused a few moments in deep thought, then burst out, "But you shall be free. If I am a slave you shall be free!" and he began with his strong teeth to gnaw the leathern thong which tethered his horse, and it was soon severed.

"There, go!" he said, in a tumult of pain and joy. "Go to the tent you know so well. Tell the mistress who loves you that Abou-el-Marsch will never more return to her. Pass your head through the opening of the tent to lick the hands of my little children. Go! you are free!"

But the faithful and intelligent animal did not stir. Seeing his master wounded and bound at his feet, he comprehended by his instinct what no language could have explained to him. He dropped his head over him, smelt at his face and hands, and then seizing with his teeth the leathern belt which girdled his waist, he lifted him from the ground and bounded away with the speed of the wind, crossing mountain and valley, not slackening his pace until he reached the well-known tent where, dropping his unconscious master at the feet of his wife and children, he fell dead from exhaustion.—*Mrs. C. M. Sawyer*.

THE RELIGIOUS NEWSPAPER.

(In 1836 Rev. Dr. William Nevins, of blessed memory, impressed with the claims of the then Christian journal, wrote a telling article, printed in a book under the enquiry: "Do you pay for a religious newspaper?" This enquiry Dr. Nevins thus presses at the close of his presentation.)

"Do you, reader? If you do, continue to take and read, and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If any one that ought to take such a paper, does not, I hope that some one to whom the circumstance is known will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It can not be. A professor of religion and not taking a religious newspaper! A member of the visible Church, and voluntarily without the means of information as to what is going on in that Church! A follower of Christ, praying daily as taught by his Master, 'Thy kingdom come,' and yet not knowing, nor caring to know what progress that kingdom is making! Here is one of those to whom Christ said, 'Go, teach all nations'; he bears a part of the responsibility of the world's conversion, and yet, so far from doing anything himself he does not even know what others are doing in promoting this great enterprise! Ask him about missionary stations and operations, and he can tell you nothing. He does not read about them. I am afraid this professor of religion does not love the 'gates of Zion more than all the dwellings of Jacob.' Ah, he forgets thee, O Jerusalem!

"But I must not fail to ask if this person takes a secular newspaper. Oh, certainly he does. He must know what is going on in this world; and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the Church; and this being the case, it is not difficult to say where his heart is. He pays, perhaps, eight or ten dollars for a secular paper—a paper that tells him about the world, but for one that records Zion's conflicts and victories he is unwilling to pay two or three. How can a professor of religion answer for this discrimination in favour of the world? how defend himself against the charge it involves? He can not do it; and he had better not try, but go, or write immediately and subscribe for some good religious paper; and to be certain of paying for it, let him pay in advance. There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for.

"But, perhaps, you take a paper, and are in arrears for it. Now, suppose you were the publisher, and the publisher was one of your subscribers, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer."—*Exchange*.

Missionary World.

BURIAL OF THE DEAD.

The burial of the dead is a subject most important to a Malagasy mind, and the customs connected with it still remain a great stumbling-block to the development of Christianity in Madagascar. These people honour their dead with an honour exceeding that they pay to the living, and the desire of every Malagasy—and more especially is this true of the Hova tribe—is to be buried with his fathers. Consequently no bones are allowed to rest out of the ancestral tomb, but are taken up after a longer or shorter period to be buried beside their relatives. Only one here, and another there, are willing to break away from this custom, which involves trouble, expense, and frequently debt, with consequent distress. At the last annual meetings of the Ambohimandroso district, where this subject was being discussed, a Christian worker astonished the audience by a thrilling little speech to this effect: "I have often been exercised in mind on this point; but now, I tell you candidly, it matters not to me where I am buried. The whole of Madagascar is the land of my fathers; my home is wherever I work for the Lord; so let me be buried where I die, and there I shall rise at the Judgment Day."

Rev. J. H. Shedd, of Oroomiah, Persia, gives the following account of his own work and that of his fellow-labourers:—

In the spring communions held last month there was joy in a good many congregations. New members were received and some backsliders were restored; so that the increase in communicants was near 150 in some twenty of our congregations. This is the ingathering of the winter's labours. It is a safeguard here not to receive probationers until they have a trial of three months. From the mountain field there is good news also: some twenty accessions to the church in Jelu and Baz, and nearly fifty in the field along the Tigris, under care of Mr. McDowell. In these signs of good we thank God and take courage. The power of the gospel is not less from year to year. Whenever faithful work is done there are results sooner or later. In some places there seems to be long delay, and the difficulties in all Moslem lands are very great. Among the difficulties at our station this year is reduced missionary force. In April Rev. F. G. Coan and wife started on a visit to America, after eight years of service. He is the son of Rev. Dr. Coan, who, twenty years ago, left Persia after long service, and did a great work among the home churches. Many who heard the father will be glad to hear from the son. As an evangelist, Mr. Coan has been very much blessed in winning souls. Mr. St. Pierre, who is in his sixth year of service, is temporarily laid aside by illness of himself and family. In the phrase of the people here, "their places appear." The work they were doing must be dropped, or it falls upon others. The ideal missionary life is, doubtless, on a high spiritual plane, and should ever be kept there. It is to save souls, and to tell the old, old story to those who have never heard it. The actual missionary life in an old station like ours is ideal in motive and aim, but the actual work is what many people would call drudgery. There are so many details, accounts, committees, troubles to settle, calls and difficulties and buildings to attend to; and so many times the unexpected happens and exigencies arise that take extra time and strength; the draft on nervous force from cases of persecution and poverty and wrong, and from the unreasonable and ungrateful, and the care of all the churches, and the daily routine of teaching and preaching and regular work—all these render the missionary abroad no more of an ideal worker than the missionary at the home field. In all the law is, Spend and bespent for Christ.

Two Swedish missionaries, Revs. Wickholm and Johansen, were most brutally murdered, and horribly mutilated on July 1, at Sing Pu, China, by a mob of Chinese fanatics. This town is an important market place north-east of Nankow, containing about 30,000 inhabitants. These missionaries had arrived there last April; they had made no converts, but their lives were endangered from the beginning. They were warned by their servants that they would be killed on July 1, but took no precautions, except to send a letter to a magistrate demanding protection. Early in the morning of the day of the murder, their house was surrounded by a mob composed of loafers, tradesmen, and scholars, demanding their blood. The doors and windows were battered in by stones. The missionaries attempted to escape over the roof of the adjoining houses, but were followed by the infuriated crowd, and were at last compelled to drop into the street among those seeking their blood. Mr. Wickholm's skull was smashed by an axe, and Mr. Johansen was soon beaten out of human shape by bamboo rods and iron bars. Their bodies were then stripped naked, subjected to revolting mutilations, and left in the street to be eaten by the dogs. The mission house after being looted was burned.

On the Nilghiris, or Blue Mountains, in South India, among the Badagas, the Basel Missionary Society has been labouring for some years, and with some degree of success. At Tuneri, quite recently, a young man was baptized and received the name of Paul. His parents are intelligent people, and did not scold and rage as the Badagas generally do, when some one accepts Christ. They wept hot tears in quiet for their first-born. After his baptism, Paul visited his village. Men and women alike scorned and reviled him; but his mother—the father was away from home—boldly took her stand by her son, and said to the mockers: "He is still my son; yes, look at him, he is still my son." The men of the village then tried to make him recant, and promised to get him reinstated in his caste, but Paul was firm and said: "If I deny my Lord, I shall have misery here and misery there; here my life will be lost, and there also," pointing to heaven. Another convert was baptized at the same time as Paul. These, says the missionary, are the beginnings of Christianity in Todanar.

The directors of the London Missionary Society have decided to build a steamship for their work in the South Seas, and in New Guinea, to take the place of their old sailing vessel, the John Williams. The need for a mission ship with steam power has long been felt, for it has been impossible to visit some groups of islands more than once a year, while others have been left for two years without a visit. Consequently, the important work of supervision has been imperfectly done. To go the round of these stations, means a voyage of 6,000 miles. In addition, a new mission has been opened in New Guinea, which extends over 1,000 miles of coast, and employs more than seventy South Sea native evangelists. The new steamer will help on effectively this new work. An appeal is to be made to the young people who have built and maintained the previous ships, to raise the funds for this vessel, as their share in the forward movement of the society.

Dr. Arthur Fells, of Neyoor, reports that the number of patients attending the hospital, has increased considerably of late—about 3,300 during the five months ending May 31st, as compared with 4,600 for the whole of last year. "Lately we have had an old religious mendicant in the wards, suffering from fever, with extreme emaciation. He came in a most degraded man, accustomed to carrying on unclean practices in connection with his superstitions. Now

he is a wonderful testimony to the transforming power of the love of Christ. His former evidences of holiness, in the shape of nearly two pounds of densely-matted, filthy hair, and a necklace of peculiar beads, are gone, and in his heart a still more marked change has occurred. After he has received a little more instruction, I think of sending him back to his old village to preach the Gospel of Christ to those whom formerly he deluded with his superstitions and charms."

There are still among the hills and mountains of India, tribes scarcely more advanced than those who used agate knives and flint weapons, erected Druidical stones, and formed mounds at a period antecedent to that remote age when the Aryans conquered the aboriginal people. It was only in 1871 that the women of the Juangs, or leaf-wearers of Orissa, were induced to wear any kind of clothing.

A LAKEPORT MIRACLE.

AN EXPERIENCE FEW COULD PASS THROUGH AND SURVIVE.

Broken Down by Congestion of the Lungs and La Gripe—Weary Months of Sleepless Suffering—A Narrow Escape.

From the Colborne Enterprise.

The village of Lakeport in the county of Northumberland is beautifully situated on the shore of Lake Ontario, two and a half miles from the town of Colborne. The location of the village is picturesque and healthy, and as a rule the inhabitants of Lakeport are a vigorous people, troubled with very little sickness. But there are exceptions, and even in this healthy locality occasional cases of suffering and long months of weary sickness are found. Among those thus unfortunate was Mrs. Milo Haight, who for nearly two years was a great sufferer, sickness having made such inroads in her constitution that she was almost a complete wreck physically. Although a young woman her system had run down until life had become almost a burden. She had consulted physicians and tried many remedies, but no relief was found. Her attention was finally directed to Dr. Williams' Pink Pills for Pale People, and having read of the many wonderful cures accomplished through the use of this great life-saving remedy, was induced to give them a trial. The result exceeded her fondest expectations, and before long she was restored to her former health and strength. Having heard of this case the Enterprise reporter called on Mrs. Haight, and inquired into the facts, which are given almost verbatim in the following statement: "I was ill for about twelve weeks in the latter part of 1891, while at home with my father in Trenton. I came to Lakeport, but was here only a few weeks when I was taken with inflammation of the bowels. After I sufficiently recovered I returned to Trenton. I had not been at home long when I was attacked with la grippe, which nearly brought me to death's door. A physician was called who said my system was badly run down. This was in February, 1892; and I was under his care for some twelve weeks before I was able to get out of doors. When I was taken down congestion of the lungs and spine set in, and then the trouble went to my throat, and lastly to my ear, causing an abscess which gathered and broke three times, leaving me quite deaf. I suffered the most excruciating pains, sleep left me and I could not rest. I suffered continually with cold chills and cold hands and feet, and severe headaches. The doctor gave me no hope of recovery. As soon as I was able I returned to Lakeport, but did not improve in health and I felt that death would be a relief. In June, 1892, I began using Dr. Williams' Pink Pills and had not been taking them long when the chills left me, my appetite improved, and sleep returned, something I had not enjoyed for many long weary months. After using the Pink Pills for some weeks I began to feel

as though I could stand almost anything. In the month of June, 1892, I weighed 114 pounds, and in April, 1893, I weighed 151 pounds, my greatest weight. I took the Pink Pills for about four months; but I now resort to them for any trouble, even a slight headache. I truly believe that Dr. Williams' Pink Pills are worth their weight in gold, and I owe my health and strength, if not my life to them. My eyes were weak at the time I was sick, but I have had no such experience since I began the use of Pink Pills. I take great pleasure in thus making known my case, hoping that some fellow creature may be benefited thereby. I allow no opportunity to pass without speaking well of Dr. Williams' Pink Pills, and I know of several persons who began their use on my recommendation and were greatly benefited by them. My father, who is some seventy years of age, is receiving great help from their use. I can truthfully say I cannot speak too highly of Pink Pills, and I would not be without them in the house under any circumstances."

Mrs. Haight's husband is also taking Pink Pills for rheumatism, and being present during the interview gave his testimony to their benefit to him. Mrs. Haight's present appearance indicates the best of health; and no one who did not know of her long suffering would imagine, from her present appearance, that she had ever been sick. Her case is one that cannot but give the strongest hope to other sufferers that they too may be cured by Dr. Williams' wonderful Pink Pills, whose action upon the human system seems almost magical.

Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams' Medicine Co., of Brockville, Ont., and of Schenectady, N. Y. Pink Pills are not a patent medicine but a prescription. An analysis of their properties shows that these pills are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anaemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus's dance, the after effects of la grippe, scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature. These pills are not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system.

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 from either address, 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.

C. C. RICHARDS & CO.

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.

J. H. BAILEY,
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DON'T BE FOOLED by the dealer who brings out something else, that pays him better, and says that it is "just as good." Doctor Pierce's Golden Medical Discovery is guaranteed. If it don't benefit or cure, in every case, you have your money back. No other medicine of its kind is so certain and effective that it can be sold so. Is any other likely to be "just as good"?

As a blood-cleanser, flesh-builder, and strength-restorer, nothing can equal the "Discovery." It's not like the sarsaparillas, or ordinary "spring medicines." At all seasons, and in all cases, it purifies, invigorates, and builds up the whole system. For every blood-taint and disorder, from a common blotch or eruption, to the worst scrofula, it is a perfect, permanent, guaranteed remedy.

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Unlocks all the clogged avenues of the **Bowels, Kidneys and Liver**, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time **Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility**; all these and many other similar Complaints yield to the happy influence of **BURDOCK BLOOD BITTERS.**

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K. D. C. cleanses the stomach and sweetens the breath. Try it! Free sample, guarantee and testimonials sent to any address. K. D. C. Company, Ltd., New Glasgow, N. S., or 127 State St., Boston, Mass.

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How to do the World's Fair by the



on \$41.45 FROM TORONTO Every Friday and Saturday in October, 1893.

The articles that have been appearing in the newspapers as to the exorbitant prices charged visitors to the World's Fair by Chicagoans are purely fiction. Any person from Toronto can visit Chicago, do the Fair, take in Lincoln Park and everything else worth seeing and return at the outlay of \$41.45. And here is how it can be done:

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And an economical man could take in many of the other sights of Chicago.

Do not visit the Exposition without "HOMES FOR VISITORS AT THE WORLD'S FAIR," 50c.; and "A 'FAIR' COMPANION," 50c.

Full particulars

1 KING ST, EAST - TORONTO.

Ministers and Churches.

Knox church, Embro, was asked to put \$1,400 on the plate on Sept. 24th.

Rev. A. Beamer, Courtright, has received a call to Marine City, Michigan.

Rev. D. J. McLean, of Arnprior, was given \$100 by his church to aid him in visiting Chicago.

Rev. N. Shaw, of Egmondville, occupied the pulpit of the Presbyterian church, Tilbury Centre, Sept. 24th.

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

It is expected that the new Sunday school hall of St. Andrew's church, Ottawa, will be completed by the middle of December.

Rev. Mr. Simpson, M.A., graduate of the Queen's College, Kingston, occupied the pulpit of Knox church, Aylmer, Sunday, 24th ult.

The corner stone of a new Sunday school in connection with Wentworth street Presbyterian church, Hamilton, has been laid by Hon. G. W. Ross.

A meeting of the Brockville Presbytery, held in Merrickville on Tuesday, 19th, was to induct the Rev. Mr. Aston into the pastorate of St. John's church.

At the next regular meeting of the Presbytery of Maitland, "Young People's Societies" will be the subject discussed at a special religious conference.

The report that Mr. Johnston, of Lindsay, received a call from the congregation of Wingham, is not correct. Such would have been the case had he not discouraged it.

Rev. Wm. A. Cook, of Dorchester, conducted the services of the Wingham Presbyterian church, on Sabbath, September 24th, at the usual hour, and the Bible class at 2.30 p.m.

Rev. J. Crombie, of Smith's Falls, the venerable Clerk of the Presbytery of Lanark and Renfrew, has arrived home from Scotland, and looks hale and hearty after his long trip.

Rev. W. H. L. Rowand and wife have been visiting the parents of Mrs. Rowand at Portage la Prairie. Mr. Rowand has accepted a call to the pastorate of the Presbyterian church at Fort William.

The Rev. Andrew Gray, pastor of the Presbyterian church, Five Islands, N.S., preached a sermon to the children on Sabbath, 27th inst., which was much appreciated by a large and intelligent audience.

A unanimous call to Rev. J. McKay, of Lucknow, from the congregations of Union Centre and Lochaber, in the Presbytery of Pictou, N.S., has been forwarded to the Clerk of Maitland Presbytery.

The Presbyterian Synod of the Maritime Provinces will meet in St. Paul's church, Truro, on Tuesday, Oct. 3rd, at 7 o'clock, p.m. The retiring Moderator, Rev. Isaac Murray, will preach the opening sermon.

Dr. Bryce, of Winnipeg, is to assist at the opening of a new Presbyterian church at Vancouver on Oct. 8th. The well-known missionary, Rev. George L. McKay, is also to be present. The building will cost \$20,000.

The sacrament of the Lord's Supper was observed in St. Andrew's church, Verschoyle, on the 10th ult. The minister of Tilsonburg, the Rev. M. McGregor, M.A., officiated. A set of beautiful communion vessels, presented to the congregation by the Ladies' Aid, was used for the first time at this celebration.

The Rev. Robert Aylward, late pastor of the First Congregational Church, London, Ontario, and who has just connected himself with the Presbyterian Church in Canada, preached his farewell sermon to a large congregation, on the evening of September 17th. His text was, "And Pharaoh said unto Jacob, How old art thou?" etc. The whole service was very impressive.

The regular quarterly preparatory service of Chalmers church, Flesherton, was held on the 8th ult. The Rev. E. A. Harrison, of Dundalk, preached in his usual lucid style. The sacrament of the Lord's Supper was observed on Sabbath, the Rev. J. A. Wells, M. A., pastor, officiating. Five new members were added, and the whole services were interesting and spiritually refreshing.

The large Presbyterian church, Shub-enacade, with its tall spire, can be seen for a long distance. It has a basement, or first story, which is used for prayer meetings and Sabbath schools. The upper story, which was

last year overhauled and repaired by Mr. Beattie, of Truro, is very airy and comfortable and seats about four hundred people. The pastor is Rev. John Murray.

The annual harvest home and children's day service was held in the Presbyterian church, Belgrave, on Sabbath 24th ult. On the following Monday evening, a grand social and intellectual treat was given in the church. Addresses were delivered by the pastor, Rev. Geo. Law; Rev. Mr. Geddes, of Whitechurch, and Rev. A. McLean, of Blythe. A special collection was taken up in aid of the building fund.

The social in the Presbyterian church, Alice, Renfrew county, on Monday evening the 18th ult., was very largely attended and was in every way a success. The pastor, Rev. Robt. Knowles, occupied the chair. The excellent choir of Calvin church furnished music, assisted ably by Mrs. C. B. McAllister, Miss L. McAllister, and Mr. H. R. Lloyd. The Revs. R. McNabb and G. D. Bayne gave pleasing and instructive addresses, and dwelt upon the great success of the Rev. Mr. Knowles' work in Alice.

Sabbath morning and evening, 17th ult., the pulpit of the Waterville Congregational church was occupied by the Rev. John McVicar, B.A., a missionary of the Presbyterian Church in Honan, China. In the evening, the reverend gentleman, who is a gifted speaker, gave a very interesting account of some of the difficulties missionaries have to face in China. If Mr. McVicar should again favour us with his presence, we believe the church, which on this occasion was filled, will be crowded.

The Norwich Presbyterians, much to their regret, are to lose their esteemed pastor, Rev. R. H. Myers, on account of the continued illness of Mrs. Myers. Physicians have advised an entire change of climate; therefore Mrs. Myers has left for St. Paul, Minn. Mrs. Myers has been an earnest and faithful worker in the church, and is much loved by all who knew her; and it is hoped by her many friends that she may be fully restored to health and be enabled to return to the more active work of the Master whom she so dearly loves.

On Thursday evening, 21st ult., the members and adherents of the Lorneville congregation (St. Andrew's) gathered in large numbers to the manse to take part in welcoming Rev. Mr. McDonald and his bride. The ladies took possession of the dining room and spread a bountiful supper of all the delicacies of the season. Soon after the arrival of the train at Lorneville, Mr. McDonald and his bride made their way to the manse, but found the congregation were in charge. The bride and bridegroom received a grand welcome. Before sitting down to supper, Mr. Carmichael, jr., in behalf of the congregation, read a very cordial address, to which Mr. McDonald made a suitable reply, thanking his people for their kind words of welcome to himself and his bride.

It was previously stated in our columns, on what appeared good authority, that the Rev. Mr. McLeod, of Victoria, had received permission to organize a new congregation in that city. It appears that this information was premature. At a meeting of the Presbytery of Vancouver Island, held on Sept. 21st, a resolution was adopted declaring that Mr. McLeod's action in the premises was irregular and calculated to bring the laws of the Church into disrepute, and impair the interests of the Church in the city, and he was enjoined to discontinue all public services in connection with the movement of the petitioners to raise a new church until the Presbytery has issued its case. Mr. McLeod announced that he would appeal to the Synod; and a committee was appointed to prepare an answer to the appeal.

The Rev. Dr. McMullen, of Woodstock, who got a well-filled purse from his people, for a holiday, has been delighting them with an account of the World's Fair; at a meeting held under the auspices of his young people, with the dual object of tendering a reception to their pastor, on his return from his holidays, and of assisting the East-End Mission by means of a collection which was taken up at the door. The Doctor was in one of his most eloquent moods, and while he descanted on the wonders and grandeur of the Columbian Exposition, he waxed so fluent as to fairly carry his audience along with him through the scenes which he so graphically described. Although he has read the newspaper accounts of the great Exposition, the Doctor says not one has given a description which will in any way convey an idea of the sublime grandeur, and imposing magnificence of the gigantic enterprise.

The jubilee of Chalmers Church, Halifax, is to be celebrated on October 6th and 8th. Its first pastor, Rev. Ralph

Robb, was inducted on Oct. 5th, 1843. Invitations have been issued to all past and present members of the church to be present at the services. A meeting of the congregation has been held to make arrangements for the celebration. Tea will be served on Friday the 6th, and addresses delivered. One will be on the history of Chalmers Church, another on Presbyterianism in Halifax for fifty years, and a third on Presbyterianism in Canada for that period. Moreover, it is the intention to signalize the occasion by an endeavour to remove a floating debt of about \$1,000, which has been incurred in the building of the Hall and in making substantial and much needed improvements in the church. We hope that the congregation may have a delightful gathering and a large and willing response to the more practical side of the celebration.

We lately gave some particulars respecting the Rev. Dr. Sedgwick, the Moderator of the last General Assembly. We gladly add the following interesting items, taken from the columns of the Presbyterian Witness, Halifax: Our Moderator was ordained in 1866, so that he is thirty-three years in the ministry. He is still as young and strong as he was thirty years ago! "As young?" Yes, of course. The man whose heart and mind are in sympathy with the ever-growing, ever-living, and throbbing heart of the people, never becomes mentally aged or stale. Of the twenty members of the Presbytery of Pictou, in October, 1860, when our union was consummated, Rev. Dr. Sedgwick is the only pastor who remains in that Presbytery. Of the pastors then in Halifax Presbytery, not one remains in his charge. The same is true of the whole Synod. Dr. Sedgwick is the only pastor who has not changed places since 1860. Of the seventy-seven ministers then on the roll, forty-seven have died. About twenty are still doing more or less work in the Church. About sixteen are still on the rolls of Presbyteries. Nine or ten are pastors. Such are the changes of thirty-three years. Dr. George Sutherland was the last loss sustained by this band.

PRESBYTERY MEETINGS.

The first semi-annual meeting of the Presbyterian Society of the W.F.M.S., was held at Ridgetown on Wednesday, Sept. 6th, Mrs. Cooper presiding. Able addresses were made by several of the ladies connected with the society. The special feature of the occasion was an address by Mrs. Shortreed, of Toronto, Home Secretary of the General Society. At the close of the afternoon meeting, tea was served by the ladies of the church to all present. In the evening, Dr. Battisby delivered an interesting address on his visit to the Old World.

The Presbytery of Stratford met in North Easthope on the 11th inst., at 7.30 p.m.; Rev. John Kay, Moderator. A public conference was held on "The need of evangelistic services" being conducted in the congregations within the bounds of the Presbytery. The subject was introduced by Mr. Pyke, of Shakespeare. It was agreed to recommend that such services be held some time during the year, and that each Session make such

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arrangements for them as may be suitable. Communications from Drs. Reid and Cochrane, anent Assembly Fund, Home Mission and Augmentation Funds, were read, and steps taken to raise if possible the amounts indicated.—A. F. Tully, Clerk.

The Presbytery of Lanark and Renfrew met in St. Andrew's Church, Carleton Place, on Tuesday, 5th inst., at 5 p.m., Rev. Mr. McIlraith, Moderator, in the chair. Rev. Mr. Bayne, of Ashton, was elected Moderator for the next six months, and took the chair. An extract minute of General Assembly was read, anent Rev. J. Wilson, of Lanark, and his name was retained upon the Presbytery roll. Circular letters from various Presbyteries were read anent Edward Austin, Robert Jardine and J. C. Stinson. The Clerk was instructed to issue a circular instructing each congregation and mission station to hold a missionary meeting, and to report the fact to the Presbytery not later than the February meeting; and parties were appointed to visit and confer with augmented congregations. The Home Mission report was submitted and considered, making arrangements for the winter supply of mission stations. It was also decided as to the amounts which are to be asked for the various stations from the Home Mission Committee.

The Presbytery of Hamilton met in St. Catharines on Sept. 19th. Expressions of sympathy were recorded with Rev. W. J. Dey, of Simcoe, in his long illness, and with Rev. S. Lyle and family, in the loss of his son, James, by drowning. A call addressed to Rev. W. H. Geddes, of Whitechurch, from the congregation of Hayne's Avenue, St. Catharines and St. David's, was sustained. Dr. Fletcher reported that the deficit in the grants for augmentation, had been made up. Mr. James Cameron was certified to Knox College, as a student entering on the preparatory course. Arrangements for the supply of vacancies were made, and it was resolved to apply for a grant to Pt. Dalhousie of \$200, to Dunville, of \$3 during the vacancy, and an increase in the grant to Fort Geddes. Three discourses from three students within the bounds, were sustained, and Messrs. Martin, McPherson and Mackenzie were certified accordingly. A petition from Mr. R. McKnight, formerly of Dunnville, asking to be restored to the Church, was received, and a committee appointed to deal with it. Messrs. Calder and W. Clark were appointed assessors with the Session of Ancaster.—John Laing, Clerk.

The Presbytery of Saugeen met in Mount Forest, Sept. 12th. Mr. McKellar was appointed Moderator for the next six months. Mr. Aull gave in the H.M. report, and intimated that the Presbytery was expected to raise \$1,000 for Home Missions, and \$350 for augmentation. The Presbytery agreed to meet twice a year in Harriston, once in Mount Forest and once in Palmerston, unless otherwise agreed upon on account of the presbyterial meeting of the Woman's Foreign Miss. Society. A call to Rev. J. Pritchard, of Forest, from Fordwick and Gorrie, was sustained. Mr. Stewart, of Belmore, was appointed to prosecute the call before the Presbytery of Sarnia. The Home Mission Committee was instructed to bring in a report to next meeting as to the best means of bringing the different schemes of the Church before the congregations of Presbytery. The Rev. W. Gallagher was certified by the Presbytery of Bruce as a minister in good standing, and transferred to the care of Saugeen Presbytery. A resolution was passed, earnestly urging upon all temperance workers within the bounds to use every legitimate means to secure a large majority vote in favour of prohibition next January. Ten more certificates were asked for scholars repeating the Shorter Catechism.—S. Young, Clerk.

Rock Lake Presbytery met at Morden in the first week of September. Mr. McCracken was appointed Moderator pro tem. Several reports were received, discussed, and adopted, and various decisions came to anent them. The report of most interest, was that of the Presbytery's Home Mission Committee, which was brought forward by Mr. Farquharson, the convener. The report dwelt principally with the work in the several mission fields of the bounds, during the summer, and, also, with making provision for winter supply, and was, after some discussion and alterations, adopted. Baldur and Belmont asked for a settled pastor, which was granted, and in the case of Pelican Lake, it was unanimously resolved to divide that large field into two distinct and separate missions, that north of the lake to be known as Hilton, and that south, as

Bellafield, each comprising three stations. Mr. Christie appeared as a lay delegate from Hilton, asking for a member of Presbytery to moderate in a call as soon as convenient for the candidate of their choice, and Mr. Hodnett, of Killarney, was appointed to the discharge of that duty. Mr. Rumball was appointed to attend the next meeting of the Presbytery of Brandon, and secure the transfer of the territory associated with Hilton from that Court to the Presbytery of Rock Lake.

The Presbytery of Guelph met in St. Andrew's Church, Guelph, on the 19th September, the Rev. Henry Norris, of Glenallan and Hollin, Moderator. There was a large attendance of ministers. A long time was spent in discussing the proposal and scheme for Presbyterial visitation, delayed from last ordinary meeting. Objections were urged to any Presbyterial visitations of the congregations and stations in the bounds being entered upon at present, and, ultimately, it was decided, by a majority of fourteen to ten, not to conduct such. The Presbytery then took up the report of the Committee on Systematic Beneficence, which had been presented at last meeting in the form of an address to the members and adherents in the bounds, pointing out the privilege, the need, and the duty of continued and even increased liberality, and specifying the schemes of the Church, with the object and claims of each. It was resolved that he complete the report as soon as he is furnished with all the necessary information, and that he get such a number printed as to supply a copy to each family in the Presbytery. An extract minute of Synod was read, sanctioning the transfer of the congregations of Rothsay, Moorefield, and Drayton, to the care of the Presbytery of Saugeen. The clerk reported amounts required for the Presbytery, Home Mission, Augmentation, Foreign Mission, and Assembly funds, and the rate per family necessary to raise these. A committee was appointed to look into the business calling for attention on the minutes of Synod and Assembly. The clerk submitted a scheme for canvassing the congregations in the interest of the endowment fund for aged and infirm ministers, when, after lengthened discussion, it was resolved that Mr. Burns be requested to prosecute the work, and that congregations be prepared for his visit by an interchange of pulpits by the ministers, and a presentation to them of the merits and wants of the scheme.

Chatham Presbytery met in First church, Chatham, on Tuesday, 12th Sept. Rev. J. M. McLaren, B.A., was re-elected Moderator for six months. Rev. W. Burns, of Toronto, being present, was asked to sit as a corresponding member, and was heard on behalf of the endowment scheme for the Aged and Infirm Ministers' Fund. The thanks of the Presbytery were tendered to Mr. Burns, and a committee was appointed to confer with him concerning a thorough canvass of the Presbytery in aid of the scheme. It was agreed that Windsor Session should be instructed to obtain one month's supply in the quarter through Dr. Torrance, if an early settlement was not effected. Standing Committees were appointed for the year. Mr. Manson laid on the table a unanimous call from Tilbury Centre in favour of Mr. James Hodges, B.A., licentiate. Commissioners having been heard in its favour, Presbytery sustained the call. Mr. Hodges telegraphed his acceptance, and it was agreed that he should be ordained and inducted at an adjourned meeting of Presbytery in Tilbury Centre, on Tuesday, 26th inst., at one o'clock, p.m. Dr. Battisby was instructed to seek supply for all the mission stations for the winter months, and it was resolved that in the event of supply being obtained for them, the Home Mission Committee should be asked to grant, as arranged for. Mr. Larkin was appointed Moderator pro tem. of the Session of Buxton, etc., in place of Mr. Manson, resigned. A circular from Dr. Reid, anent Assembly Fund, was read, and the Clerk was appointed a committee to apportion the amount asked by Dr. Reid from the Presbytery, among the various congregations. A circular from Dr. Reid, anent Home Mission and Augmentation Funds, was also read, and the attention of the members of Presbytery earnestly called to it. It was moved by Dr. Battisby, seconded, and agreed, that the hearty thanks of this Presbytery be given to the Knox College Students' Missionary Society, for the excellent services rendered by its missionaries in fields within our bounds during the summer, and that the members of Presbytery be asked to call the attention of their congregations to the needs of the Society when making their annual distribution of funds among the schemes of the Church.—W. M. Fleming, Clerk.

Dyspepsia

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The Presbytery of Kamloops met at Enderby, 10 a. m., Sept. 12. There was a full attendance of members, with Rev. Dr. Robertson and a number of students. Rev. Paul F. Langill, B.A., was appointed Moderator for the next year. Extract minute from the General Assembly, granting permission to take Mr. Paton on trials for license and ordination, was read by the Clerk. Mr. Paton passed satisfactorily the usual examinations, and was duly licensed to preach the Gospel. Thereafter he was appointed for 2 1/2 years to Kettle River, and his ordination and designation fixed for the evening meeting. In the evening, in the presence of a large congregation, Mr. Paton was ordained to the office of the Christian ministry and designated to the Kettle River field. A deputation from the Spallumcheen congregation appeared before the Presbytery, asking that the H. M. grant be continued at present figure for another year. A good case, showing urgent necessity, was made out, and Presbytery unanimously resolved to make application to the Assembly's Committee in terms of the request. Resolved to urge strongly that H. M. grant be paid in quarterly instalments. Resolved to pay \$15 out of the Presbytery fund to the Assembly fund. An application from Kaslo for aid from the Church and Manse Building Fund, was disposed of. A presentation from members of Presbytery of dressing case was made to Dr. Robertson. Home Mission claims for the past six months were carefully considered and approved of. Dr. Robertson and Mr. Langill were appointed to examine account of Mr. Paton's removal expenses, with power to make application for special grant. Applications to be made in all cases not specified otherwise, for grants at rate agreed upon by H. M. Committee in March. Shuswap and Fairview missionaries enjoined to take up further subscriptions and report to Convener of H.M. Committee and Dr. Robertson, who shall apply for special grant to make up any deficit. On request of Mr. Martin, Mr. Langill was appointed to visit Kaslo soon, and the organization of the congregation was authorized. Thanks were expressed to Captain Nelson for "passes" granted members in attending this meeting, to John Patterson, Esq., manager of steamer Ainsworth, for free transportation of missionaries in the past, and to the Enderby congregation for its hospitality. Next meeting to be held at Vernon, second Tuesday in December, at 10 a. m.—John Knox Wright, Clerk.

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Rev. D. McLaren, of Alexandria, lectured on "Trinidad" in Knox church, Lancaster last Monday evening, illustrating his lecture by some very fine views on his stereopticon.

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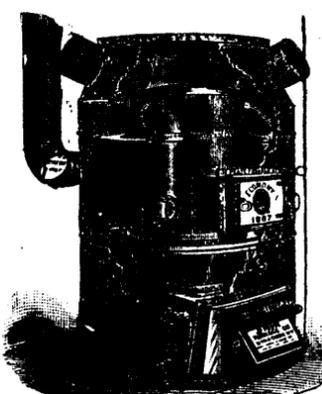
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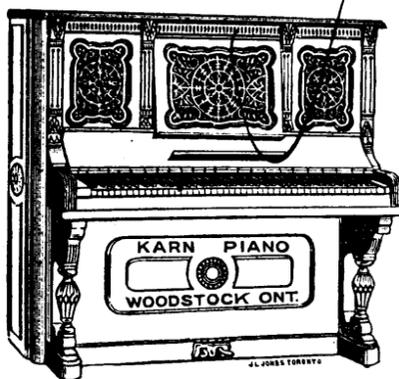
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A series of successful meetings has recently been held on the west coast of Scotland by Jaskoff Prelooker, the founder of the New Israel Movement in Russia, and late head master of the Government School at Odessa. His addresses have been greatly appreciated by large congregations, and the sympathy he has evoked on behalf of the Stundists has been very marked. A provisional committee for Scotland, to afford help to these dissenters from the Orthodox Greek Church, has been formed, and among its members are the Moderators of the three leading Presbyterian churches, whilst the Principal of Edinburgh University acts as chairman.

British and Foreign.

In the United Kingdom there are 2,803 Baptist churches and 3,754 chapels.

There are 3,687 officers and teachers in the Protestant Sunday schools of St. Louis.

Baptists possess \$32,000,000 of school properties and endowments in the United States.

Among the lecturers to St. Cuthbert's Y.M.C.A. for next session are Mr. Alfred Milner, Rev. Dr. Stalker, Mr. George R. Parkyn and Mr. Lewis McIver.

Sanguhar was a well-known town in Covenanting times, and the inhabitants have raised a monument to some of the Covenanters. It is a beautiful district.

At Troon, on the 26th ult., died the Rev. Alex. Miles, minister of Moat Park U.P. church, Biggar, in the 53rd year of his age and the 25th of his ministry.

The Lord Provost of Glasgow is to entertain the Council of the Boys' Brigade and all the officers of the Glasgow battalion to a reception and conversation.

An important discovery of Roman silver coins has been made at Kirkintilloch. They are fifty in number, and belong to the reigns of Caesar Augustus, Vespasian and Hadrian.

At a meeting of the Deer Free Presbytery at Strichen on July 11, the unanimous call to the Rev. J. S. Stewart, Rathen, from Rutherford Free Church, Aberdeen, was accepted.

Rev. A. Connell, the minister-elect of Regent-square, London, is a famous preacher in Gaelic. After his settlement, Gaelic services may possibly be held occasionally in the church.

The death is announced at Southampton of Miss Mary Augusta Gordon, sister of the late General Gordon, who was well known throughout Hampshire for her great benevolence.

Mr. Gladstone has given orders that the old church of St. Thomas, in Mill Lane, Leith, should be cleaned and repaired. The church was erected and endowed by the Premier's father over 50 years ago.

The marriage is announced on May 25, at Pao-Ning, Sz-Chuon, Western China, by Rev. W. W. Cassels, M.A., of Ben Rirle, of Aberdeen, Scotland, to Mina, daughter of Rev. W. Bee, of Toronto, both of the China inland mission.

It has been decided to hold a conference in Belfast early in October for the promotion of missions and the deepening of spiritual life. Miss Taylor, of Thibet, Madam Abraham, of Persia, and Mr. and Mrs. Brown, of China, are expected to be present.

Rev. Dr. Alexander Wallace, minister of East Campbell street U.P. Church, Glasgow, died near Inveraray, on Sunday, the 20th ult. He was born at Paisley in 1816, and was thus 77 years of age. At one time he ministered to no fewer than 1,300 persons. He was long in the front rank as a temperance and social reformer.

The Rev. Dr. Edward Beecher, a brother of Henry Ward Beecher, celebrated his ninetieth birthday last Sunday at his home in Brooklyn. He was born at East Hampton, L.I., and was graduated from Yale College in 1822. He has filled pulpits in Congregational churches in Boston, Jackson, Ill.; Galesburg, Ill., and Brooklyn.

The Methodists of Minneapolis, writes a correspondent from that city, have been so successful with their hospital enterprise, that the Presbyterians are getting ready to follow their example. The new parish house established by the People's Church, St. Paul, is about ready to open. The Rev. J. H. Chandler and wife will be in charge of this work, of which great things are expected.

Rev. John W. Lawrie, of Tulliallan Free Church, died of an affection of the throat, from which he had suffered for several years. A native of Kilmarnock, he acted for a short time as assistant to Rev. Dr. Guthrie, and after a year's labour in Carlisle was ordained to Tulliallan in 1862. He was a clerk to Dunfermline Presbytery, and received considerable support at the last election of junior clerk of Assembly.

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Out of twenty experiences given at a recent meeting in England, sixteen testified that they were brought to Jesus through listening to salvation songs.

Sunday schools appear to have been introduced into Great Britain about 1760, but they were not spread and systematized until 1780, and then mainly through the efforts of Robt. Raikes and the Rev. Thomas Stock. As far as we have historic data, Sunday schools originated with Cardinal Chas. Borromeo, at Milan, about 1580.

The receipts of the American Board, up to July 31st, are reported to be \$550,826.57, as against \$670,481.11 for the corresponding eleven months of last year. This shows a falling off of \$119,654.54, divided as follows: \$12,125.66 in donations, and \$107,528.88 in legacies. If the expenditures of the missions for the year ending August 31, are to be met, it will be necessary for the Board to receive \$100,000 more than the ordinary receipts for the month of August.

The weakest point of the Church of England to-day, is clerical education. Such is the opinion expressed by Archdeacon Sinclair to a contributor to The Sunday Magazine. Very few men, the Archdeacon says, come to the parishes with training in, or appreciation of, the composition of sermons or public reading, and many know nothing of pastoral work, and are utterly without experience of the working-classes, or knowledge of working-class ideas or movements.

Rev. Alexander Andrews, of White Memorial Free Church, who has been so long and honorably associated with evangelistic work and church extension in Glasgow, has accepted the editorship of Messrs. Drummond's Stirling publications, and will enter upon his new duties in the course of a fortnight. Those who know him best think that he will be the right man in the right place, as he has great literary skill, and has already proved himself to be "wise to win souls."

A sermon has been preached in Free St. George's, Edinburgh, by Rev. David Mitchell, of Kirkcaldy, which has created some stir. His subject was, "What the Masses owe to Christ," and his mode of treating it has awakened the feeling that when the holiday season is over, the campaign against the irreligion and immorality of our large cities, which was so eloquently urged by Dr. Walter Smith, the Moderator of the Assembly, will be vigorously entered upon by the Free Church.

The Rev. Dr. J. B. Dales, pastor of the Second United Presbyterian Church, of Philadelphia, died of heart failure at Chautauqua on August 21, aged seventy-eight. For over thirty-two years he was editor of the "Christian Instructor," and Corresponding Secretary of the United Presbyterian Board of Foreign Missions since its organization in 1859. From 1867 to 1876 he was a professor in the United Presbyterian Theological Seminary at Newburg, N.Y. His Philadelphia pastorate began in 1840.

Rev. David Thorburn, D.D., senior minister of South Leith church, died at Moffat, on 22nd ult., in his 88th year. The son of a Leith merchant, he became assistant to Rev. Dr. Robertson, of South Leith in 1832. Next year he was presented to the second charge. At the Disruption, he was followed by a considerable section of the congregation. He took great interest in public movements, and his services to the cause of higher education, were recognized by Edinburgh University in the conferring of his degree. Several works issued from his pen on tithes and other ecclesiastical subjects. His elder son, and advocate, who died some years ago, was the Conservative candidate for the Leith burghs in 1885.

Prescott, Ont., Dec. 1st, 1892.
The Charles A. Vogeler Co.,
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I have never before given a testimonial for a medicine, but in the present instance consider it a pleasure to do so; this is my testimony to the efficacy of your valuable preparation.
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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.

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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.

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MRS. HIGHT, Montreal, Que.

The strength of the donkey mind lies in adopting a course inversely as the arguments urged, which, well considered, requires as great a mental force as the direct sequence.—George Eliot.

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.

He who writes himself martyr by his own inscription is like an ill-painter who by writing on a shapeless picture which he hath drawn, is fain to tell passengers what shape it is, which else no one could imagine.—Milton.

SUMMER WEAKNESS

and that tired feeling, loss of appetite and nervous prostration are driven away by Hood's Sarsaparilla, like mist before the morning sun. To realize the benefit of this great medicine, give it a trial and you will join the army of enthusiastic admirers of Hood's Sarsaparilla.

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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.

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"Peter Piper Picked a Peck of Pickled Peppers," was a line of alliterative nonsense, that the children used to say. Nowadays they can practice on the Perfect, Painless, Powerful, Properties of Pierce's Pleasant Purgative Pellets. It will impress a fact which will be useful to know. These Pellets cure sick headache, bilious attacks, indigestion, constipation and all stomach, liver and bowel troubles. They are tiny, sugar-coated pills, easy to take, and, as a laxative, one is sufficient for a dose. No more groans and gripes from the old drastic remedies! Pierce's Purgative Pellets are as painless as they are perfect in their effects.

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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.

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

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

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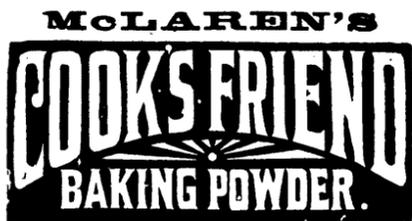
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MEETINGS OF PRESBYTERY.

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. LAMARK AND RENFREW.—At Pembroke, on Nov. 28th, at 11 a.m. MONTREAL.—In Presbyterian College, Montreal, on Oct. 3rd, at 10 a.m. MAITLAND.—At Wingham, on Nov. 21st, at 11.30 a.m. 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. 10th, 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. SAUGEN.—At Clifford, on Dec. 12th, at 10 a.m. SARNIA.—In St. Andrew's Church, Sarnia, on Dec. 12th, at 10 a.m. 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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