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THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, OCTOBER 3rd, 1894

No. 10.

Notes of the Week.

A new cure for diphtheria is said to have been discovered. It consists in inoculating the patient with a few drops of the blood of an animal which has been rendered immune by having been itself inoculated with a weak culture of the diphtheria bacteria. Some hundreds of cures have been effected in Berlin and London by the treatment.

Ireland is prospering under Mr. Morley's government. Not for twenty years has there been such an increase in the balances of the Irish savings banks. The Joint Stock banks show an increase in the year of deposits and cash balances to the tune of three-quarters of a million. The post-office savings banks deposits have increased by £2,632,000, quite beating the record.

English intervention with the Porte has resulted in the release of the Armenian prisoners at Yuzgat, 170 in number, and an order of the Sultan for a new investigation of the cases of the seventeen prisoners condemned to death. Lord Kimberley has communicated the welcome news to the Anglo-Armenian Association. Though the nominal charge against such prisoners is sedition, the real offence is their race and their Christianity.

The forest fires, which lately swept over parts of Minnesota, Wisconsin and Michigan were the most destructive in the history of the country. Between 500 and 600 persons at least perished; the loss in property being estimated at \$10,000,000 and including the destruction of nineteen towns. "The number of lives lost," the *North-western Christian Advocate* says, "may reach 1,500. Heavy rains extinguished the fires;" otherwise still greater damage might have been done.

Mayor Wier, of Lincoln, Nebraska, U.S., has honored himself and the trust reposed in him by issuing orders to close all wine rooms in the city of Lincoln. He declares that it is war to the knife, and he will be sustained by the better elements of the Capitol city. This is a good example to other mayors. These wine rooms, which are helltraps where innocence is blighted forever, should be everywhere suppressed. With them slum rule will be dethroned, and these festering ulcers on the body politic be purged.

The Necrological Report of the Princeton Theological Seminary for the past year gives the record of forty-two alumni deceased. Of these the oldest had reached the age of ninety-four years and three months, and the next the age of ninety-three years, less one month; twelve others had passed their eightieth year, ten their seventieth, and nine their sixtieth, the youngest was twenty-eight years and two months old when he died. The average age of the forty-two was sixty-nine years and one month. A remarkable record.

Seven Jubilee celebrations have been held in the history of the Presbyterian Church in the Maritime Provinces. The first was that of the Rev. John Brown, Londonderry. Then followed Dr. Keir, of Princetown, P.E.I., Rev. John Sprott, of Musquodoboit. Rev. T. S. Crowe, Maitland, Dr. McCulloch, Truro, Dr. McLeod, Sydney, and Rev. John Cameron, Bridgetown. Pictou, though an old Presbyterian county, has never been honored with a jubilee. The Rev. Lewis Jack, if spared until next June, will have reached 50 years in the ministry.

The *Lancet*, in discussing the question "Is Cycling Healthy?" divides cyclists into three classes. There are those whom the exercise does not suit; it wearies them from the first, shakes their nervous centres, strains their muscles, and brings out latent gout if they have any. There are others who find in it a pleasure and a relief quite phenomenal, who

praise its many and obvious advantages, and become its ardent supporters. And then there are those to whom cycling comes as a business. It saves time and carries loads, and they become cycling animals.

The differences between the Hova Government and the French have come to a head, and the French Government appears resolved on war in the event of the Hovas refusing to sign a satisfactory treaty. M. Le Myre de Vilers has been entrusted with a special mission to Madagascar, with the object of negotiating the treaty. In the treaty so much is demanded that it is obvious that it means the complete destruction of Malagasy independence. It is impossible for English people not to sympathize with a race, Christianized by English missionaries, in their struggle for freedom to work out their own national destiny.

At the International Hygienic Congress Professor Löffler, in a paper on diphtheria, pleaded strongly for a systematic bacteriological examination in all diphtheria cases. The diphtheria bacillus is now well known, he claimed, and it is only by the discovery of it that diphtheria can be distinguished from croup and other kindred throat affections. As preventive measures against diphtheria, he recommended that dwellings should be kept clean and dry, that the utmost care should be used in the cleansing of the mouth and nose, and that the throat should be gargled with a weak solution of salt and carbonate of soda. Inattention to these matters favours the preservation of the germ, and spreads the disease.

The British Government long ago secured possession of the telegraph system of the country and now, after protracted negotiations, it has concluded an agreement with the telephone companies of the United Kingdom by which the control of the system is vested in the postoffice department. Only the trunk lines are transferred at present, but the movement looks to the eventual absorption of all the telephone lines of the kingdom. The lines already acquired have been obtained at cost price plus 10 per cent. for cost of administration. Great Britain's example in regard to the telegraph and telephone show that that country is far less conservative and timid in the way of experiment than we are in this country or in the United States.

A question before the Presbyteries of our church in the Maritime Provinces is, "Shall the Synod designate one or two brethren as evangelists and recommend them to churches and ministers, wishing for evangelistic services, or shall it recognize some one and appoint him as Synodical evangelist, and enable him to go forth where he is invited, clothed with the prestige of Synodical authority. The latter is the course apparently preferred. Regarding this subject, the *Presbyterian Witness* says: "We ought to be willing to make experiments in church work as long as we keep within the lines of Scriptural authority. It may be that hitherto we have been too diffident, too unaggressive, too much restricted within the lines of use-and-wont. The proposed experiment is one that might be tried without serious risk of any kind. A step of this kind should not be taken without careful consideration, and without the very general concurrence of fathers and brethren."

The Rev. Dr. Horton, of the Lyndhurst Road Chapel, London, speaking recently on Social Evolution at an artisans' monthly evening lecture, strongly endorsed the theory that society is shaped by religion, and that the better the religion the more perfect the society. In spite of appearances to the contrary, he believed they would indeed misjudge the society in which they lived if they concluded that it is less religious than it was fifty years ago. Undoubtedly, a smaller proportion of the population are regular attendants at places of worship, but they had to consider what notions are influencing the men who do not go to church. They had to observe

how the people of this country choose by preference as their leaders in trade disputes and in political movements religious men. He maintained that we are not less influenced by religion, but more than our fathers were. And the society in which we are living is tending every day to be more impatient of the irreligious religion, and more impatient for a religion which is truly religious.

Japan's blue book for the year 1892, just issued, gives some facts of special interest in view of the war she is now waging against her populous neighbor. The population of the empire is something over 41,000,000 with a total of less than 40,000 Japanese residents abroad. The urban population of Japan is distributed in 111 towns of from ten thousand to thirty thousand inhabitants; thirty-six, which have over thirty thousand; and three, Osaka, Kioto, and the capital, which have over three hundred thousand. The cultivated lands scarcely equal one-eighth of the total area of the country, yet this comparatively small area furnishes the food for the whole country. Of the 11,390,000 acres of arable land, 6,813,000 acres are devoted to rice, the main yield of which is about thirty bushels to the acre. The progress in Japan since the adoption of her new constitution has been more marked than in any other nation, and should she emerge successful from the present war, her future will be still more closely allied with Western progress and civilization.

The *Interior* has this to say of the Roman Catholic political propaganda which apparently is being now systematically carried out in the United States: "That is the sloppiest kind of Protestantism and patriotism which denounces the A.P.A. and has never a word to say about the Jesuitical conspiracy which gives every municipal office that is worth having to Catholics. To be a Protestant in Chicago or New York is a civil disqualification. And look what sort of work this double-headed monster is doing in the large cities—the governments of which are so corrupt that they threaten to kill republican institutions by blood-poisoning. The President had to be notified, not long ago, that there were Protestant democrats qualified for public trusts in Chicago. It was an eye-opener to him. He had not taken religious beliefs into account in making appointments; but he discovered that the managers here had in recommending them. We notice that a Catholic paper in St. Louis has declared a boycott against Protestant business men who are conspicuous for resisting this religio-political conspiracy."

A wonderful "find" is said to have been made in Western Australia of a gold bearing region 1,000 miles in length by 350 in breadth and of unusual richness. Six men made the first great find, the oldest of the group being over seventy, the youngest a stripling of twenty-one. They are all Australians, born or naturalized, two of them old hands at mining. The man of the party who actually compassed the discovery was one Mills, hailing originally from Londonderry, hence the name of the mine, which is called the Londonderry Claim. In six weeks they got £17,000 worth of gold out of a hole three feet deep, and that with the most primitive appliances; and now that they have sunk a shaft and struck the reef at the fifty-foot level, as rich as it was on the surface, a "perfect blaze of gold," they may be said to have £200,000 worth of gold in sight. It was kept a secret for a time, but at last leaked out of course, then there was literally a siege of Londonderry. Men wheeled their goods in a wheel-barrow through the 115 miles of bush that intervene between the gold find and the railway terminus at Southern Cross. Some even packed all their belongings in a barrel and rolled it. There are now 9,000 people at Coolgardie, who are mainly occupied in prospecting on their hands and knees in all directions, and six hotels, together with miscellaneous stores of all kinds. Londonderry is now a township of nearly five hundred inhabitants.

Our Contributors.

THEN AND NOW.

BY KNOXIAN

The first speech we ever heard on Knox College was delivered at an old time missionary meeting by Mr. John Fraser, of London, Ont., father of the late Dr. Donald Fraser, of London, England. Mr. Fraser was an elder of St. Andrew's, London, and was sent along with two clerical members of Presbytery to hold missionary meetings in a part of the Presbytery we need not name. We were taken to one of those meetings, but whether the object in view was to interest a small boy in mission work or to reduce the mischief done by the children at home to a reasonable minimum we have never been able to learn. Perhaps both objects were aimed at.

The clerical members of the deputation spoke first, presumably about missions. Of course the missions were home missions because the church had not then undertaken foreign work. We do not remember one word said by either of the esteemed brethren who spoke. Very likely they gave a graphic description of the immense Home Mission fields that were being opened up in Huron, Bruce and the London Presbytery. The only thing we can remember about the speeches was their length. When the clerical brethren had finished their innings Mr. Fraser rose in one of the square pews near the pulpit and spoke about Knox College. To our juvenile mind his speech was the best. We hold to that opinion still. We have revised a good many opinions since that time, but we let that one stand. Mr. Fraser briefly sketched the history of the college and then eloquently urged the people to support the institution on the ground that an educated ministry was just as necessary in this new land as in the land of their fathers. We can see his tall, elegant, well-dressed form and hear his fine Inverness tone yet. We did not know it was Inverness English at the time; in fact, we may not have known that any such place as Inverness existed, but we have since learned to recognize and admire Inverness English, next to Dublin English, the most delightful in the Empire. Inverness Gaelic may be very good too, for anything we know to the contrary.

No doubt all the missionary deputations of those days said something about Knox College. It was part of their duty to urge the people to support the institution. We think we can remember articles in the *Record* of that time and short reports of speeches in which it was clearly shown that the church needed an educated ministry. We venture to say that our friend, Dr. Laing, delivered many a speech on the necessity of an educated ministry or something of that kind. Unless our memory is greatly at fault, Dr. Burns once opened a session at Knox with a lecture which was in substance a plea for an educated ministry. It seems like a dream to us that long years ago we read a speech by Dr. Laing in which he dealt with the "points" made against theological colleges. One of the points well turned was the old one about some men being able to speak and preach well without a college training. "How much better might they have been," asked the doctor, "if they had been trained."

How opinion has changed on this question in thirty or forty years. Now about the only thing you ever hear people say on the subject is that ministers are not educated half enough. The pendulum has swung clean over to the other side. Congregations that once called a minister in two or three weeks, now find it hard to select one in as many years. Fathers and mothers who thought every sermon good, raised sons and daughters who think no preacher good enough to edify them.

Is this change a good thing or a bad thing? Is it a symptom of spiritual improvement or of spiritual declension? Is it partly good and partly bad?

Other questions arise. Are congregations vacant now for two or three years mainly because the people have become harder to please? Might not some congregations urge

that they are longer vacant because the supply is not what it once was. There need not be any long argument on that issue. Many of the men who were called almost as a matter of course many years ago are here still, and anybody can see whether they are vastly superior to the modern man who gets a hearing.

It has been urged that the present generation are better educated than the last and that education makes people whimsical in their tastes. In reply it might be said that the present generation are *not as well educated in their Bibles*, and that congregations not suspected of much culture are often the longest vacant.

There has also been an entire revolution outside of our own church. People who used to ridicule Presbyterians for the "college-made ministers," now have colleges of their own.

KNOX COLLEGE JUBILEE.

BY REV. WILLIAM REID, B.D.

HISTORICAL NOTES

To trace the course and discover the origin of some famous river, or to clear up the beginnings of some of our old and venerable Institutions, has often been a work of laborious toil and patient research. There is no difficulty, or trouble, however, in regard to Knox College. It had its origin in 1844.

I need not dwell upon the events which issued in what is known as the Disruption in the Church of Scotland, which took place in 1843, and the formation of the Free Church of Scotland, or of the corresponding events which took place here in July, 1844, resulting in the organization of the Presbyterian Church of Canada and its separation from the Presbyterian Church of Canada in connection with the Church of Scotland.

Whatever views may have been held at the time, especially as to the change in this country, few, I think, will now deny that the movement referred to has in the Providence and under the blessing of God been the means of great good to the Presbyterian Church in Canada, and has tended to its increased activity and energy, its missionary zeal and its spiritual life. We can now rejoice that the streams parted by the rocks and shoals, which had been encountered, have again flowed together, and now pursue their united course, cheering, gladdening and blessing our wide Dominion.

After the organization of the new Synod, one of the very first things which engaged its attention was the consideration of the arrangements for the education of Theological students, and the Preparatory studies of devoted young men aiming at the Gospel ministry. Queen's College had just been started under a Royal Charter, but of course the altered circumstances in which the newly organized Synod was placed, and the fact that the larger number of students who had entered at Queen's had decided to connect themselves with the new Synod, made it necessary to take steps for the education of young men for the ministry. Before the close of the first meeting of Synod, at Kingston, in July, 1844, there was a recommendation issued to Presbyteries to look out young men of pious character and suitable gifts, and to use all competent means for directing and forwarding their education; and at the second meeting of Synod, which took place at Toronto, on the 9th of October, 1844, the matter was considered at length. While on a few points there was some diversity of opinion, it was the unanimous sentiment of the brethren that Toronto should be for the present the seat of the institution, that provision should be made for strictly Theological teaching, and for instruction in the preparatory branches of education, and for extending the greatest possible facilities for students in both departments, especially a low rate of board and lodging and that in the preliminary stages of their course, young men should avail themselves of tuition from without the institution in particular branches of study, so far as this might be found practicable.

At the first meeting the Synod offered to the Rev. Henry Esson, M.A., then of Montreal, the care of the students in the literary and scientific departments. After some consideration this offer was accepted by Mr. Esson. The Synod also agreed to appoint the Rev. Andrew King, of Glasgow, a deputy of the Free Church of Scotland, to take charge of the Divinity students during the first session. The Rev. Mr. King was a well read Theologian, and although he undertook the duty at short notice, he proved himself well qualified for the position. The Synod farther, in view of Rev. Dr. Robt. Burns, of Paisley, accepting a call from Knox Church, Toronto, expressed the desire that he should undertake the duties of interim professor, until permanent arrangements should be made, and the question of separating the pastoral and professorial offices should be determined.

The Theological Institution was opened on the 5th November, 1844, with seven students whose names were: Angus McColl, John McKinnon, Robt. Wallace, Patrick Gray, John Scott, James Nisbet, Dun. McRuar.

For the time they met in a room in Professor Esson's house on James St. The name "Knox College" was not given till the Synod of 1846, when after full consideration that designation was agreed upon.

I shall not dwell on all the changes and arrangements made from time to time and from year to year, but shall just give a general statement of the persons who took part in the work of the college, and especially of the succession of members of the staff of instructors.

Dr. Michael Willis, of Glasgow, who was in the country as a deputy of the Free Church, taught Theology in the Session 1845-46, while Dr. Burns conducted the Church History class, and the Rev. Mr. Rintoul, of Streetsville, gave instruction in Hebrew. Mr. Rintoul had been educated in the University of Edinburgh, and was well qualified for the work which he undertook. Rev. Mr. McCorkle, of St. Ninians, Scotland, conducted the studies of the Theological classes in 1846-47. The Rev. Alex. Gale, M.A., formerly of Hamilton, and who had been appointed Principal of the Toronto Academy, an institution established for the preparatory studies of young men preparing for the ministry, as well as other young men, gave instruction in Classics, in which department Rev. John Laing, now Dr. Laing, of Dundas, also gave instruction. The college was transferred to a house on Front St., now included in the Queen's Hotel.

Hitherto the Rev. H. Esson was the only professor permanently engaged in conducting the classes, but in 1846, after corresponding with the Free Church of Scotland, in reference to a permanent Professor of Divinity, the Rev. Dr. John Bayne, of Galt, one of the ablest leaders of the church, was deputed to go to Scotland and was empowered to choose a Professor of Divinity, and also another to labor as tutor or professor in some other department. As the result of Dr. Bayne's enquiries and consultations, Dr. Willis was appointed and came out to Knox College in December, 1847. The chair to which he was appointed, that of Systematic Theology, he occupied for upwards of twenty years, with distinguished ability, giving by his clear and sound statements of doctrine, his ripe scholarship, especially in theology, and his powerful and eloquent preaching, a character to the institution which it has not yet lost, and I trust will not lose. He was appointed Principal of the College in 1857. Dr. Burns, meanwhile, still conducted the Church History class, and Mr. Rintoul taught Hebrew, until, in consequence of changes in the university, it was not necessary to continue Hebrew in Knox College. Mr. Rintoul, who was afterwards minister of St. Gabriel's Church, Montreal, died in 1851, while on a missionary visit to Metis. He was a truly good man and his removal was deeply lamented.

For a time Rev. Wm. Lyall from the Free Church, acted as professor of Classical Literature and General Mental Training, but in 1848 he accepted an appointment as professor at Halifax, in connection with the Free Church there, and afterwards filled an appointment at Dalhousie College.

The Rev. Henry Esson died in 1853, having discharged the duties of the professorship since 1844. He was an excellent general scholar, an ardent student and an enthusiastic teacher. He was succeeded by the Rev. Geo. P. Young, of Hamilton, afterwards Dr. Young. The charge to which he was appointed embraced the departments of Logic, Mental and Moral Philosophy and the evidences of Natural and Revealed Religion. In 1856 he was relieved of the latter department, which was assigned to Dr. Burns, along with church history. Professor Young brought to his work thorough scholarship and extraordinary zeal and enthusiasm as a teacher.

In 1861 the Synod of the Presbyterian Church of Canada, and the Synod of the United Presbyterian Church, were united under the name of the Canada Presbyterian Church. Up to that time the Rev. Dr. John Taylor had been Professor of Divinity of the United Presbyterian Church, the duties of which he discharged with great ability and success.

Knox College continued its work with Principal Willis, Dr. Burns and Professor Young, but in 1866 Dr. Burns and Prof. Young tendered their resignations, which were accepted. The Synod at the same time expressed its strong sense of the ability and efficiency of both professors.

Although Dr. Burns formally resigned his professorship, he continued in various ways to manifest his interest in the college. For some years, temporary arrangements were made for conducting several departments of the institution. Rev. Dr. W. Caven, of St. Mary's, now Principal Caven, Rev. Dr. Gregg, Rev. Dr. R. Ure and Rev. Dr. Topp, of Knox Church, Toronto, kindly and most efficiently gave their services in several departments. In

1866, Dr. Caven was appointed Professor of Exegetical Theology, Evidences and Biblical Criticism. Dr. Ure, of Goderich, was appointed the following year to lecture on Evidences, which appointment he held with great ability till 1869. In 1867, Rev. Dr. J. J. A. Proudfoot, was appointed Lecturer in Homiletics and Pastoral Theology, an appointment which he has held to the present time with great credit and success.

In 1870 Principal Willis resigned his professorship, having for upwards of twenty years discharged the duties with great ability. Temporary arrangements were made for a time. Dr. David Inglis, formerly of Hamilton, was appointed to succeed Dr. Willis in 1871, but held the appointment only for one year. He was succeeded by Rev. Wm. MacLaren, D.D., the present able and highly esteemed professor. In 1873 Rev. Dr. Gregg was appointed to the chair of Apologetics and Church History. For some years Church History had been taught by Rev. John Campbell, now Professor Campbell of Montreal College.

Dr. Geo. P. Young, in the meantime, had returned to Knox College conducting the classes in Greek and Latin and in Moral Philosophy till 1871 when he was appointed to the department of Metaphysics and Ethics in the University of Toronto. I need not say, indeed no one could say how much Knox College and the University of Toronto owe to the distinguished ability, the ripe scholarship, and the stimulating enthusiasm of Dr. Young. We may truly say that Canada will not soon see his like.

From 1873 to 1875, the staff in Knox College consisted of Rev. Wm. Caven, D.D., Principal and Professor of Exegetical Theology and Biblical Criticism. Rev. Dr. Gregg, Professor of Evidences and Church History; Rev. Dr. MacLaren, Professor of Systematic Theology and Rev. Dr. Proudfoot, Lecturer in Homiletics and Pastoral Theology.

In 1890 Dr. Gregg tendered his resignation of Apologetics and Church History. It was not accepted, but he was relieved of the chair of Apologetics, to which Rev. R. Y. Thomson, B.D., who had been a distinguished student of Toronto University and Knox College, and who had afterwards studied in Germany, was appointed, along with Old Testament Analysis. The Rev. Geo. Logie, B.D., is at present tutor in the Preparatory department. Elocution is taught by a competent instructor.

BUILDINGS.

Knox College at first, like some other institutions, such as the Log College, began in a somewhat humble style, having been conducted in a room in the house occupied by the Rev. Henry Esson on James Street. In 1846 it was transferred to Front Street, where a house, now included in the Queen's Hotel, was rented, and here it remained till 1854. Having to leave these quarters, the college authorities had some difficulty in securing a suitable location, but attention having been directed by a gentleman still living, who has always been a good friend of the college, A. M. Smith, Esq., to Elmsley Villa, then in the market, negotiations were begun, which issued in the purchase of the building which had been previously occupied by Lord Elgin, the Governor-General. The cost of Elmsley Villa was about \$28,000. Assistance was given by the Free Church of Scotland, and by the Presbyterian Church in Ireland, but the greater part was contributed by friends in Canada. For twenty years Knox College had its home in Elmsley Villa, and I have no doubt some who were then youthful students, now of maturer years, may remember not a few happy gatherings, and some innocent interludes amidst graver studies, in the old and somewhat homely building. "*Forsan d hanc olim meminisse juvabit.*" But by-and-by we began to look for some building of a more academic style, and after looking out for a site farther west, our attention was directed to the circle in Spadina Avenue, which was secured at the price of \$10,000. The foundation stone was laid the 3rd of April, 1874, and it was opened here in October 1875. Liberal subscriptions were made for the erection of the building. Several years were spent in canvassing the congregations, which was largely done by the professors, and still longer time in collecting the amount subscribed, thus adding largely to the interest and expenses. There is still a debt for which a mortgage was given for \$26,500. The hope is entertained that a jubilee offering will be raised in token of gratitude for all the goodness which the great Head of the church has manifested to the college, and for the very large number of laborers which the college has supplied for the work of the ministry in our own Province and in the regions beyond.

It should have been mentioned previously that an Act of Incorporation was obtained for the college in 1858, and that in 1881 an Act was passed amending the Act of Incorporation, and giving power to the Senate to confer Degrees in Divinity.

The college has been for some years affiliated with the University of Toronto, and is now a member of the University Confederation.

SUPPORT OF THE COLLEGE.

The support of the college came at first from congregational contributions, aided for some years by a grant of £300 from the Free Church of Scotland, but this was given up by the church here in 1854. The annual expenditure at first was about \$2,500, and in 1861 it was about \$4,750. An Endowment Fund was commenced, but amounted to very little till 1875, when from the estate of the late Mr. Wm. Hall, of Peterboro, there was received the amount of \$40,000; from the late Mr. James MacLaren, \$50,000 for the endowment of the chair of Systematic Theology; subsequently there was received from the estate of the late Mr. Bowman, upwards of \$20,000; and from the estate of the late Mrs. Nichol, of Peterboro, \$20,000. A number of smaller sums were devised by individuals and a general canvass of congregations for the Endowment Fund was begun and well responded to. It took a considerable time to complete the canvass and collection of funds, indeed not all collected even yet, but the amount available for the support of the college, after deducting expenses and an amount of arrears which had accumulated on the Ordinary Fund, is fully \$260,000. In consequence of the general fall of interest from seven and seven and a half per cent. to five and five and a half per cent. the amount from the endowment has considerably decreased. This makes it all the more necessary to raise, if possible, the amount aimed at for removing the mortgage on the building. In connection with both the Building Fund and the Endowment Fund, the services of Rev. W. Burns were most valuable.

SCHOLARSHIPS.

From time to time generous members of the church have contributed amounts for the help and the encouragement of young men studying for the ministry. The Senate is enabled to give at present, as annual scholarships, the following:—

For students of the first year in theology, seven scholarships of the aggregate value of \$300; for students in the second year, seven scholarships, \$36; for students of the third year, six scholarships, \$340. Besides these there are the Bayne Scholarship, for proficiency in Hebrew, \$50; Prince of Wales prize, \$60, tenable for two years; Smith Scholarship, \$50; Brydon prize, \$30. Two prizes given by W. M. Clark, Esq. (Lange's Commentary), one in Old Testament Hebrew and one in New Testament Greek; also three Scholarships by late Mr. James Henderson, Hamilton, being the interest of three sums, \$800, \$600 and \$600, respectively, to be at the disposal of the Senate in aid of deserving students apart from competition.

Five Scholarships are offered for students, candidates for the ministry, who are taking a university course.

LIBRARY.

There was little at first in the shape of a library in Knox College. The Rev. Mr. E-son kindly gave the use of his library for the use of the students who at first attended, and ministers and other friends assisted in the same way. The Rev. Dr. Burns, who from the very first, took a lively and practical interest in everything connected with the college, collected in Scotland, from various friends, a valuable library of from two to three thousand volumes. From time to time additions were made to the library, in some instances by purchase, but more largely by donations. Efforts were made from time to time by students and by ministers to collect money for the enlargement and improvement of the library, but little comparatively was effected in this direction until the death of the late Mr. James MacLaren, already mentioned as a liberal benefactor, when the sum of \$20,000 was bequeathed by him for the purchase of books for the library. This amount has been invested, the interest to be used from year to year in the purchase of books. The amount available will be about \$1,100 a year, an amount which, although not very large, will prove a very great benefit, and will in time put the college in possession of a valuable library.

The library possesses the following valuable volumes:—(1) The Paris Polyglott in 10 volumes, the gift of the late Rev. Alex. Black, D.D., of the New College, Edinburgh, per Rev. Dr. Burns.

(2) Codex Sinaiticus (fac-simile), 4 vols., presented by W. M. Clark, Esq., Q.C.

(3) Codex Alexandrinus (autotype copy), 3 volumes.

(4) Aristotle's Constitution of Athens (autotype copy of MS.)

(5) Poems of Herodotus (autotype copy), from Papyrus in British Museum. These three also by Mr. Clark. Besides other valuable works.

MUSEUM.

From an early period of the history of the college, there has been a nucleus of a museum, but

circumstances prevented much being done towards its improvement. Recently, through the energy of some of the graduates and Alumni, there has been stirred up a greatly increased interest in the museum. A very large collection of interesting objects from Formosa has been presented to the museum by Rev. Dr. G. L. MacKay, the present Moderator; a moderate grant was made by the College Board for its improvement, and the hope is entertained that the museum will become, before long, worthy of the college.

COLLEGE SOCIETIES.

The Students' Missionary Society was founded in 1844 and began missionary work in 1849. At first its attention was given almost exclusively to French work, but for some years past its operations have extended throughout the Dominion, and it has proved a most valuable institution in co-operating with the work of Home Missions, especially in the North, North West and in British Columbia. During each of the last two seasons, twenty nine students were under appointment.

The Literary and Theological Society is maintained with vigor, and has proved of great value in various ways.

NUMBER OF GRADUATES.

In 1844 and 1845, the first year of its existence, there were seven students in attendance. Their names have been already given. In 1845-46 it had twenty-two and in 1846-47, thirty-seven. The attendance, of course, varied from year to year, but gradually increased.

It is not necessary to give the attendance from year to year, but an examination of the lists enables us to give the following statement:—

Number of graduates by regular study...	552
Admitted to degrees of B.D. and D.D.	10
Total.....	562
Of these, there have died.....	85
Now in other churches.....	71
Engaged in other work.....	27
Retired by permission.....	36
Without charge.....	31
Living, in active work, in Canada or connected with Canada.....	312
	562

Of these graduates, besides the large number engaged in pastoral work in Canada, not a few have been called to prominent positions in other places, namely:—In Scotland, in London and in the several colleges in our church, namely:—Montreal, Knox, Manitoba, while a large proportion of our missionaries in India, China, and in the North-west, have been trained in Knox College. It should have been mentioned also that before the union in 1861, twenty-six students had been educated and added to the effective force of the ministry of the church, trained by the Rev. Dr. Proudfoot, of London, the father of the present Dr. Proudfoot, and by his successor Dr. John Taylor, both learned and able men.

IN CONCLUSION.

On looking back on the past 50 years of the existence of Knox College, we have abundant cause of gratitude to the great Head of the church for the very large degree of favour bestowed on our Seminary. For the sound, able and evangelical men whom He has qualified and sent as teachers for our candidates for the ministry; for the large number of students who have passed through our hall; for the self-denial, fidelity and zeal which they have manifested in their work and for the measure of liberality which our people have shown, we are truly grateful. We thank God for what He has done for us. May His blessing, notwithstanding our unworthiness and our unfaithfulness, be still continued, and may those who may see the completion of another period of fifty years have still more abundant reason to bless and praise our faithful and covenant-keeping God. Grateful for the past and hopeful for the future, we would say:—

"The Lord of us hath mindful been And He will bless us still."

The following letters of regret at being unable to be present at the Jubilee Services in connection with Knox College will be read with interest. The interest which they all express in Knox College and good wishes for her prosperity are shared by all her sons:—

WOODSTOCK, Aug 27, 1894.

To Rev. Wm. Burns:

MY DEAR SIR: Your kind invitation to me to be present at the Semi-Centenary of Knox College is before me. I regret that it is not likely that I can attend. More than a week ago I took a berth on a steamer bound for Great Britain. I sail from Montreal on Sept. 1. No other time would suit me to visit my fatherland.

It is with sincere regret I think of the improbability of not being present, for Knox College I love with all the love of this poor heart.

I am, sincerely yours,
G. L. MACKAY.

MANITOBA COLLEGE.

WINNIPEG, Sept. 1, 1894.

MY DEAR MR. BURNS: I am in receipt of your letter conveying the invitation of the Board of Management, the Senate and the Alumni of Knox College, to attend and to give an address at the celebration of the Semi-Centenary of the college. I fully appreciate the honor conferred on me in this invitation. Unhappily the date is coincident with the week of the opening of the college here, during which it is imperative I should be in attendance. I am obliged, therefore, to deny myself the pleasure of being present at and taking part in the celebration at Toronto.

At the same time I desire to convey through you my cordial thanks to the Board, the Senate and the Alumni of the college for the invitation extended to me, and to express the deep sense which I entertain of the importance of the service which the institution has rendered to the church and to the world during its honorable history, and the wish and hope which I cherish that its future may be not less useful and honourable.

I may be permitted also to express the deep and grateful sense, which is entertained by the Board and Senate of the college, and very specially by Professor Baird and myself of the service rendered by the Principal and Professors of Knox College to us in connection with the summer session in Theology.

Trusting that the occasion may prove not only one of much interest, but also one of real service to the college, I remain, my dear Mr. Burns,

Very truly yours,
JOHN M. KING.

PRESBYTERIAN COLLEGE.

Montreal, Sept. 3, 1894.

MY DEAR SIR:

I beg to acknowledge, with cordial thanks, the kind invitation of the Board of Management, the Senate, and the Alumni of Knox College, Toronto, to take part in the celebration of the Semi-Centenary of the college on the 3rd., proximo.

I regret very much that my official engagements for that day are such as make it impossible for me to join in the celebration.

Permit me, however, to express the hope that it may be in all respects a fitting recognition of the eminent service rendered to the cause of theological education by the institution during the last half century.

The founders and professors of Knox College have earned for themselves a high and permanent place of honor in the history of Presbyterianism in Canada.

The memory of Principal Willis, Professors Esson, Burns and Young, will always be fragrant to those who were privileged to wait upon their prelections and to enjoy their friendship. They were men of fervent piety, rare and varied gifts, profound scholarship and Apostolic zeal for the truth.

The faithful and able manner in which their successors have sustained and extended the great work committed to their care is well known to all.

May the future be characterized by still greater prosperity than the past; and may the King and Head of the church ever use my Alma Mater as a powerful instrument for the advancement of His glory.

Yours very truly
D. H. MACVICAR

The Rev. Wm. Burns,
Secretary of Committee,
Knox College, Toronto, Ont.

LONDON, 15 Cleve Road,
West Hampstead, N.W., Sept. 20, '94.

DEAR MR. BURNS: Returning home from a lengthened holiday in Switzerland, I find your kind letter giving me some idea of the arrangements for the Jubilee. You will by this time, no doubt, have the letter I sent you from Weissenburg, with my subscription.

We, too, are celebrating the Jubilee of our College. I have not the exact dates before me; but I believe that our first step was taken within a month or two of yours. So let us rejoice together, and mingle our prayers at the Throne of Grace, committing each the other to Him who has dealt so graciously with both. Notice has already been taken of our Jubilee at Synod times; the opening exercises, held at the same time as yours, will afford another opportunity; but the chief celebration is to be on the occasion of the meeting of the Synod Committees in the third week of November. But I need scarcely mention these things, for my ever well-come visitor, THE CANADA PRESBYTERIAN, keeps you thoroughly well-informed as to what is going on in our little church.

I am interested in these proceedings of ours; but I am not ashamed to confess that I am still more interested in the Toronto celebration. Never before have I borne such a grudge against the envious sea, for depriving me of the double pleasure of being present at the College Jubilee, in Toronto, and the opening of the new Erskine Church, in Montreal. Perhaps you will kindly take some opportunity of expressing my regret and assuring my dear old friends that I share with them the gladness of the occasion, and join in the prayers which will rise to God for the professors and students, and for the now Great Church, to the growth and power of which Knox College has so largely contributed.

It is sure to be an inspiring time, and I rejoice exceedingly that it is to be the occasion of a manifestation of that unity among Christians, in which my beloved Canada seems to be in advance of all other countries. My very earliest experiences in the church were connected with Union; for I began my Theological course under Dr. John Taylor in the U.P. Hall, and finished it in Knox College, which by that time knew no dividing line between U.P.'s and Frees; and now you rejoice in a truly

Catholic Presbyterianism; and I fully expect that the gathering on the occasion of the celebration will be one of the most thoroughly Catholic which our age has witnessed. May it be a time of quickening and of impulse, not only to Presbyterianism in Canada, but to the Kingdom of our Lord Jesus Christ in which we all are one.

With very kind regards,
Yours sincerely,
J. M. GIBSON.

WINTER SUPPLY OF MISSIONS.

To the Student of the Presbyterian Church.

GENTLEMEN,—The Synods H. M. C. met last week in Winnipeg to consider the question of supplying mission fields during the winter. Applications for appointment were received from 21 summer session students, and 12 others, who were all assigned to Presbyteries. It was also arranged that students of Manitoba College should supply, during winter, all fields within reach of Winnipeg. Still 35 fields were left unprovided for, after closing the newer and less important fields. These 35 fields had about 150 stations, 1,750 families belonging to the church and a number of other families who would attend our services. Are these fields to be left vacant all winter? Is it the Lord's wish that these people should have no shepherd for the coming six months? In the theological classes in Queen's, Knox and Montreal Colleges are aid to be about 160 students, who by the spring of 1897, will be licentiates of the church. With only 600 congregations in Quebec and Ontario, where are these to be settled? Last spring 64 more students applied for appointment to the mission field than there were missions. It is likely to be worse next spring. There are consequently plenty of men to supply our missions summer and winter if the men were better divided. To help such a division and so man our missions continuously the General Assembly instituted the summer session. Will not 20 or 30 students volunteer to supply missions this winter and take the summer session, or give us 18 months in the mission field?

Do you not think that in the present stress the church has a right to expect her sons to give at least one winter in the mission field? Five students from colleges in Scotland and one from Ireland were moved to come over to our help. More would come, but this would mean that every such student would displace one of our own during the summer. Last autumn seven Methodist and Baptist students in response to the appeal for men volunteered their services. Surely our own have not less missionary spirit. The Anglican, Methodist and Roman Catholic Churches can command plenty of men to care for all their missions down to the Arctic Circle. Why should we fail to get missionaries for Canadian settlers?

The appeal is to young men because they are better adapted for the work. The church will suffer if the work is not done, and done now. In the East growth is not to be looked for, because the population is stationary; shall we not care assiduously for that part of the church that promises growth and strength? Thirteen years ago our membership in the west was only 1,153 and it must be now 18,000. Continuous supply will give us a more vigorous spiritual life, less unbelief, a more rapid growth and speedier self-support. There is something stimulating in witnessing the growth of new missions and seeing them becoming congregations, and hence any man making sacrifices for it is amply rewarded. Who will volunteer to come to our help for this winter?

J. ROBERTSON.

Winnipeg, Man.

On account of pressure upon our space this week in connection with the Jubilee of Knox College, our Christian Endeavor column has been moved to page 643, where it will be found. In addition we may also state that so many reports of Presbytery meetings come in at this season as to make it impossible in the space at our command, to give all insertion in the issue just after they are sent, but all will appear in order and as fast as our space will allow.

The Rev. Prof. Baird, B.D., of Manitoba College, has been visiting his old congregation at Edmonton, where he was privileged to labour for some time before being invited to Winnipeg. It is scarcely necessary to say that he received a very warm welcome from many friends.

Pastor and People.

SOMETIMES

Sometime when all life's lessons have been learned,
And sun and stars forever more have set,
The things which our weak judgment here had
spurned,

The things o'er which we grieve with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans are right,
And how what seemed reproof was love most
true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me,
How, when we called, He heeded not our cry.
Because His wisdom to the end could see.
And even as prudent parents disallow,
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this portion for our lips to drink.
And if some one we love is lying low,
Where human kisses cannot reach the face,
O, do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you will shortly know that lengthened
breath

Is not the sweetest gift God gives His friend,
And that sometimes the sable pall of death
Conceals the fairest boon His love can send.
If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart!
God's plans, like lilies pure and white, unfold,
We must not tear the close shut leaves apart,
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land,
Where tired feet, with sandals loosed, may
rest,
When we shall clearly know and understand,
I think that we will say, "God knew the
best."

—Boston Journal.

WHICH FOR THE CANADA PRESBYTERIAN COVENANTING WITH GOD.

REV. J. A. E. DICKSON, B.D., PH.D., GALT, ONT.

It was a beautiful custom that obtained among godly people, not so long ago, but that has fallen, we fear, in our excessively busy times into disuse, namely, that of covenanting with God.

That was the rich blossom on the bush of a vigorous religious life. That was the ruddy glow of health on the cheek of a man whose spiritual health was good. That was the result of conditions that were devout and gracious and full of moral thoughtfulness and spiritual concern. That told of the genuineness of a Christian life in the homes of the people because it was a private affair, no one knew of it but the covenanter himself, or maybe the mother or father who assisted the young man or the young woman in the act.

It was an engagement between the individual and God. It was an act of the heart. An act too, of the concentrated mind and the living conscience. It was a supreme act of one's life. When one reached to that, he had come to the crisis of his earthly career. He had engaged to be the Lord's with such circumstance and seriousness, and solemnity that the act was memorable forever. And it gave colour and character to all the after-life. The sun that had risen shed his rich golden rays on the entire nature, sweetening, beautifying, glorifying it all; stamping it with a new character. Much thought and anxious reflection preceded the act, and it gave birth to a concern that above with the individual. It was a grand educative force and a prime source of stability in the life of godliness.

Would that we had the same kind of action to-day! Would that mothers and fathers and children were in this covenanting spirit! would that our religious teachers and leaders in every department of church-life and Christian activity were found insisting on such a decided stand for God, and with God!

There can be no doubt that it would do immense good. It would lay an arrest on the thoughtlessness of our time; the deadening indifference; the loose conceptions of a religious life; the dishonoring courses of some professors; the want of a definite object on the part of others, and keep the general tone of religious life and feeling from sinking down into the marshy quagmire of a baptized worldliness.

The covenants braced up Scotland to a noble and heroic daring and endurance that have crowned it with glory. But the covenants, though signed with blood, in the old Greyfriars Churchyard and elsewhere, would never have been so effective had it not been for the covenanting with God that kept alive the spirit of time, fear and love and worship in the homes of the people. There lay the mighty strength of the bond.

The family life of a nation is either its strength or its weakness. If a Christian spirit reigns there it will make itself felt in the national life. What we want our entire land to be, we must seek through our families. In them we have the key to the position.

When we look back into the heart of the covenanting times we observe that parents made engagements for themselves and their children with God. They were like those in the gospels who brought their sick sons and daughters, and their little ones to Christ that He might heal them and bless them. They made covenants comprehending them all. Dr. Cairns, in his memoir of John Brown, D.D., of Broughton Place U.P. Church, Edinburgh, tells us that a few days before Dr. Brown's mother died "she called for a short paper drawn up by her husband in the form of a covenant dedication of themselves and their children to God for time and for eternity, to be directed, managed and saved by Him."

To this covenant, after her husband's name, she attached her own, saying, "I do this cheerfully and with all my heart. The document is still extant, and the letters are traced with the trembling hand of death. It would have been exceedingly interesting to have had the whole document. Such things give us clear glimpses of the heart. They lay bare before us the real nature of the writer. Such engagements were common in religious families at this time. To read such documents fills the mind with warm and tender feeling such as an old and faded love-letter awakens. They carry us back into the midst of scenes that are hallowed by the felt presence of the Master himself. They bring us into touch with the best society of the time, men who fear God, and women who love the Saviour. In the life of the last Duchess of Gordon we find notices of this particular action that are very refreshing. Indeed, they are as pleasing to us as lovely and fragrant moss-roses on their tree. Here is one: "This day I did again enter into covenant solemnly, and gave in my name, consent, subscription and acceptance of the Lord Jesus to be my Head, Lord, Husband, Guide, my all in all. Being required by Mr. Andrew Gray, in the Lord's name, to declare if I would refuse Him or not, I said before the Lord I could not refuse, but with my heart gave over myself, poor, miserable, weak, sinful, ignorant as I am to God in Christ to be His. Little use can He make of me; but if He can, His I am, and shall be totally, perpetually, thoroughly if He will be at the charge to maintain, confirm, make good and perfect His work in me." At this time Lord Brodie was receiving many honors, but in the flood tide of the world's esteem he was a lowly and meek Christian man. So sweetly does grace work!

Another notice of a like kind is this; it is from the same Lord Brodie, the father of the Duchess of Gordon: "I spoke a word this night to the children, and enquired of them if they desired to serve a good Master, and were willing to give up themselves soul and body to God, to take Him to be their Father, their Master, their God, and to engage themselves to be His children, to do His will, that He may serve Himself of them whilst they lived in this world. They professed that they desired it and were willing. . . . This night I did before the Lord admonish, examine, reprove, and exhort my daughter; and that it may the more deeply sink in her heart I caused her to write down her confession and purpose and promise with her own hand;" and immediately thereafter follows her covenant in these terms. "This day I desire to give up myself again to God; it is my heart that I desire to give Him, and not my tongue only. I desire not only that the Lord would be witness, but that He would be cautioner and surety in this covenant, that by grace I may overcome. This Lord's day I have taken new

resolutions upon me to be the Lord's wholly, and not to live any more to sin. And in sign and token of my unfeigned desire and purpose, I have in the sight of God subscribed this confession and covenant with my heart and hand.—GRISSEL BRODIE." The life of the Duchess of Gordon is the best comment on this covenant. That was a life of exemplary Christian loveliness, and of marked decision for Christ, and of an uplifting holy influence. There was in it a large scriptural intelligence, a noble self-sacrifice, a wide activity and great diligence in Christian work, and a whole-souled devotion of all to the Lord. She recognized this fact "that position is stewardship," she wore her coronet for Christ. She would often say of her palace, in prayer: "Lord, thou art the Master in this house; I have given it all to Thee."

Covenanting was insisted upon also by the godly preachers of the times. We have Mr. John Willison, of Dundee, his "Sacramental Directory, or a Treatise concerning the Sanctification of a Communion Sabbath," in which the matter pressed strongly on the attention of those who would profess faith in Christ. He has statements of this character: "Enter into covenant with God, and next come to His table to get the transaction sealed and ratified, by getting the other seal of heaven appended to it." "O young people, and ye that never communicated before, set about this work of personal covenanting before you approach to the Lord's table." "O young folk, can you dispose of yourselves better in the days of your youth, than give up yourselves to the Lord? When you are ready to choose settlements and callings in the world, can ye take a wiser course, than first choose a settlement in Christ's family, which would make all other conditions and circumstances in life the more comfortable to you? Now the way to be made a member of this family is by covenanting with God. without this you have no right to the children's bread, nor the seals of the covenant. It is not enough that you were baptized, and are Christians by your parents' dedication, unless you be Christians by your own free choice and consent."

There is much to commend this practice. It makes the step taken a very definite one. It is a clear decision. It parts between the old life and the new. It places the professor on ground that is marked off from every other. It sets the Lord distinctly before him in right relations.

How much benefit the church to-day would gain by such a course! It could be introduced without interfering with any church order. It would only be a new form of treatment for the young; but one to awaken consideration, and to secure a better understanding and a fuller realization of what a Christian really is. It would gird up the loins of the mind. It would tighten many a screw that is loose, and correct many an abuse that lies just at the entrance to the church. It would be a useful moral tonic, and would tell mightily on the future life of the family of God.

WHICH FOR THE CANADA PRESBYTERIAN.

SECRETS OF POWER IN WORK FOR GOD.

REV. A. T. PIERSON, D.D.

"Work for God" is hardly the proper phrase. It should be rather "Work with God;" or, still better, "God's Work," as it is not man's work at all. Man is not even an agent; he is only an instrument. God is doing the work, and doing it through man. Who is doing the work? If I am doing it, I am asking God to help me; then I am the workman, and God is but a helper. There is a great difference between an agent and an instrument. In the Bible, man is described as merely an instrument—a saw, a hammer, a vessel, etc. Such instruments are perfectly helpless of themselves. We are often thinking about ourselves when we speak of working in God's work,—of our grace, our opportunities, our abilities; and thus we worry about the work; but God says, "this is my work—my burden and care."

The secrets of power all resolve themselves into one.—that of being possessed, guided, filled, penetrated, permeated with the

Spirit of hope, which is the Spirit of Jesus Christ. If we abide in Christ, we abide in hope. We must be anointed with the same Spirit that permeated all His activity. The Holy Spirit, therefore, is the one secret of all possible working with God. In Jamesii. 6, we read that "body without the Spirit is dead." The difference between a *corpus* and a *corpse* is that of life, the former possessing it, and the latter devoid of it. A dead body may be made to stand up against a wall, but it lacks something within to enable it to stand alone. Life would make all the difference. Such a dead body would answer James' illustration of faith without works. The outside form may be complete, but the inside is dead. The illustration applies to—

1. A creed without true faith—without the spirit of faith—a dead orthodoxy. James says: "The Devils (the demons) believe and tremble." "Thou believest that God is one God; thou doest well," but no better than the devils. They tremble—they shudder, or stand erect, as the word implies. The devil is no sceptic; though he makes sceptics. He himself is perfectly orthodox. He knows that there is a hell, and he stands in awe of it. We must get better backing than a dead creed, if we are to have life.

2. A form of worship without adoration. That would be a censer without incense. It may be a beautiful censer; but if there be no incense in it, God does not care for it. There is a great deal of apparent worship without the spirit. It is the great evil of our day. Forms multiplied in the early church as soon as the spirit was lost. The church's gestures and gesticulations always multiply as the Spirit of God is lost. An excellent old gentleman died lately in England who was thoroughly orthodox, but he had a son who had gone into the extreme of ritualism. The son wanted the father to preach for him. The father at first declined, saying that he would not suit his congregation, as he did not believe in their ritualism; but on being pressed, he took for his text, "Lord, have mercy on my son, for he is a lunatic." He declared such ritualism to be lunacy; and was he not right? It is a suspicious sign when churches, once remarkable for simplicity of worship, begin to increase their forms and rituals. What we want is to get the true spirit of adoring worship.

3. All external moralities not prompted by the spirit of obedience. These are "dead works," so-called in the New Testament; or "wild grapes" in the Old Testament. "When I looked that it should bring forth grapes wherefore brought it forth wild grapes?" (Isaiah v. 4.) There is also *bad* fruit, but that is different from *wild* fruit. *Wild fruit has the form of good fruit, but it lacks the savor.* The great danger at the present time is not so much bad works, as it is dead works. The epistle to the Hebrews (ix.14) speaks of having the "conscience purged from dead works, to serve the living God." It does not say from "wicked works."

4. Sacrifice not dictated by love. In I Cor. xiii.1, we read—"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Notice that it is not "as a flute or a harp." These may be made to talk back to the player. A violin has been loved by its owner as a babe, its tones seeming to speak so intelligently. But sounding brass or a tinkling cymbal make empty sounds, so that, if like them, Paul says, "I am nothing." Whatever sacrifices we may make, therefore, amount to absolutely nothing without love. God cannot accept them.

So then, creed without faith, worship without adoration, morality without obedience, and sacrifice without love—these are four bodies without life. The indwelling of the Holy Spirit, therefore, is the secret of power in all Christian work.

I cannot pass by the importance of prayer in this connection. The great lack of the modern church is the lack of pleading, importunate prayer. Our Saviour has given us a series of progressive lessons on this subject. The first of these lessons is found in Mat. vi. 6, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy

Father which seeth in secret shall reward thee openly." Have we learned this lesson? The second lesson is found in Mat. vii. 7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you." This is a most important lesson, and too little studied. We find the third lesson in Mark xi. 24, 25, "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses." The next lesson is found in Mat. xviii. 19, "That if two of you shall agree as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." And the last lesson is taught us in John xvi. 23, 24, "In that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he shall give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full." This was never taught in Old Testament times, nor even by Jesus Christ until now. There was not enough known about Jesus until now. What importance attaches to this new lesson! Even Samuel, Joshua, Moses, nor the disciples of Christ Himself, knew anything of this plea. The name represents the person, as we are all known by our names. What is meant then by Christ's name? By virtue of my identification with Jesus Christ. Colossians and Ephesians stand foremost in explaining this identification with Jesus. They show us what are our privileges in Christ—one with Christ, who is the fulness of God. To be in Christ is the explanation of asking in His name, in Him, and then He in me. Christ is the great ocean and I the bay or inlet, and the fulness of God flows into Him, and then into me. Ephesians teaches us that all believers are bound together in one body; all have one blessedness; all "in the heavens," rather than "in heavenly places,"—not on the earth and gauging heaven by earthly standards, but judging of earth by heavenly standards—all its joys and sorrows, for instance, as viewed from heaven. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

When in Belfast, I went into the large establishment of Marcus Ward & Son, famous the world over. A friend, Mr. Robert Corry, allowed me to use his name in getting admission, as very few are allowed within the works. At the sight of his name, I was admitted at once, and a chaperon showed me the whole process of the manufacture from the first to the finish. Now how did I get in there? It was Robert Corry who made the request for me, and I had only to present it. The secret of prevailing prayer is to get lost in Jesus Christ by union with Him, and then our prayers will be the voice of the interceding Spirit. We go to the Father and say, "I ask this thing in the name of Jesus Christ," and that thing can never be denied to us any more than to Him.

And then keep in mind the agreement—"if any two of you shall agree." It is not two agreeing at a certain hour, as is often done; but with their souls in harmony by the One Spirit of God. There may be discord in two keys of the same piano; we must have the symphony of the Holy Ghost, like keys that are in symphony. If I and Dr. Mackay are touched by the same Spirit to pray for the people in Formosa, an answer of blessing will be the result.

Jesus tells us to pray "the Lord of the harvest that He would send forth laborers into His harvest." It is prayer that is wanted for this work. In a certain part of London there is a large building erected for the use of the press, where information is collected from distant parts, one wire connected directly with Edinburgh. The proprietor of the establishment came to the building one night after the doors in the lower part of the building were closed. As he could not make the people in the upper storey hear him from the outside to open for him, his only remedy was to telegraph to Edinburgh, and ask them there to inform those in the London office to come down and admit him, which they did, and he got an entrance immediately. The indirect way was the most direct way. So the indirect way by heaven is the most direct way to obtain our blessings; it is the most direct way to help the mission work.

Missionary World.

OUR CHINESE MISSION IN BRITISH COLUMBIA.

This mission was commenced in April, 1892. Soon after the arrival of the writer on this field, Mr. C. A. Colman returned home from China, where he had served as a Lay Missionary under the American Presbyterian Church, and helped us here for a few months in beginning the work. Mr. Colman was appointed by the Assembly's Foreign Mission Committee to assist in this important undertaking, and soon was on the ground and at work. Mr. Colman's ability to speak the Cantonese is of great advantage to it. From the proclamation of the Bible Message in the Chinese tongue, we confidently expect to be able to say in the not distant future, concerning this part of Zion, "This and that man was born in her; and the Highest Himself shall establish her." In our school in Victoria we have an attendance of from twenty to thirty and over. One or two volunteers from our city churches nightly assist us in teaching English, and at the close of the school we give a short address in Chinese and English, suited to the mental and spiritual attitude and condition of our hearers; the school is then closed with a hymn and prayer. As soon as we can get into our own premises—much better situated for our work than our present rented hall—we look forward to successful Sabbath and week evening preaching services, such as are impossible in the upstairs room we now occupy. The great problem has been, how to reach the 10,000 Chinese scattered throughout the province. The great distances between points where the Chinese are found, the expensiveness and sometimes slowness of travel make it practically impossible for the church to reach any considerable number outside of the cities, apart from the help of local churches. This help, we are thankful to say, is being given, and we think the interest will grow. Victoria, with its Chinese population of from 3,000 to 3,500, is the chief distributing centre; here we aim to establish a strong station, and from it guide and assist the smaller centres. The C. E. Societies in connection with the different congregations of our church in Vancouver and Westminster have taken hold of this work with commendable zeal and enterprise, and are carrying on schools in their respective cities without any expense so far to our Foreign Mission Committee. Also at Union Mines, Rev. Mr. Higgins has led the movement there, and at Wellington a school has just been organized.

The most cursory glance at the problem which is presented to our country and our church to solve, by the presence of so many idolaters in the sea-board province of our Christian Dominion, clearly shows that the responsibilities resting upon us are very grave, and that the work thus laid to our hands is necessarily both slow and difficult. In the name and strength of the Lord, our church has humbly accepted this work given to her, and has addressed herself with resolute and patient heart to its speedy accomplishment. There is reason to fear, however, that in the past, and perhaps even yet, the church at large has herself not had the most clear appreciation of the situation. God, for years, has been speaking to us by the providence which has laid this poor but potentially great stranger at our gates, but we have been dull of hearing. When legislators, imagining that they were grappling with the great Chinese question, sat in their provincial halls and framed restrictive and increasingly drastic measures against the citizens of a great and friendly nation, the church has not been as quick as she might have been in seeking to counteract, with the spirit and message of the world's Saviour, these presumptuous, narrow, juvenile, barbarous and resilient measures.

Now that our church has put her hand to the plough, her faith, her doctrines and her noble history warrant the belief that in the strength of her Lord she shall conquer, and that this will not be the least blessed among the many sections of the Lord's vineyard which she has been instrumental in redeeming from a sterile waste, to a garden of the Lord, beautiful in its empurpled fruitage—*E. Rev. A. B. Winchester, Victoria, B.C.*

PULPIT, PRESS AND PLATFORM.

Wendell Phillips: The one argument against the religions of India, is India itself.

Christianity: Love your neighbour as yourself. Society. First find out what he is worth.

Ram's Horn: One of the duties every man owes to himself is to live so that he can respect himself.

Mrs. Amelia E. Barr: When sorrow is borne in a spirit of resignation and resolution, "it is like the iron-smith, it shapes as it strikes."

F. W. Robertson: Every day, as it rises out of eternity, keeps putting to each of us this question afresh, "What will you do before this day has sunk into eternity and nothingness again?"

S. R. Crockett: Blessed are they that were born to the heritage of a Scottish Sabbath. . . There are those who scoff. We do not wonder. There are that would laugh in the face of God Almighty and think the folly a patent of nobility. For of fools there is no end while this world lasteth.

United Presbyterian: We need not expect a new set of plans and suggestions for work every year. The lines of work, along which we have had our greatest success in the past, are the lines to be followed in the main for the future. Let us be ready for the new ideas when they come, but let us also hold to the plans and methods that have been tried and proved in the experience of the past.

Presbyterian Banner: God's ways are wisest for His children; and, after all, what does it matter if He leads them home through paths of difficulty and doubt, or by "waters stilled at even?" In the home coming all else will be forgotten—the labor, toil and trouble—and men will realize that the limitations they fought against were what they needed to bring them into a heaven of rest.

Beecher: Watchfulness is a term of varied meaning. Sometimes it means only alertness; sometimes vigilance. It signifies, also, outlook, apprehension of danger, as when a sailor is on the outlook, or, as when a sentinel is peering on every side, suspicious of some lurking foe. In short, watching includes every shade of that state which puts a mind in earnest to avoid evil and secure good.

Rev. R. E. Knowles: Blessed is he who purposes in his own heart. Reason, mind, expediency, are only vassals at the court of manhood. To purpose in the heart is to send the command thundering forth from the citadel of the king. The heart is God's registrar. It is, too, His council chamber, for there is compact made, and there eternal promise given. In the presence of conscience and the holy angels of honor and fidelity, the soul is pledged to God, and God to the soul. Who purposes in heart shall yet perform in Heaven.

Rev. George Whillans, B.A.: Let us be just and kind to our fellow men by all means, so far as is within our power, relieving the oppressed, helping the poor and needy, comforting the afflicted, and in every possible way seeking to diminish the sum of human woe. But at the same time let us hold fast to form and sound words, which have been delivered to us in the faith and love which is in Jesus Christ. So shall our religion become a thing at once bright and attractive. So shall the church shine forth, fair as the moon, clear as the sun, and terrible as an army with banners. So shall we bring about most surely and speedily that regenerated society of which so many dream, and when life here is over and this world's course is run, we shall not fail of a place in that kingdom where sin and sorrow never enter and human aberrations never mar that new heaven and that new earth wherein dwelleth righteousness.

Teacher and Scholar.

Oct. 14th 1894. } THE DRAUGHT OF FISHES. { Luke v. 1-11.

GOLDEN TEXT.—Mark i. 22.

Second year of Jesus' public ministry, A.D. 28, a year of development. Great interest awakening in His preaching and miracles. Place, on the shore of the sea of Galilee, or lake of Gennesaret. This lesson might be studied as a succession of pictures.

I. V. 1-3. Christ Preaching.—(1) The congregation. The lake of Gennesaret was the scene of a very busy traffic of Jews, Galileans, Syrians, Phœnicians, Arabs, Greeks, and Romans. The audience of Christ was likely a very mixed one. He had been rejected in Nazareth, his own city, by relatives and fellow-townsmen, but here they pressed and crowded upon Him to hear the Word of God.

(2) The pulpit. Christ was always ready to use any kind of place to preach from. Now, when the people were crowding around so that all could not see or hear, He stepped into one of the boats, close by, Peter's most likely, and asked him to push out a little from the land. When this was done, He sat down and taught the people out of the boat. The front part of the boat made a pulpit for Christ, whence He casts the net of the Word over the crowd which covered the shore.

(3) The place of meeting. The lake shore became for the time being a house of God. The people stood listening attentively upon the shore. When people are eager to hear and there is one ready to speak the word of God, any place will do to speak in; the street, a tent, under a tree, a hut, a railway car; any place, it makes no matter where, if only we worship God in spirit and in truth.

II. V. 4-8. Christ Working: The preaching done, He asked Peter to put out from the shore into the deep. Night was the best time for some kinds of fishing, and Peter and his companions had been at work all night and had caught nothing. Yet, now, in broad daylight, Jesus says, "Let down your nets for a draught."

(1) Peter's faith. "Master we have toiled all the night, and have taken nothing, nevertheless at Thy word, I will let down the net." This is what we should do, whenever Christ speaks, do what He tells us, even though it should appear to be of no use. Nothing is impossible with God.

(2) Reward of Peter's faith, v. 6. "When they had done this, they enclosed a great multitude of fishes, and (R.V.) their nets were breaking, and they beckoned unto their partners in the other boat, that they should come and help them. And they came and filled both the boats, so that they began to sink." When God commands anyone to do a certain thing, He will never deceive or disappoint those who obey Him.

(3) The effect of this miracle: Peter fell down at Jesus' knees saying, "Depart from me, for I am a sinful man, O Lord." The greatness, the divinity of Jesus burst upon his mind so suddenly, and with such overpowering force, that he felt utterly unworthy to be in the presence of one so great and holy. He loathed himself. A holy fear and wonder filled his breast and the breasts of his companions. Compare Isa vi 17 Dan. x. 6-8, Job x' 3 4, 42-56.

III. V. 10. Peter Honored and Rewarded.—Fear not, from henceforth thou shalt catch men. We should have toward God a holy, loving awe and reverence, but He does not want His children to dread Him. What Christ said to Peter prostrate at His feet, He says to all His children, trembling, and humbled before Him, under a sense of sin and unworthiness. Let everyone feeling the burden and guilt of sin, hear Christ's voice saying, "Fear not," and be encouraged.

This state of mind, this deep sense of personal unworthiness is that which makes us willing and able to sink ourselves and let God work by means of us; so he said to Peter, "From henceforth thou shalt catch men." Literally, shall take men alive. Peter was to be a great and successful winner of souls to Christ, and it was for life, not for death that He would take men into the gospel net.

IV. V. 11. Forsaking all for Christ.—"When they had brought their boats to land, they forsook all and followed Him." "They now became the permanent followers of Jesus, trusting Him for all they needed; their lives were a perpetual sermon, proving to the people their sincerity and faith."

Lessons.—1. We should esteem it a great privilege and be anxious to hear the Word of God.

2. We should implicitly obey Christ, however hard or apparently unreasonable His commands may be.

3. Christ honors and rewards the faith of His people.

4. The nearer to Christ the deeper will be the sense of sin and personal unworthiness.

5. It is the duty and privilege of all Christ's disciples to be fishers of men.

6. Jesus is worthy of our all.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, OCTOBER 3RD, 1894.

LEAVING out the chairman, as many Episcopalians as Presbyterians take part in the Knox Jubilee proceedings this week. That is all right. The Historic Episcopate cannot do the college any harm.

KNOX keeps up her youthful modesty at fifty. There is not a Knox graduate on the programme but Prof. MacLaren, and he is only chairman of one meeting. There is room for some doubt as to whether so much modesty pays in this age and country.

SIR JOHN THOMPSON has been denounced for leaving the Methodist church and joining the Roman Catholic. Laurier is denounced because he left the Roman Catholic church for one service and worshipped with the Methodists at the "Soo." Is it any other person's business where a public man worships his Maker?

IT is a singular fact that while the early defenders of Protestantism often sacrificed home and property, and even life, for the cause, many of the loudest modern defenders—so called—generally aim at making something out of their efforts. The modern hero and martyr likes the bleeding to be done by the other fellow.

THE saloon-keepers, bribed police judges, bribed policemen, ballot stuffers, green-goods men, owners and frequenters of houses of ill repute and all the other class that are a curse to the city of New York, are unanimously of the opinion that ministers of the gospel and religious journals should not meddle with municipal affairs.

THE New York *Tribune* relates an incident which shows that the zeal of the Salvation Army people is not always according to knowledge. As a prominent professor of Theology in a well-known Methodist Seminary, was walking along a crowded avenue in New York, a member of the army offered him a tract. "I am a Christian and a teacher of theology," said the professor politely. "Don't despair, sir; don't despair, sir, on that account," replied the army man; "salvation is free to all."

SURELY it is the duty of prominent and influential ministers who say that there is a waste of money caused by over-lapping in the Home Mission field to try to put an end to the waste. In these days of much talk about economy it is not good policy to urge people to give money for Home Mission purposes, and then tell them that part of their money is wasted. If two or three ministers or missionaries are found in places where one could do the work, let some means be tried at once by which

the number can be reduced. The problem is confessedly a difficult one, but it should be grappled with without loss of time.

THE best committee on vacancies the General Assembly can strike may sit and deliberate until every member on it grows grey or becomes bald; it may bring in the best scheme ever matured by ecclesiastical wisdom; it may report its scheme to the Assembly and have the report adopted amidst cheers that rend the roof, but if Presbyteries do not loyally and faithfully carry out the scheme the time and labor of the committee are wasted. There is no earthly use in the committee appointed at last Assembly spending one hour or one dollar in trying to remove the scandal caused by our mode of supplying vacancies, if Presbyteries deliberately and habitually violate the regulations made by the Supreme Court.

DR. DEWART has accomplished a feat never perhaps accomplished by any other journalist in the world, certainly not by any journalist in Canada. For more than a quarter of a century he edited a church paper and got and kept his position by a majority of votes in Conference. Dr. Dewart is a strong man, a fearless man, a man who has his own opinions and is never backward in expressing them; a man who never hides behind the wood-pile when there is a fight going on. That he should have retained his position so long in such times as ours when so many are clamouring for changes, when there is a strong and increasing demand for fireworks and veal, is one of the most wonderful things in Canadian journalism.

IF any man deserves credit for discharging a plain duty, Sir John Thompson should get credit for commuting the death sentence passed on McWherrall, to imprisonment for life. McWherrall may or may not have done the deed. The Crown did not prove his guilt beyond all reasonable doubt, and that is the issue the law has to deal with. It will not do to hang men on suspicion nor for the mere purpose of showing that the detectives were clever and on the right clue. As soon as McWherrall was found guilty by a jury, that found his fellow prisoner innocent on the same evidence, the usual howl went up for his hanging from all those people who conclude that every man put on trial is necessarily guilty. This journal was one of the very first to point out that the evidence was not only weak, but in many points contradictory and an outrage on common sense. We feel rather pleased that the Minister of Justice came to the same conclusion.

"CHURCHES," says an exchange, "like families, should keep their troubles to themselves. They are something with which a stranger should not intermeddle. They should not be much talked about even by church members; but when they are blazoned from the house tops, they become town's talk, bring disgrace upon the church and become harder to heal. Everyone should have enough regard for the credit of his church and the honor of religion, and enough love for his brethren and respect for himself to cover over the faults and failings of those who belong to the brotherhood. It is poor policy, as well as poor religion, to subject differences among brethren to the ridicule and criticism of the world." Blazoning church troubles from the house tops is not the most injurious part of the business. The worst kind of harm is done when men and women who might know better sit down in their homes or in the social circle, and rake over all the miserable little differences that exist in all the churches in town. Some people never talk of anything in or about the church unless it is more or less of an ill odour. The more rank the odour the more valuable they become.

THE PAPACY IN EUROPE.

THIS is the title of a very striking article which appears in the *Missionary Review of the World* for this present month, and which, as we are brought into such close and constant contact with popery, is most worthy of our notice. While we have no sympathy whatever with some of the methods taken to meet and counteract Romanism, and would contend to the utmost of our power against Roman Catholics being robbed of a single civil or political right on account of their religion, we do well not to lose sight of the true character and tendency of the *system* as seen in countries where it

has long held undisputed sway. This is especially necessary in such countries as ours where, because of its close contact with Protestantism, it assumes disguises so plausible as to throw many off their guard, and cause them to fancy that there is not much difference, after all, between it and Protestantism, with its open Bible, liberty of worship, and right of individual judgment in matters of religion, and all the civil, religious and political blessings which naturally follow their full and free exercise.

The writer of the article referred to first draws attention to Britain and notices what is well known, "that the Romish clergy there have of late assumed a boldness, a spirit of propagandism, which becomes a danger to the country. Convents and monasteries are being established on all sides, there are forty of them in the county of Sussex alone. The Romish clergy in one single diocese boast of 900 conversions during the past year."

In France, the writer, Rev. R. Sailliens, of Paris, says that the "death-fight," which a few years ago was waged between the church and the state, has given place to a sort of truce. "Without there being any more of the reality of religion, a greater and a curious sense of respect is shown to the things of religion, particularly of the *Romish* religion, its pope, priests and bishops. Especially "following the lead of Cardinal Lavignerie, the bishops have become reconciled to the Republican form of government, and the pope has encouraged them in this new departure." In Germany also, the religious war has been abandoned years since; in the Protestant parts of the country Roman Catholics are multiplying, and the Emperor, who not long ago ostentatiously almost vaunted his Protestantism, has been seen at the Vatican paying his respects to the Pope. At the Court of St. Petersburg, for the first time, an accredited ambassador from his Holiness has been received, and a party, it is said, exists in the Greek Church in Russia favorable to reunion with the papacy.

Having thus stated in substance the present state of things in Europe, the writer asks, "What are the causes of this revival of Romanism?"

In Protestant countries he traces it to two main causes: first, "the weakness and loss of power of the evangelical churches. As they have grown rich and prosperous, Protestants have forsaken, to a great extent, that puritanic spirit which was the strength of the Reformation." The second cause he mentions is that, "the Bible does not now hold in Protestant countries the place that it did three centuries ago." In divine things men crave for an infallible authority, and the Bible is no longer regarded as infallible; "in times past the Inquisition burned it, now the higher critics are tearing it to tatters." The effect of both these things is favorable to Rome.

In France, as a Roman Catholic country, the causes of revival, he says, are many. The first place he assigns to "the shallowness and powerlessness of what is called 'free thought.'" "Politicians conjured with this and hoped to replace by it the old superstitions; but, free thought, materialism, positivism, agnosticism, or whatever name modern infidelity, assumes, is nothing. It gives no hope for the future no strength for the present." Another cause he assigns is, "the marvellous skill of the present Pope in adapting himself to modern phraseology and aspirations. Although Rome never changes, yet, serpent-like, it has a wonderful ability to change its appearance, to insinuate itself into the confidence and love of the people by a seeming concession on almost every point of importance to them. Thus although it claims and exercises itself the most absolute and irresponsible authority, we see it in France and the United States professing a love for a Republican form of government. Although in Romish countries the deepest poverty prevails, yet we find the Pope on the burning questions of capital and labor, of rich and poor, in an encyclical letter, giving utterance to the most liberal and evangelical sentiments. And, last and most marvellous of all, although, as this writer avers, "there is not in papal countries a Bible or New Testament to be bought in booksellers' shops, or from colporteurs, except Protestant versions," that system which has established tradition above the Bible, has contradicted every Bible doctrine, and silenced every Bible preacher, now dares to stand before the world as the advocate of the Bible against the Protestants."

"How is this state of things to be counteracted?" the writer asks. "Not," he says "by clumsy imitations of her gorgeous display, but rather by a return to the primitive simplicity of worship manifested in the upper room." "Next," he adds, "only through the Bible, as was done by the Reformers. Anything, however pious, that helps to destroy the people's faith in the Bible as an infallible

book, works on behalf of Rome. This to me is the vital question, and I see no other alternative but this; the Bible or Rome. Finally, let us preach Christ, His free forgiveness, His atoning blood. Ethical, political or social preaching, sermons for the times, as they are called, will not prevent the drift of the masses toward the old system. But the upholding of the Crucified will always prove the power of God unto salvation."

We have often observed, and sometimes felt surprised, at the strength of the anti-Romish feeling and words of those who have either come out of her, or have for years been engaged in mortal combat with her. But these are the men best qualified to speak of her real character. We do well then to heed their warnings. "In these times of infidelity," testifies the writer, and his words are too true, "the temptation for evangelical Christians who do not sufficiently know Rome is to accept a kind of compromise with her, to look upon her as one of the forms of true religion, one of the things which, on the whole, make for purity and godliness. This temptation is a most dangerous one. But do not judge Rome by that which she allows you to see of her in Protestant, enlightened countries; go to Portugal, go to Spain, to Italy, to Corsica, where she is uncontrolled by a dissenting religion. We are fully aware that there are Roman Catholic dignitaries who evince a great love for souls and for God. We do not judge them, we hope they are sincere, we leave them to God and to their own consciences. But as a system, popery is the masterpiece of hell. It is a wonderful adaptation of paganism to Christianity, sensual in her worship, loose in her ethics, crafty and grasping in her politics—such is the Church of Rome."

THE GENERAL CONFERENCE OF THE METHODIST CHURCH.

THE quadrennial meeting of the General Conference of the Methodist Church is one of very great importance both for the influence which it exerts upon all the work of that denomination, and through it upon all that affects the well-being of the whole country. It is not too much to say that the proceedings of our great ecclesiastical parliaments affect the destinies of the Dominion, shape and mould its life in the highest sense more deeply than the parliament meeting in Ottawa, and are therefore deserving the attention of the whole body of the people. The Conference gathers together all the ablest representatives of Methodism in the Dominion from Newfoundland to Vancouver and its discussions and decisions vitally affect all its interests for the ensuing four years at least, and it may be for an indefinite length of time. Our time and space will only admit of our giving the briefest notice of its proceedings.

It was held in London, beginning on the 6th ult and continued in session working diligently for over two weeks. The Rev. Dr. Carman, as General Superintendent, presided and delivered an important opening address, the keynote of which was progress, thankfulness to God and humility for so large an amount of advance as He has granted to their branch of the church. The address was regarded as so valuable as to call for its being published for general distribution throughout the church which will accordingly be done.

Committees to the number of twenty-four were appointed which gives an idea of the number of matters of importance which had to be attended to. We can refer only to a few of the chief of these.

The first is that of Missions, this branch of the work is superintended by Rev. Dr. Sutherland and a General Board of Missions. Like that of our own church, its missionary interests at home and abroad are many and widely spread. Its missions among the heathen are chiefly to the Indians in our North-West, in China and Japan. The women of the church are also organized into a Woman's Foreign Missionary Society which has been making very rapid growth, and both together raise and expend a large amount of money and employ many agents in the foreign field.

The Superannuation Fund occupies the place, to a great extent, of our Aged and Infirm Ministers' Fund in our own church, and it is like our own also, in that no small difficulty is found in raising the amount needed to meet its wants. The consideration of it and arranging a detailed plan for its administration, occupied a large amount of attention.

There is no feature in which the Methodism of to-day, in Canada, differs more from that of fifty years ago, or less, than in the matter of education. It has in that respect undergone a complete revo-

lution. With colleges in Newfoundland and the Maritime Provinces, Wesley College in Montreal, with which the name of the late lamented Dr. Douglass was so long connected; Victoria University and Theological College in this city; another college in Winnipeg, and the beginnings of yet another in British Columbia, and its ladies' colleges, the Methodist Church falls behind no other in the fulness of its educational equipment. Its interests in this respect in Ontario are under the vigorous and able management of the Rev. Dr. Potts. The subject of education and courses of study for the ministry received very careful attention at the Conference.

Publishing interests was the name of another committee. Unlike our own church, Methodists conduct a large and increasing Book and Publishing concern, managed by Rev. Dr. Briggs. The *Christian Guardian*, the *Methodist Magazine*, Sunday school periodicals, and many other works of value to the church and the general public are sent out by the Publication Society, which do much for the cause of Methodism and a pure and healthy general literature. The work is constantly extending with the spread of the church, and for its services is highly prized within the denomination. An important step taken by the Conference was to reduce the annual subscription price of the *Christian Guardian*, which is the property of the body, from \$2.00 to \$1.00, and as an aid in doing this to aim at increasing its circulation to thirty thousand, a very important factor in the reduction of its price.

It does not need to be said that the Methodist body has always taken strong ground on the subject of temperance and there is no receding from their position on this public question of such vital interest. The chief result of its action was to advise that constant and vigilant care should be taken to secure that the men proposed as representatives in Parliament should be reliable and so far as possible pledged supporters of prohibition, with a view to the attainment of that great measure at an early day. Whenever it shall come, our Methodist brethren will deserve no small share of the honor of bringing it about.

In the matter of Sabbath Observance the Conference took unmistakable ground. It is gratifying to find all evangelical bodies in the land of one mind on this most important matter, and if they all faithfully instruct their people upon its sacred and divine authority and obligation, we may hope to retain this day as it is now observed amongst us. The Conference recommends that clearances be refused by the public authorities to boats with Sabbath excursion parties, and not to allow any boats carrying such parties to report at Canadian ports.

The work of the Committee on Statistics, though rather dry and to the popular mind not very interesting, is yet of great importance. So far as such things can be compared, it is like stock-taking in business and shows the exact standing by an exhibition of losses and gains. One or two of its items may be given here. The total membership of the Methodist Church in Canada at present, is 260,953, showing an increase of 27,000 in four years. The number of ministers is 1,543, with 453 in probation, making 1,996, an increase of 248. The amount contributed for Connexional purposes during the quadrennium has been \$1,387,717, an increase of \$84,843 in that time.

Sabbath School, Epworth League and Young People's Societies received a large amount of attention. While the new movement among young people, which has so rapidly developed, was gratefully acknowledged and welcomed, it was at the same time felt that guidance and caution were much needed to secure from it the best results both for Methodism and the cause of Christ. After much discussion it was resolved to take the step of appointing a secretary who shall devote his whole time to the interests of young people, to develop and guide and watch over all forms of work most directly affecting the young, such as Sunday Schools, Epworth League, Christian Endeavor and other societies. This is a step which has been suggested should be taken by our own church, but for which, in the judgment of the General Assembly, we are not yet ready.

The office of General Superintendent was the subject of several memorials. One that was the name bishop, as being a scriptural one, should be adopted instead of the somewhat cumbersome and vague General Superintendent. Another was that three should be appointed instead of one, and the work should be sub-divided, and yet another was that the election should be made for four years instead of eight, as at present. All these proposals,

however, were rejected and this office remains as it has been in the past, with Rev. Dr. Carman again elected to occupy it.

The Itinerancy has always been regarded as an integral part and distinctive feature of Methodism. It will be news to many of our readers that at the beginning of Methodism appointments were only for six months, then for one year, and finally they were made as they have long been for three years. A change to a longer period has been for some years desired by many in the church, and it has been as vigorously opposed by others. Its coming up again in this Conference excited great interest. The discussion over the proposed extension of the terms of appointment to five years was long, earnest and able. Finally, it was carried that the stay of a minister in one place may be extended to four or five years at the request of the Quarterly Board, made at its third or fourth meeting in the Conference year by a three-fourths majority vote of those present at its meeting, taken by ballot, and agreed to by a two-thirds vote of the Stationing Committee. It may be noticed that it was proposed and carried to establish in connection with Presbyterians, Baptists and Congregationalists what was called a federal court for the purpose of avoiding overlapping and waste in each of these bodies struggling to maintain a minister in fields where all are weak, by uniting to sustain one for all. We welcome this as an indication of a growing spirit of brotherliness and good understanding among the bodies concerned. Other important matters affecting that church alone were brought before the Conference and discussed, but these our limits forbid our entering upon. As a sister Protestant evangelical church, we rejoice in her prosperity and are sure that we but voice the sentiments of the Presbyterian Church in Canada when we say that, she will always gladly respond to every movement looking towards closer fraternal relations with a church with which we have so much in common.

JUBILEE OF REV. JOHN MAC TAVISH, D.D.

THE name of the Rev. John MacTavish, D.D., senior pastor of Free East Church, Inverness, Scotland, is one still fragrant in many hearts and homes in Canada. He was long one of the most prominent and best known ministers of the Presbyterian Church in this country, in connection with a lengthened pastorate, first in Woodville, then in Woodstock, and because of many public services rendered to the church. For years he was sole pastor of Free East Church, Inverness, Scotland, and still is its senior pastor, although some time ago, on account of increasing years, he resigned into younger hands the more active duties of his charge.

It will be interesting to very many of our readers to know that he has now attained his jubilee in the ministry after long years of very active and signally useful service. It is the intention of the Free East Church congregation, and the Free Presbyteries of Inverness and Ballahulish to celebrate this event in a tangible way by a presentation to Dr. MacTavish accompanied by an illuminated address. The two congregations of which he was pastor in Canada and the Presbyteries of Paris and Lindsay in which they are situated, are well understood, to be represented in some way on the occasion. Besides what may be done by these bodies, it is thought that not a few, in different parts of the country not connected with any of them, who have either personally benefited from Dr. MacTavish's labors, or who highly appreciated their value to the church and the cause of Christ, would gladly, if they only knew how they could do so, take part by their contributions in making the presentation to be made to the Doctor in the highest degree worthy of the occasion, and thus show their appreciation of the man and of his work.

We have pleasure in informing any or all of our readers who may feel so inclined, that Mr. A. W. MacLachlan of the CANADA PRESBYTERIAN, No. 5 Jordan Street, Toronto, will be glad to take charge of and forward to their destination, such sums as any one may wish to contribute for this object. The commemoration services in connection with the jubilee are to be held in Inverness in November, and it will be necessary for all contributions to be sent to Mr. MacLachlan at as early a date as possible that they may be forwarded to Scotland and be in the hands of friends in Inverness by the end of the present month. We sincerely trust that many of Dr. MacTavish's old friends may be found willing to lend their aid in this movement to honor one to whom honor is so justly due.

The Family Circle.

SEA-GULLS IN THE CITY.

Below, the hum of busy crowds,
The tramp of hurrying feet,
Above,—against the smoke-grey clouds
A flash of white wings fleet.

O, birds of sea and wind and foam,
Why come you wandering here?
This narrow street is not your home;
No wave-washed crags are near.

Unkind! unkind! Do we not know,
Shut in this city's cage,
That still far-off the free winds blow,
The white-capped billows rage?

The breath of all the boundless sea
For ever round you clings;
More sweet than linnet's song to me
The beating of your wings.

The tall blank houses change and pass,
The rocky cliffs arise,
The keen wind whistles through the grass
Beneath the lonely skies.

And London's river, grim and grey,
That rolls its sullen tide,
Melts into showers of tossing spray
Where'er your swift wings glide.

Go, wandering birds, why linger yet
Fly off! Fly far away!
For all that we would fain forget
You taunt us with, to-day.

As some wild creature, trapped, may sleep
Awhile, its struggles vain,
Our wayward thoughts their prison keep,
Nor strive to break the chain.

But let his mate the captive see
Soar upward to the stars,
Untamed he struggles to be free,
And beats against the bars.

So would we follow where you fly,
Yet here must fettered stay,
O, bird of sea and wind and sky,
Why do you hither stray?

—Mary Macleod.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER IX.—CONTINUED.

'I don't think this picture requires much explanation,' said the professor. 'You all know how Champlain, seized with admiration for the commanding aspect of Cape Diamond, founded Quebec there in 1608. He and his men felled the great trees that grew along the shore and built the *'Habitation de Champlain,'* which you see there and of which we have the outlines preserved by his own pencil. And there he, too, with his men went through the stern experience of a Quebec winter, more bitter by far than that of St. Croix or Port Royal. Here, too, he was comparatively alone; for his mercantile companion, Pontgrave, had sailed for France in September, and Champlain was left with his axemen and artisans. There was no *Order de Bon Temps* this winter, no gay and clever Marc Lescarbot, no courtly Poutrincourt with whom to while away in talk and pleasant reminiscence the long winter evenings. If the *Order of the Good Time* had existed, its steward would have been sorely put to it to produce any creditable dinners, for here there was little game at hand, and even the Indians who depended on their hunting, were often almost famished. These poor wandering Montagnais laid in for their winter stores a large supply of smoked eels, which they left in the keeping of Champlain till they wanted them. When all else failed, they would come to the *Habitation* to reclaim them. One picture gives, you see, a group of these Indians who have come to Champlain, probably to get some of their eels; and I fancy that he, always benignant and devout, would supplement this with some more generous Christmas fare from his own stores. And though they, poor creatures, understood nothing about Christmas and its sacred meanings, yet the gospel of human kindness practically preached, was something they could understand. They were very much like children, and in Champlain they always found a fatherly friend. When panic-stricken by vivid dreams of the fierce Iroquois raids, they would come in a body and beg shelter within Champlain's fort; and he would at least admit the squaws and the children, while the men kept watch through the dark-

ness without. At one time, when the ice in the river was drifting loosely about, a band of starving Indians tried to cross in their canoes to beg for food. But the frail canoes were soon ground to bits by the floating cakes of ice, to which the Indians, squaws, children and all, had to take at last and cross on this precarious raft, which was driven to shore before the moving masses behind. The poor emaciated creatures, reduced almost to skeletons, excited Champlain's deepest compassion, especially when he saw them, after finishing all that the French could give them, seize and devour the carcass of a dog that had been lying for months on the snow.

'Besides the visits of these Indians and his writing and drawing, Champlain had little to break the monotony of the dreary winter life. Trapping foxes and watching the attempts of the hungry martens to reach a dead dog hanging from a tree, seem to have been the only amusement within his reach, and they were rather beneath the dignity of Champlain—and beneath his humanity, too, I think! But even men like him are hardly ever quite beyond the spirit of their times.' Professor Duncan stopped for a moment. Then as if a thought had just struck him and demanded expression, he went on:

'Only One of all the sons of men ever stood out in the bold relief of his own pure individuality from that web of surrounding influences which people now call "Environment," and that was He whose birth we are commemorating to-night. All other lights not only shine "in the darkness," but have their light mingled with the surrounding darkness.

'And now we are going to make a leap of more than a quarter of a century, and visit Quebec again on Christmas Eve, 1635. And this scene will be a sorrowful one.'

The picture faded out, but as it did so the outlines seemed to revive for a few moments, and a change came over the details. The old *Habitation* gave place to a straggling village of cabins and huts. Ships were anchored in the stream, and on the ascending ridge above the village where now is seen a spacious terrace, there stood a wooden fort and church with distinct guns and other fortifications, which Professor Duncan pointed out as the old Castle of St. Louis. Above, the stern old cliff still rose in the primitive simplicity of nature, uncrowned as yet with its martial tiara.

But soon the outlines of this picture faded altogether and were replaced by another interior picture. It showed a bare and by no means spacious chamber—a chamber in the fort of St. Louis. On the wall hung two or three pictures, one of them a portrait of the murdered King Henry the Fourth of France, the victim of Ravallac. Another represented a fair and graceful young lady with much sweetness of expression, in an almost conventual dress. A third was a picture of the Madonna and Child, by an early French or Flemish artist; while a large carved crucifix hung opposite the plain camp bedstead. On this lay the prostrate figure of a dying man, surrounded by a group of figures with sorrow in their faces and their attitudes. A tall, athletic man in the long black cassock, and with the looped-up hat of a Jesuit, stood close beside the head of the sufferer, evidently reading the service for the dying. Officers in the French uniform stood around the couch. It was obviously the moment of watching, for the last breath of the ebbing life, or shall we not rather say, for the passing forevermore out of death into life. The effect of the picture, with the subdued light falling softly on the mournful figures and bowed heads and pale, unconscious form, was very solemnizing. Professor Duncan allowed his audience to look at it for a few moments before he began, in a low and earnest tone, his explanatory remarks:

'Well, I don't think I need say very much about this picture. It dates just a century after the first scene. With Christmas Eve, 1635, closed the earthly life of brave Champlain, who for nearly thirty years had been successively the explorer, the colonizer, the father of New France, as Canada was then called. He had begun by taking posses-

sion of it for his master the brave King Henry, and he went on for the sake of Old France and New France, too, and with the nobler desire, growing stronger and stronger, to win this vast country as the possession of a greater Master still. In the twenty-seven years that intervened between this Christmas Eve and the last, he had crossed and recrossed the ocean many times, and had seen many changes in the great wilderness around him. New France had grown from one or two little settlements in the wilderness, into a colony. Quebec had grown into a village of nearly two hundred inhabitants, and its Fort St. Louis sheltered a garrison; while there were trading-posts at Tadoussac, Three Rivers and the Lachine Rapids. Champlain had already pointed out the site of Montreal. He had laid great plans, in pursuance of which he had made long journeys, and had, unhappily, embarked in Indian wars. He had stood a siege at Quebec with his little garrison, had been forced to capitulate to the English, but had eventually received back, for France, the post he had founded and cherished with so much care and toil. He had brought out his fair young wife Helene de Champlain, the original of that portrait; but she, never probably having really loved the husband provided for her in childhood, soon grew tired of the exile, even with the adoration of the Indians, and finally went back to France to take up the life of a *religieuse*, long her especial desire. But Champlain was devoted to his life-work, and was faithful to it to the last. And now he was quietly passing away, watched over by the comrades and ecclesiastics with whom he had worked, half-soldier, half-missionary, and happily unconscious that the English colony already growing up on the eastern coast of the continent, re-enforced by the Dutch traders of Manhattan, was eventually to wrest from France the rich possessions he had devoted his life to secure to her sway. And yet, though nominally the property of another power, French Canada, remaining French in character, in language, in traditions, is even to-day a monument to the dauntless courage and energy of the noble Champlain.

(To be continued.)

THE OLD SHIPYARDS.

"Like unto ships far off at sea,
Outward or homeward bound, are we."

Twenty years ago or more, in the Maritime Provinces of this Dominion, and especially in the Province of Nova Scotia, a great and profitable industry flourished. But the days of bustle and activity in connection with this industry are fast becoming a memory only. At that time the creeks and tidal rivers, on the Bay of Fundy coast, echoed to the sounds of busy life; on most of those of sufficient size and good location vessels were being built; full rigged ships and stately barques, modelled, built, sailed, and largely owned by men of the locality, men as honest and sturdy as their own spruce ships. Thousands of tons were added yearly to Canada's mercantile marine. Now, there is scarcely a large ship built on the Bay.

Many of those that remain have been sold, within these last years of freight depression, and a large number of our old Nova Scotian vessels sail under the Norwegian flag. To-day "no sounds of labor vex the quiet air" in the shipyards. Unbroken silence reigns, save for the lapping of the waves on the beach, or the cry of the sea-gull as he dives for his prey in the shallows left by the receding tide on the great mud flats.

During the era of "good times," the foreign freighting business was very remunerative. It was estimated that in one county alone a million dollars were sent home from the ships at sea within a year.

Cotton freights from New Orleans, Savannah, and other ports in the Southern States, to Liverpool; grain from New York, Philadelphia, and Baltimore to various ports in Europe, and from thence general cargoes were carried round the Cape of Good Hope to the far East, or around Cape Horn to the west coast of America. Cargoes were brought back of Chinese and East Indian goods, from lands "where fragrant spices perfume the breeze; nitrate and guano from the west coast of South America, and wheat from California.

The children of the seaport village talked intelligently of trade winds, monsoons, and doldrums, and located Bombay, Singapore, Yokohama, Bahia, Valparaiso, and other familiar foreign ports, with greater ease than the towns in their own Dominion.

From the first sunny day in March, when the great sticks of timber were moved, and put in position for the workmen, until November when the last ship of the year sailed away, never to return, the waterside in a ship-building village was a veritable hive of industry. Hundreds of men were employed, and so an element added to the resident population, which has now totally disappeared.

At 7 a.m. the noise and bustle of the day's work began. To strangers these noises were a mere confused hurly-burly of sound, but those accustomed to the yard, easily distinguished the sounds made by each branch of the workmen.

The sharp clink of the fastener's maul as the bolts were secured; the loud and cheery ring of the calker's mallet; the thub, thub, of the dubber's adze; the driving of tree nails, hewing of planks, and the ordinary sounds of planing, sawing and cutting.

The never-to-be-forgotten hissing and spluttering noises, from the steambox, when the hot planks were withdrawn, and borne away on the shoulders of the "planker's gang" to be "set" in graceful curves, round the bow or stern of the ship.

In the sheds were piles of rock salt, used in salting the ship, bundles of oakum for the calkers, and coils of wire and manilla to be used when the riggers set up their stakes.

When the hull neared completion the "sheers" were set up and other preparations made for hoisting in the masts. Strong choruses of "Heave away," "Heave ho," "Bend to, my hearty," accompanied the groaning windlass, the rumbling ballast tub and the crash of falling stones.

It was at this stage in the building of the ship that the various smells of the yard came most strongly to the senses. The pleasant balsamic odors of pine, spruce and juniper of the earlier stages, gave place to the stronger smells of pitch, tar, oil and paint. From the open door of the forge came the fumes from the galvanizing tub, and to these was added, a day or two before launching, the disagreeable smell of hot grease, used for smoothing the launch-ways.

The foreman of the yard, with his most trusty men, attended personally to the laying of the ways. Great care was taken to prevent their spreading or breaking, and on their honest work depended many lives and the safety of the ship.

Ships were insured on the stocks, and when afloat, but in the brief space of time included in launching, when the ship was moving from land to water, the owner rarely had an insurance risk. Ships ready for launching represented from fifty to one hundred thousand dollars of invested capital, according to size and tonnage, and were classed A1 usually in Bureau Veritas, and sometimes in English Lloyd's.

Ships on the Bay shore could only be launched when the tides were high, and the anxiety to be ready was very apparent in the hurry and bustle of the last days on the stocks. Final touches of paint and tar were brushed on, yards braced, ropes tautened and sails bent. Sometimes for unaccountable reasons the tide failed to come up to the necessary height and the launching had to be postponed for a fortnight. Very often the next tide would be extraordinarily high, dykes bank full, tide marks covered, and at high water the wavelets lapping well up under the ways.

Then came the "launching day" and what a gala day it was in those delightful summers long ago. In our ship building communities a launch attracted a crowd such as no other public festivity could. Early in the day express waggons and lighter vehicles came hurrying in from the back districts. Pretty girls in stiffly starched dresses sat primly in front, while often in the rear towered a bundle of fresh-cut hay for the sleek farm horses. Sometimes there were two launches, one in the day tide the other at night. A ship launch at night with its great fires in the yard and the glancing torches of the workmen had a weirdness all its own.

To the villagers the day brought its different experiences of pleasure. To the children it was a "red-letter day," from the first flutter of flags in the morning sunshine, until at eventide their weary little bodies were laid to sleep. To the youths and maidens who, "dreaming strayed," there were attractions offered at the town hall, where a tea-meeting was always in progress on launching day. To the wives and mothers whose sons and husbands were "going out on the voyage," the pleasures of the day were tinged with sadness. They knew too well the dangers to which "those who go down to the sea in ships" are exposed. To the young captain as he stood on the deck of his first new ship it was a day of triumph. Often poor and unaided he would by dint of perseverance and pluck have made the position for himself. The sea opened an avenue to wealth, and the "chance and change of a sailor's life," suited the hardy and adventurous Nova Scotian lads. To the builder and owner, the day was one of great anxiety, all the possibilities of a mishap came trooping before him. A principal part of the savings of a lifetime had been invested in the ship, and if she meet with disaster in launching, it would be a serious financial loss. The foreman was here, there, and everywhere; his keen eyes searching out persons who were seated in unsafe places, in danger from guiding lines, falling planks, or the return wave. With what anxious care he measured the inrushing tide, saw the last man on board, and the staging knocked down, then under the ship again, for a last look at each block and shore, to see that all were in exact position. Gangs of bare-armed men came trooping from adjacent yards to assist at the launching. Soon the merry rattle of their pin-mauls was heard "wedging her up." This sound had an intensity peculiar to itself, and caused the belated sight-seers on the road to hasten their steps. Then came the splitting of blocks that are under the keel, and the knocking out of bilge shores that have borne the great weight of the ship while she stood on the stocks. This is a very arduous and sometimes dangerous task, as the men are obliged to scramble out in haste, or lie on the ground, as the ship moved above them. When the last block was split out the cry was raised, "There she goes." The crowd of people in the yard rose *en masse* and for a moment the suspense and silence would be breathless. But when the stern rose from the water, and the bow sank gracefully, showing that the ship was completely and safely afloat, the pent up feelings of the spectators found vent in tremendous cheers.

The workmen gathered up their tools and reported at the office to be paid off. If early in the season, some of them found work in other yards of the village, the rest returned to their homes in distant parts of the Province. In winter the resident workmen found employment in cutting and making the timber for next season's ships. And so the busy life went on from year to year.

To-day "Ichabod" is written over all. Many of the yards have been ploughed and sown with grain; in others thistles are growing thickly through the grey and rotting chips; uprights and stages have long since gone down. Occasionally amid the desolation and decay, an old crane still stands, its long arm outstretched, as if in defiance of the forces that have wrought their ruin around it.

The reasons for the decay of this once great and flourishing industry are many and various. The general introduction of steam into almost every branch of the ocean carrying trade has practically taken the Atlantic business, from wooden sailing ships. The opening of the Suez Canal making a shorter voyage and convenient coaling stations for steamers has given the latter the monopoly of the East Indian trade.

These two have been the principal factors in hastening the downfall of wooden ship building and the foreign freighting business in the Maritime Provinces; and so within the last decade one of the chief sources of our former prosperity has come to a regretted close.—*Christina Ross Frame, in The Week.*

Cleopatra's needle was not erected by the Egyptian Queen, nor in her honour.

RELATIONS OF JAPAN AND CHINA TO KOREA.

The relations of Japan and of China to Korea date back to very early times. Both have conquered her, and she has successively recognized each as a suzerain power. It would be idle, however, to attempt to define these claims to suzerainty, whether arising from conquest or from mutual arrangement. They were of a peculiar character and possess no practical significance under the rules by which states now govern their relations to each other. Japan's claim lapsed long ago. China has virtually abandoned hers on several occasions. To the United States and to France, respectively, when they demanded reparation for injuries sustained by their citizens in Korea, China expressly disavowed any responsibility for the actions of that country, and looked on without protest while each of those powers in succession sent military expeditions against Korea. China made no objection when in 1876 Japan concluded a treaty with Korea, which in distinct terms asserts the independence of the Korean Kingdom. Nor did she interfere when several years later first the United States, and then other Western powers in rapid succession, entered into such treaties with Korea as could only have been concluded with an autonomous state. And, finally, in 1885 China agreed to the Tientsin Convention with Japan, than which there could not have been a more complete surrender of whatever alleged suzerain privileges she might up to that time have still claimed the right to exercise. To these examples, and to others that might be cited, the only answer ever made is that China has long maintained "relations of benevolence" toward neighboring weaker states, which cannot be precisely explained by the definitions of international law, but which nevertheless give her the right to assume a certain supervision over the affairs of those countries. Whatever may have been true of the past, when the West had not come into close contact with the East, and when China claimed suzerain rights over all the world within the limits of her geographical knowledge, such a pretension to-day is a manifest absurdity. It is more; it is an offence against the laws of nations when, as in the present case, the claim is at times openly disavowed, and then surreptitiously utilized to the injury of innocent nations to which the alleged subordinate or tributary country is bound by covenants and obligations assumed as an independent state.—*North American Review for September.*

RIFLE BALLS OF THE FUTURE.

The reduction of the calibre of guns is necessarily accompanied with a diminution in the weight of the projectile. The length of the latter, in fact, cannot exceed a certain limit, beyond which it would no longer have sufficient stability in its trajectory. It would therefore be of considerable interest to have at our disposal, for the manufacture of rifle balls, a metal of reasonable price and heavier than lead. One of the metals upon which hopes may be founded, remarks the *Revue d'Armes Portatives et de Tir*, is Tungsten. This metal, which is almost as hard as steel, has a density varying from 17 to 19.3, say one and a half time that of lead. By reason of such qualities, balls of tungsten, of equal dimensions, possess a power of penetration much greater than that of lead. Thus, a tungsten ball penetrates a steel plate 3 inches in thickness at a distance of 650 yards while a similar one of lead penetrates a 2½-inch plate at 325 yards only. The present obstacle to the use of tungsten is its relatively high price, but there are indications that this will soon be lowered to reasonable figures.

Russia's Cross of St. George is given only for bravery on the field of battle, but the order has one woman member, the ex-Queen of Naples, who won it by her gallant defence of Gaeta, the last stronghold of the Bourbons in Italy.

It is my opinion that a man's soul may be buried and perish under a dung-heap, or in a burrow of the field, just as well as under a pile of money.—*Hawthorne.*

Our Young Folks.

A LAUGH IN CHURCH.

She sat on the sliding cushion,
The dear wee woman of four;
Her feet in their shiny slippers
Hung dangling above the floor.
She meant to be good; she had promised;
And so, with her big brown eyes,
She stared at the meeting-house windows,
And counted the crawling flies.

She looked far up at the preacher;
But she thought of the honeybees
Droning away in the blossoms
That whitened the cherry trees.
She thought of the broken basket,
Where, curled in a dusky heap,
Three sleek, round puppies, with fringy ears,
Lay snuggled and fast asleep;

Such soft, warm bodies to cuddle,
Such queer little hearts to beat,
Such swift, red tongues to kiss you,
Such sprawling, cushiony feet!
She could feel in her clasping fingers
The touch of the satiny skin,
And a cold, wet nose exploring
The dimples under her chin.

Then a sudden ripple of laughter
Ran over the parted lips,
So quick that she could not catch it
With her rosy finger-tips.
The people whispered: "Bless the child!"
As each one waked from a nap;
But the dear wee woman hid her face
For shame, in her mother's lap.
—*Emily Huntingdon Miller.*

THE BIRDS' BATH TUB.

"Why don't you put a shallow dish of water out there for the birds?" asked a visitor at our country home early in the summer, as we stood looking at the pretty creatures flitting about among the big trees. Then she told of one that she had seen so used, and of how much pleasure it had given to the birds, and to the human beings who watched them. Forthwith we looked around for a suitable bath tub to offer to the little creatures, who dwelt in our trees, and sang to us, as they lived their happy lives out among us.

To our delight, we found back of the house an old stone basin which long ago had been a buttery sink—about three-quarters of a yard long, half a yard wide, shallow, yet deep enough to hold two or three inches of water and having a raised edge. It had an ancient, time-worn aspect, which befitted well the old stone wall near which we placed it. We were careful to put it far enough from the house to make the timid little things feel safe, and not entirely under the shadow of the big trees so that the sun would temper and the rain replenish it. Then we filled it with water, and—waited.

For two or three days no birdie came, and we wondered if they saw it and understood its intent—and whether it was just where and what they thought a bird's bath tub should be.

At last one day there was an exciting cry, "There's a bird at the bath tub!" We all ran to the window, and sure enough a robin sat timidly and doubtfully on the edge, apparently a committee of one to see if that shining thing was really water, and its invitation to drink and bathe sincere. He did not quite dare to get into it that time—he only took a little drink as if to sample it, and flew away to report. But before that day was over, two or three robins and some tiny little birds came, and satisfied, as it seemed, with the committee's report, and one boldly stepped in, splashing round in high glee.

After that they came continually—robins and king birds, woodpeckers and catbirds, besides the wee ones who liked it just as well as their superiors in size. By the way, I should say that we put a flat stone in at one end of the tub for these little fellows, who very soon found it out, and took their baths in the shallower depth thus made, understanding at once its object. Chipmunks and squirrels then began to scamper down the trees along the stone wall, with a flying leap lighting on the edge of the tub, and taking long drinks, sitting up straight between whites, with their little paws crossed on their white breasts. Often one of these would be on one side of the tub, and a robin or wren on the other, each looking into the water, presumably at their own image, or drinking, quite regard-

less of the other's presence. One day a beautiful oriole came and bathed, while some robins waited outside until their more brilliant brother finished taking his bath. We never saw this bright visitor more than twice, but he may have come often when we did not chance to see him, for he seemed to be as much at home in the tub as were the others.

Not always patiently did the birds wait for each other—sometimes those on the grass flew back and forward, on the edge and off again, driving away those who were there, and evidently desiring those in the bath to hurry up with their ablutions that the others might take their turn.

I have seen three robins in the bath at once, splashing and dipping so that they scattered the water over the grass outside for some distance. And only this morning I saw at least a dozen birds about the tub, on the grass, in the water, sitting on the edge, or flying up and down from the trees to the close vicinity of the water.

There is fascinating pleasure in watching their motions, their coming and going, their great enjoyment of what is evidently to them a real luxury. I scarcely know of any thing so simple, so within easy reach of all dwellers in the country, which is more fruitful of delight than this, and I advise everybody who is in the country during bird-time, to find or get something suitable for this purpose, and put it where they can see the dear feathered things take their bath in their own tub. It is not only an unmixed pleasure, but it seems also to be helping to take care of the beautiful creatures which God has sent to delight our eyes and our ears—and which must ever remind us of our Master's precious words about the sparrow.

For surely *birds* are forever associated with the Lord's use of them, to teach us lessons of the Father's love and watchfulness over even the least and most insignificant of His creatures. So it is sweet to care for them in their happy freedom, knowing that we are thus in a small degree linking ourselves with Him before whom "not one of them is forgotten."
—*Dorcas Hicks.*

A QUEEN'S PRAYER.

When Queen Victoria was a girl of but eighteen years, she was told that she was to rule over the mighty kingdom to whose throne she was heir. There are few persons, either old or young, who would not at least have felt a momentary elation of pride at such an announcement. But there was no expression of exultation in Victoria's face, or words, or heart.

Though she had from infancy been destined to the honor, to her nature, distrustful of itself, the announcement brought a feeling of responsibility that was overpowering, and she sank on her knees, clasped her hands, and faltered out:

"God help me to be good."

Her prayer has been heeded. Help has been given her, and to her purity and loyalty have been added glories and honors and powers enough to satisfy the highest earthly ambition. Later in her reign, when she was asked for an explanation of England's greatness, she said:

"It is the Bible and Christianity."

When she began to rule, England had a lower standard of court life than it knows to-day. But the personal influence of its good Queen has done much to give the English court and nation the enviable place they hold to-day in European civilization.

It is worth while to remember the simple, earnest words with which the true-hearted monarch of the proudest kingdom in the world assumed her diadem, "God help me to be good!"—*Exchange.*

Life is a sea in which the girls dabble their toes and exhibit their handsome costumes, while the young men swim around and show off, and occasionally both get drowned.

In buying a horse and taking a wife shut your eyes and trust in Heaven for your guidance.

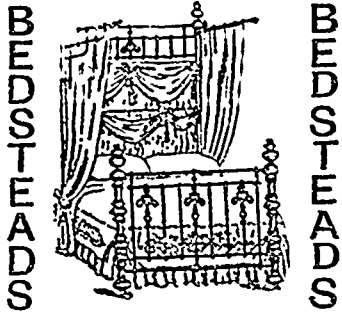
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Dr. R. V. PIERCE: Dear Sir—Your "Golden Medical Discovery" has proved a blessing to me. It was recommended to me by Rev. P. A. Kendall. I have been a sufferer with old sores on my legs for four years. I used three bottles of it, and my legs are sound and well and my health is better than it has been for some time. I had the best doctors of this country treat my case and they failed to effect a cure.

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J. N. Humphreys

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Ministers and Churches.

Rev. W. G. Wallace, of Toronto, was in Georgetown last week.

Rev. E. Cockburn, of Paris, has returned from his trip to Orchard Beach.

Rev. C. E. Amaratow, of Montreal, preached in Knox Church, Ottawa, recently.

Rev. Mr. Currie, Belmont, officiated in the Presbyterian Church, at West Lorne, recently.

A fine new instrument, at a cost of \$2,000, has been placed in Knox Church, Kincardine.

Rev. D. Ramsay, B.A., preached in the Presbyterian Church at Londesboro, last Sunday.

Rev. Dr. James, formerly of Walkerton, preached in Guthrie Church, Harriston, last Sunday.

The Rev. Father Chiniquy preached twice in St. Andrew's Church, Carleton Place, recently.

Rev. Mr. McClaren, of Kamburn, conducted the services in the Presbyterian Church at Stittsville recently.

Rev. Mr. Burnett, of Kintyre, preached in the Presbyterian Church, at Ridgetown, last Friday evening.

Rev. Mr. Miller, of Hibbert, conducted the services in the Presbyterian Church, at Kirkton, on Sunday last.

Rev. S. Hardie, pastor of Stanley Church, Ayr, is preparing a history of the congregation from its earliest days.

Rev. R. M. Craig, Fergus, exchanged pulpits recently with Rev. J. C. Smith, of St. Andrew's Church, Guelph.

Mr. Campbell, principal of the Dutton public school, preached in the Presbyterian Church, at Duart, last Sunday.

The Rev. Mr. McLennan, of Pinkerton, conducted the sacrament of the Lord's Supper in the Presbyterian Church, at Glamis last Sunday.

Bank street Presbyterian Church, Ottawa, is preparing for the series of revival meetings which are to be held during the latter part of October.

The Rev. Mr. Hamilton, pastor of the First Presbyterian Church, Brantford, recently preached a preparatory service in Knox Church, Woodstock.

Knox Church, Ayr, and the session, have suffered a severe loss in the death, recently, of Mr. David Goode, for many years an elder in the congregation.

Rev. A. Glendenning, of Kansas, Mo., preached in Chalmers Church, Woodstock, on a recent weekday evening. He speaks with much lucidity and force.

Rev. Daniel Strachan, B.A., who has been spending a short vacation in company with his wife at Sarina, has returned to his home in Hespeler.

Both Rev. John Somerville, of Owen Sound, and Rev. Dr. Fraser, of Leith, conducted services in the Presbyterian Church, near Walter's Falls, recently.

Rev. R. E. Knowles, B.A., pastor of the Stewarson Presbyterian Church, Ottawa, recently preached on the subject of "Christ's View of Close Communion."

Rev. A. Gandier, of Halifax, who is visiting his parents at Newburg, delighted the Presbyterian congregation there with an eloquent sermon on Sunday evening.

Rev. J. and Mrs. Wilkie left Canada last week for India. Mr. Wilkie had succeeded in securing \$7,454 of the \$8,000 needed for the completion of the College at Indore.

Rev. D. G. McQueen, of Edmonton, N. W. T., recently attended a meeting of the Home Mission Committee in connection with the Synod of British Columbia at Vancouver.

Rev. A. F. Webster, a recent graduate of Knox College, conducted services in the Presbyterian Church last Sunday at Kent Bridge. He will have charge for four Sundays.

The semi-centennial of Knox Church, Guelph, will be celebrated shortly. Rev. Prof. Gregg will preach on this occasion, which promises to be an interesting historical event.

Dr. Cochrane has received £50 from Broughton Place U. P. Church, Edinburgh, Scotland, being their second instalment, towards the support of two stations in the North-West.

In Knox Church, Winnipeg, last Sunday evening, Dr. DuVal preached an appropriate sermon in his series of discourses on "Elijah." Mr. Jackson sang a selection from the oratorio.

Rev. John H. MacVicar, from Houan, China, preached in the Presbyterian church at St. Andrews recently. His accounts of mission work in that district were of great interest.

On the 20th ult., a most harmonious call was moderated in by the Rev. Mr. Muir, in the congregation of St. Luke, Presbytery of Quebec, county Compton, in favour of Rev. A. F. McQueen.

Rev. Archibald Lee, B.A., pastor of the Presbyterian Church, Kamloops, occupied the chair at Laurier's meeting in that town. He read an address of welcome to the distinguished leader.

At a recent conversation given by the Ladies' Aid Society of St. Andrew's Church, Victoria, B.C., the following persons took part in a very pleasing programme: Mrs. McCready, Mr. Bolton, Miss Erb, Miss Stephens, Miss Brown, the Misses Munnie, the Ladies' Orchestra, Rev. W. L. Clay, Mr. Herbert Kent and Rev. W. G. Marison.

Rev. James Stewart, of Prescott, occupied the pulpit in the First Presbyterian Church, Brockville, on a recent Sunday. His discourse in the evening on the subject of "Daily Duty" was a masterpiece.

The Ladies' Aid Society of Knox Church, Beaverton, held an entertainment in the basement of the church on Monday evening, when a good programme of vocal and instrumental music was rendered.

The Bible classes of the Dornoch and Saugeen congregations held a social evening at the manse recently, Rev. Mr. Anderson and Rev. Mr. Little both adding materially to the general enjoyment by speeches and recitations.

On a recent Sunday Rev. Mr. Muldrew, of Pipestone, occupied the Presbyterian pulpit at Virden, Manitoba, while Rev. W. Beattie, of the latter place, preached at Pipestone and Reston, administering the Sacrament at both services.

At a congregational meeting of Knox Church, Hamilton, recently, it was decided to engage James G. Cheyne, a member of the congregation, to take charge of the Knox Church mission for four months, to succeed Hugh A. Macpherson, who is attending Knox College.

Rev. R. Eadie, pastor of the Hintonburg Presbyterian church, was married to Miss Flora Stewart, one of the most estimable young ladies of his congregation. Rev. Dr. Wardrope, assisted by Rev. John McLeod, of Vankleek Hill, performed the ceremony.

Rev. Mr. Morrison, the recently inducted pastor of East Church, Toronto, together with his wife, was warmly welcomed last week by his new congregation. Dr. Duncan presented Mr and Mrs Morrison with a handsome clock. Mr. Creighton occupied the chair.

At the conclusion of a recent session of the Mill Street Presbyterian Sunday school, Port Hope, Miss Jennie Boyd, who leaves in a few days for her home in Utica, N.Y., was presented with a handsome Bible, a gift from the Sunday School teachers and Mission Band.

An effort is to be made to wipe out the debt of \$30,000 still resting on Eskine Presbyterian Church, Montreal, and in order to forward the enterprise, the following committee has been appointed: Messrs. Wm. Yule, Robert H. Warden, Wm. Robb, A. C. Leslie and Chas. Ault.

The musical service in Westminster Church, Winnipeg, is now of great excellence. Mr. Samuel Cooper, an English musician, presides at the organ. Miss Edith J. Miller has quite sung herself into the hearts of the people. Miss Mathias and Fred Maslen are also among the leading voices.

The congregation of Eskine Presbyterian Church, Montreal, have bidden farewell to their old building. Rev. A. J. Mowatt, the pastor, preached the last sermon. Rev. R. H. Warden, D.D., and Rev. E. Scott assisted. Dr. Warden enlarged upon the liberality which had always been displayed by Eskine Church.

The ladies of Knox Church, Winnipeg, held a social recently. Stereopticon views were given from a lantern in charge of Messrs. Osborne and Cheshire, while Mr. W. G. Bell lectured interestingly. Solos by Mr. David Ross and Miss Clark, and speeches from Dr. DuVal, Mr. Binnie and Mr. Jas. Wolf, brought the programme to a close.

Miss Thom, an active worker in the Christian Endeavor Society of Knox Church, Regina, was recently tendered a farewell social by her associates before leaving for Calgary, where she will reside in the future. Mr. and Mrs. J. C. McLachlan kindly threw open their house for the occasion. Miss Thom, who will be greatly missed in Regina, was presented with a gold watch.

Rev. A. B. Winchester, of the Presbyterian Chinese mission at Victoria, B.C., has left for Canton, China. He will be away about six or eight months during which time he hopes to be able to thoroughly acquaint himself with the Southern Chinese language, the desire to familiarize himself with it being the object of the trip. Mr. Winchester's family remains in Canada.

The Christian Endeavor Society of St. Andrews Church, Sherbrook, Quebec, held a social reunion recently, about 100 persons being present. During the evening Mr. W. R. Price briefly described the history of the society, while Rev. William Shearer described its usefulness to the pastor. Mr. J. K. Edwards is entitled to much praise for the success of the entertainment.

Rev. Mr. Greathead, who has been stationed as a missionary at Buxton for some months, recently preached in the First Presbyterian Church, Chatham. He is a young man of varied experience, having for years labored side by side with some of the foremost of Christian workers. The congregation that secures the services of this promising young divine may consider itself fortunate indeed.

At a recent meeting of the Christian Endeavor Society of Knox Church, Stratford, Rev. M. L. Leitch, the pastor, occupied the chair. Rev. Mr. Pantou, of St. Andrew's, delivered a short address. Reports of features of the Cleveland convention were read by Misses Forman, Miller, Turnbull, Johnston, Dunsmore, Mrs. Duffon and Messrs. Gordon McLaren, F. Johnston, B. Johnston, Geo. Schmidt.

A Christian Endeavor Society was last week formed in connection with Knox Church, Kent Bridge. Rev. John Becket, of Thamesville, was present to assist. About twenty members, associate and active, were enrolled and the following officers elected: President, Mrs. Backus; vice-president, Mrs. Jno. Shaw; rec. sec'y, Miss McIsacs; cor. sec'y, Miss Della Shaw; treasurer, Miss M. Nevilles.

At a recent service in Chalmers Church, Woodstock, Dr. MacKay made the following reference to Mrs. Wm. Bruce, sr.: "We have worshipped with us to-day a member of this church in her 95th year.

WHO READS THIS IS INVITED

to our AUTUMNAL OPENING TO-DAY. Not to buy, merely to SEE AND ADMIRE. This is our only expectation for the present. ITALY has given us MARBLE STATUARY and "SALVINI CERAMICS AMSTERDAM her DIAMONDS in profusion FRANCE her RARE BRONZES, FAIENCE and the thousand and one artistic pieces in which the proverbial French taste is supreme, and ENGLAND her STERLING SILVER TEA SERVICES and "correct" appointments for TABLE, TOILET and LIBRARY TO-DAY and EVERY DAY we wish to assure our patrons that when visiting our art rooms NO ATTEMPTIONS WHATEVER WILL BE THRUST UPON THEM BY ANY MEMBER OF OUR STAFF beyond such as may be voluntarily sought for.

RYRIE BROS., Jewellers,
Cor. Yonge and Adelaide Sts.
We purchase everything direct from the manufacturers, hence you save all middlemen's profits.

MIDST THE ROSES
—AT—
DUNLOP'S CONSERVATORIES
Bloor St. West

There are nearly 20,000 Rose Trees in bloom besides Orchids, Lilies of the Valley, Violets and Carnations. He ships them by express and mail to all parts of Canada, and as these orders are filled direct from the trees he guarantees them to arrive in good condition. Salesrooms, 5 King W. and 445 Yonge. Visitors are always welcome at Conservatories.

Her intellect is clear, her memory is good, but her heart is the best of all, and she is happy as the day is long. She has been a child of the King all her life, and she will testify to you that amid the varied experiences of nearly a century the goodness of the Lord has never failed her."

The congregation of Knox Church, Milton, has added a new school room to its already handsome building. The opening services were conducted recently by Rev. John Neil, of Toronto, the pastor. Rev. R. Haddow, filling that gentleman's position in this city. This congregation is to be congratulated now on having one of the finest church properties in the Province. On June 28th, 1891, the present church was formally opened, having cost in the neighbourhood of \$14,000. The school room in question is valued at \$2,000. The total value of Knox Church manse, church and school-room is \$20,500.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.



HAVE YOU TRIED IT?

IF NOT, PLEASE DO SO

It will convince you of its wonderful cleansing and labor-saving advantages

THERE IS NOTHING LIKE IT

In the shape of soap which brings so much comfort and satisfaction in its daily use in the house

IT PAYS TO USE SUNLIGHT SOAP

The Rev. Alfred Fowler, B.D., the Synod's evangelist for Manitoba, is conducting services with the pastors' assistance for a couple of weeks at Keewatin. After speaking for eight months continuously in different parts of the Province, Mr. Fowler took a rest during the warm weather, and is now at work again. The work so far has been most encouraging in its results in the mission fields. Mr. Fowler has engagements for months to come.

The annual meeting of the Woman's Foreign Mission Society concluded its labors at Truro recently. The following appropriations were made for Foreign Missions: New Hebrides, \$1,000; St. Lucien, \$1,200; Trinidad, \$3,500; Foreign Mission Board, \$1,000 and \$1,200 for the Jubilee Mission Fund. The report of the Secretary of Mission Boards show, an increase of 18 societies during the year, making a total of 76 and a membership of 1,950.

At a recent meeting of the Ottawa Presbytery, Rev. Robert Gamble, of Wakefield, presented a report on French work. Rev. Dr. Armstrong, of Ottawa, speaking in this connection, suggested to the graduates of the Montreal Presbyterian college the advisability of learning French as well as English in order to better meet the requirement of this particular work. The French graduates greatly increased their usefulness by the mastery of both languages.

THE PREACHER'S TRIAL.

AN INTERESTING CHAT WITH THE REV. W. J. CHAPIN.

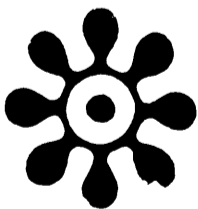
In the Strain of Pulpit Labor He had Overdrawn his Health Account—How he met the Crisis and Returned to his Duties with Renewed Health.

From the Springfield, Ill., Journal.

In the pretty village of Chatham, Ill., there lives a Baptist divine whose snow white hair is the one outward sign that he has encroached upon the days beyond the allotted three score years and ten. His clear eye, keen mental faculties and magnificent physique all bear witness to a life well spent. This pioneer in God's eternal vineyard is Rev. W. J. Chapin, whose 72 years are crowded with noble deeds in the Christian ministry.

To a Journal representative who asked him something of his career in the ministry, Mr. Chapin talked in an interesting strain, and said that, in spite of the indications to the contrary, his life had not all been sunshine and good health.

Our Jubilee



was passed four years ago, and although established in 1840, our business is more vigorous than ever. It has ever been our aim, and will ever be our aim, to give our customers the best possible value for their money. New goods, reliable in every respect, sold at reasonable prices, are what we intend to offer, and as in the past so in the future, we hope to advertise our business by the recommendations of our customers to others.

JOHN WANLESS & CO., Manufacturing Jewellers, 168 Yonge St., Toronto.

"As my present appearance testifies, I was fortunate in the possession of a very vigorous constitution. But as is too often the case, I over-estimated my physical resources, and when it was too late learned that I had overdrawn my health account. The crisis came about eighteen years ago. At the time I was preaching the gospel from the pulpit, and I became suddenly so ill that I was compelled to stop before my sermon was finished. It was a bad case of nervous prostration, and for a time my friends and family were greatly exercised over my condition. Complete rest was imperative, and Mrs. Chapin and I planned and took a long trip. My health was sufficiently restored to resume work, but I was not the same man. I felt absolutely worthless physically and mentally. I had so lost control of my muscles that my fingers would involuntarily release their grip upon a pen, and my hand would turn over with absolutely no volition on my part. About two years ago, to intensify matters, I was seized with a severe attack of la grippe. I recovered only partially from it and had frequent returns of that indescribable feeling which accompanies and follows that strange malady. I looked in vain for something to bring relief and finally I read an account of Dr. Williams' Pink Pills for Pale People. Something seemed to tell me that they would do me good and I commenced using them. They gave me additional strength from the start and toned up

my system from a condition of almost absolute prostration so that I was able again to resume my duties as a minister. The improvement was simply marvellous, and the credit is due Dr. Williams' Pink Pills.

Mrs. Chapin was present during the conversation and said: "I don't think Mr. Chapin could ever have resumed his preaching after he had the attack of la grippe had it not been for Pink Pills. They did him so much good that I decided to try their efficacy on myself. I had been troubled for years with what our physician, Dr. Hewitt, called rheumatic paralysis, and since taking the Pink Pills I have been stronger and the pain in my right arm and hand is less acute. We keep the pills in the house all the time, and they do me a great deal of good in the way of toning up my system and strengthening me."

In all cases like the above Pink Pills offer a speedy and certain cure. They act directly upon the blood and nerves. Sold by all dealers, or sent by mail, postpaid, on receipt of 50 cents a box, or \$2.50 for 6 boxes, by addressing the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y. Beware of substitutes and nostrums alleged to be "just as good."

Cold in the head—Nasal Balm gives instant relief; speedily cures. Never fails.

COME TO STAY. Can't be rusted. Feather lightness. Watch spring elasticity. Simply can't break. Sold everywhere. Gordon, Mackay & Co., Toronto.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck, which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors," which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

How Can It Be CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

Hood's Sarsaparilla

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



JOHN KAY, SON & CO., TORONTO.

NEW SEASON

CARPETS

Best Values Ever Shown

We Lead Easily

In Carpet stocks of the most desirable kinds. This season's exhibit will testify to our never flagging energy and enterprise in anticipating the increasing demand for high art goods and novelty of style, coupled with low prices. No other season have goods been so low.

New Makes with New Prices

Have come to the front, superseding old prices and giving all the satisfaction that is required for modern wear. The selection this season of

AXMINSTERS | WILTONS | BRUSSELS

Is very large. In Axminsters will be found Templeton's famous Imperial and Victorian Carpets—finest goods made in the world, and for which we are sole agents.

A Wilton Carpet has to be made of fine yarn and closely woven, and we cannot recommend any price lower than \$1.50 per yard. And in our extra quality we have some beautiful plain colour effects, designed and manufactured expressly for ourselves.

Brussels Carpet is now the carpet for the masses. Lines at 70c. and 85c. net, in a large variety of patterns and beautifully coloured, have had an immense sale, while our special quality at \$1.10 is the best value in Canada.

Tapestry Carpets in all grades. A large stock of 10-wire Brussels back at 65c. net. Wool Carpets, best English makes at 95c. net; also the celebrated "Maple Leaf." Church Carpets: We hold an exceptional stock in size and needed quality and designs. No difficulty in immediately filling any order.

RUGS and SQUARES

A great range of Parquet Squares in Axminster, Wilton, Turkish, and Indian. In this connection we've gone into WOOD FLOORS, and will be happy to give estimates for same.

COCOA JAPANESE and CHINA MATTINGS (ALL SIZES)

CHEAP JAPANESE RUGS—Sizes 3 ft. x 1-6, 60c.; 4 ft. x 2 ft., \$1; 6 x 3, \$2.50; 7 x 4-6, \$4.50; 9 x 6, \$8.50; 10-6 x 9, \$15; 12 x 9, \$17.50; 13-6 x 10-6, \$20; 15 x 12, \$28; 10 x 26, \$3.50; 14 x 3, \$6.

THE FAMOUS AURORA SWEEPER Which we can confidently recommend.

NAIRN'S WORLD-WIDE And justly celebrated Oilcloth, Linoleum, and Cork Carpet. Tariff changes have made prices lower. We're sole agents for Nairn.

Staine's Inlaid Linoleum For offices, banks, hotels, and public buildings because of its everlasting wearing qualities. Wears like wood. Tasty designs.

There can be no disappointment when this store is sought for Carpets. Stocks are unequalled. Prices furnish the evidence of unapproachable values.

JOHN KAY, SON & CO., 34 King Street West, TORONTO, CAN.

When?

Your husband will notice a great improvement in your cooking, when

You use *Cottolene*

Your house will not be filled with the odor of hot lard, when

You use *Cottolene*

Your doctor will lose some of his Dyspepsia cases, when

You use *Cottolene*

Your children can safely eat the same food as yourself, when

You use *Cottolene*

Your money will be saved, and your cooking praised, when

You use *Cottolene*

Famous cooks, prominent physicians and thousands of everyday housekeepers endorse it. Will you give it a trial?

Sold in 3 and 5 pound pails, by all grocers



Made only by
The N. K. Fairbank Company,
Wellington and Ann Sts.,
MONTREAL.



PROF. MANLEY.

The Author of *Harvest Rells*

FREE.

The late Prof. Basil Manley, of the South West Seminary, Louisville, Ky., says of the Aerial Medication after his wife had thoroughly tested it. "I can cordially recommend its use." Write for a facsimile of his letter.

Rev. W. E. Penn, the noted evangelist of Eureka Springs, Ark., says: "I was cured of Catarrhal Deafness in 1886, by the use of the Aerial Medication, and it has proved to be a permanent cure; and I know of many cases of catarrh that have been cured by its use. Rev. J. H. Cason, of Russellville, Ark., was compelled to abandon preaching several years ago on account of lung trouble. I advised this treatment and after three months of its use he was cured and has been preaching ever since."

REV. W. E. PENN.

Medicines for Three Months' Treatment Free. To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free. Address,

I. H. MOORE, M. D., Cincinnati, O.

Our Communion Wine "ST. AUGUSTINE" (REGISTERED.)



This wine is used in hundreds of Anglican and Presbyterian churches in Canada, and satisfaction in every case guaranteed

Cases of 1 dozen bottles, \$4.50
Cases of 2 dozen half bottles, \$5.50
F. O. B. Brantford, Ontario.

J. S. Hamilton & Co., Brantford, Ont.

SOLE GENERAL AND EXPORT AGENTS.
Mention this paper when ordering

Minard's Liniment Cures LaGrippe.

When writing to Advertisers please mention THE CANADA PRESBYTERIAN.

British and Foreign.

The Japanese claim that they are only loing in Corea as the British are doing in Egypt, and they do not intend to withdraw occupation till their work is done.

The Assembly of the Southern Presbyterian Church in the United States regards the plan of an independent negro church as essential alike to the religious and social welfare of both races."

In 1836 the aggregate national liabilities of Great Britain were £846,099,000; in 1857 they were £20,000,000 less, they are now £664,163,141; this amount is being reduced annually by a minimum sum of £6,655,000

Sir John Williams, who has earned his reputation by his skilful superintendence of princely births, is the son of a Congregational minister, and matriculated from the Normal College, Swansea, under the late Dr Evan Davies.

"Never get tired of journalism," said Sir Edwin Arnold the other day to a press man, "for it is the cleanest profession of all." During the last thirty years Sir Edwin himself has written probably more than ten thousand leading articles.

The death is announced at Downhill, Glasgow, of the Rev. Robert Selkirk Scott, D.D. This eminent minister was twenty-one years Home Mission Secretary of the United Presbyterian Church. He was appointed to the Moderator's chair by the United Presbyterian church in 1863. He had been five years in retirement.

Mr. Thomas Spurgeon completed twelve months' ministry at the Metropolitan Tabernacle lately, the latter four months as pastor of the church. During the whole of this time he has conducted, with one exception only, all the Sunday services, and the congregations throughout have been very large.

In the United States the marriage laws are chaotic. By and by the federal power must take charge of this most important element of the social life of the people. In all civilized countries there ought to be, in most countries there are, provisions for securing an accurate registration of births, marriages and deaths.

Reporting to the Commission in Edinburgh on the Sustentation Fund, Dr. W. Ross Taylor said the committee had arranged to overtake a fifth of the Presbyteries in the way of visitation. They have also written to the lay correspondents of all the Courts, urging them to take such steps as they think wise to deepen interest in the fund.

Prayer meetings are forbidden under penalty to Stundists in the government of Kieff, on the ground that to permit them would be prejudicial to the Orthodox Church. The Princess Alix of Hesse is said to find it hard to swallow the formularies of this persecuting church, notwithstanding they are sugared for her with imperial prospects.

It is proposed to erect a Roman Catholic church in Dunfermline to be called the St. Margaret's Memorial, from plans by Dr. Rowand Anderson, of Edinburgh, to carry out which, in their entirety, will cost £23,000. But the nave alone will be rector at first at a cost of £6,000. A national appeal is to be made on behalf of the building fund.

The *English Churchman* expresses some alarm at Mr. Gladstone's recent article, and concludes with the following words: "Space forbids our dealing more particularly with the clever but dangerous teaching of this article, which leaves us in doubt as to whether this marvellous man will die a Roman Catholic or a Baptist. Neither would much surprise us."

A new British Home for Incurables was opened by the Prince and Princess of Wales on July 3, the building being picturesquely situated in the prettiest part of suburban Streatham. Princesses Victoria and Maud of Wales accompanied their royal parents, who were well received by thousands of people, triumphal arches and Venetian masts being erected en route.

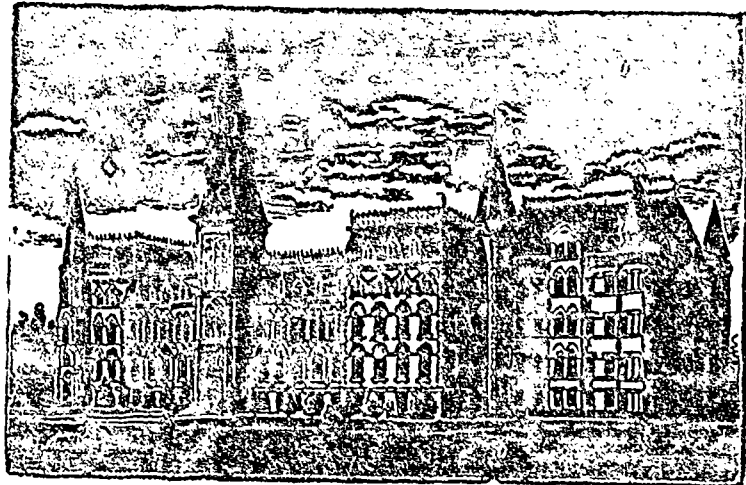
Rev. R. J. Sandeman, of Free St. Andrew's, Edinburgh, is giving a second son to the English Presbyterian China Mission—Dr. Muir Sandeman, of whom the highest testimony is borne both as to devotion and professional attainments. He has been appointed to Swatow, where he will assist Dr. Lyall, in whose hands the hospital has quite outgrown the strength of a single man.

In some of the Western States the intense heat has destroyed large tracts of corn. The price of corn has risen rapidly so that it is about the same price as wheat. Indeed in Kansas corn has been selling higher than wheat. The United States and Canada send less wheat to Great Britain week by week than is received from Russia, Hungary and

ALMA

The Leading Canadian College For Young Women

ST. THOMAS, ONTARIO.



GRADUATING COURSES WITH CERTIFICATES AND DIPLOMAS in Literature, Science, Mathematics, Christian Evidence, Music, Fine Art, Elocution and Commercial Science. Full staff of twenty Professors and Teachers—four University Graduates and Certificated Teachers, with Specialists in Music, Art, Elocution, etc. Rates lower than those of any similarly equipped institution, ranging from \$40 to \$60 per Term and from \$150 to \$200 per Year in advance. An annual enrolment of about 200. Students from all parts of Canada and the United States, representing all the religious denominations. Affiliation with Victoria University in the Literary courses, and with the Education Department of Ontario in Art. 25 per cent. discount to daughters of ministers. Students who desire to qualify for Public School Teaching, or for Teaching Art or Music, or prepare for UNIVERSITY MATRICULATION, will find special advantages at Alma College. RE-OPENS SEPT. 6th, 1894. Application for information, rooms, etc., should be made to PRINCIPAL AUSTIN, B.A.

India. The wheat crop in the United States generally has been fine, and has been secured in excellent condition.

A curiosity of journalism is a paper published in Alaska. It appears but once a year, and is issued by missionaries at Cape Prince of Wales, Behring Sea, under the title of the *Eskimo Bulletin*, and appears on the arrival of the solitary vessel which visits the Eskimo village once a year. It is printed by hektograph on one side of thick leaves of paper, twelve by eight inches. The contents are in Eskimo and English.

High Anglicans are sorely troubled at the christening at White Lodge. One protests against it being done in a drawing-room and not in the parish church; another that the bishops have shown such a bad example; a third that the water was from the Jordan as likely to make people think it is the special water rather than the special words which are the effective means of the new birth, and a fourth that the office for public baptism was used in a private administration.

Rev. W. P. Paterson, B.D., Crief, has been appointed Professor of Systematic Theology in Aberdeen University. A native of Peebleshire, he was a distinguished student of Edinburgh University, afterwards studying at several continental universities. The ap-

pointment has been made as the result of an examination of eight candidates by examiners of the Presbyteries in Aberdeen Synod. Rev. George Ferries, of Cluny, was pronounced excellent, and the others of distinguished merit.

Toronto, 28th November, 1893

Dear Sirs,— It is with much satisfaction that I learn that you have decided to establish a branch office in Toronto, believing as I do, that the more widely your Acid Cure is made known, the greater will be the gratitude, accorded to you for the relief experienced by many sufferers in Canada. We have used your acid for over eighteen years, and are now prepared to state that it is worthy of a place in every family. We have found it thoroughly safe and effective and have commended it to many—for which we have been thanked. We wish you success in your new quarters, as we feel sure your success will bring relief here as it has already done to large numbers in the old land and other countries. Much will depend on the patient and persevering use of the Acid as set forth in your little book.

ALEX. GILRAY, 91 Bellevue Avenue
COURTS & SONS.

House Full of Steam!

A big fire, heavy lifting, hard work is the usual way of doing the wash



There is an easier and cleaner way.

A TEA KETTLE

will give all the hot water required when

Surprise Soap

is used according to the



directions on the wrapper. It does away with boiling or scalding the clothes and all that mess and confusion. The clothes are sweeter whiter and cleaner, washed in this way.

Thousands use Surprise Soap on wash day, why don't you?

1693.

THE ST. CROIX SOAP MFG. CO., ST. STEPHEN, N. B.

Whalebone is not bone, and is said not to possess a single property of bone.

The people quickly recognize merit, and this is the reason the sales of Hood's Sarsaparilla are continually increasing. Hood's is "on top."

One of the great breakwaters at Venice, extending nearly two miles into the sea, is now nearly completed, and the corresponding one well advanced. When they are completed, the port of Venice, now so difficult to enter for large ships, will be among the most accessible.



See That Mark "G. B." It's on the bottom of the best Chocolates only, the most delicious. Look for the G. B.

Ganong Bros, Ltd.

St. Stephen, N. B.

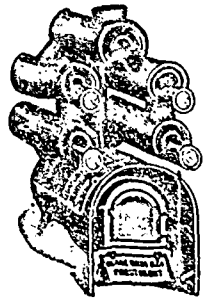
To Nursing Mothers!



A leading Ottawa Doctor writes:
 "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,
WYETH'S MALT EXTRACT
 gives most gratifying results." It also improves the quality of the milk.

It is largely prescribed
**To Assist Digestion,
 To Improve the Appetite,
 To Act as a Food for Consumptives,
 In Nervous Exhaustion, and as a Valuable Tonic.**

PRICE. 40 CENTS PER BOTTLE.



Heating BY WARM AIR, OR COMBINATION (HOT WATER AND HOT AIR.)

Our Specialty.

We have letters from all parts of Canada saying
Preston Furnaces Are The Best.

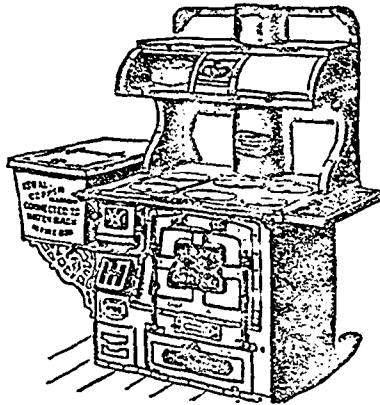
Let us send you Catalogue and full particulars and you can
JUDGE FOR YOURSELF.

CLARE BROS. & CO., Preston, Ont

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ROLL OF HONOR.

- THREE GOLD and ONE SILVER MEDAL THE WORLD'S INDUSTRIAL and COTTON CENTENNIAL EXPOSITION. NEW ORLEANS, 1884 and 1885.
- HIGHEST AWARDS NEBRASKA STATE BOARD OF AGRICULTURE, 1887.
- DIPLOMA ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.
- AWARD Chattahoochee Valley Exposition, Columbus, Ga., 1888.
- HIGHEST AWARDS 26th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.
- SIX HIGHEST AWARDS WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.
- HIGHEST AWARDS WESTERN FAIR ASSOCIATION, LONDON, CAN. 1893.
- SIX GOLD MEDALS MIDWINTER FAIR, San Francisco, Cal., 1894.



STEEL HOTEL AND FAMILY RANGES.

CARVING AND STEAM TABLES, BROILERS, MALLEABLE WATERBACKS, ETC., ETC.

Above Style Family Range is sold only by our Traveling Salesmen from our own wagons at one uniform price throughout Canada and the United States.

Made of MALLEABLE IRON and WROUGHT STEEL and will LAST A LIFETIME if properly used.

SALES TO JANUARY 1st, 1894, 277,188.

ABOVE HONORS WERE RECEIVED BY **WROUGHT IRON RANGE CO.,** MANUFACTURERS OF Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces. OFFICES, SALESROOMS AND FACTORIES, 70 to 76 PEARL STREET, TORONTO, ONTARIO, and Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U. S. A. Founded 1864. Paid up Capital. \$1,000,000.

HEALTH FOR ALL!! HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the **LIVER, STOMACH, KIDNEYS AND BOWELS.** They invigorate and restore to health Debilitated Constitutions, and are invaluable in all complaints incidental to Females of all ages. For children and the aged they are priceless. Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London. And sold by all Medicine Vendors throughout the World. Write for price gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

A. McLaren, Dentist
 243 Yonge Street,
 First Class \$10.00 Sets teeth for \$5.00.

DYSPEPSIA FLOUR.

Also Special Diabetic Food, Barley Crystals, and Patent Bran, etc. and Pastry Flour. Unrivalled in America and Europe. Pamphlets and Sample Free. Write for well & address, Wm. Artow, N. Y., U.S.A.

Minard's Liniment for Rheumatism.

Pompey's pillar has no historical connection with Pompey in any way.

A GOOD APPETITE Always accompanies good health, and an absence of appetite is an indication of something wrong. The universal testimony given by those who have used Hood's Sarsaparilla, as to its merits in restoring the appetite, and as a purifier of the blood constitutes the strongest recommendation that can be urged for any medicine. Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache, 25c.

Christian Endeavor.

THE DUTY AND REWARDS OF CHURCH GOING.

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

Oct. 7--Feb. x. 25. (Meeting led by the pastor.)

This column is not intended for pastors. We have neither the ability nor the inclination to write for them. But for the sake of some endeavorers who belong to churches whose pulpits are vacant, and for the sake of others who may meet at an hour when the pastor cannot be with them, we give a few notes as usual. In the discussion we shall follow the lines suggested by the title.

I. The duty. That it is a duty is made clear from the fact that God enjoins it. "Ye shall keep My Sabbath and hallow My sanctuary; I am the Lord" (Lev. xix. 30.) Those who absent themselves from the house of God cannot hallow it. We are reminded that we are not to forsake the assembling of ourselves together (Heb. x. 25). God has intimated that He takes a special interest in the church, and in its worship. "The Lord loveth the gates of Zion more than all the dwellings of Jacob" (Psalm lxxxvii. 2). What does that expression mean? Let Spurgeon supply the answer. "At this hour the mystical teaching of these words is plain. God delights in the prayers and praises of Christian families and individuals, but He has a special eye to the assemblies of the faithful, and He has a special delight in their devotions in their church capacity. This should lead each separate believer to identify himself with the church of God; where the Lord reveals His love the most, there should each believer most delight to be found. Our own dwellings are very dear to us, but we must not prefer them to the assemblies of the saints."

If there were no other reason for attending church, the one given above would be sufficient, for when God enjoins anything we are not at liberty to disobey. But even if God had not enjoined us to attend church, the duty would still be incumbent upon us, for Christ set us the example. Whatever Christ did by way of example we should imitate. What, then, was His custom in this regard? While He was still a child He went up with His parents to the feast at Jerusalem (Luke ii. 42, 43). After He entered upon His public ministry, He attended the feasts regularly (John iv. 45; v. 1; vii. 10; x. 22; xii. 2). Jesus attended not only these great festivals, but He also attended regularly the more simple services in the synagogue (Luke iv. 16).

Again it is our duty to attend the services of the house of God because the Creator has endowed us with a spiritual nature which requires food, and it is our duty to partake of food for the nourishment of our body, it is equally our duty to partake of food for the nourishment of the soul. Now, all the past history of the church proves that God has honored the preaching of the Word as He has honored no other instrumentality in convicting and converting sinners, as well as in building up His people in knowledge, righteousness and holiness. While we should make a diligent use of all the other means which He has provided for our spiritual nourishment and growth, we should not neglect this one, which He has so signally honored.

II. The rewards. "A day in Thy courts is better than a thousand" (Psalm lxxxiv. 10). It is better because we have brought to our remembrance truths which we understood before; better because we generally receive some new views of truth and duty; better because we encourage those who minister to us in holy things; better because our sympathies are broadened by joining in the prayers which are there offered up; better because we enjoy the communion of saints; better because God there specially manifests His presence, better because we find that Jesus meets with us there according to His promise (Matt. xviii. 20); better because we generally hear something to comfort, to encourage and to stimulate us in our work.

Let us look at an illustration by way of contrast. "Thomas was not with them when Jesus came." How much he missed by being absent from that blessed Sabbath evening service! Because he was not there, he was left for a whole week in sorrow, doubt and gloom. Jesus said to the other disciples, when Thomas was absent, "Peace be unto you." But there was no peace for Thomas. His absence prepared him for disbelieving the testimony of the disciples, and for disbelieving even Christ Himself when he saw Him. Had he been present, would he not have felt that the evening spent there was better than a thousand spent elsewhere?

BBB CURES DYSPEPSIA.

Dyspepsia arises from wrong action of the stomach and is the cause of much misery and many diseases such as Constipation, Biliousness, Bad Blood, Headache, Burdock Blood Bitters is a prompt and effectual cure because it tones the stomach, aids digestion and renovates the entire system. Cases which seemed past hope have been completely cured by B.B.B.

LIFE WAS A BURDEN.

"Life seemed a burden, the simplest food disagreed with me, and I was in misery from Dyspepsia, but two bottles of B.B.B. entirely freed me from it," says Miss L. A. Kuhn, Hamilton, Ont.

One of the oldest trees in England is the "Tortworth" chestnut, in Gloucestershire. It is supposed to have attained its maturity in the reign of Egbert, and in 1766 it measured 52 feet in height and 50 feet in circumference.

WOMAN-HOOD

has its own special medicine in Dr. Pierce's Favorite Prescription. And every woman who is "run-down" or overworked, every woman who suffers from any "female complaint" or weakness needs just that remedy. With it, every disturbance, irregularity, and arrangement can be permanently cured.

It's an invigorating, restorative tonic, a soothing and strengthening nerve, and the only medicine for women so safe and sure that it can be guaranteed. In periodical pains, displacements, weak back, bearing down sensations, and every kindred ailment, if it fails to benefit or cure, you have your money back. Is anything that isn't sold in this way likely to be "Just as good."

Dr. Pierce's Pellets cure constipation, liver-ills, indigestion, dyspepsia, piles and headaches.

Some interesting articles have been published by the *Vossische Zeitung* on the small calibre guns and the researches of various professors as to the effect of wounds made by these guns at various distances—effects that are horrible. The conclusion is that in any future battles there will be incomparably more dead and severely wounded than ever before in the world's history.

Mr. I. P. FRINK, 561 Pearl St., New York.

DEAR SIR,—Four concerns figured on lighting our church. Your estimate was the highest. We investigated all of them. The committee was of the opinion that it was better to pay a little more and know what we would get, than to pay a little less and to take chances. The figures are now all in, and are just right. Everybody is pleased with them. We don't know but we might have done just as well with some of the other parties for a little less money, but we believe in reputation, and that the man who has been in business the longest, and has done the greatest business, gives you more for your money, and that the man who under figures makes it up at the expense of the customer.

Sincerely yours,

Wm. J. COOPER, Secretary,
 By order of the Board of Trustees,
 First Presbyterian Church,
 July 11, 1894. Asbury Park, N.J.

The ease with which F. Marion Crawford turns out a new and readable novel every few months is one of the amazing phenomena of the contemporary fiction crop. It is explained on the ground that Mr. Crawford is a man of robust build and vigorous health, that he is possessed of sufficient wealth to keep him safe from financial worry, that he has travelled widely and has had great social opportunities, and, finally, that he loves his work.

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