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To Preserve Quinces White.—Take the fairest you can get; coddle them tender, core with a penknife; pare smooth and weigh them; use equal weight of quinces and refined sugar dipped in water or pippin jelly; boil and skim the syrup, boil quinces quickly, and cover with their own jelly.

Apollinaris Lemonade.—Put one cupful of sugar and a half-pint of water over the fire and melt. Add the grated rind of one lemon. When the sugar comes to boiling point, strain, and when cool add the juice of three lemons. Turn into this, just as you are going to serve it, one pint of cold apollinaris.

Favorite Sherbet.—Boil for five minutes, one pint of water, a half pound of sugar and a chipping or two of yellow rind of lemon. Strain, and when cool add juice of a good-sized lemon and a half-pint bottle of grape juice, and the unbeaten white of an egg. When perfectly cold, freeze. Remove dasher and serve in glasses.

Cream of Rice Soup.—Two quarts of chicken broth, one teacupful of rice, one quart of cream, one small onion, one stalk of celery, one tablespoonful of salt, one-third teaspoonful of pepper. Add the rice, onion, and celery to the broth, cook slowly two hours, run through a sieve, add cream and seasoning, let come to a boil, and serve hot.

Baked Tomatoes.—Select large specimens, cut around the stem end, remove part of the inside; make a stuffing of any kind of cold, cooked meat chopped fine, bread crumbs, green corn, minced onion, a well-beaten egg, butter, salt, and pepper; fill the tomatoes with this dressing, put a piece of butter on top of each and bake in a quick oven for forty-five minutes.

Sunshine Cake.—Cream one cup of butter; add two cups of sugar and beat to a cream; then add one cup of milk, the yolks of eleven eggs beaten very light, and three cups of flour, which has been sifted three times; beat until light and smooth, add two teaspoonfuls of baking powder; turn into a greased Turk's head, and bake forty-five minutes in a moderately quick oven.

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Chilled Watermelon.—Split a nice ripe watermelon into halves. Scoop it out, removing the seeds. Now, with a silver spoon, chop the watermelon into small pieces. Sprinkle over about a half pound of powdered sugar and the juice of a lemon. Turn this into a freezer, pack with salt and ice, and stir very slowly for about fifteen minutes, until the watermelon is frozen like soft snow. Serve in glasses.

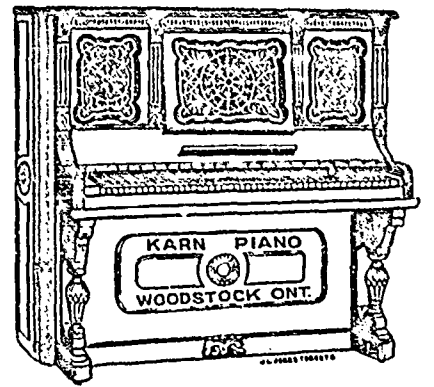
Egg Lemonade.—Separate four eggs. Beat the whites and yolks separately until light. Dissolve one cup of sugar into one pint of boiling water, add to it the juice of four good-sized lemons. Now, turn into this say one quart of grated ice, enough to chill it quickly. Stir the yolks of the eggs into the whites, turn them into a pitcher and pour, in at a good height, the lemonade. Pour the mixture from one pitcher to another for a moment and serve.

Frozen Coffee.—Measure four heaping tablespoonfuls of pulverized coffee. Put it into a farina boiler and pour over it one quart of freshly boiled water, cover the boiler and stand it over the fire for ten minutes. Then strain through two thicknesses of cheese cloth, add half a pound of sugar, stir until the sugar is dissolved, and when cold, drop in the white of an egg unbeaten, half a pint of cream and turn it at once into the freezer. Freeze as you would a sherbet, stirring carefully but continuously. Serve in glasses as quickly as frozen.

Ginger Drink.—Put over the fire two gallons of water. When boiling, stir in three pounds of sugar. Then add the whites of three eggs, slightly beaten, to two ounces of ground Jamaica ginger. It is best to moisten the ginger in a little cold water before adding. Bring this slowly to a boil, skim carefully, and then stand aside to cool. When cold, add the juice of a good-sized lemon, and half a yeast cake, dissolved in two tablespoonfuls of cold water. Turn into bottles, cork, and tie down tightly. Stand at once in a cool place for ten days, and it is ready to use.

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Notes of the Week.

It is stated that when Rev. Dr. Paton was on a visit to Liverpool a friend, who forbade the mention of his name, gave him \$5,000 of the amount needed to purchase and maintain a new missionary ship to be used in his work among the New Hebrides Islands. This was generous indeed and worthy of imitation.

The Government of China has taken very decisive action in the case of the murderers of the Rev. James Wylie, the Scottish Presbyterian missionary, and has ordered that they be beheaded. It also has been ordered that all property belonging to missionaries or other foreigners, which has been destroyed, shall be made good.

A new Roman Catholic college for the training of female teachers is to be inaugurated soon in Glasgow. It is to be under the care of the Notre Dame sisterhood, which is largely composed of Roman Catholic ladies of distinction, and one of our exchanges suggests that this may indicate a sphere for Protestant ladies, in practical educational pursuits.

The Board of Home Missions of the Presbyterian Church North, reports receipts from April 1st to August 31st of \$242,150, against \$159,998 for the corresponding period of last year. The gain is divided as follows: Woman's Executive Committee \$22,259, legacies \$59,996, miscellaneous \$4,173. In the church collections there has been a loss of \$4,276, leaving a net gain of \$82,152.

"Decent people," says the *Presbyterian Banner* of Pittsburgh, "throughout the country will rejoice at the defeat of Col. W. C. P. Breckinridge at the primary elections, last Saturday, for member of Congress from the Ashland district, Kentucky, however much they may deplore his sad fate, and however deeply they may sympathize with the distinguished family upon which he has brought shame."

The Hon. Cecil Rhodes, Premier of Cape Colony, has given to the Baptist Church of South Africa 9,000 acres of land in Mashonaland and Matabeleland for missionary purposes. It is to be divided into three farms of 3,000 acres each, with two sites for churches and parsonages connected with each farm. One of the farms is to be worked, it is said, with American capital and by American missionaries under the auspices of the Baptist Union of South Africa.

Some time ago Principal Brown, D.D., gave a short but characteristic address to a phonograph belonging to his friend Professor McKendrick, of Glasgow, and the instrument caught the tone and inflections of the principal's voice with remarkable accuracy. It is Professor McKendrick's intention to present the cylinder to the Free Church College of Aberdeen, and it will thus be possible for coming generations, and, for that matter, during hundreds of years, to listen to the voice of the venerable principal.

From the census reports in Britain it appears that since 1851 there has been a steady decline in the proportionate numbers of the population occupied in agriculture, and since 1861 the textile trades have been falling behind; the machinery and tool-making trades have made advances; the professions and services are being more crowded up, and women are becoming stronger in their competition with men. "The tendency of the movements described is to suggest that just as England passed at the close of last century from the rank of an agricultural country to that of a manufacturing and trading country, she is now shedding the manufacturing character, and is becoming more and more what she has been often prematurely dubbed, 'a nation of shopkeepers.'"

Despatches from Heart's Content, Newfoundland, state that on July 27th, the final splice of the Anglo-American Telegraph Company's new cable was made at 11 a.m., thus completing the largest cable across the Atlantic. It is a noteworthy coincidence that the final splice was made on the anniversary of the day on which the first successful cable was landed at Heart's Content in 1866, twenty-eight years ago, being not only on the same day but on the same day of the week. That was accomplished after repeated failures; this last cable was laid within a little less than two weeks.

The Women's Missionary Society of the Canada Methodist Church reports to the General Conference a remarkable growth. Its auxiliaries and increased in four years from 300 to 537. The membership nearly doubled, and the income more than doubled. The income of the last year was \$37,974, and during the twelve years of its existence its receipts were \$219,309. In diffusing missionary information and awakening missionary interest the persistent, pious and practical methods of these zealous women deserve the highest praise. They have thirty-two women missionaries now in the field.

So far the *Interior* is quite correct in saying that, "Canada's great Fair at Toronto annually brings thousands of visitors to that pleasant and stirring northern city. This year the attendance has been unusually large and the Fair is said to be the best that has ever been held in the Dominion. The Fair was formally opened the first week of September by Canada's Premier, Sir John Thompson. It will, however, be news to most Canadians to be informed that it was principally due to Sir John Macdonald that the Fair at Toronto has grown to its present magnitude and achieves its annual success.

The Sunday question has been raised in a forcible manner in Brooklyn. The Germans of the city planned for a big parade of societies in connection with the laying of the corner stone of the new German Hospital, on Sunday, October 21st, and applied to Mayor Schieren for the necessary permit. This, however, he refused, making the following statement in the *Staats Zeitung*: "Neither Germans, Irish nor Bohemians should ask for special privileges. I am not the Mayor of the Germans alone. I believe in churches and I am a churchman. I cannot license anything which the law prohibits." Now the Sunday Observance Association of Brooklyn, have decided to appeal to the mayor to have all Sunday ball-playing stopped within the city limits, against a recent judgment of Judge Gaynor upholding it.

The University Mission to Central Africa has issued a report of work done through its agency in its principal stations in the Dark Continent. Since the beginning of the mission over twenty Cambridge men have joined the movement, including Bishops Mackenzie and Smythies. Five have died at their posts in Africa, and now the staff of Cambridge men is seven. Oxford has sent some thirty-six into the field, among them Bishops Tozer and Hornby. Of these thirteen are still working, and ten have died in the field. Durham has sent two men, London three, Edinburgh one and Dublin one. This, of course, does not represent the total number of graduates at present laboring in Africa, for on the other hand the Church Missionary Society has over a score of university men in active service in Africa, besides many native clergy who have taken their degrees at Durham University.

An Edinburgh doctor has won laurels by his successful efforts to diminish the unhealthiness of Sierra Leone. Dr. Ross, the gentleman in question, was 30 years ago a pupil of Professor Spence, and commenced life as an army doctor. Leaving that service he spent 20 years in Jamaica, where he did wonders in improving the sanitary conditions of the

island. Nine years ago he was transferred to Sierra Leone, and there his record has been even more brilliant. Since he took medical charge of the colony, which formerly fully deserved its title of "White Man's Grave," he has materially reduced the death rate, that of the European population, which numbers about 300, having since been only about two per annum from climatic causes. He has also practically banished berri-berri from the prison, that curious disease which is as fatal to the natives, and whose victims used to be numerous.

At Swanly, England, is a Horticultural College in which there is a woman's branch. From its second report, just issued, it appears that, "Women gardeners are in great demand, and no difficulty is ever found in obtaining profitable employment to the graduates; in fact, the number of applications is greatly in excess of the number of women who could fill the positions. Many tempting offers come in, such as that for a woman gardener to take charge of the grounds of a villa at Cannes; and another to superintend the care of large grounds near London with greenhouses and conservatories. No arduous manual work is necessary during the college course, and laborers are engaged to do all the heavier work in the practical side of their training. Several professors attend regularly, and the class-room work includes, besides horticulture and agriculture, chemistry, geology, entomology, botany, bee-keeping, and poultry-keeping.

The 124th anniversary of the birth of Sir Walter Scott was celebrated in Glasgow, August 15, with a considerable amount of display. Through the efforts of the local Scott Club, the Scott statue in George Square was wreathed and festooned with a wealth of floral decorations. On the pedestal panel facing the Municipal Buildings was a magnificent wreath sent by Lord Rosebery from Dalmeny. Two floral shields contributed by Sir John Stirling Maxwell of Pollok, and bearing the dates of Scott's birth and death, occupied the panels on the north and south sides, and a heart-shaped wreath, the gift of Mrs. Glen of Carlibar, and emblematic of the "Heart of Mid Lothian," covered the remaining panel. Floral decorations were also sent from Drumlanrig Gardens, Inverary Castle, Haddo House, Tulliechewan Castle, Deanston House, Keir, and The Loaning, Peebles. In the evening selections of music and songs appropriate to the occasion were played and sung by the band of the Gordon Highlanders and the Waverley Choir from a platform erected at the base of the monument. At one of the intervals of the programme the Rev. Thomas Somerville briefly addressed the gathering, which was a large one.

A private correspondent, writing of the last Keswick Convention, speaks as follows, "As we who have been attending the convention are about to separate, the question naturally arises: Has it been such as to accomplish the ends for which it was designed, and for which it is held every year? The answer is a most decided Yes. God has been honored in all that has been done. Very important truth from His word regarding the way to walk and to please God, and the all-sufficiency of Christ as a Saviour from the power as well as from the guilt of sin has been taught and emphasized by many able and devoted men. No extravagant and ill-balanced notions on the subject of holiness, such as are held by some, were taught from the platform of this convention. All the teaching was sober and well-proportioned, and calculated to result in wholesome practical action. Daily prayer-meetings were very largely attended and very helpful, so also were numerous missionary meetings. The lovely mountain scenery all around, and the beautiful Lake (Derwentwater) were very inspiring. Altogether we have had a most refreshing time, physically and spiritually, and are most thankful that we have had the privilege of being here."

Our Contributors.

CONCERNING HELPFUL MEN AND THINGS.

BY KNOXIAN.

One of the most important and searching questions that can be put about a man is, Does he help good causes? If he puts his voice, influence, money and work behind the good causes within his sphere and helps to push them on, he is a pretty good kind of a man. He may not groan or whine, or snivel or bewail, or lament or find fault, but he is worth more to society and to the church of God than a thousand men given to exercises of that kind.

There is a great deal said in our day about the efficiency and inefficiency of ministers. When all the criticism that has any sense in it is boiled down, it comes mainly to this, is the minister helpful? If he is helpful, he is a good minister; if he is not helpful to anybody, he is made in vain.

Helpful sermons are the best sermons. Pastoral visitation that helps the family to bear the burdens and discharge the duties of life is the best kind of visitation. In fact, it is the only kind worth making. Visits to the sickroom that turn the thoughts of the sufferer from ailments to bright and hopeful things, are the only visits that do any good.

To be helpful, a minister need not be learned or eloquent, but there is one thing he must always be—he must be thoroughly unselfish. If a minister is continually thinking about himself, continually trying to save himself, trying how little he can get off with, he will never be helpful to the best sense of the word. Helping others nearly always involves more or less self-sacrifice and unless one is prepared to make the sacrifice he may as well give up the idea of being helpful.

People in trouble are always willing to be helped by their minister, people in church may not be all willing. Some of them do not feel any need of help. Mr. Pharisical Highmind comes in with a patronizing sit-away-for-I-am-holier-than-thou kind of air and as he looks around upon the ordinary worshippers he seems to say, "You may need something here, but as for me I am far above any such condition." Mr. Nibble says by his impertinent cheek, "I am here to criticise the sermon and the singing and the appearance of the congregation. Of course, I don't want any help. Of course not. My business is to criticise and find fault and make small, ill-natured remarks. I don't need need anything." Mr. Rounder says, "I just dropped in here while on my usual tour among the churches. I want the best seat in the church and plenty of room. Of course I don't need any help and don't want any. A man can go around among the churches and sit in the best seat and put in no collection without any help."

No preacher can help these people. If no good is done them the fault is their own. Paul himself often failed among such people. The great majority of people, however, in any respectable congregation, are willing to be helped, some of them anxious to be helped, and the preacher who can help the largest number, other things being equal or nearly so, is the best preacher.

The elder who helps is the right kind of elder. He may help in any one of a dozen ways. The main thing is to help on the good work in the best way he can.

The business managers who help are the right kind of officials. Without them the work could never go on. In fact, the value of any kind of an office in the church may be estimated by the amount and kind of the help it enables any one to give. The measure of his help is the exact measure of his usefulness.

The usefulness of a private Christian may be accurately determined by the amount of help he gives to good causes. Our Master is the great helper and the more we help the more we resemble Him.

What havoc this help test would make among speeches. How long would a Parliamentary session last if the speeches had to be all helpful. Presbytery meetings might sometimes be greatly shortened if speeches were limited to those that help the despatch

of business. Some tea-meeting would not last an hour after tea was over if none but helpful speeches were delivered. Just count the number of really helpful speeches you hear during this coming winter at meetings of any kind.

In these days of economy some patron of ecclesiastical industry may be tempted to ask in a voice of thunder what real help is given to any good cause by those monster religious demonstrations that are becoming so common. It might puzzle even a good Baptist to say what help the recent Baptist demonstration in Toronto gave to any good cause.

One of the questions every sensible man should ask about the increasing number of societies and organizations of one kind and another that are continually springing up is, What help do they give to any good object? Do any of them exhaust their strength in running their own machinery?

Are you a helpful kind of a person? Do you ever stand and look while others help? Do you ever hinder when you ought to help?

THE GREAT EVANGELIST.

BY MISS HANNAH J. GRAHAM.

In view of Mr. Moody's anticipated visit to Toronto, a few random notes of one of the services in connection with the great evangelistic campaign, organized and so successfully carried on by him during the Columbian Exposition held in Chicago in 1893, might not prove uninteresting to those who honour the great evangelist for his work's sake.

Arriving at the Haymarket Theatre, nearly an hour before the time, we found a dense crowd extending from the entrance into the middle of the street, waiting for the doors to open. Half an hour later I stood on tip-toe to survey the multitudes who were gathering from all directions.

What a sea of faces met my eyes! For about a quarter of mile on each side of the theatre the people were so closely packed that they could scarcely breathe or stir. A lady remarked to me as we gazed on the throng, "This verse always comes to me when I see the crowds that follow Moody: 'And if I be lifted up will draw all men unto me.' If more ministers," she continued, "would exalt Christ more, there would be more Moodys and fewer empty churches."

When the doors opened the inevitable rush and crush commenced, and we were all obliged to run in order to obtain seats, a rather novel experience for decorous Presbyterians. Within five or ten minutes from the time of opening the whole theatre, audience room, private boxes and three galleries was filled to overflowing, with more than six thousand listeners, hundreds being turned away. The regular meeting was preceded by a service of song, lasting for about 15 minutes.

The inspiring words and exquisite harmony produced by this grand chorus of so many thousand voices seemed almost to transport one from the cares of this work-a-day world to Zion's Mount Pisgah, from which our spiritual eyes caught a nearer glimpse of the Promised Land.

The hymns of praise begun on earth lifted our hearts from the visible to the invisible church above, till they appeared to blend in unison with the hallelujahs of the white-robed saints around the throne.

Sometimes Mr. Moody would ask the people occupying one gallery to sing a verse very softly. Then the other galleries would join in the refrain until the whole of this vast assemblage sang with "one heart, one voice."

Never have I heard singing so inspiring, melodious and impressive.

The attention of all was fixed on the great evangelist as he spoke on the parable of the excuses contained in the fourteenth chapter of St. Luke, taking for his subject, "The popular excuses of modern times," some of which were the following: 1st—Disbelief in the infallibility of the Scriptures. Nearly all the sceptics that he had ever met with were forced to confess that they had never read the Bible through.

He had found one who, when questioned closely, could repeat the verse "Jesus wept,"

One man told him that he was too intelligent to believe what he could not understand. "Why, man," Mr. Moody replied, "you are taking things on trust every day of your life. Can you understand your body? 'No.' Can you see your brains? 'No.' Well, how do you know you've got any?"

It is not intelligence but downright ignorance that makes a man disbelieve the Bible. It is because he's a fool. God says so. "The fool hath said in his heart there is no God." 2nd excuse, "hypocrites in the church." Wherever you turn you are confronted with this excuse, the most contemptible of all, hypocrites! hypocrites! hypocrites!

Ever since the days of the arch-hypocrite who sold his Lord for thirty pieces of silver, there have been hypocrites in the church. But for every one you will find in the church, you will find ten outside of it. Have you no quacks among the doctors? No sharpers among the lawyers? No cheats among the merchants? You have. Well, then, why don't you play the part of a wise man and get out of the business?

If you hear a man always canting about hypocrites you may be sure you haven't to go very far in order to find one.

3rd excuse, "I haven't got the proper feeling."

There is no such thing as feeling. I think the word is only mentioned twice in the whole Bible. Isaac once trusted to his feeling and made a grand mistake. All you are required to do is to believe.

4th excuse, "predestination." Some one says, "If I am to be saved I'll be saved, and if I'm not I'll be lost."

You have nothing to do with that, leave that to God. All He requires of you is to accept the invitation and "whosoever believeth on me shall not perish but shall have eternal life." What is surer than that when God says it. It often seems to me that after Jesus had ascended into heaven, He looked down from the throne of His glory, and seeing so many poor souls groping about in the dark and stumbling over Paul's doctrine of predestination, He came to John when he was in the Isle of Patmos, and said: "John, before you seal up the words of the prophecy of this book, just put in one more 'whosoever.'" "The Spirit and the Bride say Come, and let him that heareth say Come, and whosoever will let him take of the water of life freely." Thank God for that "whosoever." It is not Mr. Moody or mister anybody else, but whosoever.

If I were to get an invitation to a marriage supper, and on the card was written, "Whosoever will may come." I would just read it and go. Why? Because I'm one of the whosoever.

5th excuse, "I haven't got time, business too pressing." Time for business and worldly pleasure!

Time to spend in decking these perishing bodies! But no time to think of the eternal welfare of a soul that is to live forever. Death will not ask you if you can spare time, and when its chilly arms encircle you, you cannot look back over the years of your life and say to your Judge, "I had no time to attend to my soul's salvation."

6th. Procrastination is one of the most common excuses. I am continually meeting men and women who politely say, "I am sure, Mr. Moody, it is very kind, indeed, of you to take such interest in a mere stranger, but I really can't attend to it now. I'll see you again about the matter." I've had people coming to see me again for the last thirty years and they haven't got around yet.

7th excuse, "I don't want to give up worldly pleasure." These people don't want to go about with a sober face. They think God is a hard master. A Christian should be the happiest, sunniest man on earth, and if he is not, it is because he's got the dyspepsia or something else wrong with him.

You think you are free, but you are the servants of sin, and sin is a hard master. You know it. I can see in your faces to-day that sin is a hard master. Jesus says, "My yoke is easy and my burden is light." Let me ask the Christians present in this assembly if they have found God a hard master. "No," answered hundreds of voices, heartily and spontaneously. "I have trusted my Sa-

viour for more than thirty years," said Moody, "and He is more precious to me now than He was then."

8th excuse, "If I started I might not be able to maintain a Christian profession." That is God's work, not yours. He never begins a work and leaves it unfinished. Only trust him to perform it for "whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." God does not save any one to-day to cast him into hell in a week or a month. He saves with an everlasting salvation. Gather up all the excuses and label them His. That is what they were from the beginning, simply trumped up to gloss over some sin. For it is some cherished sin that is keeping you away from the marriage feast.

After a few beautiful words of pathetic exhortation, Mr. Moody asked all those who for the first time, trusting in the strength of God, would say, "I will, trusting in His strength, be present at the marriage supper of the Lamb."

And as "I will" broke the stillness rising from many voices, some low and tremulous, others glad and triumphant, there was joy among God's children on earth as well as in the presence of the angels in Heaven.

"Are there no little ones here who will be there too," said Mr. Moody. Then the joyous refrain was taken up in lisping accents by the lips of many little children, and as it died away Mr. Moody softly repeated, "Suffer the little children to come unto me and forbid them not for of such is the Kingdom of Heaven."

A hallowed influence seemed to pervade the whole place, and one could not help feeling that many were there born of the Spirit, who will gather around the Master's table to drink of the wine that is ever new in the Father's Kingdom. To many the Haymarket Theatre was none other than the house of God, and the very gate of heaven. Like the disciples upon the Mount of Transfiguration, we would fain have tabernacled there but, like them, we too had to descend to the din and hurry of this sin-burdened, Sabbath-breaking city, feeling in our inmost souls that it was good for us to be there. Mr. Moody is a plain, common-sense, man who has a heart beating in touch with humanity. "By incident, illustration and simile, the way of salvation is put so clearly, simply and forcibly in the language of everyday life, that the hearer is amazed, charmed and convinced."

He never attempts eloquence. Those who go to hear a great oratorical display are disappointed, yet a more convincing speaker never addressed an audience. You look at him wondering where his wonderful power lies, and failing to discover the secret you marvel and are forced to "take knowledge of him that he has been with Jesus." Time has streaked his hair with grey; but his popularity is still in the ascending scale, his arduous zeal unabated, and the mighty influence which his life has exerted upon the world seems to be "as the shining light that shineth more and more unto the perfect day."

RETURNED MISSIONARIES.

MR. EDITOR,—This year (1894) has witnessed the home coming of an unusual number of foreign missionaries. Some of these have returned to enjoy their regular furlough. But, unhappily, the number from various fields of those returned invalided is woefully on the increase. *Divitias miseræ!* truly, will our worthy Foreign Missionary secretary think. In these circumstances, the question how should returned missionaries spend their time becomes an interesting one. For the purpose of this discussion, let us divide these missionaries into two classes.

1. Those who return ill, or from some enervating climate like India, fit only for the Sanitarium. How should a compassionate church, a prudent church, expect that they should spend their days? Surely not, arranged for a public meeting on landing at Rimouski and expect even a lady to begin at once (Actual fact). Nor, certainly should the General Assembly in its expiring hour jauntily authorize its poor missionary his due share of "stirring up the churches"

to begin over again and raise \$10,000, if he can, for a college, with the natural result that this same missionary, who has *faith*, tackles the job, succeeds, goes back to his field, after resting, forsooth! and returns unexpectedly to Canada in a few years broken down! Yes, this is the worst of it. Nature will have her revenge, not alas! on the church, which supinely looks on at such self-sacrifice, and over tea-cups applauds it, or suggests doubts, but on the poor missionary, God help him. Will such a thing happen again? Let the church answer.

2. "Well, but, you know, there is a percentage who return in fair health, and with every prospect of going back to their work. What shall we do with these?" Some will say: "Don't want 'em to be wasting the church's money by coming home at all. Why not let the strong ones stay out so many years, like the great so-and-so?" Very well, that would probably be a saving of their steamer ticket to Canada, because the funeral expenses in a foreign land would be paid by their friends. I see our Foreign Mission Committee do not relish that kind of economy (?) and actually want them all to come home every six years.

But supposing they *do* come home. Is it greatly to be feared they are not worth their keep while they are with us? Well, lest they should wax fat by too much recuperation, let us provide them with a string of appointments "to stir up the churches," a work "not perilous, or difficult, or even unpleasant," as the editor of the *Record* assures us (*Presbyterian Review*, May 3rd, 1894). But is there not some danger that the returned missionary shall become "a drug on the market?" Decidedly, if we are shut up to the conventional line of things for him. However, if we send him to the North-west, or the back townships, where perhaps they have never seen a foreign missionary in all their lives, he may do more good with less noise than in the *blase* cities and towns, and especially if he preach on Home as well as Foreign Missions, as every true foreign missionary should be willing to do, I do not think Dr. Robertson or Mr. Finlay would object.

Yet, after all is this the *only* use for him? Hitherto, perhaps we as a church have thought a missionary came home expressly to rouse the people, and was not eligible for any other employment. He is the poker whereby the logs on the ecclesiastical fireplace are to receive a periodical "stirring up." His idea appears to me to be altogether too narrow, and I was therefore glad, sir, to notice a returned missionary consult the Foreign Mission Committee as to the advisability of his taking a post-graduate course, and still more glad to observe that the committee sanctioned the idea, if the brother could carry it out. And I have it on good authority that one of our medical missionaries proposes spending his furlough in special medical studies abroad.

Here, then, at last we see a chance for the returned missionary to take such studies as his experience on the field shows his previous preparation to have been lacking in. Why should not the church encourage a young man to do something for the heathen by adding to his powers, instead of assigning him the rostrum and the well-beaten paths of previous brethren as his sole expectation during his furlough? If not too old, he might well prolong the usual time for the sake of the greater usefulness to the cause of God, which well-directed studies would give him. And if with such a method of using time, the church thinks his furlough allowance should not be given him, it is, I opine, permissible for him to resign temporarily and find other means of carrying out his design. If he be clear that to spend his furlough in this way is his Master's will for him, his Master will assuredly provide for his needs in some other way.

The gist of the foregoing is, then, 1st. Treat the sick kindly; 2nd. Give the well some freedom of choice as to how they shall improve their furlough time.

I am, Mr. Editor,
NOT A RETURNED MISSIONARY.

DID PRESIDENT CARNOT DIE A ROMAN CATHOLIC?

He did not live one, till but a few minutes before he passed into the eternal world—if he did so then—he made not the very slightest profession of being a Roman Catholic. He was rather an agnostic. But, did not he receive extreme unction on his death-bed? and was not he buried with all the display which the Church of Rome uses on such occasions? All that does not most clearly prove that he died in the communion of the church just named.

He received his deadly wound at 9.15 p.m. At midnight the Archbishop of Lyons was brought to his bedside. The two were alone with each other for only a few moments. Then, the Archbishop withdrew. He did not say that M. Carnot desired to receive the last rites of his church. Half an hour later the Archbishop was again called for. We have no proof that it was in accordance with the expressed wish of the President who, by this time, was unconscious. Then, the so-called "holy oil" was applied here and there to his body, forming a scene akin to that of a watchmaker oiling the works of a watch. This, of course, warranted the Romish Church to do her utmost to please the eyes, ears and nostrils of those present at his funeral.

The following extract from *Le Signal* (Paris) shows clearly that M. Carnot had no leanings towards Romanism: "The President fainted. As soon as he came to himself, he expressed a wish to speak to his fellow-countryman, M. Bouchard, mayor of Beaume, who took part in the demonstration at Lyons. Unfortunately, his wish could not be gratified." On this statement, *L'Aurore* (Montreal) makes the following remarks:

"M. Paul Bouchard, the venerable mayor of Beaume, here mentioned, is well known to the greater number of our readers by his conversion to Protestantism which took place fifteen years ago; by the simple *Lettres d'un Bourguignon* on religion, which he published at the time; and by the untiring zeal with which he has since then contributed to the founding of a Reformed Church at Beaume, and to the building of the very beautiful temple which is to-day one of the ornaments of that city.

"M. Paul Bouchard, who is in his eighty-first year, knew M. Carnot from his childhood and was honored with the constant and faithful friendship of the President of the Republic, who more than once was his guest in Beaume.

"We have it from a reliable source that in one of the last conversations which he had with him at L'Elysee, while they were talking in a familiar way on the question of religion, which M. Bouchard always readily brings up, M. Carnot said to him, 'At heart, I am one with you, and if I were free and in a different position from that in which I have been placed, I would do like you, my old friend.'

"This statement, which we have no reason to question, is worthy of consideration. It explains how M. Carnot, who was at times, so stiff towards the bishops, received, on the contrary, pastors with so much courtesy, as he did even on the morning of his death, when he received the Moderator of the Consistory of Lyons. Lastly, it explains why he received the visit, in his last moments, of the Cardinal Archbishop of Lyons, if he did not ask for it. His old Protestant friend was the one whom he expressed a desire to see."

L'Aurore seems to suspect from the statement which we have just been considering, that when the two were alone together, the Archbishop wished to confess the dying President, but the latter declined.

T. FENWICK.

Woodbridge, Ont.

GLADSTONE AND THE ATONEMENT.

MR EDITOR,—Although I am not an admirer of Mr. Gladstone, I thought he was better acquainted with the doctrines of Scripture than he appears to be. In his review of Mrs. Besant's autobiography he is as far wrong in his view of the great doctrine of the atonement as she is in hers.

I beg to send an extract containing what I consider a clear and concise statement of the foundation of our faith. It is from a volume of sermons published by the late Dr. Andrew Thomson, minister of St. George's Church, Edinburgh.

"It is the grand object of the gospel dispensation to provide for us that righteousness of which we are naturally destitute, which, nevertheless, the holiness and immutability of God's law renders absolutely necessary. This provision has been amply made by Divine wisdom, which has appointed Christ to be our surety and our substitute, and to fulfil in our room and stead the requirements of a perfect and violated law, by suffering its penalty and by obeying its precepts. This suffering and this obedience constituted His grand work as our Saviour. That work was of God's appointment. The Son of God accomplished it. It stands in the record of heaven as the ground on which alone a sinner can be justified and saved, and Christ is held out to us, in the revelation of God's mercy, "as the Lord our righteousness," and as "the end of the law for righteousness to every one that believeth." COM.

September 5th, 1894.

OBITUARY.

Elizabeth Jane Scott was born in Caledon, Armagh, Ireland, on the 13th of December, 1827, and came to Canada in the spring of 1847. She was married to John McCoy by the Rev. Mr. Robb, pastor of Knox Church, in October, 1847. After her marriage, she and her husband joined Knox Church, Hamilton, and continued in it for 26 years when they joined the newly formed congregation of St. John's Church, of which they remained members for 7 years. In 1880 they moved to their late residence near Brantford, and became connected with the First Presbyterian Church there, of which congregation Mr. McCoy was a member for 7 years and Mrs. McCoy for 14 years. Her husband was an esteemed elder of the church for some 32 years, 18 years in Knox Church, 7 in St. John's and again 7 in Brantford. Ten children survive her, of whom the eldest son, Rev. Joseph McCoy, M.A., is settled in Chatham, N. B. The eldest daughter, Susannah, is the wife of Rev. P. Musgrave, of McKillop, near Seaforth; Margaret Ann is the wife of Rev. J. L. Campbell, B.A., of Cheltenham, near Brampton; Jane is married to Rev. W. A. Stewart, M.A., at present residing in New Brunswick; Lilly, the youngest daughter, remains still at home. The departed was a conscientious, consistent Christian all her life, and a church member for about 50 years. She was a humble disciple of the Master, a model wife and mother; showing piety at home, training her children well and placing their moral and religious character before all other considerations. She was a lover of good men, having an especial regard for the ministers of the gospel; she loved the Lord's house and day, and revered and hallowed them; she was hospitable, liberal and charitable, according to her means and opportunities. She began a class for Bible study in her country home, which grew to a flourishing Sunday school and a regular Sabbath service for public worship. She was a strong Presbyterian, but charitable to all other Christian denominations. Seven years ago her loved and honored husband was taken from her. Her last illness was borne with great patience and Christian resignation, and her end was peace.

We have already called attention to the sacred readings proposed to be given by Miss Martha Smith, B.E., and teacher of elocution at the Presbyterian Ladies' College. On the evening of Tuesday the 18th inst., a good audience welcomed her appearance in Erskine Presbyterian Church, of this city. As it is to some extent a new departure, to make such readings and evenings entirely subsidiary to mental and spiritual profit, Miss Smith will naturally have to gather from her own experience what kind of selections will be most attractive, as well as at the same time profitable for instruction. Miss Smith's articulation is distinct and her manner quiet and self-possessed. She intends shortly to make a tour of all important towns and cities of the Province, giving readings similar to those of last night. The choir was in attendance under organist A. Hewitt, and rendered several anthems and solos during the evening. The Rev. W. A. Hunter, pastor of the church, occupied the chair, and was assisted in his duties by Rev. A. McMillan, of Mimico.

The Conservatory of Music, with the laudable desire to encourage the study of the divine art of music, are offering six free scholarships to the value of \$600 for open competition. By referring to the advertisement in another column, it will be seen that the teachers named are of well-known high standing, and the conditions most favorable, hence, many will doubtless make an effort to secure such a prize as free instruction of such excellent character.

Christian Endeavor.

CONSECRATION. WHAT IT IS: WHAT IT DOES.

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

Sept. 30.—R3m. 12: 1-21.

I. What is consecration? It is the act of setting apart a person or a thing from a common to a sacred use, or of devoting a person or thing to the service of God. When Aaron and his sons were installed into the office of the priesthood, the ceremony was called consecration (Ex. 28: 40, 41). Paul speaks of consecration as the presentation of our bodies a living sacrifice to God. Any one who is familiar with the ceremonies of the old dispensation will readily understand what he means. The Jew was not permitted to offer to God in sacrifice animals which were maimed, torn, deformed or scurvy. They were to be without spot or blemish. Paul's definition, therefore, implies that the best we have is to be given to God. Every power, every faculty should be set apart for Him to be used in whatever way may seem good in His sight. The flower of youth, the strength of manhood and the fruitfulness of old age are alike to be dedicated to Him. The hands, the feet, the eyes, the ears, the heart, the intellect—in short, the whole being should be surrendered to Him without any reservation whatever. This thought is beautifully expressed in Frances Ridley Havergal's well-known hymn:—

"Take my life and let it be,
Consecrated, Lord, to Thee."

II. Our Topic also asks what consecration does. (1) It makes the life beautiful. When Aaron and his sons were consecrated they were clothed with garments for glory and for beauty. These garments were typical of the life or the character of those who wore them. Doubtless as the Israelites looked upon Aaron they were struck with the beauty of his dress, but that dress was an object lesson setting forth the glory and beauty of the one who was fully set apart for the service of the Lord.

How beautiful is the life of a truly consecrated Christian! When he speaks his words are seasoned with grace. Whatever be the subject of his discourse, there is always a sincerity in his words that commands respect. His actions, too, are always characterized by true courtesy, by a happy blending of dignity and modesty, and by a regard for the feelings of others. Full and earnest consecration to the service of God makes the Christian character beautiful everywhere—in the home, in the church and in society. The most attractive Christians have ever been the most consecrated. How beautiful the character of such men as David Brainard, Henry Martyn, John Angel, James and William C. Burns! There was another worldliness about them that none could fail to admire.

Wendal Phillips was once asked, "Did you ever make a consecration of yourself to God?" He replied, "Yes, when I was a boy, fourteen years of age, I heard a sermon on the theme, 'You belong to God,' and I went home after the sermon and threw myself on the floor of my room and said, God, I belong to You. Take what is Thine own. I ask but this, that whenever a thing be right, it take no courage to do it; that whenever a thing be wrong, it may have no power of temptation over me. So," said Mr. Phillips, "has it been with me ever since that night."

(2.) Consecration makes a man an efficient Christian worker. The consecrated man works successfully, not only because he enters upon his work with earnestness and enthusiasm, but also because he is filled with the Holy Spirit, who alone can endow any man for service, and who alone can crown his labors with success. It is said that Mr. Moody had no success as an evangelist until one day he said to God, "Oh Lord, take me; use me when and where and how Thou wilt." When he thus honored God, God honored him. If we desire to be successful as Christian workers let us come to God with empty hands and heart, and look unto Him to fill them until we are properly endowed for service. (See margin of Ex. xxviii. 41.)

Pastor and People.

GOD IS LOVE

I say to thee, — do thou repeat
To the first man thou mayest meet
In lane, highway, or open street —

That he and we, and all men move
Under a canopy of love,
As broad as the blue sky above ;

That doubt and trouble, fear and pain,
And anguish, — all are shadows vain,
That death itself should not remain ;

That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground he led ;

Yet, if we will our Guide obey,
The dreariest path, the darkest way,
Shall issue forth in heavenly day .

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last .

And, ere thou leave him, — say thou this,
But one word more, they only miss
The winning of that final bliss, —

Who will not count it true, that love,
Blessing, not cursing, rules above,
And that in it we live and move,

And one thing further make him know,
That to believe these things are so,
This firm faith never to forego, —

Despite of all which seems at strife,
With blessing, — all with curses rife,
That this is blessing, This is Life !

— Author unknown.

THE CONGREGATION'S DUTIES TO WARDS ITS PASTOR *

In accordance with the custom of our church I have been appointed by the Presbytery to address you on this occasion on your duties as a congregation toward the pastor now inducted over you as your spiritual guide and teacher.

And as an introductory remark, there is one point I desire to emphasize. That is the influence which is exerted by the presence and work of one consecrated life among any people. The extent of that influence cannot be measured. Therefore the event of to-day in your history is one of great importance for you and for this community. There is so prevailing a tendency at present in the churches to organize people into societies in order to do the work of God that we are apt to forget, or overlook the importance of the individual life and the influence which one good life can and does exert. The history of the church or of individual churches or congregations, testifies that it has been the devoted labors of some consecrated man or woman that has been the most powerful factor in moulding and elevating the tone of church life. Often such a life has had a transforming effect upon a whole community. Sometime such a life has begun a new epoch in the character of a church or even of a nation.

How great, then, may be the influence exerted for good by a pastor such as you now have. I have often thought what a power for good a pastor and his elders associated with him in the spiritual care of a congregation would be, if these men, whatever their social standing, whether unlearned or learned, did only stand fast in Christian integrity, examples in the midst of the people of Christian virtue, discouraging the vices which corrupt society, encouraging and maintaining truth and righteousness in church life and civil life. These groups of Christians living in every village and town, are God's best evangelists, the only kind of evangelists that the world feels the power of. These are the salt of the earth. These preserve that high Christian conscience, which seems to have been lost in this land but which is essential to the wellbeing of any people.

But we are not to think that a pastor's influence is to be felt only through his preaching. There are innumerable ways in which such a man influences a people and does the work of God among them.

* Address at the Induction of Rev. J. Burton, B.D., by Rev. D. D. McLeod, Barric, to the congregation of Gravenhurst, September 13, 1894.

When, therefore, you view the settlement of a pastor among you in this broad and spiritual aspect, you cannot but regard with scorn the idea of the ministry which is so common among us, that ministers are mere hirelings of the people, doing certain religious work for hire. Hired to build up a sect. That seems to be the common view. It is a view, however, which does not touch the matter at all. It is of the highest importance, therefore, in the first place, that you should as a congregation have right views of the office and work of the Christian minister. If, as I have pointed out, his life among you may be so great a blessing, it is your duty to see that you give him every opportunity to make the most of every talent which God has given him for your spiritual up-building, and for the good of the whole community. That I understand to be your duty in this relation.

You have invited this servant of God to labour among you ; therefore let everything which would hinder him be kept out of the way, and let everything be contributed by you which will enable him to use to the very best advantage those gifts which he possesses ; and, as I have said, in order to this I think it is of the first importance that you should understand what his office is. There are two theories of the Christian ministry which are commonly held among us. There is that theory, which we do not hold, that the Christian ministry is a priesthood. That he by his office is lifted above the people into a priestly rank or caste in which there is some peculiar virtue not possessed by ordinary Christians, and by reason of which there is communicated to his acts some special spiritual value. We do not hold that the ministerial office is of this nature. This is too high a view of it. Too high because it is higher than our Lord assigned to it. There is the opposite view which prevails more widely among our people, that the minister of God is the hireling and servant of the people, to be treated as any other hireling whom you employ. Out of this low view of the ministry rises many of the troubles with which our congregations are afflicted. This is not the scriptural view, therefore not the Presbyterian view, and is a view which we should seek to deliver the people from. The Bible view of the ministry is quite different from either of these. It is that the minister is "the servant of Jesus Christ" and your servant for His sake. He holds the high position of "an ambassador for Christ." He is "a worker together with him" for you. "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." Such is the high place of the gospel ministry. From which it is manifest that one is his Master even Jesus Christ. He receives his authority from Christ. He is to deliver to you the message which he has received from his Lord and no other. He is not to be dictated to as to what he is to preach, but is to interpret in his preaching the truth which has been committed to him, and because this is true, there is no service, however humble or painful, which the true minister will not be ready to perform for the very least among you. It is the minister who knows from whom he has authority, who takes his orders from his Divine Master, who keeps his heart open to His guidance, that is ever readiest to serve the people in every way in his power. Let this view, then, of his office be cherished among you. Be thankful that God has set over you His servant, "to watch for your souls as one that must give account, that he may do it with joy and not with grief, for that is unprofitable for you."

Therefore, says the apostle, we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake, and be at peace among yourselves. If, then, the first important thing is, that you should think rightly of his office, the second is, that you should think rightly of his work. Some people, they cannot be very intelligent or well informed, think it almost strange to speak of work in connection with the ministry. It seems the easiest kind of business. It does not appear to entail any burdensome toil such as is involved in the ordinary callings of men.

This is a mistaken view of the ministry. It is to be remembered that the minister's work is spiritual. It has to do with the souls of men, with their thoughts and motives, their desires, dispositions and conduct. And therefore it is work that cannot be done in a mechanical way, nor can it be seen in immediate results. We cannot measure it out by the hour. Nor is there any limit to the variety of it. It is done often by the way-side in some unexpected opportunity. It is done in private conversations, in friendly

counsel, at the bedside of the afflicted, in the private interview in the study, in the confidences of the family circle ; in short, in many ways which are private and unknown, except to our Divine Master, as well as in the more public services which seem to constitute the more important part of it.

Nor is it often considered that the best work which yours or any pastor could do for his people, would be to give up one whole day in the week to meditation and prayer, in addition to the days of necessary study. But what minister of us has time for that, or thinks he has, or what congregation expects its minister to do that. How few would regard that as his work or as a duty exhausting to both mind and body.

He can preach you a sermon in half an hour, but do you think of the hours of mental toil and anxiety which it has cost to produce the sermon. He can preach it without great effort, but do you consider the wearing of the soul which it costs to preach it in an atmosphere of unbelief and indifference, and perhaps of hostile feeling. Do you consider how hard it is, week after week, to observe that that which has cost the sorrow and agony of his soul to make and to deliver, is treated as if it were an utterance of no moment and of no value. Yet all this must be his constant experience, and he must not complain nor be cast down. In the midst of the most aggravating discouragement, he must go on with an appearance of cheerfulness and contentment. It is this spiritual burden which wears and sometimes crushes the heart.

Therefore, I say, do not take up or give heed to the thoughtless speech that the minister's is easy work. Dr. Parker, of London, says it makes preaching hard that people do not understand what it is. This is what I ask of you in view of the kind of work that your minister has to do, that you make it as easy as you can for him, by your sympathy with him in it. Let me emphasize this, sympathy with him in his work. That is quite different from sympathy with him of an ordinary kind. I am sure there will be no lack of kindness on your part towards him. But what I ask is something higher than that. His aim is your spiritual building up. He is planning and working for that. Be with him in that. Let him feel that he has your sympathy in that. Recognize that as the object for which you have called him. Paul the apostle thanks the Philippians for their "fellowship in the gospel from the first day until now ;" fellowship in the gospel, that is what we want.

Fellowship in social life we will never lack, but oh, how many of us long for your "fellowship in the gospel." That is, you as well as he anxious for a spiritual success. You as well as he planning and praying for the welfare of the church. You sharing the burden with him. This will make him cheerful in his labours and is the best kind of encouragement you can give him. Further, — believe that your pastor knows his business. The preacher and pastor is the continual target for every kind of criticism, male criticism and female criticism. No class of men is privileged with so much advice as ministers. Remember your pastor is no novice. He knows how to teach you and lead you in spiritual things and will do it in the way which he knows to be the best. No man thinks of interfering with the captain of a ship in ordinary circumstances, and it is well to have confidence in your pastor's judgment as to his own business. Your knowledge may be of great use to him at times. No wise pastor disregards judicious advice or criticism kindly offered. I do not deprecate that, but rather the idea that you know better than he does how to deal with church business.

In this I am sure you will not err. Remember also, what is so much forgotten, that all the work of the church is spiritual work, therefore he has the oversight of it all. He is the pastor over every society and every work that goes on in the church. Many of our congregations forget this, or were never taught it. The whole business of the house, from that of the minister to that of the door-keeper, is for the comfort and health of the house, and the house is a spiritual house, and the pastor is the head of the house under Jesus Christ. Remember the extent of his work. He is not only to prepare two sermons weekly and for the prayer meeting, to conduct the sabbath and week day service, to attend religious and other meetings of a public character, to visit the sick, to conduct funerals, to attend to marriages, to be present at the Presbytery and other courts of the church, to do the duty appointed him by the Presbytery, of which there is a large amount ; but, further, he has to hold himself at the disposal of every member of the church every day so that he can be called on at any hour to perform any duty required of him. There is no other professional man called on to do so much for the remuneration our ministers receive. How much, then, does he require your fullest sympathy, your co-operation and your prayers.

Further, give your pastor time to do his work. The deep impression which our

church has made in every land where it has flourished has been made by it because in it men are trained for their work and have taken time to do it, and they have been waited on by a people who desired and expected to be fed with knowledge. This has been the strength of our church, this has built up a race of men with a steadfast conscience, that in every parish throughout the land, in the smallest hamlet as well as in the crowded city, men of learning and ability have been content to spend their gifts in the steady, persevering inculcation of the gospel. Permanent results can only be produced by such work. They cannot be produced and they are not by the miserable efforts to which we see the pulpit sink in our day to paner to the immortal desire for mere entertainment. The intelligent discussion of vital truth, the interpretation and expounding of the word of God, is the nourishment your souls need, and this your pastor is eminently fitted to give you. I say, therefore, let him have time to do his work. Do not look for the gratifying of a mere idle taste for novelty in the pulpit. Look for the building up of lives, in the principles of Christ, and in the dissemination among you of a genuine and robust faith. Let me further ask you to bear in mind that it is your duty to see to it, that he is kept in a position in which he can with a free mind go in and out among you and give himself to the care of your souls.

We believe that you will devise liberal things on his behalf. This is the true test of your appreciation of His message. Be above condescending to the mean, worldly devices which are so frequently resorted to by those who have no faith in God, for the support of the gospel among you. These devices are utterly alien to the spirit of our religion and only degrade the cause which they profess to support. Of the details of your conduct in respect to pastoral duties I do not speak. You are not inexperienced in congregational life. You have shown in the past your appreciation of a pastor's work. All that any reasonable pastor asks is a just consideration of his conduct. No wise man such as your pastor is desirous to provoke opposition or to neglect any known duty. It is his desire to meet every just expectation and to respond to any reasonable call to the utmost of his ability. I expect and believe that you will meet him in the same spirit, falling in with his plans and rendering him that respect and confidence to which he is entitled.

Finally, I would fail in my duty here were I not to remind you that in order to your discharging your obligations as a congregation of Christ's church, in order that you may live up to your responsibilities and privileges as hearers of the gospel, you need at all times to pray that the Holy Spirit may dwell in you and among you.

And you need very specially to pray on behalf of your pastor. That you may do this, your place of business (that is, of prayer) is not only the secret chamber and the family altar, but the house of prayer.

Be found there with regularity and punctuality. The opening psalm or prayer at church is as holy a part of the worship as any other part. God can be dishonored at the beginning of a service as much as in the middle of it. To be found there, then, is the best encouragement you can give your pastor. Do not inflict on him that keenest disappointment, that most discouraging treatment which allows him to prepare for a people who have not come up to meet at the hour of worship.

He was prepared to meet you, you have gone somewhere else. He has kept his appointment, you have not kept yours. You may have gone to hear someone sing or speak in some other church. You have, by so doing, lost one more opportunity of getting and doing good. If we are in another church when we should be in our own, I do not see how we can expect a blessing. I do not see how we can escape the very opposite of blessing. In this direction many good people are derelict. The inspiration which makes the preacher's work tell, comes from earth as well as heaven. It is found in the support and presence of a praying people. Such inspiration it is which gives freshness and power to our services. Therefore, seek this. Remember the cause is yours and the work yours, as well as His. If the Apostle Paul felt his insufficiency for this high work of the gospel ministry, how much more may we who are so far behind him in Christian attainment.

In his words, therefore, I ask that you pray always with all prayer and supplication in the Spirit, and for your pastor, that utterance may be given unto him that he may open his mouth boldly to make known the mystery of the gospel for which he is an ambassador, that therein he may speak boldly as he ought to speak. And the God of Peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well pleasing in His sight through Jesus Christ. To whom be glory for ever and ever, amen !

Missionary World.

THE LATE REV. JAMES WYLIE, M.A.

The following sketch of the Newchwang Mission of Manchuria, China, and the murder recently there of the late Rev. James Wylie, M.A., a minister of the United Presbyterian Church in Scotland, laboring in connection with the Scottish Presbyterian Mission, is condensed from a supplement of the *U. P. Missionary Record* for this month and possesses special interest at the present moment:

In 1867 the apostolic William Burns landed at Newchwang, baptized the first-fruits of Manchuria unto Christ, and within a few months found there his honored grave. Five years later the Rev. Dr. Ross landed in Newchwang to enter into the field on whose threshold Burns was buried. He found there one convert; but beyond the seaport the gospel had never been preached. Now, in the native church founded by the labors of our missionaries in conjunction with those of the Irish Presbyterian Church, there are considerably more than two thousand communicants, with about five hundred candidates for membership. The most striking feature of the mission in recent years has been the aggressive zeal of the converts, the energies of the missionaries being practically absorbed in the work of superintendence and training. The European staff of our own mission in that field consists of five ordained missionaries, four medical missionaries, and three zenana missionaries, one of whom holds the medical diploma. We have also five missionaries ready to leave for Manchuria, two of whom are ordained missionaries, one medical, and two ladies. The mission centres stretch at intervals across the Province to the extreme North, and our missionaries have touched the frontiers of Russian Siberia. The prospects of the work are in every way most hopeful.

The report of the murder of the Rev. James Wylie, of the Scottish Presbyterian Mission in the Newchwang district, is fully confirmed from several sources. The murder was of a brutal character, and utterly unprovoked. Although Mr. Wylie was a young man, barely thirty years of age, he had been over six years in China, thoroughly understood the people, and was most careful in avoiding cause of offence.

The murder was committed in the main street of Liaoyang in broad daylight. Mr. Wylie was walking towards his house, when he saw a detachment of Chinese soldiers approaching. Seeing the men were in an excited condition, he stood aside to let them pass. On catching sight of the missionary some of the soldiers began to jeer at him, while others abused him in filthy language. Mr. Wylie tried to move away, whereupon one of the soldiers struck him, and this was taken as a signal by the others, who threw themselves furiously upon the defenceless man. As he lay upon the ground, Mr. Wylie was stabbed and backed at with knives, beaten in a frightful manner with musket stocks and clubs, and kicked unmercifully about the head and body. The officers in charge of the soldiers did not attempt to restrain them, but simply marched them off when the missionary's life had been apparently battered out of him. Mr. Wylie, however, though mortally injured, was not dead. He was carried to his house, there he received tender and careful treatment. From the first little hope could be entertained of his recovery and he died within a few hours of the attack.

Mr. Wylie was born at Hamilton on 3rd October, 1863. He studied and graduated at Glasgow University, and after completing his course at the Theological Hall in Edinburgh, engaged for a term of five months in mission work in the North-West of Canada. On 1st November, 1887, he was ordained as a missionary to Manchuria, and he landed at Newchwang on the 6th of April following. During the six years of his missionary service he proved himself an earnest, painstaking, and constant laborer. His genuine character and growing capacity had led to anticipations of distinguished usefulness in the future. A lengthened paper, containing a remarkable amount of valuable geographical and other information

acquired during one of his journeys in Manchuria, was forwarded to the Royal Geographical Society, and appeared in the *Geographical Journal* of last November. Meek, gentle, unassuming, he was perhaps of all our missionaries the very last who would furnish occasion of irritation to anyone. His early death is a severe loss.

From a communication received from the Foreign Office on 22nd August, it appears that an imperial edict has been issued expressing sorrow at the occurrence, and containing assurance of reparation, which the newspapers report has since been fully given so far as in a case of this kind reparation can be given.

VILLAGE PREACHING IN INDIA.

[The following account of village preaching in India, by the Rev. Dr. Shoolbred, who has for about thirty years been connected with the United Presbyterian Rajputana Mission, will be read with interest as illustrative of similar work of our own missionaries in India.—ED.]

"We found the courtyard crowded both by men and women—the whole village people seemed to be there. On a raised stone platform in the centre stood a number of chairs, and to this the Thakoor conducted me, while my wife, followed by the whole crowd of women, was led to the zenana, and disappeared within its entrance. Seated on the central platform, flanked by the Thakoors and their retainers, and faced by the men of the village, who, when they saw us seated, squatted down in long rows on the ground, I had before me an inspiring audience. They were simple village people, but they had come there eager to learn something about the religion with which, as they had heard it whispered, their Thakoor sympathized. Every eye was fastened on me as, in simple language, I spoke to them about sin and salvation: setting forth all our needs as sinners, and the 'unsearchable riches of Christ,' dying for sinners on the cross. While in the thick of my theme, I was surprised to see the women troop out of the zenana, and quietly seat themselves on my left hand, filling up the available space left in the court. It seems, as my wife told me afterwards, that, as I warmed with my subject, my voice penetrated to the inside of the zenana, and thereupon the women rose *en masse*, and, saying that they wanted to hear the Sahib, made their way outside. So I had such a mixed audience of men and women as in all my experience of *bazar* and village preaching I had never had before. To our dark-skinned sisters too, I had a message to deliver. I had to tell them that Jesus loved them and their children, and suffered and died to save them no less than their husbands. I had to tell them of His forgiving love to the woman that was a sinner, and of how He gathered the babes into His arms and blessed them. I had to tell them that He was willing, eager now, even as when on earth, to receive and save and bless them and their children too, and that by my voice He was calling them to come to Him, that they might have peace and rest and salvation. I had great enlargement of heart in speaking to these village people; and many, both men and women, were visibly affected. At the close, the old grey-headed Thakoor warmly thanked me for the message I had brought them, saying that the gospel had been made clearer to him than ever before. Praying that God would bring it home with power to the hearts of himself and his people, we left them as the evening darkened into night."

Out of 40,000,000 people in Japan probably 35,000,000 have never even heard the gospel at all; and of the remaining 5,000,000 who, perchance, have heard something about it, fully one-half have heard it in a second-hand, round-about sort of way.

The Bishop of Corea writes from Seoul on 30th June that the people of the country are better disposed than ever to the missionaries, who are not in the remotest degree accountable for the war between China and Japan.

During the year 1893, says Mr. Hudson Taylor, sixty-three new missionaries of the China Inland Mission reached Shanghai.

PULPIT, PRESS AND PLATFORM.

Dr. George Macdonald: To be trusted is a greater compliment than to be loved.

Ram's Horn. Rest assured that the person who hasn't time to pray now won't have much time to praise God in eternity.

Ruskin: Do you believe in the prayer you utter, "Thy kingdom come"; do you want the kingdom to come? If you do not, you should not pray for it; if you do, you should do more than pray—you should work for it all your life.

Munger: We have but to name God before sorrow, and it changes color; name Him before burdens, and they grow less; name Him before the vanity of life, and it disappears. The whole sphere and scene of life is changed, lifted into a realm of power and wisdom and gladness.

F. W. Farrar, D.D. Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place, He will direct your paths, He will accept your efforts if they be faithful; He will bless your aims if they be for your soul's good.

Rev. Joseph Cook: I am no fanatic, I hope, as to Sunday; but I look abroad over the map of popular freedom in the world, and it does not seem to me accidental that Switzerland, Scotland, England and the United States, the countries which best observe Sunday, constitute almost the entire map of safe popular government.

John Comrie Thomson: When I was in New York professional curiosity got the better of me, and I wandered into some of their courts. I can't say that I saw anything to admire, according to my experience. Here in Canada I have also had experience of how legal proceedings are conducted, and I certainly say that there is much greater decorum, much more dignity and much more method about the judicial system, as I have seen it here, than there is in some of the States.

Lutheran Observer: But over and above all means and methods of the church to educate ministers for her service, the parents of the church should themselves furnish the largest number to serve at her altars. God-fearing parents who are blessed with sons, and the means to educate them, should feel it to be their duty to dedicate at least one of them to the ministry of Christ, and exert their loving parental influence to induce him to prepare himself for this high and holy calling. Such a representative of the church in a family will exert a blessed influence upon its spiritual welfare, and be the means of counteracting the worldly influences and temptations which often destroy the happiness of Christian households.

Rev. John Burton, B.D.: I am not a politician in the general sense of that word, but there are Christian lines of political action. Knowing the power of environment, the true and intelligent Christian church cannot afford to sit apart from the social problems which ever confront the living citizen. Having in her hands the true catholicism for human woes, the church is bound to apply the same to the evils she meets, to the wounded and despoiled traveller on the Jerico road, to the New Jerusalem; to pass by as priest and Levite did to earn the condemnation of Heaven. I am not a party politician, but I am bound to denounce all trickery, corruption, and to proclaim righteousness, love and mercy. There are public charities, endeavors for general culture, purity and sobriety, which must be permeated by the Christian—not denominational—spirit. Wherever the hungry are to be fed, the naked to be clothed, the homeless tended, temptation removed—

"Where duty calls or danger,
Be never wanting there."

Teacher and Scholar.

Oct 7th } JESUS AT NAZARETH. { Luke iv.
1894. } 16-30

GOLDEN TEXT.—Heb vii 25

Time. Second year of Christ's ministry; Spring of A.D. 28.

Place.—Nazareth in Galilee. The first year was one of "beginnings," such as, the first disciples, miracle, reform, cleansing the temple, discourse, tour through Judea, converts in Samaria, works of his ministry in Galilee, healing a nobleman's son, Jn. iv. 46-54.

This second year is one of "development." Jesus now thirty-one years old. John the Baptist shut up in prison by Herod.

I. V. 16. Jesus at His Home in Nazareth.—After a year's ministry in Judea, and partly in Galilee, and working many miracles, Jesus returns to Nazareth, where he had been brought up, in his new and wonderful character of the Messiah, the teacher sent from God. The people of Nazareth were full of interest, surprise and wonder. Jesus was a church goer and kept holy the Sabbath. Many people make the Sabbath a day for pleasure, visiting and sight seeing. Many say they can keep the Sabbath as well and get as much good by staying at home, reading good books, walking in their gardens or in the fields. Jesus, the Son of God, our great pattern, set us the example of keeping the Sabbath by attending public worship, by teaching, preaching and doing acts of kindness and mercy. This was His custom. He had been taught it by His parents. We should follow the example of Christ in keeping the Sabbath, in church-going and in all things in which, being human, it is possible for us to do so.

II. V. 17-27. Jesus' First Sermon in Nazareth.—From a boy He had lived there. He had wrought at his trade, for many of the people. Now, after being at Jerusalem, and driving the money-changers and traders out of the temple, making water into wine and doing many other miracles, and teaching new and wonderful doctrines, he comes back to Nazareth and is to preach on the Sabbath-day.

He stood up for to read. The presiding elder might ask any stranger present whom he thought fit to do this—Acts xiii. 15. Jesus was willing and felt it a pleasure to take part in God's service in His house.

The Text.—It was from the Old Testament. There was no New Testament then, but Jesus always honoured the Old Testament. He sought out a suitable passage from the prophet Isaiah. It was the custom to stand while the Scriptures were being read, when he finished reading "He closed the Book," etc. There were great expectation and attention. "The eyes of all that were in the synagogue were fastened on Him." Reverence and close attention are becoming in the house of God, when the Scriptures are being read or preached from.

The Sermon.—The text was about Himself. It was first written to comfort the Jews in exile in Babylon, but in its deeper meaning it referred to Jesus Himself, and tells what He and His gospel were to do for men. Observe for whom the gospel is adapted and intended: the poor, the broken-hearted, captives, the blind, the bruised. It is for all who are suffering, cast down, distressed, afflicted in any way in body, mind, or spirit. Jesus Himself, the good tidings of what He is, and is able to do, can reach and help and heal all the evils which men suffer from. It is through the teachings of the gospel that so much is being done in all Christian countries for the relief of suffering of every kind in men's bodies, minds and souls. Observe how Jesus was qualified for all His work of love and mercy. "The Spirit of the Lord is upon Me." We can do no thing without the help of the Spirit. We should pray earnestly to be filled with the Spirit.

III. V. 22-9. How the Sermon was Received. At first and by some with great respect and admiration, "all bare Him witness," etc. They could not but feel and admit the sweetness, majesty and heavenliness of His doctrine and manner. But the most of them, although they admired they could not understand, and would not yield to it, and said "Is not this Joseph's son?" Familiarity with the preacher, his humble origin, should not harden our hearts against the truth he teaches.

The Application and Their Indignation.—Quoting two proverbs, Jesus indicates that He knew they would expect Him to do in Nazareth such works as he had done elsewhere, and that they would reject Him. Before closing He referred to two Old Testament narratives which showed how hard-hearted, unbelieving and careless their forefathers were in the days of Elijah and Elisha. Thus they understood to mean that they were like them in these respects, and all they in the synagogue, when they heard these things, were filled with wrath, etc. They broke up the service irreverently and rushed forth a furious mob, and thrust Him with violence to the brow of a precipice, 46 or 50 feet high on the eastern side of the mountain on which Nazareth is built, that they might throw Him down headlong. Such was the reception Jesus met with on His first visit to His own city. But He passing through the midst of them, went His way, either exercising His miraculous power, or overawing them with the power and majesty of His manner and appearance.

Lessons.—1. If the gospel does not melt and subdue men's hearts, it will harden or anger them.

2. Familiarity with a preacher should not prejudice us against the truth.

3. The custom of Jesus in attending the church and keeping the Sabbath is an example and law for our conduct.

4. What all need, in order to do work for God, is the Holy Spirit.

5. Jesus and His gospel can alone bring help and comfort to the poor, the broken-hearted and all afflicted in body, mind and spirit. Accept Jesus, believe the gospel.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, SEPTEMBER 26TH, 1894.

IN the matter of racing, the chief points of difference between Lord Rosebery and some of the exhibitors at our fall fairs is that Rosebery's horse wins more money and makes better time

MANY a minister in Canada will think next week of the day when he landed at Knox College after a long weary journey by stage. Many a good Presbyterian family will remember the morning when the son intended for the ministry—the son of many prayers—left home to begin his college course in Toronto. No event that has recently taken place in the church awakened more tender memories than the jubilee reports from Knox will awaken next week.

WHEN the corner stone of the present Knox College building was laid, just twenty years ago, the site seemed to be away out on the commons. We distinctly remember hearing some esteemed brethren on their way to the ceremony criticize the college board somewhat sharply for selecting a site "so far out of the city." Now Knox stands right in the heart of the city, and on what, some people think, will yet be one of the most popular thoroughfares. When the present depression is over, and real estate comes up to its value, the site may be sold for enough to erect a new college building.

THE victory of the long-term men in the General Conference seems like one of those victories that are about as bad as a defeat. The extension of the term from three to four or five years is hedged around with conditions that may make it rather painful to the minister. To remain four years a pastor must have a three-fourths vote of the Quarterly Board and a two-thirds vote of the Stationing Committee. That simply means that at the end of three years the pastor must go on trial before his Board and if he succeeds and wishes to remain five years he must go on trial again at the end of the fourth year. Some men would rather move than submit to so many examinations. The next Conference will probably remove or modify these conditions.

A SUGGESTIVE piece of business took place in the Methodist Conference last week. Dr. Parker moved:

That it be a matter of earnest recommendation, if not, indeed, for legislation, that all young men who believe themselves called of God to the work of the ministry, and who propose to enter this calling in the Methodist Church, shall learn some remunerative trade or acquire a profession, that when the fatal line is reached they may be fitted to meet the contingencies of the situation, and escape the anathema of being rated worse than an infidel.

A day or two afterwards the Superannuation Board asked for power to cancel in whole or in part the annuity of any superannuated minister who en-

gages in secular business during the period of his continuation in such business. Both propositions were voted down. The position taken by the Board was that some ministers made more money when superannuated than they had when preaching, and for that reason it was hard to collect for the Superannuation Fund. Dr. Parker's strong point was that a man who had passed the dead line should be allowed to provide for his family.

DR. COCHRANE has received the following contributions for Home Missions and Church Building Fund:—

Free St. George's, Edinburgh (£100 of this for church building)	£179 16 0
Free Barclay Church, Edinburgh	50 0 0
Jas. MacDonald, Esq., W.S., Edinburgh	10 0 0
Mrs. J. MacFie, Edinburgh	5 0 0
A Welsher	5 0 0
	£249 16 0

(These amounts through Dr. George Milne Rae, secretary of Free Church Colonial Committee.)

Also from the United Presbyterian Church	
A Friend	£ 0 2 6
A Friend, Edinburgh	20 0 0
Broughton Place Church, for support of two stations	50 0 0
Glasgow, A.C.	2 6
Paisley, St. James, for support of St. James and Stanley stations	100 0 0
	£170 5 0

(These amounts through the Synod Treasurer of the United Presbyterian Church.)

BADGERING a public man on account of his religious creed is a comparatively new thing in Canadian politics. The past generation understood British liberty too well to engage in such miserable work. So little was then said about the altar at which a public man worshipped that we doubt very much if one in a thousand of the present population of Canada can tell the denomination that some of the most prominent men of thirty years ago belonged to. What church did Baldwin belong to? Where did Sir Francis Hincks worship? To what denomination did Sir A. T. Galt belong? What creed did Holton profess? Where did Joseph Howe attend church? How many Ontario people knew that Dorion was a Roman Catholic? The personal friends of these great men could answer, but not one in a thousand outside of the list of personal friends could say what denomination these statesmen belonged to. Are the religious beliefs of public men dragged into politics now because this generation is more pious than the last one? Are we so much more holy than our fathers that we must know the altar at which every public servant worships his God? Nay, verily! The reverse is sadly true in many cases. Sectarianism, narrow and bitter, has been dragged into politics as a substitute for the mental ability and moral worth that are indispensable to success in public affairs.

REV. MR. McLEOD'S ADDRESS.

WE have given a large amount of our space in this issue to the admirable address of the Rev. Mr. McLeod at the induction lately of the Rev. Mr. Burton into the pastorate of the Gravenhurst congregation. No one capable of judging and desiring, or willing to be instructed and informed on the important points touched upon in this address will think that we have given it too much space. We heartily recommend all our readers, clerical as well as lay, the latter especially, to read it carefully and re-read it, and read it again, and ponder over it and inwardly digest it. It says, and says well, a great many things which are very much needed at the present time to be said, and said over and over again. If the views which it enunciates of the pastor's place and work were understood and truly accepted in every Christian congregation, the relation would be a most happy one and rich in blessed results. Very important is it, in these days especially, when there is so strong a tendency in Christian life and activity to run into organizations and societies of all kinds, to give prominence to and emphasize the value in a community of "one consecrated life," and therefore of that of the pastor. We are at the present day in very much greater danger of taking too low than too high a view of the office and work of the Christian minister, and Mr. McLeod has put well, forcibly and clearly the scriptural doctrine on this important subject. If it were clearly apprehended and more heartily and generally accepted than it is, a very great deal

of the unrest which it is notorious is now felt, both by pastors and people, would disappear.

When so much of a minister's time and strength are taken up, and it is to be feared often wasted, in directing societies of all sorts within the church, it is a good thing to have strongly pointed out that his duties are spiritual, are concerned with the upbuilding of Christian life, that he is entitled to, and that it is his people's privilege and duty to share in this work with him, that within the spiritual sphere alone his duties are very varied, and lastly, that preaching, viewed in its true light, as Mr. McLeod puts it, is not easy work. How important also it is, as the writer points out, that ministers get the time needed to do their work. There would be fewer complaints of preaching being poor, dull and insipid if more regard were paid by people to this caution. Preaching is not easy work, it takes much time and thought and prayer to do it well, and with due regard to all other means of promoting Christian life, this, after all, backed up by godly living on the part of the preacher, is the great instrumentality, the divinely appointed instrumentality, for the conversion of sinners and the building up of Christians in life and doctrine. Every point in this address is well taken and well put, it is wise and timely, and if our church throughout its whole length and breadth would only put its preaching into practice, it would be peaceful and harmonious, prosperous and abounding in all those blessed results which the Christian ministry was instituted to bring about.

OUR OWN CHURCH IN OUR COLUMNS

OUR columns in this issue very well illustrate the great value which the weekly visit of a church paper into every family and household of our people may have. Besides the great number of news items relating to the life and work of our church from week to week, from one end of the Dominion to the other, and which no intelligent member of it should be satisfied without knowing more or less of, we may call attention to other matters dealt with more prominently in our pages. Passing by here the admirable address of the Rev. D. D. McLeod, to which we have called attention at length, there is our article on Knox College Jubilee, with a detailed copy of the programme of proceedings to be carried out on what must be, in our own church at least, a historic occasion. We hope that our people in the city and throughout the country will rise to the occasion and make it memorable in the best sense. It is pleasant to see her sons from abroad responding to her call and manifesting their interest in her and their gratitude for good received within her walls. Surely her sons at home will not fall behind in this year of jubilee. Let them by their presence and their gifts, on or before next Tuesday, show how highly they prize their *Alma Mater*.

There is also the notice, all too brief, of the doings of the Foreign Mission Committee at their three days' meeting, filled with anxious consideration and discharging honorable and most responsible duties on behalf of the church and the cause of Christ in connection with our church abroad. How many thoughts are suggested by this brief record of missionaries coming home invalidated for rest and renewal, of some returning to much loved labors where their hearts have been while they have in person been here, of new missionaries entering with hope and yet trembling upon untried work in strange and distant lands, among strange people, speaking to them in unknown tongues, and of some retiring altogether; what tales of health and sickness and death! what weighty cares of the committee!

We have to mention here also, that the donation to the Indore College, which in our last issue we mentioned as being \$3,000, has by the same generous giver been made up to \$4,500, and that by the day on which we go to press, when Mr. Wilkie will be on his way with his wife to India, he has, we hope, the whole, if not the whole very near to it, of the \$8,000, which, when he came, he wished to take with him to complete the college in its present form. This college has been the child of faith to a degree that but few know of, and God has by means of it been giving His servants in Indore and wherever it shall become known, a lesson in trust, of walking by faith, that they can never forget, and which for all the future will be to them a tower of strength.

Very pleasant and encouraging also ought it to be to our whole church, to be informed through our columns this week, of the brotherly co-operation and interest shown again as in the past by the Presbyterian churches of the Mother Country, in the wish of the Free Church of Scotland that we would share

with it in the work of Jewish Missions in the Holy Land. Quite in this line also is the announcement by Principal King, that Professor Orr of the U. P. Theological College, Edinburgh, will, D.V., take part next year in the summer session of Manitoba Theological College, and also of the helping-hand lent in our work by churches and private friends at Home, as we like to call the old land, by their gifts to the amount of upwards of \$2,100. And we do not forget, because we rejoice in them, the encouraging reports from our missionaries among that multitudinous people, the Chinese, both in British Columbia, in Honan and Formosa, and the zeal and devotion of our missionaries. All these and much more may be found in our columns in this one issue, and as they fill the hearts of those who read them with gratitude, and their mouths with songs of praise to Him who is head over all things to His church, so is it a distinct loss to the individual member and the whole body of our church by ignorance of them, to lose their uplifting, energizing power and stimulus to new and greater effort to carry out the great commission given to the church, to "preach the gospel to every creature."

KNOX COLLEGE JUBILEE.

IN the last number of *Knox College Monthly*, "A. L. B." writes: "We sing of our Alma Mater, but some of us use her like an old nag, very far from like a mother. Some never spent a dime on her yet. Her old dress, her old hat, her old laurels seem good enough. Sons of Knox, be ashamed! Today is the Jubilee, let every man bring a present! Let us make her glad for once, even if it costs us a little!" This must be of necessity the last appeal that we can make on behalf of the Jubilee Fund, for before our next issue the Jubilee will have come and gone. We are glad to know that a number of the graduates are making strenuous efforts to remove the incubus of debt, and make Knox College glad, indeed. Should not everyone of the graduates especially, but also every friend of Knox, do something at once to accomplish the very desirable object in view?

There are very many who are perhaps waiting to be called upon; a moment's thought will suggest the impossibility of making a personal call upon everyone who is desirous of doing anything, and the simple matter of enclosing the amount would accomplish the object as well as a personal call. It is true that some may be disposed to do more if a personal appeal were made to them. Would that for once, true-hearted voluntarism would pour such a gift into the treasury as would remove the necessity for the laborious work of personal canvass. We would suggest also that promptitude would be a valuable factor in the contribution, as it would make it possible to intimate at the time of the Jubilee, what had been accomplished. To one and all we say, be up and doing. Actions speak much louder than words.

The following are the exercises so far as arranged for the Jubilee celebration. On Tuesday afternoon there will be a special meeting of the Alumni of the College, in connection with their special work in Honan. The Missionary, Mr. Goforth, who is now in Canada on furlough, will address the meeting and present more fully than it is possible to do in a paper, the work in which he has been engaged in Honan, during the last six years. This meeting will be of profound interest to the Alumni Association and should be largely attended. On Tuesday evening and for the following day, Wednesday, the programme will be as follows:

KNOX CHURCH.

Tuesday Evening, 8 p.m.—Sermon—Rev. F. L. Patton, D.D., LL.D., President of Princeton University.

KNOX COLLEGE.

Wednesday Morning, 10.30 a.m.—Rev. Dr. MacLaren presiding. Historic—Paper by Rev. Wm. Reid, D.D., General Agent of the Church. Address—Rev. G. M. Grant, D.D., LL.D., Principal of Queen's University. Address—Rev. F. L. Patton, D.D., LL.D., President of Princeton University.

KNOX COLLEGE.

Wednesday Afternoon, 2.30 p.m.—Rev. Principal Caven D.D., presiding. Addresses—Literary Culture. Advantages of Affiliation. To the University—Vice-Chancellor Mulock, Q.C., M.P. To Knox College—President Loudon, M.A., LL.D. Hon. Edward Blake, Q.C., M.P.

COOKE'S CHURCH.

8.30 p.m.—W. Mortimer Clark, Q.C., presiding. Addresses. Lieut. Col. Hon. G. A. Kirkpatrick, Lieutenant-Governor of Ontario. Hon. G. W. Allan, D.C.L., Chancellor Trinity University. "Brotherly Recognition in Theological Education." Rev. N. Burwash, D.D., Chancellor Victoria University. "Possibilities of Unity of Work among our Federated

Divinity Schools." Rev. Principal Sheraton, D.D., Wycliffe College. "Spiritual Sympathy in Theological Training." Theo. Rand, D.C.L., Chancellor of McMaster University. "Common Ground in Theological Training." Warring Kennedy, Esq., Mayor of Toronto: "The Usefulness of College Life to the City."

It is expected that the city congregations will set aside their prayer meeting for the occasion, and it is hoped that the attendance in Cooke's Church will be something like the meetings we had during the Pan-Presbyterian Council. Only the younger members of the community can expect to see a second Jubilee of Knox College, then let everyone take the fullest advantage of the services on this occasion.

The railways have granted return fare free if 300 attend. If less than 300, one-third fare. Standard certificates must be procured on purchasing the ticket, and must be handed in to Rev. W. Burns, or Rev. W. A. J. Martin, on arrival in Toronto.

FOREIGN MISSION COMMITTEE.

ON the 11th, 12th, and 13th of Sept., the F. M. C. (W. D.) met, and was fully occupied during the three days, closing at 10.45 p.m. on the last day.

There were present:—Mr. Hamilton Cassels (convener); Rev. Drs. Grant, MacLaren, MacVicar, Wardrope, Moore, A. D. McDonald, A. B. MacKay, and Rev. Messrs. McCrae, J. D. Macdonald, Thompson, J. B. Fraser, Burson, Milligan, J. A. Macdonald, R. Johnston, D. Currie, A. Jeffrey and R. P. MacKay.

Rev. Messrs. Campbell, Wilkie and Jamieson and Miss Oliver were present, and conferred with the committee as to the work in India.

Miss Campbell appeared before the committee as a candidate for service in India. Her application was favorably received, but, owing to difficulties in her way, an appointment was not finally made.

Mr. Slimmon, who has completed the summer session in Winnipeg, and was ordained in Bloor St. Church, on Thursday evening the 13th inst., has gone to Scotland to visit his parents, whom he has not seen for nine years. He expects to return and start for Honan about the beginning of December. It will be remembered that Mr. Slimmon was for nine years in the service of the China Inland Mission, and came to us highly recommended by our own Honan Presbytery. He has taken two sessions in college, and now returns an ordained missionary, acquainted with the language and able at once to enter upon his work.

Mr. Jamieson's health has been so much improved since his return, that he feels that it would be safe to return immediately. The committee thought it better that he should continue on furlough for six months and report.

Dr. Smith has not fully recovered from his double attack of typhus and pneumonia, and he has been further afflicted in the death of his little girl, May Isabella, who on the 23rd of August passed away. Dr. Smith has proved himself a medical missionary of unusual skill and success, and it is with great reluctance he yields to the decision of the Presbytery, that he should come home at once. His regular time for furlough would be next year. The committee and church will earnestly pray that Dr. Smith may be sustained by Divine grace in all his afflictions, and speedily and completely restored to health.

The letters from Honan are very hopeful as to the work, and say little about the war. They seem to know less about it than we do in Canada, which is, of course, owing to want of press and postal communication.

An interesting letter was read from Mr. Gauld, which will be given to the press in full. His account of a trip amongst the stations on the Eastern coast, and the relations of the Pepohoans to the Chinese and savages, is very interesting.

A letter from Dr. Webster is very encouraging. He is fully at work in Haifa and enjoying it. He wishes very much that the church would send another man to work at Safed, in connection with the Tiberias Mission, where the Jewish committee of the Free Church of Scotland asks co-operation. Dr. Webster believes fully that the Jewish population will greatly increase throughout Palestine, and also that the church at home would be blessed in being generous towards Jewish work.

The Government has promised a grant of \$1500 towards the erection of a Girls' Home at Alberni, and the plans are being prepared and must be approved by the Indian Department.

The work in Victoria and B. C. is being vigorously pushed by Messrs. Winchester and Colman, but in Victoria they are greatly hampered for want of suitable buildings and native helpers. Mr. Winchester has decided to visit Canton, that he may get a better command of the Cantonese, which he does at no additional expense to the church.

Books and Magazines.

ELLA OF CASTILE. By Major-General O. O. Howard, U.S. Army, Author of "Donald's School Days"; "Life of Zachary Taylor," etc. Funk & Wagnalls Company, 11 Richmond St. West, Toronto.

The occasion of the writing of this book was a question asked of the author by the Captain-General of Cuba, "Why was it that in all America there was no monument raised to the memory of Queen Isabella?" It is well known that she was the generous patroness of Columbus. General Howard thereupon resolved to do something to honour and perpetuate her memory in this country. To qualify himself for the work he went to Spain and visited Madrigal, the place of Isabella's birth, Arevalo, the place where she was at school, Medina del Campo, where she often sojourned and where she died; Granada, the place of her greatest triumph and many other cities where she held her brilliant, itinerant court. The results of the author's search in cities, galleries, and books he has embodied in this volume, which he modestly "hopes his friends will read and find their interest quickened to some degree in a remarkable historic character." Besides woodcuts the work is illustrated by seven tinted photogravures and a map of Spain which all add much to its interest. Among them are: Isabella Offering Her Jewels to Columbus—after the painting by Degrain; The Cathedral at Toledo; Court of the Lions, at Granada; Tombs of Ferdinand and Isabella, also Peter the Cruel and Wife, in Cathedral at Granada, etc. He narrates her life history with a feeling pen, and many a pathetic episode attending her family life excites the sympathy and increases the interest of his readers. Admitting her faults, the author accords his heroine a high niche in the gallery of honour, for her virtues and achievements, and for the generous and fearless support she gave to Columbus in the hour of his greatest need. The volume is elegantly bound.

A NEW LIFE IN EDUCATION. By Fletcher Durell, Ph.D., Princeton, Professor in Dickinson College. A Prize Book. The American Sunday-school Union, Philadelphia.

This book has been brought out under circumstances which might be said to ensure that it shall be worthy of attentive reading. The John C. Green Income Fund was established in 1877, and according to the terms of it, "whenever the net interests and income shall amount to \$1,000.00, the Board of Officers and Managers of the American Sunday-school Union shall apply the income for the purpose of aiding them in securing a Sunday-school literature of the highest order of merit." "A New Life in Education" is a book written under the terms of this bequest, and obtained a first prize of \$600.00. A single sentence of the preface states the purpose of the book. "It is to discuss, first, the place of the religious (as including) the moral element in education; and second, the place and function of the highest type of education, in the immediate future." Such subjects are discussed in it as, "The New Education and Christ"; "The Will"; "The Use of Books"; "The Teacher"; "Moral and Religious Education in Itself"; "The substance of Religion in Education." The work is suggestive, thoughtful, instructive. No intelligent parent or teacher can comfortably settle back into his old limitations after getting filled with the ideas herein expressed. The book is of moderate size, but it deals with a large subject in a masterly and comprehensive fashion. If you desire a mental and spiritual tonic you can find it in draught from *A New Life in Education*.

The *Missionary Review of the World* for October opens with an able paper giving some "Present-Day Flashlights upon Islam," by Dr. James S. Dennis, author of "Foreign Missions after a Century," for many years a missionary in Mohammedan lands. In this same number Rev. Reuben Sallens discusses the present state of "Papacy in Europe," with special reference to the revival of the power of Rome and the danger which threatens European society in consequence. Other articles of special interest are a finely illustrated description of the "Homes of Carey," by the Editor-in-Chief; an account of "The Bible Work of the World," by Rev. B. Pick, Ph.D., D.D., giving the story of the progress of this important part of missionary activity and containing a table of the number of translations of the Scriptures at the present day; "The Anglo-Saxon and the World's Redemption," by Rev. D. L. Leonard; "A Voice from Russia," by a Russian Christian; and "Mission Work in Morocco," by Rev. N. H. Patrick, of North Africa. Valuable statistics, editorial and press comment on the topics of the day, and recent news as to the work of every denomination in all parts of the civilized and uncivilized world, fill up this *Review* which stands foremost among missionary periodicals and fills a place which no other magazine seeks to fill. Funk & Wagnalls Company, 30 Lafayette Place, New York.

The *Biblical World* for this month contains a large amount of valuable matter, and will be found most useful by ministers or sacred student who desires to keep abreast of the thought of the time, on subjects appertaining to the critical study of the Scriptures. The editor, W. R. Harper, Ph.D., contributes besides a number of notes at the beginning, an article on that apparently inexhaustible mine of study, Gen. xi. Other valuable articles are, "The Psalms of the Pharisees"; "Studies in Palestinian Geography." "Synopsis of Important Articles" and "Book Reviews" are both valuable for enabling the reader to understand the present currents of religious thought and scholarship. The University of Chicago, Chicago, Ill., U.S.

The Family Circle.

A SONG OF THE EMPIRE.

'Tis grand to be a Briton born,
And bear the Briton's name,
For side by side our sires have died
In battle's smoke and flame
They fought for England's glory,
And with her flag unfurled,
Their hearts and hands have made our lands
The girdle of the world.

'Tis grand to be a Briton born,
And speak the British tongue,
Which loud and clear, like English cheer,
From honest hearts has sprung;
And over ocean's thunders,
Which roll since time began,
Our deathless speech the world will teach
The brotherhood of man.

'Tis grand to be a Briton born,
And read how fierce and bold,
In battles long, to right the wrong,
Our fathers fought of old;
They broke the power of tyrants,
They set the poor slave free,
And badly fared the foe that dared
Oppose their liberty.

'Tis grand to be a Briton born,
And, crowned with glories past,
With man and might, to champion right
And weld the Empire fast;
In vain the tempest thunders,
In vain the dark seas part,
The world's great flood of English blood
Beats with a single heart.

—Frederick George Scott, in *The Week*.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER IX.—CONTINUED

The wild moonlight scene faded off the canvas, and another, lighted by the last glow of the past sunrise, took its place. It represented a rock-bound shore, just where a broad river flowed quietly out into a wide, curving bay. A long, narrow, snow-clad island, which divided this river at its mouth, occupied the foreground of the picture. A thick fringe of cedars surrounded the island, and its upper end was a rude fort and a little surrounding cluster of buildings, rudely fashioned of logs, and built in the form of a square. One of these was a house of rather imposing dimensions, surmounted by an enormous roof. There were other houses, storehouses, barracks, a long, low, covered gallery and a great baking oven, as also a small rude chapel, a little apart on a projecting point of rock. Figures of men in French doublet and hose were scattered about the vicinity, some hauling up boats filled with driftwood, others carrying casks of water from the boats to the settlement, which was surrounded with the usual wall of palisades. Here and there gleams of firelight came from the windows that the receding daylight had left in dusky shadow; and the gate of the palisaded fortification was wreathed with cedar boughs. Beside it stood a graceful athletic figure, in doublet and hose, apparently contemplating the scene, the naturally harsh outlines of which were softened by the rich tones of the afterglow of the sunset.

'This,' said Professor Duncan, 'is the "Habitation de St. Croix," the first real settlement in Canada, and if we except the visit of the Norsemen, the first settlement in North America. The figure at the gate is the noble Samuel de Champlain, true knight and gallant soldier, who may truly be called the founder and father of Canada. He had come out in the preceding spring, with De Monts, the new viceroy of what was as yet only a wilderness, and with the Baron de Poutrincourt, the first Acadian seigneur. Instead of following Cartier and De la Roche up the gulf of Quebec they coasted along the Bay of Fundy, and, proceeding southward, came upon this bay and the island which you see at the mouth of the river, called by them the St Croix. On this bleak, isolated spot they finally resolved to begin their settlement, probably attracted to it by its capabilities for defence in the face of unknown dangers. Here they built the houses you see, and Champlain, always passionately fond of gardening, tried to cultivate a garden in the sandy

soil, but in vain, for nothing would grow. There was plenty of fish in the sea and river, and the islands in the bay were alive with birds. So long as summer lasted they got on very well. They built a mill on the mainland close by, and sowed there, late in the season as it was, crops of rye and barley. But when the summer had passed away, and the rich glow of autumn had faded out in the dreary gray of winter, and the biting winds made their way through the crevices of their rude walls, chilling their blood and benumbing their energies, the wilderness life became a very different thing. They were thankful for the fringe of cedars that helped to screen them from the full force of the eastern blasts, but they had to go to the mainland, even in the wildest weataca, for fuel and water. Indians, too, came to camp on the island, and anxiety as to the disposition of these uncanny neighbours compelled them to be always on the watch. Champlain was the life and mainstay of the exposed little colony. Nothing could daunt his courage or permanently depress his hopeful, cheerful spirit.

'But a worse enemy than the Indians could have been stole in among them with unseen but fatal approach. The same terrible disease which had attacked Cartier's party now prostrated the colony at St. Croix. The little graveyard soon had nearly half of the band of about fourscore, for its silent tenants; and those who recovered were sick with longing to leave this fatal shore. Champlain alone was undismayed. But when the balmy airs of spring returned, and the snow and ice melted in the warm sunshine, and the grass grew green at their feet, the weary colonists, while they sowed the island with grain they were never to reap, watched the horizon for the returning sail of Poutrincourt, who had gone to France in the autumn. At last, one June morning they caught sight of the welcome white wings in the distance, and hailed with delight the Breton merchant Pontgrave, with his party of new colonists, with whom they might now go to seek a happier settlement.

'And now,' he continued, 'we are going to make a jump of two years, and show you a more cheerful Christmas Eve in that happier settlement, Christmas Eve, 1606. You are to suppose yourself in another rude fortification of quadrangular form, very much after the pattern, externally, of the one which is now disappearing; rather larger, more complete, and fortified with four bastions, mounted with cannon. The scene you are to look at now, is the interior of the dining-hall of the Baronne de Poutrincourt, Seigneur of Port Royal, as this new and flourishing settlement in Annapolis Basin, Nova Scotia, was then called.'

The outlines of the landscape faded away into a bright interior scene, where the mingled glow of blazing firelight and torches fell on a merry company of Frenchmen assembled in a large, heavy-raftered dining-hall, with walls and ceiling of dark wood, throwing out into relief the faces and figures of the party. Conspicuous in the group was the noble bearing and expressive face of the figure they had seen at the gateway in the preceding scene; the figure of the dauntless Champlain. He was here under a new aspect, however. With a gaily-decorated collar surrounding his shoulders, and a long white napkin hanging down the front of his doublet, he was advancing at the head of a procession of fifteen French gentlemen, each bearing a smoking dish. That carried by Champlain was a boar's head, profusely decorated with cedar sprigs. Below the fifteen empty places at the long dining-table sat an aged Indian chief, with strongly marked features and a long, snowy beard, and with him several minor chiefs, their heads adorned with eagles' feathers, who were watching with eager interest the bearers of the smoking and savory viands. Around the great wide throated fireplace, in which huge logs of wood were blazing merrily, sat a motley group of dusky warriors, squaws and children, watching, too, the advent of the feast, with hungry eagerness on their dark faces. A few dogs crouched beside them, all evidently deeply interested in the feast about to begin.

'Now,' said the professor, 'this is Poutrincourt's dining-hall at Port Royal, in the days of the knightly order there instituted by

Champlain, and called 'L'Ordre de Bon Temps.' You know you children sometimes talk about having "a good time"; perhaps this is where the expression came from. When the colonists were happily settled in the beautiful harbor of Port Royal, begirt with fair wooded hills and flashing waterfalls, Champlain, in order to beguile the tedium of the long winter, organized this *Ordre de Bon Temps*, composed of fifteen knights. Each took in turn the place of Grand Master, or Steward, signified by the decorated collar which he retained for one day, and resigned in the evening, with great pomp and ceremony, to his successor. His duty was to superintend and provide for the meals of the day, seeing not only to stocking the larder, but to cooking the viands. And a goodly supply of viands they managed to get, between their stored provisions and dried fruits from France, and the game and fish that abounded in the surrounding country. Venison, moose meat, the flesh of the beaver, otter, bear, wild cat, and hare, wild geese, ducks, grouse, and plover, trout and sturgeon and other fish, caught at sea, or through the ice of a neighboring river, made a variety from which they were expected to have a new bill of fare every day. They often invited to their tables some of the Indian chiefs, in particular their trusty old friend, the famous Micmac chief, Membertou, the aged, bearded man you see here; and a beard, you know, is as uncommon on an Indian as on a priest. Membertou became a professed Christian, under the teachings of the Jesuits, when they came later; and was always a true and staunch friend to the French. The history of this settlement of Port Royal, with its vicissitudes of prosperity and misfortune, and its tragic ending, is one of the most fascinating episodes of colonial history; but I must not dwell longer on it now. In the next scene we follow the fortunes of Champlain, who soon after had to leave Port Royal, abandoned for a time, to the rock of Quebec, where, you know, under his auspices, two years later, began the permanent settlement of Canada.

'And so we come to Christmas Eve, 1608.'

This scene was again a moonlight one. In its clear lustre, the great precipitous cliff of Cape Diamond stood out clearly against the dark blue sky, towering above the strip of beach below, along which ran a straggling row of wooden buildings. The most prominent was what looked like a cluster of three log houses, two-storied crowded, close together with an added "block house," or rude fortress surmounted by a square tower with pointed roof,—apparently a dovecote, though available for more warlike purposes, the whole surrounded by a wall of palisades, round which, again, ran a moat, while cannon were mounted on platforms commanding the river. Along the shore boats were drawn up, some of them evidently Indian canoes. Through the narrow-paned casements glowed warm firelight contrasting with the cold lustre of the moonlight and the dead whiteness of the snow which was piled in drifts along the shore and covered the frozen river and the distant hills that showed spectral in the distance. At the open doorway was visible again the figure of Champlain, who seemed to be engaged in conversation with a group of long-haired Indians in shaggy robes of fur.

(To be continued.)

MR. GLADSTONE ON HERESY AND SCHISM.

Mr. Gladstone, with that astonishing versatility which is, perhaps, the secret of his sustained mental vigour, has once more turned his attention to theology, the subject which of all others possesses the greatest fascination over his mind, and has contributed an article to the *Nineteenth Century* for August on the seemingly uninteresting subject of "Heresy and Schism." Before we read very far we find that the motive which gave birth to his essay is a desire to contribute something to the all-absorbing question of Christian unity, and therefore the theoretical discussion of the nature of Heresy and Schism issues in a practical appeal to Christian men.

It may not be known to all the readers of THE WEEK, that Mr. Gladstone is, and throughout the whole of his long career has been a decided and consistent High Churchman. It is this fact which lends a remarkable interest to the article before us. For although the phraseology is that of the Anglo-Catholic, the ideas are those of orthodox latitudinarianism.

The question is thus stated: Assuming our Lord to have founded a visible church with an apostolical ministry, which He intended to be perpetuated throughout the ages, what is to be done with those who deny the authority of the church, and separate themselves from her ministrations? The answer to this question involves a discussion of the nature of Heresy and Schism. At first, the nearness to Christ and the Apostles made "the unity of the church" a fact as patent to those who came into contact with it as the unity of the sun in heaven." The application of our Lord's rule, "if he refuse to hear the church let him be unto thee as the Gentile and the Publican," was easy. So long as the church was pure the command to "hear the church" was perfectly reasonable. But the corruption of the church itself weakens its authority, whilst its divisions engender doubt as to its whereabouts. With the utmost sincerity of purpose, one can well understand the perplexity of a modern seeker after the true church, when confronted by the claims of Greek, Roman and Anglican Catholicism. The sin of schism cannot now be easily assigned to any body of Christians. "The guilt of any offence," says Mr. Gladstone, "varies inversely with the strength and clearness of the evidence which establishes its criminality, and surely it is not to be denied that the evidence which condemns Heresy and schism has been greatly darkened, and therefore greatly weakened since the days of the apostles."

Mr. Gladstone thinks this to have been the case, even in the days of Arianism, and other heresies of the fourth and fifth centuries, but the difficulty of ascribing guilt to schismatics has been steadily increasing since the division of the churches of the East and the West in the eleventh, and the convulsions of the Reformation in the sixteenth century.

Mr. Gladstone is very much impressed by the solidity and stability of modern as compared with ancient sectarianism. Of the Gnostic, Arian, Donatist, and other schisms he says: "When we compare their meteoric passage over the scene with the massive, and by no means merely controversial Protestantism of Northern Europe, are we not led to the conclusion that there must be some subtle difference in the causes which have issued in such a signal contrast of results?"

The question is further complicated by the consideration of the frequently superior *Christianity* of the sect to the church. "I must admit," he says, "that at periods not wholly beyond my memory, and in appreciably large portions of the country, it has appeared as if the hands principally charged with the training of souls for God, were the hands mainly or only of Nonconformists." Again he writes: "I have seen and known, and but too easily could quote the cases in which the Christian side of political controversies has been largely made over by the members of the English church to the championship of Nonconformists."

These and similar considerations have convinced Mr. Gladstone that some modification of the doctrine of Heresy and Schism is called for, and he seeks for justification of such a view in the pages of Holy Scripture. Here he finds that modification of the laws of religion is not infrequent. He accuses the stringent law of the Old Covenant against not merely the worship but the manufacture of any visible representation of Divine things, a law which has never been abrogated in so many words, but whose modification is witnessed in every stained glass window of our churches. Other examples will occur to the mind, in commenting upon which Mr. Gladstone writes less like the author of the "Impregnable Rock of Holy Scripture," and more like a reverent critic. "Scripture is not a stereotype projected into the world at a given time and place, but is a record of comprehensive and progressive teaching, applicable to a nature set under providential discipline."

observant of its wants which must vary with its growth and adapting thereto in the most careful manner its provisions."

History therefore suggests the need of the recognition of a distinction "between the facts of Herey and Schism as they stood in the apostolic age, and the corresponding facts as they present themselves to us at present," whilst Scripture affords a sufficient justification of such a distinction. There remains yet another weighty consideration to be cast into the same scale.

Divided Protestantism, renouncing church authority altogether, has nevertheless preserved in the face of great difficulties, the fundamentals of the faith, viz., the doctrines of the Trinity and of the Incarnation. "When I consider what human nature and human history have been, and how feeble is the spirit in its warfare with the flesh, I bow my head in amazement before this mighty moral miracle, this marvellous concurrence evolved from the very heart of discord." Undenominational religion has thus without the aid of apostolic ministry, and "valid" sacraments, preserved the citadel of faith. The conclusion is obvious. Must not these theories belong to the sphere of the non-essential? Are they not rather of the scaffolding than of the very Temple of God itself? The doctrines of the Trinity and the Incarnation "constitute the very kernel of the whole gospel. *Everything besides that clusters round them*, including the doctrines respecting the Church, the Ministry, the Sacraments, the Communion of Saints, and the great facts of eschatology is only developments which have been embodied in the historic Christianity of the past, as auxiliary to the great central purpose of redemption."

Mr. Gladstone's utterance is the more impressive coming as it does from the most distinguished Englishman of the age, so soon after the encyclical of the Pope. It is, perhaps, accordant with the spirit of Teutonic as compared with Latin Christianity, that it should come from a layman, and be printed in a secular magazine. It is not a little remarkable that the Papal encyclical breathes the spirit of St. Peter, whose cautious and halting universalism would have admitted the Gentiles only through the gate of Judaism, just as the Pope to-day demands the submission of the free spirit of Teutonic Christianity to the fetters of his ineffectual infallibility; whilst, on the other hand, in the last quotation from Mr. Gladstone's article, as well as in its whole drift, we seem to hear the echoes of the all-comprehensive catholicity of St. Paul, the apostle of the Gentiles, to whom is dedicated the cathedral church of the Metropolitan City of the world.—*Herbert Symonds, in The Week.*

THE WORK OF DUST.

Dust has a very large share in nearly all the phenomena of the earth's atmosphere. It is what makes the clear sky appear blue; and when we look up into the sky we see the dust in the atmosphere illuminated by the sun. There is nothing else before us that can permit the light to reach the eye. Light goes invisible, straight through all gases, whatever their chemical composition. The dust catches it, reflects it in every direction, and so causes the whole atmosphere to appear clear, in the same way that it makes the sunbeam visible in the darkened room. Without dust there would be no blue firmament. The sky would be as dark as or darker than we see it in the finest moonless nights. The glowing disk of the sun would stand immediately upon this dark background, and the same sharp contrast would prevail upon the illuminated surface of the earth—blinding light, where the sun's rays fall, and deep black shadows where they do not. Only the light of the moon and the stars, which would remain visible in the daytime, would be able to temper this contrast in a slight degree. The illumination of the earth's surface would be like that we see with the telescope on the lunar landscapes; for the moon has no atmospheric envelope that can hold floating dust. We then owe to dust the even moderately tempered daylight, adapted now to our eyes; and it is that which contributes much to the beauty of our landscape scenery.—*Dr. P. Lenard, in The Popular Science Monthly.*

Our Young Folks.

NEVER OUT OF SIGHT.

I know a little saying
That is altogether true,
My little boy, my little girl,
The saying is for you.
'Tis this, O blue and black eyes,
And gray—so deep and bright—
No child in all this careless world
Is ever out of sight.

No matter whether field or glen,
Or city's crowded way,
Or pleasure's laugh or labor's hum,
Entice your feet to stay;
Some one is always watching you,
And whether wrong or right,
No child in all this busy world
Is ever out of sight.

Some one is also watching you,
And marking what you do,
To see if all your childhood's acts
Are honest, brave, and true;
And watchful more than mortal kind
God's angels pure and white,
In gladness or in sorrowing
Are keeping you in sight.

O, bear in mind, my little one,
And let your mark be high!
You do whatever thing you do,
Beneath some seeing eye;
O, bear in mind, my little one,
And keep your good name bright,
No child upon this round, round earth,
Is ever out of sight.

ONLY A LITTLE THING.

'What's the matter, Robbie?' Susy was just hurrying out of the little old schoolhouse when she was stopped by the sight of Robbie's forlorn face.

'I can't do my examples.'
'Dear me, Robbie,' said Susy, with a little impatience, 'I'm afraid you're stupid about arithmetic.'

'I guess I am,' said Robbie, with a doleful shake of the head.

'I thought you'd be sure to get 'em right to-day.'

'So did I,' agreed Robbie.

'I stayed in to help you yesterday.'

'Course you did.'

'And came the nearest to not having my geography lesson.'

'Yes,' said Robbie, with another rub at his already red eyes.

'Come on, Susy,' cried some of her school mates. 'The sliding's splendid, and it won't be so much longer.'

'No, indeed, it won't, for it's going to snow.'

'Yes, the track'll all be filled in by to-morrow morning.'

Susy ran with the others out into the fresh air, through which the sun shone hazily, as if the weather were making ready for a change. After the closeness of the country schoolhouse, every breath of it seemed full of delight. She tried her best to put Robbie's face out of her mind, and not to think how he must wish to be out. But Susy was not accustomed to tramping down her better feelings and it would not do. A voice in her heart on other occasions of her giving up her own wishes to give kindly help to others had seemed to whisper:

'Ye did it unto Me.'

There had been in it a sweetness which she longed to taste again; a sweetness which may be tasted by any little heart which invites the blessed Saviour to make it His hiding place.

'I guess I'll go and show Robbie,' she said, and would not give up in spite of the clamour of voices.

Robbie was standing at the teacher's desk, to which he had gone to beg for a little help.

'I haven't any more time to give you,' Miss Lane was saying. 'I went all over it with you yesterday.'

'Yes'm,' said Robbie, meekly.

'You must get your geography after recess.'

'Yes'm.'

'And after school you must stay here for an hour and work at your examples.'

'Yes'm,' said Robbie, walking slowly back to his desk.

'I can't stay here myself, as I've done with you three or four times this month. I shall leave the key with you, and you must bring it to me this evening.'

'Yes'm.'

Miss Lane did not mean to be severe, but she had many things to try her patience, not the least of which was this constant trouble with Robbie's examples.

'You don't think I really meant that you were stupid, did you, Robbie?'

It was Susy's cheery voice which came to him as he bent a very discouraged face over the tiresome examples.

'No, indeed,' she went on. 'I only meant that perhaps you're not quite as bright as you are at most other things. Don't we all know what you are in reading and spelling?'

The pleasant words probably had as much to do with helping as the patient care with which she went over and over the rule, watching to see that no mistake was made in the figuring. Perhaps Miss Lane observed what was going on, and delayed the ringing of the bell for a few minutes. Perhaps Robbie's wits brightened under such kindly help. However it may be, the examples were so nearly finished that Miss Lane relented on the dreaded hour after school, and no music could have been sweeter to Susy's ears than the whoop and the laugh with which Robbie bounded out with the others as the bell rang for dismissal.

'Yes, it's beginning to snow.'
'I'm glad, for the coasting track was almost bare.'

'I wonder if it'll snow much.'

'Yes, lots, I guess. My father said the clouds looked like it at noon, and he told me to bring an umbrella.'

The chat went on at first; further on the attention of each one was given to holding wraps and umbrellas in the fight with the increasing storm. Faster and faster it came, sweeping ever the rolling prairie with a breath that grew every moment keener and crueller. Stumbling almost blindly before its dreadful force, Miss Lane helped on, cheered on, her little band, thankful indeed as finally she saw the last one in her care safe within shelter.

All night the storm raged, and for two or three days afterward no children could get out in the deep snow.

'There comes Miss Lane,' said Susy, looking out of the window, inside of which she felt as if she had been quite long enough a prisoner. 'I wonder if she has come to tell us when we may go back to school. I hope so. Miss Lane, however, had come on no such errand. After talking for a few minutes with Susy's mother she drew the little girl to her with a very loving hand.

'Do you remember that I was going to leave Robbie in the schoolhouse last Tuesday?' she asked.

'Yes, for not doing his examples,' said Susy.

'I thought it best, because he is such an inattentive little fellow; it sometimes seems impossible for him to do them when the others are there. Well, you helped him with them and he got out with the others. No one can say, dear, what might have happened that dreadful afternoon but for your loving kindness to him. The storm began so suddenly, and became so violent after we left the schoolhouse, that I could scarcely have fought my way back against it, even if I had dared to leave the rest of you. No help could have reached him that night, and—have you heard?—the old schoolhouse was blown to pieces before morning. As far as we can know, you saved little Robbie's life.'

'But it was such a little thing to do, such a little thing,' said Susy, the tears coming to her eyes.

'Who can tell what is small and trifling in God's eyes, dear? Very few of us have opportunities of doing great things, but do not let us forget that little duties, little kindnesses, are always ready to our hand, always waiting to give us blessed chances to make our sweet home lives sweeter.'—*Christian Observer.*

Beware of fire, of water, of savage dogs, and of the man who speaks under his breath.

One misfortune of extraordinary geniuses is that their very friends are more apt to admire than love them.—*Pope.*

PERPETUITIES.

A perpetuity, as ordinarily understood, is a definite guaranteed money income continuing for ever, an example of which can be found in the consols of the Government of Great Britain, the holders of which have secured to them and their representatives an income of 3 per cent. on their face value. Although money may not be worth 3 per cent., or if it should happen to be worth more, the consols are unaffected, in so far as the income derivable therefrom is concerned. It will thus be seen that this particular class of security is of a most permanent and reliable character, and in some respects a valuable one to possess. Akin to securities known as perpetuities are the annuity bonds of financial institutions having special powers by Government to grant them. This class of security is considered by many as being much more advantageous than the former class. It is contended, and rightly so, that the income derivable under an annuity bond is considerably greater than that under perpetuities, the reason being that the income in the one case is a continuing one, while in the other it is limited to the natural lifetime of the annuitant. An illustration will serve to make this plain. Supposing a person at the age, say, of 65, has \$10,000 invested in British consols, the income from them would be \$300 each year, while if this same person had \$10,000 invested in an annuity bond his income would be at least \$1,200 each year, or four times what it would be in the case of the perpetuity. In the one case he would receive 3 per cent. for his money, while in the latter he would net 12 per cent. during life. In several cases which occur to the writer advantage has been taken of annuity bonds to provide a permanent specific income for an aged mother or father, also by people who have had their money invested in mortgages, stocks, etc., in which their income from these securities was but small and the payments irregular. In such a case as the latter, an arrangement can generally be made by the financial institution which has the authority of Government to issue annuity bonds to take over the mortgages or other securities at their face value, and in lieu issue its annuity bond.

Another valuable feature which can be incorporated in annuity bonds is a provision that the interest cannot be assigned or in any way parted with, thus making the income a certainty to the party intended to be benefited. In a word, an income of a most permanent and regular character is secured so long as life continues. It must however, be understood that what has been said in main depends upon the financial standing of the institution empowered to grant the bond. Only those institutions who have a favorable record, backed up by large assets and a substantial surplus over and above all liabilities, should be negotiated with. Among the corporations long and favorably known in the annuity business is the North American Life Company of this city, whose President, Mr. John L. Blaikie, has had a wide and successful financial experience, and whose Managing Director is Mr. Wm. McCabe, Fellow of the Institute of Actuaries of Great Britain.

These wide-mouthed brutes that bellow thus for freedom,—oh, how they run before the hand of power, flying for shelter into every brake.—*Otway.*

416 Sherbourne St., Toronto,
March 20th, 1894.

Dear Sirs,—

"It is with great pleasure that I bear testimony to the efficacy of your Acetocura. Owing to a chill I was suffering great pain from a severe attack of toothache, and my gums were also very painful and much inflamed. Knowing from previous experience the effects produced from Acetocura, I was assured that the nerves, causing the trouble, could be relieved and soothed. The acid was first applied, as directed in your pamphlet, at the back of the head, until a smarting flush was produced, and then over the temporal muscle immediately behind the ear, with the Acid diluted. After the application there was little pain, and this mainly owing to the gums being in such an inflamed condition. I then fell into a refreshing sleep which lasted until morning and awoke to find the pain gone and the inflammation in the gums much reduced.

"My wife, who suffers from severe headaches, has also derived much benefit by applying the Acid to the top and back of the head, and using the spray producer which has a refreshing effect on the forehead."

Yours truly, ALEX. COWAN.
COUTTS & SONS.

It has been well observed that we should treat futurity as an aged friend from whom we expect a rich legacy.—*Colton.*

A SURGEON'S KNIFE

gives you a feeling of horror and dread. There is no longer necessity for its use in many diseases formerly regarded as incurable without cutting.

The Triumph of Conservative Surgery

is well illustrated by the fact that **RUPTURE** or Breach, is now radically cured without the knife and without pain. Clumsy, chafing trusses can be thrown away! They never cure but often induce inflammation, strangulation and death.

TUMORS Ovarian, Fibroid (Uterine) and many others, are now removed without the perils of cutting operations.

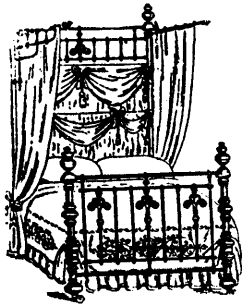
PILE TUMORS, however large, and other diseases of the lower bowel, are permanently cured without pain or resort to the knife.

STONE in the Bladder, no matter how large, is crushed, pulverized, washed out and perfectly removed without cutting.

STRICTURE of Urinary Passage is also removed without cutting in hundreds of cases. For pamphlet, references and all particulars, send 10 cents (in stamps) to World's Dispensary Medical Association, 663 Main St., Buffalo, N. Y.

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I was CURED of lame back, after suffering 15 years, by MINARD'S LINIMENT.

Two Rivers, N. S. ROBERT ROSS.

I was CURED of diphtheria, after doctors failed, by MINARD'S LINIMENT.

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Dalhousie. MRS. RACHAEL SAUNDERS.

Turkish baths did not originate in Turkey, and are not baths, only heated chambers.

The soul of man createth his own destiny of power; and as the trial is intenser here, his being hath a nobler strength in heaven.
—N. P. Willis.

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SOLE GENERAL AND EXPORT AGENTS.

Mention this paper when ordering.

Ministers and Churches.

Rev. D. McKenzie, of Orangeville, preached in St. Enoch's church, Toronto, on a recent Sunday.

Rev. A. H. Drumm, of Avonton, conducted the services in Knox Church, Listowel, last Sunday.

Rev. J. S. Hardie, of Ayr, preached in the Presbyterian Church at New Dundee last Sunday.

A recent meeting of St. Andrew's Church Y. P. S. C. E., Orangeville, was conducted by Mr. J. Smith.

Rev. J. A. Black, of the Presbyterian Church at Roslin, preached to the Oddfellows of Thomasburg last Sunday.

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

At the recent annual meeting of the W. F. M. S. in connection with the Wroxeter Presbyterian Church \$26 were netted.

Miss Edith J. Miller's initial appearance at Winnipeg in connection of with the new Conservatory of Music there proved a great success.

Dr. Cochrane gave a running account of his recent tour in Britain, last Thursday night, in Zion Church lecture-room, to the Christian Endeavor Society.

The pastor of the Presbyterian Church at Apsley, Rev. Mr. Bennett, has changed appointments with Mr. Pretty, from Deer Lake settlement, for a couple of weeks.

Rev. J. Morris McLean, of Rosebank, was elected Moderator of the Lanark and Renfrew Presbytery during the meeting held at Arnprior last week.

Mr. W. E. Binning, of Listowel, was presented by his young friends of Knox Church with a gold watch and guard, prior to his departure for Brandon, Man.

Stanley Street Presbyterian Sunday School, Ayr, held its annual picnic on Friday last, in the woods of Mr. J. Reid, Reidville, where all spent an enjoyable afternoon.

The open meeting of the Y. P. S. C. E. of the Presbyterian Church at Ailsa Craig, was largely attended last Thursday evening and a very enjoyable and beneficial time was spent.

The interior of the Presbyterian Church, at Pinkerton, is greatly improved by the erection of a new platform which elevates the choir considerably and seems to improve the singing.

Rev. J. Bell, B.A., of Burgoyne, and Mrs. Bell were recently tendered a reception. Mr. John Pierson occupied the chair, and Mr. James Rowand gave an address of welcome to the home-coming couple.

Rev. J. C. Tolmie, the pastor of St. Andrew's Church, Windsor, has created a mild sensation among the more "staid" members of his congregation by a recent expression of opinion on present day amusements.

CORRECTION.—In our issue of the 12th inst. our notice of the induction of Rev. Mr. Buchanan at Uptergrove, should have read at Uptergrove and Longford, and the Rev. Dr. Gray, of Orillia, presided, not the Rev. Dr. Grant.

Principal Caven, Dr. Cochrane, Rev. A. J. Murray and Mr. John Cameron represented the Presbyterian Church one day last week at the Methodist General Conference. The delegation was heartily and enthusiastically received.

The quarterly preparatory service was held in the Presbyterian Church, at Petrolea, last Saturday and the sacrament administered on Sunday. Rev. Mr. Dakey, of Oil Springs, was present Saturday and delivered an interesting address.

The Sunday School Convention, which was held at Lyndoch in the Presbyterian Church recently, was well attended. Rev. John McEwan was present. Rev. A. Barclay was chairman. The meetings were interesting and instructive.

Rev. R. C. H. Sinclair, B.A., of Carleton Place, having accepted a call to Elmsley, was formally inducted on Tuesday, the 18th inst. The presbyterial delegation are Revs. Messrs. Currie and Scott, of Perth, and Nixon, of Smith's Falls.

Rev. Mr. Munro, of South Edmonton, through whose instrumentality the Pine Creek Church, and several other churches in the south country, were built, is busy preparing to erect an edifice at South Edmonton. He deserves credit for his energy.

Men are busily engaged repairing Knox Church steeple, Ayr, or rather the galvanized iron ornaments, which were out of place. While the men are at work, it has, been suggested, to add a first-class bell to complete the church in modern style.

Rev. Principal King writes to say that, it is now definitely settled that Rev. Prof. Orr of the U. P. Theological College, Edinburgh, Scotland, will deliver a course of lectures in Manitoba College next summer, beginning towards the end of April.

At an early hour on a certain day last week Rev. J. Archie Morison, B.A., formerly pastor of Knox Church, Listowel, was united in marriage to Miss Clara J. Nichol, second daughter of the late Dr. Nichol, of that town. The bride was given away by her brother, Mr. John Nichol, manager of the Lucknow agency of the Bank of Hamilton, and the ceremony was performed by Rev. Norman Lindsay, of Aven.

Rev. Mr. Campbell, of Ballinacraig, conducted the preparatory service in the Presbyterian Church, at Acton recently, and on a subsequent Sunday the pastor, Rev. Mr. Rae, administered the Sacrament of the Lord's Supper to a large and full membership.

The Christian Endeavor Society of the First Presbyterian Church, Port Hope, gave a social last Thursday at which Miss Cameron, Master H. White, Miss Walker, Miss Williamson, Mr. Anderson, Mr. Dingwall, and Miss Chislett took part in the programme.

The school at Rosebank, Manitoba, being found too small for the increasing congregation at the Presbyterian services, it is intended to build a church as soon as possible. In the meantime, sheds for the shelter of the horses, are to be erected before winter sets in.

The Y. P. S. C. E. Convention in the Presbyterian church, Tilbury, recently, was largely attended, there being between 100 and 150 delegates present. The church was very nicely decorated for the occasion. The meeting was very enthusiastic, as well as large.

Rev. J. J. Cochrane, of Thornton, preached an able and eloquent sermon in Knox Church, Sundridge, on Sunday evening last. Notwithstanding the fact that the rev. gentleman was evidently suffering from a severe cold, his discourse was of an animated and forcible character.

At a recent social in Knox Church, Binbrook, commemorating the nineteenth anniversary of Rev. W. P. Walker's pastorate—the sum of \$102 was raised. Rev. Messrs. Murray and Thompson from Hamilton, gave stirring and practical addresses. Mr. Walker's labors have been attended by marked success.

A very successful peach social was recently held at St. Andrew's Church, Verschoyle. The proceeds were about seventy-five dollars. St. Andrew's congregation is only three years old and has a bright prospect in the future. Harmony prevails and the work has prospered very much under the ministrations of the past six months by W. J. West, B.A., student of Knox College.

Rev. Neil Campbell, formerly pastor of the North Elmsley Presbyterian Church, has assumed charge of the Central and Guthrie churches, Oro Station. The people of the latter place are taking steps to build a church, as the school house affords very inadequate accommodation. It is gratifying to know that these churches, so recently united as one pastoral charge, are making such rapid progress.

The Presbyterians have a Horner case on their hands in the person of Rev. Walter Russell, who refuses to abide by the decision of the church, that he does not labor as an evangelist on any charge without the consent of the pastor. Like Horner, he pleads a special call, and it is not unlikely he will be allowed to pursue his course, but not as a minister of the Presbyterian denomination. —*Brockville Recorder.*

At the service at Sand Hill Presbyterian Church last Sunday afternoon, Messrs. Joseph Hambly and George Smith, the newly elected elders, were ordained by the pastor, Rev. D. MacEachern, after the sermon. Mr. W. W. Post, one of the elders, was unable to be present owing to illness. The congregation is working very harmoniously and the prospects of a good work being done are very flattering at present.

The opening services in connection with the new Presbyterian Church at Edgington recently were a decided success. Prof. Campbell, of Montreal College, preached two eloquent and earnest sermons to large congregations. The Presbyterians there are to be congratulated upon their zeal, push and enterprise in erecting so comfortable and cosy a church, and upon the success which has attended their efforts in other directions.

Mr. D. Guthrie, B.A., the new minister of Knox Church, Walkerton, is a young man of marked ability. He is a son of Mr. D. Guthrie, ex-M.P.P., Guelph, and a nephew of Principal MacVicar, of the Presbyterian College, Montreal. He has been assistant to Rev. Dr. McDonald, of Seaforth, for the past six months and the *Expositor* of that town gives him high praise both as a preacher and worker. He had received calls from several congregations.

Mr. George McCuaig, on resigning the superintendency of a mission Sunday school in connection with St. Andrew's Church, Vancouver, a position which he had successfully filled for a year, was presented by the congregation with a handsome gentleman's toilet set. Mr. McQueen, in the absence of the pastor, Rev. E. D. McLaren, made the presentation. Capt. Logan, who is to succeed to the office, made an appropriate address. Messrs. McCrae, Brown and Clabon all expressed their high regard for Mr. McCuaig.

Knox Church, Mitchell, recently opened for public worship, is an imposing structure of pressed red brick. It is well and conveniently situated. A tower at one corner rises to a height of 85 feet. The seating capacity is 500. At the opening services Rev. Dr. Battisby, of Chatham, officiated. This congregation was formed in 1856. The old church was erected in 1857. Its first minister, Mr. James Findlay, was settled in 1856 and remained till 1863. There was then a vacancy for four or five years when Mr. J. W. Mitchell became the pastor until 1881. In 1882, Rev. A. F. Tully, the present minister, began his duties. He has since laboured with great success and acceptance.

The new Presbyterian Church on the 10th line, near Walter's Falls, was opened on Sunday the 16th inst. The services, morning and evening, were conducted by the Rev. Mr. Gilray, of Toronto, and the afternoon by Rev. Dr. Waites, of Owen Sound. The church was packed at the services, many not

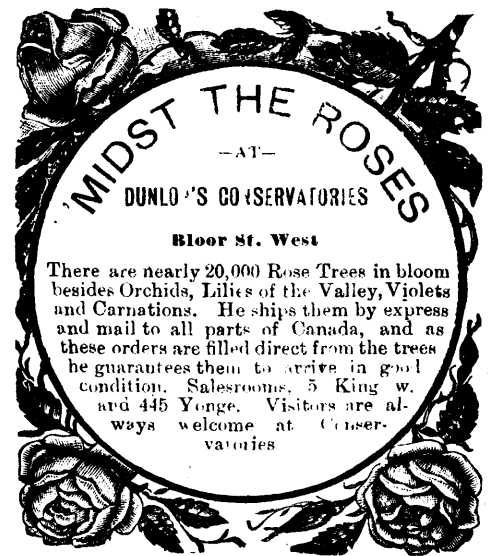
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being able to find standing room inside. The structure is a handsome brick one, nicely situated and beautifully finished. On the Monday evening following a most successful tea-meeting was held. Short addresses, interspersed with music, were given by Rev. Messrs. Berry, Stevens, and Davidson. The Rev. Mr. Gilray delivered a very interesting and instructive lecture on the land of William Tell. The proceeds of the evening amounted to the neighborhood of \$60.

The new Sunday School annex of Knox Church, Hamilton, which is admirably suited to the purposes for which it was erected, has been formally opened. At the inaugural meeting Rev. Dr. Fraser was in the chair and made occasional appropriate remarks. Mr. James Dixon, chairman of the Building Committee, made a few suitable

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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.

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PURITY



**BEST TO BUY
BECAUSE
BEST TO USE.**

observations, so did also Mr. Alex. McPherson, the secretary. A letter was read from Mr. Chas. Mills, the architect, donating a beautiful drinking fountain to the school. Mr. J. Wright moved and Mr. D. Brown seconded, that a vote of thanks be tendered the donor for his handsome present. The resolution was carried unanimously. Mr. W. H. McLaren, in a few words, expressed his great gratification at the success of the work. Mr. Givin, too, had a note of satisfaction to utter. Addresses then, brief but exceedingly apropos, were given by Revs. J. G. Shearer, Dr. Smith, A. B. Simpson, John Morton and R. G. Boville. Everybody was delighted with the new room.

The Rev. Dr. J. F. Smith, of the Presbyterian Mission, Honan, North China, was prostrated with typhus fever in April last. His illness has been so severe that after four months from the time he was first confined to bed, he was not able to walk. The seriousness of his illness may be understood when it is known that six out of seven who take typhus fever in North China die. After a consultation, the unanimous opinion of five doctors was that he should not return to Honan, but if he wished to retain his usual strength he should go home to Canada for a time. In a letter to his brother he states that it is much against his will that he starts for home. He left all his books, clothing, medicine, etc., in Honan, expecting to return in a few months and he would like to remain until the return of Mr. Goforth and Dr. McClure, who are now in Canada. Then, too, he would much prefer to come home after a full term than to be sent home even although it be only a year before the regular time. The doctor is now on his way to Canada and is expected to arrive in Hamilton about October 10th.

The corner stone of the new Presbyterian Church at Acton has been laid. There was a large attendance on the occasion. The following ministers were present: Revs. J. C. Smith, R. J. M. Glassford, R. H. Fowlie, James Argo, L. Perrin, D. Strachan and Mr. Sabine, of Eden Mills Methodist Church. Two stones were laid, one by Rev. Jonathan Goforth, of China, the second by Mr. Archibald Cameron, one of the oldest members and one of the first deacons of the congregation. Rev. Robt. Fowlie, Moderator of the Synod of Toronto and Kingston, offered the opening prayer, and Rev. J. C. Smith the prayer of dedication. The corner stone offerings amounted to upwards of \$90. Short congratulatory addresses were delivered by the visiting brethren, also by Warden Warren, of Halton, and D. D. Christie, of Toronto. A short history of the congregation was

given by D. Henderson, M.P., one of the elders of the congregation. Forty-nine years ago the present church was built, and the jubilee of the congregation will be marked by the opening of the new one, which is to cost \$7,000. During the past half century the congregation has only had four pastors, Revs. John McLachlan, L. Cameron, D. B. Cameron and the present pastor, Rev. J. W. Rae.

CHURCH OPENING AT CHRISTIE.

The new Presbyterian church in Christie, which has just been completed, was opened on September 2nd, by the Rev. Professor Campbell, of Montreal College, who preached two very instructive and edifying sermons. The building was filled both morning and afternoon, and the people enjoyed a spiritual feast long to be remembered by them. There was a tea meeting on Monday evening, which proved to be a decided success. When the people had done justice to the good things provided by the ladies, Mr. M. J. Leith, student on this field, took the chair, and a very good programme, consisting of speeches, readings and excellent singing by the Parry Sound choir, was carried out. Until now the services were held in a school house, which was far too small and the work was greatly impeded on this account. The people were encouraged to build by Mr. Findlay, the superintendent of missions, informing them that there was \$50 granted them out of the Church and Manse Fund, which he has been collecting for. Now there is a comfortable and cheery place to worship in. The Church and Manse Fund should be well supported by stronger congregations, as there are many places like Christie where the work is greatly retarded on account of not having a building suitable for worship. It is to be hoped that the fund will grow as it is the very thing needed in back places to give a start to fields where the people have the will but not the means.

A FRUITFUL CHURCH.

The results of a successful pastorate are many-sided and among these, although perhaps it has received little attention, there is no more weighty evidence of the truly ennobling and inspiring power of the gospel ministry than is found in the number of those who, through it, have been led to devote themselves to the same noble work.

During the pastorate of the Rev. D. W. Morison, in St. Pauls Church, Ormstown, not to mention those who, under the influence of a pastor intellectually and morally great, have entered other professions and are making their mark in these, some eight young men have given themselves to the Christian ministry.

The congregation watches with great interest the career of these and welcomes their appearance in the old home pulpit whenever occasion offers.

Sabbath, Sept. 16th, was a day that will be long remembered in Ormstown. The Rev. J. A. Morison, B.A., of East Presbyterian Church, Toronto, was on a visit to his old home, accompanied by his bride, and the announcement that he would preach at the evening service brought out a large congregation. The church was filled by friends of all denominations, who listened with breathless interest to a very impressive and deeply spiritual exposition of the text, "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

PRESBYTERY MEETINGS.

The Presbytery of Huron met in Clinton on the 11th of September. Sessions were instructed to have missionary meetings, or have missionary sermons preached and to make their own arrangements for such meetings or sermons. The supply of Bayfield was left in the hands of the Home Mission Committee, including the Moderator of Bayfield Session. The attention of the brethren was called to Knox College jubilee, and the hope expressed that they would attend to the matter. Moderation in a call was granted to Brucefield.—A. McLEAN, Clerk.

The Presbytery of Glenboro met at Glenboro on the 7th of August, Rev. A. McD. Haig in the chair. The Moderator read the edict authorizing the formation of this Presbytery and defining its limits. It comprises the congregations along the Glenboro branch of the C. P. R. from Carman to Souris and Hilton and Rounthwaite on the N. P. R. The members present were Messrs. Currie, Haig, Fraser, Sutherland, Campbell, Gollan, Chestnut, ministers, and Messrs. R. H. Ferguson, W. R. Ross and A. Ross, elders. Rev. A. McD. Haig was appointed Moderator during the ensuing half-year; Rev. D. Campbell, clerk, and Mr. W. R. Ross, treasurer of the Presbytery. A request was granted to the congregation of Hilton to moderate in a call. Mr. Stewart, missionary in charge of Ravenswood, presented the advantage to be gained by the addition of Tobacco Creek settlement to that field, and Messrs. Sutherland and Fraser were appointed to visit the field with Mr. Stewart to make the best arrangement. Messrs. Currie, Gollan and Driscoll were appointed to visit the mission of Hayfield to see if better arrangements might be made than the present. The usual standing committees were appointed.

The Presbytery of Stratford met in Knox church, Mitchell, on the 11th inst., Rev. A. Henderson, Moderator. Standing committees for the year were appointed. Rev. Mr. Stewart, of North, Easthope and Hampstead, tendered his resignation of that charge. It was agreed to cite these congregations to appear for their interests at next regular meeting. Mr. Hamilton read a letter from Rev. W. Burns anent payment of mortgage debt on Knox College, and it was agreed to make an effort to secure apportion of the same. A committee was appointed to confer with the congregation of Burns' church, East Zorra, anent the manse pro-

BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

Toronto, Sept. 22nd, 1894, the wife of Rev. J. Goforth, of a son.

At 110 Havelock street, Toronto, on 19th September, the wife of the Rev. John Mutch, M.A., of a daughter.

MARRIAGE.

Married at the residence of the bride's father, Mr. James Leask, of Leasdale, on the 12th of September, by the Rev. Alex. N. Campbell, B.A., James Meek, of Scott Tp., Ont., to Ethelwinna Anderson Leask.

DEATH.

At the Manse, Mattawa, on Saturday, Sept. 15th, of diphtheria, Neil, third son of Rev. D. L. and Jennie Mackechnie, in the tenth year of his age.

A resolution was unanimously passed congratulatory of the congregation of Knox Church, Mitchell, in its more attractive and commodious edifice for the purposes of the public worship of God. The resolution closed by the Presbytery commending both pastor and people to the grace of Almighty God that their hearts may be strengthened to carry on the work committed to them and that they may be able at an early date to rejoice in the full payment of all claims against their beautiful house of prayer. The case of Mr. Alex. Stewart, student, was considered, and it was agreed in the circumstances to renew the application to Assembly he, in the meantime, to take his first year in theology. Mr. Craw was requested to prepare a paper for next meeting of Presbytery on a subject to be chosen by himself.—A. F. TULLY, Clerk.

The Presbytery of Brandon met on Tuesday the 21st August. Present: A. Urquhart, A. MacTavish, D. H. Hodges, T. C. Court, G. Lockhart, W. Beattie, A. Thompson, T. R. Shearer, J. Mowat, ministers; and A. Ballantyne, elder. Rev. D. D. McKay, Rev. T. Beveridge and Rev. D. Carswell being present were asked to sit as corresponding members. This was the first meeting since the division of Presbytery. The enactment of the General Assembly fixing the bounds was read. Brandon Presbytery now extends from Carberry to the western boundary of Manitoba along the main line of the C. P. R., including several mission fields in the vicinity of the railway. The following standing committees were appointed, the first man in each committee being convener:—Home Missions—A. Urquhart, D. H. Hodges, A. MacTavish, W. Beattie, A. Ballantyne. Foreign Missions—W. Beattie, D. H. Hodges, Mr. MacLaren. Temperance—T. C. Court, Messrs. MacMillan and Whitelaw. Sabbath Schools—W. H. Irwin, Richard, Thompson. Statistics—T. R. Shearer, W. Bertram. State of Religion—W. G. W. Fortune, D. H. Hodges, Mr. Broadley. Manitoba College Interests—W. Beattie, T. C. Court. Mr. G. Lockhart placed his resignation of the pastoral charge of Alexander in the hands of Presbytery, and the clerk was instructed to cite the congregation to appear for its interests at next meeting of Presbytery. The report of the Presbyterial W. F. M. S. was read, and the following minutes adopted:—The Presbytery is glad to hear again of the good work done by the W. F. M. S. within our bounds. They note with especial interest the large amount contributed by the auxiliaries, and the addition of two new auxiliaries. The spiritual life of the members in many of our congregations has certainly been quickened by their monthly gatherings. The Presbytery prays that the Divine blessing may continue to rest in the future as in the past upon this important work. The committee to visit congregations with a view to readjustment, recommended that no changes be made at present in the Douglas and Creesford, Chater and Humesville or Rounthwaite congregations and that the readjustment of the Alexander, Roseland and Kemnay congregations be further considered and a report made at next meeting. The resignation of the Carberry session was considered. The committee appointed to consult with the session and congregation reported that in their opinion certain irregularities were allowed at the meeting of Presbytery, when the resignation of Mr. McLean was accepted. Presbytery expressed regret that these irregularities had occurred and refused to accept the resignation of the Carberry session. Mr. A. MacTavish was appointed Moderator of Carberry session and permission was given him to moderate in call when the people are ready. Mr. A. Whitelaw was appointed treasurer of Presbytery. Mr. Court gave notice of motion that the meeting of Brandon Presbytery be held hereafter in Brandon, and that an equal levy be made on members of Presbytery for travelling expenses. Presbytery then adjourned to meet in Alexander on Tuesday, 11th Sept., at 3 p.m.—T. R. SHEARER, Clerk.

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

To Get

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

Hood's

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

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TOTAL VALUE \$600.00.

One full scholarship in each subject, good from Oct 12th to end of June, 1895, will be awarded to the candidates showing greatest talent and proficiency.

Candidates for
Piano, must be under.....18 years
Voice, soprano and contralto.....18 "
" tenor and baritone.....22 "
Organ.....under 18 Composition under.....25 "
Violoncello " 20 Violin.....18 "

All candidates are eligible under the above stated ages, whose proficiency meets the requirements of the examiners. Application must be made personally or by mail on or before Oct. 3rd. Notice of the examinations will be sent to each candidate.



The Presbytery of Quebec met on the 12th inst., in the Presbyterian Church, of Winslow, in the Lake Megantic region, a well-known district of the Province, settled mainly by Scottish Highlanders, who cling tenaciously to the use of the Gaelic language. The clerical members of the Presbytery, present on the occasion, were Messrs. Norman McPhee, Moderator pro tem. of kirk-session, who was appointed to preach and preside, he being also Moderator of the Presbytery, Dr. Hugh Lamont, and Mr. Kenneth MacLennan. The Rev. Mr. McQueen, who was present as a visitor, was asked to sit with the brethren. Mr. McPhee preached, in the Gaelic language, a sound and earnest discourse from the words Ps. i 1-3, and with the usual formalities admitted the Rev. J. M. MacLennan, late of Brookfield, P.E.I., in whose favor a harmonious call had been previously sustained by the Presbytery, as pastor. The intrant was addressed on a few practical points, relating to the minister's treatment of himself, of his people, and of the general community, by Rev. K. MacLennan, of Lewis. The principal proceedings were closed with an able and dignified address to the people, by Dr. Lamont, whose chaste Gaelic style gave an added value to his remarks. The brethren all felt that his presence and services given at the last moment, in the room of another, added materially to the interest of the occasion. Mr. MacLennan was cordially welcomed by the people, as they were retiring from the church.

COLIGNY COLLEGE, OTTAWA.

This well known Young Ladies' College opened on Thursday last with 34 boarders, double the number at the opening a year ago. There is also a good attendance of day pupils. As there are only vacancies for two or three more boarders, those thinking of sending their daughters should communicate at once with Rev. Dr. Warden, Box 1839 P. O., Montreal.

NOTICE.—The quarterly examination of the Higher Religious Instruction will be held on June 6th, 1895. Examination papers may be had by applying to Rev. W. Farquharson, Claude, Ont.

The Committee on the Reception of Students for Toronto Presbytery, will meet on Tuesday morning, Oct. 2nd, at 9.30, in St. Andrew's Church to hear the prescribed discourses for the year.

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British and Foreign.

M. Rudyard Kipling is spending the summer at Tesbury, in Wiltshire, England.

Rev. Dr. Parker lectured lately in the Free Assembly Hall, Edinburgh, on "Clocks and Watches."

Lord Dufferin's new book has been so successful that a second edition is already in preparation.

Of the 15,000,000 children of school age in the United States only 3,500,000 regularly attend Sunday school

There were 246 divisions in the House of Commons during the late sessions, nearly half of them were on the Budget.

Mr. Ebenezer Ritchie, preacher, Aberdeen, has received an unanimous call from the Original Secession congregation of Birsay.

The Duke of York has become patron of the Seaside Convalescent hospital, Seaford, Sussex, the oldest institution of its class in England.

The marriage of Prince Adolphus of Teck and Lady Margaret Grosvenor will probably take place in November in the private chapel at Eton hall.

Dr. Samuel Smiles, now almost eighty years of age, has written a biography of Josiah Wedgwood, potter, which will be published in the autumn.

Mr. Mitchell, who was killed last week by falling down a precipice on Snowdon, had long been a right-hand man on the Dictionary of Dr. Murray.

"Comparative Religion," by Professor Allan Menzies, of St. Andrews, will be an early manual in Mr. Murray's University Extension Series.

Rev. Dr. Aird, Bonar Bridge, who is over eighty years of age, has commenced writing his recollections of interesting events bearing on ministerial work in the Highlands.

Mr. Gladstone's article on the Atonement is full enough of contentious matter. Critics have already begun to discover that it traverses the doctrine of the Thirty-nine Articles.

The United States last year exported the enormous quantity of 195,000,000 lbs. of copper. In many articles the export trade has been remarkably brisk, but prices have been low.

The name of Rev. John McNeill is being freely mentioned in connection with the pastorate of the Free High Church, Edinburgh, as successor to Rev. Dr. Walter Smith.

At Marylebone Presbyterian Church, the Rev. Dr. Lorimer, of Boston, preached lately a special sermon to young men in the evening. Subject, "Evil: its Appearance and Reality."

Among legacies by the late Mr. John Govan, merchant, Glasgow, are several amounting to £1,000 to various mission and other funds of the Free Church, including £200 to Cranstonhill congregation.

There is an increase of £676, consisting almost wholly of donations, in the Free Church Sustentation Fund for the three months ending 10th ult. in comparison with the same period of last year.

The Bank of New Zealand was recently on the verge of failure. Its collapse would have been a calamity to the whole country. The Government promptly came to its assistance, and the crisis is past.

The deputation of Dutch Baptist Friends will be in London in three weeks' time. A public welcome will be given them in the library of the Baptist mission house on Friday evening, September 21st.

A pamphlet has been issued by the Protestant Truth Society entitled "The First Stone Altar in the Church of Scotland," in which attack is made on the ritualism in St. Cuthbert's Church, Edinburgh.

The Bible Christian Conference have sanctioned the purchase of the cottage in which Billy Bray, the Cornish evangelist, was born and died, with the view of its preservation as a memorial of this "King's son."

Rev. John Parker, of St. James', Glasgow, maintains that proof of the Church of Scotland's being no new church got up at the Reformation is found in the fact that the Church of Rome claims no part of its revenue.

It is the fashion in France for the Government to parcel out the public funds for the support of public worship. From \$3,000,000 to \$10,000,000 are annually given the Catholics; the Protestants receive about \$350,000, the Jews about \$40,000, and the Mohammedans about \$50,000.

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Prof. Story, speaking at Nairn bazaar, said that the voluntary principle was a good one, but was not adequate or sufficient for the support of religious ordinances in all cases. It was best when exercised in supplement.

During the last twelve years four hundred thousand Jews have emigrated from Russia, of whom a very large number have gone to the United States. Only two per cent were agriculturists, the other ninety eight per cent. were employed in small trades and handicrafts, chiefly shoemakers and tailors.

The completed statistics of the Free Church of Scotland, as published in the official record, give a total membership of 344,082—an increase of 6,884 for two years. There are 259 students in theological halls, of whom thirty two have volunteered for foreign service. In the Sabbath Schools there are 222,644 young people and 18,938 teachers.

Recently two of the ablest and best known ministers of the Covenanting Church in America—Dr. McAllister of Allegheny, and

Dr. George of Pittsburgh (who have gone to Great Britain to arrange for a great Covenanters' re-union in Scotland in 1896), with a number of friends of like sympathies, paid a visit to "Lone Lochgo in," up among the moors of Fenwick, a place dear and of the deepest interest to all who admire the Covenanters of the 17th century, and prize their "faithful contendings" for civil and religious liberty, privileges which their descendants now so fully enjoy, yet but too lightly esteem.

May 2nd, 1894.

My Dear Sirs,—I may say that I have used your Acetocura with great results in my family. It has given great relief, especially in Nervous Affections and Rheumatism, and I can confidently recommend it to any troubled with these complaints.

I am yours truly,
J. A. HENDERSON, M.A.,
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It gives the whitest, sweetest, cleanest clothes after the wash.

It prevents wearing and tearing by harsh soaps and hard rubs. Rub lightly with Surprise Soap,—the dirt drops off. Harmless to hands and finest fabrics.

One of the most popular summer resorts is the shady side of the street.

"All run down" from weakening effects of warm weather, you need a good tonic and blood purifier like Hood's Sarsaparilla. Try it.

The mattock will make a deeper hole in the ground than lightning.—Horace Mann.

"My Optician," of 159 Yongo st., says that many so called nervous diseases are caused entirely by defective vision. Go and have your eyes properly tested, free of charge, at the above address.

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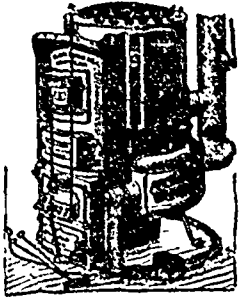
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- Rev. J. Day, Horwich, England, for Fits.
- Rev. J. H. Skewes, Wolverhampton, England, for Sciatica.
- Rev. Benj. Swift, Ex-Vicar, Birkdale, England, for Asthma.
- Rev. Chas. Watson, D.D., Largs, Scotland, for Nervousness.

- Rev. W. L. Paddon, B.A., Incumbent of Rounastou, Ireland, for Rheumatism
- Rev. A. Van Schellema, D.D., Arnhem, Holland, for general use.
- Rev. Jas. Brown, Presbyterian Chaplain, Melbourne, Australia, for Spinal Complaint
- Rev. J. Clark, Williamstown, Victoria, Australia, for Dropsy.
- Rev. Alex. Gilray, College St. Presbyterian Church Toronto, for Colds and Indigestion.
- Rev. P. C. Headley, Boston, U.S.A., for Corns and general use.

These and many others recommend the use of **COUTTS' ACETOCEEA**, which is known all over the world as the best external remedy. Having stood the test of forty years and being endorsed by the medical profession as a treatment founded on sound physiological principles we need only add try it and you will not be disappointed. Write for gratis pamphlet to our **CANADIAN HOUSE**.

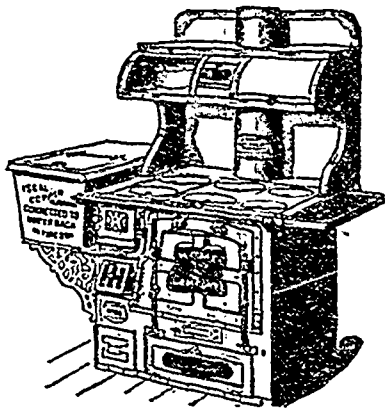
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- HIGHEST AWARDS 25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.
- SIX HIGHEST AWARDS WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.
- HIGHEST AWARDS WESTERN FAIR ASSOCIATION, LONDON, CAN., 1893.
- SIX GOLD MEDALS MIDWINTER FAIR, San Francisco, Cal., 1894.



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

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MISCELLANEOUS.

Rev. Edward Allen, of Somerset, England, is said to be the oldest clergyman in the English Church. He is now 97 years old.

Count Hirobumi Ito, the Prime Minister of Japan and actual head of the empire, is a very able statesman, the equal, in the estimation of many, of Li Hung Chang. One writer compares him with Alexander Hamilton.

The town of Jena has presented Prince Bismarck with its honorary freedom. A fountain erected in the market-place, upon the spot where he delivered in 1892 his famous speech against the new regime, was dedicated the other day.

Dyspepsia arises from wrong action of the stomach, liver, and bowels. Burdock Blood Bitters cures Dyspepsia and all diseases arising from it, 99 times in 100.

Miss Dhaubai Fardoujee Banajee, an eighteen-year-old Bombay girl, has succeeded in getting one of her pictures hung in the Paris Salon. She won some prizes in India from the Bombay Art Society, and decided that she would rather be an independent person according to western standards than marry and live in the Indian fashion. She is the first Indian woman to go to Europe to study art.—*New York Tribune*.

Some people laugh to show their pretty teeth. The use of Ivory White Tooth Powder makes people laugh more than ever. It's so nice. Price 25c. Sold by druggists.

One of the finest bridges in Europe is now being constructed across the Danube at Cernavoda, Roumania, by French engineers. It has a length of 2,400 feet, divided into five bays. Its height is 103 feet to the roadway and its highest point is 123 feet above high water. It is of steel and is supported on 30 piers. The effect is said to be "one of elegance and lightness, the lines standing out like delicate lacework against the sky."—*Springfield Republican*.

For Cholera Morbus, Cholera Infantum, Cramps, Colic, Diarrhoea, Dysentery, and Summer Complaint Dr. Fowler's Extract of Wild Strawberry is a prompt, safe and sure cure that has been a popular favorite for over 40 years.

"Pigeon English," says the *Chicago Record*, "grew out of the vast business which developed from all parts of the world after China threw open her ports to foreigners. Some means of communication, intelligible alike to the traders of every clime with whom John Chinaman came in contact, was a necessity; hence 'pidgin English.' 'Pidgin' is really a Chinaman's poor attempt to pronounce the word business, and consequently the words 'pidgin English' means business English."

Dear Sirs,—I have used Yellow Oil for two or three years, and think it has no equal for croup. Mrs. J. S. O'Brien, Huntsville, Ont.

Two New York men have been recently elected to the Champs de Mars. John W. Alexander, the portrait painter, whose work used to appear in the *Century* and other magazines, has been made a full-fledged member. John Humphreys Johnston, son of the late J. Boorman Johnston, of New York, who held an exhibition last spring at the Klackner Gallery, has been chosen associate, together with Welden Hawkins. The Scotch painter Guthrie was made a member. This year's exhibit at the Champs de Mars was a financial success, there being a profit of \$4,000 to \$5,000. The society gave a second annual banquet in honor of the event at the Hotel Continental.—*New York Times*.

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Constipation or Costiveness is an annoying and dangerous complaint caused by irregularity of the bowels, which produces disastrous results to health, causing biliousness, bad blood, dyspepsia, etc. B.B.B. acts perfectly to cure constipation and remove its effects. If you have never tried it, do so now.

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Professor Karl Gunther, of Berlin, is reported to have discovered a new bacillus, which differs from the comma bacillus in that it exists in the soil and not in water or the organs of the human body. He has named it the vibrio terrigenis, and says that so far as he knows it is perfectly harmless.

Dyspepsia causes Dizziness, Headache, Constipation, Variable Appetite, Rising and Souring of Food, Palpitation of the Heart, Distress after Eating. Burdock Blood Bitters is guaranteed to cure Dyspepsia if faithfully used according to directions.

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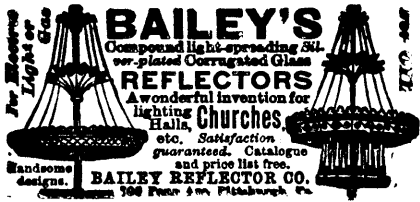
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ber, at 9 a.m. Yours very truly,
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MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, on Sept. 25th, at 10.30 a.m.
BROCKVILLE.—At Morrisburg, on December 11th.
BRUCE.—At Paisley, on December 11th, at 1.30 p.m.
BRANDON.—Adjourned meeting at Brandon, on Oct. 2nd, at 10 a.m.
GLENBORO.—In Holland, on Oct. 8th, at 7.30 p.m.
GUELPH.—In Chalmers Church, Guelph, on November 20th, at 10.30 a.m.
HURON.—At Clinton, on November 13th, at 10.30 a.m.
LONDON.—At London, on Oct. 11th, at 11 a.m.
LINDSAY.—At Woodville, on Oct. 16th, at 11 a.m.
MONTREAL.—In the Presbyterian College, Montreal, on Oct. 2nd, at 10 a.m.
OTTAWA.—In Knox Church, Ottawa, on Sept. 25th, at 2 p.m.
ORANGEVILLE.—At Orangeville, on November 13th, at 10.30 a.m.
PARIS.—In Paris, on Oct. 16th, at 10.30 a.m.
PORTAGE LA PRAIRIE.—At Portage la Prairie, on Nov. 5th, at 8 p.m.
QUEBEC.—In Richmond, on Nov. 13th, at 4.30 p.m.
ROCK LAKE.—At Morden, on first Tuesday of March, 1895.
REGINA.—At Wolsley, on second Wednesday of March, 1895.
SAUGEEN.—At Palmerston, on December 11th, at 10 a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on December 11th.
STRATFORD.—In Knox Church, Stratford, on November 12th, at 7.30 p.m.
TORONTO.—In St. Andrew's on first Tuesday of every month.
WINNIPEG.—In Winnipeg, on Oct. 9th.
WHITBY.—In St. Andrew's, Whitby, on Oct. 16th, at 10 a.m.



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