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Fried Cucumbers.—Peel three good-sized cucumbers, slice them half an inch thick, and lay in cold, salted water for an hour, then dry on a towel. Put a large frying-pan over the fire, with drippings or lard half an inch deep in it, and when the fat begins to smoke put in the cucumbers, only so many at once as will lie on the bottom of the pan; dust with pepper, and quickly fry them brown on both sides. Serve hot. These are very nice served with toast.

A Good Breakfast Cake.—Take one quart of flour, two teaspoonfuls of baking powder, two tablespoonfuls of sugar, one tablespoonful of butter, one teaspoonful of ground cinnamon, and a pinch of salt. Mix all the dry ingredients together, rub in the butter, and add enough sweet milk to make a soft dough. Roll into sheets, put in pie tins, allowing to come up on the side a little, and sprinkle with sugar, cinnamon, and tiny bits of butter. Bake in a moderately hot oven and serve at once.

Turnip and Tomato Soup.—Chop up an onion and cook it in a covered pan for ten minutes with 2 or 3 ounces of butter or clarified dripping; then pour on to it a quart of boiling water or weak stock; add 4 or 5 turnips, a potato, and half a can of tomatoes, the vegetables all chopped up small; season to taste with pepper and salt, and then let them all simmer gently together till quite tender, when they must be all rubbed through a sieve together; put back into the pot with a little bit of butter, just to boil up, and serve very hot.

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Old linen sheds its lint too freely to be of any use for window cleaning, but the most worn parts serve well for washing dishes if sewed into a proper size and shape; while some should be carefully put away into the medicine closet, to be ready and readily found, in case of a cut or burn or accident. Put it where the glove fingers and the simple ointments are; and when everything is "handy" and in place for these every-day little mishaps, then they will probably be rare.

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DISCUSSION A NECESSITY OF FREE INSTITUTIONS.

BY KNOXIAN.

There is not much sense in the growing clamour against reasonable speech-making. The Church and State must be governed in some way, and as long as we have government for the people by the people, we must have discussion. Discussion is essential to the existence of self-government. If the people are to manage their own affairs, there must be an interchange of ideas, and every man who utters his ideas, makes a speech either long or short. Indeed, some men can make speeches and long ones, too, who have no ideas to utter.

Perhaps our progenitors made a mistake when they secured for us liberty of speech, liberty of the press, liberty of public meeting, liberty of conscience, liberty to vote, and all the other liberties we enjoy. These liberties were wrung from unwilling tyrants and cost much blood and treasure. If the men who wrung them from the tyrants and wrung the necks of some of the tyrants at the same time, had known the poor use that many of us make of our privileges, perhaps they would not have troubled themselves about transmitting so many liberties to their children. Stalwart Covenanters and Puritans did not know that any of their descendants would degenerate into duds.

To have allowed one man to rule just as he pleased, would have saved our fathers an immense amount of trouble and suffering. Perhaps they did a foolish thing when they spent blood and treasure in taking power from the hands of the one and putting it into the hands of the many. The worst feature of the business is that we cannot without much trouble get back to the old state of things.

The vote to be taken on the first day of January next to decide whether Ontario wants prohibition or not, will cost much of time and money, and involve a tremendous amount of speech-making. How delightfully cheap and easy it would be to allow some man to say whether any more licenses shall be issued. But then there would be a tremendous storm raised about appointing the man. The anti-prohibitionists would want an anti of course, and the prohibitionists would want a prohibitionist. On the whole, it would be just as easy for the people to vote on the question as appoint a man to give the decision.

One man could settle the question of tariff reform in a short time, but how could the man be appointed. The government would want one kind of a man and the McCarthy people another kind, and the Liberals a third kind. The people can settle the matter at the polls about as easily as appoint a man to settle it.

One man in each municipality might govern instead of a Council, and say just what the people must and must not do, but who would appoint him. One man might manage a large school as he pleased, engage and dismiss teachers, levy and collect taxes, but appointing the man would be more trouble than electing trustees.

The Senate and Board of Knox College might be dismissed and the Institution put under the absolute control of one ecclesiastical magnate. That plan would save money and discussion, but it might not work. After a time there might be neither money to save nor students to educate.

The fact is, parliaments and church courts and deliberative bodies of all kinds, might be dispensed with and with them would go all the oratory about the length of which so many people complain. Courts of law might be dispensed with, and some man might name the people who should be sent to the penitentiary and the gallows. This sum-

mary method of administering justice would save jurors from the long addresses of counsel, about which they sometimes complain.

The trouble about going back to the one man system is, that appointing the man would perhaps involve as much discussion as self-government involves. Our fathers did not make any provision for a return to the one-man power. They imagined, perhaps foolishly, that we would be so grateful for the privilege of governing ourselves, that we would not complain about the amount of discussion involved.

Where did this clamour about discussion originate? So far as the Presbyterian Church is concerned, we think it originated on Canadian soil. It is a part of the nervous haste, which is unfortunately one of our national characteristics. It is closely related to the clamour some people make if a sermon goes five minutes over half an hour, and just because it is so related, preachers should give it a wide berth. The interesting young brother who makes a speciality of complaining about the length of ecclesiastical proceedings, can never be sure that some of his parishioners are not complaining about the length of his own sermons and prayers.

We never knew an Old Country minister who did not take an interest in the discussion of ecclesiastical questions. The Scotch and Irish ministers believe in free discussion. They know that many of the rights and privileges enjoyed by the Presbyterians at home were obtained and are retained by discussion, and they are too manly and thoughtful to belittle and disparage the means by which they and their fathers won their rights. They know, too, that many a hot wordy battle has to be fought yet in the Old Land before some of the Churches enjoy equal justice. Knowing these things, the typical Old Country divine sets a higher value upon free speech than is set upon it by those who think speech-making is chiefly useful for tea-meetings.

Is the growing clamour about speech-making, a good sign of the times? The facts give a sufficient reply, so far as the Presbyterian Church is concerned. The men who laid the foundations of the Presbyterian Church in Canada and the men who are building upon them anything that will last, are for the most part the men who attend Presbytery meetings most regularly, and who sit through Synod and Assembly meetings from the beginning to the last Amen. Many of them not only do this as a matter of duty; they thoroughly enjoy doing it. We have known a number of young men who thought it was evidence of superior culture and good form to denounce and ridicule the proceedings of church courts. Not one of them turned out well.

Parliamentarians of the first, and even of the second rank, rarely, if ever, complain about public discussion. Most of them thoroughly enjoy it.

There is, of course, a vast amount of public speaking not necessarily connected with the working of our free institutions. Some of it is good, some bad, and some middling. If you don't want to hear it just keep away from it. Time spent in listening, much of it is time worse than wasted.

Moral: Improve the quality of necessary speeches, and keep away from the poor ones that are not necessary.

BUSINESS INTEGRITY.

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

Are men of business to-day more strongly tempted to be dishonest than their fathers were? We think so. Perhaps it would not be true to say that they yield more frequently to the temptation. The truth is that we have no means of ascertaining whether they do or not. This is one of the things which statistics do not reveal, nor can the information be gleaned in any other way.

The recorded data, however, are quite sufficient to show that men in every age have devised schemes for making money by dishonest practices.

But the conditions of modern life, and the present methods of conducting business place many new temptations in the way of those who are engaged in buying and selling. First among these may be mentioned the fact that competition is now very keen. Probably there never was a time when there was such close competition in all branches of business as there is at the present day. A father in trying to impress upon his little son the importance of truthfulness said, "You know, my son, that George Washington, the father of his country, never told a lie." "I know it," replied the boy, "but then you know, father, that he had not the competition that we boys have." And so, business men to-day, when guilty of sharp practice, try to shelter themselves behind a similar excuse. They admit the wrong, but attempt to justify themselves on the ground that competition is so keen.

The daily publication through the newspapers and by telegraph of the prices of commodities opens up the way for dishonesty on the part of those who are inclined to defraud. This is another condition of things peculiar to the present age. Fifty years ago the fluctuations in prices were not so sudden as now; and even if so they would not have been so promptly reported. To-day a buyer buys a given quantity of a certain commodity to be delivered within a week. But before the expiration of that time the report is flashed along the wire that the price has gone down. Is not the buyer tempted to devise some excuse for annulling the bargain? Or, perhaps the report is to the effect that the price has risen. Is not the seller then tempted to say that he cannot deliver the full quantity of goods agreed upon?

Another condition which sometimes tempts one man to defraud another is the fact that all kinds of goods are now almost universally sold by sample. This method of conducting business was denied to men fifty years ago. They then bought and sold on sight. But the development of railway and postal facilities enables buyers and sellers to take advantage of it now. Men who live hundreds of miles apart, and who, perhaps, have never seen each other, have business relations in this way. Now, suppose a flour merchant in the Maritime Provinces, having received a sample of flour from another dealer in Manitoba, contracts to take 1,000 barrels of it at a stipulated price. But before the consignment reaches its destination the price of that commodity may drop ten cents per barrel. If the buyer is dishonest he will try to manufacture some excuse for declining to implement his contract. He knows that the shipper has only three courses open to him, and that each will involve him in trouble and loss. First, he may dispose of the flour as best he can, but certainly at the reduced price; second, he may have it returned; but that also means additional expenditure; third, he may institute legal proceedings to prove that the flour was up to the sample, and that likewise is a costly proceeding.

There is a further temptation now to dishonest practices because machinery has been invented which can manufacture a shoddy article which looks like the real—indeed so close is the resemblance that only an expert can detect the difference. Besides, science has now reached such a point of perfection that imitations of almost everything can be made, and made so well that few can distinguish the spurious from the genuine. Cotton can now be so dexterously mixed with wool that its presence can scarcely be detected except by those whose business compels them to carefully examine such fabrics. Even the bindings of some pocket Bibles are so deceptive that a close inspection is necessary to ascertain whether they are leather or only a species of oil-cloth.

In addition to all this, there are methods of conducting business to-day to which the shrewdest men of the days gone by were strangers. What did they know about getting a "corner" in commodities, about "blind shares," about watered stock, about buying and selling on "margins," about gambling in "futures"? Even the Jew, with all his avarice and cunning, never conceived of anything so atrocious.

Since these things are so, how imperative the duty of the Christian minister to-day to cry aloud, to lift up his voice like a trumpet and show the people their danger! How necessary that he should exhort men to fear the Lord and depart from evil: to fret not themselves because of him who prospers in his evil way, and to remember that the wicked shall be snared in their own devices. How needful that he should urge men in business to seek what Dr. W. M. Taylor calls, "the rectifying influence of the sanctuary," and to rely more implicitly upon God's grace to help when temptations lie along their path! How important, too, that Christian teachers should try to impress upon the minds of the young the fact that he that getteth riches, and not by right, shall leave them in the midst of his days, and in the end shall be a fool.

OUR MISSIONS.

I referred in a previous letter to our starved mission stations in India. We have not been able to thoroughly equip even one, yet must needs undertake three. Why this was done I do not know. Some other stations are also worth investigating.

On the foreign mission wave that passed over the country in late years, we floated a staff to China. Now the question might in reason be asked, if our missionaries in India were crying out for help in workers and means, was it a wise act to go on dividing up our resources by opening a mission in China, when we were unable sufficiently to sustain what being committed to we could not desert? I have no hesitation in saying that our China mission, under the circumstances, was a most unwise act.

The question may be asked, Do the missionaries select the country they are to go to, or does the Missionary Committee of the Church send them? The Church through its General Assembly is understood to designate who and where missionaries are to be sent. This being the case, the wonder is, that so large a representative body should so err.

Our China mission was started with a splendid body of workers as a whole, not only had they the necessary ability, but carried with them that enthusiasm so necessary in this important work. What a magnificent contingent they would have been to our stations in India, whereas up to the present, they have experienced little but trial and persecution, with an absolute breakdown on the part of some of the workers, necessitating their return to this country. If China must be their mission, was it absolutely necessary that they should go to Honan, where they were not sure of being allowed to enter, when there were other parts of the great empire easy of access, and I assume as important. Naturally, one denomination does not want to enroach upon the work of another, but in this vast country there need not not have been any such danger. I think it would have been a prudent act to send our missionaries to that part of the empire where they would have been allowed to work with slight molestation. If successful at such a point, how easy it would have been to extend to fields green and pasture new.

To my mind, the proper course to follow in missions, is to try and form a stronghold at some station, and from this send out your workers as you have them, to the uncultivated fields—our Church has done the very opposite.

L. A. C.

PASTOR BROCHER AND HIS WORK.

Among the delegates to the meeting of the Pan-Presbyterian Council held in this city last September, many will no doubt remember Pastor Brocher, who represented the Missionary Church of Belgium. Earnest work has been done among the Roman Catholic population of Belgium by this Missionary Church, so called because each member of it is expected to be a missionary and bring in others. Dr. Blaikie pleaded for help for them, not only on account of the terrible persecutions of the past, but because of the good work they are doing now. It is a Church engaged in mission work among the Romanist population of perhaps the most Ultramontane country in Europe. At present there are about 5,000 adherents connected with the Church, nearly every one of whom is a convert from Rome. Last year they contributed towards the expenses of the Church at the rate of about two dollars for each man, woman and child. They are unable to extend the work on account of the poverty of the people, and a little help would be most thankfully received. Several gentlemen in Toronto have subscribed already, among them Messrs. W. M. Clark and J. K. Macdonald. It is very greatly to be desired that more of those who are interested in the progress of God's cause in all lands, would give help to those who are doing such a good work. Subscriptions may be sent to Miss Caven, 76 Spadina Road, or to Miss Inglis, 122 Huron street, and will be acknowledged in this paper.

LETTER FROM REV. DR. MacKAY, OF FORMOSA.

Through the kindness of the Rev. R. P. MacKay, mission secretary, we have been favoured with the following letter of Rev. Dr. MacKay, Formosa, which will be of great interest to our readers.—Ed.

Formosa, Tamsui, Aug. 11th, '93.
Rev. R. P. MacKay, Sec. F.M.C.

My Dear Brother: I. Since forwarding to you information about this mission, I have visited over 56 stations and baptized 154 persons. Not counting the few infants, all the rest have been regular hearers for from two to ten years. Last Monday evening at Sintiam, there were six men who walked fifteen miles to be baptized. One has been a convert for eleven years, and the remainder for three and four.

2. In making this sort of farewell visit, the unexpected happened. Heathen and Christian, wealthy and indigent, literary and unlearned, combined to show us respect and wish us a safe journey to father-land and quick return.

Bands of music greeted and escorted us from station to station, amid the firing of guns, displaying of banners and whizzing of squibs.

A military mandarin called on me one morning at 6 a.m., in a chapel, his body guard accompanying him. Another had a man along the roadside with 100 pounds of beef awaiting us. Wonderful! Wonderful! the changes these eyes have seen in twenty-one years. As all classes treated me as they liked when making my first tour throughout Northern Formosa, so I allowed converts and others to do just as they felt disposed on this last trip.

3. I wish the whole Church in Canada to know that I would not leave my colleague, Rev. Mr. Gauld, here alone so soon, were it not that there are natives thoroughly acquainted with the work and quite able to carry it on. I have heard this question asked, "What would become of the mission if all foreigners were withdrawn?" Let us see.

No man, be he ordinary or extraordinary, could come from Canada and in a year superintend and advance all departments of this mission alone. More and more do I think that the services rendered by natives are kept far too much in the background. Our absence will be an opportunity for them to

show their value to the Church. Canada will then more fully appreciate their labours, as we all desire a native self-supporting Church.

4. Three men and their wives will be at Tamsui or Hobe to assist Mr. Gauld. These are, A. Hoa (Rev. Giam Chheng Hoa) Jaip-Sun and Thien Leng. We met, discussed and arranged work for each in a general way.

Thus the impossible is not expected of Mr. Gauld, and the possible can be attended to by all. What we thus settled is on paper, but quite needless to forward you. I may, however, state that Jaip-Sun and Thien Leng will daily visit the hospital, read with Mr. Gauld and direct coolies on college grounds, etc. A. Hoa will preach at some chapel every Sabbath, spend several days each week near Mr. Gauld, and accompany him, especially, on making the first round of all our stations.

Mr. Gauld will make his first attempt at public preaching in Chinese next Sabbath, at Pat-li-huh. Don't forget though, that it will be only the beginning, and he who would become proficient in the language must continue the study thereof more than one year. Study it, indeed, throughout one's missionary career.

Mr. Gauld will visit the people and preach as he is able, see that all mission property is kept in repair, provide preachers, etc., with necessary papers and periodicals, administer baptism and the Lord's Supper as occasion arises, and in a word, with the three natives, watch over and prosecute the work, as arranged. This, I am sure, he will do well and truly as he has shown himself cautious and earnest amongst us.

Mrs. Gauld has her hands full with the new arrival, their interesting little boy. I consider she is doing her duty (as she has done all along) in her own sphere, and with her own quiet, earnest and sensible manner. Her influence will be far greater than if attempting the impossible.

5. Oxford College and the Girls' School will be closed till our return. A few girls may come later on. I made provision for this by having two long sessions in 1892.

6. Converts here raised about \$200 to give us presents and a send-off. \$100 was presented to me one evening lately at worship, as they did not know what to purchase for us. I returned the money and asked them to open four more stations with it. These places have been waiting several years. Then the number of chapels in North Formosa will be sixty.

7. My Chinese Romanized Dictionary of the Formosa Vernacular, is finished, and contains 9,451 distinct characters. It was in press two years. Preachers and students made many copies from my manuscript, and found it the most serviceable in the field. They urged its publication.

We leave in a few days, not gladly, but the opposite.

Still, the Lord reigns, rules and guides for His own eternal glory. I am yours sincerely,
G. L. MACKAY.

P.S. We leave Hong Kong Sept. 6th, on "Empress of India." G. L. Mc.

A REJOINDER.

Mr. Editor: My attention has been drawn to a brief editorial in a recent number of your excellent paper, in which you express "deep regret that a minister of another denomination so far forgot what is due to professional etiquette, Christian courtesy and British fair play as to preach on one of the specifications in the indictment on which Prof. Campbell is to be tried in a few days."

Kindly permit me to say a few words on the matter.

I appreciate fully and admire the spirit of chivalry towards Prof. Campbell which doubtless prompted your remarks, as also the Christian courtesy

which led you to make no mention of the name of the (as it seemed to you) discourteous minister. I can also sympathize with the irritation which one naturally feels at first when a minister of "another denomination" even appears to meddle in our affairs. We are all human. Nevertheless, I think on further consideration, you will see that your editorial, brief as it was, contains certain very large assumptions which are altogether unwarrantable and which would greatly limit the Gospel of Christ, and the duty of the Christian minister to preach it.

For example, your concluding remarks that, "Surely any minister might preach the Gospel at least until the Campbell case is decided," implies that the questions at issue are no part of, and have no relation to the Gospel of Christ. In the judgment of Prof. Campbell, these questions go to the heart of the Gospel. I do not know what your notion of that Gospel may be, but I fancy that most Christians will agree with Prof. Campbell and the preacher complained of, who certainly thought his preaching was related most intimately to the Gospel.

Then again, in requiring that every other minister should keep silence on these themes until the Presbyterian courts had settled them, is an assumption of ecclesiastical authority, to which not even the courts of so august a Church can rightly lay claim. How long will it be before this trial is settled? And how soon may a minister of "another denomination" speak without being chargeable with a want of British fair play?"

The attitude of the preacher in question, is shown in his utterances in the sermon of which complaint is made. He said: "In circumstances like these it sometimes becomes a delicate and difficult matter for a minister to decide whether or not he shall discuss the subject in his pulpit. A natural shrinking from controversy on sacred themes, and a fear lest one should prejudice the right of every man to speak out that which he believes to be truth, incline one to silence. And yet, the matter is of such transcendent importance, and it has awakened such questionings in the minds of many thoughtful people that it seems that the preacher who, by his very office, is supposed to be an instructor in religious matters, should not keep silence, unless indeed he has nothing to say." The fact that the Presbyterian Review made the whole matter public property in May last, and the sermon complained of was not preached until the end of August, shows that there was no undue haste. Long before this, the matter had been frequently discussed in the public press, and various opinions had been expressed by ministers of different denominations.

The preacher had been appealed to by members of his own congregation who were perplexed and in doubt. How could he keep silent? Would you have him be dumb to this day? For, as you know, though Professor Campbell has been tried, his trial is not ended, and is not likely to be for some time to come.

I appreciate fully the difficulty of so handling controverted truths or dogmas as not to injure men, and I should be sorry indeed to do anything to make Prof. Campbell's loyalty to what he believes to be true, more difficult to sustain.

I greatly admire that loyalty. He could do no other than he has. In a measure, I agree with his position, for though I believe he is mistaken in holding that God does not smite, or even as now explained, "smite immediately," yet I do not think he is a proper object of Church discipline on that score, whatever the Confession of Faith may say or not say, and I think he is not mistaken in declining to assert the inerrancy of the sacred Scriptures, either as to matters of fact or views of God.

I hope you may find room in your paper for these remarks, not for the sake of defending the minister, of whose action you complain, and who save for this reply would be nameless to the majority of your readers, but because it raises a question of ministerial courtesy and duty which your editorial would settle too hastily. Yours truly,
W. H. WARRINER.

Montreal, Sept. 15, 1893.

Christian Endeavor.

I AM READY.

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

Oct. 1st.—Rom. 1: 9-17.

Paul was always ready to do the will of God whatever it might be, or whatever it might involve. When he felt that he was directed to Jerusalem, he said, "I am ready not to be bound only but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21: 13). When the finger of God pointed him to Corinth, he wrote to the Church there, saying, "I am ready to come to you" (II. Cor. 12: 14). At Rome, when death stared him in the face, he said: "I am now ready to be offered" (II. Tim. 4: 6). In the text, he says, "I am ready to preach the Gospel to you that are at Rome also." He might have taken as his motto, "Semper Paratus"—always prepared.

I. He was ready to preach because he felt that he was under great obligations to Christ for what He had done for him. He considered it a great privilege to proclaim the Gospel of Christ (Acts 20: 24). The love of Christ constrained him. He realized that he was under a solemn necessity to preach the truth (I. Cor. 8: 16). To proclaim Christ might bring him into trouble, might cause him suffering, might rouse up the prejudices of base and ignorant men, but, like a true soldier, he would not falter in the conflict. To preach the Gospel might bring him into conflict with bigots and skeptics, but he cared neither for the bigotry of the one class, nor for the sophistries of the other, so long as the truth could get a lodgment in their hearts. In Rome, which was then the metropolis of the world, he would certainly meet with men of all classes and conditions, nevertheless, he was ready to preach to them, for he felt that he was under lasting obligations to Christ.

Might we not learn a lesson here for ourselves? Should we not be ready to speak for Christ wherever we are? We too often shrink back because we regard the task as unpleasant, or because we fear the face of man. Let us strive to remember that we too are under obligations to Christ, and then we shall be more ready to enter any door which God in His providence opens for us.

II. Paul was ready to preach the Gospel at Rome because he felt that he was under obligations to men. The words of Dr. G. F. Pentecost are appropriate in this connection. He says, "To whom was he debtor? Both to the Greeks and the Barbarians, the wise and the unwise. In the former, Paul speaks of nationalities; in the latter, he speaks of men in respect of their culture. His debt was to them. That is, it was to them through Christ. He owed his all to Christ. Christ died for all men to bring them to glory and to save them from sin. The only way in which we may, or can, discharge our debt to Jesus Christ, is to give ourselves in service to those whom He has bought with the price of His blood, and to whom He has sent the Gospel of their salvation." Do we sufficiently realize the truth? Do we always bear in mind that those around us, even though they are now sunk in sin, are those for whom Christ died? If we do, then we shall be ready to speak to them regarding their eternal interests.

III. He was ready to preach because he felt that the Gospel is the power of God unto salvation. He was not ashamed of the message which he had to bring. Had he not seen something of the power of the Gospel? Perhaps as he wrote these words, he recalled scenes in the various cities which he had visited, where the truth was so effectually brought home to the hearts and consciences of men, that a marvellous change for the better was produced in their lives. He believed that what the Gospel had effected in other places it could accomplish at Rome, therefore he was prepared, nay, more, he was even anxious to proclaim it there.

Let us strengthen our hearts with the assurance that the Gospel has lost none of its power. Truth is the same mighty weapon to-day as it ever was. Our duty is to learn to wield it well, and to look to God for results—great results. Thus shall we stem the tides of wickedness which are desolating our otherwise beautiful land.

Pastor and People.

NO CROSS, NO CROWN.

I sometimes think when life seems drear
And gloom and darkness gather here—
When hope's bright star forsakes my
skies

And sorrow o'er my pathway lies,
It would be sweet, it would be best
To fold my tired hands and rest;
But then God sends an angel down
Who sweetly says: "No Cross, no Crown!"

Last night I heard the river moan
With sad and melancholy tone;
I saw its waters flashing free,
And dashing headlong to the sea!
I would have plunged beneath its tide
And on its friendly bosom died,
But then God sends an angel down,
Who whispered still: "No Cross, no
Crown!"

I said: "The world is dark and lone:
There is no hand to hold my own,
I cannot bear the noonday heat,
The thorns so pierce my bleeding feet!"
"Behold!" he cried, "where, sacrificed,
Shine the red, bleeding wounds of Christ!"
And fell his tears of mercy down,
While still he said: "No Cross, no
Crown!"

Then turned I from the river shore
And sought the lonely world once more;
With aching heart and burning head
To battle for my crust of bread!
But Hunger came, who knew me well,
And fainting by the way, I fell,
But still the angel fluttering down,
And weeping said: "No Cross, no Crown!"
No Cross—no Crown! . . . As standing
there,

The cross too heavy seemed to bear;
And for the crown—I could not see
That it was ever meant for me!
The words I could not understand,
Even while I pressed the angel's hand:
But still he looked with pity down,
And still he said: "No Cross, no Crown!"

Back to the world I turned again
To feel its grief; endure its pain;
But all the sweetness that it gave
I followed weeping to the grave;
And from the cold and quiet sod
I lifted my sad eyes to God,
And saw the angel coming down,
And in his hands a golden crown.

Then I forgot my earthly loss
And kneeling, lifted up the Cross;
Though all at once made life so sweet
Lay 'neath the lilies at my feet!
A radiance from the realms of Light,
Flashed for a moment on my sight;
A still small voice came fluttering down:
"It is enough. Receive the Crown."

—E. L. Stanton, in Atlanta Constitution

A MIRACLE OF HEALING.

The Rev. John McNeill, of London, spoke lately at the Hotel Epworth, Chicago. The passage was the healing of the woman who was afflicted with the issue of blood; Mark v. 25. His subject was "How little will do," and he spoke as follows:

Now, look at that woman and that man, and remember that all these miracles of healing are parables of grace. 'Tis a trite remark: it is, indeed. We have heard something like it before. But maybe, through the blessing of God, the commonplaces of sin and grace may fall with new meaning on some mad or sad, some demented or dejected sinner here.

Here is the woman, and you think you can almost hear her heavy sighs. Twelve years ago she was, perhaps, in opening womanhood, young and bright and gay. Suddenly there came this blight with its drain upon the body, its deep and deepening dejection to the spirit, and pretty much as if she had been a leper, its shame and "separation." One doctor was tried and then another, but as the weary years rolled on, hope died away, and now there was nothing before her but the opening grave not very far ahead. I may be speaking to some sad, almost despairing sinner, but I dare to say to you now: "Don't despair. Do not begin to say, 'There is no help for me.'" This woman might well have said so, and yet, oh! wonder of wonders, the day came when she and Jesus met together. Her burden was lifted, she was restored, not only physically but spiritually, to that simple faith in the Blessed Redeemer which brings into the heart eternal life.

Now, that is the hope for some of you. If I had preached this sermon twelve years ago, let us say, you, although close by, would not have been here to listen. You were young and healthy, maybe wealthy, and you tossed your head at religion. Religion and preachers might be very well for aged, sick, and careworn people, but they had a very slender interest for you. The pride of life was at its height. But it is otherwise to-night. Twelve years have made a difference. If I had only overheard you, this very day you were heaving great sighs like your sorrowful neighbours. You are here to-night because your strength is weakened in the way, your days of life are shortened. Well, bless God for anything that takes out of us the pride of life, the false strength, and makes us come tottering at last to Jesus. How true to fact is this item. "She had suffered many things of many physicians, and was nothing bettered, but rather grew worse." Why, for example, are theatres full in Chicago every night in the week? They are filled to a considerable extent with people who are trying to get rid of a gnawing weariness. They will pay this clown or that actor, saying, "Make me surmount this secret and growing sadness." They say to this prima donna, "Sing to me and I will pay much money if you will drive from my soul, aye, for one hour, this mortal weariness, this ghastly sickness that is killing all my joy. Ease me of mine adversary."

You have heard that pitiful story of one of our famous players, Grimaldi, who used to charm thousands by the hour, and make them forget their miseries by his acting. One day there came to a doctor, a weary, haggard, man who said: "I am so wretchedly heavy and dull that I cannot get cheered up." The doctor examined him and then said, "You are simply melancholy; why not go and hear Grimaldi?" A spasm of intense pain crossed the poor man's face as he said, "Doctor, don't jest with me; I am Grimaldi."

"She came hopefully when she heard." If she had been like some of us she would have said, "Oh, ah, he is come is he?" And if you had been her neighbour, you would have said, "Rachel, dear, you ought to try." "Oh, but why should I trouble." "Because, since I knew you first, my good neighbour, you are getting thinner and whiter. When I hear that hollow cough of yours through the wall at nights, I cannot sleep for the concern it gives me. I think you should try." "Oh, well, maybe I'll think about it." And she would have been like some here to-night. When she heard Jesus, she would have done really nothing; right on up to nine to-night, through ten, twenty, thirty, forty years, you have heard and heard, and heard; but you have never come to Christ yet! Notice further, that as she came she was saying to herself, "If I may touch but His clothes I shall be whole." Thus she came hopefully.

Now, my friends, I wish you would help yourselves, I wish you would come to the gospel as you never have come before. Pluck up heart of grace. Here is the very mildest expectations in and from Jesus, and they will never be falsified; they will be fulfilled. Oh, be hopeful about the love and power of Christ; help them to save you; be willing and wishful to be saved, then put it all to the touch this very moment.

But now I must hasten. I see the poor creature coming with a wrap, shall I say, of some kind pulled about her thin, sharp shoulders, pushing through the crowd, and they, perhaps, turned upon her in anger. None of us like to be shoved in a crowd. Men would turn sharply round, but when they saw her wasted frame, all their manhood's pity rose up; they stood back and made a lane for her until she came right in behind the Lord. I see her put forth a hand, "like the veined marble." She touches the Saviour's robe, and straight-

way I did rub mine eyes to see if it was the same woman. Oh, what a change! Straightway the mortal pallor went from her face, the pinching from her frame. The weight of twelve years lifted and floated away like the clouds before the sun. Straightway she was whole. "She felt in her body that she was healed of that plague." She was a "braw lass" once more.

The same Christ is with us to-night, and you have but to touch him, you have but to come into contact with him ever so little, and you will be infinitely the better for it. Salvation is so easy as this. The Lord is so full of blessing that if you will only sit there, saying in your heart, and thinking in your heart, "Oh, Lord, I want to be saved," then it is done and you are saved. "Before they call, I will answer, and while they are yet speaking, I will hear." Touching and touching. I like to dwell on that, because we are so apt to think, a number of us, that if we are in the general crowd, that will do. But that won't do, and some of us, up to this hour, have only been in the crowd. The Lord Jesus Christ never once yet heard you cry, or felt the throb of your faith. Now, there is the Bible, and if you will take one of the texts and use it like the telegraph plunger, and just press it with the weight of your own need, it will say, "Lord, this is I." He will acknowledge it and say, "Yes, here I am, you have called up the Lord." You have wired to heaven, you have touched the Lord's very heart the moment that you press your own soul's finger anywhere on His own word of promise.

You have first to take Christ, and then to confess Christ. You cannot come to Christ and steal a blessing, and slip away and say, "I won't tell anybody." You have to come out openly and confess Christ, and when you do it the great blessing of it is, that He seals and confirms your faith. Not her touch, but her trust; not her finger, but her faith through her finger. "He sealed the blessing upon her because she confessed Him before the world." We must break with false modesty, false shame, and cringing fear. We must confess what great things He hath done for us. And by His help we shall.

CALVIN AND SERVETUS.

The leading article in The Presbyterian and Reformed Review for July, on "The Trial of Servetus," by Prof. C. W. Shields, is of great value. The learned professor admits that he will seem "to tilt against a wall," in re-opening the case and defending Calvin, who, in the popular belief, "not only taught that hell is full of infants a span long, but proceeded to roast the chief opponent of that doctrine in a fire of green wood, with his heretical book tied to his girdle." Nevertheless, the professor has found in Calvin's works, in the documents of the trial, and in contemporary authors, new passages, and others which appear in a new light in vindication of the great Reformer.

Here are the facts which he establishes:

The trial and execution of Servetus were demanded and approved by the Christian world, Romanist and Protestant, and specially by the leading reformed theologians of the day, so that if Calvin was guilty of all that is alleged against him, it is unfair to single him out for all the vituperative condemnation. The charges against Servetus were not merely theological, but political; he "was condemned, scarcely as a heretic, but essentially as seditious; and politics acted a much more important part than theology towards the end of the trial." Heresy was subordinate to sedition and conspiracy. The whole procedure was before a civil tribunal, of which Calvin was not a member; the Presbytery of Geneva, of which he was a member, had nothing to do with it. Not only was he not a mem-

ber of that Council which tried the case, but the majority of it were personally opposed to him, uninfluenced by him, seeking to stab him. That Council was forced to condemn and execute Servetus by his own rash and violent course, and by the pressure brought to bear upon it by the other authorities of Switzerland and of Europe. While Calvin wished to have Servetus somehow punished and made harmless, he earnestly entreated that he might not be put to death. When he found that the magistrates were bent upon the extreme penalty, he and his ecclesiastical colleagues, besought them either to change the sentence, or effect it in a milder form, by means of the sword.

No doubt, these assertions will surprise many, and be received with incredulity. The slander on the Reformer has been so widely circulated, that it can scarcely be discredited in all quarters now. But, as Prof. Shields closes his article: "The sixteenth century made itself justly responsible for the burning of Servetus; the nineteenth century has been unjustly holding Calvin responsible for it. It is time for the scales of public judgment to be restored to a true balance of praise and blame. Of late we have been hearing too much of the intolerance of Calvin, and too little of his fidelity and courage and magnanimity; too much as to the tyranny of a former age, and too little as to the license and abuse and detraction of our own day."

A general thought, beyond the special case is suggested by the article of which we have thus given the pith.

During the trial of Servetus, Calvin himself was struggling in Geneva against enemies and detractors. "His influence upon the Council as a body, was gone. Of the twenty-five councillors, only seven were Calvinists, as many more were Perrinists, and the intermediate majority were leaning towards Perrin, in the existing controversy with Calvin. True, he emerged from the struggle on the tidal wave of success; but it was a struggle in which he was opposed, maligned, at times apparently beaten. He was the counsellor of the Protestant leaders in all the nations of Europe. He was shaping the course of the Reformation everywhere. He was the great man of the whole movement. His impress more than that of any other man has been felt on all the course of religious and political history since. Such being the case, the general presumption would be, that in little Geneva itself, he was an unresisted and always successful autocrat; that all the Reformed there were his friends; that whatever he advocated was agreed to. But, no, he had jealous rivals. He was beaten time and again on local questions. How true to human nature, even Christianized human nature! So it had been with Paul in the Church; so with Washington in the State. So it has been since with other leaders. Let a man, in Church or State, make his impress on the country or Church at large, and become a power in their movements, in his own little community there will be smaller minds jealous of him, working against him by tricky political scheming in which they will be adepts, but which he will despise, getting the better of him sometimes. They magnify his weak points, and try to injure by behind-the-back attacks and insinuations. Alas for the littleness of human nature. Even fellow citizens in Geneva, who should have had a local pride in the fame of the city, worked against, and sought to pull down the man who gave it that fame! But now they are known, and known to their discredit, only because of their mean connection with him.

The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.—Ruskin.

Our Young Folks.

THE BIRD WITH A BROKEN WING.

I walked in the woodland meadows,
Where the sweet thrushes sing,
And I found on a bed of mosses,
A bird with a broken wing.
I healed the wound, and each morning
It sang its old sweet strain;
But the bird with a broken pinion
Never soared as high again.

I found a youth, life-broken,
By sin's seductive art,
And touched with Christ-like pity,
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain;
But a soul with a broken pinion,
Never soars as high again.

But the bird with a broken pinion
Kept another from the snare;
And the life that sin had stricken
Raised another from despair.
Each loss has its compensation,
There were healings for each pain;
But a bird with a broken pinion
Never soars as high again.

JOHN DAWSON.

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

Written for THE CANADA PRESBYTERIAN.
CHAPTER I.—INTRODUCTORY.

Katie Dawson was the eldest of three children, her age about seventeen years. During the earlier part of her life she had been surrounded by every comfort and happiness which this world could give, or she desire. Her father had been engaged in extensive commercial pursuits, but owing to a succession of serious disasters at sea, in which several of his ships had been lost, he was reduced from a position of affluence to one of comparative poverty. He was compelled to become a clerk, or servant, though all his life he had been surrounded by those who did his bidding. But though he was now poor, he resolved that he would make any sacrifice, and put himself to any amount of inconvenience, rather than that the education of his children should be neglected. He knew that he never would be able to retrieve his lost fortunes, and he was quite as sure that his children would never be able to do so either, if they were allowed to grow up in ignorance, or with an indifferent training or education. "Learning is a better fortune than money," he many times said; "and now that I cannot leave my children worldly wealth, they shall have knowledge." He was, though poor, a sensible man; he knew well that unless his children were instructed in those things which would prove for their good, others might teach them ill, for no child goes entirely untaught.

Hence Katie Dawson received an excellent education, much superior to that of the girls living in her then station of life. She was a good, kind-hearted girl, possessing some degree of common sense, but unfortunately a few grains of pride got mixed up with it. The school to which she went was the best in the town, and the daughters of the gentry and trades people were her school companions; it was a school somewhat on the model of our Presbyterian Colleges for young ladies. Katie was always dressed neatly, but not near so well as the other girls, still no distinction was made, at least, in the school, on that account; she met and mixed with all the girls on terms of equality. In fact, Katie had such a genial and generous disposition, that she was a general favorite in the school. She had now arrived at an age when her parents thought it was time she left school and commenced to render assistance in the various duties connected with the household.

Katie received this intimation with mingled feelings of joy and sorrow—of joy because her school days were past, of sorrow because of the duties she would doubtless have to perform. This was the source of unending grief to her. "There is Jane Calvert," she would say

to herself; "when she left school she had nothing to do but be a lady; when I leave school I shall have to work, and they'll look down upon me, and pass me in the street without noticing me." Her fears were to some extent realized and this caused her great pain of mind; and made her envious and dissatisfied with the humble home of her parents; but what could she do to help herself, she was dependent upon them for everything she possessed? She fretted and cried, she envied, and almost got herself to hate her former school companions, and all because their parents were better off, and had larger and nicer homes to live in.

Katie looked at the surface, and judged from outward appearances. She had to wear a cotton or stuff dress, whilst the girls she knew walked out in silk gowns, and she thought how much happier was the lot of the favoured ladies than her own.

Poor, silly girl! to fret over that which she could not help. Why did she not make the best of it? Why envy others, and thus make herself miserable? Had her own home no attractions? Had she not a kind, loving father and mother, who always welcomed her with a smile and kiss, and who loved her dearly? And had she not an affectionate brother and sister? In short, was not her home as happy as any home could be? She should have reflected upon the blessings she had, and not have brooded over those which were not hers.

But though some of Katie's late school companions slighted her, there were two girls about her own age who displayed more kindly feeling and common sense, who called to see her, and invited her back to their home. These were Annie and Pollie Sinclair, the daughters of a wholesale merchant in the town. They were nice, attractive girls, and Katie loved them dearly, but she envied their more fortunate social position, and wished her own parents could give her similar things to those Annie and Pollie had, and it was to her intense sorrow that she could not obtain them.

One morning, Annie and Pollie had got the consent of their mamma to call upon Katie Dawson, and to invite her to come and spend the afternoon and evening with them at their home, Irwell Villa. Katie, after asking permission, consented to go; but whether it afforded her more pleasure or pain, it is hard to tell. She, however, arrived at Irwell Villa at the time appointed, and was greatly surprised at the grand way in which the house was furnished. Annie took her to her own room to take off her hat and cloak, and whilst there showed Katie many things, both of clothes and personal ornaments which she said "are my own." Little did she think of the mental pain she was causing her friend Katie, for Katie's heart was full of envy and of grief, that she could not own such pretty things.

As she surveyed the room she thought to herself, "How happy Annie must be! A nice carpet on the floor—mine has not; beautiful curtains, looking-glass, and pretty pictures—my room is bare. How happy Annie must be!"

But if Annie's life was happy, Katie was taking the right means for making her own life miserable, and when she was taken into the drawing room, she looked around at the beautiful pictures and splendid furniture, and wished she could have such a home and be surrounded by so many luxuries. The more she saw, the stronger she wished, and the greater became her dissatisfaction with her more humble home. In a short time Katie's gloomy broodings gave way to cheerfulness. Whether it arose from the fact that Annie could not say "these things are mine," or whether it was Pollie's playing on the piano, that produced the result, I do not know; but this desirable result was brought about, and the three girls seemed as happy as happy could be. They were now summoned to tea.

WHO DISCOVERED AMERICA?

It seems as if Columbus not only did not first discover this continent, but that he knew all about a former voyage, and hence did not even originate the idea.

In the Danish department at the Fair is to be seen what is known as the Flatye book. This contains indisputable evidence that America was discovered by the people of the North. The book is five hundred years old, but is perfectly preserved. It is from the royal library of Copenhagen, and was not sent to the Fair until the Government had given bonds to a large amount for its safe return.

In 1375, Icelandic priests collected all the information in regard to Norway that could be found, either written or legendary. The manuscript containing this was kept for a long time at Flatye, an island situated in a bay near Iceland. This history was written more than a hundred years before the voyage of Columbus, and tells how Leif the Fortunate, nine hundred years ago, sailed along the eastern coast of North America. It gives a description of the points touched by the voyager, and much information in regard to his adventures.

The charge has been made that Columbus derived the idea that there existed an unknown land, or that a new route could be found to an old one, from the records of these ancient Norsemen. It has been contended that the claim of the Norsemen to have landed at Vinland in 1000 was not true, because their vessels were not capable of crossing the ocean. To disprove this assertion, gallant Captain Anderson and his brave crew came to Chicago from Norway, sailing across the Atlantic in an exact model of the boat in which the hardy Norsemen set out over unknown seas, seeking for new people to plunder. Yes, to plunder; for the meaning of Viking, as the Norse sailors were called, is "pirate." Those who "went down to the sea in ships," in the good old times, have left attached to their exploits a sort of Captain Kidd notoriety. Even Columbus, who is to be canonized as a saint, is said to have followed the vocation of a highwayman on the waters during his early life.

DOMESTIC SNAKES.

In Brazil, rats have multiplied to such an extent that the inhabitants are obliged to train a certain kind of snake to exterminate them. This domestic snake is the Gibola, a small species of boa, about twelve feet in length, and as thick as a man's arm. They can be bought in the markets of Rio Janeiro, Bahia, etc., at prices ranging from one to two dollars.

These snakes are quite tame and harmless. Their motion is very slow, and they usually pass the whole day asleep, coiled up in the sun. But when night comes on, the Gibola is suddenly transformed; a new instinct seems to possess it; it makes its way to every part of the house, with a caution and cunning of which we hardly suspect it capable. It even manages to creep up between the rafters of the roof, and under the floor, which is not at all incredible, when we consider how the houses there are constructed.

The Gibola is now in ambush. If a rat appears, it is doomed. With one bound the snake is upon it, catches it by the nape of the neck, and crushes it. As snakes seldom eat, even when at liberty, the Gibola does not kill the rats on account of hunger, but solely from instinct, and in this way is of incalculable service.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over."—Bible.

Teacher and Scholar.

Oct. 8th, 1893. } REDEMPTION IN CHRIST. } Rom. iii., 19-26.

GOLDEN TEXT.—Being justified freely by His grace through the redemption that is in Christ Jesus.—Rom. iii., 24.

After stating the theme of the epistle to be gratuitous justification, the apostle goes on (ch. i. 18-iii. 20) to prove the need of this. This is seen among the Gentiles, inasmuch as God placed truth within their reach, but they had misused it. Thus they brought down on themselves the wrath revealed against those who unrighteously hold down the truth. The need of free justification is seen among the Jews also (ch. ii). In v. 1-16 certain general principles regarding the judgment of God are stated. In the remainder of the chapter these are applied to the Jews, and it is shown that by their practices they caused the very things in which they grounded their hopes to be their condemnation. After answering a number of objections (ch. iii. 1-8), the apostle seals the proof by Scriptural quotations.

I. Inability of the law to justify. The conclusion here drawn from what precedes, is that all men are guilty and sinful, and accordingly cannot be justified by perfect obedience. The law here, means primarily, but not exclusively written law. It speaks to those under it, among whom in the widest sense, Gentiles are included, in order that every human being may realize the justice of its accusation, and be silenced by the consciousness of being justly under the judgment of God. The reason for this silence is, that no man renders that entire obedience to the works prescribed by the law, which would be sufficient to cause him to be declared just. Such works would need to embrace the whole spiritual activity, to conform exactly to the law in its spiritual requirements (ch. vii. 14), and to be performed without break throughout the entire life. But when the life is brought to the test of the law, instead of such work being found, an is disclosed.

II. God's justifying righteousness. Paul now commences to discuss the nature of free justification by giving an account of that extraordinary righteousness to which he referred (ch. i. 17). It denotes the condition of the man who is declared righteous. It is not ordinary moral righteousness, as is shown by the absence of the article (R.V.) and by the statement that God is the author of it. Among its characteristics are these: That it is separate from obedience to law; that it comes upon a man by means of his confiding trust in Jesus Christ, and that it is adapted to all, both Jew and Gentile, since all are equally involved in the original sin of apostasy, and have failed to reach the approbation which God bestows. But this righteousness, though apart from law, is not opposed to it. On the contrary, the Old Testament, embracing law and prophets, bears testimony (ch. iv. 3 ff.) especially in the Messianic matter it contains, to the existence of such a righteousness. That testimony has been sealed in the outward manifestation of this righteousness through the work of Christ, and in its continuous inward manifestation to faith. It citing the mode of justification as a proof that man is naturally destitute of divine approbation, the apostle refers to the operation of this righteousness, doubly emphasizing the fact that it has its source in the free grace of God, and in that alone. The believer pays nothing (Is. lv. 1). A channel, however, is needed through which this grace may flow to man. This is the redemption which is in Christ. Redemption means deliverance on payment of a price (I. Cor. vi. 20; vii. 23; Acts xx. 28, a ransom Mat. xx. 28; I. Tim. ii. 6). The price here, is the vicarious sufferings of Christ; what is free to us has been costly to Him (Gal. iii. 13; Tit. ii. 14; I. Pet. i. 19, 20). The manner of this redemption in Christ Jesus, is more particularly described v. 25. He is a propitiatory sacrifice, that is He propitiates or satisfies all the requirements of the divine nature. As such, God has set Him forth in His entire humiliation, pre-eminently in the crucifixion. He who is to be propitiated, provides the propitiation (II. Cor. v. 18; 19; Col. i. 20). This propitiatory sacrifice is effective through faith which appropriates it. It is completed in the shedding of Christ's blood. The sacrifice thus completed and rendered effective, being the ground of God's justifying righteousness, a purpose for which God had set Him forth, is stated to be the disclosure that He is righteous in exercising forbearance by passing over, (R.V.) sin in time past (Acts xiv. 16; xvii. 30), that is, delaying the penalty due to it. But more particularly the setting forth was with a view to disclosing that God is now righteous, when He pronounces every believer righteous. To acquit the ungodly would in itself be unjust, but is reconciled with justice by the infliction of the penalty on Jesus as a substitute.

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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, SEPTEMBER 27TH, 1893.

The statue of Abraham Lincoln, in Union Square, New York, is used as a hitching post. Our neighbours always had a fine practical turn.

The most enthusiastic admirer of ecclesiastical unions, must be more than pleased with the parliament of religions which met last week in Chicago. There Buddhists, Confucians, Mohammedans, Unitarians, Agnostics, Infidels, and a few of the orthodox, met and talked. We quite agree with the Herald and Presbyterian, in thinking that the only prayer that should be offered for that parliament is one asking the Almighty to overrule the folly of the effort for some useful purpose.

Next week, our Divinity Halls, with the exception of Queen's, will begin work for another session, and, we have no doubt, begin with an increased number of students. The Church should be profoundly thankful that so many young men are constantly entering our theological schools. The number and spirit of the candidates for the ministry, are a good test of the spiritual life of a Church. Judged by that test, the Presbyterian Church in Canada stands fairly well. We wish for our Divinity Halls, one and all, a most prosperous session.

Evil men everywhere are trying to widen the gap between the working classes and the Church. During the recent street car controversy, there was nothing kept more prominently or persistently before the minds of working men, than the slander that the churches are for the rich, and care nothing for the poor. The clergyman who helps on that cry by toadying after the rich, and boasting about the wealth of his congregation, should be tried for heresy. He does the Church more harm than some men who have been tried for that offence.

There are nine ministers in the Presbyterian Church in Canada, who have seen over fifty years pass since they were ordained. Their names are, Dr. McCulloch, Dr. Bennett, Dr. Chiniquy, Dr. Jenkins, Dr. Reid, Dr. Smellie, the Rev. W. T. Canning, the Rev. James Cleland, and the Rev. Thomas Alexander. Mr. Cleland and Dr. Bennett have just passed their half century; Dr. Smellie, Mr. Alexander and Father Chiniquy, are working well up to their sixtieth year in the ministry. Dr. Reid is the only half century man able to do full duty. He is three years past his fifty years of service, and, apparently, just as capable as he ever was. In these days of financial troubles, the services of a financier like Dr. Reid, cannot be over-estimated.

Those worthy people who accuse Canadians of frivolity in the matter of church entertainments, and who always allude to the old country as solid and solemn in ecclesiastical affairs, should read the report of the opening of a bazaar in the Auld Licht Kirk, in Kirriemuir—the Thrums of immortal story. The opening speech was by J. M. Barrie, the well-known author of the "Little Minister." It is needless to say, that it was a rare speech, and brought down the house with nearly every sentence. The Rev. David Ogilvey, of Motherwell,

opened the proceedings on the following, and the Rev. Thomas Matthews, of the Original Secession Church, presided. The object of the bazaar was to raise funds to reduce the debt on the Auld Licht Kirk. We are not much in favour of raising church funds in that way, but let no one say the custom is Canadian. Even the Auld Lichts raise money by bazaars.

Dr. Reid writes just enough to make one wish he could find time to write a great deal more. His contribution to the current number of the Knox Monthly, on the Divinity Hall of Aberdeen, sixty years ago, is a capital piece of literary work. The sketch of the two professors, Dr. Mearns and Dr. Black, makes the reader almost think he is personally acquainted with these eminent theologians. It is not a little singular, that one of the oldest ministers in the Presbyterian Church, and the only one that has spent the last forty years in dealing with accounts, investments, minutes, and other matters of that kind, should be one of the most interesting writers in the ranks of the Presbyterian ministry. A well-educated, old country minister, with the literary instinct seldom ceases to read well and write well. Annals of the early days of Presbyterianism in Canada, written by Dr. Reid, would be a most interesting and useful book.

Lord Aberdeen, in his speech at the dinner given him by the people of Aberdeen on his departure for Canada, referred to the complaint of Canadians concerning the obvious lack of sympathy shown for Canada and things Canadian by the British people. Our new Governor-General declared that the trouble was not that British people were without sympathy for Canada, but that their way was unfortunately to hide rather than express their feelings. This, to some extent, is always said to be characteristic of Scotchmen, but they do not make up the whole population of Great Britain. It is a fact not to be wondered at, perhaps, seeing that the United States so far exceed us in population, wealth and great cities, that travellers from the mother country often give Canada but a very small share of their attention, a flying visit, while the time is spent and the interest is chiefly shown in the Republic. We have also felt that in the settlement of difficulties between the United States and Britain, Canadian interests, when they were involved, often received but scanty attention when they were not sacrificed. Canadians visiting the Old Country, have also in many cases complained of the ignorance and want of interest shown in Canadian affairs. Of late years things have begun, we believe, to improve in this respect, and we rather think it will be our own fault if they do not keep on improving.

It is quite possible that the friends of Prohibition may attach far too much importance to meetings and speech-making, in the campaign upon which they are entering. To be of much practical use, a meeting must be attended by representative men who have votes, and be addressed by speakers who can persuade representative men to vote for prohibition, or at least, not to vote against it. A meeting attended by boys, loungers, loafers, and the shallow crowd that run to everything, just to get out for the evening, never does much good to any cause. A meeting addressed by men without power to influence their fellow men, cannot be much of a factor in the fight. In some communities, meetings are so much overdone, that influential citizens scarcely ever attend them. In others, meetings are not so common, and the community can be reached through them. Almost everything depends on the community in which the meeting is held, and on the ability and standing of the men on the platform. The still-hunt is, out of all sight, the best way to work a community in which public speaking is overdone.

The still-hunt on the back concessions accounted for some of the big majorities rolled up for the repeal of the Scott Act, while the eloquence of at least one of the advocates of the traffic, helped mightily to increase the majorities that passed the Act. A house-to-house canvass, is undoubtedly the right plan, where people are sick and tired of meetings.

"PRACTICALLY IGNORED."

Such is the complaint of one of our worthy ministers in British Columbia, and who besides has laboured in Algoma, Manitoba, Assiniboia, and Alberta, against our "Church papers." This complaint, it is fair to say, is not made as regards himself personally, but of "our work" generally. Possibly not a few others who do not say it, have the same feeling. It is a pity that any class of the Church's servants should feel or be practically ignored by the Church papers or by any other class of fellow workers, however much they may feel that their work is not ignored by Him who does not forget even the cup of cold water given to a disciple. Even the most disinterested toiler is cheered by just appreciation. We should like to show not merely just, but even generous appreciation of the labours of our patient laborious missionaries, whether at home or abroad. There are not any for whose zeal, self-sacrifice and work we have a higher admiration, or with whose hardships we have a deeper sympathy than those very missionaries in our great Northwest, including British Columbia. If therefore, they are ignored, it does not proceed from any intention to do so. Neither is it for the interest of the Church paper, even in a business point of view, to ignore any branch of the Church's service, or those engaged in it. The Church paper can only live and prosper as it is in touch with every part of the Church's work and its great army of toilers. Why then this complaint of being practically ignored, how does it come about? Very largely we believe in the missionaries themselves. Either they are compelled to be so constantly engaged in the actual and pressing duties which each day arise in their fields, or they are naturally averse to writing of their own personal work. At any rate they do not make it known. Others who do not know of their work cannot, and hence it comes to pass that it is comparatively unknown, unspoken of, and those who are doing it feel practically ignored. This is how it comes about, and we leave those who feel practically ignored to judge for themselves where the blame lies. We can appreciate and respect that feeling of delicacy and modesty which makes men shrink from speaking of their own fields or chronicling their own doings, and yet they owe it to themselves and still more to the Church at large to keep it well informed, and so in active sympathy with them, and the work they have to do in their wide and needy fields. What is to them the ordinary and commonplace, and so apparently not worth writing about, is to the Church in other regions novel and full of interest. So good brethren in the Northwest, British Columbia, in every part of the land, let us hear, and through us let the Church hear of you and your work. It will greatly help us too to feel for and with you, if you will but do so, and it will cheer our hearts to know of the progress of the Redeemer's kingdom amongst you. This work can only be done by yourselves who are a part of it and in the midst of it, and we venture to say that thousands of hearts all over the Church will beat responsively to yours in your every trial and every joy, if only you will tell us of them. No communication of real living interest bearing upon our work of any kind in any part of our wide domain, has ever been refused a place in the columns of this journal. Our chief difficulty has been to get them, and es-

pecially from that large and interesting district known as our great Northwest. Come, brethren, prove us in this way and see if you will any longer be "practically ignored."

MISSIONARY SERMONS.

It appears from some of our Presbytery reports that now is the season for making arrangements for missionary services during the winter. Different Presbyteries take different methods for keeping alive and stimulating interest in our mission work. Few, we should hope, take no definite step of any kind in this direction. Some suggest exchange of pulpits, with a view to preaching missionary sermons; some recommend or enjoin upon the stated pastor to preach a missionary sermon once or twice a year; and some Presbyteries make arrangement for a series of missionary meetings. Why should not all three methods be combined? It would appear to our mind to be the most effective. Every really gospel sermon should be missionary in its effect, it is true; that is, it should quicken a desire for the spread of Christ's Kingdom, and help to make every Christian more self-denying and earnest in prayer and work for this end. But while this is so, there is much to be said in favour of a distinctly missionary sermon. And here is where many ministers greatly fail. It is quite possible to attend some churches for months, ay, and years together, without once hearing a sermon specially and entirely missionary. This, surely, is a marvel, a mistake, or worse, and by no means as it should be, when we consider what the last commission of our Lord was, and what is one of the great objects of the Church's existence. Once or twice a year! Why should not missionary sermons form in a much greater degree than they do a chief part of the pastor's message? But we believe the best results will be obtained by a combination of all the methods mentioned. If political enthusiasm is to be aroused, if a railway or a canal project is to be boomed, it is done by holding meetings, by giving the fullest information, by presenting the subject in every light, and by earnest appeal. The missionary meeting takes the same place in the Church's work. Let the most interesting facts, often not accessible to the general reader, be given in the most interesting way, let the subject be presented in different lights, follow up with earnest appeal, and good effects cannot but result from the missionary meeting. It is often complained that these meetings are poorly attended, that they are not at them who ought to be, and that those who need such a meeting least only attend. That this is true in many cases is well known, but the latter class is just the one which keeps the missionary spirit alive in the congregation; and for their sakes, even though they should be comparatively few, and for the sake of their influence upon the missionary life of the congregation, the missionary meeting and the missionary speech will well repay all the labour that can be spent upon them, and yet again we would repeat that, a combination of all the three methods proposed—the exchange of pulpits, the frequent distinctively missionary sermon, and the missionary meeting, should lead us to expect the best and largest results.

A MORNING IN FALL.

Each season of the year has its own particular charm and attraction, each appeals to different individuals, or to a different kind of sentiments and feelings of the same individual. Spring has charms of its own, all but universal, winter has its, summer and autumn have theirs. This is now, as we call it, beautifully, I think, the Fall. We are in closest contact with it, and for the present it most concerns us. We have in our mind a particular morning only a few days ago, but it may be taken as a specimen of very many of our Fall mornings. A soft, hazy, fleecy

mist has settled down over the landscape after the sun has risen. His rays are struggling fitfully through the parting clouds, shedding down and spreading around, a soft, grey, white, lambent radiance, giving promise of a day of warmth and beauty. One such morning comes to mind, when sailing far north on the Ottawa, watching the mist shape itself into all kinds of fantastic forms. Lo, before our eyes, there rose a lofty, graceful aerial bridge of the towering, majestic-looking span reaching from bank to bank fitted for the tread of light-footed fairies, while the river swept on and away broad and deep below.

This particular morning, however, we are not sailing, but rushing along by the much less poetic railway train. And yet there is beauty everywhere. The country is now gently undulating, and again it stretches away in long, level reaches. As we pass along farmers' homes, embosomed in their sheltering trees, and bountiful, capacious-looking outbuildings lie in the fields pictures of rest and peace. The cock on a lordly perch on the nearest fence, makes the welkin ring, and below, his feathered subjects are busy feeding, or pricking their feathers, finishing their morning toilet. The fields, for the most part, are bare, stripped of their waving grain, their deepening brown and dun regrettably suggestive of approaching winter. Their produce stands round the barns in stacks, suggestive again of bountiful abundance for man and beast. Cattle in groups are grazing in happy satisfaction, switching their tails about, some lazily, as if were from force of habit, some from simple gladness and thankfulness, and others with an air of business and purpose against molesting flies. Sheep and horses in like manner are dotted about the fields, the latter sometimes scampering off at the approach of the train, not from fear at all, simply for a caper. And so the morning goes, passing familiar towns and villages showing their church spires, their High and Common schools, their factories and tall smoking chimneys and homes, for the most part speaking of comfort, or of plenty and affluence. Children, younger or older, laden, all too heavily, with books, are tripping along, not sadly, often gaily, to school. As we pass station after station, it is interesting to watch travellers coming and going, their wonderful variety of faces a study of inexhaustible interest, their appearance, conduct, and manner, some rough, noisy, bustling, showy, vulgar; more, quiet, courteous, polite. Where are they all going, what is their business, what eventful issues depend upon it, when will they return, or will they ever?

A morning's ride at any season may be full of interest, and even profit. We have a fair country, and upon the whole, a virtuous, sober, intelligent, peaceful populace. Happy is the people that are in such a case.

ONTARIO'S DRINK BILL.

SOME FACTS OF THE RECEIPTS AND EXPENSES IN CONNECTION WITH THE LICENSED LIQUOR TRAFFIC. BY THOMAS M'CASEY, NAPANEE, ONT.

In view of the Prohibition Plebiscite in this Province, at the January municipal elections, it may be of interest to many readers who have not access to the various Government official reports, to have at hand the following facts and figures in regard to some sources of revenue and expenditure, in connection with the licensed liquor traffic in Ontario. The various Dominion reports give a large amount of information in regard to the quantities of liquors imported and manufactured, the grain consumed, the labour employed, the capital invested and the probable cost to those that buy of the liquors consumed, which may be given in some future papers by the editor, if desired.

According to the last published returns of the Ontario License Department there were, during the last license year, 3,040 tavern licenses granted in the Pro-

vince of Ontario, besides 403 shop licenses, and 21 wholesale, making in all 3,464 licenses to sell. These figures, for both taverns and shops, were less than for a few years past. It looks as though, in many places at least, the business is not now nearly so remunerative as it has been in past times. The total amount paid for licenses during the year is reported at \$942,288, and from fines collected for unlawful liquor selling \$23,310, making a grand total of \$965,604. From this was deducted \$73,311 for License Inspectors' salaries, Commissioners' expenses, and the like. The share of these funds which went into the Provincial treasury is reported at \$300,604, and \$289,487 were divided among the various municipalities in which these licenses were issued and the fines collected. These sums include the entire amounts of revenue to the Province and the municipalities from the entire liquor license system. The last Dominion census gives the population of the Province at 2,114,321. This, then, makes the total revenue from this source equal nearly \$2.21 per head.

When the balance sheet comes to be made up it will be found that, outside of all moral considerations, which no money can compensate for, the people of Ontario are every year heavy losers in the matter of dollars and cents alone, by the legal sanction of the drink traffic. Every dollar of the revenue requires more than a dollar of expenses from the public treasury, in consequence of the existence of the drink traffic. Sir Oliver Mowat is one of the best informed and most reliable of our public men in Provincial affairs. He has had exceptionally good opportunities of arriving at a correct conclusion of the results of the drink traffic in Ontario, having been so long in public life and having now been for nearly a quarter of a century the Attorney General and Premier of the Province. In his carefully considered reply to the large Temperance deputation, during the last session of the Legislature, he declared through them to the people of Ontario that it was not a mere oratorical flourish when he stated "that three-fourths of the poverty, crime and wretchedness throughout our land arose from this one source." No doubt that statement is correct. It is amply corroborated, as he himself then stated, by the testimonies and reports of "Judges, magistrates, and those connected with the administration of justice." He went on to intimate that the reports of prisons, hospitals and asylums that were yearly laid before him had fully confirmed the truth of the calculations he had first made over twenty-five years ago.

Now, what does such a statement as that represent in hard, cold cash to the taxpayers of Ontario, outside of all considerations of human sympathy or Christian regard for immortal souls? The last Ontario Prisons and Asylums' official report gives among other things the fact that the hard-taxed people of Ontario are now carrying on their shoulders every year nearly twelve thousand prisoners alone, two-thirds of whom, or nearly eight thousand, are directly chargeable to the licensed drink traffic. There are fifty-two county jails in Ontario now maintained at the people's expense, and there are in these an average of over three thousand commitments each year for drunkenness alone, besides a large proportion of all the other crimes being induced by drink—the direct result of the licensed liquor traffic. Here is a summary of the commitments as given in these official returns:—

Table with 2 columns: Commitment type and count. Includes Total Commitments to County Jails (9,011), Central Prison (935), Mercer Female Prison (234), Penitentiary (252), Kingston Penitentiary (702), and TOTALS (11,144).

Even these large figures contain no reports of the many arrested by our police and constables that are not imprisoned, the many in the asylums, hospitals and poorhouses from this one cause. Of course, the labour of these thousands, who ought to be among our taxpayers and country-builders, is lost—worse than lost—and it requires the labour of some thousands of others—of police, constables, jailers, guards, judges, jurors, and the like—to arrest, try and care for, all this army of convicts, thus thrown as a heavy burden on the taxpayers. The Provincial Prison reports give these items of information about the expenses incurred:—

Table with 2 columns: Expense item and amount. Includes Annual cost of Common Jails (\$135,706), Central Prison (\$65,955), Mercer Female Prison (\$26,725), Penitentiary (\$36,977), and Kingston Penitentiary (\$139,358), totaling \$404,721.

These costs, of course, are merely incurred in the imprisonment of these convicts, after all the expense of their arrest and trial, and after all the loss that has been sustained to the country in consequence of the many depredations committed. But even a three-fourths of this large amount nearly swallows up the entire three hundred thousand dollars the Provincial treasury received from the licensed liquor business.

The last published Provincial accounts contain also the following among many other suggestive items that the taxpayers of Ontario were burdened with during the fiscal year:—

Table with 2 columns: Expense item and amount. Includes Administration of Justice (\$391,689), Hospitals and Charities (\$151,574), Insane Asylums (\$185,081), Reformatory Asylums (\$9,216), Central Prison (\$46,915), Lock-ups in Outlying Districts (\$11,967), and Crown Counsel Prosecution Fees (\$5,882), totaling \$805,224.

These are but a few of the many items with which the licensed liquor traffic has so much to do; but take three-fourths of these, as indicated in Premier Mowat's positive assertions, and then compare them with the \$300,604 of Provincial revenue from the same license system, and it leaves the enormous sum of \$303,314 to the loss side of the cash account. So much for "Revenue" from the licensed liquor business.

It will be seen, by reference to the revenue figures in the beginning of this paper, that the share falling to the various municipalities amounted in all to \$289,487. Against this the building and maintenance of each of the county jails had to be provided for, the local expenses of the various courts and juries, and the other enormous expenses of the administration of justice had to be met, the poor had to be maintained, and a whole lot of other items of expenditure had to be added in; so that the municipalities have been, on the whole, quite as great losers as the Provincial treasury, because of the legalized existence of this dreadful business. The Prohibition question should be more frequently considered from a purely economic standpoint than it is.

A SUCCESSFUL SABBATH SCHOOL.

THE SUPERINTENDENT'S PLACE.

You have been elected to fill a very important office, and it is of the greatest moment that you realize the influence that you will have, either for good or for evil. Every teacher, and every child, will look to you for an example, and remember, some, yes, very many of these little ones, have no other religious training except that which they receive in the Sunday school. As superintendent, you cannot afford to make light of any of the commands of God. Now, perhaps, you are even more than shocked, that we should imagine for a moment that any one holding the position which you do, would dare do such a thing as make light of God's commandments; and yet it is done—thoughtlessly, perhaps, but can you afford to be thoughtless? When so many children are looking to you as their example, you cannot, if you want the Sunday school to be a success in the highest sense of the word. A school where the little ones will learn to know and love Jesus, to reverence the Sabbath and keep it holy. As an instance of the want of this, we may refer to the annual entertainment. It was necessary the teachers should meet and consider it, and so it was decided to hurry through the closing exercises, or even do away with them altogether, in order that the teachers might meet and arrange for the concert. If conscience reproved, it was silenced with the argument that the teachers could not, or rather, would not, come together on a week night, and as the concert must be held, there was no help for it, in other words it was not right, but it was a case in which it appeared lawful to do wrong. What an opportunity to show every teacher and every child that it was your full purpose and aim, to honour God in the observance of the Sabbath, as well as in all the other commands He has given. Perhaps the entertainment was a success in a worldly sense, but it was not, could not, be anything more. How will the children honour and keep the Sabbath, when the superintendent does not. Do not put all the blame on the teachers. Has it not been taken for granted that they would not attend these meetings on a week night; try them, and tell them the concert must be given up rather than that the Sabbath be broken by those who are trying to teach others to observe it. Every teacher and every child will think more of the superintendent, and he will find that instead of losing by keeping the Sabbath, he and the school, will be the gainer in every respect. ROSS.

Chatham, Ont., Sep. 16th, 1893.

Books and Magazines

ARCHIE OF ATHABASCA. By J. Macdonald Oxley. Boston: D. Lothrop & Company.

This bright and breezy tale for boys is the story of a boy's life in our great Northwest during the early part of the century. The hero is the son of a Hudson's Bay factor, and his half-breed wife, and the roving life of that wild region are sketched so graphically, and, as it seems to an uninitiated reader, so naturally, that the author must have made a special study of his subject. The book is full of adventure, at times somewhat exciting, with plenty of hunting and Indians, and half-breed escapades, such as boys delight in. No boy will take it up without reading every line, and it ought to be a favourite with them, and a successful rival to the pernicious "penny arcadians" and "dime literature," in which so many of them so much indulge. As the author's name would guarantee, there is a healthy vein of nearly Christian morality pervading the book. "Archie of Athabasca" will be welcomed in many a home. FIDELIS.

A feature of the September number of The Century, is Bret Harte's opening chapters of "The Heir of the McHulshes." Anything by the author of "The Luck of Roaring Camp," will be welcomed and read with avidity. "Sights at the Fair," is an account of humorous incidents at the "White City," from the pen of Gustav Kobbie. "Leaves from the Autobiography of Salvini," describes most graphically, his New York visit, his experiences in London and Paris, and also in the Southern half of this continent. Mellen Chamberlain in "A Glance at Daniel Webster," gives an interesting summary of the attributes and influence exercised by the powerful debater from a modern standpoint. The sketch, with a portrait of Wm. J. Stillman, will attract instruction as well as interest to many readers of The Century. Prof. Geo. E. Woodbury's "The Taormina Notebook," sets forth the advantages of travel in a way that is at once irresistibly attractive. Mrs. Oliphant contributes an essay on the author of Robinson Crusoe, Daniel Foe, or De.oe, as he thought proper to write it. Besides other good articles in the number, there are several short stories, and Walcott Balestier's novel, "Benefits Forgot," is brought to a climax, the concluding portion of which will be found in the October number.

The chief article in the September Harper's is "A General Election in England," by Richard Harding Davis, whose experience, as he describes it, while most entertainingly written, is not, we are happy to believe, common to all parliamentary campaigns in England. W. McLennan contributes "A Gentleman of the Royal Guard," and readers of "The Refugees," which recently appeared in Harper's, will take deep interest in it. "Down Love Lane" is a good paper relating to a suburb of the City of New York, by T. A. Janvier. Two articles of historical bearing, are "Texas," by Samuel Bell Maxey, late a member of the U.S. Senate, and "Edward Emerson Barnard," director of the Lick Observatory, by S. W. Burnham. "In Riders of Egypt," Col. T. A. Dodge continues his horse studies of other peoples. A paper by Elizabeth Robbins Pennell, entitled "An Albert Durer Town" is a description of Rocamadour, and is illustrated by Joseph Pennell. "The Letters of James Russell Lowell," by Charles Eliot Norton, are very characteristic of the famous poet, and will, to many readers, be the article of chief interest. The two serials, Mr. Black's "Handsome Homes," and Miss Woolson's "Horace Chase," are continued, and with two short stories, etc., complete a capital issue.

Choice Literature.

BESS AND I.

Under the shade of the old elm-tree,
Where the grass is green and the boughs
hang low,

We've swung our hammock,
And lie at ease,
Dreamily swinging to and fro.
Gently the leaflets round us breathe
Lullabies sweet, with softest sigh:
And I think in the depths
Of my childish heart,
None are so happy as Bess and I.

Circling her lily-white neck she wears
A beautiful ribbon of palest blue,
Silken and soft
Is her glossy hair,
And her eyes are calm and true.
I sing to her songs that are sung to me,
As, sweetly content, she nestles nigh,
And call her the dearest
Of dear pet names.

Oh! none are so happy as Bess and I.

We have visitors, too, in our snug re-
treat,
They are fairy-like guests, who softly
come:

For the birds peep out
From the boughs o'erhead,
And the honey-bees drowsily hum.
And once on a long, bright, sunny day,
When I woke from sleep in our shady
bower,

A butterfly lit
On my golden curls,
And maybe he thought I was a flower.

So under the shade of the old elm-tree
We merrily pass the hours away;
Then, keep the place
Of our secret well,

And tell it to no one else, I pray;
'Twould break the pleasant and charm-
ed spell

If curious eyes should peep and pry—

And, well, Bess is my kitten,
I'd have you know,
And none are more happy than Bess
and I.

—Mrs. A. M. Tomlinson.

THE STORY OF A FAMILY
MIGRATION.

All the records of the early days of any region are of some value. The following is only an account of a family's settlement in Canada, and of its reasons and results, as gathered from old papers, portraits and tradition; but so remarkably meagre are the existing written or authentic contributions to the history of the large district, of whose community they formed part—the western frontier counties of Lower Canada—so completely have almost all early letters and documents relating to their period of settlement (1785-1840) disappeared, that the writer has little doubt that the present sketch, however worthless, will in some degree remain a reference. This will be his excuse for a somewhat excursive narrative. The English-speaking people of the border counties referred to, long formed a community by themselves. Towards the east, they were separated on the one hand, by Lake Champlain and by a wedge of French population along the Richelieu river, from the Eastern Townships proper. On the south, the Adirondack Mountain region, stretching along the frontier in the form of the Chateauguay Hills, kept them apart from any large American centre; while the great St. Lawrence, there widened into Lakes St. Francis and St. Louis, isolated them on the North and West. A few United Empire Loyalists had made some openings in the bush, after the War of the Revolution, but settlement was discouraged by the Government for military reasons, until some time after the war of 1812, when, especially from about 1820, a general movement, chiefly of Scotch immigrants, took place into the present counties of Huntingdon, Chateauguay and Beauharnois, and the country gave promise of rapid improvements. The townships of Lacolle and Odeltown, which had previously made considerable advances, took part.

In Lacolle, a few acres from the frontier line, and six miles from Lake Champlain, stand the handsome old house and park, named Rockliffe Wood, the demesne of the Selg'nory. By its tall fluted pillars, trim-kept lawns and noble trees, it attracts the traveller's glance. An estate of a thousand acres, much resembling an English one, surrounds it, about

half on the Canadian, half on the American side, fenced for the most part by a solid masonry wall running up hill and down dale over the country. Here was established, in 1825, the earliest stock-farm in Canada. The father of Canadian stock-farming was Henry Hoyle, a Lancashire gentleman, whose grandson still inhabits Rockliffe Wood. He was born near Bacupakout in 1785, on lands which for many centuries had belonged to his family. The latter may be described, in the phrase of De Quincey, as "at least belonging to the armigerous portion of the population," as appears by old seals, letters, and similar indications, in the possession of his descendants, though his own occupation was that of farmer and cloth manufacturer. He was a man of upright conscience and strong religious fervour. During the war of 1812, his brother Robert, later generally known as Colonel Robert Hoyle, of Stanstead, came to Canada, and engaging in army contracting for supplies, and in lumbering on the Ottawa, acquired a large tract of land on the Lacolle border, which he named Hoyleville, and in connection with his operations, obtained advances, apparently both in cloth and money, from Henry. After the close of the war, Robert found his estate in difficulties. Henry sailed to Quebec in 1816 to safeguard his interests, travelled through by Montreal to Lacolle, took over Hoyleville in part settlement, and proceeded to New York, where he engaged his return passage. During the journey he kept a diary in three small books, which are preserved. On the evening before the day appointed for sailing, he was present at a party in New York. His diary enthusiastically records his impressions of a Knickerbocker widow and her three beautiful daughters, who were present as visitors from Albany. His heart was at once and irrevocably lost, he gave up his passage, and pressed suit for the hand of the widow, Mrs. Ten Eyck Schuyler, who he was not reluctant to hear was said to be one of the best matches in the State. He was accepted, married her, and forthwith proceeded to her place at Troy, near Albany. The Ten Eyck Schuyler mansion (for by the latter name the houses of the New York gentry were known), the home of Mrs. Schuyler and her first family, now known as the "Old Hoyle House," is still the most prominent historical landmark of the city of Troy. In its day it was one of the great mansions of the Hudson, and was surrounded with gardens and trees and an "estate," or combined grounds and farm, of about 75 acres; now it stands gaunt and bare in the railroad shunting-ground of the vast Burden Iron Works. The Dutch territorial aristocracy of the ex-Royal Province at that period still held a kindly and generous sway, and the old families were bound together by ties of traditional position and alliance. Mrs. Hoyle, a Visscher, of Claverack, was closely connected by blood with Stephen Van Rensselaer, the fifth Patroon Lord of Albany, whose princely manor-house, built in 1765, stood a few miles down the river, on the outskirts of that city, in the midst of his possessions, the two counties of Albany and Rensselaer. Her first husband, Major Ten Eyck Schuyler, represented the leading family in the country historically. He was the favorite nephew of General Philip Schuyler, to whom was due the defeat of Burgoyne, and therefore the success of the Revolution; and his ancestors, squires of the Flatts, Newark, Saratoga, and Fort Edward, including an extraordinary series of statesmen and soldiers, had no small claim to have been the principal instrument in the breaking of French power in America. Among his cousins by marriage were the Patroon Van Rensselaer and Alexander Hamilton, who, next to Washington, had made the United States a nation. Still another name in the nest of connections was President Van Buren, known in the family as "Cousin Matty."

Even the possessions and household surroundings of Mrs. Hoyle can be enumerated by means of the records referred to and by portions preserved. The Van

Buren farm, on part of which the house stood, she had inherited from her mother's family. It now consisted of about 75 acres, valuable on account of its forming part of the city of Troy. The house had been erected by her late husband, from whom she held for her children, a portion of the great Fort Edward Patent of the Schuylers. She had in bank between six and seven thousand dollars—at that time equivalent to perhaps ten times the amount to-day. She had just inherited from England out of the estate of her granduncle, General Garret Fischer, (Visscher) of the Grenadier Guards who had greatly distinguished himself in Guadaloupe, fighting the French towards the end of the last century, a large share of valuables, among which were all his silver plate bearing his arms quartered with the ancient lion of the Trevors, the family coat-of-arms of his wife, Lady Sarah Traver. Around the walls of the house—in which, tradition also remarks, the fireplaces were of "marble, brought from Italy," hung a great store of portraits, the accumulation of several generations of Schuylers, Van Rensselaers, Visschers, Ten Eycks, Van Burens, and Van Cortlands. The furniture was chiefly heirlooms, but elegant, for the Dutch were specialists on that point. Her fine coach and black footman come down in an envious tradition, which pretends that Mr. Hoyle was misled as to her wealth, a statement easily refuted by his diary. The household servants had been slaves. In 1811, a grand ceremony of manumission had been held by Ten Eyck Schuyler, and all were set free. Slavery was not abolished by statute in New York until 1833. Gathering from portraits and tradition, Mrs. Hoyle was a gay dark-eyed, lively-natured woman, fond of society and generous to a fault. Major Schuyler had been like her in these qualities, but he was blonde. Locks from his queue, of a beautiful brown colour, mingled with her own of jet black, exist in a number of brooches of her gold ornaments. In these days the house was a centre of open-handed, uncalculating hospitality. The daughters, who were three—Sarah, Cornelia, and Agnes—were educated in the best style of those days and especially in the piano and the making of silk pictures. They moved in the best Albany society, and there was constant passing by boat to and from the house of the Patroon, the headquarters of the brilliant and stately regime of New York feudality. There was one son, a boy of ten years, Stephen.

The Englishman found himself in the midst of surroundings which he could not bring himself to understand. He could have little natural interest in the Dutch genealogies, which were such a pleasure to his wife; he saw in the gaities of society but worldly vanities; in family portraits but useless baggage; in fashionable connections but a course of extravagance and frugality. His first care was to get the property into business shape like his own. In order to place the share of his wife in her English inheritance under his control, a friendly suit was taken against the executors of the Major's estate, which, by the name of Hoyle vs. Schuyler, has remained a well-known precedent in New York, law on the question of husband's property rights. He kept books, stopped some of the sources of thoughtless outlay, and made a stock-farm of the homestead. Stock-arming became, or had been, his hobby, and he soon began to sigh for its application to his extensive tract in Canada. He thought he saw no future for the children of both families (there were soon three small Hoyles added) in the United States, and perhaps sighed for a return to British citizenship. About 1824 he succeeded in selling the estate for thirty thousand dollars to speculators in building lots, and in 1825 moved to Hoyleville. Great achings of heart befell the Schuylers at leaving their pleasant home,—the beloved place—as it is referred to in a letter of the time. Among other things, at the instance of Mr. Hoyle, an act of barbarity was committed. By his orders, all the family portraits, with

one exception, were brought together into a pile and burnt. The exception was an oil picture of a Ten Eyck, which was begged by Agnes Schuyler. It represented a young man of twenty-two with a sad expression, whose hand was placed over his heart, and the tradition went that he had died of a broken heart, the result of some love affair. This picture, painted in 1774, is still kept. The silver and many other heirlooms, and most of the furniture, were brought into Canada and furnished Rockliffe Wood. The Misses Schuyler were left in Troy for a time in the mansion.

The country about Hoyleville was rough, but not in the first stage of settlement. Roads existed, a good deal of clearing had been done, even on the wood, and at least the Moore house, that of a large proprietor in the neighbourhood, which had been the social meeting place of the officers of both armies during the war of 1812, was a centre of taste and elegance. The goods of the Schuyler-Hoyles were doubtless carried mainly by boat up Lakes George and Champlain past Plattsburg, and by the little Champlain river to within a couple of miles. Their house had been already begun, and it was for some time after their arrival "full of carpenters." They were yet in this situation and "fall fast approaching," when a letter from Agnes came, causing a commotion. It announced that she had just received proposals from three gentlemen. One was from a clergyman of Stillwater, another from Douw Lighthall, a kinsman, whose father, Lancaster Lighthall—Dutch, notwithstanding his very English name—had in his lifetime been a Loyalist; the third was not named. She asked advice. Mrs. Hoyle at once left her young children and unsettled household and flew back to Troy. Mr. Hoyle wrote with all the affection of a real father, emphasizing the seriousness of marriage and the necessity of true love, discussing briefly the characters and circumstances of the suitors, and recommending prayer for wisdom. He reminded her of the poverty of clergymen, and her own previous comforts. Mr. Lighthall, he pronounced a fine character. The little romance ended in the latter's favour. Agnes came to Hoyleville for a short time and love-letters passed between them, with one of which he sends her Washington Irving's book, and declares himself disgusted with the American "political vortex," and deeply attracted for her sake, towards the North. Before the end of the year, he came up and they were married at Caldwell's Manor, after which they returned to Troy and lived in the mansion for some years, until 1829, when he was induced by Mr. Hoyle to become a British citizen, and take up the scheme (proposed by John Bowron, lands agent at the point afterwards called Huntingdon), of founding a town there. The town scheme, including a fine Rockaway coaching line from Montreal to the frontier, for New York, equivalent in its day to a railroad, failed on the whole, but Huntingdon received permanent benefits, and Mr. Lighthall settled into the position of Registrar of the District. To resume concerning Rockliffe. The introduction of a large amount of capital and the establishment of a stock-farm, were immediately felt in the region. The farm book for 1826 exists recording some of the first of the operations. It is a parchment-covered folio ledger marked in neat lettering, "Day-Book, Journal D. Leonard Van Buren, owner, 1786." Leonard Van Buren—1750-'86—was uncle of Mrs. Hoyle and President Van Buren. The manner of keeping the book was that of an English farm. It commenced with entries of things appointed to be done at certain dates throughout the year. It also contained accounts of labourers and of barter with neighbours of the stores. But the chief system of the farm—that for which it was noticeable—was its arrangements with farmers throughout the region, for the raising of stock on shares. In a new country of this kind, inhabited by a poor and moneyless class of settlers performing the first labours on their lands, cash payments were impos-

Missionary World.

A FORWARD MOVEMENT IN WEST EQUATORIAL AFRICA.

sible. To them, the opportunity of obtaining full-bred or high-grade stock on the easy terms of sharing the progeny, was a great boon, of which they took advantage in large numbers. The cattle favoured by Mr. Hoyle were chiefly Durhams, a line which his successors continue till the present day; the sheep, apparently Leicestershires and Merinos, and the influence of Rockliffe was a large element in the agriculture of the district. The contracts for lease of stock were in an old-fashioned semi-legal form holding the lessee responsible for the return of the animals after so many years, with so many lambs, calves, yearlings, etc., in sound condition, except in case of loss by "the fall of a tree or a stroke of lightning."

Every Autumn, Mr. Hoyle would drive through the region attended by his men, collect his year's crop of share cattle and send them to Montreal for sale, at the same time renewing his contracts and making fresh ones. The district through which this was done—that in which the widely-known Huntingdon fair is held—is now celebrated for its stock, and is in that respect unqualified in Canada and perhaps in America. Credit seems due in part for this to Mr. Hoyle's distribution of high-grades among the earlier settlers. Besides stock-farming he also made large purchases of land. From a list of these, the amount seems to have not been less than seven or eight thousand acres, all of the choicest, including a thousand acres at Huntingdon and large tracts in its vicinity, of which he thought highly. The purchases were generally also of the sites of possible villages, and were such as to control the best water powers. Adjoining Rockliffe, on the American side, he added some four hundred acres, so as to include a rich natural pasture, celebrated far and near under the name of "Hoyle's Beaver Meadow." The Lacolle mill-power, a large mill, etc., was afterwards given to Merritt Hotchkiss, M.L.A., who married Sarah Schuyler. That at Huntingdon was placed in the hands of Mr. Lighthall. Others were later on sold. He was liberal with the Churches, and the site of St. Andrew's at Huntingdon was his gift. Such was a brief sketch of the founding of the important industry of stock-farming in Canada and of the family immigration which occasioned it. About 1860, the last link with the South disappeared with the sale of a farm at Fort Edward, the remnant of the Schuyler manor at that place. Mr. Hoyle died about 1845 and his wife about 1858. Neither she nor her daughter were ever reconciled to their change of life and her last wish was, that she should be buried by the side of her first husband, and their lot surrounded by stone posts each bearing the beloved name of Schuyler. During her life she frequently made journeys with some of her children to her former haunts and friends, visiting the mansion, and proceeded by rowboat down the river to the Van Rensselaer house, where she would land at the garden and dine with her covey, the old Patroon. Of the family, Sarah Schuyler married Merritt Hotchkiss, the member for Lacolle; Cornelia Schuyler became Mrs. Nye, the wife of a wealthy neighbour; Agness Schuyler, that of Douw K. Lighthall, the Registrar, for many years the most influential man in the district, and chairman for a quarter of a century of every general public meeting; Stephen Schuyler married a Bowren and survives at Huntingdon. John Van Burden Hoyle was established upon a large share of the original Robert's land; the Honorable Timothy Hoyle founded, with his brother, the Honorable George Visscher Hoyle, the Ogdensburg and Champlain Railway, carried on the Rockliffe farm, and was at the same time a Senator of New York and a Canadian Seigneur. The farm was managed by him as a favorite side-interest on the same lines as his father, although adopted to suit modern improvements. Though a banker and railroad man of prominence, he was proud in all parts of the world to call himself a "successful farmer," and to claim, that even as a business, he made Rockliffe pay seven per cent. regularly on his outlays. At his death a few years ago, it was divided, the American portion going to his daughter, wife of Prof. Burr, of Williams University; while the Canadian part, with the manor-house, is owned by his son, Mr. Henry Hoyle. The name Hoyleville, used in the old letters, has disappeared. ALCHEMIST.

It may interest our readers, says the United Presbyterian Missionary Record, Scotland, in these days of missionary forward movements, to hear a little of an advance lately resolved on in a region of West Africa, not far removed from our own sphere of labour in Old Calabar. The Gaboon and Corisco Mission, under the direction of the Presbyterian Board of the United States, is carried on at six chief stations stretching from Baraka, near the equator, to Batanga, on the coast, 170 miles north of it. Batanga is in German territory, and lies, roughly speaking, about as far to the south of the Kamerun Mountains as Old Calabar lies to the north-east of them. The work there was begun in 1875, and is carried on by three ordained missionaries with their wives, two lady missionaries, one native licentiate, and five native helpers. Their efforts have been blessed with much success. The communicants already number 358, and 81 were received into church fellowship during 1892. At a recent communion season, the sacrament of baptism was administered to 21 adults, and nineteen children. One man before being baptized, gave gratifying evidence of his thoroughness, declaring all his four slaves free in the presence of the congregation. During the service, the church was crowded within and without. Some of the people had come from far, and had to start on Saturday in order to be present.—But a new and special interest attaches to Batanga, as the base from which a forward movement is about to be made into the dark interior. This movement is the outcome of journeys of exploration, made by Dr. Good, of the mission there, in July and October of last year. The reports he brought back were so favourable, that the Board decided to open a new station at Nkonemekak, about sixty miles a little south of east from Batanga. A site for a second station, four or five days' journey to the north of Nkonemekak, has also been fixed upon, and a suitable place for a third is also in view. The whole region is in German territory, where the missionary operations are welcomed by the authorities; and a further great advantage is, that the tribes inhabiting it speak closely related dialects of one and the same language, so that, as the country is thickly peopled, access will readily be obtained to not less than one million souls. The climate is regarded as salubrious and healthy, and likely to be quite safe as a permanent residence for missionaries. Three men, one of them a medical missionary, have been appointed, and probably by this time have sailed to commence their pioneering work. With all our heart we wish them God speed! May their example provoke us also to love and to good works, and arouse our Church to give ever more heed to the call which to us too (and not least by way of Old Calabar) comes from the Regions Beyond!

In the north-west of India, in the region of frost and snow in the western Himalayas, the Moravians, as far back as 1855, established a mission at Keylang, in British Lahoul. Here the missionaries, far away from civilized life, laboured under the greatest disadvantages, enduring the greatest privations. They hoped that from Keylang they would be able to influence the Tibetans, into whose country no European was allowed to enter. The Darjeeling Supplement informs us that another mission—the Scandinavian Alliance Mission—has sent nine missionaries, three male and six female, to attempt mission work among the Tibetans, entering from Sikkim, in the eastern Himalayas. They arrived at Darjeeling about a year ago, and have been working since that time among the Bhutias and Tibetans at Ghoom and in the Bhutia Bustel. They lately made a journey to the boundary of Tibet. This is what they said when they arrived there: "As we stood there and looked into that promised land, our hearts yearned for the time when we should be pushing into the very heart of Tibet, to win it for Christ."

By direction of the Foreign Mission Committee of the Established Church of Scotland, there has been sent out to all its missionaries, the recent Deliverance of the General Assembly, enjoining them to reduce the number of persons employed by the Mission, to withdraw from undertakings not absolutely required, and generally to practise the most rigid economy. The Assembly made this injunction with regret, as it can hardly fail to depress our good and successful missionaries. The Committee feel—and

the whole Church of Scotland should feel—that the sending out of this necessary injunction, lays a heavy responsibility on ministers and congregations. We have excellent missionaries, good mission-fields, and a very large amount of immediate and visible success. The Committee have said to the missionaries, "We wish to begin this year to apply a portion, at all events, of the legacies which we may receive to the reduction of debt, with a view of forming by and by, a Reserve Fund by means of legacies and special gifts." The debt is nominally £4,345; but the Committee showed in their recent Report to the Assembly that, when everything is taken into account, the adverse balance which has to be faced and overcome, may amount to £8,000. The Committee, therefore, go on to say, "We ask that, for the sake of the future of the Mission, and even for its existence, you will, at any cost to present work, prosecute retrenchment rigorously just now." And they end by saying, "In asking you to retrench your good work, we are asking you to exercise the kind of self-denial which is most difficult to a true missionary. But we hope it will bring a great reward, making our beloved Church a far more missionary Church after a period of trial."

59 AND 18.

TWO EXPERIENCES IN KEMPTVILLE OF INTEREST TO OTHERS.

Mr. Hugh Brownlee Tells How He Was Cured of Sciatica After Much Suffering—Miss Della Main Suffered From Trouble Incident to Girlhood—Her Case Critical—How She Found Release.

From the Kemptville Advance.

One of the best known men in the county of Grenville and the adjacent county of Carleton, is Mr. Hugh Brownlee, of Kemptville. Mr. Brownlee was born in Carleton county, in the year 1834, and until about five years ago resided in the township of North Gower. Having by industry and good business ability acquired a competence, he determined to retire from the somewhat laborious life of a farmer; and, taking up his abode in a beautiful home in the village of Kemptville, has since continued to reside here. It is well known to Mr. Brownlee's friends and acquaintances that he has suffered many years from Sciatica of a violent form, and it has lately been understood that he has at last been relieved from the pangs of this excruciating disease. Recently, while in conversation with Mr. Brownlee, a reporter of the Advance asked him to give his experience for the benefit of other sufferers, which he gladly consented to do. "You are aware," said Mr. Brownlee, "that most of my life has been spent upon a farm; and in addition to farming I followed the business of buying cattle, sheep and lambs. In doing so I was exposed to all sorts of weather and over-exertion, which brought on severe attacks of Sciatica. I suffered for about ten years, trying all sorts of powerful remedies, but without doing me a particle of good. During this long period of suffering I was deprived of much sleep and many a night tumbled about in bed nearly all night long, suffering the most excruciating pains. In fact I was rapidly approaching the condition of a chronic cripple. I had tried so many remedies that I was becoming discouraged, and almost despaired of obtaining relief. While in this condition I was induced to try Dr. Williams' Pink Pills. I took the pills for some time without any noticeable results; but feeling as if they were a last resort I continued their use. Then came a slight change for the better, and every day added to my steady improvement, until now, after the use of about eighteen boxes, I am nearly as well as ever I was, being almost entirely free from pain. I am still using Dr. Williams' Pink Pills and feel confident that my cure will be permanent. You may be sure that I am grateful for what Pink Pills have done for me, and I am only too glad to bear testimony to their merit. Indeed I believe they are deserving of every good thing that can be said of them."

Mrs. Brownlee was present and said that she, too, could vouch for the beneficial effects derived from the use of Pink

Pills. She had suffered for nearly four years with terrible soreness and pains in the back of the head and neck, accompanied by frequent attacks of dizziness which caused great distress and inconvenience. Having observed the beneficial effects Pink Pills had upon her suffering husband, Mrs. Brownlee determined to try them, and from the outset found relief; and after the use of four boxes found that the soreness was all gone, and for the past three months she has been almost entirely free from pain. She has the greatest confidence in Dr. Williams' Pink Pills and believes them the greatest medicine of the age.

A YOUNG LADY'S EXPERIENCE.

Having heard that Miss Della Main, a young lady who lives with her parents, not far from Mr. Brownlee's residence, had also been greatly benefited by the use of Pink Pills, the reporter next called upon her. Miss Main is a handsome young lady, eighteen years of age, with the glow of health in her cheeks. In reply to enquiries, Miss Main said that some two years ago she began to be affected with weakness peculiar to many young girls. Her face was pale; she was troubled with heart palpitation; and the least exertion left a feeling of great tiredness. She had good medical treatment, but without getting relief; and at last her condition became so bad that her parents and friends feared she was going into a decline and almost despaired of her recovery. At this juncture Miss Main was induced to try Dr. Williams' Pink Pills, which are an unfailing specific in cases of this kind. Having lost all confidence in medicine, Miss Main took Pink Pills, irregularly at first, but finding that they were helping her, she began to take them regularly according to directions. From this time on improvement in her case was steady and rapid; and after the use of a dozen boxes she found her health fully restored. "I believe," said Miss Main, "that if it had not been for Dr. Williams' Pink Pills I would not be alive to-day, and I strongly recommend them to all girls who find themselves in a condition similar to what mine was." Miss Main's mother was present and fully endorsed what her daughter said, adding that she fully believed Pink Pills had saved her life.

Mr. Angus Buchanan, druggist, who is also reeve of the village, was asked if many Pink Pills are sold. His reply was that they have a larger sale than any medicine, and still the demand steadily increases, which is the best evidence that Pink Pills are a great remedy, and there can be no question of the great good they accomplish.

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

These pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold in boxes covered with the firm's wrapper and trade-mark, (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from the Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.



A FULL STOMACH ought to cause you no discomfort whatever. If it does, though—if there's any trouble after eating—take Dr. Pierce's Pleasant Pellets. They're a perfect and convenient vest-pocket remedy. One of these tiny, sugar-coated, anti-bilious granules at a dose regulates and corrects the entire system. Sick or Bilious Headaches, Constipation, Indigestion, Bilious Attacks, and all derangements of the liver, stomach, and bowels are prevented, relieved, and permanently cured. They're the smallest, easiest to take, cheapest, and best. They're guaranteed to give satisfaction, or money is returned.



R is perfectly, permanently, positively cured by Doctor Sage's Catarrh Remedy. The proprietors of this medicine prove that by their offer. It's \$500 cash for a case of Catarrh which they cannot cure. By all druggists, 50 cents.



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

How to do the World's Fair by the



on \$41.45 FROM TORONTO On Sept. 29th and 30th, '93.

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

Ticket via CANADIAN PACIFIC RY. TORONTO to CHICAGO and RETURN.....	\$12 45
(from other points in proportion)	
Sleeping berth.....	6 00
Room at first-class hotel 6 days.....	9 00
Meals at cafe 6 days.....	7 50
Admission to Fair 5 days.....	2 50
Fares to grounds (2 cents a mile), 10 fares.....	1 00
Street car fares in city and incidentals.....	3 00
Total.....	\$41 45

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

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

Full particulars

1 KING ST. EAST - TORONTO.

Christian Inquirer: The Psalms bear the impress of divinity. How comes it that they hold such a place in the assemblies of Christian people the world over? No other poetry can be compared with them. There is found in them such material for devotion, such delineation of human experience, such expression of spiritual longing that they voice at once the life and hope of God's people in every age. These Psalms are simple in structure and exquisite in expression, but there is in them above all a spirituality which makes them precious to every saint. So, now, after trying thousands of hymns of human composition, Christians everywhere are coming back to tell the story of their lives and the aspirations of their hearts in these ancient odes. They are rehearsed more generally in the churches of every name than ever before, and long as earth endures they will be regarded as a priceless treasure.

Ministers and Churches.

Rev. Mr. Pritchard, of Forest, has received a call to Gorrie and Fordwich.

The Rev. W. K. Shearer, B.A., of Drumbo, has been preaching at New Hamburg.

The new Presbyterian Church at Vancouver, erected at a cost of \$20,000, will be opened on Oct. 31st. Rev. Geo. L. McKay, the well-known missionary, is expected by the next express, and he will be requested to open it. Efforts are also being made to induce Prof. Bryce, of Winnipeg, to attend the opening ceremony.

Rev. R. P. McKay, of Toronto, and Rev. Mr. Leitch, of Stratford, preached the re-opening services in Burns Church, on Sunday, 17th inst. The church was crowded at all the services. The renovation cost about \$750, and it is understood, that it is nearly all wiped off, which is very creditable. The entertainment on the following Monday night was a grand success.

The Orillia Packet says: Mr. A. Miscampbell, our talented representative in the local Legislature, passed through town on Monday evening, and several of our citizens had the pleasure of a shake with him. Mr. Miscampbell enters upon a theological course at Knox College this fall, and, judging from his success on the political platform, is certain to prove an invaluable acquisition to the pulpit.

Rev. D. MacRae, Moderator, assisted by Rev. A. B. Winchester, lately conducted the formal induction services of the new Session of St. Andrew's Presbyterian Church, Victoria. The members who were inducted were Messrs. J. B. McKillican, T. M. Henderson, R. B. McMicking, Thos. Brydon, and James Hogarth. The last named not having been an elder previously, he was also ordained.

Prof. Pantou, of the Ontario Agricultural College, Guelph, has been lecturing under the auspices of the C.E. Society of the First Presbyterian Church, Brockville. The Recorder says: "The spacious basement of the church was filled by an audience which thoroughly appreciated the instructive and entertaining lecture on the 'Mammoth Cave.' The lecturer has the faculty of making the various scenes which he describes most realistic to his hearers."

The Rev. Dr. Smyth, of Calvin Presbyterian Church, has returned from a trip to Europe, and will occupy his pulpit on Sunday. Dr. Smyth, who looks much the better for his holiday, visited different parts of Ireland and Scotland, staying some time near Killiney Bay, (Brae, Ireland), which he likens to the Bay of Naples, for its beauty. The congregation held a social meeting in the church, to welcome back their pastor. The Ladies' Aid Society provided the eatables, for which they were much praised. The meeting was large and enthusiastic. The Rev. Messrs. Scott and Lawson, and Mr. W. Drysdale, gave brief addresses.

Every year, the ladies of the Women's Foreign Mission Society, send a large quantity of clothing to the Northwest for the Indians. This year, the Express says the contributions from all the churches in Lindsay Presbytery, were sent to Woodville, to be forwarded by Mrs. Dr. McKay. There was an immense quantity sent, amounting in value to over \$400, and weighing over nine hundred pounds. The contributions came from thirteen congregations, and the ladies packed and baled them in the freight warehouse of the railway, and shipped them to the Rev. Mr. McKay, missionary to the Indians. Woodville, including Grant's section, contributed about \$100 worth.

The congregation at Morewood held their annual Harvest Home Festival on Thursday, September 14th. The proceedings comprised dinner, tea and entertainment, at each of which there was a large attendance, the hall being crowded in the evening. The entertainment consisted of speeches, recitations and songs. The Revs. J. Connery, B.A., J. Bennet, E. Aston and J. Conley delivered appropriate addresses. Mr. Connery's recitations greatly pleased the audience. Perhaps the most interesting feature of the evening was the statement of the pastor, Rev. L. Gloag, that the contributions of the congregation to the schemes of the Church have been more than doubled during the past year. More successful and enthusiastic meetings the congregation has never held. The proceeds of the day amounted to \$50.

Mr. Thomas Kerr, the efficient inspector of the Standard Life Assurance Company, has been lecturing to a large audience, on St. Patrick, the patron saint of Ireland, at New Carlisle, P.Q. A local paper says: "The chair was occupied

by Mr. Fouval, M.P., and there was a large audience present, which filled the building to its utmost capacity, and which comprised the leading men of the place, who came in large numbers to show their esteem and respect for the minister, Rev. Mr. Sutherland. The life of St. Patrick is one which has caused much controversy as to the place of his birth, which the lecturer said was in Scotland. He then gave a comprehensive sketch of the life of this great man who introduced Christianity into Ireland. A liberal collection was taken up at the close to aid in providing a "well" for the Presbyterian manse.

The Rev. Dr. Sexton preached in Knox church, St. Catharines, on Sunday the 10th, on the subject of Christian Union. In the course of his sermon, he said: "Anglicans denounce us as being outside of the Church, whilst Rome treats them in the same way. Neither of them dare make an appeal to the New Testament, which knows nothing of bishops as distinguished from presbyters, that is the pastors of churches. The so-called historic episcopate of Anglicanism must have come through Rome anyway, and that very Rome denounces all Anglicans as heretics, and declares that its priests are laymen guilty of the sin of Korah, Dathan and Abiram. The puerile question of Filioque divides the Latin and the Greek Churches, and both deny that the English Church is a Church at all. From none of these can we hope for union. The New Testament is our standard, and Christ our only priest, who offered Himself, once for all, as a sacrifice for sin."

The Knox College Students Missionary Society, for the last five years has been successful in its missionary efforts in the township of Wilnot, Waterloo Co., and at New Dundee, Baden and New Hamburg through the energy and zeal of their students placed in the field from year to year. The work for two years was confined to New Dundee alone under the care of Messrs. Williamson and Edgar. In the third and fourth year at Baden under Messrs. H. S. McKittrick (now in Tarsus), and R. T. Cockburn. This year the field has extended to New Hamburg, where the present missionary, Mr. A. F. Webster, also has found much encouragement and sympathy in the work. On Sabbath, Sept. 10th, the Rev. J. F. Hardie, of Ayr, dispensed the Sacrament of the Lord's Supper at New Dundee and Baden. At Baden twenty-six sat down at the Lord's table. Twenty of these form the nucleus of a congregation just organized and which it is hoped may soon be able to worship in a church of their own. New Hamburg gives good promise of becoming organized in the near future, and it is expected at no distant date these may form a strong charge of the Presbyterian Church.

PRESBYTERY MEETINGS.

The Presbytery of Huron held a regular meeting in Clinton on the 12th inst. A circular was read from Dr. Reid, re Assembly Fund, and the Clerk was instructed to write to congregations who failed to contribute to this fund during the past year, calling their attention to the amount expected of them. Instead of missionary meetings, ministers were recommended to have exchange of pulpits for preaching missionary sermons, each minister to arrange for his own exchange, and in the absence of such exchange to preach once or twice during the year on the claims of missions. There was also action taken on a circular from Dr. Cochran, re-appointment for H. Missions and Augmentation. Such schemes were commended to the favorable consideration of congregations, and the Clerk instructed to write to such congregations as failed to do their part toward all the schemes of the Church. Moderation in a call was granted to Bayfield and Bethany, and Mr. Simpson requested to attend to the matter. It was agreed to apply for a continuation of the supplements now received by aid-receiving congregations.—A. McLean, Clerk.

The Presbytery of Brockville met at South Mountain. Mr. McDiarmid presented a call with a guarantee of stipend, amounting to \$600 per annum, from Merrickville and Jasper, in favour of Rev. Edward Aston. Papers were read from the Presbytery of Toronto, showing that Mr. Aston had been duly received as a minister of this Church, and transferred to this Presbytery. The call was sustained, placed in Mr. Aston's hands and accepted, and his induction was appointed to take place on the 19th inst. It was agreed to apply for a grant of \$200 for Merrickville and Jasper. Mr. Stuart presented a call from Spencer-ville and Ventnor, in favour of Mr. J. A. Sinclair, with a guarantee of stipend amounting to \$950. The call was sustained, and ordered to be forwarded to

Mr. Sinclair. Provisional arrangements for his induction were made. The H.M. report was read by Mr. Stuart, and its recommendations were adopted as follows: 1. That Stone's Corners, etc., be encouraged to secure a pastor, and that the grant of \$2 per Sabbath be continued. 2. That the committee be empowered to secure the services of an ordained missionary for Morton and associated stations.—George MacArthur, Clerk.

The Presbytery of Orangeville met at Orangeville, 12th inst. A Conference was arranged for. Mr. Fowle reported that he had moderated in a call at St. Andrew's church, Orangeville, in favour of Rev. D. McKenzie, B.A., of Tara, Presbytery of Bruce. The call was unanimous; stipend promised, \$1,200, to be paid monthly, and four weeks' holidays. It was sustained, and the Clerk instructed to forward it to the Presbytery of Bruce, and Mr. Fowle was appointed to support it before said Presbytery. It was agreed that, conditional on the Presbytery of Bruce granting the translation, an adjourned meeting of Presbytery be held in Orangeville at the call of the Clerk, for the induction of Mr. McKenzie. The following students were ordered to be certified to their respective colleges, viz., Crawford Tate, W. T. Ellison, A. E. Thompson, John Hannahson, R. F. Hall and L. S. Hall. Mr. James A. Feistead, of Grand Valley, was received as a student with a view to the Gospel ministry. Mr. Hudson was granted leave to moderate in a call at Maple Valley and Singhampton. Mr. Harrison was appointed Moderator of the session of Corbetton, etc. Messrs. McRobbie and Elliott were requested to allocate amongst the congregations \$1,000 for Home Missions and \$400 for augmentation—the amounts required from this Presbytery. The division to be done on the basis of the amounts contributed by congregations for stipend.—H. Crozier, Presbytery Clerk.

The Presbyterian church, Cambray, was lately the scene of a Harvest Home service. On entering the sacred edifice on Sunday morning the eye was at once attracted by the gorgeous decorations which were visible on every hand. The whole scene seemed to portray the words "Harvest Home." When the time for worship arrived the pews and aisles were filled by people from far and near. During Rev. Mr. McKay's discourse undivided attention was given by the audience to his earnest and eloquent words. On Monday a vast throng assembled to partake of the dinner and attend the entertainment. The Cambray band furnished choice music. At 8.20 p.m. Mr. Southard, principal of the public school, was called to the chair. The choruses by the choir were commendably rendered. Addresses were delivered by the Revs. Messrs. Ross, Ash and McAuley. Mr. Ross's address was paved with good advice; Mr. Ash's was humorous and contained some happy suggestions; while Mr. McAuley's was instructive and probably will be frequently coned over by the young people, as it dealt to some extent with matrimony. This has proved a greater financial success than any other heretofore attempted in (Cambray,

Indigestion

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Is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach.

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to **Rumford Chemical Works, Providence, R. I.** Beware of Substitutes and Imitations. **For sale by all Druggists.**

over \$145 having been realized. It was gratifying, indeed, to see the (members of all the denominations associating together as one great family.

The Presbytery of Calgary met Sept. 5th, in Knox church, Calgary; Mr. John A. Matheson, B.D., Moderator. A large pocket of business occupied the attention of the court until the evening of the 8th. Several very interesting reports were given in by brethren who had visited the congregations in their vicinity, and also the mission stations. The claims of the various fields were then discussed and grants arranged for, covering the past six months, and prospective grants for the ensuing half year were duly considered. Some of the fields were united for winter work; viz., Swift Current and Maple Creek, Medicine Hat and Dunmore, High River and Davisburg, Foothills and Pine Creek. Mr. Herdman resigned his position as Convener of Home Mission Committee, which he has held with remarkable efficiency for many years. A suitable minute was drawn up by the Presbytery, testifying to his zeal, energy and devotion during his long term of office. Mr. D. G. McQueen, B.A., Edmondton, and Mr. Gavin Hamilton, of Macleod, were elected joint Conveners. The Mormon situation was again discussed, and the Presbytery considered that the action of the committee in Toronto was unsatisfactory, and the salary inadequate. Mr. Gavin Hamilton, of Macleod, was elected Moderator of Presbytery for the ensuing year. During the summer 21 fields had been supplied by 11 eleven ordained men and 10 students, besides services given by two laymen, Messrs. Croxford and Fergusson. There are at present on the Home Mission list 17 fields, 2 self-sustaining charges, and 2 augmented.—Chas. Stephen, Pres. Clerk.

The London Presbytery met in Knox Church, St. Thomas, at 11 a.m., on Tuesday, Rev. John Currie, Belmont, being in the chair. Mr. Ballantyne presented a call from the congregation of East London to Rev. Thomas Wilson, of Dutton. The call was signed by every member and adherent who was in the city of London at the time it was prepared. The call was placed in Mr. Wilson's hands, who, after explaining the difficulty he had felt in deciding the matter, declared his intention of remaining in Dutton. On motion it was resolved that the translation be not granted, and at the same time the sympathy of the Presbytery was extended to the congregation of East London. Revs. Kelso, Ballantyne, Miller and Henderson received permission to moderate in calls to Dunwich, E. London, Wardsville and Glencoe. The application of Rev. Robert Aylward, of the first Congregational Church, London, to be received as a minister of the Presbyterian Church in Canada, was presented, and on motion a committee was appointed to confer with Mr. Aylward. Dr. Proudfoot reported on behalf of the committee appointed to confer with Mr. Aylward, that they recommended that his application be favourably received, and this Presbytery make application on his behalf to the next General Assembly, and also that the Home Mission Committee avail itself of his services in the interval as far as possible. Mr. Aylward was heard in reference to his reasons for wishing to make such a change, and stated clearly that while not having changed his views in theology he had altered his view of church polity, and therefore made this application. The report of the committee was unanimously adopted. The report of the committee on the transference of Rev. D. Currie, of Glencoe, to Perth, was presented, referring in terms of high respect to Mr. Currie's work in Glencoe, and was unanimously adopted. A request was read from Rev. W. S. Ball, asking to be reported to the Aged and Infirm Ministers' Committee. The Clerk was instructed to answer the communication and state that the Presbytery will guard his interests in the matter.

The sixth annual meeting of the Bruce Presbyterial W.F.M.S. was held in Geneva church, Chesley, on Thursday the 7th inst. Delegates were present from Paisley, Walkerton and Tara. Only delegates were present at the morning meeting for business; but the attendance at both afternoon and evening meetings was good. Mrs. Johnstone, Paisley, presided, and was assisted in the devotional exercises by several ladies. Mrs. Perrie, Chesley, gave the address of welcome and Miss Smith, Tara, replied on behalf of the delegates. The Secretary's and Treasurer's reports were encouraging. One auxiliary has been organized during the year—West Brant—making a total of 8 auxiliaries and 3 Mission Bands, with a membership of fully 300. Total contributions for the year were \$589.52. Four boxes of clothing were also sent to Rev.

Mr. Moore's school, Lakesend, N.W., valued at \$358.00. Admirable papers were read by Miss McCallum and Mrs. Allan, of Paisley, their respective subjects being "Can we afford such an Organization as the W.F.M.S.?" and, "How to interest the Indifferent." Miss L. Smiley and the Misses Waddell, Chesley, sang at both meetings, and added not a little to the interest by their appropriate and well-rendered selections. Some time in the afternoon it was discovered that Miss Oliver, of Indore, India, was present. The announcement caused quite a pleasant flutter, and Mrs. Johnstone when inviting Miss Oliver to the platform said, God had been specially kind; for we had desired to have Miss Oliver, but had refrained from asking her, in obedience to the expressed wish of the Board that she might have so long a time to rest, and the time was not yet up. Miss Oliver responded and gave a short and interesting address on "Our Christian Women in India." The officers were then elected for the ensuing year. In the evening Mr. Perrie presided, assisted by the Rev. Mr. Johnstone, of Paisley. The speakers were Rev. Mr. Craigie and Rev. Dr. McTavish, Toronto, who happened to be in town, and very kindly took the place of Rev. Dr. James, who was unable to be present. Both addresses were earnest, interesting and practical, and were listened to with close attention. After the customary votes of thanks Mr. Perrie pronounced the benediction, thus closing meetings of much interest and profit.

COLIGNY COLLEGE, OTTAWA.

It is encouraging to know that this young ladies' college connected with our Church, opened lately with a good attendance of pupils and with bright prospects for a successful session. It has a resident staff of eleven thoroughly experienced and accomplished Christian teachers. The building is one of the best in the country for a ladies' college. There is yet room for a few additional boarders. Parents desiring for their daughters a thorough education in a refined Christian home can, with full confidence, send them to Coligny College, Ottawa. Applications should be addressed to Rev. Dr. Warden, Box 1839, Post Office, Montreal.

FOREIGN MISSION COMMITTEE.

The F.M.C. (W.D.) met in the Board Room, 19th and 20th of Sept. Present: Mr. Hamilton Cassels, Convener, Dr. MacLaren, Dr. Wardrope, Dr. Moore, Dr. A. D. McDonald, Dr. J. B. Fraser, Dr. J. D. Macdonald, Dr. Thompson, Principal MacVicar, Principal Grant, Messrs. Miligan, J. A. Macdonald, Jeffrey, Currie, Cameron, Gandler and MacKay.

Miss Mary Charlotte Dougan, of Thorold, and Mr. F. D. Russell, of Winnipeg, were appointed missionaries to Central India. So that Rev. W. A. Will and Mrs. Wilson (at home on furlough), Dr. C. R. Woods and Mrs. Woods (already appointed), Mr. Russell, Miss Dougan and Miss White are expected to leave for India in October. Mr. C. A. Colman was appointed to the Chinese work in Victoria, as assistant to Rev. A. B. Winchester.

Dr. A. D. McDonald, who has recently visited Victoria, made an interesting statement as to the condition and needs of the work in Victoria, especially emphasizing the importance of better accommodation for the school and preaching services, within the limits of Chinatown. It was therefore agreed to enter into negotiations for the purchase of property suitable for the proper prosecution of the work.

Much sympathy was felt for Miss McWilliams, who has been compelled to abandon her work in Central India, greatly to her own disappointment, and to the regret of her fellow missionaries.

The committee thankfully received intelligence of the recovery of Mr. Norman Russell, of Mhow, whose life had been despaired of for some days.

Interesting reports were read from Mr. Wilkie, of the awakening amongst the Mangs of Indore, Central India. Already he has baptized fifty heads of families, representing an addition of 200 to the Christian community. There are crowds flocking to the services on Sunday and week day, and many others are asking for baptism.

Mr. Jamieson wrote of the extension of the work, and asks if some friends would send them a "baby organ" to assist him in touring evangelistic work.

A valuable report was read from Dr. Webster of his visit to Aleppo, in Northern Syria, and the condition of the Jews in that city having 200,000 inhabitants, with a Jewish population of about 10,000, and no mission work being done amongst them. The American Presbyterian Church, however, is just opening a station there. Dr. Webster also gave a statement of the initial cost of a mis-

BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGES.

On the 21st inst., at Calvin Church, Montreal, by the Rev. Dr. Smyth, John W. Spaulding, to Miss Jennie Smith, the only daughter of Mr. John Smith, all of Montreal.

In Montreal, on the 19th inst., by the Rev. Professor James Ross, B. D., John Luckwell, to Mary Elizabeth, eldest daughter of Mr. Robert J. Birch, Cote St. Antoine.

On Tuesday evening, 19th inst., at Erskine Presbyterian Church, Ottawa, by Rev. Dr. Campbell, John McKenzie Bennett, of Richmond, Ont., to Maggie, fifth daughter of David Mackie, Esq., of East Gloucester.

On the 16th inst., at 114 Hutchison street, Montreal, by the Rev. A. J. Mowatt, John H. Henderson, Manager Union Bank, Smith's Falls, Ont., to I. Louise, youngest daughter of the late Archibald Macnaughton, Lachine.

On the 13th inst., at the Albion hotel, Toronto, by the Rev. John McMillan, of Wick, Mr. Stewart Walker McKay, of Saintfield, to Miss Ellen, youngest daughter of Mr. George Wallace, of the township of Reach.

At Howick, on Sept. 13th, by Rev. Thomas Bennett, assisted by the Rev. C. M. Mackeracher, Georgina (Nena), daughter of Mr. George McClenaghan, merchant, to the Rev. Thomas A. Mitchell, of Avonmore, Ont.

On the 20th inst., at the manse, Valleyfield, Que., by the Rev. J. E. Duclos, B. A., Dr. James Mann, of Renfrew, and son of the late Rev. A. Mann, D. D., to Nettie, fifth daughter of the late Dr. G. A. Purvis, of Portage du Fort.

On Saturday, Aug. 19th, at the residence of the bride's father, Chatham, Ont., by the Rev. John R. Battisby, Ph. D., Donald A. Cameron, of the Canadian Bank of Commerce, Blenheim, to Winnifred Ethel Hamilton, only daughter of Wm. G. Ireland, Esq.

At Bloor street Presbyterian Church, Toronto, on Tuesday, September 12th, 1893, by the Rev. E. F. Torrance, M. A., of Peterborough, Ont., assisted by the Rev. W. G. Wallace, B. D., Philip J. C. MacDonnell, of the Bank of Montreal, Toronto, youngest son of the Very Rev. Dean MacDonnell, of Mistertonana, Peterborough, England, to Lily Hall, eldest daughter of the late Alexander Smith, Esq., of Peterborough, Ont.

DEATHS.

In London, on Saturday, Sept. 16th, 1893, William Gilmour, aged 65 years.

In Lindsay, on Monday, Sept. 18th., William McMann, aged 62 years and 4 months.

slon in Aleppo. His correspondence also conveyed information as to the Jewish missions in Alexandria and Cairo.

It was agreed that Dr. Webster be appointed to co-operate with missionaries of the Free Church of Scotland in Tiberias, Palestine, and negotiations are to be entered upon in order to come to an understanding as to the terms of co-operation. The Free Church Assembly has already expressed a desire for such united action.

Correspondence from Honan is very encouraging. Mr. McGillivray is better after serious illness, and there is an increasing number of inquirers. Mrs. Goforth and children will come home next year on furlough, on account of health, the months of July and August having tried them severely each year. Mr. Goforth does not wish to come home for another year at least, although his time for furlough will have arrived, and the experiences of the mission have been unusually trying.

Correspondence from Alberni is very encouraging, although no missionary successor to Mr. McDonald has yet been found. It is hoped that it will not be long vacant. The door is open for a good work, and not so trying as many other fields.

It was agreed not to take any action in Dr. Paton's scheme, as to the Day-spring, until after the Synod of the Maritime Provinces has met and decided the future relation of the New Hebrides Mission to the Church.

The committee is again to meet on the 2nd of January, 1894.

R. P. MACKAY, Secretary.

Mrs. McNair, born one hundred and eleven years ago near Inverary, Lochfine, Argyshire, Scotland, died lately at the great age of one hundred and eleven years. She lived for three-quarters of a century at Godmanchester, about seven miles from Huntingdon, Qu. She came of a hardy and long-lived stock, as did also her husband, who lived to be one hundred and seven. Till she was ninety she walked every Sunday to St. Andrew's church, Huntingdon. She

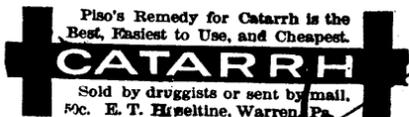
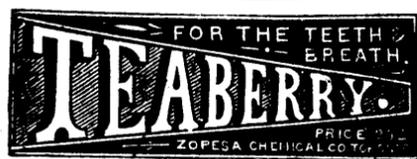
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The New Calendar of 132 pages mailed free to applicants.

EDWARD FISHER, - Musical Director.

was cheerful to the end and to the last loved to repeat. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thy rod and Thy staff they comfort me."

THE RESULT OF FORESIGHT.

A responsible life insurance company, such as the North American Life of Toronto, Ont., gives the insurer every legitimate advantage, coupled with first-class security.

The following letter, expressive of one of its policy-holder's satisfaction at the results achieved under one of its investment endowment policies, is well worth perusing:—

Carleton Place, Ont., Sept. 13, 1898.

To the North American Life Assurance Co., Toronto:

Gentlemen,—Your favor is received advising me that my fifteen-year endowment, ten-year investment policy has matured and that I have the choice of anyone of the following four options:—(1) Receive the entire cash value of the policy, or (2) the equivalent of this in paid-up insurance, or (3) withdraw the cash surplus and continue policy for next five years and then withdraw its full face value with profits, or (4) take the equivalent of the cash surplus to reduce the remaining five payments due under the policy when it becomes payable in full with profits

The variety of ways which I have of dealing with my policy, the result in each case being in excess of what I anticipated, enables me to say unhesitatingly that I regard the settlement offered as most satisfactory.

After due consideration I conclude that the fourth choice will best meet my circumstances, and therefore desire that you shall apply the surplus now in hand to reduce my remaining premiums so that at the end of five years from the present time I shall receive the full face value of my policy with additional five years' profits.

Yours truly, A. H. MEARS.

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COAL AND WOOD.



CONGER COAL CO., LIMITED General Office, 6 King Street E.

The Queen Consort of Siam owns a wonderfully beautiful tiara. It is shaped like a lotus and made of solid gold studded with diamonds. The gems are so arranged that they form the lady's name and the date of her birth and marriage.

Pound St. Paul's Church into atoms, and consider any single atom; it is, to be sure, good for nothing; but put all these atoms together and you have St. Paul's Church. So it is with human felicity, which is made up of many ingredients, each of which may be shown to be very insignificant.—Dr. Johnson.

Rewards were given in India last year for the slaying of 274 tigers, 442 panthers, 131 bears and 85 wolves. In the last four years there have been destroyed more than 1,000 tigers, 2,000 panthers, 500 bears and 300 wolves. On the other hand, wild beasts killed 317 people and 1,200 cattle last year, and there were 999 deaths of human beings from snake bite.—Toronto Globe.

DON'T YOU KNOW

That to have perfect health you must have pure blood, and the best way to have pure blood is to take Hood's Sarsaparilla, the best blood purifier and strength builder. It expels all taint of scrofula, salt rheum and all other humors, and at the same time builds up the whole system and gives nerve strength.

Hood's Pills may be had by mail for 25c. of C. I. Hood & Co., Lowell, Mass.

The place to get an idea of the comparative insignificance of the individual undoubtedly is at sea, floating on a bit of wreckage at the mercy of the winds and waves. George Upton, of the ill-fated schooner Mary Lizzie, tells his South Portland friends that during the thirty-three hours he was adrift fifteen vessels passed close to him without taking the slightest notice of him, his cries failing to attract their attention.—Lewiston (Me.) Journal.

Minard's Liniment cures Dandruff.

British and Foreign.

The Queen laid the foundation-stone of the new church at Crathie on 11th inst.

Rev. Malcolm MacIntyre, of Boleskine, Inverness, died on 27th ult., in his 62nd year.

The stock of coal in London has never been so low since 1867; prices are rising daily.

A three-manual organ has been placed in Langholm Parish Church, at a cost of nearly £1,200.

The dispute between Rev. Gavin Lang, of Inverness, and his congregation has now been settled.

The death is announced of the Rev. Principal Cunningham, of St. Mary's College, St. Andrews.

Rev. Dr. Hamilton, of Trinity Church, Brighton, resumed his ministry on Sunday, after a long and painful illness.

A spear-head and a number of Roman coins of the earliest emperors have been found at Kirkintilloch on the line of the Roman wall.

The preacher at the evening service in Glasgow cathedral, on a recent Sabbath, was Rev. Dr. Ross Taylor, of Kelvin-side Free church.

The F. C. sustentation fund for the three months ending 10th ult. shows a decrease of £148 in comparison with the same period of last year.

The Maharajah of Mysore has drafted a regulation to prevent infant marriages. It fixes the minimum age of boys at 14, for girls at 8 years.

A scheme is proposed to bring London and Edinburgh—a distance of 500 miles—within a six hours' ride of each other, and Brighton within twenty minutes of London.

The Rev. David Johnson, D. D., minister of Harray, Orkney, has been appointed Professor of Divinity and Biblical Criticism in the University of Aberdeen, in succession to Dr. Milligan.

Camden-road Church was re-opened on Sunday, after renovation. Rev. R. M. Thornton, who is on a visit to Canada, is not expected to resume his ministry until the end of September.

The old printing premises of the Salvation Army in Fieldgate-street, White-chapel, London, have been prepared for the sorting of waste paper, an occupation which employs many destitute men.

It is said the Queen desires Mr. Gladstone to appeal to the country upon the vote upon the Home Rule Bill in the House of Lords, but that the Prime Minister has declined to accede.

A statue of Columba, the work of Mr. Davidson of Inverness, has been placed in a niche in the new Anglican chapel at Iona. The famous missionary is represented in Roman garb and attitude.

Dr. Grosart, who, since his retirement from St. George's, Blackburn, has been residing in Dublin, preached with his old vigour on the 27th ult., in Rutland-square Church, during the absence of the pastor, the Rev. J. D. Osborne.

Montreal, Que., Dec. 14th, 1892.

The Charles A. Vogeler Co., Toronto, Ont.

Gentlemen:—

Some months ago while engaged in unloading cement from one of the boats at Montreal wharf I had the misfortune to severely cut and strain my wrist.

The steward of the boat hearing of the accident and having a stock of St. Jacobs Oil (which he tells me he always carries) on hand, bathed my arm and wrist with the magic fluid with the pleasing result, that in a short time I fully recovered the use of the injured member.

St. Jacobs Oil is certainly a wonderful cure for cuts and sprains, I cannot say enough in its praise.

Respectfully yours, Alfred Jones, 31 St. David's Lane.

STRONG AND PROSPEROUS.

THE SUN LIFE ASSURANCE COMPANY

OF CANADA.

The annual conference of the Scottish Grand Lodge of Good Templars was held in Perth last week. Since its meeting there in 1887 the adult membership has increased from 37,005 to 39,474, and the juvenile and adult from 60,728 to 69,885.

Mr. J. M. Barrie opened a bazaar held last week in Kirriemuir, in aid of the building fund of the new Original Secession church, which is to take the place of the old one he has made famous in his "Auld Licht Idylls."

Rev. Dr. Norman L. Walker found Keswick, during the recent religious meetings, more like what our towns will become in the Millennium than anything he has ever yet witnessed. Religion was "for the time being" the subject uppermost in the minds of all.

The Bible has been translated into 187 of the leading languages, which are spoken by about 600,000,000 people. Adding to these figures those of the minor tongues it is a fair estimate that the Bible is now accessible to fully 1,000,000,000 souls, fully two-thirds of all mankind.

Of the 3,691 candidates in the recent Oxford Local Examinations, 2,758 got certificates. A lad in the Merchant Taylors' School, Crosby, obtained the position of premier among the senior scholars, and a pupil in Oxford High School in the juniors. The examinations were held in 81 centres.

In the Mediaeval and Modern Languages Tripos at Cambridge the men are headed by the women. No man gains the first class, whereas M. B. Smith, of Girton, and M. S. Smith, of Newnham, are placed in that class. There are five men and four women placed in class two, and three men and one woman in class three.

Rev. Theodore L. Cuyler, D. D., has retired from the Presidency of the National Temperance Society, not from want of interest in it, but because of his impaired hearing. Ex-Postmaster General John Wamamaker has been chosen to succeed him. We would not be surprised to see a new impetus given to the work of this society.

The Duke of Edinburgh by the death of his uncle has become the ruler of the grand duchy of Saxe-Coburg-Gotha, and is likely to take up his permanent residence in Germany. There is a reversal of the usual order in this. A good many German princes have found their matrimonial way to a pleasant living in England.—Montreal Gazette.

Three American women have received the degree of Ph. D., *summa cum laude*, from the University of Zurich—Miss Helen L. Webster, Professor of Comparative Philology at Wellesley College; Miss Thomas, Dean of Bryn Mawr College, and Mrs. Mary Noyes Colvin, Principal of Bryn Mawr Preparative School at Baltimore

Some fancy the charms of the lily-white maid, Of ethereal form and languishing eye, Who faints in the sunshine and droops in the shade, And is always "just ready to die."

But give me the girl of the sunshiny face The blood in whose veins courses healthy and free, With the vigor of youth in her movements of grace, Oh, that is the maiden for me!

She is the girl to "tie to" for life. The sickly, complaining woman may be an object of love and pity, but she ceases to be a "thing of beauty" worn down by female weakness and disorders, subject to hysteria and a martyr to bearing down pains. Dr. Pierce's Favorite Prescription is a sure cure for these distressing complaints, and will transform the feeble, drooping sufferer into a health, happy, blooming woman. Guaranteed to give satisfaction in every case, or money paid for it refunded.

While regarding Sir Charles Cameron's Scottish Disestablishment Bill as open to grave question on grounds of mere equity, for its great concessions to the Established Church, Dr. Rainey, in a letter from Lucerne to Rev. D. Mitchell, of Kirkcubright, says that while reserving the right to advocate minor amendments, "we are prepared to accept the Bill in all its main lines and provisions as a settlement of the question." They do so in the expectation and with the desire that this settlement may close the chapter of a long debate, and may inaugurate a new period of co-operative and progressive and instructive work among Scottish Christians. They urge the Government, if it can see its way to do so, to adopt the Bill and make it its own legislative project. In the House of Commons, recently, in reply to Mr. Hozier, Mr. Gladstone said, "We have taken note of the Bill which has been introduced by my hon. friend (Sir Chas. Cameron), and the Government are inclined to view that Bill with favour." And consequently they would not proceed with the Suspensory Bill.



A FRIEND

Speaks through the Boothbay (Me.) Register, of the beneficial results he has received from a regular use of Ayer's Pills. He says: "I was feeling sick and tired and my stomach seemed all out of order. I tried a number of remedies, but none seemed to give me relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so finely sugar-coated that even a child will take them. I urge upon all who are in need of a laxative to try Ayer's Pills. They will do good." For all diseases of the Stomach, Liver, and Bowels, take

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GENTLEMEN,—I was troubled with chronic diarrhoea for over three years and received no benefit from all the medicine I tried. I was unable to work from two to four days every week. Hearing of Dr. Fowler's Extract of Wild Strawberry I began to use it. Am now all right.
JOHN STILES, Bracebridge, Ont.

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Five great enemies of peace inhabit with us—avarice, ambition, envy, anger, and pride; if these were to be banished, we should infallibly enjoy perpetual peace.—*Petrarch.*

WORTH READING.
MR. WM. MCNEE, of St. Ives, Ont., had eleven terrible running sores and was not expected to recover, all treatment having failed. Six bottles of Burdock Blood Bitters completely restored him to health. Druggist Sanderson, of St. Mary's, Ont., certifies to these facts.

O, the eye's light is a noble gift of Heaven. All beings live from light, each fair created thing—the very plants turn with a joyful transport to the light.—*Schiller.*

GIVES GOOD APPETITE.
GENTLEMEN,—I think your valuable medicine cannot be equalled, because of the benefit I derived from it. After suffering from headache and loss of appetite for nearly three years I tried B.B.B. with great success. It gave me relief at once, and I now enjoy good health.
MRS. MATTHEW SPROUL, Dunganon, Ont.

The Rev. Robert McIntyre, of Denver, has created a sensation among his congregation in that city, says the *New York Tribune*, by asking that his salary of \$5,000 be reduced to \$1,000. He thinks the sum he receives at present is at least twice as large as it should be in hard times.

LOOKED LIKE A SKELETON.
GENTLEMEN,—Last summer my baby was so bad with summer complaint that he looked like a skeleton. Although I had not much faith in it, I took a friend's advice and tried Dr. Fowler's Extract of Wild Strawberry. He soon got better. I truly believe it saved his life.
MRS. HARVEY STEEVES, Hillsborough, N.B.

Doubting is far better than ignorant, unthinking repose. All honest seekers after truth are doubters as long as they are seekers. When they find the truth they are converted from being doubters to being believers. Doubt is then supplanted by belief of the truth found.—*Religious Telescope.*

FACTS ABOUT DYSPEPSIA.
Wrong action of the stomach and liver occasions dyspepsia. Dyspepsia in turn gives rise to bad blood. Both these complaints are curable by B.B.B. which acts on the stomach, liver, bowels and blood, and tones and strengthens the entire system, thus positively curing dyspepsia, constipation, bad blood and similar troubles.

Jews in their social life should mingle with their fellow citizens of other denominations as they do in business pursuits. It is the Jews themselves by their clannishness and exclusiveness who foster the prejudice of which they so much complain.—*Jewish Tidings.*

NOW WELL AND STRONG.
SIRS,—It is my privilege to recommend B.B.B. For two years I was nearly crippled with an inflammatory disorder of the kidneys from which six bottles of B.B.B. entirely freed me. I am now well and strong, and gladly recommend the B.B. Bitters which cured me after I had almost given up hope.
EDWARD JOHNSON, Aberdeen, B.C.

The membership of the Indian Army Temperance Association has reached its highest point. The whole strength of the British forces in India is about 68,000, and as there are 20,111 men who are abstainers, the progress of sobriety has been remarkable. At Singapore, 130 artillerymen out of a total strength of 200 are abstainers.—*New York Medical Record.*

Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

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

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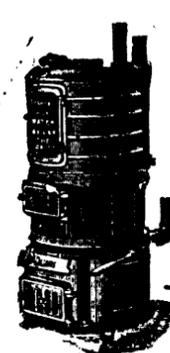
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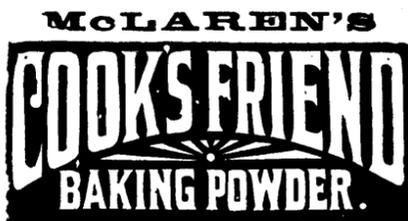
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MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, on Oct. 3rd, at 10.30 a.m. GLENGARRY.—At Vankleek Hill, on Dec. 12th, at 1 p.m. LINDSAY.—At Cannington, on Oct. 17th, at 11 a.m. LANARK AND RENFRW.—At Pembroke, on Nov. 28th, at 11 a.m. MONTREAL.—In Presby-terian College, Montreal, on Oct. 3rd, at 10 a.m. ORANGEVILLE.—At Orangeville, on Nov. 14th at 10.30 a.m. PARIS.—In Knox Church, Woodstock, on Oct. 3rd, at 11 a.m. QUEBEC.—At Richmond, on Nov. 14th, at 5 p.m. STRATFORD.—In Knox Church, Stratford, on Nov. 14th, at 10.30 a.m. VANCOUVER.—On Oct. 4th. WHITBY.—At Oshawa, on Oct. 17th, at 10 a.m.

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The session of 1893-4 will open on Wednesday, 4th October. The introductory lecture will be delivered by Rev. Prof. MacLaren, D.D., at 3 p.m., in the hall. Subject: "The permanence of the Sabbath in relation to the Mosaic Law and the Gospel Economy."

The College Board will meet in the Board Room at 1.30 p.m., and the Senate on Thursday, 5th prox., at 9 a.m. BY ORDER.

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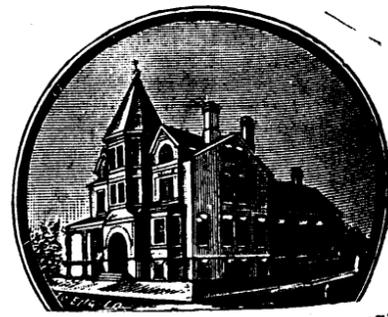
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