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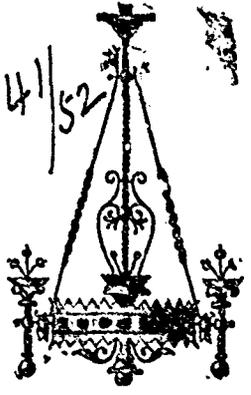
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**SUFFERING** humanity read Carbollic Smoke Ball advertisement, cures Diseases of the Nose, Throat and Lungs. See page 610

**EGG FLUMMERY**—Beat six eggs, add a tea cup of milk, a little salt and pepper; have a piece of butter very hot in a pan, pour in and stir till done.

The best broom is of light green colour, which indicates that the material is of the best flexibility and toughness. The cheap broom corn is of a sickly yellow or lemon colour.

**TO BAKE PEARS.**—Butter a baking tin rather thickly, place the pears whole upon it (simply washed off in their skins.) They take a long time to cook. Sprinkle a very little sugar over them to begin with, and a little when nearly done.

A PIE that is properly baked will slip from the tin with careful handling, and if placed on a wire frame where the air has access to the bottom, it will cool without becoming moist, and when ready to be served it can be transferred to a plate.

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**PICKLED CRAB APPLES.**—Stem the apples, after piercing them with a fork. Prepare a syrup of one pint of good vinegar, one pound of brown sugar (more, if liked), and a scant tablespoonful of each kind of spice. Boil ten minutes and pour over the apples after they have been placed in the jar.

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**SWEET PEAR PRESERVES.**—For each pound of fruit take one half pound of sugar. Save the perfect cores and skins, boil these in sufficient water merely cover them; strain this syrup and put in the sugar, and prepared fruit. Stew gently until the syrup becomes coloured finely. When sealing the preserves, if there is too much syrup, bottle for pudding sauce.

**GRAPE MARMALADE.**—Steam the grapes carefully, put them into a porcelain kettle, covering them with hot water and boiling them until perfectly soft. Put them in a colander and rub them until all the pulp passes through. To each pound of pulp add one pound of white sugar and boil about half an hour until a clear marmalade is the result.

**GRAPE CUCUMBERS.** Pare and halve full-grown cucumbers; take out the seeds and grate the cucumber, straining and pressing the pulp until much of the water is exhausted, but not quite all; season highly with pepper and salt; mix thoroughly with vinegar and put up in small bottles, filled to the brim, and containing just enough to use at one time; seal the corks. When unsealed the fragrance is that of freshly-cut cucumbers.

**FRUIT CHARTREUSE OF ORANGE JELLY.**—Make a chartrouse of fruit in a round or oval mould, having a quantity of fruit left, having also a quart of orange jelly, which place on ice in a bowl, whisking it until on the point of setting. Then place a layer of it in the chartrouse, then a layer of the fruit, the jelly, and so on until quite filled; place it upon wire, and when set and ready to serve, dip in luke warm water, turn it out upon your dish, serve garnished round with jelly in the skins of the oranges, cut into quarters after it has been set, or leave out the garnishing.

**AN APPLE DESSERT.**—A dessert made with apples, baked, but to be served cold, is made in this way: To a pint of stewed tart apples, pressed through a fine colander, add two large spoonfuls of butter white hot; then stir in the beaten yolks of four eggs, and nearly two cups of sugar; lastly add one quart of milk and one spoonful of vanilla flavour. Bake half an hour in a quick oven, then beat the four whites of eggs to a stiff froth, with four spoonfuls of powdered sugar; drop, in large patches, around the top of the pudding; brown delicately in a quick oven. Serve with sugar and cream.

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THOMAS J. REBURN, Esq., 205 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try Dr. Sago's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

**Three Bottles Cure Catarrh.**

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**ALL AGES AND CONDITIONS** of people may use National Pills without injury and with great benefit.

**FRUIT CHARTREUSE OF ORANGE JELLY.**—Make a chartrouse of fruit in a round or oval mould, having a quantity of fruit left, having also a quart of orange jelly, which place on ice in a bowl, whisking it until on the point of setting. Then place a layer of it in the chartrouse, then a layer of the fruit, the jelly, and so on until quite filled; place it upon wire, and when set and ready to serve, dip in luke warm water, turn it out upon your dish, serve garnished round with jelly in the skins of the oranges, cut into quarters after it has been set, or leave out the garnishing.

**AN APPLE DESSERT.**—A dessert made with apples, baked, but to be served cold, is made in this way: To a pint of stewed tart apples, pressed through a fine colander, add two large spoonfuls of butter white hot; then stir in the beaten yolks of four eggs, and nearly two cups of sugar; lastly add one quart of milk and one spoonful of vanilla flavour. Bake half an hour in a quick oven, then beat the four whites of eggs to a stiff froth, with four spoonfuls of powdered sugar; drop, in large patches, around the top of the pudding; brown delicately in a quick oven. Serve with sugar and cream.

**500 REWARD**

is offered by the manufacturer of Dr. Sago's Catarrh Remedy, for a case of Chronic Nasal Catarrh which they cannot cure.

**SYMPTOMS OF CATARRH.**—Dull, heavy headache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery, and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcers; the voice is changed and has a nasal twang; the breath is offensive; smell and taste are impaired; there is a sensation of dizziness, with mental depression, a hacking cough and general debility. Only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, or less understood by physicians. By its mild, soothing, and healing properties, Dr. Sago's Catarrh Remedy cures the worst cases of Catarrh, "cold in the head," Coryza, and Catarrhal Headache. Sold by druggists everywhere; 50 cents.

**"Untold Agony from Catarrh."**

Prof. W. HAUSNER, the famous mesmerist, of Ithaca, N. Y., writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable, and said I must die. My case was such a bad one, that every day, towards sunset, my voice would become so hoarse I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of Dr. Sago's Catarrh Remedy, in three months, I was a well man, and the cure has been permanent."

**"Constantly Hawking and Spitting."**

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# THE CANADA PRESBYTERIAN.

VOL. 17.

TORONTO, WEDNESDAY, SEPTEMBER 19th, 1888.

No. 39.

## Notes of the Week.

THE *Australian Independent* publishes in a supplement the Livingstone Lecture, founded by munificent gentlemen in Sydney, and designed to resemble the Boyle and Burnett lectureships in Britain. Dr. Roseby, Congregational minister of Ballarat, was the first lecturer, and chose for his subject, "The Genetic Unity of Nature viewed in a Theistic and Christian Light." Dr. Roseby seems generally to agree with Dr. Dallinger. He makes a severe attack on Professor Drummond's famous work.

THE *Christian Leader* says Dr. W. M. Taylor, of New York, was among the guests of the Coats family at Paisley, when they assembled at the museum presented to the town by Sir Peter Coats in expectation of the Queen pausing, as she did, during her visit to receive a bouquet from Sir Peter's daughter-in-law; and Dr. Cochrane, of Brantford, Ontario, was present at the dinner given on the same day by the town council to 1,000 deserving poor people. The doctor, who is a native of Paisley, delivered a very stirring address.

THE deadly effects of scepticism in its repression of benevolence and self-sacrifice, says a Glasgow contemporary, receives a fresh illustration in a note published by Mr. Bradlaugh concerning his financial embarrassments. The heavy legal costs incurred by him in meeting the adverse action which barred his admission to Parliament, have entailed a burden of debt which dooms him to incessant toil, and yet his free-thinking friends are perpetually inviting him to do work without remuneration. This painful experience ought surely to make Mr. Bradlaugh pause in his work of spreading a scepticism which is thus demonstrated to be the parent of a cold and heartless selfishness.

THE recent action of the City Council of Rome in refusing a site for the statue of Giordano Bruno roused the Liberals to opposition, and the new elections have resulted in the overwhelming triumph of the anti-Papal Party. The popular joy at the success was such as has not been witnessed in Rome for years and the breeze of freedom fills the entire Italian peninsula. Madame Bompiani, a Protestant lady resident in Rome, who has for years keenly watched the progress of Italy, writes. The Italians breathe no more the stifling dungeon air of mediæval prisons. Friars and nuns, priests, bishops and cardinals may still bow to the Pope, but the great mass of 30,000,000 of Italians will not. May these Italians soon stretch out their hands to God and bow the knee to Him alone.

FOR several years there has been in existence in England a Burial Reform Association. The absurd lengths to which funereal displays have gone of late years afford a sufficient justification for the efforts of such a movement. There are many so circumstanced that the inexorable decrees of fashion applying to funeral observances, give an added bitterness to the sting of death. A representative of the Burial Reform Association, the Rev. F. Lawrence, its honorary secretary, has just paid a brief visit to this country. This gentleman did not come further west than Montreal, where, however, he made good use of the time at his disposal addressing various bodies. He urges the disuse of strong coffins and vaults and deprecates the use of crapes, scarfs, plumes and the like. A return to greater simplicity in the manner of burying the dead will meet generally with commendation.

DR. W. G. FLAIKIE writes as follows in reference to Dr. Marcus Dods' paper read at the Presbyterian Council: Will you allow me to say for myself that while I think that much of the paper was seasonable and salutary, I dissent strongly from some of its positions. But what I think was most to be regretted was the manner in which it dealt with subjects requiring to be treated with great tact and care. I allude especially to the infallibility of Scripture. That there

are serious difficulties in connection with this, and that these have been increased by recent investigations, no candid person acquainted with the facts can well deny. I for my part can as little assent to the extreme position of some of Dr. Dods' opponents as I can to what, on the surface, would seem to be his own. I am thankful the Council did not commit itself on the subject. And I earnestly hope that nothing precipitate will be done in the matter.

CONCERNING the growth of the Young Men's Christian Association, the *Christian Leader* says: The work of which David Nasmyth, of Glasgow, was the pioneer has grown to dimensions which the Conference at Stockholm, the eleventh triennial international meeting, brought into bold relief. There were representatives present of nearly 4,000 Young Men's Christian Associations, which have an aggregate membership of about 27,000, and upwards of a score of separate nationalities were to be found among the delegates, who came from every part of the world. In the United States and Canada there are 1,240 Associations, in Great Britain and Ireland 605, in Germany 673, in Switzerland 362, and in Holland 505. The British contingent of the delegates assembled in the Swedish capital was the strongest; the United States and Canada came next, France occupied the third place, and Germany the fourth. It is a remarkable fact that the native country of David Nasmyth has nearly as many Associations and as large a membership as England. Since 1881 the English Associations have increased from 187 to 293; the Scottish from 130 to 251.

MR. THOMAS C. CARTER, supplies the following reminiscence to an English contemporary. "As one of the few survivors present at the opening of the Regent Square Church, on the second Sunday morning in May, 1827, I wish to correct a statement in your last week's paper, to the effect that the crowd outside was so great that they forced the doors, etc. The fact was, a crowd was expected, and provision was made to meet it. The entrance to every doorway was guarded by a barricade about a yard high, in the shape of the letter V, an opening being left at the end of about two feet, to prevent more than one person passing at a time. The expectation of a crowd and the provision to prevent disorder was made publicly known. Everybody supposed everybody else would be there, so that there would be no room for their individual selves, while the timid were fearful of a crush, the result was, that at no time that morning was the church more than two-thirds full. The introductory service by Rev. Edward Irving, including the christening of his child by Dr. Chalmers, occupied the first hour. The sermon by Dr. Chalmers was nearly two hours in delivery."

MR. STALKER, says a contemporary, in his powerful discourse on "The House Beautiful" delivered at the opening of a new church in Ayrshire, effectively replied to the criticism which reproaches Scotsmen with the intellectual character of their religion. The critics affirm that the Scotch people put the sermon in the place the liturgy ought to have. "We are warned," said Mr. Stalker, "that we ought in the church to speak to God and not to listen to man. But I think we come to church to listen to man. It is quite true that in all the preaching there an element of human folly and imperfection, just as there is, for that part, in all human praying. But wherever an earnest minister is speaking there God is speaking. God's message is being delivered, and however important it may be that in the church we should speak to God, it is still more important that God should speak and we should listen." Mr. Stalker holds that it is in accordance with the national genius that religious impressions should come to the Scottish people rather through the intellect than through any channels of feeling. In reply to those who counsel a radical change in the methods of Scottish worship, he pertinently asks that instances should be shown of any other mode which is able more thoroughly to impress the minds of the people with religion.

THE new Governor-General of the Dominion of Canada, Lord Stanley of Preston, has paid his first visit to Toronto. He was cordially welcomed by the community. Large numbers flocked to see the procession to the Pavilion, where the reception was held. He was "addressed" with a heroic persistency sufficient to task his patient endurance to the utmost. He stood up smilingly till the last shot was fired, and decorously replied with unflinching good humour. It is beginning to strike the least reflective that this address business is vastly overdone. What is the sense of making a target of the Governor-General for the unlimited discharge at his unoffending head of the mellifluous commonplaces with which these addresses are usually charged? When Her Majesty's representative in Canada visits a city for the first or last time in his official capacity, what is to hinder the presentation of one address, expressive of the feelings of the whole community, and by consequence of all organizations within its limits? If the main, though not the ostensible, design in presenting addresses is to afford an occasion of an introduction to, and a hand-shake with his Excellency, the object can be secured at an ordinary presentation. Lord Stanley has, by his kindly and dignified bearing and his addresses, conspicuous for their good sense and tact, made a most favourable impression wherever he has appeared.

SAYS the *British Weekly* The series of meetings which Dr. Parker has been holding in Scotland, chiefly in rural places and the smaller towns, has excited great interest, and drawn together ministers and people of all denominations. It has been a visitation of Churches, possible only where the religious bodies are fairly on a level and the State Church is simply endowed and regulated, not ostentatiously separated from all others. The meetings have been held in Established, Free, United Presbyterian, Congregational, and Evangelical Union places of worship. It was inevitable, perhaps, from the nature of the mission undertaken, that Dr. Parker should pose as a great man dispensing great gifts. But he is a great preacher, he has not a little to teach those whose business is to speak, and ample testimony has been given to the inspiration many have received. So far good, but, as he said, there are critics in the world, and a man ought to be thankful for honest criticism. We therefore beg to express our opinion that his proposal for an international text for every Sabbath, and an international sermon, to be a "centre of stimulus" for all who use the text, is anything but an "ideal," and would not by any means be a reconstruction of the pulpit. Let us hope that the suggestion was a passing one, made impromptu, and that it will never be heard of again.

THEY have had a most successful Temperance Day at the Glasgow Exhibition. A gentleman writes: There were twenty-six thousand children present, a glad sight, as they gambolled about in the magnificent grounds and through the Exhibition. Sir William Collins, a veteran temperance worker, presided at the grand stand, and in a few very earnest practical remarks reviewed the temperance progress of thirty years. He deprecated the selling of liquors in the cafés and restaurants, in the grounds and buildings, but was thankful that in deference to the temperance people there was no liquor sold on that day. He hoped that when these children became the voters the vile traffic in all its hideousness would be forever banished. Messrs. Cameron Corbett, M.P., Gilbert Archer, John Wilson and Principal Cairns were the principal speakers. The Rev. Mr. McKay, of the Trinity Free Church, in moving a vote of thanks to the speakers, spoke a word in answer to the argument of where would the revenue come from in case of Prohibition. He offered, were the money expended in drink and put into his hand, to pay all the Imperial local taxes, all the improvements, the expenses of all the Churches and Sabbath schools, all the cost of missionary work and double it up two or three times with other things, and finally give to every family in the land a box of tea at the New Year.

## Our Contributors.

### THE GOOD TIMES AHEAD.

BY KNIXONIAN

Certain classes of people in this country are much in the habit of praising what they call the good old times. By the good old times most of them mean the early days when the settlers were few and poor, when there was little competition, and they themselves had things pretty much their own way. Almost any man thinks the times are good when he can do as he pleases. The following are fair representatives of the classes who often speak of the good old times and we may imagine each one of them indulging in a soliloquy.

**THE SOLILOQUY OF THE REV. MR. LOVEPOWER.**  
In the good old times Dr. Dry as dust and I had things all our own way in this Presbytery. We did just as we pleased. We sent the probationers around as we thought proper, knocked the students from pillar to post, and no one dared to ask us any questions. We, that is, the Doctor and I, regulated the calling of ministers in these good old times. We told congregations the minister they should call, and if they did not call him we took good care they got no one else. By sending our own man at the right time, keeping others back, and various other innocent little expedients, we usually succeeded in getting our man settled. These were the good old times.

In these good old times a minister was a distinguished man whether he could preach or not. When the Doctor and I made a tour through the new settlements we made a sensation. The settlers stopped working to look at us, and their wives killed the spring chickens for our personal benefit. It was something to be a minister in these good old times.

Ah me, how everything has changed. Impertinent young men have come into the Presbytery from the colleges with their heads full of heresy about the parity of presbyters. We, that is, the Doctor and I, tried to put them on a back seat, but some of them would not go. We told them to tarry at Jericho until their beards grew but they would not tarry. And the people, too, have sadly changed for the worse. They actually insist now on having something to say about the selection of their ministers and the management of congregational affairs. In the good old times we asked them to do nothing but pay the money. In these degenerate days they insist on having something to say about how their money is spent. Worse than all, they clamour for good preaching. We, that is, the Doctor and I, never liked much talk about preaching. We always took the high ground that anything we said was good enough for the people. But ah me, how things have changed since the good old times when the Doctor and I were great men.

#### THE SOLILOQUY OF MR. LONGPRICE.

In the good old times the stores were far apart. The settlers had no money and we sold on credit at an advance of one hundred per cent. and sometimes even more. When you once got a settler fairly into your books then you had him and often had his farm. In these good old times it was a common thing to pay for a settler's crop in trade. There was no such thing allowed in these days as dodging round from one store to another. In the degenerate modern days the women have contracted an abominable habit called "shopping." They go about from store to store and buy just where they please. No such thing was known in the good old times. People in those happy days had to buy in one store. Competition has ruined the country and destroyed the people. Oh for the time when the people shall be compelled to buy all their stuff in one store, and that store—mine.

#### THE SOLILOQUY OF MR. TWENTY-PER-CENT.

In the good old days I was the only man in this township that had money to lend. Many of the settlers were poor and when their crops failed they had to come to me for money. I could get compound interest in those good old times. In these modern days a dozen men in the township lend money. Cheap money is the ruin of this country. Alas, alas, the good old days are gone.

#### THE SOLILOQUY OF J. BREADPILL, M.D.

In the good old days I was the only doctor in this part of the country. People came to me for many miles around and I treated them just as I pleased. I

had the whole practice of the country to myself. Now things have sadly changed. There is a doctor in every village and the people need not come to me unless they wish to do so. I wish there was some way of compelling the people to come to me. I don't like competition. Oh for a year of the good old times when all the sick people were compelled to come to me.

#### THE SOLILOQUY OF MR. BRIEFLESS.

Twenty-five years ago I was the only lawyer in this town. In these good old times I had all the business to myself and I did it just as I thought proper. No client dared to ask me questions. If a client took any liberties with me I threw up his case and there was no one else to take it. These were the days when it was a pleasure to practise. Now everything has changed. There are lawyers in every town ready to do business for reasonable fees. I sigh for the good old times when there was only one lawyer and I was that one.

### TO THE ASSEMBLY AND BACK AGAIN.

BY ONE OF THEM.

I bought my ticket at Myrtle, Canadian Pacific Railway (Ontario and Quebec Division), four stations east of North Toronto, for \$32.50 to Halifax and return, General Assembly rate, via Newport, St. Johnsbury, Vanceboro', Portland (Me.) and St. John, N. B. We were three hours late in starting on account of a collision between a freight train and three cows. The result was sudden death to the cows, and the derailling of the freight train, and the tumbling down into deep embankments of some eight or ten large and heavy laden cars.

Passengers and baggage were then shipped, and we were then spinning along our iron way, rejoicing that the anticipated journey had fairly begun, and that we had before us a solid month of recreation and variety, with no sermons to prepare and nothing to do but enjoy ourselves to our heart's content amid the salubrious air and scenery of the Maritime Provinces. We "struck on" some nice company, too, in our train. We had the Rev. William Burns, of Knox College Endowment Fund fame, who had also a copy of *Knox College Monthly* with him, whose claims he was going to urge on the "old gran' " with whom he came in contact, and on the public generally, in which enterprise it is to be hoped he succeeded beyond his most sanguine expectations. Then we had also the well-known and indefatigable Superintendent of Missions in the North-West—the Rev. Dr. Robertson—who has lately entered the ranks of the D.D.'s, and well did he merit the title from his Alma Mater; for he has laboured with apostolic zeal in carrying the blue-banner of Presbyterianism into the most extreme limit of our great North-West. Then last, but not least, we had the Rev. A. H. Kippen, of Claremont, a gentleman of excellent reputation both in the pulpit as well as out of it. These, along with the writer's wife and three children, who were paying a visit to Aylmer, Quebec, made an interesting company, and time passed away so rapidly that we scarcely realised it until we heard "Smith's Falls Junction, change cars for Mattawa."

Here we had to say a hurried good-bye to dear ones and seek the best accommodation we could under the circumstances.

There were now two additional members of our party. The Rev. William Bennet, of Springville, had joined us at Peterboro'; and here the Rev. Mr. Nixon, of Smith's Falls, made his appearance.

Montreal was reached about ten p.m. All the brethren but the writer were going by the Quebec route, and as they had changed cars at St. Martin's Junction, we were left alone in our glory, and, being too late for the Portland express, had to remain over night in Montreal, where we sought the shelter of the Albion Hotel, and, after a refreshing sleep, were ready for the road next morning. There were three other delegates besides the writer who had selected the Portland route, Rev. Messrs. D. H. and Colin Fletcher and Mr. Percival, of Richmond Hill.

The weather was very favourable for sight-seeing, and, as the train spun along over stream and river, by green fields and sunny meadows, "mountain, loch and glen," one had just reason to be thankful for living in the wonderful nineteenth century, with its splendid discoveries in science and its marvellous advancement in travelling facilities. On the way we

crossed portions of three States of the Union, viz., Vermont, New Hampshire and Maine. We "take in" the wonderful scenery of the White Mountains in New Hampshire, which unfold themselves to the astonished gaze like a magnificent panorama.

Perhaps it may be safely said that, excepting the passes of the Rockies, there is no finer view of picturesque scenery on this continent than is to be seen here. These mountains have well been called "the Switzerland of America." They run west by south nearly across New Hampshire, and have some twenty bold peaks, with deep, narrow gorges, wild valleys, beautiful lakes, lofty cascades and torrents. This is a favourite resort for summer tourists who are found here from all parts of the Union. Here you find the celebrated Mount Washington, 6,285 feet high—the highest summit in New England—with an hotel and observatory on its summit, and a practicable carriage-road as well as railway up its steep declivity. These mountains furnish the headwaters of the Connecticut, Merrimac and Androscoggin rivers. The rocks are ancient metamorphic, with naked granite and gneiss. The Ammonoosack River falls 5,000 feet in thirty miles, which is certainly a natural wonder of no ordinary kind. More wonderful is it that the Androscoggin falls 200 feet in a mile. Bold, lofty and precipitous as these mountains are, they have been overcome by Anglo-Saxon energy and skill. Several lines of railway now traverse them. The Frankenstein trestle is a magnificent achievement of engineering ability, and can only be fully appreciated when one rides over it in a train of cars.

The City of Portland, Maine, is "beautiful for situation and the joy of the whole earth." The famous Old Orchard Beach, the Bonanza of salt-water enthusiasts, is quite contiguous. Portland, the seaport of Maine, is built on an arm of Casco Bay, 105 miles northeast of Boston. It has a very fine harbour, some twenty newspapers and a population of about 50,000 people.

The "spin" from Portland to St. John on the "Flying Yankee" is beautiful. Such cities as Bangor, with its theological seminary, Augusta, the residence of Mr. James G. Blaine, of Presidential fame, Waterville, Brunswick, are hurriedly passed.

For solid comfort, luxury, neatness and the best of taste, commend me to the cities of Maine. For the most exquisite forethought in regard to the comfort of travellers, the Maine Central Railroad, in its coaches, waiting rooms, wash rooms, etc., is certainly very praiseworthy. Why do not our Canadian lines follow suit? There is a very necessary part of the station at Montreal that is simply a disgrace to civilization. For wash rooms, our Canadian lines do not provide them, and in this respect they are very far behind our neighbours across the lines.

The city of Halifax, where the General Assembly met, has one of the finest harbours in the world. It is entered from the south, extends sixteen miles north, and ends in Bedford Basin, which is spacious enough to accommodate the navy of England, and affords all the year round safe anchorage to vessels of any size. The city is about two miles long and three-quarters broad, and built on the slope of a hill. The streets are well laid and at right angles; and handsome granite and freestone have superseded wood. There is a dockyard covering fourteen acres, among the finest in the British colonies. The public parks and gardens are unequalled anywhere. The citadel commands a grand view of the harbour and ocean beyond.

The hospitality of the Haligonians is becoming almost proverbial. This year was only a repetition of ten years ago, but even on a larger scale. The good people of the city strove to emulate one another in their attention, both privately and publicly, to the delegates, who will cherish life-long remembrances of the many kindnesses received.

The Assembly was, on the whole, fairly well attended. Still there were many not there who should have been there. This was especially noticeable in the Presbytery of Toronto, who had a very small representation.

The debates were well conducted, lively, interesting and good natured.

Dr. Caven's speech on the Deceased Wife's Sister Question was a masterly array of telling facts, and, one would think, ought to shelve that subject for ever, but it did not, because some will not be convinced, no matter what is advanced. We wonder when this wearisome subject will be dropped?

The debate on the Temperance Question was vigorous, spirited and of marked ability. The General Assembly was a unit in desire to put down the unmitigated curse of strong drink, but differed slightly as to the method. However, the finding was very pronounced in favour of prohibition. Mr. McKay, of Woodstock, led the way in a clever and very impressive speech, crying, No quarter with the liquor traffic. The little "tilt" between the Rev. D. J. Macdonnell, of Toronto, and the Hon. D. C. Fraser made things quite lively for a while, and ended somewhat to the discomfiture of the Toronto man.

Some advanced very broad views on the Temperance question, and no doubt had the courage of conviction. But it does seem strange and galls considerably to hear remarks on the floor of our highest Church courts that do in any way countenance or bolster up the liquor traffic. Some even went so far as to say the Bible did not teach total abstinence. If the Bible does not teach this it teaches nothing that is moral and good. If it encourages in the slightest degree the gigantic demon of intemperance then it must have been written by bad men, and if so, it is not inspired of God.

The talking this year, as other years, was done by a few. This seems to be a necessary evil. But the silent number, the rank and file of the Assembly, did good work by their votes if not by their voice. The members were usually very conscientious in attendance, and very few could be seen walking about during the sederunt. The Moderator discharged his duties with statesmanlike ability and gravity. It will give unmitigated satisfaction to the Irish portion of the Church to have such a representative Irishman as Mr. McMullen so gracefully and with such dignity occupying the Moderator's chair. We hope that "Knox" or some of our colleges in Canada, not the States (we don't want our Moderator to go to the States for a degree), will put a handle to his name before long. He is worthy of the honour. Senates of our colleges, attention!

(To be concluded.)

### A PLEASANT VACATION.

BY REV. JAMES GOURLAY, PORT ELGIN, ONT.

We had the good fortune to sail in the steamship *Pacific*, the captain of which, Mr. P. M. Campbell, is well-known in Port Elgin, where his parents resided for many years, and well known, too, by the travelling public, as one of the most obliging and courteous, as well as skilful, seamen on our lakes. My intention is to confine myself to a short account of three days spent most pleasantly on the small island of Agrad about eighteen miles from Gore Bay, and near the mouth of the Spanish River. On this island the Arnold Lumber Company have established their mills, a visit to which afforded me so much pleasure and interest that I feel called upon to write a few words regarding them. Though not so large as the mills at Serpent River, a little further west, they have a capacity of 100,000 feet per day, and employ during the summer months about fifty hands, and a larger number in winter. The company also own a farm of some 1,000 acres about eight miles up the river. The whole is under the able management of Mr. Heizordt, who devotes himself to looking after the welfare of the men as well as the interests of the owners. What most struck me was the care which the company has had for the temporal, moral and spiritual welfare of the employees.

We are accustomed to speak of companies and corporations as if they had no conscience, and as if, in the words of Carlyle, "cash payments were the sole nexus of society," but here, away in this northern region, we have come on a spot where the capitalists show that they have an interest in their men, more than that of simply making as much money out of them as possible. We could not help remarking that if the plan adopted here were in general use, there would be very little seen of the conflict between capital and labour which is now, unfortunately, almost everywhere going on. If capitalists would only act as Christian men, with duties and responsibilities towards their employees, there would be far less heard of bitter strife and mutual animosities. We were not surprised to learn that the heads of the company, Messrs. Arnold and Folsom, occupy prominent places in the Churches with which they are connected, and we were delighted to see that they carry their Chris-

tianity into their business relations. The neatness and trimness of the mill buildings and the houses in connection therewith, all of which are the property of the company, strike you at once as you approach the dock. The houses are all nicely painted, substantial and in good repair, so different from what one would expect to find under such circumstances.

The boarding houses are well kept and provided for, as we can testify. When we mention that prohibition is as strictly enforced as it is possible for it to be under the most stringent regulations, you will easily believe that the workmen are a very superior class. Where the regular steamers are calling ten times a week, and other boats occasionally, it must be difficult to keep intoxicating drinks entirely out, but so strict are the regulations which lead to the instant dismissal of any man who has been found drunk, and so steady are the employees that the offence is of rare occurrence. The men themselves appreciate the interest shown in their welfare, and show their appreciation by the length of time they remain in the employment of the company, and their readiness to return if they have gone elsewhere. The wages paid are good, and the opportunities of spending, few, so that any one who wishes to save has a good opportunity for doing so. I was pleased to learn that the Indians in this locality are diligent and hard-working. The mere fact that they earn \$1.75 cents a day for loading the barges with lumber, shows that they can work and work well when they choose. Those whom I saw, both men and squaws, were well dressed, and showed that they were not deprived of the comforts of life.

But the capitalists are not less interested in the spiritual welfare of the little world at Spanish Mills than in their moral and temporal. For five years past, they have, at their own expense, engaged the services of a student of the American Presbyterian Church for the summer months. Anxious that in winter, as well as in summer, the means of grace should be supplied to the people, who are otherwise cut off from services, application was made last year to the Home Mission Committee, through the Presbytery of Bruce, for the appointment of an ordained missionary to labour in their field and have a general superintendence of the district to the north thereof. Although disappointed last fall, they recently succeeded in securing the services of Mr. J. J. Elliott, B.A., a graduate of Knox College, who has cheerfully entered on the work, with every prospect of success, and this brings me to the real object of my visit to Spanish Mills, namely, the licensure of Mr. Elliott and his ordination.

An urgent request was made to the Presbytery of Bruce at its recent meeting that, if possible, the ordination should take place on the field where Mr. Elliott is to labour and as a commission of the Home Mission Committee was to be in Algoma during August, advantage was taken of their presence and a meeting of Presbytery was appointed to be held at Spanish Mills, on August 16. At this meeting, Rev. Messrs. Tolmie, McLennan and Gourlay were present from the Presbytery of Bruce, and associated with them were Revs. W. T. McMullen, of Woodstock, Moderator of the General Assembly, Cockburn, of Uxbridge, a member of the Home Mission Committee, and Findlay, Superintendent of Missions in Algoma. All the ministers present took part in the ordination service. The meeting was one of great interest to the people, all of whom had done their utmost to make it a success. As it was the first meeting of a Presbytery that had ever been held within the District of Algoma, and the first ordination of a Presbyterian minister that had ever been celebrated there, it was recognized as a red letter day in the history, not only of the congregation at Spanish Mills, but of Presbyterianism in this district, which within the past few years, under the able and diligent superintendence of Mr. Findlay, has been making substantial and rapid progress. If the occasion was one of interest to the people, it was also one of interest and pleasure to the members of Presbytery. Everything possible was done to make the visit an agreeable one, and the kindness shown by all, but especially by Mr. and Mrs. Heizordt, was something to be remembered. The friendliness and kindness displayed during the few days' visit, produced so deep an impression, that, in separating, we felt as if we were parting from friends whom we had long known. Our time was not wholly occupied, as you may suppose, with Presbyterian

work. We had boating and fishing and climbing over rocks and visiting historic scenes, such as the passage of little Detroit, the scene, according to story, of a deadly battle between the Hurons and Ojibways, a passage so narrow that you could almost leap ashore from either side of the steamer as it passes through, and from forty to sixty feet in depth. We have now spent nearly a week at Gore Bay, and have enjoyed rambling along the many pleasant walks which are to be found in the neighbourhood. In a few more days we will be wending our way homeward, carrying with us the remembrance of a very pleasant holiday trip.

### THE STOCKHOLM CONFERENCE.

BY C. M. COPELAND, WINNIPEG.

The Eleventh World's Conference of Young Men's Christian Associations met in Stockholm, Sweden, on Wednesday, August 15. But before reporting the Conference it will not be uninteresting to say something as to how we got there.

A party of 100, composed of English, Scotch, Irish and American delegates, met at Edinburgh on Friday, August 30, and that evening embarked at Leith on the steamer *Sirius*—Captain Juell—of "The Bergenske and Nordenfeldsen Steamship Company," for a trip among the Norwegian fiords to Thronhjem, and then by rail to Stockholm.

Among the Americans—of whom there were some thirty odd—were the Canadian delegates, Rev. Messrs. L. H. Jordan, of Erskine Church, Montreal; A. H. Scott, of Perth; Mr. Baldwin, a recent graduate of Trinity College, Toronto; Mr. Robert D. Richardson and our writer, from Winnipeg.

The effect of the sea air on Saturday was not such as to conduce to sociability and the attractions of stateroom, or desk, or gazing into the blue depths of ocean were greater—for the majority of the passengers—than the table, though laden with ample supplies of reindeer meat, cheese of various kinds and other northern delicacies. Early Sunday morning, however, we arrived at Hangesund, and were soon sailing in the calm waters and amid the beautiful scenery of Hardanger Fjord.

At ten o'clock, service was conducted on deck by Rev. Dr. King, of New York, and in the afternoon Mr. Miller, of London, conducted a Bible class. About eight p.m. anchor was cast off Odde, a quiet little village of perhaps a dozen buildings, at the head of Sor Fjord, an arm of the Hardanger, where many of the party went ashore and attended a Church of England service, conducted in the village church by a missionary of the Society for the Propagation of the Gospel.

The steamer lay here all day Monday, while the party divided into companies to visit the various points of interest in the neighbourhood. Our company went to the valley of the Losefos, visiting several waterfalls; a second, to the Skjægedalsfos, said to be the finest waterfall in Europe; and a third, including your correspondent, to the Buarbræ, a very fine glacier, which advanced 260 feet in 1870, and is still moving down the valley of the picturesque Jordal, by which it is reached. I should judge that this glacier keeps step with many other Scandinavian institutions, in fact one is tempted to think that the glacier will win the race.

Tuesday morning we arrived at Bergen, an important town of 30,000, and the centre of the fishing trade in the North Sea. Here the delegates participated in the ceremony of laying the corner stone of a new building for the Young Men's Christian Association of the place, after which they were entertained at lunch. Many things here indicated that we were in a foreign land.

In passing up one of the streets we observed the sidewalk in front of a house strewn with small pieces of pine. Upon inquiring the meaning of this we were told that some one was dead in the house. This is their method of indicating the presence of the great enemy. In looking at it from a Christian standpoint it seems a more fitting emblem than the sombre crape which we use, for our Lord has already given us the victory over death.

The Association building is a two-story brick building, situated in the business centre of the city, and is to cost \$25,000.

Next morning at half-past five we left by special train for Vossevangen, a distance of sixty-six English miles, passing through some very beautiful scen-

ery, through tunnels, around huge rocks, along the banks of rapid streams, in view of lofty mountains, down whose sides tumble innumerable waterfalls. At Vossevangen we breakfast, and then take carriages and stolkærres (the two-wheeled vehicles peculiar to the country), and start upon a twenty-eight-mile drive to Sudvangen, where our ship was then to meet us.

It was a quaint procession that left Vossevangen that morning. The ride to Stalheim, which we shall call the half-way house, though it is more than half way, is along a road which "threads a picturesque ravine," well wooded, and always on the bank of a beautiful mountain stream is not soon to be forgotten.

From Stalheim we descended, on foot, by a very precipitous and zigzag road, 275 feet to the Nærodal. Here the rain, which had continued to fall almost all morning, ceased, and the sun came out from the thick clouds. Soon after we begin our descent we come into full view on our right of the Stalheimfoss, and a little further down, on our left, we see the still grander Sevelfoss, two magnificent waterfalls. There is no language that can describe the sublimity of the picture which is now before us. We look down a narrow gorge, through which winds our road, beside a crystal stream, between mountains rising as bare and perpendicular as walls to a height of from 3,000 to 5,000 feet, down whose dark sides run in continuous succession beautiful waterfalls. I counted twenty in sight at one time. Some twelve miles before us the valley seems to come to a sudden termination, closed by impassable steeps, over which hangs as a veil a deep blue mist.

The scenery here is among the finest in the world, as many who had travelled much in both Europe and America testified.

At Sudvangen we rejoined our ship, and sailed, during all the evening, in the grandest mountain scenery. Ever and anon we seemed to have entered a bay from which there was no exit, but as we approached, the huge storm gates swung back, and we passed on our way.

At Throndhjem we left our steamer, having borne testimony to the courtesy of officers and crew, who spared no pains to make our trip not only comfortable but pleasant. Here we again took a special train, and with only one change (though we did not travel at night), which was at the Swedish frontier, we went on to Sweden's capital. The cars were a model of comfort, being a combination of the American and English plans. You get on by a guarded platform at the end, but the passage through is on the side, and not in the centre, and the interior is divided into compartments, with sliding doors between each compartment and the aisle.

At every station the people who had heard of our coming turned out to greet us. While the train stopped, an organized band from our party went out and sung some of our Gospel hymns and spoke a few words for Christ, to which the people listened with the greatest attention and interest. We were fortunate in having with us two who could interpret, so that the short addresses were not lost.

At half-past ten, Saturday night, we arrived at Ostertund—a town (in Sweden) of some 4,000 inhabitants, where we were to spend Sunday. We were met at the station by some 1,500 or 2,000 people of the place. Arrangements had been made for our accommodation at the houses of the people, whither, after supper at the station, we repaired. We paid a trifle for our beds, and during our stay took our meals together at a public hall. Meetings, each attended by at least 2,000, were held in Good Templar Hall at half-past ten a.m. and six p.m.; a meeting for men only at five p.m., and an open-air meeting at half-past one, were conducted by delegates, the addresses being interpreted. As we left Ostertund on Monday morning a large crowd assembled at the station to say good-bye. Some ladies of the town brought handsome button-hole bouquets and presented one to each delegate as we stood upon the platform. Monday night we spent at Bollnas. Tuesday we stopped at Upsala, the great university town of Sweden, where there are some fifty professors and 1,800 students. In a large library, containing some 230,000 volumes, we were shown the "Codex Argenteus," a copy of the four Gospels made about 400 A.D. On Tuesday evening we arrived in Stockholm, where the whole of the delegates to the Conference, numbering several hundred, were royally entertained

(To be concluded.)

## Pastor and People.

### WE PASS THIS WAY BUT ONCE.

We have not passed this way before,  
And we shall not pass again;  
Make the most of time, the most of life,  
And mind not the mingled pain.

If the path is bright and flower-strewn,  
Take in all the fragrance sweet,  
Thank God for the joy that comes to you  
In paths marked out for your feet.

If round the hearth an unbroken band  
Make up the circle of home,  
O love them to-day, and love them well,  
Ere the angel of death shall come.

You will not pass this way again;  
Be sure that you pass not by  
The old and tired, the sick and weak,  
And those not ready to die.

Only once you will pass this way,  
You'll not live this day again;  
Take in the rapidly-passing hours  
Lest you long for them in vain.

Look out for flowers along the way,  
And heed not the stinging thorn;  
There are stars above the darkest night,  
And sure is the coming morn.

You will not pass this way again;  
Take some weary ones by the hand,  
And lead them into the narrow way  
That reaches the better land.

And if the gathering storm is heard  
And the waves beat wild and high,  
Look up for help to the far-off hills,  
And watch for the rifted sky.

Look up through tears, for on beyond  
Is the gleaming, golden shore;  
We can bravely bear a little while,  
For we pass this way no more.

—Mrs. H. F. Thomas.

### DON'T LEAVE YOUR RELIGION BEHIND.

A religion good enough for winter is good enough for summer. A religion needed in January and February is as much needed in July and August. Theoretically these truths are affirmed, while practically they are denied. Many church members who go away from city homes during the heated term leave what little religion they possess packed away with furs and great coats, as being comfortable enough for winter, but useless in summer. "Let us remember," says a popular preacher, "that iniquity does not cease in summer time. She never takes a vacation. The devil never leaves town. . . . Our charge, therefore, is, make no adjournment of your religion till the cool weather. Whether you stay in town, or seek the farm house, or the sea shore, or the mountains, be faithful in prayer, in Bible reading, and in attendance upon Christian ordinances. He who throws away two months of life wastes that for which many a dying sinner would have been willing to give all his possessions when he found that the harvest was passed and the summer was ended."

### EVIL SPEAKING.

Is it a part, I wonder, of the fruit of that "forbidden tree which brought death into the world, and all our woe," that so many of us are too ready to say of others the thing which is unkind, to attribute the wrong motive to our fellow beings, to judge unfairly? Is it not, in truth, one of its worst effects, since no one can think of Eden, peace and beauty, in a world where it is possible for one person to speak with anything but gentleness and sincerity of a neighbour. "Charity thinketh no evil," says the best of books, linking the sweet declaration in a golden chain, on which several descriptions of charity or love are strung like gems which glitter and flash at every turn.

"A lie that is half truth, is ever the worst of lies," is the conclusion of a poet who sees deeply into the heart of things. Do we remember this when we permit in ourselves the license to speak doubtfully of some friend whose good fame should be a sacred trust; when we listen to the innuendo, or fail to resent the slur cast upon the character of the absent; when we happen to know something concerning an acquaintance, which our inner consciences tell us would be better left to silence than whispered in a

confidential corner, thence presently to be bruited on the house-tops? Should there not be cultivated in every child a delicate sense of honour, which should act as a guard on the door of the lips, barring the way for censorious, evil, or untrue speech? "By thy words shalt thou be justified." "By thy words—condemned."

Would not society be better, our home life happier, our friendships stronger, our own souls nobler, if we were, God helping, determined hereafter to speak in kindness only of the absent, therefore, the defenceless? And in cases where such speech is unfortunately impossible, is it not a Christian duty to bear in mind that silence is golden?—Margaret E. Sangster.

### CHRISTIAN EXPERIENCE.

I think the pain you have recently felt is meant to reveal to you that a separate, independent will—a will unsubdued to God's will—still lives within you. I know you have long since received the will of God as your law, and have made obedience to those written commands in which His will is expressed the only rule of your life; without some such submission of your own natural will as this implies, you could never have become a true convert of God. But God teaches His faithful servants ever deeper and deeper lessons concerning the surrender of the will, and in this way He prepares His people for the communication of that abundance of peace which it is His good pleasure to bestow upon them. When God is teaching us lessons upon this subject, we begin to see that circumstances as well as commands are but an expression of His will. We then feel that no outward thing can really hinder us. A vexatious interruption to duty we perceive to be a contradiction in terms. If we have ever formed to ourselves an ideal of moral dignity and beauty, after which we have sought to model our life, and which we have thus desired to realise for its own sake and without reference to the will of God for us, then we shall surely find ourselves disappointed, balked and baffled. Let us thank God and take courage when it is so with us; let us take the full comfort of this fact, that we are "servants," and have really no work of our own to do—nothing which we are striving to accomplish on our own account. We have no selfish schemes which circumstances may thwart; we acknowledge no selfish hopes which they may destroy. It is blessedness, indeed, to have accepted for our only portion that His will should be done in us and for us and by us forever. Home Life.

### JOINING THE CHURCH.

This is the common way in which many regard the solemn act of confirmation; and yet the ceremonies of confirmation rather signify the truth that our children already belong to the Church, and now, in personal and voluntary consecration acknowledge the solemn fact and personally take upon themselves the duties and responsibilities of the Christian life. Thus Jesus Himself, "a Son of the covenant" from His infancy, was brought to the temple at the feast of the Passover, when He was twelve years of age, and began to be a "Son of the commandment," according to the custom of the Jews. We honour the example of the Master when, as parents, we bring our children early to the Gospel Passover, to the Lord's supper that they may make it their own act and deed to join themselves unto the Lord. Blessed are those Christian parents who can look upon their little children as already "lambs of the Saviour's flock," and find them willing in early life to consecrate themselves to his service and to own Him as the "Shepherd and Bishop" of their souls. Let no young disciple be hindered in any religious purposes of this sort; but let them be encouraged to come into the privileges and duties of the Gospel, and to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." We call the attention of parents to their duty in directing their children, prayerfully, to the importance of this submission and consecration. Christianity and the Church mean the whole family for Jesus and for heaven. What a blessed sight to see the entire family at the communion table! How unutterably blessed the final gathering at "the Marriage Supper of the Lamb," when parents and children "shall meet to part no more."—Dr. S. Dimes.

## Our Young Folks.

IF! IF!

If every boy and every girl,  
Arising with the sun,  
Should plan this day to do alone  
The good deeds to be done—

Should scatter smiles and kindly words,  
Strong, helpful hands should lend,  
And to each other's wants and cries  
Attentive ears should lend—

If every man, and woman, too,  
Should join these workers small—  
Oh, what a flood of happiness  
Upon our earth would fall!

How many homes would sunny be,  
Which now are filled with care!  
And joyous, smiling faces, too,  
Would greet us everywhere.

I do believe the very sun  
Would shine more clear and bright,  
And every little twinkling star  
Would shed a softer light.

But we, instead, must watch to see  
If other folks are true,  
And thus neglect so much that God  
In His is for us to do.

### TEMPERANCE IN THE BIBLE.

- Who was the first drunkard? Gen. ix. 20, 21.  
Who took the first temperance pledge? Judges xiii. 13, 15.  
Did anybody mentioned in the Bible ever take a pledge of his own accord? Daniel i. 8.  
Was he any healthier and wiser in consequence? Daniel i. 15, 17.  
Ought kings to drink wine? Pro. xxxi. 4.  
Ought we to make companions of drunkards? I Corinthians v. 11.  
Can any drunkard enter the kingdom of heaven? I Corinthians vi. 9, 10.  
Does God pronounce woe upon drunkards? Isa. v. 11, 22.  
Why has He promised this woe? Isa. xxviii. 7, 8.  
Are drunkards likely to get rich? Pro. xxi. 18.  
What are the consequences of drinking? Pro. xxiii. 29, 30.  
How may we avoid these consequences? Pro. xxxiii. 31.  
What will be the result if we disregard this? Pro. xxiii. 21.  
Is it wise to tamper with strong drink? Proverbs xx. 1.  
Where was the first temperance society? Jeremiah xxx. 5, 6.  
What blessing did God pronounce upon the first temperance society? Jeremiah xxxv. 17, 18.  
Is intemperance a vice? Gal. v. 21.  
When is temperance a virtue? Gal. v. 23.

### THE GREAT MASTER.

"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own Master!"

"Did you ever consider what a responsible post that is?" asked the friend.

"Responsibility—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he will fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend; "I should fail sure if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When He is Master, all goes right."

NO!

"No!" clear, sharp and ringing, with an emphasis which could not fail to attract attention.

"I don't often hear such a negative as that," remarked one gentleman to another as they were passing the playground of a village school.

"It is not often any one hears it. The boy who uttered it can say 'Yes,' too, quite as emphatically. He is a newcomer here, an orphan, who lives about two miles off with his uncle. He walks in every morning, bringing his lunch, and walks back at night. He works enough, too, to pay for his board, and does more toward running his uncle's farm than the old man does himself. He is the coarsest-dressed scholar in school, and the greatest favourite. Everybody knows just what to expect of him."

"Quite a character; I should like to see him. Boys of such sturdy make-up are getting to be scarce, while the world never had more need of them than now."

"All that is true; and if you wish to see Ned, come this way."

The speakers moved a few steps, pausing by an open gate near which a group of lads were discussing some exciting question.

"It isn't right, and I won't have anything to do with it. When I say 'No,' I mean it."

"Well, anyway; you needn't speak so loud and tell everybody about it," was responded impatiently.

"I am willing everybody should hear what I've got to say about it. I won't take anything that don't belong to me, and I won't drink cider, anyway."

"Such a fuss about a little fun! It is just what we might have expected; you never go in for fun!"

"I never go in for doing wrong. I told you 'No' to begin with, and you're the ones to blame if there's been a fuss."

"Ned Dunlap, I should like to see you a minute."

"Yes, sir;" and the boy removed his hat as he passed through the gate and waited to hear what Mr. Palmer might say to him.

"Has your uncle any apples to sell?"

"No, sir; he had some, but he has sold them. I've got two bushels that were my share for picking; would you like to buy them, sir?"

"Yes, if we can agree upon the price. Do you know just how much they are worth?"

"Yes, sir."

"All right, then. I will call for them, and you may call at my house for the pay."

This short interview afforded the stranger an opportunity to observe Ned Dunlap closely. The next day a call was made at his uncle's, and although years elapsed before he knew what a friend he had gained that day, his fortune was assured. After he had grown to manhood and accepted a lucrative position which was not of his seeking, he asked why it had been offered him.

"Because I knew you could say 'No,' if occasion required," answered his employer. "'No' was the first word I heard you speak, and you spoke it with a will. More people, old and young, are ruined for want of using that word than from any other cause. They don't wish to do wrong, but they hesitate and parley until the tempter has them fast. The boy or girl who is not afraid to say 'No' is reasonably certain of making an honourable man or woman."

"Yes" is a sweet and often a loving word; "No" is a strong brave word which has signalled the defeat of many a scheme for the ruin of some young life.

### BABIES IN CHINA.

A gentleman who made a tour through China on a bicycle tells of some curious things he saw in out-of-the-way districts which travellers do not usually visit.

One of these was a company of babies picketed out in a field like so many goats or calves. Each baby had a belt about the waist; into this belt behind was tied a string about ten feet long, the other end of which was fastened to a stake. The stakes were set so far apart that there was no danger of the strings getting tangled up as the babies crept or ran about.

Some of them were creeping on all-fours, some of them were making their first attempt at standing by balancing against the stakes, while older ones were running or playing in the grass. All seemed good-natured and happy, and, although they gazed at the queer-looking stranger and his wheels with an expression of surprise, they did not cry or seem in the

least frightened. Nobody seemed paying any attention to the babies, but as the mothers were seen working in a rice-field a little way off, they would, of course, have to come to them had there been any need. The babies had plenty of fresh air and sunshine, and were, perhaps, as well off as some more petted ones at home.

### A PARABLE.

"O, dear! I am so tired of Sunday!" So said Willie, a playful little boy who was longing for the Sabbath to be over, that he might return to his amusements.

"Who wants to hear a story?" said a kind friend who was present. "I sir," "and I," "and I," said the children as they gathered around him. Then he told them a parable. Our Saviour, when he was on earth, often taught the people by parables.

The parable told the little boys was of a kind man, who had some very rich apples hanging upon a tree. A poor man was passing by the house of the owner and he stopped to admire this beautiful apple tree. He counted these ripe, golden pippins—there were just seven of them. The rich owner could afford to give them away; and it gave him so much pleasure to make this poor man happy that he called him and said:

"My friend, I will give you a part of my fruit." So he held out his hand and received six of the apples. The owner had kept one for himself.

Do you think the poor man was grateful for his kindness? No, indeed. He wanted the seven pippins all for himself; and at last, he made up his mind that he would watch his opportunity and go back and steal the other apple.

"Did he do that," said Willie, very indignant; "he ought to have been ashamed of himself; and I hope he got well punished for stealing that apple."

"How many days are there in a week, Willie," said his friend.

"Seven," said Willie, blushing very deeply; for now he began to understand the parable, and he felt an uneasy sensation at his heart—conscience began to whisper to him; and ought not a boy be ashamed of himself who is unwilling on the seventh day to lay aside his amusements? Ought he not to be punished if he will not remember the Sabbath day to keep it holy?"

### A 500,000 BOY.

- Such an one I find. These are his marks.
1. He daily reads his Bible. Evidently it is his guide.
  2. He prays. While he is often in others' company, yet he has his times of devotion. The spirit of closet worship he carries out into the world.
  3. He maintains a pleasant disposition. Always polite, always attentive to others, yet he seems always happy in himself.
  4. I see he reads THE CANADA PRESBYTERIAN—says it his family paper. It is has great attractions for him.
  5. He is a faithful student at school. He learns so that he can explain his lessons. They are food for thought and conversation out of the school room.
  6. With his Bible away from home he carries the hymnal. While he has a boy's voice he uses it to sing the songs of Zion.
  7. He finds his home in the Church and Sabbath school. He loves the house of God.
- One who has known him well for years says, "—has not a single fault!" What parent's heart would not rejoice to hear such praise of a son? May every lad reading this resolve to be a 500,000 boy.

### TO GIRLS.

Be cheerful, but not gigglers; serious, but not dull; be communicative, but not forward; be kind, but not servile. Beware of silly, thoughtless speeches; although you may forget them, others will not. Remember God's eye is in every company.

Beware of levity and familiarity with young men; a modest reserve, without affectation, is the only safe path. Court and encourage conversation with those who are truly serious and conversable; do not go into valuable company without endeavouring to improve by the intercourse permitted to you.

Nothing is more unbecoming, when one part of the company is engaged in profitable conversation, than that another part should be trifling, giggling and talking comparative nonsense to each other.

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TORONTO, WEDNESDAY, SEPTEMBER 19th, 1888.

CANADA is not the only country out of which the politicians on the other side are trying to make some political capital for the Presidential contest. The other day Congress passed a Chinese exclusion bill in hot haste, though a treaty regulating the matter is being negotiated by the two countries. The object, of course, is to catch the anti-Chinese vote on the Pacific Coast. The *Christian-at-Work* thinks such legislation is "ill-advised, undignified and demagogic." That is undoubtedly its character, and the same adjectives would fitly describe the Retaliation Act.

THE Mission Board of the Methodist Church met in Winnipeg last week, and the *Sun* interviewed half a dozen of the most prominent members on the desirability and feasibility of union with the Presbyterian Church. Most of the brethren seemed to think that union would be a good thing, but were not quite clear as to how doctrinal differences could be arranged. There is great room to doubt whether the union of evangelical bodies is brought an hour nearer by discussing the matter in the newspapers. If vital godliness were increased five hundred fold in all the churches, and all neighbouring ministers treated each other for a few years in an honourable Christian way, something practical might follow. Mere talking about union will never do much to hasten it. And the talk is often as secular as a discussion about uniting two insurance companies.

If anybody labours under the delusion that Canadians are panic-stricken about Retaliation, let him visit "Canada's Great Fair" for a few hours and he will come away undeceived. That large gathering of representative men and women takes Retaliation coolly. Our people know too much about campaign thunder to go into hysterics over anything the politicians across the line may say or do during the next six weeks. We have elections occasionally among ourselves and most of our people understand the game. There is another delusion that a visit to the Fair would dispel. The exigencies of late tariff discussions make it necessary for some of the disputants to contend that many Canadians are suffering from financial embarrassment. Well, the thousands who visit this Fair do not seem to be suffering acutely that way. A more comfortable looking, better dressed, better behaved, happier lot of people cannot be gathered in any part of the world. If they are suffering from impecuniosity, they certainly manage wonderfully well to conceal the usual symptoms.

THE Constitution of Canada is twenty-one years old, and it must be admitted that, all things considered, it has stood the test fairly well. The men who framed the Constitution and embodied it in the Confederation Act were men of whose work and ability no Canadian need feel ashamed. It is becoming evident, however, that some change should be made in regard to the exercise of the veto power. As matters stand now, if the Dominion Government vetoes the legislation of a Provincial Government on the other side of politics, there is sure to be trouble. Not long ago Manitoba defied the veto power. There is trouble at the present time in Quebec over an act recently disallowed. Whether the Dominion Government were right or wrong in disallowing the

Act is a question for the lawyers. One thing everybody knows, and that is that political capital can be made out of the disallowance whether right or wrong. Ten thousand people met the other evening in Montreal to protest against such interference with Provincial legislation. It is not likely that the ten thousand went very minutely into the question. The remedy seems to be to give the veto power either to the Supreme Court or to the Imperial Government.

DR DOUGLAS, one of the strongest, if not the strongest man in Canadian Methodism, made the following just observations the other day in Winnipeg on the changes that have been taking place in the Methodist and Presbyterian Churches.

It is my deliberate judgment that the differences between the Presbyterian Church and the Methodist Church are constantly diminishing. The emotional life of original Methodism is becoming sobered as its intellectual culture advances. The frigidity and cold intellectualism which obtained a century ago in the Presbyterian Church is largely giving place to an emotional warmth and sympathy with the evangelical revival movement that has been hitherto characteristic of the Methodist Church.

Both changes are a decided improvement. Camp meeting-enthusiasm and vociferation in the amen corner never did much for Methodism or for Christianity. The "emotional life" however, that let itself off in that way was a better thing than Presbyterian "frigidity." But why should Presbyterianism and frigidity have been associated even a hundred years ago? There is no necessary connection between Presbyterianism and frigidity. It is well for us to know the extremes to which we are exposed. The Methodist extreme is to shout; the Presbyterian extreme to grow frigid. Neither is a necessary part of the system with which it has become associated.

THE New York *Evangelist* thinks that the American delegates had the "first place of influence" in the Pan-Presbyterian Council, which met in London a few weeks ago. Scotland would probably make the same claim. The English Presbyterian Church would probably hold that Dr. Fraser, Dr. Dykes and other members of their Church were the foremost men in the Council. Quite likely all the other Churches represented have an idea that their representatives held their own and a little more. We could make out a strong case for Canada. But are these comparisons wise? Do they not lead worldly men to think that grave divines are just as ambitious and fond of a first place as what are called "men of the world." One of the charges made against ministers—not made by scoffers or men of that kind, but by men whose opinion no minister and no Church can afford to despise,—is that they are as fond of popularity and place and power as any other class of men in the community. Everything that tends to confirm that opinion should be avoided. There are quite enough of men in the world at the present time trying to make it appear that the ministry is useless. The friends of the Gospel should not play into their hands.

## THE MONTREAL EVANGELICAL ALLIANCE CONFERENCE.

ON another page will be found the circular of the Montreal Branch of the Evangelical Alliance inviting to a General Conference to be held in October in the city of Montreal, the programme of subjects to be discussed, the authors of the papers to be read and the gentlemen appointed to deliver addresses. Hitherto the Evangelical Alliance in Canada has not attained to the position it ought to occupy, nor wielded the influence it ought to exert. The objects of the Alliance command the approval of all sections of the Evangelical Church, and it affords one of the most practical ways in which the various branches of that Church can cordially manifest the underlying unity that really exists, notwithstanding the minor differences that separate them as organizations. We hear much of the growing desire for visible union of the various Churches. It finds expression in the pulpit, the press and the platform, and in several undenominational forms of practical Christian endeavour both at home and abroad. It is, however, idle to ignore the fact that formidable obstacles intervene between the desire for union and its realization. Much has to be accomplished before so desirable a consummation is attained. Time, tact, enlightenment and large measure of charity and forbearance are necessary for the accomplishment of so grand a purpose for which Chris-

tian people in all the Churches are fervently praying. The Evangelical Alliance, with its broad and comprehensive basis, forms the best rallying point yet devised for Christian co-operation. The cordiality with which its principles have been accepted, and the participation in its work by eminent men in all the Churches, during all the years of its existence, demonstrate that it has selected the right lines for securing substantial unity. Many years ago, at one of its meetings in Britain, a distinguished divine still living said that he did not look upon it as a perpetual institution, but a means towards the attainment of a United Church, including all who profess their faith in the Lord Jesus Christ. No movement has yet superseded the Evangelical Alliance. It is still in advance of all efforts to secure united Christian action, and till its work is done it justly claims the sympathy and support of all who seek the prosperity of Christ's kingdom.

The proposed conference will be called upon to take an important step in advance, so far as Canada is concerned, in the formation of a Dominion Alliance. The suggestion is made by the council of the Alliance in England. It is one which we confidently believe will be heartily entertained. The various local branches will doubtless welcome the proposal, as it will certainly strengthen their influence and endeavours by giving them the added weight of the religious sentiment throughout the Dominion. A new and healthful impetus will thereby be given Christian work all over British America. The bond of union between the churches of Christendom will thereby be strengthened. The proposal deserves the careful and prayerful consideration of the approaching Conference, and we trust they will see their way to its adoption.

As to the Conference itself, its promoters merit the highest praise for arranging so satisfactory and so attractive a programme. The subjects to be submitted for consideration are of vital and timely interest. They are such as are occupying the attention of Christian people generally and on which they are desirous of obtaining all the light and guidance attainable. Current Unbelief is the topic suggested for the first business session of the Conference. Capital and Labour, and National Perils, among which are enumerated Sabbath Desecration, Intemperance and Promiscuous Immigration, will come up for discussion. The Romish Question in its various phases will also receive attention. Its position and influence in Canada, its relation to Education, and its dogma as a source of religious, social and national peril, will no doubt receive able and exhaustive treatment. If any of the arrangements made for the discussion of questions is open to criticism it is that relating to capital and labour. This is admittedly a burning question, and one which will probably blaze with fiercer intensity for some time to come. The gentlemen appointed to deal with it at the Conference are each of them eminent in their respective spheres. Only one of them named, however, Dr. Washington Gladden, has hitherto given evidence, by his wide sympathies, careful study, and full comprehension of what this important question involves, that he is specially fitted to speak dispassionately and fairly on this vexed subject. No objection could have been urged against the other gentleman named in the programme if some intelligent exponent of the question from the workman's side had been invited to state his case. What is wanted is not a *doctrinaire* exposition of the relation of capital to labour, but a clear and comprehensive statement of their respective claims, and the discovery of the principles by which the two paramount forces of modern industrial life can be righteously harmonized.

The selection of speakers at the Conference is simply magnificent. A number of the ablest representative men of the Canadian and American churches have signified their intention of being present, and their presence and participation will give an interest and value to the proceedings which cannot fail to make the meetings most attractive and profitable. The time selected, too, is most opportune, as nearly all of those who were scattered to the ends of the earth on holiday tours, attending important conventions abroad, have now returned. Their regular winter work is not yet entered on, and for which they will receive a valuable stimulus from the Conference. Its energetic and competent promoters are using every endeavour to make it a decided success, and it is about as certain as anything contingent can be that their most sanguine expectations will be surpassed.

PHARISAIC LEAVEN.

THE Pharisee is so well and so frequently described in the New Testament that everyone is familiar with his principal characteristics. To all outward appearance he was one of the most decorous and well-behaved men in the community. Had public meetings and popular institutions been common in his day, he was just the man who could impart dignity and respectability to almost any public assemblage by presiding over it. He would have been chosen a member of every committee for which he could spare the time. When great occasions arrived, his name would have been chronicled among the distinguished persons present, had newspapers been published in Jerusalem in those days. To outward view his faults were by no means conspicuous, but he was far from faultless, as the words of Him who knows what is in man make abundantly plain.

The Pharisee is not yet extinct. The order of things in which he so conspicuously moved has long since passed away, but he survives. Palestine is not his only habitation, nor is he found exclusively among the Jewish race. Pharisaism is not confined to religious life, though it has been chiefly associated with it, and in that connection has become most familiar. It pervades every manifestation of human activity. There is such a person as the political Pharisee, and he is quite as decorous, dull and repellant as his religious congener. He affects to believe, and possibly persuades himself into the belief that all virtue and goodness and honesty belong to his party and to himself pre-eminently, while these excellencies are not discernible in the leaders or among the ranks of the opposite party. If there is the political Pharisee there is also the political Sadducee, who frequently in the hearing of his neighbours maintains that there is no such thing as honest politics, that both parties are alike bad. That is one of his profiles; when he turns the other, the resemblance to the Pharisee is rather striking. He means you to understand that he is greatly superior to his neighbours of both parties, that he could not condescend to be identified with either.

In social life the Pharisee is by no means a comparative stranger. Several discerning and keen-witted observers profess to see it in the very ways and work of what is known by the distinctive name of society, with its artificiality, its rigorous code of observances, its pretence, its exclusiveness, and its heartlessness. Some even hold the opinion that there are rare leaders of fashion who would sooner violate the moral law than be guilty of an offence against social etiquette. They are, however, in the main good citizens, and on most occasions conduct themselves with becoming and praiseworthy propriety. An overweening sense of their own excellence and importance need not be severely resented; it can without difficulty be easily overlooked. So careful is the social Pharisee of his good name that he rarely risks bringing it into dispute; yet he is human, and liable to err. Men of social eminence and standing have been known, in their unguarded moments, to conduct themselves foolishly, and thereby bring them into intimate relations with the guardians of law and order. To save a proud and honoured family name from the stigma such unworthy behaviour would attach to it they have been known, on the spur of the moment, temporarily and self-denyingly to assume the familiar cognomen of some other citizen.

The literary Pharisee is not altogether unknown. Many passages could be culled from the writings of even very meritorious authors that would fully justify any claim they might have to the Pharisaic character. No one would think of accusing Byron with making pretensions to moral excellence or religious zeal, but in giving poetic relief to his feelings he addresses Southey in language closely resembling that employed by the New Testament Pharisee. The eminently superfine tone of certain magazines and journals that claim to circulate among the most refined, intelligent and cultured readers of the day, have a chronic tendency to express their opinions with a haughty dogmatism, and a superciliousness that is quite the reverse of conciliatory. To decide whether the literary Pharisee or the Philistine were the less objectionable personage would require some consideration, but it is probable the chances would lean in favour of the Philistine.

The religious Pharisee of the nineteenth century is not a more amiable individual than his prototype of the first. It ought, however, to be conceded that the

appellation is bandied about without much justice or discrimination. It comes with great readiness to the tongue. It is far easier to apply to another an odious epithet, more or less descriptive, than it is to make a just and approximate estimate of a complex character. Thus it happens that a dull, prosaic, well-meaning individual who is thoroughly sincere, and who has no thought of exalting himself as a very superior person, may incur in some minds the suspicion that he is consciously or unconsciously playing the Pharisee. There is a strong tendency to describe a person who is zealous and active in religious profession and work as given to self-righteous exaltation, and that not only by those who seek an excuse for their own failures, but by those who ought to know better. Formalism is a powerful factor in the development of Pharisaism. The power of outward example is good so far as it goes, but it is limited. It is not in itself an evidence of healthy spiritual life, only a veil that but badly serves to conceal spiritual inanition. When the mere formalist begins to claim, by word or act, a moral and spiritual superiority over the modest and unassuming, he has begun to blossom out into the present-day Pharisee. He soon reaches the stage when most people see written on his phylactery, "Stand by thyself, for I am holier than thou." When the propagators of some particular religious theory affect to look down upon those who do not see things exactly in the same plane with them, and cast suspicion on their sincerity and motives, you see a manifest approach to the pharisaic spirit which, from the nature of the case, is unlovely and repellant.

The germs of pharisaism are latent in the human heart. The conditions for their development are everywhere. If not guarded against, this evil will soon acquire life and strength. The cultivation of a charitable and meek spirit will help to conquer the tendency to spiritual pride and arrogant self-exaltation. Above all the contemplation of the life and spirit of the Meek and Lowly One will help us to attain the ornament of a meek and quiet spirit, which is the farthest remove from the boastful self-assertion of the unlovely Pharisee.

Books and Magazines.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russel Publishing Co.)—As usual, this bright and attractive juvenile monthly for the little folks is filled with good and suitable reading with fine illustrations.

THE PEARL OF DAYS. (New York: Wilbur B. Ketchum.)—This monthly is designed to promote Christian Sabbath Observance, and its contents are admirably fitted for the purpose. In the number for this month there is an article by the Rev. John Mordy, of Niagara Falls.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The September number of this admirable magazine is an excellent one. It is undenominational and thoroughly evangelical. The portrait of Dr. W. R. Huntington, rector of Grace Church, New York City, forms the frontispiece, and his sermon on "The Christian Name of God" is the first article, which is followed by one on "The Service of Goodness," by Professor E. V. Gerhart, D.D., and by an "Expository Lecture on Believers' Sonship Attested by the Spirit," by Principal J. M. King, D.D. The "Leading Thoughts of Sermons" are very suggestive. And the articles on "Studies in Church History," by Rev. A. Gardner; "The World's Missionary Conference," by Dr. Gideon Draper; "Christian Unity and Co-operation," by Dr. Judson Smith; "Unconscious Christianity," by Dr. John H. Barrows; "The Song of Solomon," by Dr. A. Moment; "Hearing and Heeding the Word," by Professor Hunt; "The Power of Social Life in the Church—Strength in Weakness," by Dr. Maclaren; "Jeremiah and the Princesses of Judah," by Dr. C. S. Robinson, and "The Bible in Public Schools," are each full of noteworthy ideas. Pastors will find "Some Don'ts in the Pulpit," by Rev. S. A. Northrop, words in season. "The Prayer Meeting Talk," by Rev. J. G. Haigh; "The Letter from Tarsus," by Rev. J. H. Jenyan; and "Palestine," by J. L. Hurlburt, D.D., with Dr. Moment's "Light on the International Lessons," are helpful. The usual departments are full of good things.

THE MISSIONARY WORLD.

CHINESE LETTER.

Dr. Hunter Corbett, who visited Canada a little over a year ago, writes from Chefoo, China, as follows:

Our theological class is now in session, and I am kept so busy, I find little time for letter-writing. Dr. Nevius has Theology. Church Government and Pastoral Theology fall to me. Our nine young men of superior intellect and good education are deeply interested in their studies, and give promise of great usefulness. They are now in their last term. Some of them are excellent speakers and clear writers. Pray that a great multitude whom God will own may soon be provided for this destitute land. We must have a great number of lay preachers, but also a number of thoroughly educated and consecrated men to be put in responsible positions, and who can train others, are to be prayed for.

I am just back from the class. The joy of being permitted to assist in the training of godly young men who are anxious to more fully qualify themselves for preaching the Gospel, is beyond the power of words to express. These men all know that if they would accept, there are positions open to them where they would receive good salaries, such as they have no hope of ever receiving in the ministry. One man left a position of honour where he was receiving \$14 per month, and accepted \$5 per month as a preacher. Some years ago a young man in the interior became an earnest Christian. His wife died, and having no one but himself to support, he spent much of his time in going from village to village to tell of his precious Saviour. At one village he heard of a case that greatly awakened his sympathies. A girl had an attack of smallpox, and lost her sight. The family into which she had as a child been betrothed, hearing of it, sent word they would break the betrothment. In Chinese laws this is as binding as marriage. The parents of the blind girl were angry and dreaded the thought of having for life to support her. So they begged her to jump into the well and thus end her useless life, as they regarded it. This Christian man visited the family. He finally told the girl that he was a Christian, and greatly hated by many of the heathen, that he also had a very homely face, but if she would promise to study the truth and marry him he would do his utmost to be eyes to her, and make her life joyful. They were married, and she became an intelligent, happy Christian. She often goes with her husband, and while he is talking to the men on the street under the trees, she is freely admitted into the homes of the people and tells the women and children what Jesus did for her, of her hope after death, and pleads with them to believe and be saved. God blesses their humble labours. I have no doubt they will reap at last a rich reward. Ten years ago the Presbyterian Synod of China met at Hang Chow. A very wealthy man invited the Synod to visit his new and costly mansion. The ladies of our party were admitted into his harem. They saw twenty of his wives from eighteen to sixty years of age. Each had a suite of rooms. One of the young women wept and seemed in the greatest agony. Her feet had not been bound tightly enough when a child, and they were rebound to reduce them to a suitable size for a ladies' foot. I recently learned that this rich man invested heavily in satins and silks, and lost his fortune, and died a broken-hearted bankrupt. Meantime he gave \$1,000 each to sixteen of his wives, and sent them to their relatives or old homes. In the famine of 1877, this man sent a shipload of rice to the famishing. His countrymen regarded him as upright and generous. A late paper tells of the selection of four young maidens for concubines for the young Emperor of China. Is it not sad that in this day of Gospel light the head of the nation should act as was done 2,000 years or more ago? One of the military officers who was formerly stationed at Chefoo, but is now operating, with foreign engineers and machinery, a gold mine in this province, had twelve wives. He had shrewdness enough to have them all live apart in different cities where he had kindred or held office. A few yards from our door a man had a grave prepared for himself and two wives. The graves were walled with brick and opened into each other as rooms of a house. Pray much for this nation. Only the Gospel has power to purify the home and fill the heart with purity, hope and joy.

## Choice Literature.

## A MODERN JACOB.

BY HESTER STUART.

## CHAPTER VII.—(Continued.)

Mrs. Nathan Roper to Joel Balcome.

EAST WILTON, Dec. 1, 18—

## FRIEND JOEL:

I aint any hand to write letters; I rather do a week's churning any day; but there are some things you ought to know, and as they don't seem to be anybody else to tell you I guess it will fall to me. I don't know whether you've heard of it, but Jacob got married, the October after you went away, to a Martha Gilbert, from the Falls. Janet knew her a little, but I mistrust she didn't like her very well. I've seen her two or three times, when I've been over to your house, and she seemed a sort of tidy body, but one of the kind that never gets warmed up, either to be lively or to get mad; and I could see your ma wasn't real comfortable with her, though she didn't say a word. I never want to make trouble betwixt relatives, but to make myself clear, I shall have to say some things about Jacob. It seemed to me, whenever I was over there, that Jacob and his wife were a-planning to shove your pa and ma one side, and get the managing of things themselves. I couldn't see but your pa and ma looked as well as ever, but if they started to do anything, it was, "Now, Mother Balcome, you ain't strong enough to do that," or, "Let me tend to that, father, you're getting old." I could see that it kind of worried them, and they couldn't seem to rightly make out whether they were failing or not. The idea of it! There ain't a woman round here that could hold a candle to your ma for smartness; and your pa worked right along with Jacob and Jim Gordon all the spring after you went away, and last summer, through haying, they had to fly around to keep up with him. But Jacob and his wife kept pecking away at him, and after he hurt himself, he seemed to give right up. I don't know whether you knew he got hurt, but he slipped off the door stone about the first frosty night we had last fall, and hurt his hip, so he didn't walk any for a spell. I guess Jacob and his wife made the most of his being laid up, for the last time I was over there, they just waited on him by inches, and they kept saying right before him, that he wouldn't probably ever be strong again, and so on.

But the upshot of it is, they've done you a mischief. Almira Dow was here yesterday, and she said that she heard over to the Corners that your pa had given Jacob a deed of the farm, he to take care of your pa and ma as long as they live. It's a burning shame! Nathan says he mistrusted Jacob was up to something of that kind when you went away. And Nathan says when he rode by the upper wood lot the other day, there was a gang of men there just stripping it. But I suppose it's Jacob's now, to do as he's a mind to with. I don't know as anything can be done about it, but we think you ought to know it.

But the meanest of it all is, that now Jacob and his wife have got what they wanted, they're going out West to see her folks; going next week, to be gone till the first of April; and your pa and ma ain't fit to be left alone. I hate to tell you, but Almira says your ma is real poorly—a kind of slow fever—and they're going to have Debby Lane stay with them, a poor, miserable thing, that I wouldn't trust to take care of a sick cat. Almira says that she's kind of hinted to Jacob's wife that it wasn't quite the thing to go off and leave them in such shape; but she said she guessed they'd get along all right, with a boy to do the milking and chores. I could see when I was over there that she was bent on going, and when one of those still, softly spoken women get set on anything, you might as well try to move the meeting house.

Now, I don't know what you'll think of what I'm going to say, but Nathan and me have talked it over, and it seems kind of promising. I mistrust your folks were a little set against your wife, and maybe not quite just to her, and if that could be straightened out, 'twould be a blessing all round. I know you well enough to feel sure you wouldn't have wanted a wife who wasn't of the right sort; and what I'm proposing is, that as soon as Jacob and his wife are gone, your wife should come and stay with your folks. They needn't know who she is, for she can come right to our house, and Adoniram will carry her over, and say I sent her. Your ma is too sort of ailing to make much objection, and they might get real fond of each other. I should have gone over myself this week, but we've been pretty busy at home; for there's the cunningest little girl you ever saw over to Adoniram's not quite a week old. She's named Sophia, after Janet's Grandmother Reed. I was really glad they called it Sophia, on account of its being your ma's name. Adoniram said, right along, that if it was a boy he wanted it called Joel. Now, you needn't worry about your ma, for I'm going over there to-morrow, and I'll let you know just when Jacob and his wife are going. There is considerable sickness over to the Corners, and round, and your minister spends most all his time going amongst his people, both sick and well. He was at your house the last time I was there, and I do think he's a most heavenly-minded man; and I don't wonder his people just worship the ground he walks on. He inquired very especially about you. If I didn't think his views on baptism were wrong I should try to get Nathan to go to his church. But, bless me! I haven't written such a long letter since Nathan went out to York State the summer before we were married. With my best respects to your wife, and hoping you will think well of the plan I propose, I am your true friend and well wisher.

URSULA ROPER.

## CHAPTER VIII.—BETTER THAN MEDICINE.

Mrs. Balcome opened her weary eyes one afternoon on a very different scene from that upon which they had last closed. So different that she passed her thin fingers over them several times to make sure that she was not dreaming. From her bed she could see a part of the kitchen, and the

last picture she remembered was of a stove littered with ashes, over which bent a gaunt, untidy woman trying to cook something over a smouldering fire, and beside which sat an old man with his gray head bowed upon his cane.

The curtain at the window which came in her range of vision was drawn up one-sided, and the plants under it were dusty and drooping.

She had turned her face to the wall in despairing weakness, and now, while she had slept, what good fairy had been at work?

The curtain was straightened, and the plants had evidently had a bath, and stood up fresh and fair. The bony figure in limp calico had disappeared, and the gray haired man had lifted his head and was listening with pleasant attention to a pleasant voice which came from somebody out of sight. The clean stove shed a cheery glow through its opening and a sauce-pan was rocking itself to and fro with a cheerful bubbling. The bubbling grew vehement, and a trim figure tripped across the floor and lifted the cover. Mrs. Balcome stared in weak amazement. The glow of the setting sun fell full upon the stranger; a tall, straight girl, with plump shoulders and a generous waist. Her face was turned away, just showing the outline of a round cheek and a white forehead over which fell wavy locks of reddish brown hair—hair in which the sunshine brought out little sparkles. She had quick, light motions, and as she stirred the contents of the saucepan she gave her head a toss to throw back an unruly lock from her eyes. It was as good as medicine, the sight of the lithe figure so full of youth and life.

"Debby," called Mrs. Balcome feebly. Instantly the girl stopped stirring and turned a listening face toward the bedroom door. Such a winsome face, with wide-open gray eyes and a dimple in her cheek, and a good square chin which added strength to the girlish beauty. When she saw that the sick woman was awake, she crossed the room lightly and stood beside her bed. What an accomplishment it is to know how to walk in a sick room; to strike the happy medium between the agonizing squeak of the nurse whose intentions are all right, but who hits every piece of furniture in the room on her way to your bedside, and the muffled, stealthy tread which always suggests a spring at the patient when within suitable distance. This girl came as lightly as the morning, and brought the same refreshing in her presence.

"Where's Debby?" asked Mrs. Balcome, looking with wondering eyes on this new vision.

"She is lying down," said the girl in her fresh young voice—a voice that had a little bird-like chirp in it. "What can I do for you?"

"Who are you?" asked Mrs. Balcome, raising herself on her elbow to look at her more closely.

"Mrs. Roper sent me here," she answered, flushing a little under the intent gaze. "You can call me Bessie; and now, wouldn't you like your face and hands washed, and have some broth?"

After this was satisfactorily accomplished, and the bed-clothes straightened and the pillows shaken up, Mrs. Balcome lay at ease, watching her set the table for supper. How deft she was! spreading the cloth so quickly and evenly, and handling the dishes without clatter. Everything seemed to fall into order under her light fingers, and when Farmer Balcome took his accustomed place at the neat table, and asked the simple blessing with a new ring of thankfulness in it, Mrs. Balcome closed her eyes with a deep sense of relief and gratitude.

When she awoke the next morning it all seemed like a dream, but a glance into the kitchen showed the same trim figure tripping around, and there were strong suggestions of breakfast in the air.

The cat, which since young Mrs. Balcome's advent had led a fugitive life between the barn and the back shed, had returned to her old station on the end of the wood-box, and sat with half closed eyes as though admiring the white star on her breast. Mr. Balcome was polishing his face on the roller towel and putting more energy into the operation than he had for months. It looked like old times, and his wife smiled at the sight. Before the smile faded, he came into the bedroom, his gray hair standing straight up round his ruddy face, and the big horn comb in his hand.

"You're better this morning, ain't ye, mother?" he said, sitting down on the side of the bed, and running the comb through his hair. "This new girl has heartened us up wonderfully," he went on. "I'm downright glad she's come, for that mournful critter of a Debby has nigh about been the death of me. Seems as though everything she cooked tasted as though she cried into it. It really does me good to see a pleasant face round the house again. Marthy's civil enough, but she ain't what you'd call chipper, and we've all been kinder sober since"—he hesitated, but he was an honest man and scorned equivocations—"since Joel went away."

Mrs. Balcome's eyes filled with tears.

"There, there, mother," he said, laying his hand awkwardly against her cheek. "I didn't mean to bring up by-gones, but, somehow, this girl makes me think of Joel. She's got a good many ways like him. You know he was always whistlin' round the house, and she says she sings about her work when she's at home."

"Where is her home?" asked his wife.

"I declare for't! I forgot to ask her," said Mr. Balcome, sniffing approvingly the odour of frying ham and coffee.

"Men ain't good for much to find out anything," said Mrs. Balcome. "Just wait till I get about again!?"

But this time was not to come very quickly. After a few days of improvement, the treacherous fever took a turn, and Mrs. Balcome went down to the very brink of the dark river. One night, when her feet seemed slipping into its swift current, a familiar voice called "Mother, mother!" into her dulled ear. Somehow the voice stayed with her in the unconsciousness that followed, and when, after long, weary hours, she opened her eyes with the light of reason in them, it did not seem strange to her that their first glance fell upon the face of Joel, worn with watching and anxiety, but the same dear face still.

From that moment her improvement was rapid and substantial. The happiness of seeing her son about the house again, the comfort of being lifted in his strong arms, the evident good feeling between his father and himself, all this was better than medicine. But after a week or two, a cloud dimmed the horizon; a cloud which rose and spread, and seemed to overshadow everything.

It was only too plain that Joel was growing fond of the new girl. His eyes followed her about the room; he was always on the lookout to help her with her work, and sometimes Mrs. Balcome could hear them whispering together in the kitchen.

This must be stopped. She had by no means forgiven Rhoda Miller, and she felt that the unhappiness of the past two years could, with strict justice, be laid at that young woman's door. At the same time she was Joel's wife, and her rights must be respected.

She turned the subject over and over in her weary brain, but could come to but one conclusion. There was no use in speaking to her husband. He seemed to share Joel's infatuation, and pooh-poohed every approach to the subject.

She must speak directly to Joel. This would be hard, very hard, when she had but just regained him. From where she lay, she could see the girl sitting in a low rocker by the kitchen window, her head laid against its tall back, and her eyes closed.

She looked very tired, and it went to Mrs. Balcome's heart that this bright, innocent girl should be in any danger from one of her own household. While she lay watching her, the door opened, and Joel came into the kitchen.

Bessie opened her eyes at his step and gave him a weary smile. He crossed the room, and standing beside her, brushed back her bonny brown hair, curling over his fingers, the unruly little lock on her forehead. One might easily have imagined that it had been made unruly by just such curlings.

She did not seem startled by these caresses, but leaned her head against him, closing her eyes again with a look of content. This was far beyond Mrs. Balcome's worst fears. She made an exclamation; they both started, and she heard Bessie say something about the door, but it was too late to shut any doors. Mrs. Balcome had seen it all.

Joel obeyed his mother's peremptory call with a singular expression on his face. It was not shame, nor yet contrition, but his features worked strangely, and as he neared the bedside, he put his hand to his face. But when he looked at his mother's face—the poor wasted face—with all the pride and strength gone out of it, and the sunken eyes full of sorrowful reproach, his manner changed, and, taking her hand, he asked very gently,—

"What is it, mother?"

She looked at the handsome face in silence. Was there ever such a lovely sinner? But she had been trained in a school which put justice before love, and her voice sounded very stern as she asked, "Have you forgotten your duty to your wife?"

"Come here dear!" he said, turning his head toward the kitchen door. At this evidence of persistent wrongdoing, his mother tried to withdraw her hand, but he held it more firmly, and as the girl, blushing rosily, came to his side, he put his arm around her and said in a triumphant tone, "My dear mother, allow me to present my wife, Rhoda Miller Balcome."

Mrs. Balcome looked from one to the other in utter bewilderment; looked so long indeed and so intently, that Rhoda burst into tears and hid her face on her husband's shoulder, sure that their plan for reconciliation had failed.

"Does your father know this?" asked Mrs. Balcome at last.

"He does now; but he didn't until the night I came the night we thought you—you were going to leave us."

"Is this any of Ursuly Roper's doings?" she asked, still with that steady scrutiny.

"She proposed it," answered Joel, beginning to feel a little uneasy.

"Well, all I've got to say is, that I thank her for it, and I don't know as we can ever forgive ourselves that we didn't know Rhody long ago. Come here, my dear, if you are willing to let by-gones be by-gones," and the white cheek and the rosy one were pressed closely together.

The next morning, when Farmer Balcome came in from a visit to the barn, he found his wife dressed and sitting by the fire.

"Well, well," he said, "this is a sight for sore eyes. You feel pretty chipper this morning, don't ye, mother?" and he rubbed his hands together in high good-humour.

"I declare for it, if I wasn't a deacon, and had a lather hip to boot, I believe I should dance a bit. You'll set to the table with us, won't you, mother?" he said, as Rhoda brought the coffee-pot.

His blessing that morning was more like a psalm of thanksgiving, and at its close he cast a long, happy look around the table.

"I declare for it, Bessie," he said, "these biscuits be all your others. I've been telling her, mother, that I wish she could stay and work for us right along, but she says she has got to go back to her old place before long; and he gave Joel a solemn wink behind his coffee cup.

"I shall be sorry to have Bessie go, but if she goes, perhaps Rhody will stay," answered Mrs. Balcome calmly, enjoying her husband's start of surprise. "You needn't try to deceive me any longer, father," she added, turning on him, and trying to look severe; "I've been a blind woman, but my eyes are opened, and, please God, they stay open. I hope Rhody will stay with us a long time yet," and she looked fondly at her across the table.

I do not know how it would have been if Joel's wife had come to them in the ordinary way; but coming in the midst of sickness and discouragement, and bringing to an end the long months of estrangement, and after the silent reign of Mrs. Jacob, Mrs. Balcome admired her new daughter-in-law exceedingly. She admired the tall, lithe figure, and the wavy brown hair; she admired the quick blush which came and went in her round cheeks; she admired her clothes, which were made after fashions new

British and Foreign.

THE Rev. J. Reid Howatt, of Camberwell, has received a call from the Ipswich congregation.

MR. GEORGE MULLER, of Bristol, has been again conducting a series of services in Sydney.

THE Rev. John Hunter, Glasgow, is delivering a series of monthly sermons to young men and women.

THE attendance at the Glasgow exhibition on the temperance day was the largest yet chronicled, 75,140.

THE Rev. Henry Montgomery, of Belfast, was the preacher at the anniversary services of Walker Church, Newcastle, recently.

BAILIE DICKSON, of Glasgow, an active elder, was offered a knighthood in connection with the Queen's visit to that city, but declined the honour.

PROFESSOR DRUMMOND, along with Lord and Lady Aberdeen, has the honour of appearing in a photograph just published, in which Mr. Gladstone is the central figure.

MR. CHAPPELL, the music publisher, who did so much to make classical music popular in Britain, and who edited a standard collection of old English songs, has died at the age of seventy-eight.

MR. WILLIAM MARTIN, author of an able essay on Carlyle and literary editor of the *Scottish Art Review*, has been elected a foundation fellow of the Society of science, letters, and art of London.

PRESBYTERIANISM in New England has steadily increased during the last five years. Since 1883 the number of churches has increased from eighteen to thirty-one, and the membership from 2,875 to 4,588.

THE Princess Christian, instead of being inclined to Romanism, is one of the strongest of Protestants, and her husband is even more rigidly so, having inherited the strong Lutheran sentiment of his German ancestors.

THE Rev. John McNeill preached thrice on a recent Sunday in Glasgow to overflowing congregations, twice in Trinity Church, Charlotte Street, where he was formerly missionary, and in the afternoon in Downvale Presbyterian Church.

THE Queen accepted, on the occasion of her visit to Glasgow, a copy of the new Bourgeois Edition of the Oxford Bible for Teachers, as representing the work of the Oxford University Press, exhibited at the Glasgow Exhibition.

MR. LAURENCE OLIPHANT seems to have had a matrimonial motive in going to America; at all events he has come back with a new wife, Rosamond Dale Owen, daughter of the late Robert Dale Owen, and granddaughter of the old socialist who became the son-in-law of David Dale, of Glasgow.

THE congregation of Ballywillan, in the Coleraine Presbytery, is building a new church, and the other week a very interesting service was held in connection with the laying of a memorial stone by Mr. William Young, J.P., Fenaghy. Rev. R. J. Lynd, B.A., Moderator of the General Assembly, presided.

A MONUMENT erected at Scarvating, Deerness, Orkney, to the memory of the Covenanters who perished there by shipwreck in 1679, was inaugurated last week. The memorial is a plain column of stone, rising forty feet, and surmounted by a crown. The 200 Covenanters whose fate it commemorates were taken prisoners at Bothwell Brig.

THE Rev. Sir E. Laurie, of Maxwellton, who is a leading heritor in the parish, was the preacher at the opening, on a recent Sunday, of the new mission church at Moniaive erected for the accommodation of the upper portion of Glencairn. It is seated for 300 and has cost about \$4,000, of which considerably over \$3,500 is already in hand.

SIR ANDREW LUSK, who is a member of Dr. Donald Fraser's congregation, had before him the other morning a couple of prisoners charged with picking pockets in St. Paul's Cathedral; he remarked that people who went to St. Paul's would require to "watch as well as pray." He sentenced the prisoners each to three months' imprisonment with hard labour.

THE Rev. Robert Milligan, of Chalmers Church, Dundee, has been drowned at Montrose while bathing along with a son and a nephew, lads of about fourteen. The bathing-coach attendant, John Robinson, swam out to his rescue, but, after struggling for half an hour to gain the shore, Mr. Milligan said: "I am through with it now, my lad," and begged Robinson to go and save his own life.

MR. LESLIE STEPHEN, who has unfortunately broken down under the strain of his biographical dictionary, is not flattered in the pen-portrait of an extremely frank evening paper which describes him as "a tall, spare man, with haggard eyes and a cold face, everything about him thin, from the long ridge of his nose to his straggly red beard and tapering legs." He went into holy orders at the close of his college course but is now a Positivist.

THE Rev. John McNeill, of Edinburgh, who conducted the Sabbath and week day services at Strathpeffer during the past month and regularly attracted overflowing congregations, was presented at the close with a purse of thirty-six sovereigns by the residents and visitors. At a meeting held after the forenoon service, Mr. Sinclair, M.P. for Ayr, presided, and the presentation was made by Rev. Mr. Williamson, of Belfast, who testified to the good work done by Mr. McNeill during his stay.

THE Rev. John Edwards, D.D., senior minister of Greenhead U. P. Church, Glasgow, as full of honours as of years, died recently in his eighty-fourth year. As a young man of twenty-four, he was ordained pastor of the Relief Church at Bridgeton and remained in that charge till his death. In 1878, Rev. John Steel, of Free St. David's, Kirkintilloch, became his colleague. Dr. Edwards retained his lively interest in church life, literature, and politics to the last. He was the oldest of the Glasgow ministers and had witnessed a change in every pulpit of every denomination in that city.

tore into shreds the clothes bleaching on the heather. And as the people themselves have it, "in these and similar ways he succeeded too well in clearing the island of its once numerous inhabitants, scattering them over the face of the globe." There must have been cruelty indeed before the Western-Islander, who once loved his chief better than his own life, could tell such tales as these, even in his hunger and despair. I know it is pleasanter to read of bloodshed in the past than starvation in the present. A lately-published book on Ireland has been welcomed by critics, and I suppose by readers, because in it there is no mention of evictions and crowbar brigades and horrors, of which newspapers make good capital. I have never been to Ireland, and it may be you can travel there and forget the people. But in the Hebrides the human silence and the ruined homes and the almost unbroken moorland would let us, as foreigners, think of nothing else.—Mrs. Elizabeth Pennell, in *Harper's Magazine* for September.

THE ELEPHANTS.

The origin of the great proboscidian race in general, and of the mammoth and elephant group in particular, like the early history of James de la Pluche, is "wrop in obscurity." All we can say about them with any confidence is that they form a comparatively late order of mammals, whose earliest recognizable representative in geological times is the monstrous deinotherium, an aquatic animal with a long trunk, and with immense curved tusks, projecting downward paradoxically from his lower instead of his upper jaw. The deinotherium makes his first appearance upon this or any other stage in the Miocene period; but as he couldn't, of course, have appeared there (like Aphrodite and Topsy) without any parents, and as he was then already a fairly specialized and highly developed animal, we must take it for granted that his early ancestry, though ancient and respectable in its own time, had long passed away, leaving not a wrack behind, so far as yet known, in the matter of tangible geological vouchers. These unknown ancestors, in all probability, gave birth during their earlier and more plastic stage—for species, like individuals, are most readily moulded in their green youth—to three main family branches. The senior branch produced the deinotherium, a vast brute, who, finding the world too full to hold him about the close of the tertiary period, demised suddenly without issue, leaving the honours of the family in subsequent ages to the junior members. The second branch produced the mastodons, huge creatures of elephantine outline and majestic tread, most of them with tusks both in the upper and lower jaws, though the under pair were always the smallest. The third branch produced the true elephants, including both our modern Indian and African species, as well as the mammoth himself and many other extinct congeners. All the elephants proper have but one solitary pair of tusks, and that pair is quite correctly located in the upper jaw instead of the under one. Thus is evolution justified of all her children. The true elephants made their first appearance, so far as known, in the Pliocene period, that is to say, the epoch immediately preceding the Great Ice Age in Europe and America. They blossomed out at once, with all the usual impetuosity of youth, into an alarming number of distinct species.—*The Cornhill Magazine*.

THE NEGRO'S LOVE OF DISPLAY.

There are cynics who think it strange that men are willing to dress up in fantastic uniform and regalia and march about in sun and rain to make a holiday for their countrymen, but the cynics are ungrateful, and fail to credit human nature with its trait of self-sacrifice, and they do not at all comprehend our civilization. It was doubted at one time whether the freed man and the coloured man generally in the republic was capable of the higher civilization. This doubt has all been removed. No other race takes more kindly to martial and civic display than it. No one has a greater passion for societies and uniforms and regalias and banners, and the pomp of marchings and processions and peaceful war. The negro naturally inclines to the picturesque, to the flamboyant, to vivid colours and the trappings of office that give a man distinction. He delights in the drum and the trumpet, and so willing is he to add to what is spectacular and pleasing in life that he would spend half his time in parading. His capacity for a holiday is practically unlimited. He has not yet the means to indulge his taste, and perhaps his taste is not yet equal to his means, but there is no question of his adaptability to the sort of display which is so pleasing to the greater part of the human race, and which contributes so much to the brightness and cheerfulness of this world. We cannot all have decorations, and cannot all wear uniforms or even regalia, and some of us have little time for going about in military processions, but we all like to have our streets put on a holiday appearance; and we cannot express in words our gratitude to those who so cheerfully spend their time and money in glittering apparel and in parades for our entertainment.—*Charles Dudley Warner, in Harper's Magazine* for September.

ALMA LADIES' COLLEGE.

ST. THOMAS, ONTARIO,

Has five departments:—*Literature, Music, Fine Arts, Elocution and Commercial Science.* The faculty numbers sixteen thoroughly-qualified teachers. Rates run from \$39 to \$46 per term for board, furnished room, light, laundry and tuition in all literary subjects, including the Classic and the Modern languages.

\$190 paid in advance secures all the above advantages, together with instruction in drawing and piano, by the regular teachers for one year. For Announcement, address Principal Austin, B.D.

Wilton Corners. She was a constant source of delight, bustling about the house with little snatches of song, and light-hearted pranks. The addition she made to the family life was like that of a vivid scarlet blossom on a stiff cactus.

Not that Mrs. Balcome expressed all this in words—she held the orthodox New England views in regard to praising young people to the face—but she enjoyed it thoroughly. Only—and she often sighed and prayed and wept over this "only"—she was obliged to look upon Rhoda as a child of wrath; a lovely, glancing, dancing butterfly, fluttering through her brief sunshine without a thought of what was beyond. To be sure, the girl always spoke reverently of sacred things, and her behaviour during family worship was most exemplary; but this might be accounted for by Joel's influence over her: and with the solemn letter from the minister yet fresh in her memory, Mrs. Balcome could not but fear.

One morning her alarm found utterance. Rhoda was making pies; she had rolled out the crust to the tune of Coronation, and now stood with a pie poised on her firm hand, while she trimmed off the edges to a spirited rendering of "How firm a foundation." Mrs. Balcome sat softly keeping time with her finger-tips on the arms of the big rocker. "Rhody," she said, as the ring of piecrust and the triumphant strain fell together, "I wish you was a professor."

(To be continued.)

LIFE'S TAPESTRY.

Too long have I, methought, with tearful eye  
Pored o'er this tangled work of mine, and mused  
Above each stitch awry and thread confused.  
Now will I think on what in years gone by  
I heard of them that weave rare tapestry  
At royal looms; and how they constant use  
To work on the rough side, and still pursue  
The pictured pattern set above them high.  
So will I set my copy high above,  
And gaze, and gaze, till on my spirit grows  
Its gracious impress; till some line of love,  
Transferred upon my canvas, faintly glows;  
Nor look too much on warp and woof, provided  
He whom I work for sees their fairer side!

QUICK TEMPER.

A matter not unworthy of remark is the almost universal claim laid to that supposed-to-be-undesirable possession, a quick temper. "I have a frightfully quick temper!" is an assertion often made without any sign of regret, rather with evident self-complacency. And how often, when, with the intention of saying something pleasing, we remark upon the sweetness of a friend's disposition to the friend in person, are we met with the reply, "Oh, you're quite mistaken! I'm one of the quickest-tempered people in the world!" given in a tone that does not imply modest depreciation of a compliment, but a decided sense of unappreciated merit.

Now this willingness—eagerness, it may even, without exaggeration, be called—to be convicted of what is acknowledged to be a fault, strikes one as a curious anomaly. No one would answer, if told, "You are very truthful," "Oh, no, I'm a constant liar," nor, if complimented upon constant attention to her own business, would respond, "On the contrary, scandal-mongering is my favourite occupation." At least, no one would give either of these answers in the serious way in which the claim to the possession of a hot temper is made. May there not be, underlying this inconsistency and explaining it, a misconception of the real meaning and source of a quick temper? To many minds, this undesirable trait seems to be the outcome of many very admirable qualities. To be hot-tempered means, inferentially, in such mental vocabularies, to be generous, and large-minded, and unselfish, and—after a little lapse of time—forgiving. But I maintain that it means exactly the reverse of all these things. If a man be quick-tempered, if he give way to anger quickly and unrighteously (for I leave out of the question entirely that righteous wrath which rises for good reason only, and is quite a different matter from temper), he is not generous, for he shows no regard for the comfort of those around him; he is not unselfish, for it is safe to say that in nine cases out of ten, if not in ten out of ten, his fury is kindled by some fancied slight to himself, and is allowed to blaze simply as an illumination in honour of his self-esteem; he is not forgiving, because, though he may recover quickly from his aberration, and soon be perfectly urbane to the whilom victim of it, the restoration is simply forgetfulness, and to forget the injury inflicted upon another by his own hasty words is by no means synonymous with forgiveness of injuries he himself may have received. Last of all, he is not large-minded. I am convinced that a quick temper is an unfailing indication of a limited intelligence and a lack of mental quickness. If the mind were large enough to grasp the true relations of things, to see how small a point in the universe this temper-rousing episode occupied, and if it could see this quickly—in a flash of thought—the outburst would be averted.—*September Atlantic*.

LANDLORDS IN SCOTLAND.

The Highlands and Hebrides are the home of romance. There is a legend to almost every step you take. But the cruellest of these are not so cruel as, and none have the pathos of, the tales of their own and their fathers' wrongs and wretchedness which the people tell to-day. The old stories of the battlefield, and of clan meeting clan in deadly duel, have given way to stories of the clearing of the land that the laird or the stranger might have his shooting and fishing as well as his crops. At first the people could not understand it. The evicted went to the laird, as they would have gone of old, and asked for a new home. And what was the answer? "I am not the father of your family." And then, when frightened women ran and hid themselves at his coming, he broke the kettles they left by the well, or

## Ministers and Churches.

THE Rev. David Mann, after an extended visit to Great Britain, has returned to Toronto.

At a meeting last week of the Pickering congregation, a movement was made in favour of calling Rev. Mr. Lord to be their minister.

THE Rev. Alexander Jackson, the new pastor of Knox Church, Galt, is expected to occupy the pulpit on the first Sabbath in October.

At a meeting of the congregation in St. Andrew's Church-Lindsay, a unanimous call was given to Rev. D. J. McLeod, B.A., of Banff, N.W.T.

At the Governor-General's dinner during his Toronto visit, the Rev. W. T. McMullen, Moderator of Assembly, and Principal Caven were among the invited guests.

THE Rev. James Bryant, formerly pastor of Bradford Presbyterian Church, leaves for California on Monday, to pay his brothers a visit. He will be returning in about six weeks.

THE board of management of the Ottawa Ladies' College has appointed Miss Alice Chambers, B.A., senior English preceptress. She is a graduate of Queen's University, Kingston.

MR. MACGILLIVRAY, who recently took the degree of Ph.D., with high honours in Germany, is on a visit to his brother, Rev. A. Macgillivray, Brockville. He is an applicant for one of the professorships at Queen's College, Kingston.

MRS. D. MCCRAE, late secretary of the Guelph branch of the Woman's Foreign Missionary Society in connection with the Presbyterian Church, shipped a bale and a case of clothing contributed by the branch here for the mission at Demarara.

It is somewhat noteworthy that the Minutes of Assembly for the past year report the deaths of eighteen ministers, while three more besides have since died. Also, that twelve ministers were placed on the retiring list, making in all the startling number of thirty-three.

THE Rev. Mr. Scott has taken his departure from Manitowick, where he officiated as pastor of St. Andrew's Church. His departure will be severely felt, as he was a universal favourite. He has been appointed to a higher position, Principal of Ottawa Ladies' College.

The Revs. A. T. Love, Dr. Mathews, Joliffe, Bareham and Stobo, the Hon. D. A. Ross and Messrs. R. R. Dobell, J. C. Thomson, P. Johnston and W. Brown have been elected delegates to represent the Quebec branch of the Evangelical Alliance at the Montreal Convention.

ON the 10th instant the congregation of Mosa extended a hearty and unanimous call to the Rev. A. S. Stewart, of West River. Stipend promised, \$850, with manse and glebe of five acres together with a vacation of four Sabbaths annually. There was not a dissenting voice at the meeting held for moderation, and should Mr. Stewart accept, a hearty welcome awaits him.

MISS ROSE, missionary teacher at Pia-pot's Reserve, near Regina, begs to acknowledge the following donations from friends in Ontario: A church bell, from Woodstock, weighing 250 pounds; a magic lantern (very fine, the children like it); a box of bonnets and hats, suitable for the white settlers (very acceptable), from the Misses Fraser, Kintore congregation, West Nissouri; \$4 from St. Catharines.

PROFESSOR WILLIAMSON, of Queen's College, Kingston, has received a letter from Principal Grant, written from Melbourne, Australia, in which he speaks of his perfect restoration to health, as well as of his hard work. He is expected to return to Kingston via San Francisco late in the fall. Australian papers give large space to reports of Dr. Grant's sermons and speeches and indicate that his visit has awakened great interest.

THE anniversary services held in Knox Church, Beaverton, on Sabbath week, conducted by the Rev. D. H. MacVicar, D.D., LL.D., Principal of Montreal Presbyterian College, were very largely attended. The reverend Doctor gave very able, interesting and instructive sermons, and his lecture Monday evening was very much enjoyed and appreciated by the large audience. The collections on the different occasions were very liberal.

THEODORE MALCHEFF, the Macedonian student, who has been lecturing in the eastern part of Ontario, has applied to the authorities to take the second year course in Queen's University, preferring it to the American colleges. He is a Presbyterian in doctrine. He says the denominations are not distinguished in Macedonia. South of the Balkans the Presbyterians and Baptists labour, and north of the mountains the Methodists. Mr. Malcheff has been in Canada since the 1st July.

THE Warsaw Presbyterian Church, after being renovated, much improved and beautified, was reopened on the 2nd inst. The Rev. James Carmichael, M.A., Norwood, preached an able and appropriate sermon in the morning. The Rev. Mr. Power occupied the pulpit in the evening, and delivered a powerful and persuasive discourse. At the tea meeting held on the following evening, the Rev. John McEwen, of Lakefield, gave a telling address on "Grumblers." The collection on Sabbath and the proceeds of social, with the voluntary contribution, netted \$164.38.

IF the Chicago *Interior*, as noticed in your last issue, selects as a noticeable speciality the statement of Professor Caven before the Pan-Presbyterian Council "to the effect that, while there may be a distinction between faith in Christ and faith in a system of doctrines, the two must not and cannot be put over against each other," and adds that it "challenged attention and acceptance," the not very flattering inference is unavoidable regarding the nature and character of much that was said besides seeing that the statement contains nothing that is either novel or wonderful, so writes a correspondent.

THE teachers and scholars of St. John's Sunday school, Almonte, held their annual picnic in Mr. David Miller's

grove recently. There was a large attendance of the children, who seemed to enjoy themselves to the full. A number of the ladies of the congregation were present and set a large table which was loaded with cakes and other eatables sweet to the palate of the average boy and girl. The Rev. Messrs. Edmondson and Kalem, and the efficient superintendent, Mr. Norman Riddell, were present, and greatly aided in making the children enjoy themselves with swinging, races and scrambling for apples, etc. Altogether the children had a very enjoyable time, and no doubt would like if anniversaries would come oftener than once a year.

A FAREWELL social was held last week in the William Street Mission Hall, Toronto, the occasion being the departure of Miss Pearson for preparatory training in foreign mission work. Erskine Church in connection with which the mission is conducted was well and largely represented. The meeting was presided over by Mr. Thomas Yellowlees who delivered a feeling and appropriate address, concluding by presenting Miss Pearson with a handsome copy of the Scriptures bearing a suitable inscription, and a well-filled purse. Interesting and profitable addresses were delivered by Mr. Nicol (student), Mr. J. A. Patterson, Mr. McNab, who labours in connection with the mission, and others. Mr. Lepper rendered with fine effect several familiar evangelical hymns at intervals, and others contributed musical selections. Miss Pearson enters on a new and enlarged sphere of effort with the hearty sympathy and support of many friends.

A LARGE and representative union meeting was held in John Street Presbyterian Church, Belleville, last evening, to say farewell and bid God speed to Mr. William Horne, who has been accepted by the China Inland Mission for work in China. Mr. Horne has been studying with a view to the Presbyterian ministry, and ultimately the foreign mission field. During Dr. Hudson Taylor's visit to Belleville, however, he was so interested and touched by the great and pressing need of China that he was constrained to volunteer for immediate service. Mr. Horne has spoken at most of the churches, and a deep and widespread feeling of prayerful interest and sympathy has been aroused in all the congregations. Nearly all the city ministers were on the platform and took part in the service, speaking kindly words of encouragement to the young missionary-elect. Mr. Robert Wallace also gave an interesting address on China, illustrated by a number of curiosities which helped the audience better to understand what Mr. Horne's position and surroundings would be in the new land.

OUR new church at Newdale, Manitoba, was opened on the 2nd September by Rev. D. Stalker, of Gladstone, who is at present Moderator of the Brandon Presbytery. The building, which will hold about 200 people, was filled to overflowing both morning and evening, when Mr. Stalker preached very able and impressive discourses. The church though not yet finished internally, is a very handsome edifice, and reflects great credit on the people and their devoted missionary, Rev. J. Mowat. It will cost, when finished, about \$1,000, and is said by one who knows of such matters that, it is the cheapest Presbyterian Church in Manitoba. On Monday evening, an entertainment was held to celebrate the opening of the Church, which was crowded to suffocation. After a sumptuous repast, the chair was occupied by the Hon. Dr. Harrison, ex-M.P.P., who is a prince among presidents on such occasions. Rev. Messrs. Todd, August, Stalker and Mowat; and Mr. Waugh gave appropriate addresses. Miss Waugh, of Winnipeg, sung several Scotch songs, and the choir rendered sacred selections. The proceeds, with the collections on the Sabbath, in aid of the Building Fund, amounted to \$203, which will enable the congregation to finish their church free of debt. The whole of the Newdale mission field is in a very satisfactory condition, great progress having been made since Mr. Mowat was appointed to it.

THE Rev. John Wilkie, one of the Presbyterian missionaries to India, now visiting Canada on furlough, gave a most interesting lecture in Chalmers Church, Guelph, on Wednesday night week under the auspices of the Woman's Foreign Missionary Society. There was a large attendance. Rev. Dr. Wardrope conducted the introductory services, after which Miss Annie Mackintosh sang with sweetness and feeling, "Not Ashamed of Christ." Mr. Wilkie's lecture was illustrative of the social habits and dress of the Hindus. These were rendered specially interesting by several young people appearing in the actual dresses worn by the Hindus, both male and female, from the Parsees and Brahmans down through all the castes to the lowest. There was also displayed quite a full collection of samples of needle work, embroidery and inlaid work, etc., all of most exquisite workmanship. The religious customs of the Hindus and the Mohammedans and the Buddhists were also described, and one of the prayer wheels used by the Buddhists in their devotions was exhibited, and caused much amusement. The lecture was of a deeply interesting character throughout, and the dress, etc., exhibited gave one a better idea of the habits and customs of the natives of India than could be gathered from a long-written description. At the close of the lecture many remained and more minutely examined the articles.

THE corner stone of the new Presbyterian Church, Orillia, was laid on Monday week by the Rev. W. T. McMullen, Moderator of the General Assembly. There were a large number present. Dr. Beaton, chairman of the building committee presided. On the platform were his worship, Mayor Thompson and the town council; Mr. Wainwright, chairman of the school board; the elders, deacons, managers and building committee of the congregation, and other representative citizens of Orillia and vicinity. The clergy were represented by Dean Stewart, Principal MacVicar, of Montreal; Mr. McLeod, Barrie; Mr. Dobson, Oro; Mr. Jones and Mr. Williams, Orillia; Mr. Gilchrist, Seabright; Mr. Manning, Orillia; Mr. Johnson, Beaverton. Dr. Beaton delivered a brief speech in which he gave an historical sketch of Orillia Presbyterianism, tracing the history of the congregation from its beginning as a mission station down to the present time. The audience then sang the Hundredth Psalm and Mr. Manning read appropriate selections of Scripture. The Rev. R. N. Grant led in prayer.

The chairman then deposited the following papers and documents in the box which was laid in the stone. A copy of the first issue of the *Expositor*, dated May 26th, 1867, the first paper published in Orillia; the *Times*; the *Packets*; the *Presbyterian Record*; the report of the Orillia Presbyterian Church for 1887; THE CANADA PRESBYTERIAN; the *Gospel Light*; the *Workman*; the *Orillia News-Letter*; the *Globe, Mail, and Empire*; a narrative of the steps taken by the office-bearers and congregation that led to the erection of the new building, and a report of the day's proceedings up to the moment that the stone was laid. A silver trowel was presented to the Moderator. The stone was lowered and the Moderator giving it three taps with his trowel declared it duly laid. Many of the audience then came forward and laid their money pretty freely on the stone, after which they sang God Save the Queen and repaired to the school room to hear the addresses. The chairman introduced Principal MacVicar, who spoke on the doctrines and polity of Presbyterianism. It was as solid and strong as the stone tower on which he had been standing a few minutes before. Mr. McMullen followed, the *Orillia Times* says, in a rattling speech bristling with good points and full of rich humour. He caught the audience in his first sentence and he and they kept on the best terms until the end. Mr. McLeod delivered a brief address full of encouragement to the congregation. He complimented them on what they had done for the Schemes of the Church, urged them to go forward with their good work, and impressed the hope that the next time they met it might be in the new church. The reverend gentleman was at his best and the speech had a fine effect. After a few words from the pastor the benediction was pronounced by Dean Stewart, and a most enjoyable and profitable meeting was brought to a close.

### MONTREAL NOTES.

Melville Church, Cote St. Antoine, was re-opened on Sabbath last. It has been more than doubled in size and seats about 450. It is now heated by furnaces and lighted by gas. There are commodious Bible class and infant class rooms. The Rev. J. Barclay, of St. Paul's Church, preached in the morning, the Rev. J. Fleck, of Knox Church, in the afternoon, and the Rev. F. H. Marling, of Emmanuel Church, in the evening. The attendance at the several services was large. On Friday evening a social meeting of the congregation was held. Mr. Matthew Hutchinson presided, and addresses were given by Dr. Campbell and Warden and Rev. Messrs. Everett (Episcopal), Hill (Congregational), and McGillivray, the pastor. The choir sang several pieces with good effect, and refreshments were served by the ladies. The church presents a most attractive appearance and the parlour, carpeted and furnished by the young people, is very cheerful and inviting. The congregation is to be congratulated on its greatly improved circumstances, and on its increased opportunities for usefulness in this growing suburb.

On the evening of Thursday next, the 20th inst., the Rev. J. L. Morin, B.A., is to be inducted into the pastorate of St. John's French Presbyterian Church (Russell Hall). The congregation have issued cards of invitation to many of the English-speaking Presbyterians in the city, and it is hoped that a goodly number of these will be present. A welcome social is to be held at the close of the induction service.

On Thursday last the foundation stone of the New Presbyterian Church, Sherbrooke, was laid in the presence of a large audience. In the evening a social entertainment was given by the ladies, when addresses were delivered by the Rev. Principal MacVicar, Rev. J. Fleck, of Montreal, and others. The new church will be an ornament to the city and a credit to the Presbyterians. Under the Rev. A. Lee, its pastor, the congregation is making encouraging progress.

The number of students attending the Presbyterian College, Montreal, promises to be greater during the ensuing Session than in any previous one. Already, between twenty-five and thirty new students have made application for rooms, so that the college buildings will be filled to their utmost capacity. The opening lecture on Wednesday, October 3, is to be delivered by the Rev. L. H. Jordan, B.D., of Erskine Church.

The arrangements are approaching completion for the Christian Conference to be held in this city, from the 22nd to the 25th October, under the auspices of the Montreal branch of the Evangelical Alliance. The opening meeting, when the delegates will be publicly received and a conversation take place, is to be held in the Crescent Street Presbyterian Church on Monday evening, 22nd October, the other Sessions being held in the American Presbyterian Church. A large number of delegates from all sections of the Dominion are expected and several well known speakers from the United States have promised to deliver addresses. General Sir Robert Phayre, K.C.B., vice-president of the Alliance, London, England, is to represent the parent society. To ensure the success of the Conference financially, the sum of \$1,750 has already been guaranteed. This has come from all denominations in the city, the Presbyterians subscribing upwards of \$1,200 of the total amount. The sum aimed at is \$2,500. This will doubtless be got, as only \$12 has thus far been subscribed by our Methodist brethren, and comparatively small amounts by some of the other denominations.

### EVANGELICAL ALLIANCE CONFERENCE AT MONTREAL.

The following is the programme of the General Christian Conference, under the auspices and direction of the Montreal branch of the Evangelical Alliance, to be held in Montreal, Quebec, from 22nd to 25th October, 1888:

Monday, half-past seven p.m., *Public Reception of Delegates*.—Chairman: Sir William Dawson, C.M.G., LL.D., F.R.S. Address of Welcome: Rev. G. Douglas, D.D., LL.D. Response: General Sir Robert Phayre, K.C.B., Vice-President of the Alliance, London, England. Response: Mr. W. E. Dodge, New York, President of the

Evangelical Alliance in the United States. Response: Rev. R. F. Burns, D.D., Halifax, N.S. Conversation. Tuesday, half past ten a.m., Topic: *Current Unbelief*.—Chairman: Rev. D. Macrae, D.D., St. John, N. B. Paper: "What It is and How to Meet It." Rev. N. Burwash, S.T.D., Chancellor Victoria University, Cobourg, Ont. Address: Rev. H. J. Van Dyke, D.D., New York. Address: Rev. M. MacVicar, Ph.D., LL.D., Chancellor McMaster University, Toronto, Ont. Discussion. Tuesday, three p.m., Topic: *Capital and Labour*.—Chairman: Rev. J. H. Cattle, D.D., Toronto, Ont. Paper: "Application of the Gospel to Employers and Employed."—Rev. Washington Gladden, D.D., Columbus, Ohio. Address: Hon. Senator Macdonald, Toronto. Address: Mr. G. Hague, of Montreal. Discussion. Tuesday, eight p.m., Topic: *National Perils*.—Chairman: The Venerable Archdeacon Evans, M. A., Montreal. Address: "Sabbath Desecration."—Rev. John Hall, D.D., New York. Address: "Intemperance."—Right Rev. Bishop Baldwin, London, Ont. Address: "Promiscuous Immigration."—Rev. J. Robertson, D.D., Superintendent Presbyterian Missions in the North-West. Wednesday, ten a.m., Topic: *Roman Catholicism in Canada*.—Chairman: Rev. Dr. Barbour, Principal, Congregational College, Montreal. Paper: "Its present attitude and the Best Way of Meeting It."—Rev. D. H. MacVicar, D.D., LL.D., Principal Presbyterian College, Montreal. Address: Rev. E. B. Ryckman, D.D., London, Ont. Address: Rev. S. N. Jackson, M.D., Kingston, Ont. Discussion. Wednesday, three p.m., Topic: *Romanism in Relation to Education*.—Chairman: Rev. Dr. Mathews, Quebec. Paper: Rev. James M. King, D.D., New York. Address: Rev. P. S. Moxom, D.D., Boston, Mass. Address: Rev. Dr. Saunders, Halifax, N.S. Discussion. Wednesday, eight p.m., Topic: *Romish Dogma a Source of Religious, Social and National Peril*.—Chairman: Rev. J. A. Williams, D.D., General Superintendent Methodist Church, Toronto. Address: Rev. E. H. Dewar, D.D., Editor *Christian Guardian*, Toronto. Address: Rev. G. M. Milligan, B.A., Toronto. Address: Rev. John Lathern, D.D., Editor of the *Wesleyan*, Halifax, N.S. Thursday, ten a.m.—Topic: *The Dominion Evangelical Alliance*.—Chairman: Sir W. Dawson, Montreal. Paper: "Its Needs and Possibilities."—Rev. W. Jackson, Secretary Evangelical Alliance, Montreal. Address: General Sir R. Phayre, K.C.B., London, England. Discussion. Thursday, three p.m.—Topic: *Co-operation in Christian Work*.—Chairman: Hon. Judge Macdonald, Brockville, Ont. Paper: "Its Necessity."—Rev. Josiah Strong, D.D., New York, General Secretary of the Evangelical Alliance in the United States. Paper: "The Christian Forces Co-operating in their Appropriate Field and Work."—Rev. F. Russell, D.D., Oswego, N.Y. Address: Rev. John Potts, D.D., Secretary of the Educational Society of the Methodist Church, Toronto, Ont. Discussion. Thursday, eight p.m.—Topic: *The Church in its Relation to the Evangelization of the World*.—Chairman: Hon. S. H. Blake, Toronto, Ont. Address: Rev. Principal Shetaton, D.D., Wycliffe College, Toronto, Ont. Address: "The Home Benefits of Foreign Missions."—Rev. S. McPherson, D.D., Chicago. Address: "The Element of Personal Character in Christian Usefulness."—Rev. C. N. Sims, D.D., Chancellor Syracuse University. Address: General Sir R. Phayre, K.C.B. All the above meetings will be held in the American Presbyterian Church, except the Reception and Conference on Monday night. Ministers of all denominations are earnestly requested to exert their influence to make the Conference a success. Churches, Ministerial Associations, and branches of the Alliance will oblige by electing delegates at an early date and forwarding their names to the Secretary, so that provision may be made for their entertainment during the conference. The Secretary's address is Rev. W. Jackson, 58 Fort Street, Montreal.

OBITUARY.

ARCHIBALD MACDONALD.

The following tribute to the memory of a most lovable Christian man is from the pen of his former pastor, Principal King:

In Archibald McDonald, of Toronto, a member of the Presbyterian Church of Canada has passed away at the ripe age of ninety-three, than whom few can be more entitled to a place in the memorial column. Coming to Toronto from Scotland, of which he was a native, he soon afterwards became a member of the congregation of Gould Street, now St. James Square, helping, indeed, with a few others, to constitute it, at its original formation under the Rev. Dr. Taylor. At first holding office as a manager, he was soon called to the eldership also, and indeed may be said to have acted in both capacities during the whole period of the congregation's history, and, though in humble circumstances in comparison with many, to have contributed almost more than any one other person to its advancement. It would be difficult to overestimate the service which Mr. McDonald rendered to the congregation and to the interests of religion through it during all these years. His attendance on public ordinances was uninterrupted, his appreciation of them devout and hearty, and his contributions toward their support most liberal. Until a year or two ago, when failing health compelled him to desist, his large, manly form and open face might have been seen at the door of the church at every diet of worship, on week days as on Sabbath, ready with his hearty greeting for all who entered, gentle and simple, seatholders and strangers. As an elder he was not content in doing duty in his own district simply, but wherever, within the membership of the congregation, or beyond it in the not limited range of his acquaintance, there was sympathy to be shown, or need to be relieved, or little acts of kindness to be done, he was

sure to be on hand. He was often disappointed in his efforts to help the improvident and the intemperate, but, discouraged, he still held on, and he had the satisfaction of saving, in the end, some of whom one l as unsatisfying in his benevolent endeavours would have despaired.

The more prominent features in Mr. McDonald's character were simple piety, uniform cheerfulness, unflinching courtesy and active benevolence. Whatever he may have been in his youth—and he sometimes spoke as if he had known days of folly—he was in his riper years a devout and consistent Christian. His faith was simple and childlike, and his religious feelings sincere and deep, but from the circumstance that the Gaelic was his familiar tongue, it was only on rare occasions that he gave expression to these in the prayer meetings of the congregation, though he was not slow to do so by the sick beds of its members. His cheerfulness, the outgrowth in his case both of nature and of grace, was uniform. Won by it, children flocked around him, and many a lonely and despondent spirit was thankful to have his smile shed across its shadowed path. His courtesy, which never degenerated into servility, was very marked. It was in his case ingrained, a part of his nature, making him incapable of saying a rude word or doing an ungracious act. How many so-called gentlemen might have learned a lesson of true politeness from this man, whose hand, as it was extended to meet a friend, often bore the marks of the humble trade (dyeing) which he followed! It was only the other side of this courtesy that he was extremely sensitive to all acts of kindness done to him, such as that which, through a change of residence to his own picturesque neighbourhood, a brother elder in the congregation had sought to brighten the last weeks of his life. But the outstanding feature in his character was his open-eyed and open-handed benevolence—his considerate regard for the suffering around him and his untiring efforts to relieve it. In the case of some, the Church calls forth the effort at well-doing; in Mr. McDonald's it was simply a channel, and indeed only one of the channels, through which a nature essentially benevolent sought to be helpful to those about him. One form which his benevolence took may be specified. His house was little less than a home for domestic servants, ever open to them when out of place, his wife being a willing helpmate to him in caring for this oft-neglected class.

The aged believer has disappeared from the city in whose streets his large and, latterly, stooping form was so familiar a presence, leaving little behind him save the memory of a most Christlike life, but a memory to be longer and more tenderly cherished than that of many whose hands relax in death the grasp of hundreds of thousands. St. James Square congregation has many worthy and honoured names on its roll of membership, but perhaps it has none who was more honored, or, indeed, more worthy of honour. If he who is the servant of all is the greatest, who surpasses him whose removal all mourn, even though occurring at so great an age. The writer of these lines can never forget the unceasing kindness, the willing aid rendered by this aged servant of God during the more than twenty years of his pastorate.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Sept. 30, 1888. } REVIEW. { Exodus 24 to Deut. 34.

**God's Covenant with Israel.**—The series of Old Testament lessons began with the Covenant which God entered into with the people of Israel. The people promised obedience to God and the Covenant was ratified by solemn sacrificial observances. Its ratification was followed by a glorious vision of God.—Ex. xxiv. 1-12.

**The Golden Calf.**—During the absence of Moses on the Mount, the people forgot their solemn pledges and fell into gross and grievous idolatry. They gave their jewellery to Aaron who melted it and formed it into a golden calf which the people worshipped with all the debasing rites that gross idolaters observe. When Moses descended from the Mount he was moved with indignation, and cast down and broke the two tables on which the law of God was written. He then threw the idol into the fire, ground it to powder, and scattered it on the waters which the people drank. All who did not repent were terribly punished for their sin.—Ex. xxxii. 15-26.

**God's Presence Promised.**—Oppressed with the greatness and responsibilities of the work to which he was called, Moses besought the Lord for a token of His presence with him. To this prayer God gave a gracious answer. Moses' prayer was earnest, direct and persevering, and at length the Lord told him to stand on a rock, and while the glorious manifestation of God's presence passed by, he was protected in a cleft of the rock.—Ex. xxxiii. 12-23.

**Free Gifts for the Tabernacle.**—The Tabernacle was for the solemn worship of God. The materials for its erection were freely provided for the people. The call to contribute was addressed to them and it was left to their own decision what they should give. All were anointed with a generous and liberal spirit. They were cheerful givers. Men and women gave of their most precious possessions, and their time and skill for the preparation of materials. Every thing necessary for the construction of the Tabernacle, and its service was liberally provided by the people according to their means.—Ex. xxxv. 20-29.

**The Tabernacle.**—The plan of the Tabernacle was divinely communicated to Moses. Great care was exercised that it should be constructed according to the pattern shown him on the Mount. The Tabernacle and its services were intended as object lessons in spiritual truth, it was necessary therefore that it should in all things, down to the most minute particular correspond exactly with the divine

pattern. The furniture of the Tabernacle consisted of the Ark of the Covenant, which was overshadowed by two winged cherubim and which contained the tables of stone whereon the Ten Commandments were engraved, and afterwards Aaron's rod that budded, and a golden pot of manna; the Table of Shew-Bread; the Golden Candstick, the Golden Altar of Incense; the Altar of Burnt Offering, and the Brazen Laver. Moses was divinely instructed as to the manner in which the Tabernacle was to be dedicated and the priests for its service equipped and consecrated.—Ex. xi. 1-16.

**The Burnt Offering.**—"The wages of sin is death." Sin cannot be forgiven without the shedding of blood. Sacrifice lies therefore at the foundation of all religion. The sacrifices of the Old Testament dispensation were of God's appointment. They were either for atonement or thanksgiving. The sacrifices were to be of the best the people had. They were to be without blemish. The offerer was to bring the victim to the door of the Tabernacle, and lay his hand on its head, and kill it before the Lord. The priest then took the blood and sprinkled it on the altar, where its parts were afterwards consumed with fire. These sacrifices were symbolical of Christ's sacrifice for sin.—Lev. i. 1-9.

**The Day of Atonement.**—The solemn and impressive services of the great Day of Atonement were held on the tenth day of the first month of the Jewish civil year. The two eldest sons of Aaron had failed, in the discharge of their priestly duties, to observe the divine order prescribed. They had wilfully disobeyed God's command, and they were swiftly punished for their disobedience. The directions for the services on the Day of Atonement were therefore given with great minuteness, so that there could be no excuse for their neglect. Into the Holy of Holies no one was permitted to enter save the High Priest once a year. He was to be specially clothed for the service. He had to offer in sacrifice a bullock for his own sins and for those of his family. Two young goats were also to be taken and the lot cast to determine which of them should be offered in sacrifice, and which should be the scape-goat to be sent into the wilderness. The blood of the sacrificial victims was to be sprinkled on and before the mercy-seat, and incense was to be burned in the Holy of Holies. All this is symbolic of the awful nature of sin and that it cannot only be forgiven by atonement, Christ's sacrifice, the one perfect offering for sin.—Lev. xvi. 1-16.

**The Feast of Tabernacles.**—The three great festival seasons of the Jewish year were, the Feast of the Passover, Pentecost, and the Feast of Tabernacles. The last named continued seven days. The people dwelt in huts made of boughs. It was a joyous celebration, intended to recall to the successive generations the period in their history when the children of Israel dwelt in the wilderness, and also to suggest to their minds the fact that life itself is but a pilgrimage.—Lev. xxiii. 33-44.

**The Pillar of Cloud and of Fire.**—When the Tabernacle was set up in the wilderness a cloud rested above it. At night the cloud was luminous, so that by day and night the people had before their eyes a visible symbol of the divine presence. The movements of the cloud directed the march and encamping of the people. When it moved, they moved, and when it remained stationary over the Tabernacle, they remained encamped. The Pillar of Cloud and of Fire was intended to teach them that God was their guide.

**The Spies Sent into Canaan.**—For forty years the children of Israel had traversed the wilderness and were encamped for a time at Kadesh Barnea. From this point twelve spies were sent into the promised land. They were instructed by Moses to gain all the information they could respecting the country, the inhabitants, their numbers, strength and means of defence. The appearance and fertility of the land were most inviting. In the valley of Eschol they found fruits growing in rich abundance. They took a branch with a large cluster of grapes, and specimens of pomegranates and figs to show their people what the land was capable of producing. Ten of the spies, however, were disheartened when they saw the warlike tribes that dwelt in Canaan. Caleb was eager for an immediate movement to capture the land, but the cowardly counsels of the majority of the spies prevailed with the people.—Num. xiii. 17-33.

**The Unbelief of the People.**—The people were completely disheartened by the report of the spies. Then they gave vent to their unbelief in God's promises and presence with them by murmuring and rebellion. They said they preferred death in the wilderness. Moses and Aaron prayed to God, and Joshua and Caleb remonstrated with the people; but they would not be convinced; they called for the stoning of these intrepid counsellors. At that juncture the "glory of the Lord appeared in the Tabernacle of the congregation, before all the children of Israel."—Num. xiii. 17-33.

**The Smitten Rock.**—The people were suffering grievously from a scarcity of water. Again they distrusted God, and murmured and rebelled against him. Moses and Aaron interceded at the door of the Tabernacle, and the glory of God appeared unto them. Moses was commanded to take his rod and smite the rock. This he did, but in a petulant and vengeful mood. Because he failed to sanctify the Lord in the presence of the people he was told that he should not be permitted to enter the promised land.—Num. xx. 1-13.

**Death and Burial of Moses.**—According to God's command, Moses ascended Mount Nebo, a summit of Pisgah, whence he had an extensive view of Israel's future inheritance. This was the last that the people saw of their great leader. He died there, according to the word of the Lord. There he was buried, and his sepulchre no man knoweth till this day. He was succeeded by Joshua. He was mighty as a prophet, and eminent as a wise and faithful leader of the people.

Sparkles.

WHY is a clever man like a pin? Because his head generally prevents his going too far. "WHO is the man you bowed to?" "My preserver." "Save your life?" "No, he makes my jams."

Mrs. JONES: Don't trouble to see me to the door, Mrs. Smith. Mrs. Smith: No trouble; quite a pleasure, I assure you.

"ISN'T the baby a wee little thing for seven months?" "Oh, no so very. He's small naturally. They feed him on condensed milk."

"YES," she said, "the waves in a storm remind me of our hired girls at home," "Hired girls, madam?" "Yes, they are such awful breakers."

"I SUFFER dreadfully from ennui, doctor," said Mr. Bohre. "Do you still retain your old habit of talking to yourself, sir?" queried the physician, innocently.

A NEW HAVENER who lives between two families named Brown, thinks of having his name changed to Griddle Cake, as he is Browned on both sides.

LIGHTNING never strikes twice in the same place. Neither does a mule. The reason for this is because the place is never there after the first strike.

A CHICAGO man who had grown rich selling hams, built a country seat, but had some difficulty in finding a name to suit. A friend suggested that he call it the All-ham-bra.

DR. TALMAGE says women should be permitted to whistle if they want to. Dr. Talmage is old enough to have discovered that women do not need permission to do what they want to.

A BOOKKEEPER who climbed the Vendôme Column in Paris: recently declines to try it again until an elevator is put in. He says it was the hardest column to foot up he ever came across.

A LITTLE girl in a Welsh school, being asked by the inspector to name the chief domestic produce of England in Elizabeth's reign, answered, "Potatoes, tobacco, and Thirty-nine other Articles."

AT Coney Island.—He: Do you see that cloud in the horizon? She: I don't know which one you mean. He: I mean that one that looks like a dog. She: Oh, yes, I see it. It's a regular sky terrier.

GOOD Old Soul: So you seed Jay Gould while you was away. The papers say he's agein' fast. Mr. Smarty: He looks ten years older than he did in 1878. Good Old Soul: Dearie me! You don't say so.

FIRST parson (cheerily): Yes, I'm off for the moun'tains; my hay-fever date is next week. When does your attack begin? Second parson (sadly): I sha'n't have the hay-fever this year—congregation is too poor.

"Is there going to be any music at the church festival to-night?" asked Snooks of the pastor. "I do not know," responded that dignitary, who had been many times snubbed by the leader—"I do not know; but the choir will sing."

"YES, boys," said old Bellows, proudly beating his breast, "I've been a soldier in my time, and, if I do say it myself, like the war-horse of Scripture, I could ever scent the battle from afar." "I s'pose," ventured young Paperwate, "that on very many occasions that saved your life."

MAIDEN aunt (visiting family for the summer); Gussie, you shouldn't cry so when it thunders. The thunder can't hurt you. Don't you see it doesn't scare me any; Six-year-old (sobbing): It won't—scare me either, auntie, when—when I've heard it th—thunder as many summers as you have?

A SCHOOL inspector, finding a class hesitating over answering the question, "With what weapon did Sampson slay the Philistines?" and wishing to prompt them, significantly tapped his own cheek, and asked: "What is this?" The whole class instantly answered: "The jawbone of an ass."

MAGISTRATE: Are you guilty or not guilty, Uncle Rastus? Uncle Rastus: I specs I won't declar' myself, yo' honah. Yo' see, Sah, if I should say I was guilty, an' de gemmen ob de jury fin' me not guilty, den dey could sen up fo' pleurisy, or some sech crime in law. So I prefers to remain quiet, but non-committal.

The new game called "editor's delight" is played in this wise: Take a sheet of ordinary writing paper, fold it up carefully and enclose a bank note sufficiently large to pay up all arrears and a year in advance. What adds immensely to the pleasure of the game is to send along the name of a new subscriber or two, accompanied by cash. Keep your eyes on the editor, and if a smile adorns his face, the trick works like a charm.

10/13 SECURE STRONG, HARD TEETH FOR BABY.

NOT FOR SUMMER ONLY BUT FOR THE YEARS TO COME

Not only in the hot summer months is Nestle's Milk Food pronounced by medical men as the safest diet to prevent cholera infantum, but its history of 20 years' use in every quarter of the globe demonstrates that children fed on Nestle's Milk Food are noted for firm flesh and muscle, and also for strong, hard teeth; this last quality is deserving of note in this country.

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JAMES H. ROGERS, Cor. King & Church Sts. Toronto.

5/5 - St. Lawrence Canals.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for the St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 25th day of SEPTEMBER NEXT, for the construction of two locks and the deepening and enlargement of the upper entrance of the Galops Canal. And for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall Canal between the Town of Cornwall and Maple Grove; the deepening and widening the channel way of the canal; construction of bridges, &c.

A map of each of the localities, together with plans and specifications of the respective works, can be seen on and after TUESDAY, the 11th day of SEPTEMBER NEXT, at this office, for all the works, and for the respective works at the following mentioned places:—

For the works at Galops, at the Lock-keeper's House, Galops. For deepening the summit level of the Cornwall Canal, at Dickenson's Landing; and for the new locks, &c., at lock-stations Nos. 18, 19 and 20, at the Town of Cornwall. Printed forms of tender can be obtained for the respective works at the places mentioned.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and, further, a bank deposit receipt for the sum of \$8,000 must accompany the tender for the Galops Canal Works, and a bank deposit receipt for the sum of \$2,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal a bank deposit receipt for the sum of \$4,000.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 8th August, 1888.

IT CAN DO NO HARM to try Freeman's Worm Powders if your child is ailing, feverish or fretful.

6/8 SAULT STE. MARIE CANAL.

Notice to Contractors.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 23rd day of October next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the island; the construction of locks, etc. The other, the deepening and widening of the channel-way at both ends of the canal; construction of piers, etc.

A map of the locality, together with plans and specifications of the works, can be seen at this office on and after TUESDAY, the 9th day of October next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and further, a bank deposit receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a bank deposit receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, etc.

The respective deposit receipts—checks will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipt thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 8th August, 1888.

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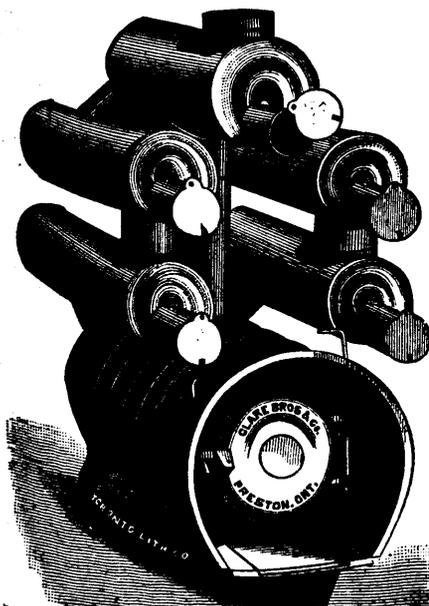
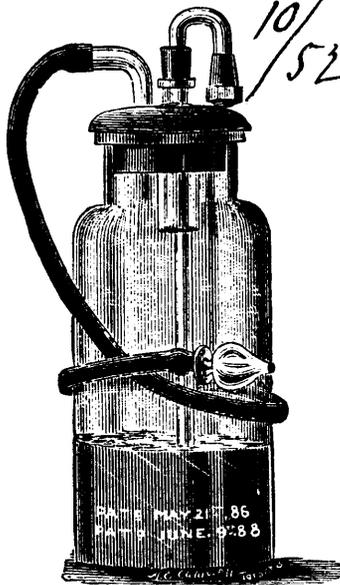
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The above are a few of the special features to be found in the Autumn numbers of the

## LADIES' Home Journal

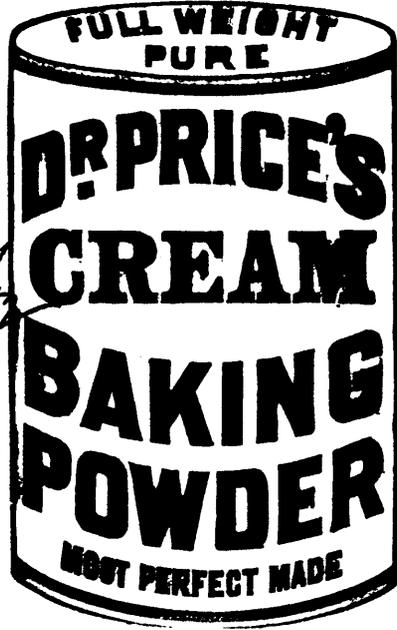
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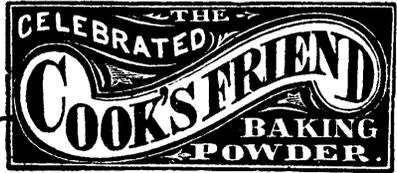
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MEETINGS OF PRESBYTERY.

LINDSAY.—At Woodville, Nov. 27, at eleven a.m.
PETERBOROUGH.—In Cobourg, September 25, at ten a.m.
PARIS.—In Knox Church, Ayr., October 9, at ten a.m.
BARRIE.—At Barrie, on Tuesday, September 25, at eleven a.m.
BRANTFORD.—At Atwood, on November 13, at half-past two p.m.
WHITBY.—At Bowmanville, on Tuesday, Oct. 16, at half-past nine. a.m.
BROCKVILLE.—At St John's Church Brockville, on December 11, at three p.m.
TORONTO.—In the same place on Tuesday, October 2, at half-past seven p.m.
BRANDON.—At Portage la Prairie, on Tuesday, December 11, at half-past seven p.m.



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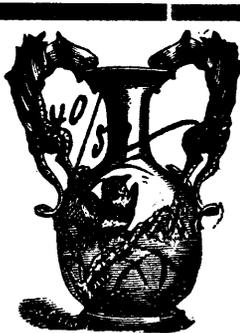
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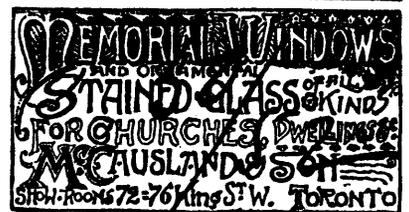
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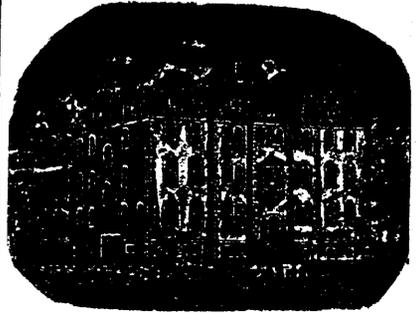
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