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"I engaged," said a burly lawyer, "a chaise at Galway to conduct me some few miles into the country, and had proceeded some distance, when it came to a sudden stand-still at the beginning of a rather steep incline, and the coachman, leaping to the ground, came to the door and opened it. 'What are you at, man? This is not where I ordered you to stop. Has the animal balked?' 'Whisht, yer honour, whisht!' said Paddy, in an undertone, 'I'm only desav'ing the sly baste. I'll just bang the door, and the crafty,ould cratur will think he's intirely got rid of yer honour's splendid form, and he'll be at the top of the hill in no time.'"

"I WAS induced to use your Burdock Blood Bitters for constipation and general debility and found it a complete cure which I take pleasure in recommending to all who may be thus afflicted."—JAMES M. CARSON, Banff, N.-W.T.

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RADWAY'S READY RELIEF. The Cheapest and Best Medicine for Family Use in the World.

CURES AND PREVENTS COLDS, COUGHS, SORE THROATS, INFLAMMATION, RHEUMATISM, NEURALGIA, HEADACHE, TOOTH-ACHE, ASTHMA, DIFFICULT BREATHING, INFLUENZA.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

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Builds up the broken-down constitution, purifies the blood, restoring health and vigor. Sold by druggists, \$1 a bottle.

Dr. RADWAY'S PILLS For DYSPEPSIA and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Biliousness, Headache, etc. Price 25 cents.

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DROPSY Treated free. Positively CURED with Vegetable Remedies. Have cured many thousand cases pronounced hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. TEN DAYS TREATMENT FURNISHED FREE by mail.

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THE CANADA PRESBYTERIAN.

VOL. 20

TORONTO, WEDNESDAY, OCTOBER 7th, 1891.

No. 40.

IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries

Both the above have been carefully prepared, in response to requests for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the reports asked for by the General Assembly. Price of Class Rolls, 60 cents per copy. Price of School Registers, 25 cents each. Address—

PRESBYTERIAN PRINTING & PUBLISHING CO. (Ltd.)
5 JORDAN ST., TORONTO.

Notes of the Week.

WE understand, says the *London Christian World*, that Dr. Pierson, of America, has been invited to conduct the services at the Metropolitan Tabernacle during three months commencing with October. It will be remembered that the Doctor's occasional ministry, when in England some two years ago, was much appreciated. We believe there is every probability of the invitation being accepted.

SEVERAL of the Presbyteries have taken action with reference to Union Theological Seminary. The Huron Presbytery recommends its theological students not to attend Union Seminary. The Presbytery of Zanesville advises all candidates under its care to pursue their theological studies in other theological institutions where destructive biblical criticism is not taught. The Iowa City Presbytery gives similar advice to its theological students.

THE *British Weekly* says: Sunday morning's service in the Metropolitan Tabernacle was conducted by the Rev. Dr. J. Monro Gibson, Moderator of the English Presbyterian Church Synod, who discoursed to a large audience from the familiar text in 2 Cor. v. 17: "If any man be in Christ, he is a new creature." Dr. Monro Gibson, it is worth noting, is the sixth Presbyterian minister who has occupied the Tabernacle platform during the present protracted sickness of the pastor.

A writer in the *Monthly Tidings* says that the late Dr. Owen Thomas, when a youth, committed to memory almost the whole of the Scriptures. He was a great lover of books, and when in lodgings in London his library was so large that it is said the servant girl of the family thought he was engaged in the book trade, and one day she commiserated him greatly to a friend, saying: "This poor fellow is always bringing books in, but I never see any customers coming to buy." It is recorded that Charles Dickens one day stood in amazement as he heard him preaching at Bangor at an association to a crowd of 15,000 people, keeping his hearers spell-bound.

THE lady managers of the World's Fair have, by a vote of fifty-six to thirty-six, declared in favour of closing the gates of the Exposition on Sunday. This will have an undoubted influence on the Board of Commissioners when the question comes before them for final decision. Accounts from Chicago all agree that a profound impression has been made upon the minds of the Commissioners by the recent hearing, and by the expressions of the Christian public which have been pouring in upon them. The editor of the *Herald and Presbyter*, who has been on the ground and has had an opportunity of making up an intelligent opinion, is satisfied that the Commissioners are inclined to close the gates.

GENERAL BOULANGER, warrior and political adventurer, has followed the example of President Balmaceda by committing suicide. The brave General, as he was sometimes designated, has made a sad ending of a chequered career. Ambition and vanity seem to have been his impelling motives in the changeful life he led. Circumstances gave him for a time a degree of prominence utterly disproportionate either to his capabilities or his merits. For a brief period he was really a disturbing element in

France. The imputations that he was used chiefly by the reactionary monarchical and imperial factions to overturn the Republic have been justified by events, and the poor, broken-down exile had not the fortitude to bear up against the pressure of adversity. His shattered dreams, ending in blank despair, enforce anew the lesson that ambition and vanity without principle lead to lamentable failure.

MISS GOLDING, the nun whose escape from a convent in France is still occupying public attention, says she never took the perpetual vow, but merely renewed her vow from time to time, thereby preserving her liberty and her money. The lady superior of the convent has stated her defence, which is very lame, leaving Miss Golding's story and that of her London solicitor substantially uncontradicted. The Rev. W. Lancelot Holland, of St. Thomas Episcopal Church, Edinburgh, writing of Miss Golding's case, says that many of the Roman Catholic laity are not aware of the true character of convent life. Even during a nun's novitiate she is taught the fearful consequences to her soul of abandoning the vocation. Drugs of the most noxious character are administered, and he mentions a case of a peer's daughter who, though quite sane, narrowly escaped being sent from a convent to an asylum because she wanted freedom.

RECENT reports still speak of Mr. Spurgeon's improvement in health. He has been able to drive out on several occasions and as will be seen from the following letter, which he wrote to his congregation, that he is hopeful of recovery: Dear Friends,—I cannot write much, but I cannot withhold my heart and pen from saying, "O bless the Lord with me, and let us exalt His name together." This week has, by its fine weather, set me free from a three months' captivity. Those believers of all denominations who so lovingly prayed for me will now help me to praise the Lord. Verily, the loving God heareth prayer. I fear my doctors would have a mournful tale to tell of my disease, and from inward consciousness I must agree with them; but I feel better, and I get into the open air, and therefore I hope my face is turned toward recovery. Reading, writing, thinking, etc., are not yet easy to me. I am forced to vegetate. I fear it will be long before I can be at my beloved work. I send my hearty love to you all, and my humble gratitude to that great army of praying people who have been heard of the Lord in their cries for the prolongation of my life. May we believe more, pray more, and therefore receive more. Yours, in bonds of true affection, C. H. SPURGEON.

THERE has been considerable question, says the *New York Independent*, as to how much confidence could be placed in the announcement that henceforth polygamy was to be discouraged in the Mormon Church. We have ourselves believed that however insincere the announcement might be, yet it must be effective. It seems to us as if this one peculiar and hateful doctrine of the Latter Day Church, that which has put it into conflict with public morality and with public law, was confessedly doomed, that Mormonism was beaten and on the run, that nothing could save its pet institution. We have been charged by many with taking too rosy a view of the subject, but have seen no reason to question the correctness of our view. The National Utah Commission has just been holding its annual meeting in Chicago, and it is stated authoritatively that this year's report will be of particular interest to those who have studied the Mormon problem. The Commission will report to the President that polygamy is gradually dying out in the Territory, and that the law has done far more toward stamping out polygamous practices than the Commission imagined could be done when it was enacted. The Mormons are beginning to recognize that in supporting polygamy they are waging war not only with the Gentiles of Utah but with the unanimous sentiment of the entire population of the United States.

CONSIDERABLE anxiety, says the *Belfast Witness*, was felt in Presbyterian circles in that city for some days as to the fate of Dr. Greig, the General

Assembly's medical missionary in Newchwang, China. A Reuter telegram announced the assassination of a Rev. Dr. Greig, a missionary, and it was naturally feared that it referred to the fine, young Scotchman sent out a little more than two years ago. Inquiries were instituted at the Foreign Office, and the Rev. George MacFarland, the secretary of the missions, received a telegram giving assurance that our Dr. Greig was alive, but though he escaped with his life, he appears to have been subjected to gross violence, and was kept in imprisonment for three days. Unless this maltreatment took place before the date of the Emperor's decree, announced last week, it would go to show that even he was unable to control the violent spirit that had been let loose upon the country. The latest report is that a joint naval demonstration has been threatened by the foreign powers, and certainly it is not a moment too soon for action, to say nothing of threats. Some of the governors as well as the people have given themselves over to the most ruthless and ruffianly violence towards foreigners and it will require demonstrations of a decided nature to make the ignorant and fanatical people understand that foreigners must be protected. The interests of commerce and civilization, to say nothing of higher interests, demand that a lesson should be taught and taught with effect. Life and liberty must be made safe if China is to maintain relations with European powers and enjoy the advantages which this is calculated to ensure. Christian missions were making great progress, though they had only permeated limited districts, and the Emperor himself bore testimony to the blessings and benefits they were bringing in their train.

THE *New York Independent* says: Professor Briggs has returned to his duties in Union Theological Seminary, notwithstanding the refusal of the Presbyterian General Assembly to express its approval of his appointment. Of course we are not surprised that he should do this, since the directors of the Seminary voted, almost immediately after the General Assembly by an overwhelming majority had exercised its right of veto, to disregard the General Assembly's wishes, and stand by the professor. The directors being satisfied and the faculty warmly espousing his cause he had no reason, except that of loyalty, for suspending his professorial work. And yet we cannot help thinking his case would have been much stronger if, in obedience to the expression of the chief ecclesiastical court, he had refrained from meeting his classes in the seminary, at least until the Assembly's committee could have conference with the directors and pending the actual progress of his trial before the New York Presbytery. It would have placed him in a far better position in the regard of judicial minds. As it is he is in an attitude of defiance toward the highest and most representative body of his Church—the body that speaks authoritatively for the Church. At the same time he practically suspends his work in the Seminary in order to be able to attend his trial in the Presbytery. Another professor is to take his classes while he is busy defending himself. If he is confident, as he is reported to be, that his doctrinal views are such as the Church must and will approve or at least tolerate ultimately, he would have lost nothing but gained much, if in a spirit of loyal submission he had recognized the voice of his Church and waited patiently for his vindication. But he has not chosen to do this. He has chosen to retain the chair which the General Assembly has emphatically refused him permission to occupy. He must, therefore, expect that the Church will regard him not simply as an offender but as a defiant offender. Prof. Marvin R. Vincent delivered the opening address at the Seminary last week, and chose a topic best suited to an expression of sympathy and accord with the particular views of Dr. Briggs, which the Church regards with concern and alarm. With his assertion that "Union Seminary holds by the Bible" no one will care to take issue. That is to be presumed of a Christian theological school which claims to be loyal to the Westminster Standards. But there is room to question whether some of the professors of the Seminary are wise in their line of defence of the Bible.

Our Contributors.

PRESBYTERIANISM ON THE COAST—VICTORIA AND NEW WESTMINSTER.

BY KNOXONIAN.

Presbyterianism in Victoria is represented by two congregations and a group of mission stations. The First Church became vacant in July last through the death of its pastor, the Rev. Donald Fraser, as useful a minister as ever served Presbyterianism in the great West. St. Andrews has for its pastor the Rev. P. McF. McLeod, and the universal testimony on the coast is that Mr. McLeod has done good work. The group of mission stations is ministered to by the Rev. D. McRae, the Clerk of the Presbytery of Columbia. Mr. McRae's home is brightened and blessed by a helpmeet who takes pleasure in entertaining clerical tourists from "Back East." In fact his house is a kind of resting place for Eastern Presbyterians, lay and clerical. Whether any of the strangers prove to be angels or not I cannot say.

St. Andrews Church is a massive structure of red brick, built in the well-known Gordon and Helliwell style. It has seating accommodation for 900. In the rear of the main audience room there is a spacious lecture-room, Sabbath school-room, vestry and all the other rooms usually found in connection with a modern, first-class city church. Taking it all round, outside and inside, St. Andrews, Victoria, is about as good a place to preach the Gospel and do church work in as any minister or congregation could want. The congregation is said to be the wealthiest in the Presbyterian Church in proportion to their numbers.

THE FIRST CHURCH

is located in perhaps the best position in Victoria. It stands right in the centre of the city at the intersection of two of the principal streets, and its surroundings are first-class. The audience-room seats 600 comfortably, and there is a commodious school-room in the rear. The congregation, and indeed the Presbyterianism of the coast, sustained a severe loss by the death of Mr. Fraser. He was a genial, kindly man, a good pastor, a true friend. His seven years of service on the coast were of great value to the Church. Wise in counsel, kindly in his dealings with men, with good business ability and a thorough knowledge of the field, he was a most valuable member of the young Presbytery. Like a true soldier he fell at his post. Working as best he could up to the very last hour, the suddenness of his death was a severe shock to his many friends. He sleeps his last sleep in the beautiful cemetery of the city he served so well, and I am sure the Presbyterians of Victoria will deal generously with the loved ones he left behind.

NEW WESTMINSTER.

About half-way up the steep hill side, on which the Royal City of Westminster is built, stand St. Andrews Church and manse. The church property, like almost everything else in the Royal City, is immensely respectable. The church is a solid brick building with seating capacity for 600. The lecture-room is comfortable and commodious, and the manse quite as good as the average manse Eastern ministers are privileged to live in. Pointing to St. Andrews Church the most sensitive Presbyterian in New Westminster need not be ashamed to say to the most "toney" visitor, That is our church. I think I know a few places in Ontario older than Westminster in which Presbyterians would not take much pleasure in showing their church property to visitors.

A second congregation has recently been formed in the Royal City, and is under the pastoral care of the Rev. Mr. Mills, formerly of Sunderland, Ont. The Royal City is of course too staid and respectable a place to indulge in any such eccentricity as a "boom," but it grows and grows rapidly. If it keeps on growing there will be ample room for two congregations in a short time. Church extension is the right policy in a town that went up in population from 1,500 to 6,641 in the last ten years. Modes of working that are proper and praiseworthy in a growing community may be mild ecclesiastical insanity in a stationary or declining population.

Statements are frequently made about the state of religion on the coast that seem to me not a little peculiar. Peculiar may not be exactly the proper word to describe them, but I wish to exercise more charity in referring to the statements than those who make the statements display in dealing with the people on the coast. I spent a month on the coast, and during that time allowed very little grass to grow under my feet. I saw the representative people in four congregations, and all the people in one congregation several times. My deliberate opinion is that, considering the opportunities of some of the people some years ago, and the special temptations to which many of them are now exposed, the Presbyterians of the coast are just as good as Presbyterians anywhere else. I cannot say anything of the other denominations for I know nothing of them. There is a Methodist church in Victoria that cost nearly \$100,000. The people who erected that magnificent building and are paying for it must have a fair share of working piety. Victoria is not the kind of city in which men put \$100,000 in enterprises they have no regard for.

No doubt the Churches and ministers on the coast have to contend against some special difficulties, but there are

special difficulties in all new, active, pushing communities. Whether the difficulties of a young "booming" city are much greater than those of an old, worn-out rural district in which the people are in a state of stupor is a question on both sides of which something may be said. Sin that is slow, dull, heavy and stupid may not be so visible as sin that is open, active and aggressive, but it is sin all the same. A sinner in a comatose condition is neither more lovely nor useful than a sinner who shows his colours though he may be less demonstrative. Anyway it will be time enough for Eastern people to expatiate on the sins of the coast when they have forsaken their own. None of us are so good that we can afford to throw stones at our neighbours. The people who can least afford the performance generally do the most throwing.

THE AUGMENTATION FUND.

EXTRACT FROM THE MINUTES OF THE GENERAL ASSEMBLY AT KINGSTON, JUNE, 1891.

The General Assembly expresses gratitude to God for the large measure of success which has attended the efforts of the Committee during the past year, as seen in the increased number of missionaries employed, the opening of new fields of labour, and the extension of the work generally. * * *

The General Assembly regrets that the year has closed with a deficit in both the Home Mission and the Augmentation Funds, and earnestly urges on all Presbyteries to take immediate action to secure increased contributions to both funds from the congregations within their bounds. * * *

Further, the General Assembly requests its Moderator, at as early a date as may be convenient, to prepare a brief address to be read in all the congregations of the Church, and widely circulated by the Presbyteries, setting forth the great importance of the Augmentation Fund as a necessary part of the work of the Church, and entitled to the hearty support of all its congregations.

To the Pastors, Ruling Elders, Managers, Members, and Adherents of the Presbyterian Church:—

DEAR BRETHREN,—In accordance with the above resolution of the General Assembly, I respectfully ask your earnest attention to the subject to which it refers. May I not assume that, as true-hearted supporters of the work which, as a Church, we have been called upon to undertake, you share in the regret expressed by the Assembly at the inadequacy of the contributions to the Home Mission and Augmentation Funds to meet the just claims upon them? On the vital importance of both of these Funds it should be unnecessary to enlarge. As instructed by the Assembly I submit for your consideration a brief statement of the object and claims of the Augmentation Fund. For the facts in this statement I gladly acknowledge my obligation to Dr. Warden, to whose untiring efforts and those of Rev. D. J. Macdonnell in behalf of this Fund we are so largely indebted for the measure of support that has been accorded to it.

The Augmentation Scheme was instituted in October, 1883, since which time the Home Mission and Augmentation Funds have been kept distinct. There are now in the Western Section of the Church 186 self-supporting congregations which raise less than \$750 and manse when the scheme was inaugurated at the time mentioned. The congregations not up to this minimum in October, 1883, now give \$34,000 towards salary in excess of what they then gave.

As the remark is sometimes, and indeed frequently, made that congregations receiving aid from the Augmentation Fund should contribute more than they do, it may be well for us to observe that, while the average contribution per communicant over the whole Church was last year \$4.63, the average in the aid-receiving congregations was \$6.84. And they, like the other congregations, contribute to the various schemes of the Church.

The revenue of the Augmentation Scheme last year was \$22,763. Of this amount about \$12,000 came from the congregations in thirteen cities. The amount needed for this year is \$32,287, viz.: For the year's grants \$28,000, and for liquidation of debt \$4,287. This is \$9,524 more than was received last year. The Church as a whole should therefore give forty-five per cent. in excess of last year's contributions. I cannot doubt that this would be given, were it more generally understood that what is effected by the instrumentality of the Augmentation Fund is in reality Home Mission work. That this is not understood seems evident from the fact that while last year the Home Mission Fund received in donations \$7,436, and from Sabbath schools \$3,500, making from these sources \$10,936, the Augmentation Fund received in donations only \$188, and from Sabbath schools \$304, making \$492. Yet the work contemplated in the maintenance of both funds is virtually the same. Our Bible classes and Sabbath schools would do well to bear this in mind.

I ask you to observe that nearly one-fifth of the congregations receiving aid from the Augmentation Fund are in Manitoba and the North-West, a region the development and welfare of which are naturally so interesting to us all. How much under God depends on present earnestness and faithfulness in sending the Gospel to new settlements there, and in helping those who are seeking to advance the cause of Christ in its rising towns and villages. The only help received by such congregations as the following comes from the Augmentation Fund, viz.: Edmonton, Medicine Hat, Prince Albert, Moosejaw, Moosomin, Qu'Appelle, Birtle,

Treherne, Oak Lake, Chater, Deloraine, Emerson, Selkirk, Kamloops, etc., etc. The congregations in all these places are making strenuous efforts to maintain Gospel ordinances among themselves. But meanwhile they stand much in need of help from such a fund as that the claims of which I am now bringing before you.

Some congregations decline to contribute to the fund because they believe themselves to be no more able than other congregations to which aid is given. And some decline because they believe that, in some cases, congregations are by means of this fund maintained as separate organizations, which ought either to be united with others in order to become self-sustaining, or dealt with as mission stations. That there may be some ground for such objections along both of these lines we need not call in question. But, dear brethren, the Committee in charge of the fund has administered it to the best of its ability. It is composed of men in whose zeal and judgment the Assembly has the utmost confidence, and whose self-denying labour in aid of the fund should be a guarantee that they will not apply any portion of it without earnest consideration as to how it may be used to the best advantage. It should be borne in mind, in connection with this, that it is with Presbyteries that the responsibility really lies. It may truthfully be said that the Committee spares no pains to obtain necessary information, urges Presbyteries to exercise due care, and endeavours to prevent the granting of aid in cases in which it ought to be withheld. And should we allow what we may regard as a mistake or an imperfection here or there to turn away our sympathy altogether from a scheme which, in the East, is keeping Protestantism alive in many needy districts; which, in the North-West, is so effectually helping many new communities; which, over the Dominion, is encouraging and invigorating many struggling congregations; the importance of which, in short, to the whole Church, can hardly be over estimated?

Let me add one thought to what has been advanced. In some of the older settlements of our country, congregations are being more or less depleted by the removal of the young to the towns and cities, and frequently by the emigration of whole families to newer regions. Our brethren ministering in these localities have to meet many discouragements. Viewed from the human side, the keeping up of their congregations to what they were ten or twenty years ago implies greater labour and anxiety than constantly increasing numbers in the case of those among us whose lot is cast in more favoured localities where the growth or influx of population almost insures a growing membership. With those labouring in such straitened fields how heartily ought we to sympathize, praying that the want of stimulus such as the centres of population afford, and of encouragement such as increasing numbers give, may be more than made up to them through "the supply of the Spirit of Jesus Christ." And can we do less than see to it that they are kept free from undue anxiety about temporal provision for their families by enabling the Committee to increase the income received from their congregations to the moderate amount agreed upon by the Assembly as the minimum of stipend?

I am persuaded that the deficiency of last year can easily be met, and the recurrence of it provided against, if Sessions and boards of Managers will but present the claims of the Fund to their congregations. The necessities of the case appeal to us. The goodness with which God has crowned the year appeals to us. Let me address to you the words long ago indited by the Holy Ghost in regard to a matter similar to this: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: But by an equality, that now at this time your abundance may be a supply for their want, that their abundance may also be a supply for your want; that there may be equality." "Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity, for God loveth a cheerful giver. And God is able to make all grace abound towards you."

"The grace of our Lord Jesus Christ be with you all. Amen."

THOMAS WARDROPE,

Moderator of the General Assembly.

Guelph, September 25, 1891.

THE JERUSALEM PRESBYTERIAN MISSION.

JERUSALEM REVIVING, PART VII.

THE UPPER ROOM.

If this mission had accomplished no more than to provide an Upper Room of worship for non-Episcopalian visitors to Jerusalem, thereby supplying a great and crying want most deeply felt by all who are not accustomed, and object on principle to stereotyped prayers and priestly absolutions, and to see the backs of the Bishop and his chaplain turned to them at solemn moments; it would on that ground alone be entitled to the prayers and support of all evangelical Churches.

In this Upper Room during last travelling season—October-May—Presbyterians and Wesleyans, Congregationalists and Baptists, Episcopal Methodists, Friends, Brethren, and even some Episcopalians, have unitedly worshipped God in spirit and in truth, and sat together at the same table to commemorate the Lord's death till He come again in glory and majesty. And oh! how greatly is appreciated the inexpressible privilege of partaking of the Lord's Supper in the very city where the Son of God taught His

sublime doctrines, bringing life and immortality to light, and in which He laid down His life for our sins and rose again for our justification!

Not only that, but some forty to fifty ministers of different denominations have had the highly-prized opportunity of witnessing for the Lord Jesus and unalloyed Gospel truth, which they could not easily have done but for the existence of this Upper Room.

On them particularly, therefore, and on their congregations, who are the gainers spiritually by the visits of their pastors to Jerusalem and the Holy Land, this mission has a special claim to their prayers and liberality.

Sabbath, April 5, was a glorious day in Jerusalem. The Rev. Dr. Murkland, of Baltimore, was back from a trip into the interior, and his friend, Lord Dalrymple, Earl of Stair, an elder, had arrived; and there were twelve other ministers, nine from the United States, namely the Revs. Dr. Goodnight of Covington and Dr. Tindall of Central City; the Rev. Messrs. Graham of Brownsville; Cunningham, Mount Pleasant; Barnett, Washington, Penn.; Williams, Lynn; Vernon, Henderson; and Rev. Messrs. Chester and Ladd; one from Canada Rev. Mr. Jordan, Montreal; one from Scotland, Rev. Mr. Kilpatrick, Glasgow, besides myself; and most of them took part in the services of the day and in the administration of the Lord's Supper in the evening—Lord Dalrymple kindly taking his part as elder. The congregation in the morning numbered sixty, of whom the greater part came in the evening and stayed to the communion.

Again on the 12th there were sixty-four to morning worship and I had five ministers from several lands to conduct the services with me, namely the Rev. Dr. Fraser, Hamilton, Canada; Rev. Messrs. France, Newcastle, England; Rayburn, New York; Marshall, East Liverpool, Ohio; and R. J. Willingham, United States; and there was the same happy admixture of ministers of different Churches and lands at most of the services, which were continued till the middle of May. The free-will offerings of God's people on a plate at the door during the season amounted to £17 13s. 7½d. besides £2 8s. 6d. for the poor; but some of the worshippers have sent contributions since, one of them £10.

THE POOR JEWS OF JERUSALEM.

The extent of poverty among the Jews in Jerusalem is distressing beyond expression. Travellers must be struck by the large proportion of elderly decrepit Jews they see in the streets. The fact is, many of all lands sell all they have to defray the expenses of the long journey, and come to sicken and die, so that they may be buried on the sacred declivities of the Mount of Olives. These money-loving people, above all others, as is generally supposed, give up, from religious motives, worthy of respect, the world and all its attractions, to come to suffer want on this holy soil. They know well enough that they cannot make money here, and yet they come in constantly increasing numbers, and now Russia is driving tens of thousands to flee for refuge to the poverty-stricken land of their forefathers.

This mission house is daily frequented by the destitute and it is hard indeed to refuse succour and sympathy to these starving sons and daughters of Abraham, the friend of God. The Lord Jesus, while yearning for their soul's salvation, never sent them hungry away from His presence, but again and again exerted His Divine power to supply their bodily needs; and it is He who told His disciples, "Give ye them to eat."

Mrs. Ben-Oliel has sent an account of a treat given to some 250 poor Jews, mostly Jewesses—widows and elderly women—in this house on the 7th ult., thanks to the kind generosity of a lady friend of ours—an Episcopalian.

THE MOTHER'S SEWING MEETING.

The women brought their young children with them, and the sight of their pitiful nudity and rags decided us to commence at once the long contemplated mother's sewing weekly meeting, though we had no special resources for it, and I had to make an advance for the purchase of materials, trusting on the Lord for future means. The poor Jewesses began to arrive much earlier than the hour appointed, and just then the post was brought in, and it contained a letter announcing the despatch of a bundle of materials for that very purpose from the young ladies of the Randolph Society of the Rev. Dr. Miller's Church, Charlotte, N. C. The other evening at our prayer meeting for the persecuted Russian Jews, I commented on God's gracious promise, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear." Was not that letter a striking illustration of this promise?

RABBI JOSEPH.

I have recently made the acquaintance of two more Rabbis, one of them a British subject, for his family, like mine, are from Gibraltar. He is a very wealthy man and the landlord of considerable properties. Some time ago he was sent to Italy to collect for the building of a Jewish hospital. He went to Rome and the King of Italy gave him a long audience and a present of 5,000 frs. He was received by the Queen also, to whom he presented some rare Hebrew books, for she is a Hebrew scholar, as I knew when I was labouring in Rome. With great glee he showed me when I visited him the record of his reception at the Quirinal in the Italian and French press. One day lately he called at about 3 p.m. I stopped the dinner bell at 7, lest it should send him away; he remained in deep conversation with me till 9 p.m. He is liberal in his views, having travelled much. Soon after my older friend, another Rabbi Joseph, was

announced; and I wish an artist could have been present to pourtray the expression of their countenances as they stood vis-a-vis of each other. It expressed singular surprise "What! you, too, visit the Hebrew missionary!" I soon broke the ice between them, telling my new acquaintance that the other was also liberal minded and friendly to Gospel doctrine; and they felt more at home. Some workers among the Jews think there is little hope of the conversion of Rabbis. I do not think so, for it converted Saul of Tarsus, a disciple of Rabban Gamaliel, into Paul the great Apostle. But even if obdurate, the fact of their friendly intercourse with the missionary tells mightily with the common people, who argue the missionary must have something good to teach when even Rabbis visit him and listen to him, and this predisposes to a respectful hearing and kindly attention.

I ask the prayers of God's people for these three Rabbis. I frequently imagine I can read the thoughts of my older friend thus: "I wish I had the courage, like you, to confess the Messiah; to take up the Cross and follow Him." Let us never forget that the Gospel is now, as of old, "the power of God unto salvation, to the Jew first;" what we want is more earnest, believing prayer. All things are possible with God. The conversation of one of these Rabbis would shake the Jews of Palestine from their lethargic slumber of centuries, and produce a mighty effect.

I have already narrated the kindly reception accorded me by the two Chief Rabbis of Jerusalem—the Archbishops or Popes of Judaism; and the friendly demeanour of the Jews in general towards me; but I am, alas! still single handed for out-of-door work, or for organizing meetings with Jews. I want a native assistant sadly.

THE JEWESSES.

The Jewesses are better off, for, apart from Mrs. B.'s labours among them, Miss B. has for some time past been doing regular missionary work, visiting the Jewesses at their houses two or three afternoons weekly in company of a lady worker from the United States; and she finds her knowledge of French, Italian and Spanish most useful; and she is picking up colloquial Arabic; both herself and Evangeline ask earnestly that I should teach them Judeo-Spanish and Hebrew, but I cannot spare time for it while I am single handed, though I seldom retire to rest before midnight in order to overtake correspondence and pen work. I want an active assistant; \$500 per annum would furnish me with one. Will some one of God's stewards or some congregation give me one? I wait on the Lord.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

This association has taken deep root and is flourishing. Mrs. and the Misses B. take a very active interest in it and in enlisting new members. On Monday, August 10, they had their monthly prayer meeting here, and we take turns with other members in the weekly Bible class and working party, as also in social gatherings.

I wish I could say as much for the Young Men's Christian Association. The Episcopal clergy elected themselves into the council; they found no room for the solitary outsider—the Presbyterian minister—and they have somehow laid it to sleep, and only the Arabic sub-branch, looked after by the C. M. S. missionaries, is at all alive and active.

THE DORCAS SOCIETY.

This society is in abeyance during the hot season. It did good work while it lasted, though the number of lady workers was small.

MARRIAGE AT RAM-ALLAH.

Ram-Allah is one of the very few villages or small towns in Palestine inhabited exclusively by Christians; in this instance by those of the Greek Church. The population numbers about 1,000 souls, and it is a remarkably prosperous and flourishing place, the country all round being well cultivated and the houses solidly built. It illustrates the superior industry which even a spurious form of Christianity can produce, in comparison with indolence breeding, fatalistic Mohammedanism.

The Roman Catholics have a mission there and a hospice, of course, for it is a means of money making; it is an out station of the C. M. S.; and our Quaker brethren have an efficient mission too.

On the 10th, Mr. F. Malouf, of Beyrout, brought me a pressing written request from Friend, Miss Etta H. Johnstone, to go and unite two natives in the bonds of matrimony on the morrow.

Mrs. B. and the Misses B. and my eldest son, Herbert, accompanied me, as well as Mr. Malouf. We started on donkeys at about 8 a.m. but did not arrive till past midday. The distance is only ten miles, but the road, track rather, is very stoney and rough even for Palestine.

As we approached the village, I noticed a fine looking house standing on prettily gardened ground, that would do credit to any village in England or the United States. It was "the Friends' Mission," near it is another similar, but a little smaller building and that is the Catholic Hospice. The "Friends" are doing a good and blessed work in that large village, which is beautifully situated and commanding extensive views.

After resting a short while to recover from the fatigue of a burning sun, we proceeded to the chapel of the Friends, a spacious room, which soon got pretty full with men, women and children, and all behaved decorously during the service. Hymns were sung in Arabic, and prayers offered in Arabic and English. Colos. iii. 12-19, 23-34, was read in Arabic, and I made remarks upon it.

After asking them separately the usual questions, I made them join their right hands, and in the name of the Triune Jehovah I declared them "united together in holy matrimony," and pronounced the Apostolic benediction on them. Thereupon I presented them with an Arabic Bible, recommending them to read it daily and obey its precepts, etc., if they would be happy and prosperous.

We followed the young bride—who is the first in that neighbourhood whose father has given her freely—to her home, to offer her our congratulations. She was surrounded by her female relatives, friends and neighbours. The bridegroom we left near the chapel, where his friends, mostly young men, formed a ring, chanting and stamping the ground, while one in the centre danced, flourishing a short sword. My daughter was pleasingly surprised to be greeted by these young girls who had been her scholars when she taught for a season at Miss Arnott's school at Jaffa.

After partaking of the hospitalities of our good hostess and resting, we returned, reaching home about 8 p.m.

This marriage illustrates forcibly the need and utility of this mission. The Friends would not have dreamt of calling on an Episcopal clergyman to perform it, and there is no one nearer than Beyrout or the Lebanon besides myself.

CHURCH AND MANSE.

A devoted lady in Minneapolis, United States, writes asking me how much I require for building a mission house with an audience hall for 1,500 and other accommodation for evangelistic work. I have replied that a hall for 300 to 400 would suffice at present, and given some estimates of cost. One wealthy lady in England supplied the Episcopal mission in Jerusalem with most of its buildings. It would be a glorious thing if some lady, or the ladies of that great country—the United States—the land of the Pilgrim Fathers, would supply this evangelical mission with the requisite premises, so greatly needed.

DAY OF PRAYER FOR THE JEWS.

I sent an invitation to the religious press of all lands for August 13, the anniversary of the destruction of the Temple—to be a day of special prayer for the persecuted Russian Jews, and I know that it has appeared in several.

Here, in Jerusalem, there were three meetings for prayer, one in this mission house, on the eve of the day, when the Rev. A. H. Kelk, Superintendent of the Episcopal mission, and the Rev. R. Elliott, M.D., of Gaza C. M. S. mission were present and led us in prayer. On the 13th, there were two meetings in the afternoon at the same hour. I went to that of our Episcopalian brethren, and was called upon to offer prayer in Hebrew, which I did. Most Rabbis would shrink from being suddenly asked to offer extempore prayer in Hebrew, and would most probably simply repeat the Collects from the liturgy, which most Jews know by heart.

JEWISH VISITORS.

Yesterday was a laborious day with Jewish visitors, first, one from Cyprus and a Jerusalemite, then a Rabbi, originally from Tangiers, and a widow, then the same Rabbi and two of his sons; and I also contrived to visit a Hebrew M. D. and his wife, Europeans, and of high education and liberal views. It was a blessed day, and I trust the Lord's Word will not return unto Him void. Greater specifications I can not give prematurely. The Jews read extensively Christian periodicals and mission papers, and they transmit news to the Rabbis, that they may apply the screw. It were therefore imprudent and dangerous to detail what passes at these visits, or anything that would lead to the identification of the individuals referred to.

Let God's people pray for those who come to me and those I visit, assured that "in due time, God's own time, we shall reap, if we faint not," to His own glory and praise, and His only.

A. BEN-OLIEL.

P.S.—Kind helpers, please register your letters for greater safety; and letters and periodicals from the United States would arrive a fortnight sooner if addressed "via England."
Jerusalem, August 18, 1891.

HOME STUDY LEAFLET.

MR. EDITOR,—It is a satisfaction to the Sabbath School Committee to find their new departure in the matter of lesson leaves so warmly commended by Sabbath school workers. Mr. William Reynolds, Superintendent of Organization of the International Sabbath School Association, writes to me as follows:—

"I have examined your 'Home Study Leaflet' and take great pleasure in expressing my approval of it. It is calculated to stimulate more home study of the lesson by the scholar. I commend its use to the schools of Canada and the United States. I know of nothing better."

Another well-known primary teacher and writer, Mrs. Julia M. Terhune, of Brooklyn, pays us a very graceful compliment:—

"It is a little hard for a 'Yankee' to own, but I think you over the line are quite in advance of us on this side! . . . I think you are taking a great stride in advance in your question papers, etc. I believe you have chosen the three lines in which training is especially needed. I should like to take the examinations myself. 'The Life of Christ,' by Stalker, I have just been reading and want to get our teachers to make a thorough study of it. I have carefully examined the 'Home Study Leaflet.' The questions I think cover the ground well. If children can be induced to study the Word enough to find the answers to them they will be benefited in many ways. It will form in them a habit of searching the Scriptures and a habit of thought, while the labour will fix the answer in the memory as no printed answer will be fixed. Altogether I most cordially recommend the plan and the way you are working it out."

I shall be happy to send enough samples to any school to supply every teacher with one. The Leaflet will be adopted by classes rather than schools, for its utility will depend upon the individual teacher's interest in it.

T. F. FOTHERINGHAM,

St. John, N.B., Sept., 1891.

Convener S. S. Com.

Pastor and People.

PEACE, PERFECT PEACE.

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrows surging round?
On Jesus' bosom naught but calm is found.

Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe and they.

Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.

It is enough; earth's struggles soon shall cease?
And Jesus call us to heaven's perfect peace.

—E. H. Bickersteth.

THE NATURE AND CONSEQUENCES OF SIN.

BY REV. W. G. JORDAN, B.A., STRATHROY.

St. Paul in the epistle to the Romans puts before us the true nature of sin, the folly and wickedness. He teaches us that God governs the world by inflexible moral laws, but that these laws are just in their nature and benevolent in their influence. He vindicates the righteous mercy of God, while he exposes the hollowness of human pride. He brings a strong indictment against us, and unless we are utterly hardened we are made to feel that salvation cannot come to us on the side of justice, it must be received as the free gift of love. Underlying this question of the text there is an important truth, viz.: The reality of conversion. Here are two distinct points in a man's life, "Then" and "Now." "What fruit had ye *then* as those things whereof ye are *now* ashamed." There is the past of which the man thinks with shame, humiliation and penitence, a present in which he enjoys the sweet and gracious ministry of heaven. Some may question the need and reality of conversion, but these Romans who had been redeemed from heathenism knew that a great change had come over their life. We must not make the mistake of thinking that every Christian soul has exactly the same kind of experience or that every believer must express his life in the same way. Still, some time and somehow we must be born again, born into a life of clinging trust and ever-growing faith. Then we shall know both sides of life, and be able to deal at first hand with this question. We have here:—

THE APOSTLE'S APPEAL TO EXPERIENCE.

Experience is much belauded at the present time, and there are many people who profess to take it as their only guide. Students of science are told to subject every new theory to the test of experiment, practical politicians avail themselves of wisdom drawn from the past, and sober men of business rest chiefly in methods that have been tried. The strong appeal of our text shows that the Christian religion is not afraid of being tested in exactly the same way. Reason and experience are on the side of goodness, and continue to support the fervent exhortation of the preacher. We must choose among the fruits and flowers those which are sweet and wholesome, the farmer must choose the soil and seed which will best repay his toil, the merchant must choose the investment that is safe and remunerative, so in our moral course we must choose the path of wisdom and peace. We need not be ignorant for want of experience; the world has had a long life with large practice in the ways of wickedness. Every form of infidelity, intemperance and vice has been tried. We are simply fools if we neglect to learn the lessons which are written boldly on the page of human life.

Paul appeals to converted men, to men who had known both sides. They could look back upon their past career with strict impartiality and weigh its results fairly. The wild pleasures of the world, the selfish life, of wanton mirth they had tried, and turned from these to the living waters which flow from the throne of God. Paul asks this question in a confident tone. He is not afraid of its rebound. He knows that scepticism and wickedness are struck dumb by it. He in his own way can tell the result of faith in God. The vine-dressers can tell of rich clusters which have rewarded his toil. The student can speak of knowledge gained through persevering effort, and so the penitent soul knows of bright revelations, holy raptures which have been given to a wandering faith.

THE TESTIMONY OF EXPERIENCE TO THE BARRENNESS OF SIN.

What, then, is the fruit of a wicked life, when a man sows in selfishness and unbelief, what is the crop that he reaps here and hereafter? Paul answers the question even while he asks it, but the answer is simply an echo from broad human experience, the experience of nations and of men. It may be all summed up thus: "The wages of sin is death, but the gift of God is eternal life." Two bitter fruits spring from the barren, bewildering life of sin. To the man who forsakes it and turns to God it leaves a deep sense of shame and self-reproach to the man who persists in it yields death. "There is a way that seemeth good unto men, but the end thereof is death."

The man whose eyes are opened is ashamed of himself and his past life. This is a bitter experience. It enters deep into a man's soul when he is alone with God. This shame, though painful may be, is but the beginning of blessedness. When David cried: "My sin is ever before me," he was near to the door of hope and mercy. When Peter went out and wept bitterly he was near to Jesus though he seemed to be a long way off. A God-given shame may save men from shamelessness and lead them to a crucified Saviour.

To wilful disobedience the end is death. This does not mean dropping into utter nothingness. It means just the opposite of all that health and peace which those enjoy who are in the kingdom of God. Death means disease, degradation and final despair. It means at least three things. Life apart from God. The man who is so dead to conscience that he does not seek forgiveness, so dead to God that he does not worship Him, so dead to hope that he never thinks of heaven, such a man cannot be said to be alive in any deep spiritual sense. A life that is deteriorating. There is no such thing as stagnant life; we are getting better or worse. When a man is becoming coarse through selfishness, brutal through intemperance, losing self-respect, and at last becoming dead to shame, you cannot call that life. When men first give way to sin there is headache and heartache and a keen sense of shame, but if temptation is often tampered with the heart becomes hard and the shame is ever less. "Whoever a man soweth that shall he also reap." Death means to be shut out from God's kingdom hereafter. When the banquet is spread and the hall is resplendent with light and melodious with song, to be cast out into utter darkness where there is weeping and gnashing of teeth, to knock earnestly at the door and to find that it is shut and the soul is left alone in the cold night of despair, crying: "The harvest is past, the summer is ended, and I am not saved." Thank God our hour of opportunity has not gone, the door is open and we may enter in.

THE ALEXANDERS AND THE HODGES.

By the death of Professor Caspar W. Hodge the last of that distinguished family holding a professorial chair in Princeton Seminary passes away; and the period of three-score years and ten, every one of which has seen one of the Hodges instructing the young theologues in Princeton, is brought to a close. Of course it goes without saying, that this period is the most important to the country and to the Church, following the Revolution. So far as the Seminary is concerned it covers all the important issues raised in the Presbyterian body in this country, including the famous controversy which in 1837 led to the division of the Church—a division which was happily healed by union in 1869. The family of the three Hodges is singularly paralleled by the family of Alexanders. Three of each family, and in each case father and two sons, held professorial positions.—Dr. Archibald Alexander and Dr. Joseph A. Alexander in Princeton Seminary, and Dr. James W. Alexander successively in Princeton College and Theological Seminary. Of the Hodges, Dr. Charles Hodge, who was indeed a patriarch, served fifty-five years in different chairs in Princeton Seminary, the semi-centennial of his professorship being most impressively celebrated. Dr. A. A. Hodge served as tutor in Princeton College, and filled the chair of Didactic, Historical and Polemic Theology in the Western Seminary at Allegheny. He died in 1880.

Dr. Caspar W. Hodge, who has just passed away, filled from 1838 to the time of his death the chair of New Testament Literature and Exegesis in Princeton Seminary, at present held by Dr. T. W. Chambers, who was chosen to hold the chair during the year, in view of the illness of Professor Hodge. We have only to add that few institutions the world over, if indeed any college and seminary, can boast of two such family triads as the Alexanders and Hodges, who have rendered such distinguished service in the pulpit and in the work of instructing young men—a work alike honourable to themselves and of the highest value to the Church and the educational institutions which enjoyed their services. As long as the Presbyterian Church in America has a history, will the names of Alexander and Hodge be affectionately cherished.

THE POWER OF EARLY TRAINING.

How often does our early training lay hold of our later life and hold us back from sin and bring us into conscious covenant relations. "Train up a child," etc., is often here fulfilled. "There is a wonderful tendency on dying beds to take on afresh the experiences of childhood. What an encouragement to pious mothers! Infantile emotions I am sure often return in the last days of life, and a mother's advice rings in the ears of the prodigal son. This gives her greater hope in talking with those who, however wicked, have been trained for God in their infancy." The man, who was by common consent regarded as the highest living exponent and representative of Calvinism, has said that probably the great majority of real Christians are regenerated in their infancy, so that their after-conversion is only the blossoming out into manifestation of a life received from heaven at the beginning of their career. So the position we are arguing for is not a novelty of the Church.

The young, growing up, have a strong claim for the exercise of a wise, loving, Christian charity, and a tender, sympa-

thetic, restraining hand, and the Church must see that in the flock of Christ the lambs are well cared for. Let all who have them in charge dwell long and fondly on these blessed themes, and they must never forget that the children are to be recognized and treated as members of the visible Church of Christ. In much love, and with a patience that never fails, show them they cannot break the connection given them without great guilt; that the Saviour expects them as the objects of all this care to act worthily. He hedges them round on every side—He throws around them gracious and helpful influences; so that if they break away from all restraint they will have to break through the barriers which His grace threw around them, and go forth into wickedness with greater guilt as those who knew their Master's will but have not done it. The Jew had his position given him as a member of the commonwealth of Israel that he might learn to keep the law of God and receive the circumcision of the heart as well as that which was in the flesh. So have the young to-day their places given them in them in the Church of God. It will be fatal if the young misunderstand this; let them be wise in time, and as the children whom the Lord hath blessed, they must care to love and serve Him with a true heart, and with a willing mind, and make their right of property in the covenant a right of possession through faith.—*Rev. John Thompson D.D.*

DIFFERENT STANDPOINTS.

Duties and privileges appear differently when looked on from different points of view. The duty which seems difficult to one seems easy to another; the privilege, which one appreciates highly, is not greatly prized by another. Men, therefore, are often severe in their criticisms of each other's conduct; knowing little of the peculiar difficulties in the way of faithfulness, they are uncharitable in their judgment. They expect more than they would expect if they knew the circumstances of the man with whom they find fault. In the same way they underrate their own privileges, deceiving themselves with the thought that others are more favoured than they. This is a lesson of experience as well as of revelation: "The heart knoweth its own bitterness, and a stranger intermeddeth not with its joys."

Misunderstandings between the pulpit and the pew would be less frequent if these facts were remembered and acted on. The people think their minister has an easy time. In their opinion preaching is a little thing; all he has to do is to open his mouth and the sermon will be delivered. They do not know the long hours which are necessary for proper preparation. They forget that there are times when, through fatigue, worry or indisposition, the minister's mind is not at its best estate; and when he falls short of their standard they speak harshly of his shortcomings. They do not know how many calls there are upon his time. He has to visit the sick, to attend funerals, to perform the marriage ceremony, to take part in all missionary, religious and reform meetings, and to meet all the varied duties which demand a pastor's attention. Not remembering this, they are offended if he does not give them the pastoral care which they expect; they demand as much from him as if they were the only members of his congregation.

On the other hand, the minister does not know all the circumstances of his people. They are absent from church, and in his heart he blames them for neglecting the ordinances. If he was acquainted with their excuse it might be his duty to commend them for forsaking the assembling of themselves together. They fall asleep under his preaching, and he is aggrieved at their apparent disrespect for himself and his message. If he understood their weariness and their struggle to keep awake, he would modify his judgment. They do not give to the cause of Christ as he thinks they ought to give, and he regards them as lacking in the grace of benevolence. If he was informed of their real financial ability and of their contributions in other directions, he might have occasion to praise them for their liberality.

It would be well if the minister and his people would occasionally exchange places in imagination and judge of each other from this new standpoint. Such an exchange would not only lead to a large exercise of the grace of patience towards others, but it would also be of use in helping us to bear one another's burdens.

CHILD-KILLERS OF TO-DAY.

Traps for the boys; that's just what they are. Five-cent novels; detective stories! Talk about saloons! They are not the first dangers that menace our boys. Fathers, mothers! do you know what your children are reading? Don't flatter yourselves because John and Clarence are fond of reading that they are safe. This very fondness may be the worst thing possible. Encourage a love for books, but see to it that the books are good ones. Bathing is an excellent practice, but it should be in clear, clean water, not in sewer products nor in ink. Some forms of reading may be viciousness itself. What shall we say to those who write and print this form of vice? The enemy of childhood to-day, the nineteenth century fiend, is no mis-shapen creature. His feet are not cloven; he wears a tall hat, dresses in the height of fashion, nay, lives in a brown-stone front; but he is a child-killer all the same.—*Light.*

THIS is a season when colds in the head are alarmingly prevalent. They lead to catarrh, perhaps consumption and death. Nasal Balm gives immediate relief and certain cure. Sold by all dealers.

THE worst cases of scrofula, salt rheum and other diseases of the blood, are cured by Hood's Sarsaparilla.

Our Young Folks.

THE MINUTES.

We are but minutes—little things,
Each one furnished with sixty wings,
With which we fly on an unseen track,
And not a minute ever comes back.

We are but minutes; yet each one bears
A little burden of joys or cares,
Take patiently the minutes of pain—
The worst of minutes cannot remain.

We are but minutes: when we bring
A few of the drops from pleasure's spring,
Taste their sweetness while yet we stay—
It takes but a minute to fly away.

We are but minutes—use us well;
For how we are used we must one day tell.
Who uses minutes has hours to use—
Who loses minutes, whole years must lose.

UNJUST SUSPICION.

A touching case of unjust suspicion occurred not long since at a country resort. A young girl lost a valuable ring, and instantly made up her mind that the maid who took care of the room had stolen it. The proprietor of the house, to whom she made the complaint, said the maid had always borne the best of reputations and that there were some pitiful circumstances connected with her life history which she had borne in a way that proved her to be a noble, unselfish young woman. He could not think it possible that she was guilty of any such crime. In vain the young girl's mother suggested that she was often very careless, and left her things in places and then forgot where she put them. She was perfectly sure that she had left the ring on her dressing-table, and the maid went in just as she passed out of the door. What other conclusion could be reached? The poor maid, when she found she was under suspicion, was almost heartbroken, and assured the proprietor that there had been no ring on the table when she dusted it in the morning. Such an accusation had never been brought against her before. After a time the owner of the ring remembered that the night before she had taken the ring off in the bath-room and had put it on a bracket in the corner where a vase of flowers was standing. When she went to see if it was there, it was found just as she had left it.

The young girl did all in her power to make amends to the poor maid whom she had so unjustly accused, but of course the innocent person had suffered intensely and could not soon forget the hurt. The young girl learned a lesson that she will probably remember as long as she lives. It had been her habit when she mislaid her things to thoughtlessly say some one had stolen them.

Many young people, and older ones, too, are quite apt to suspect persons of taking things that are lost or mislaid. It is a terrible thing to suspect an innocent person, and we should be very careful before we make charges against any one to have proof of the crime. Many of the world's hard workers have only their characters to depend upon, and unjust suspicions and words spoken to their discredit injure them, sometimes beyond repair. It is really a remarkable fact that the majority of those who are placed in temptation by the attractive array of pretty things they can never hope to possess are so honest and trustworthy.

Girls, remember to be very cautious about marring the character of those who serve you. Interest yourselves in their their joys and sorrows, make life easier instead of harder for them, and be thoughtful of them when they are weary with the monotonous duties of their daily lives.

GOLDEN RULE ARITHMETIC.

"Phil," whispered little Kenneth Brooks, "I've got a secret to tell you after school."

"Nice?" asked Phil.

"Yes," was the answer—"nice for me."

"Oh!" said Phil; and his eyebrows fell. He followed Kenneth around behind the schoolhouse after school to hear the secret.

"My Uncle George," said Kenneth, "has given me a ticket to go and see the man that makes canary birds fire off pistols, and all that. Ever see him?"

"No," said Phil, hopelessly.

"Well, its first-rate, and my ticket will take me in twice," said Kenneth, cutting a little caper of delight.

"Same thing both times?" asked Phil.

"No, sir—ee; new tricks every time. I say, Phil!" Kenneth continued, struck with the other's mournful look, "won't your Uncle George give you one?"

"I ain't got any Uncle George," said Phil.

"That's a fact. How about your mother, Phil?"

"Can't afford it," answered Phil, with his eyes on the ground.

Kenneth took his ticket out of his pocket and looked at it. It certainly promised to admit the bearer into Mozart Hall two afternoons. Then he looked at Phil, and a secret wish stole into his heart that he hadn't said anything about his ticket; but, after a few moments' struggle, "Phil," he cried, "I wonder if the man wouldn't change this, and give me two tickets that would take you and me in one time?" Phil's eyes grew bright, and a happy smile crept over

his broad little face. "Do you think he would?" he asked eagerly.

"Let's try," said Kenneth; and the two little boys started off to the office window at the hall.

"But Kenneth," said Phil, stopping short, "it ain't fair for me to take your ticket."

"It is, though," answered his friend, stoutly, "'cause I'll get more fun from going once with you than twice by myself."

This settled the matter, and Phil gave in.

"So you want two tickets for one time?" said the agent.

"Yes, sir," said Kenneth, taking off his sailor hat—"one for me and one for Phil, you know."

"You do arithmetic by the Golden Rule down here, don't you?" asked the ticket man.

"No sir; we use Ray's Practical," answered the boys; and they didn't know for a long time what that man meant by Golden Rule.

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 the 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 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 deeply; for now he began to understand the parable and 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?"

YOUNG VANDALS.

Along the borders of roadways in Germany and other European countries—in the rural districts, on the village streets, and even in the street parterres of the larger towns—handsome fruit trees are often found growing. They are all well cared for, and not only beautify the streets and afford shade but yield a very considerable revenue both to abutting land-owners and to village corporations.

These street fruit trees are respected by boys and men. Boys do not think of taking the fruit from these trees any more than they do of taking any other property not their own; or, we may add, more than they think of trampling down the grass or plucking flowers—things which American boys do habitually.

Though occasionally a boy may be caught stealing fruit in Europe he is regarded as a thief and as nothing less than a thief.

In 1859 an enumeration of all the trees standing in the streets in an American town was made. There were then about twenty-six hundred street trees standing, of which the most were elms and maples and there were 110 cherry trees.

This year another examination of the street trees was made, and it was found that the cherry trees had totally disappeared.

"The foraging of boys made them a nuisance," the owners reported. The boys not only took all the fruit, but did it in such a way, breaking branches and causing uproar, that the owners of the trees cut them all down.

Private orchards have suffered frequently from the same cause. Boys and young men have intruded to help themselves to fruit, and rather than maintain a constant defensive warfare the owners have cut down their trees.

It is a bad commentary on our institutions that in the freest of countries the boys should be the most lawless, and should have least regard for the rights of public and private property.

The movement to increase the beauty of our villages is making progress. One of the first things to be done to make it successful is to teach boys and men that wantonly to break a twig, to steal a flower or to disfigure a lawn, is an offence against the whole community.

If you are suffering from a feeling of constant tiredness, the result of mental worry or over work, Dr. Williams' Pink Pills will promptly cure you. Give them a trial.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 18, }
1891. }

WASHING THE DISCIPLES' FEET.

{ John xlii-
1-17. }

GOLDEN TEXT.—Let this mind be in you, which was also in Christ Jesus.—Phil. ii. 5.

INTRODUCTORY.

After the course to the Greeks, the disciples and others in the temple court, Jesus departed from the temple and with His disciples spent the time between that event and the Passover Feast in the seclusion of Bethany. He had purposed to observe the Feast in Jerusalem, and the two disciples sent in advance had found the appointed place where they were to meet for the observance of this divinely instituted and time-hallowed Feast. In the early part of the evening a contention had arisen among some of the disciples as to the places of honour they should occupy in Christ's Kingdom. The lesson for to-day is the practical answer to their disputes concerning pre-eminence.

I. The Passover Observed.—As they were ready to take their places at the table the evangelist tells that the love of Jesus for His disciples was a changeless, an abiding love. The immediate prospect of His departure only intensified its manifestation. Jesus knew that the time of parting was at hand. He knew that He was about to leave the world. He knew every step of the way that was to lead to suffering and death on Calvary. He knew that beyond the agonies and the darkness of the grave, glory awaited Him, that He was about to take his place at the Father's right hand. His love for His own in the world was a perfect and unending love. There was an end of immediate bodily companionship, but to His love there is no end. Love, like patience, has its perfect work, so that in the case of all God's redeemed, it perfectly accomplishes its purpose. While the Supper was in progress or at its conclusion, Satan had suggested to Judas Iscariot the idea of betraying Christ to His enemies. The crime was Satan's suggestion, but Judas was responsible for entertaining it, and resolving to carry it out. Satan cannot force us to do evil. It is when we yield to his temptations that we are guilty. Christ's divine consciousness never leaves Him. When about to enter on the darkest part of the valley of humiliation that led to the Cross, He is conscious of the authority and power with which as the Sent of God He was invested. He knew the purpose that Judas cherished, and He knew that He was about to return to the heavenly glory, yet so great is His love for His lowly yet imperfect disciples that He is ready to show by His condescension how He is prepared to serve. He can even undertake to wash their dust-stained feet.

II. An Object Lesson in Humble Service.—Jesus rose from the Supper table, and laying aside his outer garment, while retaining His tunic, He girded Himself with a towel, procured a basin for the purpose, and proceeded to wash the disciples' feet. This customary and necessary duty had been neglected, so intent had been the disciples in their disputes concerning places of honour. The habit of wearing sandals, leaving the foot partially exposed, and the heat and dust rendered this ordinary part of hospitality both grateful and necessary. So anxious were some of the disciples to occupy places of honour that they had altogether omitted this usual observance in oriental life. Jesus Himself undertook the duty, showing how the King of glory took on Him the form of a servant. No duty however menial it may apparently be is undignified if performed in the proper spirit. It came to Peter's turn. He is amazed at Christ's condescension. He does not understand as yet the nature and purpose of the Lord's action, and in keeping with his direct and outspoken habit, he exclaims "Lord dost Thou wash my feet?" He could not comprehend what Christ meant. In order to show him that this act of divine condescension had a profound meaning Jesus says to him: "What I do thou knowest not now; but thou shalt know hereafter." The truth would at length dawn on his mind, he would learn the fuller meaning of the lesson as the years went by, and with the unravelling of other mysteries he would understand yet more clearly when all earthly shadows had passed away. But as yet Peter did not understand. He thought Christ's action humiliating and so he vehemently exclaims "Thou shalt never wash my feet." A word from Jesus melts him. He says to the stubborn yet impulsive disciple: "If I wash thee not, thou hast no part with Me." Now with characteristic impetuosity he cries: "Lord, not my feet only, but also my hands and my head." Peter did warmly love the Lord Jesus, and he eagerly desired a place in His Kingdom, but his zeal sometimes outran his knowledge. Christ explained that the washing of the disciples' feet at this time was sufficient, and was all that was needful to teach the lesson that Christ wished them to learn, but He adds "and ye are clean, but not all;" this last was a reference to the evil purpose that Judas cherished in his heart.

III. True Christian Service.—The ceremony of washing the disciples' feet being over, Jesus resumed His outer garment, and all took their places at the table again. The minds of the disciples were no doubt still filled with wonder at the unwonted action of the Master. To prepare them for the explanation He is about to make He asks the question "Know ye what I have done to you?" He begins His explanation by referring to the titles they freely accorded Him, Master and Lord, the Teacher by way of eminence, for such here it means, and Lord, because of His authority over them. In ascribing to Him these titles they say well, for He alone is entitled to them in all their fullness of meaning. Then the lesson they are to learn from what they had just seen Him, their Lord and Master, do, they were to do to one another. To do likewise would not for them be so great a condescension. Christ not only tells us what to do, but He Himself shows us how to do it. He is our Exemplar as well as our Teacher. The mere form of the outward act may be gone through, but that is far from being all that is meant by following Christ's example. The Pope goes through the ceremony of washing the feet of a few poor men once a year, but this is little else than an ostentatious ceremony. If we would follow Christ's example we must be prepared to render the humblest services to others wherever they are needful. True service consists in doing good to others for Christ's sake, renouncing our pride and vain-glory and seeking only to serve Him in spirit and in truth. "If ye know these things," It is not always easy to arrive at a knowledge of the great principle of God's Kingdom here taught. It is very different from what the world teaches, but it is not enough to know our duty in this respect; we must be prepared to do it. Those who thus fulfil Christ's law are pronounced happy. They are happy because they have the approval of conscience and God's blessing resting on them.

PRACTICAL SUGGESTIONS.

Strife and contention for places of honour have no recognized place in God's Kingdom. The lowly are exalted and the proud abased.

It was love that prompted the Saviour's self-denying action; love is the measure of true service; love is the fulfilling of the law of Christ.

The true disciple in Christ's school shall have all difficulties and perplexities removed in the hereafter.

Christ's example throws the clearest light upon His teaching. Judas Iscariot was near to Jesus, yet he yielded to the evil suggestions of the Evil One and betrayed his Lord.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 7th, 1891.

THE Briggs trial will soon begin in the Presbytery of New York, and the New York *Evangelist* is preparing the public mind for it by summing up some of the evil results that flowed from the trial of Lyman Beecher, Albert Barnes and Professor Swing. In thus taking time by the forelock the *Evangelist* shows that somewhere beneath or behind its conspicuous geniality and good nature there lurks something amazingly like the wisdom of the serpent.

EVEN the unsavoury distinction of originality in boodling is denied to Canadians. A leading English journal says our methods are of the Russian and French variety. It is easy to see why they should have a French flavour, but really it is hard to be told by a leading journal published right under the shadow of the throne that in matters of boodle we resemble Russia. Our beloved Queen must blush as she reads the leading British journals on Canada.

THE right thing for every honest Canadian to do at the present time is to try in every legitimate way to create a strong public opinion against unclean practices in politics. If a large majority of the people could be brought to realize that it is low, mean, and *dirty* to buy and sell votes, whether by wholesale or retail, a great deal would be gained. If decent men would make up their minds to kick boodlers and bribers out of their places of business and treat them as pirates, unclean politics would soon come to an end. Ottawa and Quebec will be cleansed when the constituencies are purified and not any sooner.

SOME one has said that a minister of the Gospel never gets into a much worse corner than when he saves his reputation for chastity by admitting that he is a fool. Sir Hector Langevin got into that corner a few days ago. His friends saved him from the punishment due a conspirator by practically admitting that he is an imbecile. If the average Canadian voter were anything like the Scotch or English elector he would ask why imbecility so pronounced as not to be able to see stealing right under his nose should so long have charge of one of the great spending departments of the Government.

THE various educational institutions in the city are entering on the season's work with an earnest and resolute purpose. Among these the Woman's Medical College comes into prominent notice. The formal opening of the session took place last week, when a number of the friends who have stood unflinchingly by the institution from the first and several new ones took part. The opening exercises were interesting in a high degree. Though it has not yet attained to that full measure of equipment its friends desire, there is now an excellent and an efficient staff of instructors who may be relied upon to do thoroughly good work. The College is fully entitled to public confidence, and its success may now be said to be assured.

AN English journal shows with much clearness and force that the manner in which Canada deals with knavery in politics will be the exact measure of the moral power of the country. Human nature being what it is, dishonest practices might creep into the executive branch of any government. The moral standing of the nation will be shown by the manner in which the knaves and their apologists and defenders are punished. If a majority of the people condone and defend wrong-doing, the end is not far off. A nation cannot long exist without a

moral character. Cynics may laugh, as cynics have always laughed, at such old-fashioned doctrine, but the laws that regulate such matters are as certain in their operation as the law of gravitation.

THE crop of this year will bring perhaps three times as much money into Canada as was brought by the crop of 1890. Will the contributions for religious and charitable purposes be much larger? There should be a marked increase, but will there be? The present promises to be a good business season but some good judges do not anticipate any great improvement in our Church funds. In a prosperous year people spend more on themselves and indulge in various kinds of extravagance that would not be thought of in a time of depression. People are more economical, more thoughtful and perhaps more prayerful when money is not plentiful. Next May will show whether a great crop means increased mission money.

A SABBATH school anniversary was being held in an Ontario town. One of the speakers made some pointed remarks to the children about the necessity of having good manners. At the close of his speech another speaker—a minister—arose and pretended to be indignant at the assault made on Canadian children. He fairly swelled with mock indignation and asked the children to vote that they had as good manners as any other children. Of course they voted. The same bid for cheap popularity will doubtless be made many times before winter is over. Some honest patriotic Canadian will have the courage to say that the people of Canada are responsible for the character of their rulers and for the manner in which their political affairs are managed. As soon as the honest man has sat down some popularity hunting demagogue—possibly a minister of the Gospel of purity—will rise and with mock heroic defiance defend the people. He'll strut around and almost go into hysterics while he declares that he cannot sit still and hear the people insulted. All the same the people are responsible. There is not a man in Parliament they did not send there. When a majority of the people want clean government they can have it. Nor will it ever come until they do want it.

THE utter inability of legal enactments to reform human nature is vividly shown by the number of election trials pending in Canada at the present time. About one-half of the decisions given by the people at the polls in March are being challenged in the courts, all, or nearly all, on the ground of bribery. Some years ago a most drastic law was passed to put down bribery. Some of its provisions were exceedingly severe and some of the judges in administering the law did not temper their justice with mercy to any great extent. The authorities seemed determined to stamp out bribery if it could be stamped out by law. If the present election trials are anything more than mere party manoeuvres there was more bribery than ever last March. But this was not all. The attempt to enforce the law against buying and selling votes led to personation and other scandalous practices. It is said on what seems to be good authority that personation was practised in March to an extent unknown in Canada before that time. It is the old story over again. Try to stop the corruption in one place and it will break out in another. The only remedy for Canada is to tone up the people morally. Parliaments may sit all the year round and pass laws against every kind of iniquity, but laws are useless, and sometimes worse than useless, without moral power behind them.

LIKE the French, the Italians are an inflammable people. They are easily stirred to great intensity of feeling. The French pilgrimages to Rome have been the occasion of strong manifestations on the part of young Italy. It may at this distance be somewhat difficult to apportion correctly the due measure of responsibility for the unexpected outburst that agitated Rome last week, but it is apparent that the French and Italians are not alone to blame. Since the Pope loses no opportunity of giving expression to his desire for the restoration of the temporal sovereignty, he is not altogether free from pursuing tactics to which politicians who make less exalted claims are accustomed to resort. The Head of the Roman Catholic Church delivered a stirring harrangue on the iniquity of his deprivation of the temporal power, and the impetuous young French pilgrims went straightway to the Pantheon where the remains of Victor Eman-

uel repose, and some of them conducted themselves in a manner that no well regulated pilgrims should. Their conduct kindled a blaze that was a surprise all round. The popular indignation rose to such a height that its meaning was unmistakable. It is likely that the Pope will be more guarded in his orations bewailing his deposition from the rank of earthly potentates, especially when addressing excitable French pilgrims.

THE census returns have their lessons for the Church as well as for the State. They show quite clearly the places that will stand church extension and the places in which no new congregations should be started, at least for the present. To open a new mission station or start a new congregation in the face of a stationary or declining population is the reverse of a wise policy. Congregations are made of people, and if the people are leaving any given point the proper way is to follow them with the Gospel. There is not much to be done in the way of extension in the older provinces outside of some of the cities, except perhaps in the northern parts of Ontario. The increase during the last decade in Prince Edward Island would not make one congregation; in New Brunswick it would not make more than a mission station. For the time being church extension outside of the principal cities must be in Manitoba, the Territories and British Columbia. Before starting a new cause in any of the older provinces the Presbytery of the bounds should examine the census returns and see how the land lies in the matter of population. Half the people who are petitioning for the new cause may be in Manitoba in five years. Such things have happened, and are very likely to occur again. The crop of this year in the North-West will be certain to make a rush in that direction next March.

IT is gratifying to see that our ministers keep up the old Presbyterian habit of going to the roots of things. Nearly all those who have spoken on the political scandals have charged the sins right home upon the people of Canada, and have declared with emphasis that any real and lasting reform must begin with the people themselves. Others have "havered" about "party," and "the system of government," and the "press," and have recommended coalitions and changes in the law and various other remedies. The Calvinistic speakers go right down to the roots and say, reform the people. Clean people can have clean government. This is the only kind of discussion worth a straw in the present emergency. There is nothing to be gained by denouncing scoundrels whether major or minor. The boodlers do not attend church. Anyway the Ottawa and Quebec scandals are mere symptoms. The poison is in the body politic, and it may just as well come to the surface in the persons of McGreevy and Pacaud as in any other way. Let quacks treat the mere symptoms as quacks always do, a Presbyterian minister should go to the roots and deal with the causes of the disease. Presbyterian ministers are usually thorough men, and there is a good opportunity now to show once more how thorough they are. Treating the mere symptoms, denouncing individual boodlers, will no doubt be popular for a time with thoughtless people, but an educated, patriotic, thoughtful ministry must stand by the right and let the popularity go.

PAN-PRESBYTERIANISM.

GOOD counsels have evidently prevailed in the inception and management of the Alliance of the Reformed Churches. In the organization and direction of an institution virtually extending over the world there must inevitably be considerable difficulties to surmount. There are twelve millions represented who speak the English language, but there are eight millions more who speak with other tongues. To evolve harmonious purposes among a people who have many diversities is no easy task. And yet since the Alliance was organized no serious misunderstanding has arisen to mar the harmony of feeling or to impede the progress of the work it has sought to forward. As one of the speakers at the public meeting in Toronto last week remarked, it is evident that God had put it into the hearts of its founders to devise this method of presenting an impressive view of the substantial unity of Presbyterianism and of securing concentration of effort in promoting Christ's work in the world. It is a movement in harmony with the spirit of the time and suited in a measure to meet its need. The resolution to hold the next meeting in Canada was hailed

with satisfaction throughout the country, and it need hardly be added that there is no indication of the lack of wisdom in selecting Toronto as the place of the Alliance meeting in 1892.

It was a proper course for the members of the Executive on this continent to hold the meeting they did in Toronto last week. For the transaction of the special business that came before them any central place would have been equally convenient; but the presence of so many representative men, widely known as they are in this city, and the public meeting several of them addressed gives the people of Toronto an opportunity of knowing something of the men themselves and the cause they came here specially to represent. They were the avant-couriers of the great body of distinguished men who are expected from both hemispheres to take part in the proceedings of the Alliance in this city a year hence. The idea of embracing the opportunity while the members of committee were present of holding a public meeting was an excellent one, and the large attendance and the genuine interest manifested by representatives from the various city congregations present in Knox Church amply justified the propriety of the step. It may be readily assumed that all who heard the addresses last Thursday evening will be disposed to do all they can to assist in making the great gathering in 1892 one of much interest and profit to all concerned.

The meeting was well managed and the effect produced was excellent. An unsuccessful preliminary meeting would have been a misfortune and would have required considerable effort to counteract wrong impressions made. Happily no such consequences attended it. From beginning to end the interest was well sustained. It may be a question in ordinary circumstances whether it is better to have a number of short addresses giving an audience an opportunity of hearing a variety of speeches, or hearing two or three speeches affording a chance for the speakers to dwell with some measure of fulness on the theme on which they discourse. It must be remembered that giving a short speech with anything like rounded completeness is a task of rare difficulty. Many a one who, having plenty of scope, can give an effective and telling address will fail in an attempt to give a brief speech inexorably limited as to time. A speaker is often only warming into his subject, when, like a gas-light, it is instantly turned off. The gentlemen who addressed the meeting last Thursday evening acquitted themselves well. The short method has the advantage of cutting off all prolix and rambling introduction and limitation supplies a wholesome warning against all purposeless digression. The speeches delivered in Knox Church were models of clearness and condensation. The marvel was how all of them were able to crowd into them the amount of information they did. Without disparaging any of the distinguished men who spoke, it may be justly said that Principal MacVicar's was as fine and as forcible a presentation of the aims and purposes of the Alliance as was given on the occasion.

The meeting was ably presided over by W. Mortimer Clark, and Dr. Parsons led in the devotional exercises. Dr. Talbot Chambers, of the Reformed Church, New York, spoke of the rise, progress and purpose of the Alliance, demonstrating the good that resulted from bringing more closely together the scattered branches of the Presbyterian family, and giving the stronger the opportunity of helping and encouraging the weak. Dr. Cattell, of Philadelphia, turned his attention to the history of Presbyterianism in Austria, Hungary and Bohemia, giving a number of interesting particulars of recent advances of popular feeling in favour of religious freedom. Principal MacVicar spoke of the liberty and unity enjoyed within the Alliance. There was ample scope afforded seekers for truth, and there was also a desire for the formulation of a consensus of opinion which would express the common faith of all who hold the distinctive principles of Presbyterianism. The scholarly and accomplished Dr. Schaff gave a most interesting account of the character, work and influence of John Calvin, and mentioned several incidents connected with the earlier meetings of the Alliance. Dr. Hemphill, of Louisville, Kentucky, a man of evident power and possibilities, delivered an address of much eloquence and force. The concluding address was by Dr. Roberts, of Lane Seminary, and was a vigorous presentation of the fact that Presbyterianism had uniformly stood for the promulgation and defence of the doctrines of grace, civil and religious liberty, and wherever it had been planted these principles had exercised a marked influence on individual and national advancement and well-being.

From the spirit of the addresses, and from the

evident tone and temper of the meeting, it may be confidently anticipated that the great gathering in 1892 will be looked forward to with interest and an earnest desire that the cause of evangelical truth may receive a strong impetus from the presence and conferences of representative men from many lands when the sixth Council of the Alliance of Reformed Churches, holding the Presbyterian polity, assemble in Toronto. The spirit of the meeting was an earnest that the good people of Toronto may be depended upon to do their part to make it a success and a blessing.

PROFESSOR CASPAR W. HODGE.

PRINCETON College has been called on to mourn the loss of one of her distinguished sons. Professor Caspar Wistar Hodge has, after a somewhat protracted illness, been removed by death. He belonged to a family of distinguished theologians who, along with the Alexanders, did valuable and lasting work as instructors in theology, made permanent contributions to the religious thought of the age by their eminent abilities and services. They shed lustre on the educational institution with which they were connected, and placing the Presbyterian Church, not only of the United States, but of other lands, under lasting obligations for the effective work they did in advancing the cause of evangelical religion.

Dr. Caspar Hodge was not so extensively known as his relatives, not because he was less active, but because of the greater concentration of his efforts, and because he felt the growing demands of academic work in these days. Those who imagine that the life of a modern theological professor is one of ease and learned enjoyment but ill understand the need he has of constant application to keep abreast of the newest thought of the time and to master the latest results of scholarly investigation. It is true that, unlike the pastor, he has not to devote much time constantly to pastoral visitation nor to prepare two new sermons a week all the year round. His course of lectures is supposed to be complete and he has only to deliver these to successive generations of students. Moreover, he is free during vacation to roam at will over the world. The professor who realizes the important trust reposed in him and who is conscious of his responsibility dare not perform his work perfunctorily. The course of lectures may be complete, but in the constant ebb and flow of tendencies and advancing knowledge they need steady revision, and the live professor must at the same time be a diligent student. He may travel extensively when opportunity offers; he will derive great benefit from what he sees and from the men he meets in other lands and his students will subsequently profit by the results.

The late Caspar Hodge's ambition was evidently to discharge to the best of his ability and in the best possible manner the duties of his office as a professor. His main strength was devoted to his work, and he had his reward. His instructions and his influence told powerfully on those who were trained by him and his memory will be revered by many throughout his own and in other countries who received lasting impulses from him in the plastic and formative period of their lives. He was born in 1830, and graduated with high honours from Princeton College when he was only eighteen years of age. He completed his theological course at the same institution in 1853. The following year he was ordained to the ministry and was pastor of a congregation in Brooklyn for a short time, when he accepted a call to the Presbyterian Church at Oxford, Pennsylvania, where he remained till Dr. Joseph Addison Alexander died in 1860. He was called upon to fill the vacant professorial chair of his late revered teacher and friend, a position he held with distinction and success to the time of his decease which occurred last week. Dr. Caspar Hodge, unlike his relatives, was not a writer of books but he was a frequent and valued contributor to the leading theological reviews, and it is probable that his admiring friends may collect several of his contributions in a volume which would serve in some measure as a worthy memorial of one who for his works' sake and because of his personal excellencies of character was held in high esteem by all who knew him. His work is finished, but he has left an inspiring example to others. The workman lays down his task when the summons comes, but the work abides and other hands must take it up. To work for the Master in whatever sphere He assigns is an imperative duty and a glorious privilege. The one aim should be to do it faithfully and well, and then the reward will not be wanting.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—This long-established weekly magazine places before its numerous readers the best results of current thought on all subjects of general interest.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.) A favourite with the large and interesting class for whom its stories, good advice, and beautiful pictures are designed.

THE Illustrated News of the World amply fulfils its purpose. It gives its readers a distinct realization in pictorial form of the leading personages and the events of the week, as well as contributions from some of the most noted writers, English and American.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—The many readers of this popular weekly look eagerly for its coming. It is laden with much that is interesting, instructive, entertaining and elevating. Its illustrations both in number and quality add much to its attractiveness.

ST NICHOLAS. (New York: The Century Co.)—The new number of this deservedly popular monthly presents many attractions. It has a long and varied array of such a kind that will interest and profit its wide circle of readers. Like all its predecessors it has a large number of finely-finished artistic illustrations.

THE MISSIONARY REVIEW OF THE WORLD (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—The October number of this leading missionary monthly is up to the usual standard of excellence of that aggressive and interesting magazine. The department of "Literature of Missions" contains ten carefully prepared and inspiring articles by able writers covering topics of current interest to all who are interested in Missions. The "International Department," "Editorial Notes," "The Monthly Concert of Missions," and the "General Missionary Intelligence," are likewise full of valuable information relative to the cause in all lands.

THE CENTURY. (New York: The Century Co.)—The readers of this standard magazine will recognize in the October issue a number of unusual excellence. A portrait of Rudyard Kipling appears as frontispiece and Mr. Edmund Gosse supplies a critical estimate of the writings of this popular author. Mr. George Kennan supplies a fitting close to his powerful series of Siberian papers. The graphic power and moral earnestness so characteristic of the others are equally conspicuous in this. Other papers that will attract the reader's attention are: "Besieged by the Utes, the Massacre of 1879;" "A Water Tournament;" "The Press and Public Men;" "Ta-rying in Nicaragua," in the California series; and "Lincoln's Personal Appearance," by J. G. Nicolay. Short story and poetry are well represented, Charles G. D. Roberts contributing "A Summer Pool." The illustrations are in number and excellence up to the usual high standard. Elward Eggleston's "Faith Doctor" is completed. It makes a most favourable impression.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—A "Street in the New Quarter of Cairo" forms the frontispiece of the October number of Harper. It is a *topos* of a paper on "Cairo in 1890," which contains much information relating to the present condition of this famous Egyptian city. The illustrations, plentiful and accurate as photography can make them, give one a good idea of the changes that have taken place in the land of the Khedive. A second instalment of the "Letters of Charles Dickens to Wilkie Collins" is given. Other attractions are: "The Art Students' League of New York;" "Glimpses of Western Architecture—St. Paul and Minneapolis;" "A Courier's Ride," a war correspondent's adventures in the Russo-Turkish War of 1877. "Common Sense in Surgery" and Walter Besant's "London—Plantagenet." There are several meritorious poems and short stories, and W. D. Howells' serial "An Imperative Duty" is concluded. George du Maurier's "Peter Ibbetson" progresses, greatly aided by its author's pictures.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: 86 Bay Street.)—The Review for October presents an attractive table of contents. Its Review Section opens with a strong sound paper by Principal William Cave, of Knox College, Toronto, on "Clerical Conservatism and Scientific Radicalism." It will bear careful reading. Dr. Coburn continues his series of articles in Egyptology with one upon "The Higher Criticism and the Tombs of Egypt," in which he maintains that the tomb inscriptions present an unanswerable argument against the positions of the Higher Critics. Professor Hunt, of Princeton, writes on Richard Rolle, an interesting old English sacred poet. Rev. Charles C. Starbuck, of Andover, corrects certain popular misapprehensions concerning "Roman Catholic Doctrine, Usage and Polity." Dr. James Mudge concludes his vigorous paper on "Scripture Interpretation." The Sermonic Section has its usual interest. In the Miscellaneous Department, Lawrence Gronlund pleads the cause of Socialism and urges its careful study upon the ministry; and Professor Coats has another of his accessible articles upon the use of the Voice. The remaining departments are helpful and suggestive.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—There are three contributions in the Atlantic for October to which the reader will at once turn. First, to Oliver Wendell Holmes' tribute to James Russell Lowell, a poem touching alike for the public sentiment of grief that it expresses as well as for the personal note of sorrow at the loss of a friend and fellow-poet. The next, Henry Stone's account of General Thomas, will be of great interest to many people. The third paper which will command attention is the one by Colonel Thomas Wentworth Higginson, on "Emily Dickinson's Letters." Her letter-writing is remarkable. No one who wishes to gain some idea of a woman who has of late come so prominently before the public can afford to miss the paper. There are a number of other entertaining articles, which we have not time to mention, although it should be said that "The House of Martha," by Frank R. Stockton, reaches a happy conclusion. "The Ascetic Ideal," by Miss Proctor and Miss Dodge, is an exceedingly interesting paper on Saint Jerome. The paper on "The Cave-Dwellers of the Confederacy," by David Dodge, when read in the light of the Sherman and Thomas articles, and two biographical sketches—one a notice of the late Sir John Macdonald, the Canadian statesman, by Martin J. Griffin, and the other of that modern Erasmus, Ignatius von Döllinger, by E. P. Evans—should not be forgotten. "Mr. Howells' Literary Creed" furnishes the subject of a closing paper full of that clever criticism in which the Atlantic excels.

Choice Literature.

ELSKET.

BY THOMAS NELSON PAGE

The knife hangs loose in the sheath
Old Norsk Pr. crd.

I spent a month of the summer of 1888 in Norway—"Old Norway"—and a friend of mine, Dr. John ———, who is as great a fisherman as he is a physician, and knows that I love a stream where the trout and I can meet each other alone, and have it out, face to face, uninterrupted by any interlopers, did me a favour to which I was indebted for the experience related below. He had been to Norway two years before, and he let me into the secret of an unexplored region between the Nord Fiord and the Romsdal. I cannot give the name of the place, because even now it has not been fully explored, and he bound me by a solemn promise that I would not divulge it to a single soul, actually going to the length of insisting on my adding a formal oath to my affirmation. This I consented to because I knew that my friend was a humorous man and also because he positively refused otherwise to inform me where even the streams were about which he had been telling such fabulous fish stories. "No," he said, "some of those ——— cattle who think they own the earth and have a right to fool women at will and know how to fish, will be poking in there, worrying Olaf and Elsket, and ruining the fishing, and I'll be ——— if I tell unless you make oath." My friend is a swearing man, though he says he swears for emphasis, not blasphemy, and on this occasion he swore with extreme solemnity. I saw that he was in earnest, so made affidavit and was rewarded.

"Now," he said, after enquiring about my climbing capacity in a way which piqued me, and giving me the routes with a particularity which somewhat mystified me, "I will write a letter to Olaf of the Mountain and to Elsket. I once was enabled to do them a slight service, and they will receive you. It will take him two or three weeks to get it, so you may have to wait a little. You must wait at L—— until Olaf comes to take you over the mountain. You may be there when he gets the letter, or you may have to wait a couple of weeks, as he does not come over the mountain often. However, you can amuse yourself around L——, only you must always be on hand every night in case Olaf comes."

Although this appeared natural enough to the doctor, it sounded rather curious to me, and it seemed yet more so when he added, "By the way, one piece of advice: Don't talk about England to Elsket, and don't ask any questions."

"Who is Elsket?" I asked.
"A daughter of the Vikings, poor thing," he said.
My curiosity was aroused, but I could get nothing further out of him and set it down to his unreasonable dislike of Englishmen, against whom, for some reason, he had a violent antipathy, declaring that they did not know how to treat women or how to fish. My friend has a custom of speaking very strongly, and I used to wonder at the violence of his language, which contrasted strangely with his character; for he was the kindest hearted man I ever knew, being a true follower of his patron saint, old Isaac, giving his sympathy to all the unfortunate, and even handling his frogs as if he loved them.

Thus it was that on the afternoon of the seventh day of July, 1888, having for purposes of identification a letter in my pocket to "Olaf of the Mountain from his friend, Dr. ———," I stood in the rain in the so-called "street" of L——, on the ——— Fiord, looking over the bronzed faces of the stolid but kindly peasants who lounged silently around, to see if I could detect in one a resemblance to the picture I had formed in my mind of "Olaf of the Mountain," or could discern in any eye a gleam of special interest to show that its possessor was on the watch for an expected guest.

There was none in whom I could discover any indication that he was not a resident of the straggling little settlement. They all stood quietly about gazing at me and talking in low tones among themselves, chewing tobacco and spitting, or smoking their pipes, as naturally as if they were in Virginia or Kentucky, only, if possible, in a somewhat more ruminant manner. It gave me the single bit of home feeling I could muster, for it was, I must confess, rather desolate standing alone in a strange land under those beetling crags with the clouds almost resting on our heads and the rain coming down in a steady, wet, monotonous fashion. The half dozen little log or frame houses, with their double windows and turf roofs, standing about at all sorts of angles to the road, as if they had rolled down the mountain like the great boulders beyond them, looked dark and cheerless. I was weak enough to wish for a second that I had waited a few days for the rainy spell to be over, but two little, bareheaded children coming down the road laughing and chattering recalled me to myself. They had no wrapping whatever and nothing on their heads but their soft flaxen hair, yet they minded the rain no more than if they had been ducklings. I saw that these people were used to rain. Something, however, had to be done, and I recognized the fact that I was out of the beaten track of tourists, and that if I had to stay here a week, on the prudence of my first step depended the consideration I should receive. It would not do to be hasty. I had a friend with me which had stood me in good stead before, and I applied to it now. Walking slowly up to the largest and one of the oldest men in the group, I drew out my pipe and a bag of old Virginia tobacco, free from any flavour than its own, and filling the pipe, I asked him in the best phrase-book Norsk I could command for a light. He gave it, and I placed the bag in his hand and motioned him to fill his pipe. When that was done I handed the pouch to another, and motioned him to fill and pass the tobacco around. One by one they took it and I saw that I had friends. No man can fill his pipe from another's bag and not wish him well.

"Does any of you know Olaf of the Mountain?" I asked. I saw at once that I had made an impression. The mention of that name was evidently a claim to consideration. There was a general murmur of surprise, and the group gathered around me. A half-dozen spoke at once. "He was at L—— last week," they said, as if that fact was an item of extensive interest. "I want to go there," I said, and then was, somehow, immediately conscious that I had made a mistake. Looks were exchanged and some words were spoken among my friends as if they were oblivious of my presence.

"You cannot go there. None goes there but at night," said one suggestively.

"Who goes over the mountain comes no more," said another, as if he quoted a proverb, at which there was a faint intimation of laughter on the part of several.

My first adviser undertook a long explanation, but though he laboured faithfully I could make out no more than that it was something about "Elsket" and "the Devil's Ledge," and men who had disappeared. This was a new revelation. What object had my friend? He had never said a word of this. Indeed he had, I now remembered, said very little at all about the people. He had exhausted his eloquence on the fish. I recalled his words when I asked him about Elsket. "She is a daughter of the Vikings, poor thing." That was all. Had he been up to a practical joke? If so, it seemed rather a sorry one to me just then. But anyhow I could not draw back now. I could never face him again if I did not go on, and what was more serious, I could never face myself. I was weak enough to have a thought that after all the mysterious Olaf might not come; but the recollection of the fish of which my friend had spoken as if they had been the golden fish of the "Arabian Nights," banished that. I asked about the streams around L——. Yes, there was good fishing, but they were all too anxious to tell me about the danger of going over the mountain to give much thought to the fishing. "No one without Olaf's blood could cross the Devil's Ledge." "Two men had disappeared there years ago"—"A man had disappeared there last year. He had gone, and had never been heard of afterward. The Devil's Ledge was a bad pass."

"Why don't they look into the matter?" I asked.
The reply was as near a shrug of the shoulders as a Norseman can accomplish.

"It was not easy to get the proof; the mountain was very dangerous, the glacier very slippery; there were no witnesses, etc. Olaf of the Mountain was not a man to trouble."

"He hates Englishmen," said one, significantly.
"I am not an Englishman; I am an American," I explained.

This had a sensible effect. Several began to talk at once. One had a brother in Idaho, another had cousins in Nebraska, and so on.

The group had by this time been augmented by the addition of almost the entire population of the settlement; one or two rosy-cheeked women, having babies in their arms, standing in the rain utterly regardless of the steady downpour.

It was a propitious time. "Can I get a place to stay here?" I enquired of the group generally.

"Yes—oh, yes." There was a consultation in which the name of Hendrik was heard frequently, and then a man stepped forward, and taking up my bag and rod-case, walked off, I following, escorted by a number of my new friends.

I had been installed in Hendrik's little house about an hour, and we had just finished supper, when there was a murmur outside, and then the door opened, and a young man stepping in said something so rapidly that I understood only that it concerned Olaf of the Mountain, and in some way myself.

"Olaf of the Mountain is here and wants to speak to you," said my host. "Will you go?"

"Yes," I said. "Why does he not come in?"
"He will not come in," said my host. "He never does come in."

"He is at the church-yard," said the messenger; "he always stops there."

I arose and went out, taking the direction indicated. A number of my friends stood in the road or street as I passed along, and touched their caps to me, looking very queer in the dim twilight. They gazed at me curiously as I walked by.

I turned the corner of a house which stood half in the road, and just in front of me, in its little yard was the white Church, with its square, heavy, short spire. At the gate stood a tall figure perfectly motionless, leaning on a long staff. As I approached I saw that he was an elderly man. He wore a long beard, once yellow but now grey, and he looked very straight and large. There was something grand about him as he stood there in the dusk.

I came quite up to him. He did not move.
"Good evening," I said.
"Good evening."

"Are you Mr. Hovedsen?" I asked, drawing out my letter.
"I am Olaf of the Mountain," he said slowly, as if his name embraced the whole title.

I handed him the letter.
"You are——?"
"I am ——" taking my cue from his own manner.

"The friend of her friend?"
"His great friend."
"Can you climb?"
"I can."

"Are you steady?"
"Yes."
"It is well; are you ready?"

I had not counted on this, and involuntarily I asked, in some surprise, "To-night?"
"To-night. You cannot go in the day"

I thought of the speech I had heard—"No one goes over the mountain except at night," and the ominous conclusion, "Who goes over the mountain comes no more." My strange host, however, diverted my thoughts.

"A stranger cannot go except at night," he said gravely; and then added, "I must get back to watch over Elsket."

"I shall be ready in a minute," I said, turning.
In ten minutes I had bade good-bye to my simple hosts, and leaving them with a sufficient evidence of my consideration to secure their lasting good-will, I was on my way down the street again with my light luggage on my back.

This time the entire population of the little village was in the road, and as I passed along I knew by their murmuring conversation that they regarded my action with profound misgiving. I felt, as I returned their touch of the cap and bade them good-bye, a little like the gladiators of old who, about to die, saluted Cæsar.

At the gate my strange guide, who had not moved from the spot where I first found him, insisted on taking my luggage and buckling his straps around it and flinging it over his back, he handed me his stick and without a word strode off straight toward the black mountain whose vast wall towered above us to the clouds.

I shall never forget that climb. We were hardly out of the road before we began to ascend and I had shortly to

stop for breath. My guide, however, if silent was thoughtful, and he soon caught my gait and knew when to pause. Up through the dusk we went, he guiding me, now by a word, telling me how to step or now turning to give me his hand to help me up a steep place, over a large rock or around a bad angle. For a time we had heard the roar of the torrent as it boiled below us, but as we ascended it had gradually hushed and we at length were in a region of profound silence. The night was cloudy and as dark as it ever is in midsummer in that far northern latitude; but I knew that we were climbing along the edge of a precipice on a narrow ledge of rock along the face of the cliff. The vast black wall above us rose sheer up and I could feel rather than see that it went as sheer down, though my sight could not penetrate the darkness which filled the deep space below. We had been climbing about three hours when suddenly my guide stopped and unwinding his rope from his waist held it out to me. I obeyed his silent gesture and binding it around my body gave him the end. He wrapped it about him and then taking me by the arm, as if I had been a child, he led me slowly along the narrow ledge around the face of the wall, step by step, telling me where to place my feet, and waiting till they were firmly planted. I began now to understand why no one ever went "over the mountain" in the day. We were on a ledge nearly three thousand feet high. If it had not been for the strong, firm hold on my arm I could not have stood it. As it was I dared not think. Suddenly we turned a sharp angle and found ourselves in a curious semi-circular place, almost level, and fifty or sixty feet deep in the concave, as if a great piece had been gouged out of the mountain by the glacier which must once have been there.

"This is a curious place," I ventured to say.
"It is," said my guide. "It is the Devil's Seat. Men have died here."

His tone was almost fierce. I accepted his explanation silently. We passed the singular spot and once more were on the ledge but it was not so narrow as it had been on the other side of the Devil's Seat, and in fifteen minutes we had crossed the summit and the path widened a little and began to descend.

"You do well," said my guide briefly, "but not as good as Doctor John ———." I was well content with being ranked a good second to the doctor just then. The rain had ceased, the sky had partly cleared, and as we began to descend, the early twilight of the northern dawn began to appear. First the sky became a clear steel-grey and the tops of the mountains became visible, the dark outlines beginning to be filled in and taking on a soft colour. This lightened rapidly, until on the side facing the east they were bathed in an atmosphere so clear and transparent that they seemed almost within a stone's throw of us, while the other side was still left in a shadow which was so deep as to be almost darkness. The grey lightened and lightened into pearl until a tinge of rose appeared and then the sky suddenly changed to the softest blue, and a little later the snow-white mountain-tops were bathed in pink and it was dawn.

I could see in the light that we were descending into a sort of upland hollow between the snow-patched mountain tops; below us was a lovely little valley in which small pines and birches grew and patches of the green, short grass which stands for hay shone among the great boulders. Several little streams came jumping down as white as milk from the glaciers stuck between the mountain-tops, and after resting in two or three little lakes, which looked like hand-mirrors lying in the grass below, went bubbling and foaming on to the edge of the precipice, over which they sprang to be dashed into vapour and snow hundreds of feet down. A half-dozen sheep and as many goats were feeding about in the little valley, but I could not see the least sign of a house except a queer brown structure on a little knoll, with many gables and peaks, ending in the curious dragon-pennants, which I recognized as one of the old Norsk wooden Churches.

When, however, an hour later, we had got down to the table-land, I found myself suddenly in front of a long, quaint log cottage, set between two immense boulders, and roofed with layers of birch bark covered with turf which was blue with wild pansies. It was as if it were built under a bed of heart's-ease. It was very old and had evidently been a house of some pretension, for there was much curious carving about the doors, and indeed about the whole front, the dragon's head being distinctly visible in the design. There were several lesser houses which looked as if they had once been dwellings, but they seemed now to be only stables.

As we approached the principal door it opened and there stepped forth one of the most striking figures I ever saw—a young woman, rather tall, and as straight as an arrow. My friend's words involuntarily recurred to me, "A daughter of the Vikings," and then, somehow, I too had the feeling he had expressed, "Poor thing." Her figure was one of the most perfect I ever beheld. Her face was singularly beautiful; but it was less her beauty than her nobility of look and mien which impressed me. The features were clear and strong and perfectly carved. There was a firm mouth, a good jaw, strong chin, a broad brow, and deep blue eyes which looked straight at you. Her expression was so soft and tender as to have something pathetic in it. Her hair was flaxen and as fine as satin and was brushed perfectly smooth and coiled on the back of her shapely head, which was placed admirably on her shoulders. She was dressed in the coarse, black-blue stuff of the country, and a kerchief, also dark blue, was knotted under her chin and fell back behind her head, forming a background for her silken hair.

Seeing us she stood perfectly still until we drew near, when she made a quaint, low courtesy and advanced to meet her father.

"Elsket," he said with a tenderness which conveyed the full meaning of the sweet pet term "darling." There was something about these people, peasants though they were, which gave me a strange feeling of respect for them.

"This is Doctor John's friend," said the old man quietly. She looked at her father in a puzzled way for a moment, as if she had not heard him, but as he repeated his introduction a light came into her eyes and coming up to me she held out her hand saying, "Welcome."

Then turning to her father—"Have you a letter for me, father?" she asked.

"No, Elsket," he said gently; "but I will go again next month."

A cloud settled on her face and increased its sadness, and she turned her head away. After a moment she went into the house and I saw that she was weeping. A look of deep dejection came over the old man's face also.

(To be continued.)

BOOKSELLERS IN EARLY DAYS.

There were in the days of ancient Greece manuscript engrossers and sellers, to whom for many centuries the world was indebted for its best poetry, philosophy and wit, most of which has been lost because the art of printing was unknown; in consequence of which the Old World and the New are as far apart as the north and south poles. At the time of the Roman Empire it is supposed there were many publishing firms that issued books at least as cheaply as their modern brethren. To the Roman of the Augustan era literature was an essential, and the taste was gratified in various ways. There were public libraries and public recitations, over which, too, emperors presided, while poets with a world wide reputation read aloud their favourite verses. There were, too, newspapers compiled by the sanction of government, and hung up in some place of public resort for the benefit of the multitude, and which were copied for the private accommodation of the wealthy. All public events of importance had their places in these journals; the reporters, termed *actuarii*, gave abstracts of the proceedings of the law courts and public assemblies; there was a list of births, deaths and marriages, and particular attention was paid to reports of trials for divorce. Juvenal says that the women were all agog for everything horrible, and that the merchants and traders invented false news in order to affect their various markets. Every respectable house in Rome possessed a library, and among the richer classes the slave readers and the slave-transcribers were almost as independent as cooks and scullions. These slaves were at first employed in copying celebrated writings for their masters; but gradually the natural division of labour produced a separate class—publishers. Atticus employed a number of slaves to copy from dictation simultaneously, and was thus able to multiply books as quickly as they were demanded. Of course he found imitators, and thus publishing by written copies became a recognized trade. Martial, Ovid and Propertius mention that their works were known the world over; that young and old, women and girls, in Rome, in Britain and in Gaul read their verses. "Every one," says Martial, "has me in his pocket, every one has me in his hands." What a sight it must have been to see a Roman maiden with a copy of one of Martial's Epigrams, reading the obscenity and filth of that writer which is now to be found only in the "Index Expurgatorum," which has been consigned to the limbo of unclean things. Horace did not like this wholesale trade in his works, and speaks of his repugnance at seeing them in the hands of the vulgar—that is, the common people. School-books, too, were in great demand in Rome; Juvenal mentions that "the verses which the boy has just *comed over* at his desk, he stands up to repeat." Nero, who was of inordinate vanity, gave special command that his verses should be placed in the hands of the students. According to Martial, the first book of his epigrams could be bought, neatly bound, for five denarii (nearly seventy-five cents), but in a cheaper binding for the people for about twenty-five cents; his thirteenth book of Epigrams was sold for ten cents. By employing a number of transcribers simultaneously, it would be quite possible to produce a daily edition of five hundred and forty verses. By the employment of slave labour—and thousands of slaves were engaged in this work of transcribing—books were both plentiful and cheap in Rome.—*Boston Saturday Evening Gazette.*

MORNING COLD BATHS.

In the past few years several patients have come to me, says a medical writer in the *London Lancet*, complaining that they from time to time, especially in winter, in the early part of the day, have expectorated mucus tinged with blood. In each case there was no family history of phthisis, the temperature was normal, there were no bacilli discoverable in the sputa, there was no loss of strength or weight, and the chest-sounds were healthy. The men, however, were not of a vigorous type, and they were all accustomed to have a cold bath summer and winter. It seemed likely, especially in winter, that the sudden application of intensely cold water to the whole surface of the skin too suddenly raised the internal blood-pressure, and hence the oozing of the blood through the walls of the capillary vessels lying beneath the lining membrane of the throat or larynx, or possibly the lungs. In any case, whatever the true explanation may be, the fact stands out that the unpleasant symptom disappeared as soon as the temperature of the icy-cold water was reasonably increased. The practice of taking a cold bath is so universal nowadays that it is perhaps as well to know that although the strong man may indulge in it with unmixed benefit, it may cause in the weak man a symptom which fills him with anxiety.—*Science.*

TENNYSON'S BIRTHDAY.

Lord Tennyson's eighty-second birthday was celebrated at Freshwater, Isle of Wight. We need hardly say (writes the *Daily News*) that Freshwater is one of the poet's homes. The British excursionist and the American tourist know the place and love it "not wisely but too well." There is to be a concert in the Assembly Rooms, and the programme is to comprise various settings of Tennyson's words to music by Lady Tennyson. We are glad to hear that the poet is in excellent health, and has gone back from his short visit to London improved rather

than impaired in physical condition. We are all proud of the old age of our foremost living poet, and proud especially of the fact that years have in no way chilled or damped the youthful spirit of his song. Some of Lord Tennyson's latest poems, like some of Robert Browning's, have been among his very best. He has had lyrical command of England, and, indeed, of all English-speaking races, for a very long time. He is above all things the Poet Laureate of the Victorian age. For although Wordsworth, to whom he succeeded, lived well into the age of Queen Victoria, he was not of it, and before that day, and for some time before it, the Poet Laureate accepted by the Court was not always the Poet Laureate accepted by the people. All the men of Tennyson's prime in literature have passed away. Some of them, like Matthew Arnold, were much younger in years than he, and are not long gone. Browning is not yet two years dead, and he, too, was much younger when he died than Lord Tennyson is to-day. Like Lord Tennyson, Browning seemed to bow to no power of years, and kept up the freshness of youth in his poetry long after the time when in former days inspiration would have been expected to desert the soul of the singer. Dickens was one of the first among the outer literary public to recognize the genius of Tennyson, and Dickens has been twenty years a classic, and Tennyson remains a living author. Thackeray came into the literary field with his first novel after Tennyson had established his place and made sure his fame, and Thackeray has gone off among the immortals for more than a quarter of a century.

THE MISSIONARY WORLD.

THE RIOTS IN CHINA.

We have very little direct information from China as to the recent outbreaks of fanaticism and ill will against foreign residents. The daily press has anticipated most of what we have; but the following, from the pen of the Rev. W. Muirhead, of Shanghai, throws light on the probable cause of the riots. He says: "There will doubtless be much excitement at home on the receipt of intelligence from this place of trouble at Nanking, Wuhu, etc. The foreigners residing there have been compelled in large measure to leave and come for safety to Shanghai. The cause of the riots is altogether difficult to make out. Some allege it is owing to the Roman Catholic procedure in connection with their founding institutions, to which young children are brought in the last stages of disease, and, of course, soon die. The vilest rumours are circulated in consequence, and advantage is taken of these to stir up a riot and produce mischief. Others say the whole is a political move at the instance of secret societies, whose object is to upset the Government and bring about rebellion, while the opportunity is thought to be a good one for loot and plunder. Happily in the trouble that has occurred, at the above two places in particular, there has been no loss of foreign life, though a large amount of property has been destroyed. How long and how far this kind of thing will go on it is hard to tell. We are here well provided with means of defence, and it is not likely the rioters will attempt to disturb us, notwithstanding the threats reported at all hands. Other places not so well protected may be attacked by bands of marauders, which are well known to obtain largely in China, and are always ready for an outbreak when occasion offers."

To this we add a short paragraph from Dr. Cecil Davenport, who, writing from Chung King under date of May 10, says: "This city is in a very disturbed state just now. They do hate us and catch at all they can. A magistrate has died at one of the other missions and the whole city is talking about it. There, no doubt, has been some mistake made, and our friends have laid themselves open to attack. The friends of the man say they will charge them with murder. It has affected all our work. People come in and ask if it is I who has killed the man. One wants much caution here. Then one of the guilds to provide money for heathen rites has been pressing one of our converts for money. They came twenty to thirty strong demanding money of us insolently. Such are the rumours of wars. I can't write more of it now. We are all pretty well and have good encouragement in our work. Eighteen names are handed in for membership."

MADAGASCAR.

The capital of the great island of Madagascar is Antananarivo. Here the London Missionary Society has carried on its operations with great success ever since 1862. There are in the city eleven churches, four of which are built on spots where martyrs perished. Besides these churches there are in the capital four Roman Catholic and one Lutheran. The total number of Churches affiliated with the London Missionary Society Churches is 99. Every one of these has a school connected with it. In addition to these there are in the capital itself a college for training evangelists and pastors, three high schools for boys and two for girls, and two printing offices employing some fifty youths and men as printers and binders. For all this varied work there are belonging to the London Missionary Society thirteen ordained missionaries, three laymen and two ladies; while connected with the Friends' Foreign Mission Association there are seven laymen and three ladies. The Friends superintend 140 Churches, one printing office and two high schools of the above totals. The college has sent out 196 men and the normal school 400.

The London Society devotes about \$20,000 to the whole work on the island. One of the missionaries, writing to the *Independent*, says—

During the last six months the minds and consciences of the missionaries, male and female, have been much moved by the question, Are we really saving souls? We have had so much to do with numbers that we have not had time for individuals. Some of us, while seeing congregations moved by our sermons, and young men and women who had been trained in our college and schools, becoming useful workers in the Lord's vineyard, had never had the joy of hearing any individual say: "Twas you who led me to Christ." We have longed for it, we have prayed for it. It was so long coming, however, that we had begun to think

that the Malagasy were so reserved that they would not speak of such things. What poor, doubting mortals we were! Well might our Lord say of us: "O ye of little faith!" In my own school the work began in the early part of the year, and on May 5, the very first day I had set apart for any of my students who were wishing to serve the Lord to come to me, I had the unutterable joy of hearing that an address I had given one morning in the school in the early part of the year had been the means in God's hand of saving a soul. That month of May was a blessed time here. Special services were held for the young. One of our missionaries, the Rev. J. Peill, visited the college and the five high schools and addressed them on five mornings.

In the afternoon for a whole week united services were held in our two largest chapels, and addresses were given by Mr. Peill and other missionaries. The Spirit of the Lord was upon them truly. Numbers of youths rose and declared that they had found salvation. In one school 140 out of 200 openly declared for Christ. In each school numbers have received a fresh baptism of the Spirit, and in each Church in the capital there are large numbers of young men and women applying for Church membership. In one Church alone there are seventy applicants. We have heard from every side of the good that has been done. Some of our native Christians have rebuked us for our seeming want of faith. We have heard of sermons and addresses at Bible classes years and years ago, and which we thought had been water spilled upon the ground, that have been the good seed of the kingdom. The Lord has indeed opened "the windows of heaven," and poured upon us a great blessing. We who are engaged in education in the capital of Madagascar are like unto the psalmist who said: "We were like unto them that dream. Then was our mouth filled with laughter and our tongue with singing."

KOREA.

How wonderfully the Gospel is spreading in this lonely and far away land—the last to open its gate to Christ! In 1887 the first Protestant Church was organized in Korea, by the Presbyterian mission, with twenty-three members. Since that time there has been very steady growth, and the openings for mission enterprise are simply marvellous, in view of the missionary forces at work in that field. Korea has a population of twelve millions. The evangelical force in Korea is thus enumerated by the Rev. H. G. Underwood in the *Church at Home and Abroad*:—

Two married physicians, three married and two single clerical missionaries, two unmarried laymen and five single ladies. One third of this number have but just arrived, many more have scarcely been on the field a year, and not a half yet consider themselves well equipped for the work. Moreover, it must be borne in mind that in the older mission lands there are a large number of well-trained native helpers, who are in many cases as effective in preaching the Gospel as the foreign missionary, if not more so, but that such cannot be found in a new field like Korea.

Results already attained are thus enumerated:—

Hospitals have been opened, schools and a theological training class established, two churches organized, Sunday schools instituted and a system of lesson leaves prepared. Portions of the Bible and tracts have been distributed in many parts of the country, itinerating trips for the healing of both body and soul repeatedly made, translation of tracts, hymns and parts of the Bible accomplished, and a Korean religious tract society organized. In these our varied labours, God has been with us and wonderfully blessed us.

The people have been found exceedingly hospitable, kind and truthful. They are ready to hear with candour and attention the words of the Lord Jesus. An addition of fourteen to the mission staff is earnestly pleaded for.

RECENT DISTURBANCES IN CHINA.

The *Chinese Recorder* thinks that the recent disturbances in China were caused by the Kolao Hui. It says: "The Kolao Hui, originally a benevolent military organization, is now thought to be a reproduction of the old Taiping rebellion, having for its prime object the expulsion of the Manchus. The programme called for a decisive movement against French Catholics as a means of arousing foreign complications; popular superstition and ignorance were skillfully played upon by designing men, and it is more and more evident that, on the part of many of the rioters, there has been only a pretended quarrel with Christian missions, their object being disorder and plunder. The emperor's edict is inspiration to all who believe in a providential ordering of events. It is a distinct recognition of Christianity; more than that, it gives assurance of protection to missionaries and native converts."

THE PUREST AND BEST

Articles known to medical science are used in preparing Hood's Sarsaparilla. Every ingredient is carefully selected, personally examined and only the best retained. The medicine is prepared under the supervision of thoroughly competent pharmacists, and every step in the process of manufacture is carefully watched with a view to securing in Hood's Sarsaparilla the best possible result.

MAN WANTS BUT LITTLE HERE BELOW.

This may be true, but the little he wants he desires to enjoy, and to enjoy things in this world he must have health. Without it, man can get no more pleasure out of life than can a graven image. With it the sun seems to shine perpetually, or, if it does ever get clouded over, he can see the silver lining to the cloud. When health is so essential to happiness it is strange that persons suffering from liver complaint, dyspepsia, low spirits, headache, or nausea, do not try Beecham's Pills. They can be had from your druggist, or by sending 25 cents to B. F. Allen Co., 365 and 367 Canal St., New York.

DR. T. A. SLOCUM'S

OXYGENIZED EMULSION of PURE COD LIVER OIL. If you are Feeble and Emaciated—Use it. For sale by all Druggists.

ORIGINAL No. 46
Breakfast Vanities

BY MRS. DEARBORN,
Principal Boston Cooking School.
Mix and sift together 1 pint pastry flour, 1/2 tea sp. salt and 1 heaping tea sp. Cleveland's Baking Powder. Mix to a stiff dough with milk, using only sufficient to make it stiff enough to roll. Toss out on a slightly floured board, roll out very thin, cut into small squares with a sharp knife or pastry wheel and drop into boiling lard. Shake the kettle gently to facilitate their rising, and when well puffed up turn them and brown the other side. Drain on paper. They should be cooked in fat hot enough to brown a piece of bread white counting sixty, and are quite hollow when cooked. Serve with maple syrup if liked—(Copyright, 1891.)
Use only Cleveland's Baking powder, the proportions are made for that.



Pure crystal cream of tartar and soda make a perfectly wholesome leaven. There is no other leavening power in Cleveland's Baking Powder.

"August Flower"

Perhaps you do not believe these statements concerning Green's August Flower. Well, we can't make you. We can't force conviction into your head or medicine into your throat. We don't want to. The money is yours, and the misery is yours, and until you are willing to believe, and spend the one for the relief of the other, they will stay so. John H. Foster, 1122 Brown Street, Philadelphia, says: "My wife is a little Scotch woman, thirty years of age and of a naturally delicate disposition. For five or six years past she has been suffering from Dyspepsia. She became so bad at last that she could not sit down to a meal but she had to vomit it as soon as she had eaten it. Two bottles of your August Flower have cured her, after many doctors failed. She can now eat anything, and enjoy it; and as for Dyspepsia, she does not know that she ever had it."



- For Picknicking,
- For Camping Out,
- For Travelling,
- For Staying at Home.

LYMAN'S FLUID COFFEE.

Coffee of the Finest Quality and Flavour can be made in a moment, by adding boiling water. No Cheap Substitute of peas, wheat or barley, but GENUINE MOCHA AND OLD GOVERNMENT JAVA.
For sale by Grocers and Dealers in pounds, one-half pound and one-quarter pound bottles.
A 25 Cent Bottle Makes Twenty Cups.

CAMPBELL'S QUININE WINE
ORIGINAL AND ONLY GENUINE.
THE GREAT INVIGORATING TONIC
FOR
LOSS OF APPETITE, LOW SPIRITS,
SLOW DIGESTION, MALARIA,
ETC., ETC., ETC.
BEWARE OF THE MANY IMITATIONS.

Ministers and Churches.

THE Rev. Mr. Gloag filled the Presbyterian pulpit at Millbrook for several Sabbaths. His services were highly appreciated.

ANY student desiring a mission station for the winter may correspond with the Rev. J. G. Potter, Merrickville, Ont.

A VERY promising Christian Endeavour Society was recently organized in connection with Durham Presbyterian congregation.

DR. REID states that two copies of the Moderator's pastoral letter have been sent to every minister, one for himself and the other for the representative elder.

THE Rev. W. K. McCulloch has accepted a call from Dalhousie, Snow Road and North Sherbrooke congregations, and his induction will take place early in October.

THE Rev. Gustavus Munro, B.A., Embro, delivered at Innerkip on September 10 a very interesting address on "Rome," which he visited in 1888. The address was much appreciated by the audience.

THE Rev. H. McKillar, of Conn P.O., has been appointed Moderator of Holstein and Fairbairn Sessions in place of Rev. Robert McNair, who is to be inducted into St. Andrews, Carleton Place, on October 8.

AND appropriate discourses were preached in continuation of the opening services at St. Enoch's Church, Toronto, on Sabbath last, by Dr. Waters, of Newark, N.J., in the morning; Dr. Thomas, Jarvis Street Baptist Church, in the afternoon; and Principal Caven in the evening. Dr. Vass, of Savannah, Georgia, lectured on Tuesday evening week in connection with the opening services.

MANITOBA College opened on September 22, with an attendance exactly the same as on the opening day of the former year. Almost daily accessions have been since made, as the result of which the number enrolled ten days after the opening is considerably in advance of any former year at the same date. It is too soon to be able to tell whether the attendance will reach in the course of the session the large total of the previous year.

DR. ELIZABETH R. BEATTY, medical lady missionary of our Church in India, is at present in Ontario on furlough for the benefit of her health. Miss Beatty is somewhat stronger than when she arrived, but the Board of the Woman's Foreign Missionary Society desire it to be understood by the members of Auxiliaries and Mission Bands that Dr. Beatty is unable to address meetings. She requires months of complete rest, and it is hoped that this notice will be sufficient to deter friends from pressing our missionary to undertake work for which she is unequal.

A LARGE congregation assembled last week in the Presbyterian church in Mimico to hear Mr. Tozo Ohno, of Tokyo, Japan, speak upon mission work in Japan. Taking for his text Matt. xxviii. 19, he began by repeating in his own language John iii. 16, and then he touched briefly upon some of the customs of Japan that are strange to western people. As he went on to tell of the wondrous change that Christianity had brought about among his people during the last twenty five years he was followed by the audience with great interest. The Japan of 1860 was briefly but sharply contrasted with the Japan of today. The marvellous growth of Christianity was outlined, and the present crisis and the urgent need of immediate and liberal help from the Christians of Canada was brought home vividly to the hearts of his hearers. He urged in closing that we all seek for a more hearty consecration that our lights may shine brightly both here and abroad.

THE Harvest Home services in St. Paul's Church, Bowmanville, on Sunday week were of an unusually interesting character. The sacred edifice was becomingly decorated. All round the pulpit, on the platform, on the wall behind the desk, on the side walls between the window and from the facing of the gallery, were tokens of the garden, orchard and field—every sort of golden grain, and fruit from the succulent grape to the luscious apple and pear. In the morning the pastor, Rev. R. D. Fraser, M.A., preached on "Home-making," and the evening on "Harvesting," both discourses being fruitful of thought and appropriate to the occasion. The afternoon service was conducted by the Sunday school and was very suitable and interesting.

THE Presbyterian Synod of the Maritime Provinces met last Wednesday evening for its eighteenth annual Session, and 190 members answered to their names at roll call—the largest for years. The retiring Moderator, Rev. John McMillan, preached from Psalm cxxiii. 7: "Peace be within thy walls and prosperity within thy palaces." Increase of membership and increase of spiritual power he claimed should be the aim of the leaders in Church work, and he pointed out how this might be accomplished. Taking the census returns and comparing them with the Church returns, Mr. McMillan concluded that the Church had much to congratulate herself upon. The percentage of the increase in the Church's membership was largely in advance of that of population. The preacher made a powerful plea in behalf of liberality in Church contributions. He called for unity and love, faith and grace. He did not think it was the work of the Church to talk politics, and considered it regrettable that this element should be introduced. He dwelt upon the importance of home training, and commended the work of prayer meetings. The Rev. H. B. McKay, of Wallace, was unanimously elected Moderator.

THE Rev. John McNeill visited Northfield and stayed with Mr. Moody from September 17 to 25. He preached several times while there to a crowded church of 1,100 people, and also lectured to the students in their respective seminaries. His visit was greatly appreciated at Northfield, and an impetus was given to the work that will be felt for

some time to come. Sabbath, September 27, Mr. McNeill spent in Boston, and preached in the forenoon in Park Street Congregational Church, whose pastor lately became Dr. Cuyler's successor. Park Street Congregational Church has offered to extend a unanimous call to Mr. McNeill, with a salary of \$10,000 a year. It is unlikely that Mr. McNeill will accept, as he prefers to labour in London. In the evening of the same Sabbath Mr. McNeill preached in Tremont Temple to an audience of over 3,000 people, many hundreds being unable to gain admittance. On Sabbath, October 4, Mr. McNeill preached for Dr. Talmage in the evening, and on the following evening he preached for Dr. John Hall in New York. During the week he took a run to Princeton and spent a day or two with Principal Patton. On October 7 Mr. McNeill sails for home, having been absent for nearly three months. He has greatly enjoyed his visit to this country, and he carries with him to his London home the best wishes of thousands who will long remember the time when they heard Rev. John McNeill.

THE Charleston, N. C., *News and Courier* says: Quite a pleasant incident occurred at the Scotch Presbyterian Church recently upon the conclusion of Professor F. R. Beattie's powerful exposition of "The Authority of the Scriptures." As is known, Professor Beattie has filled the pulpit of the Scotch Church during Dr. Thompson's absence for the past two months. His services have been a constant delight to large and intelligent congregations, and his intercourse with the people has been of the most pleasant character. They desired to testify in some public way their appreciation of the acceptable manner in which he had ministered to them, and upon the eve of his departure to his regular field of labour presented him with a brief address expressive of their gratitude to him and of their Christian affection for him. The congregation was requested to remain seated after the sermon, and Major R. C. Gilchrist, speaking for the congregation, addressed Professor Beattie in terms of feeling appreciation of his valuable services and the high esteem entertained for him by the people of the Scotch and other congregations in the city. As an evidence that he was speaking for the congregation, Major Gilchrist requested all who concurred in the sentiments he had expressed to raise their right hand. The response to this invitation showed that the concurrence was general and hearty. Professor Beattie was completely taken by surprise, but expressed his acknowledgments in appropriate terms.

THE following minute was adopted by the Presbytery of Kingston at its late meeting: The committee appointed to prepare a suitable minute to be engrossed in the Records of this Presbytery with reference to Mr. Young's resignation of his charge and his removal from the bounds of the Presbytery, reported, submitting the minute which they had prepared. The report was received and adopted, and the minute was ordered to be engrossed as follows: Whereas the Rev. A. Young, for many years pastor of the Presbyterian congregation, Nananee, has accepted a call to another field of labour, and has left the bounds of the Presbytery, the Presbytery would place on record an expression of their high esteem for him and their appreciation of his talents and many excellent qualities of head and heart that endeared him to all his brethren and made him an eminently useful member of this court. Always faithful in attendance, experienced in business, cordial and kindly in his manner, he has been for years one of the best known and most influential members of this Presbytery. And during the period that he held the office of Clerk his painstaking habits and his courteous assistance given to all members applying to him in any matter of business made his services in that capacity very valuable to the Presbytery. We part with Mr. Young with deep regret, and follow him with our best wishes for his success in his new field of labour, praying that God will so guide and sustain him in all his work that he may have an eminently useful and prosperous career in the new country to which he has gone.

TUESDAY, the 22nd ult., was a red letter day for the Presbyterians of Tweed. It is not quite a year since the first services in connection with our Church were held there, and now an elegant and commodious building is in process of erection. In the month of October, 1890, the Rev. S. Houston held services by appointment of Presbytery, which were well attended, in the town hall. During most of the succeeding winter services were continued by the students of Queen's, and last spring a student was appointed to labour for the summer there. A great deal of opposition was shown by people of whom better things might be expected, but in spite of the opposition the cause has made most encouraging growth. At the first communion, held early in the spring of the present year, some twenty-six were enrolled as members in full standing. At the second, held some two weeks ago, some sixteen additions were made, two of whom were baptized. Some time ago it was resolved to proceed at once with the erection of a place of worship. A suitable lot was secured, plans prepared, and the work of erection has already proceeded somewhat. The basement is of stone and the superstructure will be of brick. On his arrival home after more than four months' absence, Mr. Houston found a telegram asking him to lay the foundation stone a week after. The hour of four o'clock was fixed upon for the ceremony. There had been a dinner served earlier in the day, when some 400 were present in a large tent procured for the occasion. At four o'clock, besides Mr. Houston the following members of Presbytery were present. Messrs. Wishart, of Madoc; Mackie, of Kingston, and Cumberland, of Amherst Island. Also Mr. Macdonald, student missionary at Reslin, and Mr. Macpherson, missionary at Tweed. W. Hudson, M.P.P., was also present with the people of Tweed, who turned out well. A blessing being asked and appropriate passages of Scripture read, Mrs. McCaskie came forward, and in the name of the ladies presented to the Rev. S. Houston a beautiful silver trowel with a suitable inscription on it. In due form the stone prepared for the purpose was lowered into the place, the

level applied and the declaration made that in the name of the Trinity it was duly laid. Thereafter Mr. Houston addressed those present acknowledging the honour done him in being asked to lay the stone, and pointing out the uses of such a building and the blessing associated with the use of it. Messrs. Wishart and Mackie also spoke at length. A large number then proceeded to the tent, where an ample tea was served. In the evening there was a public meeting in the Hall where services are at present held. Mr. Houston presided, and able and appropriate addresses were given by Student Macdonald and the Rev. Messrs. Cumberland, Wishart and Mackie. It should be stated that in the cavity of the memorial stone the following, among other documents, were deposited, namely, lists of the present office-bearers, Sabbath school teachers, building committee and also copies of the Presbyterian papers of Toronto, a copy of the *Record*, also one of the *Irish Missionary Herald* and the *Belfast Witness*. Many of the people of Tweed came from the North of Ireland, especially from the parts of County Down, around Crawfordsburn and Bangor.

PRESBYTERY OF CHATHAM—This Presbytery met in the school-room of St. Andrews Church, Chatham, on Tuesday, September 8, Rev. A. L. Manson presiding. There was a large attendance. Elders' commissions were received and the roll was made up. Messrs. McLaren, Nattress and Dr. Stewart were appointed a committee to hear students' discourses. Mr. Larkin's name was substituted for that of Mr. Farquharson on the committee on the remit "summer sessions." Standing committees for the year: Statistics, the Clerk; Temperance, Mr. McLaren; Sabbath Schools, Mr. Fleming; State of Religion, Mr. Nattress; Sabbath Observance, Mr. Gray; Home Missions, Dr. Batisby, Convener, Messrs. Becket, Manson, Shaw and the Clerk, ministers, and Messrs. Bartlett, Anderson, Urquhart and Ripley, elders; Systematic Benevolence, Mr. Larkin, Convener, Messrs. Gray, Becket and D. Currie, ministers, and Messrs. Riddell, Denholm and Patterson, elders. The Clerk reported that the Rev. J. Waddell Black had been engaged as ordained missionary for Blytheswood, etc. Dr. Batisby was instructed to apply for a grant of \$15 from the Home Mission Committee for one year from September 18. Rev. A. U. Campbell, of Scott and Uxbridge, being present, was invited to sit as a corresponding member. Committees were appointed to examine the Session records of Duart, Blenheim and Amherstburg. Dr. Batisby gave in the Home Mission report for the past six months. The students labouring in the fields of the Presbytery being present gave full and interesting reports of the work done by them. Dr. Batisby was instructed to ask for grants of \$2 per Sabbath when supplied for Colchester, Wabash and Kent Bridge. Messrs. Manson, Larkin and McColl, ministers, and Messrs. Urquhart and F. B. Stewart, elders, were appointed a commission, having Presbyterial powers, to visit Buxton and adjoining stations and, if possible, unite them with a view to their being wrought by an ordained missionary. The supply of Puce and Renaud Line was left in the hands of Mr. Gray. Messrs. Gray, Fleming and Laing were asked to visit South Woodslee and, if thought advisable, to organize a station there. The Clerk was instructed to certify Messrs. McNabb, McIntosh, Milne and Reid, students, to the senate of Knox College. The thanks of the Presbytery were extended to the Knox College Students' Missionary Society for their kindness in supplying fields within the bounds of the Presbytery. Mr. McColl was appointed Moderator, *pro tem.*, of Dover, etc., and was authorized to moderate in a call when necessary. Supply was left in the hands of the Session and Dr. Batisby. The next regular meeting was appointed to be held in St. Andrews School-room, Chatham, on Tuesday, December 8, at 10 a.m.—GEORGE A. McLENNAN, Pres. Clerk.

A Tonic
HORSFORD'S ACID PHOSPHATE,
A most excellent and agreeable tonic and appetizer. It nourishes and invigorates the tired brain and body, imparts renewed energy and vitality, and enlivens the functions.
DR. EPHRAIM BATEMAN, Cedarville, N. J., says:
"I have used it for several years, not only in my practice, but in my own individual case, and consider it under all circumstances one of the best nerve tonics that we possess. For mental exhaustion or overwork it gives renewed strength and vigour to the entire system."
Descriptive pamphlet free.
Rumford Chemical Works, Providence R.I.
Beware of Substitutes and Imitations
CAUTION:—Beware the word "Horsford's" is printed on the label. All others are spurious. Never sold in bulk.

PRESBYTERY OF GLENGARRY.—This Presbytery held its regular meeting in Knox Church, Lancaster, on Tuesday, 8th inst. Rev. D. McLaren, Moderator; Rev. John Mathieson, Clerk *pro tem*. The following are the chief items of business transacted: A call from St. Lukes Church, Finch and Crysler, was presented in favour of the Rev. Dr. Lamont. Strong opposition to the call was offered by a large part of the Crysler congregation, for reasons given. After all parties had been heard the Presbytery decided not to sustain the call on account of the opposition offered, and the small number of signatures attached to it. It was set aside accordingly, and Rev. J. J. Cameron was authorized to moderate in another call when the people are prepared for it. Reports were given in and accepted regarding the several vacancies in the Presbytery. Mr. McLeod, Student Missionary at Currie Hill, gave a verbal report of his labours there for the summer. On motion of Dr. MacNish, seconded by Mr. Hastie, the report was accepted, and the Presbytery expressed its great satisfaction with Mr. McLeod's earnest and successful work. Further, it agreed to the request of the people to be supplied from Montreal College during the winter months, under Mr. McLeod's direction. Rev. J. J. Cameron read a minute anent the resignation and removal to Manitoba of Rev. A. Matheson of Lunenburg. It expressed the Presbytery's high regard for Mr. Matheson as a Christian gentleman, its appreciation of his long and faithful services, its sincere sympathy with him in his present illness, and its hope and prayer that he may yet be spared to do further service for the Master. The question of having a conference on some department of Church work at each regular meeting of Presbytery was brought up by Rev. N. McLennan. After discussion it was unanimously agreed, on motion of Rev. R. McLeod, seconded by Rev. J. J. Cameron, that a committee be appointed to arrange for such a public conference at every regular meeting of the Court, said committee to consist of Revs. Malcolm McLennan (Convener), R. McLeod and James Hastie, and Mr. Eider. Mrs. Fraser, President of the Glengarry Presbyterian of the Woman's Foreign Missionary Society, read an able and interesting report for the past year. It showed that this organization was doing most efficient work. After several members had spoken in strong terms of commendation of the Woman's Foreign Missionary Society, the following resolution was passed on motion of Rev. R. McLeod, seconded by Rev. James Hastie. The Presbytery receives with pleasure the report of the Glengarry Presbyterian Society, as now presented by Mrs. Fraser; records its thanksgiving to God for the zeal, labour of love and success which characterize the work done by the members of this society in past years, and assures them that henceforth they can count on our sympathy and support in their efforts to further Christ's cause. The sum raised by the Glengarry Presbyterial last year was \$1,425. There was laid on the table a charge in writing by A. J. Fraser, of Lancaster, against his pastor, the Rev. J. A. G. Calder, of slander. After all parties had been heard, the Presbytery proceeded to judgment, when the following decision was unanimously arrived at, on motion of Rev. J. Hastie, seconded by Rev. D. D. McLennan: The Presbytery having investigated fully and carefully the charge brought by A. J. Fraser against the Rev. J. A. G. Calder, find that not a tittle of evidence was adduced in support of this very serious charge, therefore the Presbytery declares its judgment to be this: "That the Rev. Mr. Calder has been unjustly accused by A. J. Fraser, and the case is dismissed." Further on motion of Rev. D. McLennan, the Presbytery ordered a censure to be entered on its minutes of Mr. Fraser for his false accusation against Mr. Calder. A circular was read from Dr. Cochran in regard to the need of contributions for Home Missions and Augmentation. After some minor matters were transacted, the Presbytery adjourned to meet at Maxville on the second Tuesday of December next at 11.30 a.m.

some church, with stone foundation and tower, neatly painted and well furnished, has recently been opened at Meadow Lea. The cost of building has been entirely provided for. A new church was erected last summer at Poplar Point, and this has been completely paid for. Communion services were dispensed last Sabbath at Beausejour and Tyndall, when sixteen communicants received the sacrament, one being added to the roll on profession of faith. Rev. Mr. Baird reported that, in accordance with instructions of the Presbytery, he had, on the 2nd ult., moderated in a call in Augustine Church, Winnipeg, as a result of which Rev. Charles W. Gordon, B.A., of Banff, had unanimously been invited to become pastor of that congregation. The call was unanimous and hearty and was signed by fifty-five members and ten adherents. It was accompanied by a guarantee of stipend to the amount of \$1,200. Chief Justice Taylor and Mr. Alexander McMicken had been appointed to support the call before the Presbytery. Chief Justice Taylor spoke of the unanimity of the congregation in desiring to secure Mr. Gordon as their minister. The call had been signed with great willingness by every available member of the Church; and the congregation was confident of its future growth if it succeeded in securing as desirable a pastor as Mr. Gordon. Ald. McMicken concurred in what had been said by the Chief Justice. He said that the congregation was anxious to avoid the losses which were liable to occur during a vacancy, and hoped that the Presbytery would do all it could to assist the congregation in securing the services of Mr. Gordon. On motion of Rev. Joseph Hogg, seconded by Rev. J. A. F. Sutherland, the call was sustained and ordered to be transmitted to Mr. Gordon. Mr. Baird, on the suggestion of Professor Hart, read the reasons which had been prepared by the Session urging the transference of Rev. Mr. Gordon from Banff to Augustine Church, Winnipeg. These were approved and adopted by the Presbytery; and it was agreed to ask Rev. Dr. Robertson, Superintendent of Missions, to represent the Presbytery of Winnipeg, and urge the acceptance of the call by Mr. Gordon. Rev. James Douglas reported that the committee on the examination of students had received and examined sermons presented by the following students: Messrs. A. E. Driscoll, J. N. Maclean, A. C. Manson, Hugh McLellan, Alfred P. Robb, Jas. Fleming, J. L. Small, W. H. Fraser, F. Forster, T. D. Acheson, J. B. Ferguson, T. L. Kiernan and W. J. Small. The committee recommended, as a result of their examination, that these students be certified to their respective classes in college. It was agreed that the students who have not yet sent exercises receive a second notification. The General Assembly having instructed the Presbytery to induct Rev. A. B. Baird into office as a professor in Manitoba College, it was agreed that the induction should take place in Knox Church on Tuesday, the 3rd of November, at eight p.m.; that the Moderator should preside, that Rev. James Douglas should address the professor-elect, and that the Presbytery should ask the Moderator and ex-Moderator of the Synod, Rev. James Farquharson, B.A., of Pilot Mound, and Rev. D. Stalker, B.A., of Gladstone, to be present and deliver addresses. A minute of the Synod was read, instructing the Presbytery to take into its consideration the following recommendations of the Synod's Committee on Systematic Benevolence: That the Synod records its gratitude to God for inclinations of the people's hearts to increase the benefactions according as God hath prospered them. That the principles of systematic giving be emphasized and commended to pastors and people for to practice. That for general congregational purposes the weekly envelope system is commended as most efficient where the circumstances of a congregation admit of its introduction. That for the Schemes of the Church individual pledges to pay a fixed amount per month is found most efficient. And that every congregation be encouraged to get at least such an amount pledged as will equal 5 cents per week for each of its members. That giving for the furtherance of the Gospel and the support of ordinances be regarded as a joyful act of worship on a plane with prayer and praise. It was agreed that these recommendations be sent to the Sessions, and in mission fields where there are no Sessions, to boards of management, with instructions to give them consideration and to report to the Presbytery by November 1. The General Assembly's remit on the subject of summer sessions was taken up, and the following motion was moved and seconded: In regard to the first remit, viz: as to the whole question of a summer session, the Presbytery of Winnipeg, in view of the great demand for labourers for winter supply, and considering also that no other feasible scheme for meeting the want has been presented, approves of a summer session. As to some scheme for carrying this out, the Presbytery would suggest that embodied in what was called the "minority report" at the last meeting of the General Assembly. In regard to the second remit (recommendation II., clauses 3, 4, 5, 6), which may be shortly spoken of as the scheme for the establishment of a training school for catechists, the Presbytery of Winnipeg disapproves. 1. Because if begun by one college it would lead to the other colleges establishing these schools, and this will entail an expenditure of several thousands of dollars annually upon the Church. 2. Because the present preparatory classes in the several colleges sufficiently meet the case of students imperfectly prepared. 3. Because it would tend to establish an inferior grade of labourers in the Church, and would lead to the permanency of a class of labourers not in harmony with the views of Presbyterians as to an educated ministry. The tone of the discussion as far as it went was unanimous in favour of the motion, but it being felt that ample time should be allowed for deliberation upon the subject, it was resolved to postpone decision till the next meeting of Presbytery. Rev. J. A. F. Sutherland and the Session of Selkirk were authorized to organize the congregation of Clondeboyc, and to make arrangement for the ordination and induction of elders. The Presbytery resolved to hold its next meeting in the same place on Tuesday, November 3, at three p.m.

PRESBYTERY OF WINNIPEG.—This Presbytery met on September 8. There were present Rev. John Hogg, Moderator, twelve other ministers and three elders. A communication from the Presbytery of Lanark and Renfrew, in regard to the method of electing commissioners to the General Assembly, was read, discussed and ordered to be answered by the Clerk. Mr. John Stewart, Clerk of the Session of the Meadow Lea congregation, presented a request to the effect that a Moderator of Session be appointed to take the place of Rev. Mr. McFarlane, who has removed from the neighbourhood, and suggesting the appointment of Rev. A. B. Baird. The request was granted, and Mr. Baird was appointed Moderator of the Session of Meadow Lea and Poplar Point. A letter was read from Mr. J. B. Davies, of Norman, conveying a resolution of the congregation of Norman, in which they asked to have services continued throughout the winter with the aid of the Home Mission Committee, and recommended Mr. J. L. Small, a student, for appointment as missionary. Mr. Davies, who was present, was heard in support of the request, and after discussion it was referred to the Home Mission Committee for favourable consideration. Rev. Alexander Matheson, who has recently returned to the Province of Manitoba on account of ill health, presented his certificate of Presbyterial standing, and his name was, on motion placed on the list of ministers without charge residing within the bounds of the Presbytery. Mr. Matheson is a native of the Province, and was formerly minister of Springfield and of Selkirk. For a number of years he has been minister of the congregations of Lunenburg and Avonmore, in the Presbytery of Glengarry, which charge he has recently demitted. Rev. Mr. Baird reported that he had on the 23rd of August conducted communion services at Meadow Lea, McDiarmid's School-house and Poplar Point. Some sixty communicants took part in the services, of whom fifteen were added to the roll of these Churches for the first time, four by certificate and the others on profession of faith. The ordinance of baptism was administered in eleven cases, four of these being adults. A hand-



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OBITUARY.

REV. ALEXANDER STEELE.

Mr. Steele was born in the parish of Dunkeld, Perthshire, Scotland, in January, 1803. In his boyhood he received such education as was furnished in the Assembly and parish schools of Scotland. In these schools the most renowned Scotchmen of the eighteenth and nineteenth centuries received the first impulse of their literary career. After attending for some time the parish school of Dunkeld, he enjoyed the further privilege of studying at the Grammar School of Perth—a seminary at the time renowned for its classical and mathematical training, under the principalship of Mr. Moncur, "the ablest of the students of John Hunter, of St. Andrews, and a born teacher."

Being indebted to a great extent on his own resources, Mr. Steele engaged in teaching some district schools and afterwards entered and studied at St. Andrews University, where he in due time graduated. During his course at St. Andrews he was a noted student of Alexander Duff, the afterwards fellow missionary of India.

In due time he was appointed to teach the Assembly school at Burchhead, County of Elgin, where he remained for a period of twelve years, previous to, and partly concurrent with, which period he continued his studies in theology and finished his divinity course and was licensed to preach the Gospel. While engaged still in teaching the school at Burchhead, he frequently supplied the pulpits of brethren in and around Elgin. In 1835, "The Ten Years' Conflict" of the Church of Scotland with the Court of Session and the British Parliament came to a crisis and the Disruption of the Church became an historic fact. As Mr. Steele was a sympathizer with the non-intrusion party in the struggle, and identified himself fully with the Free Church, his services in Burchhead Assembly school were dispensed with, and this formed an element in determining his course in coming to America. He laboured for the greater part of a year in the mission field of Nova Scotia, and came to Western Canada in 1844, where he laboured as pioneer missionary for some time. He was afterwards duly called and ordained as pastor over the Free Church congregation of Darlington, embracing what is now the town of Bowmanville. For nearly four years he laboured assiduously and faithfully in what was then a new and difficult field; but he laboured not in vain; the seed sown was watered by the dew of the Spirit, and brought forth in due time its appropriate fruit.

It has been the writer's privilege to meet with some who in their youth enjoyed those ministrations and who declared they never forgot them. Providential circumstances and advancing years led him in due time to give up the active duties of the ministry and come to reside on his own farm in West Elgin.

Mr. Steele was elected an elder in Fingal congregation in 1859 and faithfully discharged the duties of the office till the infirmities of age and sickness prevented him from doing so. Two years before his death he was rendered helpless by a stroke of paralysis, from which he never entirely recovered but at certain intervals his mental vigour seemed to remain unimpaired. At such times he would discuss matters with something of his wonted mental grasp and shrewdness. The mortal body, however, in due time succumbed, and he fell asleep in Jesus in the fall of 1890.

Mr. Steele was a man of fine physique, possessed naturally of superior mental endowments, which on being cultivated raised him above the rank of ordinary ministers. Yet though an able critic and capable of understanding and enjoying truths far above the grasp of ordinary minds, still we have known him to enjoy with unusual delight the simplest practical truth when clearly and feelingly presented.

To the congregation in which he was an honoured office bearer, he was much attached and felt deep interest in its prosperity, and was always ready by his influence and example to lead its members and adherents to do more and more for the cause of Christ at home and abroad. To his minister he was uniformly considerate and kind, aiding and cheering him by his influence and counsel, and often in cases of emergency taking his place in the pulpit to the delight and edification of many. His career on earth is now over—his influence and example we were privileged to enjoy that we thereby may be led to serve more devotedly the Master he honoured and loved so well.

"Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

SCROFULA

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

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100 Doses One Dollar

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WILL REMODEL ANYBODY.



NOVEMBER 3, 1890.

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St. Leon Mineral Water.

Have proved for fifty years. By using it heartily for a few months will remodel anyone.

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Which is caused by an acid in the blood, the best remedy is Ayer's Sarsaparilla. Abundant testimony shows that where all other treatment fails, the persevering use of Ayer's Sarsaparilla effects a complete cure. H. P. Green, of Johnstown, Ohio, writes: "For over fifteen years I suffered untold misery from rheumatism. Physicians' prescriptions, as well as the various specifics, proving of no avail, I at length concluded to give Ayer's Sarsaparilla a persistent trial. I have used in all about eighteen bottles, and am now enjoying perfect health. The expense for this medicine was nothing compared with what I had put out for doctoring that did me no good whatever."

"About three years ago, after suffering for nearly two years from rheumatic gout, being able to work only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to say that it has effected a complete cure. I have since had no return of the disease." - Mrs. R. Irving Dodge, 110 West 125th street, New York City.

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HOUSEHOLD HINTS.

NEVER leave vegetables in the water after they are cooked.

COVER a nail with soap and it will drive in hard wood easily.

PEAR JAM.—To six pounds of pears put four pounds of sugar. Put the pears in a saucepan or kettle with a little water to cover them. Set over the fire until the fruit is soft; then add the sugar and cook as other jam.

APPLE AND PEAR MARMALADE.—Take equal quantities of such apples and pears as will cook well together, and to each pound when pared and cored allow three-quarters of a pound of preserving sugar. Cook over a slow fire, continually stirring until the fruit is quite soft. Store in the usual way.

CEMENT FOR CHINA.—Isinglass, one ounce; water, six ounces; gum mastic, four drams; alcohol, four fluid drams. Dissolve isinglass in water by a gentle heat, add the gum previously dissolved in the alcohol and shake well. The cement must be liquified by immersing the container in hot water.

PEACH CUSTARD.—Stew a quart of ripe, juicy peaches until very tender and strain off the juice. Make this very sweet with granulated sugar and flavour with bitter almond, unless a few peach kernels were cooked with the fruit. Mix quickly with a pint of rich milk and four well-beaten eggs and bake in cups.

SPICED PLUMS.—Seven pounds of plums one pint of cider vinegar, four pounds of sugar, two tablespoonfuls of broken cinnamon bark, half as much of whole cloves and same of broken nutmeg. Place these in a muslin bag and simmer them in a little vinegar and water for half an hour, then add it all to the vinegar and sugar and bring to a boil, add the plums and boil carefully until they are cooked tender. Before cooking the plums they should be pierced with a darning needle several times. This will prevent the skin bursting while cooking.

TOMATO JAM.—Take tomatoes just before they begin to turn red, wipe them well, see that they are thoroughly dry, then cut into quarters. Prepare a strong syrup with one pound of sugar to half-a-pint of water; put the tomatoes in to this, and boil very quickly for twenty minutes. Take out the pieces of tomatoes very carefully, pour the syrup into another preserving-pan, and to each gallon of fruit allow one pound of loaf-sugar; put it on and simmer with the fruit for an hour. When cold put into jars and cover with brandied papers. A little lemon and ginger added as flavouring are liked by some people.

ONE of the best and most delicious of marmalades is prepared from apples and the core and peeling of quinces, left after preserving. Put the peeling and core in just water enough to cook them and let them simmer. When they have cooked for three quarters of an hour and are thoroughly tender, strain off the juice and measure it. Add two pounds of apples, cored and peeled, to an equal weight of quince juice, and add three-quarters of a pound of sugar to every pound of this mixture. Boil it down till it is a thick, clear marmalade, stirring it frequently so that it does not burn.

No "Grippe" Last Winter

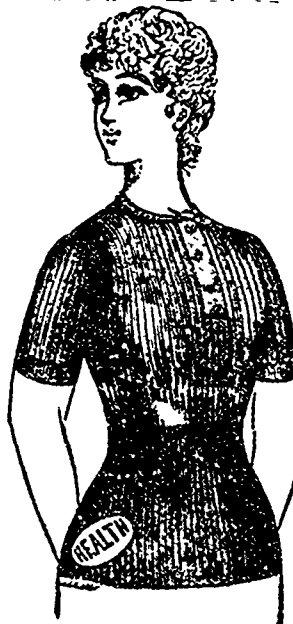
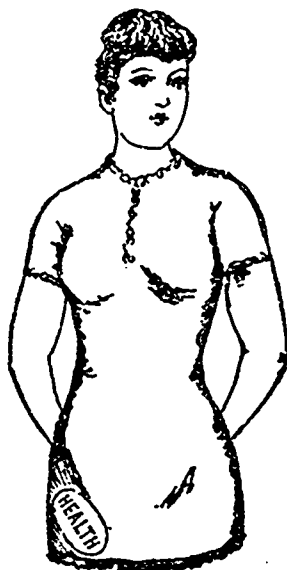
We have received many letters from ladies who wore the

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last fall and winter, stating that they themselves, and children, had been entirely free from colds or grippe during the whole season. (Note by the Manufacturers.)

Every First-class Dry Goods Store in the Dominion now

Keep these Goods for sale.



Dr. Price's Cream Baking Powder.

Sold in Millions of Homes—40 Years the Standard

Talk's cheap, but when it's backed up by a pledge of the hard cash of a financially responsible firm, or company, of world-wide reputation for fair and honorable dealing, it means business!

Now, there are scores of sarsaparillas and other blood-purifiers, all cracked up to be the best, purest, most peculiar and wonderful, but bear in mind (for your own sake), there's only one guaranteed blood-purifier and remedy for torpid liver and all diseases that come from bad blood.

That one—standing solitary and alone—sold on trial, is Dr. Pierce's Golden Medical Discovery.

If it don't do good in skin, scalp and scrofulous diseases—and pulmonary consumption—is only lung-scurfula—just let its makers know and get your money back.

Talk's cheap, but to back a poor medicine, or a common one, by selling it on trial, as "Golden Medical Discovery" is sold, would bankrupt the largest fortune.

Talk's cheap, but only "Discovery" is guaranteed.

THESE ARE MY SENTIMENTS:



"On this soap I take my stand and declare that so long as I can get 'SUNLIGHT' Soap I will use no other, because it is far superior to all others as a labor-saver and cleanser; it will do what no other soap can do; and its absolute purity and lasting properties make it the best and cheapest soap to use. Sisters, take my advice and use 'SUNLIGHT' Soap for all domestic purposes."



CURES Coughs, Colds, Influenza, Bronchitis, Hoarseness, Whooping Cough, Croup, Sore Throat, Asthma, and every affection of the Throat, Lungs and Chest, including Consumption. Speedy and permanent. Genuine signed "I Butts."

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Rapid Recovery DEAR SIR, I have tried your B.B.B. with great success for constipation and pain in my head. The second dose made me ever so much better. My bowels now move freely and the pain in my head has left me, and to everybody with the same disease I recommend B. B. B. MISS F. WILLIAMS, 445 Bloor St., Toronto.

British and Foreign.

THE rumour is renewed that Dr. Donald Fraser is going to retire from Marylebone pastorate.

THE Rev. J. Reid Howat, of Camberwell, is spoken of as successor to Dr. Thain Davidson in Islington.

THE Woman's Suffrage Bill, passed in the Lower House, has been rejected by the Upper in New Zealand.

LEWIS Free Church Presbytery has granted the request of Rev. J. Greenfield, of Stornoway, to have an assistant.

DR. STALKER is to inaugurate the Glasgow Sabbath School Union's training classes this session by giving a model lesson study.

THE Rev. George Rogers, the oldest Congregationalist minister in the world, died at his residence in London recently. He was in his ninety-third year.

THE "Jewish Colonization Company" has now been registered with a nominal capital of \$10,000,000 in 20,000 shares, of which Baron Hirsch holds \$19,990.

DR. MACGREGOR, Moderator of the Church of Scotland General Assembly, conducted divine service at Balmoral Castle recently, and dined with the Queen in the evening.

ELRVEN thousand pounds was the estimated cost of the restorations now being carried out in Dunblane Cathedral, but it has been discovered that the actual expenditure will amount to over \$110,000.

MR. A. H. L. FRASER, commissioner for the Rajpur district of the central states of India, conducted the services in Glenisla Church recently, his discourses being characterized by lucidity and evangelical fervour.

AMONG several resolutions adopted by Perth U.P. Presbytery for furthering closer relationship with the Free Church, is one to have Presbyteries represented by deputies at each other's ordinations, and another for interchange of ministers at communions.

MR. ROBERT DAVIES, Menai Bridge, has presented \$5,750 to the English Presbyterian Church, Holyhead, thus clearing the debt. This was announced on a recent Sunday evening to the Church and congregation by Messrs. E. G. Roberts and R. J. Johns.

THE schooner Harrier of the New Guinea mission was stranded on a reef and became a total wreck. She had on board six missionaries and a crew of eleven, who were all saved. Rev. Mr. Chalmers, one of the number, has been shipwrecked four times.

THE Rev. R. L. Walker, the newly-ordained pastor of the East U.P. Church, Haddington, was introduced by Rev. P. Wilson, of Leith. This is the historic church of John Brown. It is second on the roll of Edinburgh Presbytery; its first minister was settled 147 years ago.

THE Rev. A. C. Macdonald, of Inverness, formerly of Thamesford, Ont., who is on a trip to Australia for the sake of his health, a free passage in the Taroba having been given him by Sir William Mackinnon, writes to the Scotsman from Port Said giving an account of the voyage.

THE personal estate of the late Mr. Barbour, M.P. for Paisley, amounts to over \$350,000. The residue by payment of legacies is to go equally to the U.P. Church, the town of Paisley and one or more of the public schools. The funds, however, are not in any case to be applied to endowments, but are to be expended within fifteen years.

PRINCES STREET U.P. congregation, Port Glasgow, this year attains its hundredth anniversary, its senior minister, Rev. William Lauder, father of Greenock Presbytery, has entered on the fiftieth year of his ministry, and its church was built just twenty-five years ago. The celebration of all three events will be held in the last week in November.

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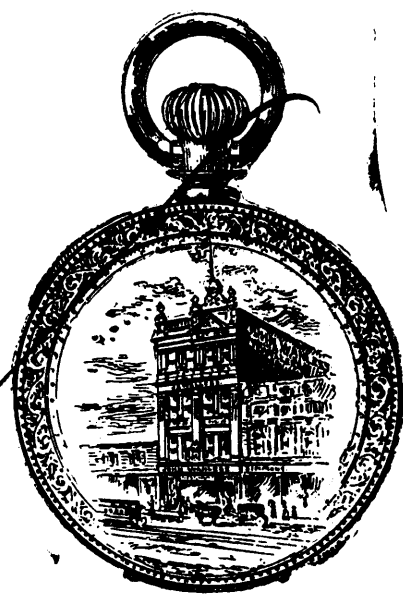
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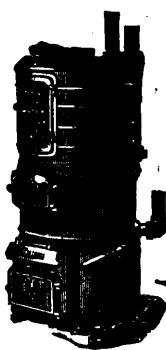
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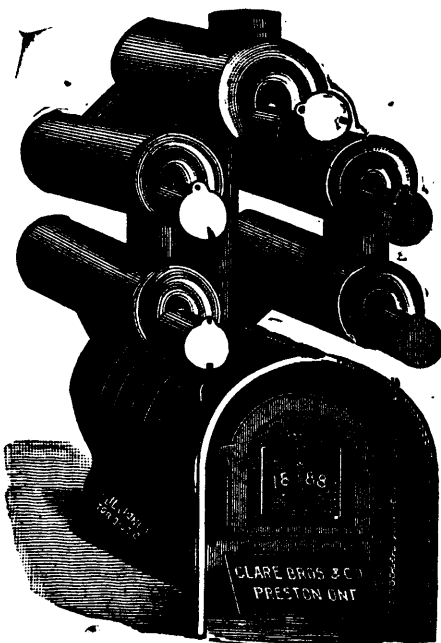
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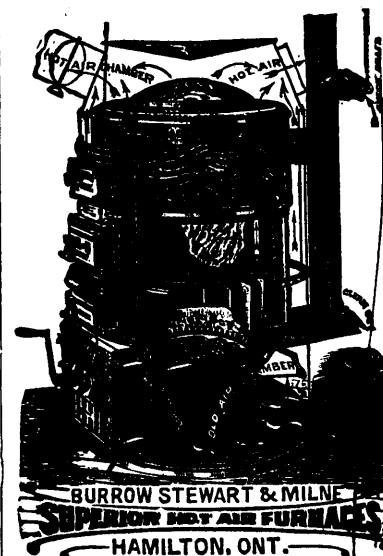
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WOODSTOCK, 6th May, 1889.

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