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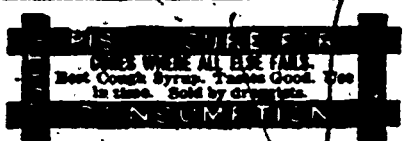
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WHEN a married man buttons his suspenders on eightpenny nails it is sure evidence that he has been disappointed in love.

If poor relatives had their way, they would not have a rich uncle very long.

THE summer girl has to put up with many a rain beau.

GRNTLEMEN,—I suffered for three days very severely from summer complaint and could not get relief but kept getting worse and worse till the pain was almost unbearable and I became very weak. Some friends advised Dr. Fowler's Extract of Wild Strawberry, and after I had taken the first dose I found much relief and it did not fail to cure me. I do not intend to be without this valuable medicine if I can help it.—WM. T. GLYNN, Wilfred, Ont.

A DRUMMER who eloped with a Kansas City dining-room girl was arrested for stealing the table service.

THE shoemaker is a man who frequently gets "beaten out of his oats."

AN Iowa man got drunk and stole a time-piece recently. The clock is still running, and the man is also doing time.

GENTLEMEN,—I have used Fowler's Extract of Wild Strawberry for bowel complaint and can say there is no other remedy as good.—MRS. JAMES DENNISON, Lake Dora, O.

IT would be odd if baseball pitchers turned strikers in opposition to a reduction of their salaries.

WE wish we had as little to do as the capital X.

THE belles of Saratoga have become very fond of rings, and the other girls there have to chime in with them.

THE Great British North America act nowadays is to buy a bottle of B. B. B., and cure yourself of dyspepsia, constipation, headache, liver complaint or bad blood, and it is an act that always attains the desired result.

THE next thing after a sweet-girl graduating essay is usually a very successful essay on man.

THE straighter a man keeps himself the less danger there is of his ever really getting broke.

CHANGE IS WELCOME.—Gentlemen, for twenty years I suffered from Rheumatism, Dyspepsia, Poor Appetite, etc., and received no benefit from the many medicines I tried, but after taking five bottles of B. B. B. I can eat heartily of any food and am strong and smart. It is a grand medicine and has made a wonderful change in my health.—MRS. W. H. LEE, Harley, Ont.

THE man who "has the pull" at picnic is generally the thoughtful chap who has brought a flask.

IT often happens that a fellow who "won't go home till morning" can't go home then until somebody pays a fine for him.

A FAMILY FRIEND.—Sirs, I have used Dr. Fowler's Extract of Wild Strawberry in my family for years and can highly recommend it for summer complaint, diarrhoea, cramps, etc.—Mrs. George West, Huntsville, Ont.

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THE CANADA PRESBYTERIAN.

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No. 40.

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Notes of the Week.

MR. ANDREW LANG, says the *Christian Leader*, makes sport of the German higher critics by treating "Ivanhoe" in their manner, and showing it to be a development of the story "Odysseus"—Scott is "but a national name for the mythical composer of all Scotch poems and romances."

At the Oriental Congress Professor Hechler, of Vienna, submitted a sheet of the fragment of papyrus manuscript of a part of Zechariah and Malachi which reached that city lately. It is a piece of a copy of the Septuagint version of the Old Testament, and the writing is the Greek uncial. There are corrections in red ink made probably at a much later date than that of the original writing. It is thought to be the oldest Biblical manuscript in existence.

PROFESSOR SAYCE told the Oriental Congress that so abundant is the literature already exhumed from the buried cities of Mesopotamia, not to speak of the additions it is almost daily receiving, that many generations of scholars will not be able to exhaust it. He referred also to the discovery at Tell-Amarna in Egypt, and at Lachish in Palestine of the broken halves of a correspondence on clay tablets a century before Moses was born—the first written record of pre-Israelitish times ever recovered from the soil of Palestine.

LONG reports have come from Captain Lugard bringing the history of the conflict down to March 3. He shows the Roman Catholics, who are far the more numerous, to have been clearly the aggressors, and that he and the Protestants acted only in self-defence. He strove to be absolutely impartial, and did all he could to conciliate the king and the French bishop and priests. He reports free access to a country abounding in ivory, and the securing of the Salt Lake, which is more valuable than an ordinary gold mine.

MISS GORDON CUMMING writes in "Two Happy Years in Ceylon": It is a sore subject that, whereas Hindoo, Mohammedan and Buddhist conquerors have ever abstained from deriving any revenue from the intoxicating spirits which are forbidden by each of these religions, a Christian Government should so ruthlessly place temptation at every corner both in Ceylon and in India, where, as has been publicly stated by an archdeacon of Bombay, the British Government has created a hundred drunkards for each convert won by Christian missionaries.

It is said that one-fifteenth of Germany's cultivated land is devoted to the liquor traffic, which is making it a question of beer or bread for the poorer classes of that country. The drink question is thus becoming an important one in the political economy of Germany. Professor Schmoller, of Berlin, an able political economist, thus writes: "Among our working people the conditions of domestic life, of education, of prosperity, of progress or degradation, are all dependent upon the proportion of income which flows down the father's throat. The whole condition of our lower and middle classes—one may even, without exaggeration, say the future of our nation—depends on this question. If it is true that half our paupers become so through drink, it gives us some estimate of the costly bur-

den which we tolerate. No other of our vices bears comparison with this."

THE second of the September sessions of the reunion Conference at Grindelwald was opened with a meeting of 300, presided over by the Bishop of Worcester. He said there was nothing in the prayer book to lend colour to the belief that the Episcopal ordination was the only valid one, or that the graces of the sacraments were tied to such ordination. The Church of England preferred an episcopacy, but did not condemn Presbyterianism. But her hands were tied by the Act of Uniformity of 1662, and it was hopeless to look for reunion with the Nonconformist Churches except on condition that their ministers should submit to ordination by the Church of England bishops. Pere Hyacinthe also spoke, expressing the belief that the Utopia of to-day would be the reality of to-morrow, but that reunion could only be brought about on the basis of the historic episcopate, the people being left to choose their chief pastors.

REFERRING to the death of Sir George Macleod, Dr. Marshall Lang, at a meeting of Glasgow Presbytery, affirmed that it was fitting to remember that his connection with the Church of Scotland had many interesting links. He was the son of a distinguished minister, the late Norman Macleod, of St. Columbas; he was the brother of a very distinguished minister, Norman Macleod, of the Barony; and he was the nephew of one who bore a name highly esteemed by all, Dr. Macleod, of Morven. His brother and his cousins were still with them, and it was interesting to know that the succession of pastoral Macleods was continued in one of his sons—the young minister of Buchanan. Sir George loved the Church of Scotland with a loyalty and devotion that never faltered, and when he spoke at Church defence meetings all his Celtic fire was roused. As an elder he lived and worked well, and though a busy man yet they could always count on his presence at the annual gathering of the sons of the clergy; and these gatherings in future would to many seem poor indeed, wanting much of the brightness and sparkle that always emanated from him.

THE Belfast correspondent of the *British Weekly* says: Mr. Moody left Belfast on Saturday, and the Rev. John McNeill has taken his place, and continues the meetings in the Convention Hall. On Sabbath forenoon Mr. McNeill preached in St. Enoch's Presbyterian Church to an audience as large as that which thronged it to hear Mr. Moody, and at the afternoon and evening services in the Hall there was little, if any, difference in the numbers which gathered there. If anything, the press of Monday morning speaks more enthusiastically of the preaching of Mr. McNeill than of Mr. Moody. At any rate there seems no diminution, either of interest or attendance. Following in the wake of his Glasgow and Dundee methods, the "great Scotch preacher," as he is being called, has arranged midday meetings all through the week for working and business men in St. George's Hall, and it is hoped that, as in the two cities named, he may be successful in securing the presence of professional men, such as lawyers and physicians, as well; and, as the impression made by Mr. Moody's work in Belfast seems to have been really very strong and very deep, it is likely that the presence of the professional classes may be secured. On Saturday, as stated, Mr. Moody left for Dundalk, where he conducted successful services on the Sabbath. On Tuesday he comes north to Armagh for two services—one in the open air if the day be fine, and the other, or, in the event of rain, both, in the largest of the three Presbyterian churches, which is capable of accommodating 1,500 under pressure. On his quitting Armagh he goes, meantime, direct to Cork meaning to conduct services in several of the surrounding southern towns. Mr. Moody is accompanied by his son, Mr. Merton Smith, Chicago, and Mr. Vance, who will conduct the singing in the room of Mr. Burke, who remains in Belfast with Mr. McNeill. It is stated that Mr. McNeill took the place of Dr.

Talmage, who was so wearied by his heavy work elsewhere that he had to stop short at Chester.

IN Victoria there are 159 religious sects, while over 13,000 object to state their religion. There are 5,028 Freethinkers, and 2,668 who have no religion at all. About one third of the population, or 401,605, are adherents of the Episcopalian Church; there are 248,587 Roman Catholics, 167,027 Presbyterians, 134,841 Wesleyan Methodists, 27,822 Baptists, 22,110 Congregationalists, the other smaller sects comprising Lutherans, Primitive Methodists, Bible Christians, Jews, Liberals, etc. There are 13,517 persons connected with the Salvation Army. In 1861 the Episcopalian Church had forty per cent. of the whole religious population, and in 1891 thirty-seven per cent. The Roman Catholic increased from twenty-one per cent. in 1861 to twenty-two in 1891. Similarly the Presbyterian Church had sixteen per cent. of the population in 1861, fifteen in 1871 and 1881, and fourteen in 1891, a decrease of one and a-half in every hundred of the population in comparison with 1861. The Methodists have made the greatest increase—from eight per cent. in 1861 to thirteen in 1881 and fourteen in 1891. A Committee on Statistics of the Presbyterian Church of Victoria, in endeavouring to account for the decrease in their Church, thus reported to the commission in May last: "There is no lack of faithfulness on the part of the Church to its people. . . . Year by year our congregations and Sabbath schools are increasing. Perhaps fewer emigrants from Scotland, which chiefly furnishes a Presbyterian people, are now arriving in the colony than from England and Ireland; or it may be that a larger number of Presbyterians are leaving Victoria to return to the home countries, having been prosperous and successful here, than of other denominations.

It is with no pleasure, says the *British Weekly*, that we find ourselves opposed to an advocate of New Testament Christianity so sincere, brilliant and successful as Mr. Price Hughes. It is still less congenial even to seem to oppose anything that makes for Church union. But some things said at Grindelwald have been so wild, so mischievous, so extravagantly wide of practical needs, duties and opportunities, that no time should be lost in making a firm protest. Mr. Hughes is reported to have said that Nonconformists are prepared to adopt the Episcopate; further, that they are prepared to concede the primacy of the Church of England as the most learned and influential of all Churches, and—we do not know what besides. Now, doubtless, for union much must be conceded, but the concession must not be all on one side. Is it not a fact glaringly notorious, however regrettable, that the Church of England, as a whole, never desired union with Dissenters so little as it does to-day? Is it not a fact that the moving and growing life within that Church belongs to a party which seeks to end all dissent by what it calls conversion, and Dissenters call extermination? The men who spoke at the Grindelwald Conference hardly represent the Church of England at all, and even they go a very little way. For example, they do not seem to be willing to consider the question of Disestablishment. Now it is idle to speak of reunion until both parties are upon the same ground. As for Nonconformists accepting the Episcopate, nothing can be more certain than that they would not and should not do anything of the kind. Where the Episcopate is not a mere name it is a sacerdotal fact. There is no defence of the Episcopal position in these days by which inferior and incapable men are set over brethren in all respects their superiors save by falling back on the High Church theory. The Church of England is neither the most learned nor the most influential of Churches, though it is new to us to hear that either learning or influence gives a Church primacy. If Mr. Hughes follows out his own argument he must make overtures to the Church of Rome. There is just as much, and as little, hope of a reunion between the Church of England as it exists at present and Nonconformists as there is of a reunion between Nonconformists and the Church of Rome.

Our Contributors.

SOME THINGS THE PAN-PRESBYTERIAN DID NOT DO

BY KNOXONIAN.

There will be no lack of people to say that the meeting of the Pan-Presbyterian Council was the greatest ecclesiastical event that ever took place in this country. It "drew," and in these modern days anything that draws is supposed to be good. As a matter of fact, some of the addresses delivered at the Alliance meeting were commonplace, and a few did not rise even to decent mediocrity. It could not well be otherwise. The number of addresses was large, and the proportion of comparative failures always increases with the number. Besides trying to discuss the Reformation, or the Labour question, or the Liquor question, or any other great question in twenty minutes is like trying to run the waters of Lake Ontario through a goose quill. There is only one thing more absurd than trying to discuss a great problem in a twenty-minute paper, and that is bringing a man from the other side of the globe to deliver a twenty-minute address and then putting him down if he speaks twenty-one minutes and three seconds. It seems rather hard to refuse a man a few additional minutes in which to finish his piece after he has come all the way from Syria or Japan, Africa or Australia to speak it, but no doubt it is all right. Some ministers would never stop talking if somebody did not shut off the sluice.

No doubt some excellent people believe that the Alliance meeting did a vast amount of good, and are ready to predict that it will do a great deal more. So may it be. The Presbyterian Church, like every other, can stand considerable improvement without seriously endangering our theory in regard to sinless perfection. We need all the good we can get out of an Alliance or any other meeting. But whilst hoping that the best results may flow from the great gathering, it may be well to remember that there are a few things which even a Pan-Presbyterian Council cannot do. Whilst other pens may tell the world that the meeting is to bring in the millenium by leaps and bounds, be it the humble duty of this column to remind people that the millenium is not quite here, and that several council meetings may have to be held before it comes.

There are several things that a meeting of the Pan-Presbyterian Council cannot do for a man, even if he attends all its sessions. For example it cannot give him

BRAINS.

No doubt brain abounded in the Council. Anybody with half an eye could see that. There were many able men there, men who can hold their own in any company in any part of the world. But the brainiest of them neither could nor would spare any brain for a brainless brother. No doubt, any of them would be willing to give a weak brother advice or anything of that kind, but the best of them would not care to part with brain power, even if that power could be passed from one head to another, which it cannot. It is to be feared that the Council could not give a man

COMMON SENSE.

Had the Council this power its existence would be one of the greatest blessings of the nineteenth century. No doubt the Council has a vast store-house of common sense itself. The way in which it manages its business and steers around some difficult points proves that it is a pre-eminently sensible body, but common sense is an incommunicable kind of thing. A man may have a generous share of common sense himself and not be able to impart any portion of it to others. That is one reason, no doubt, why Solomon's son, Rehoboam, was a fool. Had the old king been able to put any sense into Rehoboam, no doubt he would have done so and have saved the kingdom from being wrecked. There is a remote possibility that a man, yes even a minister, might attend all the meetings of a Pan-Presbyterian Council and have no more sense at the end of the meeting than he had at the beginning. In fact it is a rather nice question whether any power short of the miraculous can give a man common sense. Grace certainly does not. Grace saves and sanctifies what it finds. If it finds a man a crank it turns him into a Christian crank, but he remains cranky; though, perhaps, not quite so cranky as before. If it finds a man's head soft, his head remains soft, though his heart has been changed. If it finds him without natural ability, he remains rather weak in the upper storey. If it finds him a fool, he is likely to remain foolish, though his folly may not be so dangerous as it would have been if grace had never found him. Well, if grace, even invincible grace, cannot give a man common sense, a Pan-Presbyterian Council cannot be expected to help him much in that line.

THE WORKING POWER

of the Church may be increased a little by the meeting of the Alliance, but not to any great extent. The real workers will always go on as best they can, Alliance or no Alliance. A few people always put on a little spurt after a great demonstration, but spurts and spurters never accomplish much good. The only worker who can be depended on is one who feels the power of this excellent text: "The love of Christ constraineth us."

No rational man expects that the meeting of the Alliance will

ABOLISH SIN

in Toronto and its vicinity. The members of that great and learned body never professed to be able to do anything of the

kind. Travelling evangelists and their admirers sometimes boast that they have pretty nearly driven all the sin out of a place, but men like Dr. Blaikie and John Hall never speak in that way. They know that sin is a terrible power, and that it is entrenched with terrible firmness. Nor has the Alliance solved

ALL THE PROBLEMS

that are disturbing society and hindering the progress of the Church. The labour question and the drink question and a dozen other burning questions are still here and will never be settled until they are settled right—that is, by the power of the Gospel. Nor did the Alliance devise any means by which

CARELESS MEN

may be brought to Church. You must first go for them and bring them if they are to come at all. Nor did the Alliance suggest any new way for raising money. The right way is to put your hand into your pocket and take the money out. To do this in the right spirit and to the right extent, one's heart must be touched by divine power.

No doubt the Alliance meeting was a good enough thing. It may in some respects have been a great thing, but individual work must still be done by individual men, as if no Alliance meeting had ever been held. It is quite easy to attach too much importance to big demonstrations. After the last speech has been delivered, the last hymn sung and the last amen pronounced, our Master's work must be done by individual men.

THE FIFTH PRESBYTERIAN COUNCIL.

MONDAY, SEPTEMBER 26.

The Council opened with Rev. W. T. Campbell, D.D., of Monmouth, Ill., in the chair.

Dr. Caven presented the report of the Business Committee. The first recommendation was that a message of sympathy and respect be sent in the name of the Alliance to Dr. James McCosh, of Princeton, one its founders. It was further recommended that the paper prepared by Dr. McCosh for the Council be printed in the volume of the proceedings.

Another recommendation of the Committee was that the proceedings and papers of the Council be published in a volume in the usual form, under the direction of the General Secretary.

Dr. Hall, of New York said that the brethren of the Southern Church began a movement some time ago, the purpose of which was to induce the Churches of various lands to bring their influence to bear upon their respective Governments to lead these Governments to substitute arbitration for war for the settlement of international questions. (Applause.) There was a meeting held last December in the city of New York. Dr. Hoge, of Richmond, whose name was known to all the delegates, and who, they would be sorry to hear, was not able to be present, had been busily engaged in the work. He (Dr. Hall) had received a letter from Dr. Campbell to the effect that it would be gratifying in the highest degree if the work could be brought before the Council in such a way that the delegates could bring it before their respective Churches and so create public opinion on this important matter. There were three points of view from which the question might be regarded. What an immense saving it would be to the nations of the money now needed for the maintenance of armies? What a blessing it would be if that money could be used for benevolent uses! It was a stumbling block in the way of multitudes when Christian nations were engaged in deadly conflict. The Alliance and the Churches might be instruments in God's hands to promote the time when war should cease. As the Council was a power for the promotion of peace and good-will between the Churches, it might also exercise a similar influence for peace and good-will between the nations that were represented. On this motion the papers relating to the matter were referred to the Business Committee.

Rev. Dr. Black, of Glasgow, presented the report of the Committee on the Reception of Churches, which made the following recommendations. A commission was presented from the Synod of the Church of Scotland in Canada, appointing two brethren as its delegates to the Council. The Committee has been led to regard this document as a somewhat informal application for the admission of this Church into the Alliance. In view of all the circumstances, it recommends the Council to regard it as an application, and to grant the Synod's request. An application from the Reformed Church of Hanover, signed in name of the Synod by the Moderator, the Hochgraff Knyphausen, enclosing a copy of the resolution of the Synod, seeking admission into the Alliance, was presented, and the Committee expresses its gratification with this application, and cordially recommends the Synod to welcome into its membership this Hanoverian Church, one of the Old Reformed Churches of the European continent. An application, signed by the Moderator of the Synod of the Church of Christ in Japan, seeking admission into the membership of the Alliance. The Committee of the Council cannot but rejoice in the existence of this new-born Church, and of the prosperity that has hitherto attended its course. It, therefore, most warmly recommends the Council to welcome it into the household of our faith and order, and to grant the application. At the London Council an application was received from the Reformierte Bund of Germany for admission into the Alliance. This application that Council felt itself unable to deal with, and the secretary was instructed to make further enquiries and report. As a result of the information laid before it by the secretary, the Committee would recommend (1) that this bund be received by the Alliance as an associated community; and (2) that this bund be declared entitled to send to the successive Councils delegates, who shall be regarded as corresponding members. An application for connection with the Alliance was received on behalf of the Swiss Evangelical Union. As the circumstances of the union are similar to those of the bund, the committee recommended that it be placed on a similar footing, and that the request be granted. There is lying on the table since the London Council an application from the consistory of the Reformed Church of Poland, seeking admission into the Alliance. The Committee recommends that this application still lie on the table, and that a letter be sent expressing our great joy at hearing of the steadfastness of these brethren, the descendants of the once powerful Reformed Church of Poland, in the doctrine and order of the Reformed Churches that hold the Presbyterian system, of our deep sympathy with them in the difficulties of their present position and of our earnest desire that a great spiritual blessing may rest upon them, and that they may be enabled to become once more such as their Church and fathers were in the days gone by. A commission was presented, issued by the Local Mission Board of the Presbyterian Church of the United States of America, appointing a delegate to represent it in this Council. The Committee, in view of the constitutional provision that the delegates to the Council shall consist of persons appointed by the Churches forming the Alliance, is unable to regard this commission as valid. Several commis-

sions have been received, issued on behalf of the Federal Assembly of Australian Churches, and appointing delegates to this Council. The Committee is unable to regard such commissions as valid. The Committee has not been informed that the right to appoint delegates to the Council on their behalf has been conceded to it by its several constituent Churches, and, therefore, it desires from the Federal Assembly a statement that it is possessed of such authority. Some of the brethren from Australia have presented commissions from the particular Churches to which they belong. These brethren have already been recognized as members of the Council. The Committee will further recommend that the brethren not so commissioned be, in the circumstances, recognized as corresponding members, and that the general secretary be instructed to correspond with the Federal Assembly on the whole matter. The report was adopted.

Dr. Black then said that he had been commissioned, along with other delegates, to make an important communication to the Council. It was a letter from Rev. John Marshall Lang, enclosing a resolution passed at a meeting of ministers and elders held in Glasgow on July 4, 1892, extending an invitation to the Council to meet next in that city and promising the delegates a hearty welcome should they decide to come. The following delegates from Glasgow stood beside Dr. Black upon the platform and endorsed his warm invitation: Dr. W. Ross Taylor, Rev. James Sommerville, Rev. Dr. Drummond, Professor Robert Orr, Dr. James Kerr, Rev. Lindsay, Alexander Watt and Rev. William Ross of Cowcaddens. Dr. Taylor said that he felt some hesitancy in pressing this invitation in view of the warm cordiality and unbounded hospitality which they were receiving in Toronto. It would be difficult to rival and impossible to surpass the splendid reception the citizens had tendered to them. (Hear, hear.) But Glasgow had a reputation for hospitality, and if the Council accepted their invitation he could confidently assure the delegates that they would experience the warm grasp of friendship from the gentlemen and the kindly smiles from the ladies, for which Glasgow was famous. There were many reasons why they should go to the great northern city. It was a great commercial centre and the facilities for reaching it from all parts of the world were unrivalled; with its 800,000 inhabitants and over 200 Presbyterian Churches the visit of the Council would be an immense boon to the work of the Church, and in the name of the Free Church of Scotland he cordially endorsed the invitation. Rev. Professor Lindsay supported the memorial in a few words, and was followed by Rev. James Sommerville and Rev. Dr. Drummond. Mr. Alex. Watt, as a lay member of the Glasgow delegation, felt that not only would a visit to his city do that city and the Church within her borders good, but it would do the Council good also, to visit Auld Scotland again. He could assure them of a right hearty Scottish welcome—he could not in honesty say a warmer welcome than they were receiving in Toronto—and he believed that Glasgow would come in a good second. Mr. Robert Orr, Dr. Kerr and Mr. William Ross also spoke very briefly, after which Dr. Chambers, of New York, moved, and Dr. Blaikie, president of the Alliance, seconded, a resolution of hearty acceptance of the invitation. Dr. Blaikie said that it would not be easy to come up to the standard set by their hosts in Toronto; it was not easy to suppose any city could repeat what had been done here, but he was satisfied all that was necessary would be done, and he gladly seconded the motion of acceptance.

Rev. Dr. J. Macdonnell had hoped that a proposal would have been made to hold the next meeting of Council in the grand and historic old city of Geneva, but he felt it would be useless to press the suggestion at that time. The motion was then put to the Council and adopted by a unanimous standing vote.

Dr. D. J. Saunders, D.D., the President of Biddle University, Charlotte, N.C., read the first of a series of papers upon "The American Churches and their Work." Dr. Saunders is the only coloured delegate on the floor of the Council, and his appearance upon the platform was the signal for a warm welcome of applause. Speaking upon the work of the Church among the negroes, he said that all questions concerning the negro awakened special interest, for during the past 250 years no element of population in the United States had so much to do with shaping public policy and in forming the course of events as had the negroes. They dominated in the halls of the Legislature, they influenced and directed the affairs of State and they decided questions of peace and war. They had given direction to the course pursued by the Churches and had laid out mission fields in which the Churches laboured, and there was no class of the community which excited so much interest. In tracing the history of the Church among the negroes it was not necessary to go back before the emancipation of the slaves. Up to that time much good work had been done by self-denying men and women among the down-trodden blacks, and there were many cases of true, simple piety, while there was a professed Church membership of some 14,000. Presbyterianism was strongest in Upper Carolina, Tennessee and Kentucky regions, which had been controlled by the Scotch Irish Presbyterians from the first. Before emancipation came the congregations in the Northern and Western States were but sparse, for all told there were not more than half a dozen Presbyterian Churches. In 1869 the Cumberland Presbyterian Church (coloured) was founded, and to-day it had extended into nine States, and one Territory had twenty-three Presbyteries, 13,439 communicants, possessed Church property of the value of \$202,961 and its places of worship had an average seating capacity of 280.

Rev. A. L. Phillips, who is the secretary for the coloured work of the American Presbyterian Church, with headquarters at Tuca-loosa, Ala., read a practical paper upon the same subject. The paper opened with a sketch of the negro question from the earliest period of the appearance of the coloured people upon this continent, and showed how the first influences of civilization had been pressed into the negro, as it were, from the outside, instead of being developed from within. Quoting Rev. Dr. Payne, the speaker said that the negro had made three valuable acquisitions under slavery, viz., the English language, industrious habits and the Christian religion. The estimate of Church membership in ante-emancipation days was given as being: Methodists, 180,000; Baptists, 150,000; Presbyterians, 12,000, and Episcopalians, 6,000, or a total Protestant Church membership of 348,000, i.e., about ten per cent. of the whole slave population. When these people were raised to full citizenship after the war there were two things to be done—first, to fit them for citizenship after it had been given them, and, second, to be better fitted for citizenship in the heavenly kingdom. To do the first of these the Southern States has from first to last spent \$60,000,000, while the Christian people of the North, East and West have added \$30,000,000 more from their Church societies and private fortunes in building, equipping, and endowing universities, colleges, academies and primary schools, whose influence is entirely Christian. As a result, 2,500,000 negroes can now read and write; 18,000 coloured people are now teaching school; 154 newspapers and two magazines are supported by them, and they pay taxes on \$264,000,000 worth of property. Of the results of the religious work among the negroes, the speaker quoted the following figures from the latest available returns: Communicants in the Presbyterian Church of the United States of America, 15,676; Cumberland Presbyterian Church, 13,439; Presbyterian Church in the United States, 1,269, total, 30,384. The proportion of communicants to population is higher than the average with the negroes, being thirty-five per cent. as against thirty-three per cent. of whites.

The great need of the negro to-day was declared by Mr. Phillips to be education, the power to form and to follow tenaciously through life a serious, definite object; and to supply this need American

Presbyterianism had set itself, by the old and tried methods of the direct teaching of the Gospel and the systematic training of the children.

Rev. Hugh McKay, of Round Lake, North-West Territories, addressed the Council on "The Indian Aborigines." He said that the American Indian is at present found in every Province of the Dominion, and numbers in all about 121,000. There are to-day in Canada 69,000 Indians who are pagans, and who bow down to sticks and stones, and worship gods that cannot save. The Church in Canada considered it to be its first duty to send the Gospel to the poor Indians of its own land. He vividly described the life and habits of the aborigines, and some forms of their pagan worship. At religious gatherings some of the Indians dance for two days and nights without eating or drinking, after which they inflict terrible injuries upon their bodies, and then appeal to their gods to grant them what they most desire. The missionary work of the Church is prosecuted in Manitoba, the North-West and British Columbia. There are thirty missionaries, of whom eight were ordained missionaries, while the remainder conduct the mission schools. The Church has spent upon the work during the last year about \$20,000, and during that period thirty communicants have been added to the roll. The Indians themselves have contributed out of their meagre resources \$103 towards the prosecution of the work. There were many difficulties in the path of the missionary workers; at the same time much to encourage them.

Rev. Dr. Elinwood, of New York, secretary of the western section of the Foreign Mission Board, described the vast work the Church was doing for the Indian aborigines in the United States, and showed how impossible it was for that work to be taken up by the Government in place of the Church as had been suggested. The chief reason why this would be impossible was that the attitude of the Indian towards the Government is one of sullen distrust. It had been said, and alas with truth, that out of 125 treaties the Government had made with the Indians they had not kept one. The restless tide of immigration forced the Indians back, and though it might be true that they had been more fairly dealt with in Canada, it should be remembered that the Government here had not that difficulty to contend against. Then the Indian agent had been a great stumbling-block in the work among the red men, and his record in the past had made the untutored savage suspicious of all whites. All the States were guilty of injustice to the aborigines, and it needed all the aid that Christian sympathy, prayer and work could do to create a healthier sentiment.

Mr. Robert Rowland, of Wales, presided at the evening session. The subject set apart for consideration was "Church Life and Work in the British Colonies," which was introduced by an interesting and stirring address by Rev. Dr. Robertson, of Winnipeg. He gave an instructive account of the resources and extent of Canada, and particularly of the field of missionary effort in the North-West. Numerically the Presbyterian Church stood second in Canada, but in no other respect was it second. In commercial and professional life her sons took first rank. Two-thirds of the area of Canada lay west of the great lakes, and offered unsurpassed opportunities for settlement. Eight years ago there was one Presbytery in the North-West, and now there were two Synods and ten Presbyteries. The membership of the Churches had risen from 1,153 to over 14,000, and the revenue from \$15,000 to \$203,000. Eleven years ago the North-West and Manitoba Churches contributed a 100th part of the revenue of the Canadian Church. Last year they contributed one-tenth. In nearly every new country people were apt to become possessed of the worldly-minded spirit, and the West was no exception to the rule. Eighty-five per cent. of the young men who went out there had not professed Christianity, and many of them having no homes were exposed to the temptations of gambling, drink and coarse vices. While a great work was being accomplished much yet remained to be done. There were missions covering 200 square miles of territory. Twenty thousand children of the West were not connected with the mission schools at all, and there was a multitude of people for whose spiritual welfare the Church in the West would do something, but it can do nothing for lack of men and means. The encouragements were much greater than the discouragements.

Rev. Professor Rentoul, of Melbourne, Australia, then delivered a bright address. There were three things that he would touch on in speaking of the Church in Australia: (1) The special difficulties which surrounded them: (2) the special encouragements and advantages which they possessed; (3) the condition of missionary spirit which they found in Australia. On the first point he instanced the difficulty they found in the climate. Christians, he said, were only beginning to understand the influence of climate on moral character. Should they be able, he asked, under God and by the effort of Christian life, to push God's kingdom against climate and environment, and build up a structure of grand manhood and womanhood in that new land? The people necessarily had an out-door life, and unseasonable outward influences beating against the sensuous inner nature of man was calculated to make the man more genial, but less strong, less resolute, less powerful to resist influences detrimental to the growth of hardy spiritual life, than in Scotland or Ireland. The second difficulty which presented itself was the strangeness of a great and newly discovered land, and a consequent tumbling of morals and views of things together. Those of his hearers who were Britons and Christians would know what it meant when he said that what he had seen during twelve years in Australia filled him with a great hope that the forces of light could war against the forces of darkness, complex though those forces might be. Another difficulty was the vastness of the country with which they had to deal. As Dr. Rentoul's time was up at this point he was granted five minutes additional, and went on directly to a presentation of the present condition of things in regard to the Church in Australia. He alluded to the growth of population and the increase of the Church in the different colonies. All told, the strength was 638 ministers, with 460,000 people behind them—"nearly as many as the half-million who stand garrison in Ulster." He then took up the question of education and told what an excellent system they had, how it was regulated and what glorious results it was accomplishing.

Rev. James Megaw, D.D., of Ararat, N.S.W., followed with some additional information of an interesting character touching the Church in Australia. He mentioned some new branches of work which had been instituted—one for interesting young men in the work and one by which the elders gave much assistance to the minister—similar in form to the work of the Wesleyan local preachers. The Church in Australia, of course, had the same difficulties as were found elsewhere—indifference, drunkenness, looseness of life, and dislike of the restraint of religion—but these difficulties were being combated and overcome there as earnestly and successfully as elsewhere.

Rev. W. Scott Whittier, of New South Wales, directed his interesting address for the most part to the Chinese question, and in beginning he cautioned the Council against taking a decisive step in regard to it until it had sufficient light to enable it to give a proper pronouncement. Information was necessary as to the ability of the Asiatic and European to form a combination. In a single decade the Chinese might obtain an ascendancy over the English population, and make Australia an annex of Asia. Many people had doubts as to the wisdom of giving the Chinese voting power. If Providence had reserved this great continent until the many perplexing questions were settled and much information was abroad, what right had they to surrender this Christian land to the introduction of Eastern ideas? They had heard of an image whose head was of gold, his arms of silver, his thighs of brass, his legs of iron, his feet part of iron and part of clay. That was where the weakness was. The clay and iron did not mix properly. That was where the

trouble lay. It must be remembered that the Church was blamed sufficiently for not being in the fullest sympathy with the labouring people, the poor of her own congregations. It was this very class that was speaking most loudly against the coming of the Chinese. The Alliance should have very clear light before it ventured further to antagonize these people; those earnest, it might be misguided, labouring men who thought that in the coming of the foreigner something of the comforts and necessities of life would be taken away from their homes, their wives and their children. A great difficulty in the work of the Church in Australia was the extent of territory that had to be covered. No man need go to Australia expecting to have a good time, as many hardships had to be endured by the Christian workers there. An encouraging feature of the work was the tendency towards unity.

GREETINGS FROM SOUTH AFRICA.

Rev. L. J. DeBeer, of George Town, South Africa, who represented the Dutch Reformed Church of South Africa, was introduced. Although not a delegate from his Church, he brought to the Council its hearty salutations. The Dutch Reformed Church in South Africa was becoming more wide awake to its responsibilities in regard to missions. It had been characterized as a mission Synod. It was going into the heart of Africa more than ever before. It was not doing half enough, but it was doing more than it ever did before. Mr. De Beer was made a corresponding member of the Council.

The Business Committee's report was presented by Rev. Dr. Caven. It recommended that the matter of the protest against the treatment of the Chinese be referred to the different sections of the Alliance, with instructions to press the several Governments concerned upon the subject, at such times and in such manner as may seem best to them. The second recommendation was that in order to advance the interests of co-operation in mission fields each Church represented in the Alliance be invited to send to the meetings of the Council a representative of the Foreign Mission Board or Committee. Such representatives shall be entitled to sit as corresponding members.

The Council, having been informed that there is a movement on foot intended to restrain the introduction of firearms and ardent spirits into the New Hebrides, respectfully entreated the Government of the United States to co-operate in the movement as promptly and efficiently as possible. The Committee recommended that the persons named be a delegation to bring this action to the attention of the President of the United States: Rev. Drs. Elinwood, John Hall, Aspenwall Hodge, R. N. Somerville, Moses D. Hoge, McIntosh, Chambers, Roberts, Professor Rentoul, Judge Bookstaver, Hon. J. M. Grant, Hon. Darwin R. James, Mr. George Junkin, Judge Lapsley and Judge Strong.

Rev. Dr. Bachman, of Utica, asked if the Business Committee or anyone could state the attitude of the United States Government on the question. He had taken the responsibility, through the United States consul of this city, of sending a telegram to Hon. J. W. Foster, Secretary of State, enquiring if the United States Government had refused to unite with England, France and Germany in preventing the importation of arms and liquors into the New Hebrides. As yet he had not received a reply. Could any one give the information desired?

Rev. Dr. Elinwood read from an Australian Presbyterian publication a statement by Sir John Thurston, who said that the sense of responsibility for the welfare of the people caused the adoption of the regulations which had been made for British subjects by him to the effect that there should be a prohibition of the sale of liquor, firearms, powder and dynamite to the natives of the New Hebrides. While Great Britain had enforced these regulations not only in its own territory of Fiji, but over all its subjects in the Western Pacific, France and Germany had enforced the regulations in their own territories only. They had not refused to extend the regulations beyond their own territories. They would do so if the other powers agreed to do so. America had refused to fall in with any agreement for the prohibition of the importation of firearms and liquor on the plea that she could not take any action to interfere with trade. The refusal to enter into the agreement prevented France and Germany extending to the New Hebrides regulations which they had acknowledged to be salutary and right by adopting them within their own territories. In Samoa a tri-partite control had recently been established by Great Britain, Germany and the United States, and there the regulations of the high commissioner had been adopted with full effect, except that fowling pieces for sporting could be sold. At the suggestion of Rev. Dr. Phrazer, of New York, Rev. Dr. Paton's name was added to the committee, after which the recommendation was adopted.

The report continuing, set forth that a petition had been addressed to the Alliance by the Executive Committee of the Peace Conference held in New York in December, 1891. That body consisted of delegates from the leading denominations of the United States whose representative bodies had adopted a petition in which the concurrence of the Alliance touching the settlement of international questions by peaceful arbitration instead of a resort to the cruel arbitrament of arms was asked. In respect to this matter the committee proposed this deliverance: "Resolved that the movement herein referred to having for its object the settlement of the international difficulties and differences by peaceful arbitration, has the sympathy and favour of this Alliance."

"Resolved that this Alliance shall be glad to see the Churches herein represented, unite, so far as it may be practicable, in the conference to be held in Chicago, either by sending petitions as requested or by sending delegates, and further unites in the prayer and expresses the hope that the time will soon come when war shall cease throughout the whole earth and when peaceful arbitration between nations shall take the place of arbitrament of wars."

This resolution was also recommended for adoption: "Resolved that it is the sense of this Council that the Presbyterian and Reformed bodies in Great Britain and America should officially recognize the Presbyterian and Reformed Churches upon the continent of Europe in such a manner as will cause the members of our Churches who visit the continent or who go for longer or shorter periods to be informed of the existence of these Churches, and will cause them to attend their services, and it is recommended that ministers give to members going to the continent letters to the pastors of those Churches and otherwise encourage them to attend worship in Churches of our own faith in foreign lands."

The following resolution was also passed: "Resolved that this Council requests the Eastern Section of the Alliance to take into consideration the holding of a regular meeting of this Alliance at some place deemed most suitable on the Continent of Europe where the various branches of this Alliance may be brought more into contact with the Churches of the continent."

Later in the day Dr. Bachman rose to a question of privilege that he might read the following telegram, which he had just received from Secretary Foster of the United States Government: In August, 1884, the British Minister brought to the attention of this Government a proposal for an international arrangement to restrict traffic in firearms and liquors with the Western Pacific natives. Proposal was promptly accepted in principle, August 22, 1884, and the plan of proposed joint action was invented. This plan has only very recently been communicated to this Government and is now under consideration." Professor Rentoul said that he was exceedingly glad to hear it for the first time after all these years, and moved that the resolution already adopted be recommitted. It was sent to the Business Committee along with the telegram. Rev. Dr. Hoge of Wilmington, N.C., expressed his dissent from the opinion of Dr. Black that Churches in small and well-occupied fields should be allowed to die. It was no easy matter to kill a Church.

FRATERNAL GREETINGS.

Interest was shown by members of other communions by their attendance at the meetings. Ministers of the Episcopal Church, the Methodist, Congregational and Baptist, were present at many of the meetings. The sympathy of other Churches was made manifest by the deputations they sent. A deputation from the Methodist Ecumenical Conference held last year at Washington, D.C., consisting of Rev. Dr. Carman, general superintendent of the Methodist Church in Canada; Rev. Dr. Dewart, editor of the *Christian Guardian*; Rev. Dr. Briggs, manager of the bookroom, Rev. J. C. Bishop, president of the Toronto Conference, were in attendance.

Rev. Dr. Carman spoke on behalf of the delegation. He gave a brief sketch of the nature and work of the Second Ecumenical Council which met last year in Washington, consisting as it did of 500 delegates representing 6,000,000 professing Christians, and a general constituency of twenty millions in all portions of the earth. That convention had been much cheered and assisted by the example set by the Presbyterian Alliance, and he with his colleagues on the platform deeply appreciated the privilege of appearing before the Alliance with the greetings of the Methodist gathering. "We are all one," continued the speaker, "for your God is our God, and you are our brethren in the Lord. Methodism is said to be an ardent religion, but no sentiments can be so warm, no professions of affection so ardent for the grandeur of this magnificent occasion. We love you for the sake of our Lord Jesus Christ, and because you love Him, and are our Father's children. We love you for your glorious history. Transcendent honours have been put upon you by God, and with them a tremendous responsibility. Methodism has no envy for Presbyterianism, for 'charity envieth not.' We rejoice with you and wish you blessings in the future greater even than those you have experienced in the past." Having dealt at length upon the work of the Papacy, and the consequent need of the Reformation, Dr. Carman spoke of their several methods of Church government, and pointed out step by step the close resemblance in the polity of the two denominations. "True," said he, "you have no bishops, but Presbyterians have some superintendents and leaders that it would do no harm to call bishops, for they are that now in everything but name." Referring to the fundamental principle of "Itineracy," Dr. Carman extolled it as a glorious practice, for by it "every sort of people get some sort of a minister—and don't you think," he added, "that it would have demonstrated backsliding to give up that itineracy for the ease and luxury of a life pastorate?" He expressed the belief that God was allowing the existing divisions in His Church to continue in order to demonstrate to His people their weakness, but He would eventually bring them together that they might present at last a united front to sin, and conquer the world for Him. Methodism was ready to join hands with them, the Church of regeneration greeted the Church of the Reformation, and invoked the richest and most enduring blessings upon her and her glorious work.

Rev. Dr. Blaikie, president of the Council, and one of the few survivors of those who had assisted in founding the Alliance, replied to Dr. Carman. He expressed the joy with which they had received their brethren of the beloved sister Church, and the pleasure with which he heard of the encouragement Methodistic unity had received from the example of the Alliance. All sections of the Presbyterian Church cherished a profound sense of the grand work being done for Christ by Methodism. In Britain they appreciated the glorious work and labours of John Wesley, and all look with the greatest interest upon the work now going on there, and he believed the same feeling existed on this continent also. No one could say that they were unable to express a wish for the prosperity of the Methodist Church, and he felt that the day was not far distant when a closer alliance would be effected between them. He prayed that every blessing in Christ Jesus might rest upon them.

Principal MacVicar read a thoughtful and clear paper on the "Biblical Idea of the Ministry." Among the excellent things it contained he said: The preachers in the Church after the death of Stephen were not ordained men, but for the most part persons of the rank and file of the Church membership. "Let him that heareth say come," and even after the congregations began to organize, as at Corinth and everywhere, full freedom was given to any endowed or called by the Spirit to conduct the services, both men and women. Throughout the Scriptures the value of the ministrations of women is dwelt upon. Gradually things assumed a normal condition, and special agencies disappeared. The apostles were removed by death, and must have successors, but those successors were not diocesan bishops exclusively privileged, for the apostles themselves were not diocesans, and learned Episcopalians now admit that diocesanism is post-apostolic, and that New Testament bishops, presbyters or elders are identical. Special powers conferred upon the apostles at the time of the transition from Judaism to Christianity, passed away as the need for them passed, and those who followed were only endowed with those powers that were intended to be permanent. These were designated deacons and presbyters or bishops. These latter were the chief and highest officers, to whom the work and government of the New Testament Church were intrusted, and a plurality of men having co-ordinate jurisdiction were placed over each congregation. In no sense was the office sacerdotal, for the priest was a mediator between God and man, and such were not needed under the Christian dispensation. Only two orders of priesthood were ever divinely established, that of Aaron and that of Melchizedek, and the New Testament presbyter belonged to neither. The right of electing presbyters and deacons belonged to the believers, and when chosen they were ordained by the apostles and others. The apostles did not claim the exclusive right of ordaining, for Timothy and Titus were authorized to do this office. The work of the presbyter was pre-eminently to teach, either publicly or in private. So now, as then, God requires His ministers to teach His truths, not preach theories and philosophies and criticisms upon Himself and His government, but to proclaim His word. This was and is their great and foremost work, and to fit themselves fully and earnestly for that work should be the foremost thought and duty of the minister.

Rev. Dr. Oliver, of Glasgow, read a paper upon "The Minister as a Teacher." The teacher was not a mere reader of the Bible to others, he said, but he was its interpreter. To be able to interpret the Bible truths to others, he must himself know it. He must be quickened and sanctified. He must instruct that he may impress, for his teaching fails if he does not impress. He has to present the truth that it may be transmitted with spiritual power. To interpret the truth the Christian minister must speak of something of which he knows. The Christian teacher must have the power of intelligently expounding the truth as he has realized it, and to do so he must combine thoroughness as a student with the faith of a devoted Christian life. His experience is a subtle yet powerful factor in his teaching. His auditors must feel that they are listening to a man who is speaking from the heart of what he believes to be the truth concerning God. He who teaches God's word will teach regarding God and Jesus and the Holy Ghost. What Christ Himself teaches regarding man He will likewise teach. Exposition and toleration describe in a brief but comprehensive way the work of the teacher. A man may spend his life in teaching the Scriptures, yet fail to expound the truth as a Christian teacher. His central view should be the cross of Christ, salvation through faith in the Holy Saviour, who was delivered for our offences and raised again for our justification. If the settled minister follow the evangelical line of teaching, his will be a converting ministry, but it would not build up those he has converted in the faith. Dr. Oliver deplored the prevalence of sensational preaching, and the introduction of the methods of the mob orator into the pulpit, and emphasized the importance of having the work of the Church carried on by an educated ministry.

SPIRITUAL LIFE.

Dr. Cameron, of Dunoon, presided over the deliberations at the Tuesday morning session. A great portion of the time was spent in discussing the terms of a resolution approving of the action of the United States Congress in passing an enactment against the opening of the World's Fair on Sabbath. The motion of Dr. Kerr, as modified by the business committee, was adopted by a large majority.

Dr. McLwan, of London, presided at the afternoon session. Dr. Henderson, of Paisley, read a brief but deeply impressive paper on "The Work of the Holy Spirit." Dr. Henderson, in a few introductory words, expressed his belief that much more attention should be given to spiritual life in the Church. There were members of the Christian Church to-day who might well repeat the words of those who to the apostle said: "We do not know if there be any Holy Ghost." The Church needed development on the spiritual side; she needed, too, the firmness of conviction, without which advance movements could not succeed. Turning to a discussion of apologetics in their relation to spiritual life, the speaker said that they were of use in showing men who rejected the revelation of God in His Son the untenableness of their position, but they could do more. That they were powerless to bring men to the Gospel was proved by facts in disputable. Men, even when they could not deny miracles, resisted the conviction to which they pointed. Gospel history itself contained warnings against the power of external evidence to bring men to the truth, while many, on the other hand, became believers without any external evidence of the truth of Christianity. We were told on all sides that old beliefs were discarded, but in this day men educated, able to reason and to appreciate argument, continued unshaken by the power of the Spirit, the inner evidence of the truth of the Gospel.

Dr. Wardrope followed and spoke on the hope of the coming of the Lord as one of the greatest ends to spiritual life. He earnestly urged that this day-star of the Church should be given a prominent place in the proceedings of the Alliance, for members should have no difficulty in recognizing the Church as waiting for the Lord from heaven. The day was coming when such conventions would give the most prominent place to the advent of Christ. Rev. Dr. MacVicar, in his remarks on this subject, said that the ignoring of the work of the Holy Spirit was a great danger to the Churches and an awful sin. Dr. Wardrope had said that this Council ought to consider the question of the coming of the Lord; but that He would come was undeniable, and he considered that it would be unfruitful to take up the time of the Council in vague and uncertain discussion as to what would take place when He did come. Dr. A. L. Phillips and Dr. Moedyke spoke briefly on the subject of the paper.

Rev. R. M. Somerville, D.D., of New York, gave an address on "Personal and Family Religion." He said he had been deeply impressed by the addresses on the previous subject. The question of vital interest was not what was the etymological meaning of the word, but whether the force which the word indicated was felt in the breasts of the people. Religion signified a right relation to God as revealed in the person of Jesus Christ, whether viewed as a personal affair or as moulding the conduct in social relations. It might be defined as being manifested in three stages—reception, submission and loyalty. He then took up his subject, showing how these three elements supplied to family as well as to personal religion. The outward sign of religion in the home, he said, was family worship, just as secret worship was the symbol of individual consecration. He referred to the duties of parents to their children in impressing through family worship the beauty and need of religion upon them. The man who did not recognize the need of God in the family was defective in his view of religion. There must be a complete and practical surrender of the family as well as of the individual. If there were any unfruitfulness in the Churches; if there were to be found among them those who were existing in practical infidelity, sons of those who were once in full communion; if there were in this land, as it was said there were, men who were in ignorance of Christ, it was owing to the lack on the part of Christians.

Mr. Robert Wales, London, and Dr. Gerhard, Lancaster, Pennsylvania, gave brief addresses.

Rev. William Ross, of Cowcaddens, Glasgow, delivered an address upon "Revival." He said that the spiritual life and spiritual power of revival of God's work were the things needful in the earthly ministry. Revival, he said, was a great and most pressing need of the Church and of the world to-day. Revival had given us the noblest type of Christian character, and raised the Church to the highest landmark of attainment and Christian effort. Habitual and unceasing revival was the clear indication of God's presence and a subjugation to the will of Christ. He gave interesting details of the work he has been instrumental in accomplishing in his own field of labour. Remarks were made by Rev. A. W. White and Judge Cowan.

Dr. Burrell, of New York, gave a stirring address on organizations outside the Church. He said that this was an age that would be set down in the Churches as the epoch of new forces. The largest space at the Columbian Exposition was set apart for the department of machinery. Steam and electricity and dynamite where-with we could blow up heaven gate as well as hell gate were forces designed to grapple with the practical problems in the industrial life of these days. And with the development of new forces in the industrial world there was also to be seen development in the progress of moral and spiritual questions. This was the century of the Sunday school. The agency of foreign missions belonged to this century. So did the work of women for women. It was true also of certain spiritual forces in organized form which had sprung up in the last half century and of which he was specifically to speak; the particular societies which had been mentioned in connection with the subject being the Young Men's Christian Association, the Society of Christian Endeavour and the King's Daughters. All of these were at one in their purpose of combining together the young men and young women of the Christian Church in working for Christ. The growth of the Society of Christian Endeavour was a miracle of our times. It had just celebrated its eleventh anniversary, and its influence had gone out into all the world, no less than 1,100,000 young people being banded together in a solemn league and covenant that they would find some work to do for the glory of God. He believed the Church should extend the right hand of hearty encouragement to them. They made a distribution of work around the whole circumference of the Church of God.

Rev. R. McChesney Edgar, of Dublin, said that the Lord had interpreted the question in hand when He set before the disciples the spirit of toleration and the power of co-operation. Christ's admonition was to cultivate the spirit of toleration towards all good which was accomplished in His name, and enlist as co-labourers as many as they could, however small the measure in which they were willing to co-operate. An important outside agency was the missionary society. It was an expedient, but it was not Church. Its servants were agents of the Church, and not its ministers. If it were dependent upon the Church it served a useful purpose, but if it ceased to be guided by the Church it became an excrescence and an evil. The society was an institution which never could have existed had the Church done her duty, and it should not exist one hour if the Church was to stand up to her work. A society outside of the Church was an anomaly. Another outside agency was the free lance evangelist. The unordained evangelist was at present running riot in Christian work, and, becoming a great power, were bound to co-operate in solving the problem of poverty and putting it beyond the pale of the Church by uniting and adopting some scheme of systematic visitation and intelligent help. The Church was bound to check covetousness and idleness, to put an end to wild dreams of wealth gained without toil, and to teach men industry

and strict economy. Toleration and co-operation were sure to solve the problems which confronted the Church in Christian work.

Rev. Dr. McKibbin, of Cincinnati, said there were in existence organizations disclaiming any ecclesiastical character or control. While as a rule they confined themselves to a single department of religious work for a single class of the community, in the aggregate they covered the whole sphere of Christian effort. There was in these organizations an attempt to meet some existing Christian need, and the need was proportionate to the zeal with which the organizations had been pushed. In almost every instance those societies had carried out the efforts to accomplish the ends for which they were created. The work had developed the organizations and not the organizations the work. They had flourished because they had met the need they undertook to supply. The extra ecclesiastical forms they had taken were largely due to the failure to appreciate the value of a vital and organic connection with the Church. Another reason was the craving for companionship in undenominational work, and still another was the failure of the Church to do the work or provide means of doing it when the societies originated. This failure had been due to causes of a threefold character—constitutional, denominational and spiritual. The relationship of the Church to the societies should not be one of apprehension, but of friendliness. It should be discriminating. The different organizations required different treatment. Some ought to live and grow; some modified; some assimilated with Churches, while others should cease. The glory of the society was the shame of the Church.

WORK ON THE EUROPEAN CONTINENT.

Dr. Mathews submitted the report of the Committee on Work on the European Continent, Eastern Section. In doing so Dr. Mathews pointed out the immense tide of immigration which was pouring to the shores of the American Continent, and referred to the necessity of strenuous and unremitting work on the part of the Church in working on these people so that as little as possible might the tone of morality in America be injuriously affected. He gave weight to the argument that the best way of reforming these great masses of people was not to strive to do so after they had come here, but to go to the fountain head. He instanced as a result of the method suggested the good results which had been achieved in the south of Ireland.

The following resolutions were then submitted and unanimously carried by the Council. That this Council gladly records its satisfaction in learning of the maintenance in so many places on the European Continent of Presbyterian services conducted in the English language, and through which provision is, to some extent, being made for the necessities of our co-religionists. It acknowledges the liberality of the British Churches in the matter, and in view of the importance of the work affectionately urges all the English-speaking Churches of the Alliance to greater interest and effort on behalf of this phase of evangelistic work. That the Council records its deep sympathy with its continental brethren in the many difficulties of their position, and its desire that the great Head of the Church may sustain them yet more graciously in their fight for the faith once delivered to the saints. It rejoices in the spiritual gifts already bestowed upon them, and most warmly calls on all the members of its different Churches to consider the great and pressing claims of European evangelization.

Rev. Consistorialrath Goebel, of Munster, Germany, read a paper on "The Reformed Church in Germany." The speaker began by saying that the declaration by the late Emperor William of an alliance between the Lutheran and Reform Churches was a matter of great importance to the Church in Germany. It was necessary to understand the influence of this event to properly understand the present condition of the Church in Germany. The Alliance was declared for the purpose of bringing the great parties of the Reformation as nearly together as possible. The union was not a fusion or welding of the Lutheran and Reform adherents, but it aimed to be only a conjunction into one large united German Church. The speaker dwelt on the great benefits which were being obtained from this union.

Rev. Dr. Blaikie moved the resolutions contained in the report, and in doing so emphasized the desirability of establishing mission stations on the Continent in places frequented by British and American travellers. There were at present several such stations, most of which had been formed by Scotch Churches, and one of the Scotch Churches in particular. But Scotland had no desire for a monopoly of these stations, and would most cordially invite the Americans to establish similar stations. The second resolution referred to the duty of the Church to God and the encouragement it gives to the native Churches, especially those that are carrying on evangelical work.

Rev. William Ross, seconded the resolutions with the following addition: The Council earnestly calls on all the members of its different Churches to consider the great and pressing claims of European evangelization, and remits to its committee to consider and report as to the best means for carrying on aggressive work on the continent, especially among the northern nationalities, and to give very cordial support to such Churches as may find it possible to enter upon that work. The northern countries, he said, were as open to the Gospel as any countries in Europe. He spoke of the necessity of having more earnest workers in countries like Hungary, where persecution and other discouragements must be expected.

Rev. Dr. Drury, of New York, in the absence of Rev. Dr. Cottell, of Philadelphia, presented the report of the Committee on Work on the European Continent, Western Section. The Committee are encouraged to hope that throughout all our Churches, with an interesting knowledge of the important work to be done by the Reformed Churches upon the continent of Europe, and of their great and pressing need for aid, there is a growing disposition to reach out to them a helping hand. The practical difficulty, however, of securing this aid without an established agency to undertake the collection of funds presents itself, and to get over it the Committee recommended the appointment of an agent residing in America, to be specially charged, under the general direction of the Western Section of the Executive Commission or of the Committee, with the duty of collecting funds in aid of struggling Churches on the European Continent. Another matter which has engaged the earnest attention of the Committee during the year is the forming of some plan by which appeals to the American Churches for this aid may be unified and systematized.

Rev. Pastor Schmidt, of Vlotno, Germany, who represents the Reformite Bund at the Council, delivered an address in German. It was translated by Rev. H. J. Reutenik, of Cleveland, Ohio.

Pastor Choisy, of Geneva, read a message of sympathy from the Swiss Evangelical Union, which although it might not become a regular member of the Alliance, desired to occupy a position of fraternal relationship. He said that if the Alliance had decided to hold its next session at Geneva it would have met in the old cathedral of St. Peters, where Calvin used to speak.

Rev. Albert Brocher, of Brussels, Belgium, delivered an address upon missionary work in Belgium. It was a Roman Catholic country, he said, with 6,000,000 inhabitants, of whom about 15,000 were Protestants. The half of the Protestant population was composed of the members of the missionary Church. Twelve Protestant congregations were supported by the State. The missionary Church had forty congregations throughout the whole of Belgium; but being a Roman Catholic country, a great part of the population was without any religion whatever. There were whole provinces where the Gospel had never been preached, where the Bible had not been distributed, and where the colporteurs were met by priests, who had power to take copies of the Holy Word from them and throw them into the fire. In Belgium every year 70,000,000 gallons of alcohol were drunk, costing the people \$27,000,000. There were only 5,500 schools, but there were 141,000 drinking places, or one drinking

place for every forty inhabitants. He made an appeal to America for help in the work of evangelizing Belgium.

Pastor Pilligro Grilli of the Waldensian Church was heard on the work of the Church. In the Piedmontese Valleys there are seventeen parishes, twenty-two ministers, 12,888 members, 3,765 children in the schools, 200 teachers at home, and 138 pastors, teachers and missionaries in various parts of Italy. The Church had been for the past few years lending its energies toward pressing upon the people the value of prayer and the necessity for family worship. The conditions of life in the Waldensian Valleys were hard, and in summer much had to be done in preparation for winter, so that little time was left for family worship. So hard were the conditions of life in the valleys that men had a proverb that life there meant "nine months of winter and three months of hell." Church organization was making progress despite the adverse conditions. In 1890 there were in the valleys twelve societies for young men, and now there were twenty-four, besides societies for young women. Thus far the speaker had confined his remarks to Church affairs. Taking a broader view, he told how, when by the proclamation of Charles Albert of Sardinia, in 1848, the Waldenses had been placed on an equality with the rest of the people, they had for a season felt like a prisoner long deprived of the use of his members, who did not know how to work. Little by little the Waldenses realized their opportunities and advantages, and spread out over Italy. The pastors followed them, and at Turin and other centres fine Churches were built. Pastors and teachers followed the emigrants, new fields of work were opened, the professors obtained university degrees and were sent from the valleys to other parts of Italy to teach the youth. The Waldenses, long barred from medicine and the liberal professions, entered these, and the people came out of the iron circle so long drawn around their fastnesses. Religious ordinances followed the emigrants even when they went to far-distant South America and the plains of Missouri, where the chief pastor, upon a visit last year, gave promise that a minister should be sent. In conclusion Pastor Grilli gave figures showing the growth of the Waldensian missions in the Roman Catholic part of Italy, despite the efforts of the priests to check them.

Mr. William Wood, of Dresden, spoke on English services on the European continent. He told how at first many Germans had attended these services, and, attracted by the truth, had remained as members. The chief intent of the missions, however, was to provide Church accommodation for English-speaking people resident on the continent. He pointed out that the most effective way to increase the power of these Churches in missionary work would be for English-speaking people to take advantage of the Churches themselves, attend them and aid in spreading their influence. Continental life was of such a character that there was too much of a disposition to forget Christian exercises. To the young and the student class this meant the change for the worse of all the after life.

Dr. Hall, of New York, told a story of a man who at one of his services introduced himself in this wise: "You do not recognize me, but my grandfather came out from Antrim and settled in the State of Ohio." He pointed out that the foreign population was of great interest to the Church. He stated that the Irish Church aided in sustaining a mission in Spain, and had helped the Waldenses to build their college. He still held that the great Presbyterian Churches owed a duty to the Churches on the Continent. The pastors of these Churches had to spend much of their time in visiting the Churches of the old land and this continent for the purpose of raising money for their work. This should not be so. The Churches should have certain funds for the aid of the continental Churches that might be distributed by the ruling bodies over there, so that the pastors should not be required to act as mendicants when they should be at their duties.

Dr. Good put in the following notice: That this Council request the Eastern Section of the Alliance to take into consideration the holding of a regular meeting of this Alliance at some place deemed most suitable on the continent of Europe, where the various branches of the Alliance may be brought more into contact with the Churches of this Continent, and thus touch and affect these venerable and influential Churches of the Reformation.

INDUSTRIAL PROBLEMS.

The principal topic of discussion was the industrial problem. It was introduced in a thoughtful and erudite paper read by Mr. Alexander Watt, Glasgow. He reviewed the theories advanced by the recent political economists in an appreciative yet critical spirit. It was possible he said to mitigate existing evils without violent or doubtful remedies, and to this end Mr. Watt proposed first that the laws of mortgage on land might be altered, and if a man had not enough capital to cultivate his land without mortgaging it, he should be forced to sell it, and leave others to do it thoroughly, or as an alternative to this possibly unduly restrictive proposal that the Government might lend to suitable cultivators on easy terms. Then the law of entail should be abolished, together with any law tending to maintain a life interest in the lands. The subdivision of land should be encouraged, transfers simplified so as to facilitate the passing of land freely from one to another. In new countries and wherever the State owns land not appropriated it should be given out only under lease of suitable duration, so that its return to the State in due course might be secured. These proposals might not appear drastic enough, but no Christian Church could sanction the confiscation of the honest value men might have saved and put into land, even if its present division had its origin largely in injustice. To disturb expectations based upon ages of orderly possession merely in order to remedy ancient wrongs was not defensible on any principles of jurisprudence or morality. At the same time there was no reason why the abuses of the land system, even though legalized and of long standing, could not be remedied if a process could be found in harmony with the spirit of civilized Governments. New forces were at work which required to be tempered and controlled by Christian principle and example. "May we not expect," concluded the speaker, "that the dissemination of the tenets of our glorious Gospel will bring about a clearer perception of the true relations of mankind, and a wider application of the principles of Christian charity."

Principal Grant read a paper of Carlylean strength on the wage question. The remedy for the imperfection of the wage system, said the Principal, must be found in the resources of Christian civilization which were not exhausted. The rights of the individual must be recognized—that is, the rights of the capitalist, of the director of industry, of the skilled and unskilled worker and of the casual. The rights of society, too, must receive attention. Industrial freedom and State interference must be reconciled, and so must the laws of economics and the principles of Christianity. Workmen must not be looked upon as mere "hands," classed in with horses, machinery and so on. When all charges on the business had been met equity demanded that the profits be shared between employer and employee. Of course where there are no profits there could be no sharing. The great difficulty in this proposal was to get employers to accept the principle, but wherever it had been tried it had proved satisfactory. If the principle was a right one why should not the Church assist in maintaining it? Workingmen did not think much of a Church which was unable to assist them to cope with these problems. A Church might call itself Holy Catholic-Apostolic or Presbyterian, but unless it could apply itself to these problems it was dead. The attitude of Christianity to these questions should be chiefly dynamical, delivering man from selfishness, precreating him by implanting a new spirit. She should train her citizens to be noble citizens and noble statesmen, and her courts should take cognizance of these matters. This would be a wise proceeding, for they were matters upon which the hearts and minds of millions in Europe and America were set, and if the

Church refused its attention thereto, so much the worse for that Church in the hearts and affections of these millions.

The paper was discussed by Dr. Hoge, North Carolina, and Dr. John Hall, New York. In the afternoon the discussion was resumed and able, short speeches were made by Professor Rentoul, F. W. Humphries, H. B. Silliman and Dr. Waters.

The evening meeting drew two of the largest audiences yet assembled, a fact that may be held as a proof of how great an interest is taken in the "Aspects of Romanism," which was the subject to be considered. Mr. J. Duncan Smith, Edinburgh, presided.

Pastor Choisy, Geneva, read the first paper. After giving statistics and a narrative of the religio-political conflict with the Roman Catholic Church, which for the last few years has been waged in Switzerland, M. Choisy said that the prevailing influence there certainly was decidedly Protestant. Most of the cantons were Protestant; and of the fifteen important towns only two were Catholic. In the Swiss towns there were 340,000 Protestants and only 140,000 Catholics. There was less ignorance and superstition amongst Catholics in Switzerland than in France, owing to the diffusion of instruction and the rivalry of Protestantism. The Catholics were more under discipline than the Protestants, but on the other hand their conscience was less awakened, especially as regards the truth. But Catholics and Protestants had the same heavenly Father, and must they not treat each other as brethren? It was a frequent thing in Switzerland to see Catholics and Protestants use the same church. While respecting the true believers that the Church had produced, it must be remembered that she does not approve of modern liberty. Protestantism must defend itself with the weapon of truth by keeping hold of justice and charity. Catholicism was an institution which keeps souls under guardianship in the name of religion, but it must be remembered that God caused His children to pass to the state of grown-up men. Catholicism being an institution for those who wished to enjoy the benefits of the Gospel without being filled with its power, Protestantism must claim that a Church, however mighty and well organized, could not give salvation by a system of sacraments, but that peace and victory over the world flow from a personal and living faith in Jesus Christ.

Dr. Kerr, Glasgow, made a stirring speech. He said that the spirit of Hildebrand still reigned in the Vatican. Instead of being changed, the copstone was placed on the Papal Babel by the decree of 1870, and Leo XIII. sat to-day showing himself that he was God. In Great Britain and her colonies the subtle agencies and enormous resources of the Papacy were being employed in resolute efforts to secure the ascendancy. Wiseman, Manning and Vaughan had boldly published their plan of campaign. Cardinal Manning had announced it in the terms: "England is the head of Protestantism, the centre of its movements and the stronghold of its power. Weakened in England, it is paralyzed everywhere. Conquered in England, it is conquered throughout the world." The speaker then showed how Roman Catholics were filling important positions in the political and educational world. Their aim was to control legislation, and so strong were they becoming in England that the battle would soon rage round the royal supremacy which Manning had described as "the essence of all heresy" and as "the Reformation in concreto." Christian Governments were assisting them in reducing the educational systems to their control. But other public institutions were being papalized. Every avenue of life was being occupied by them. Presbyterians were laid under special obligation to resist all Romish encroachments. To do so they must hold and propagate that system of doctrine designated Calvinistic. The atmosphere of a civil constitution fashioned by Calvin was fatal to the papacy.

Dr. Laing, of Dunlas, read a paper on "Romanism in Canada." It was a model of compactness. Much information in condensed form was presented. After detailing a number of facts and statistics showing the strength of Catholicism in the Dominion, Dr. Laing said that, theoretically, Roman Catholicism had no special rights not possessed by all others in any of the Provinces except Quebec, but gradually they are gaining many privileges in many other parts. The public schools are not Protestant, for the Catholic bishops, although they have their own separate schools, see that nothing anti-Papal creeps into the public schools, and the priests are allowed to exercise an undue influence. Separate schools have not yet succeeded in getting a foothold in the Maritime Provinces, and in Manitoba, also, it is to be hoped that the recent decision of the Imperial Privy Council has settled the question finally, while in the Territories the endeavour to establish them has been successfully resisted. (Applause.) The hierarchy in Quebec has special privileges: the Church is by law established, and other privileges graciously granted in the last century to a conquered people are now haughtily insisted upon as inalienable rights. He concluded with an interesting statement of the work carried on by French Evangelization agencies.

Dr. Bushnell, Chattanooga, Tennessee, gave an interesting account of the signs of Romanism in the South American republics, the growth of liberal ideas on Romish domination and of the progress of evangelical truth in these republics. Dr. Underwood, missionary in Korea, spoke of the methods adopted in that land by the missionaries of Rome, and showed that their influence was on the wane. He took a hopeful view of the progress of the Gospel in Korea.

WORK IN THE NORTH-WEST ENCOURAGED.

The proceedings on Friday, the last day of the Council, were brief but by no means uninteresting. Dr. Cochrane, Brantford, presided.

The following resolution relating to the work of the Canadian Church in the North-West was submitted: That this Council of the Presbyterian Alliance met in Toronto are deeply impressed with the extent to which the colonists have settled down in scattered groups through the newly-occupied territories in the North-West and British Columbia, and the urgent importance of supplying them with Christian ordinances, and further recognizing the arduous task which is thereby driven upon the Presbyterian Church of Canada, and the strenuous efforts which she is making adequately to discharge it, resolve to express their warm sympathy with the Canadian Church in these ends, and recommend very earnestly to the Churches of those countries from which colonists chiefly come, as a matter of duty both to their own children and the colonial Churches which have to care for them, to extend to the latter not only hearty sympathy, but substantial aid.

In submitting this resolution Dr. Caven remarked that it was one which the Canadian delegates could not have presented, but, speaking for his Canadian brethren, he was most grateful for the kindness which had prompted their brethren from across the Atlantic to offer it. The Church in Canada would deeply appreciate the generous words of their colleagues of other lands, and in their name he thanked those who had proposed the inclusion of the resolution in the report and the Council for so cordially endorsing it.

Rev. John McEwan, Edinburgh, desired, as one of those who had watched the work of the Canadian Church from the old land, and had now an opportunity of seeing some of its results in Canada itself, to express the sentiment of deep obligation which the men on the other side of the Atlantic felt to the Canadian Church for striving so zealously to provide the ordinances of the Church for those of other lands who came out to this fair Dominion to make their homes. He cordially supported the clause of the report.

The chairman, Dr. Cochrane, as Convener of the Home Mission Board of the Presbyterian Church in Canada, asked permission to express his warm thanks and the thanks of the Canadian Church for this section of the Committee. He had been told that morning

by a delegate from Scotland that it was understood in the old lands that Canada wanted neither men nor money to aid in the work she was engaged in. There never was a greater mistake; they wanted money badly, lots of it, and they needed men too, men of the right sort, and there would always be the warmest welcome for them and plenty of work for them to do. He was very thankful for the kindly action of the Committee.

The report of the Committee on Desiderata of Presbyterian History was then laid upon the table by Dr. Mathews, General Secretary, in the absence of Rev. Dr. A. F. Mitchell, St. Andrews, Scotland, the Convener, who was prevented by ill-health from attending the Council. The report referred to several notable and valuable volumes which had appeared during the past four years. In presenting the report, Dr. Mathews called attention to the retirement of Dr. Mitchell from the Committee, and to the invaluable and indefatigable work he had done thereon in the past, and moved a very warm and appreciative vote of thanks to him, which was seconded by Dr. Roberts and unanimously endorsed by the Council.

The paper upon "What Philosophy Can do for Theology," by President McCosh, D.D., LL.D., of Princeton, N.J., was, by special resolution of the Council, ordered to be received and printed in the minutes. Dr. McCosh was prevented by illness from attending.

The last of the admirable series of papers presented to the Council was read by Dr. Talbot Chambers. It was fully up to the high standard of those that had preceded it. The subject of the paper on "The Doctrinal Agreement of the Reformed and Presbyterian Churches." Although the various Churches mentioned had a number of doctrinal symbols on all the great fundamental doctrines of Evangelical Christianity, there was a profound and substantial agreement. In his masterly paper Dr. Chambers enumerated nine points, beginning with the inspiration of Scripture and ending with the doctrine of a future state of reward and punishment.

Dr. Roberts explained the object of the confessional revision now in progress in the Presbyterian Church in the United States. He stated that copies of the proposed revision had been sent to the different Churches embraced in the Alliance, and that twelve of these had signified their approval of it.

Mr. Archibald Ferguson, elder, Liverpool, made a few excellent remarks on the question of revision and cognate subjects.

Dr. Caven, in moving a vote of thanks to Dr. Blaikie, the retiring president, paid a high tribute to the abilities of that venerable divine, and made a most appreciative reference to the services he had rendered the Alliance and the Church. Dr. Caven said that he well remembered the hearty unanimity and enthusiasm with which the name of Dr. Blaikie was received when presented for the office of the presidency. No member of the Alliance had rendered so great service to it as Dr. Blaikie, and the only name that could be associated with his in the origination of the Alliance and in the prosecution of its work was that of the venerable Rev. Dr. McCosh, whose absence all regretted. During the last four years Dr. Blaikie had discharged the duties of his high office with eminent wisdom, with the very greatest courtesy, delicacy and tact. He might simply refer in particular to his opening address, so beautiful and appropriate and tender, particularly the necrological part of it. He had shown that wisdom and kindness and consideration for all the interests embraced in this Council that the Alliance had expected of him.

Principal Hutton said that it might not be out of place that one coming from Scotland should second this motion, and one belonging to a sister Church and also well acquainted with the career of Dr. Blaikie, whom all held in the highest admiration and esteem throughout his whole course. He concurred most warmly with the vote of thanks. Apart from all his other claims upon their sympathy, the members of the Alliance knew how admirably he had performed all the duties of his office, always requiring delicate attention and tact, and it gave him very special pleasure, as a member of a sister Church in Scotland, to second the motion.

Rev. Dr. Chambers, of New-York, said that at the previous meeting of the Alliance a series of precedents had been established which were likely to be continued for an indefinite period and which had in the present Council aided in the solution of a difficult question. When the Council was asked very earnestly to deliver an opinion in regard to a much-voiced question concerning the inspiration and inerrancy of the Scripture it was aided by the experience of the past in determining that question. After the fullest consideration, although many of those who took part in it were in the warmest sympathy with the offerer of the resolution, they had no difficulty in coming to a conclusion which he believed was universally acceptable. That series of precedents, of which this was one, owed its existence and character mainly to the wisdom and tact of the recent president who was familiar with the origin, history and object of the Alliance and the Councils which it had held, and therefore, as having been present at the last four Councils, he felt it was very proper that the delegates should express in the strongest language their obligation to the services of the recent president.

Rev. Dr. Cochrane gave fitting expression to the gratitude of the Council to Dr. Blaikie. But for Dr. Blaikie and Dr. McCosh, humanly speaking, there might have been no Presbyterian Alliance.

Rev. Dr. Blaikie, in reply, said that he felt profoundly grateful for the kindness of the Council in offering him this vote of thanks and for the handsome and considerate way in which the mover and seconder and chairman had referred to any services that he had rendered in the past to the Alliance. He looked upon his connection with the Alliance as one of the most important events of his life. It had brought him into contact with many fathers and brethren and many members of the Christian Church upon this continent and elsewhere whom it had been a great privilege for him to have for friends, and there was none for whom he had a higher esteem than Dr. Caven and also for Dr. Talbot Chambers. He had had a long connection with the affairs of the Alliance, and he well remembered what might perhaps be thought to be its genesis. In 1873 or 1874, Dr. McCosh went over to Scotland and said that friends on this side of the water were prepared to go forward with the movement, provided the friends on the east side would join with them energetically and actively in order to make it a reality. Dr. McCosh called upon him and asked him to try and ascertain as soon as possible the views of his friends that a conclusion might be come to. He got together a few friends at dinner that very night and it was there determined to take the matter up. It was resolved that a preparatory conference should be held in London in 1875, and it was there that the constitution of the Alliance was framed. He, as the Convener of the committee appointed to prepare for the first Council, met with many discouragements. He then felt like Elijah, desirous of fleeing into the wilderness and leaving the whole thing behind. But the committee persevered and the first Council was held, and left behind it a very pleasant impression and a very favourable feeling in regard to its usefulness. He expressed the indebtedness of the Alliance to Dr. Mathews, the general secretary.

VALEDICTORY.

The valedictory meeting of the Council was held on Friday evening. Many of the delegates had left, and the number present was comparatively small, but the large and spacious church was crowded by the public, a clear indication that the interest in the doings of the Council was undiminished.

Dr. Talbot Chambers, New York, the newly-appointed president of the Alliance, presided. In his brief introductory remarks he spoke of the great good the Alliance had accomplished in the past, although when it was first mooted many declared the scheme impracticable. The valuable services of Dr. Blaikie and Dr. Mathews, the

retiring president and re-elected secretary respectively, were referred to, and special mention also made to the untiring work of the secretaries of the Western Section, Dr. Roberts, of Cincinnati, and Dr. Waters, of Newark, N. J.

Rev. William Park, of Belfast, moved a very comprehensive vote of thanks to the local committee, the city of Toronto, those who had given public receptions, the families which had entertained the delegates, the choirs, stewards and ushers; railroad and steambath companies and the Toronto press for the multifarious services rendered the Council as a whole and the delegates individually. Until two weeks ago, he said, Toronto was to himself and many others nothing but a name. Now all this was changed, and they would ever remember this beautiful city as a queen upon her throne, beside her pure lake of limpid blue, with her magnificent streets, public buildings and residences, her peaceful Sabbaths and her warm-hearted citizens. The vast crowds which had daily and nightly filled that spacious edifice had shown the great interest taken in the proceedings of the Council. They would never forget this, nor the unbounded kindness and hospitality of the people. That hospitality was like the streets of the city—they seemed to be unending, and the further they were traversed the more delightful they became. He should always look back upon the fortnight that was gone as the happiest holiday of his life, and it was only right and fitting thus to express the gratitude all felt. The objects of the Council had been twofold; first, to remove the narrowness which might otherwise exist in their minds, and second, to demonstrate that though they met as Presbyterians they had no antipathy towards members of other denominations, to all of whom they wished God speed. They had learned, too, the adaptability of Presbyterianism to the needs and requirements of the peoples of every clime, race and tongue, and the attachment all possessed to the grand central figure of the Lord Jesus Christ.

Dr. D. P. Putnam, of Logansport, Ind., seconded the votes of thanks. He re-echoed all that Mr. Park had expressed, and added that the unity he found between the Churches in Canada set him thinking whether a like union could not be brought about between ten or more different Churches across the border line.

Rev. F. McAdam Muir, Edinburgh, spoke in the place of Rev. W. Snodgrass, D.D., of Canonbie, Scotland, who was prevented by ill-health from being present. He knew something, he said, about Toronto before he came here, but the reality had far surpassed the anticipation. He had heard her spoken of as the Queen City, but the title now reminded him of the Queen of Sheba, for, like her, he could only say, "the half had not been told him." They had come here as strangers, and as such had received the best of everything. He thanked their dear friends of Toronto from the bottom of his heart.

Dr. P. H. Hoge, Wilmington, N.C., said he had heard of Toronto in his far-off home as the city where there were no Sunday cars, no newspapers or mails on the Sabbath, and he had found it indeed a blessed and happy place during his brief stay.

Rev. Dr. Archibald Henderson, of Crieff, said this was a great and noble country, but during their meetings they had heard of a far greater. Voices had reached them from far Korea, from India, Africa, Australia and the isles of the sea, from England, Scotland and Ireland, Switzerland and all parts of Europe, telling them of the great countries being won for Christ. They had learned more of His work and had helped one another with counsel and brotherly intercourse.

Dr. John B. Drury, of New York, spoke for the old Reformed Churches, transplanted from the old world, and the meeting of the Council in Toronto was of special interest to them, inasmuch as the first Presbyterian Churches in Ontario had been founded by missionaries sent out by the Church of which he was the humble representative. He had greatly enjoyed his stay here, for he felt he was among honest people, even on the street cars a man's word was taken in lieu of cash. In his country there had many good buildings, costing big sums of money, from \$5,000,000 up, but when he saw their noble pile of Parliamentary buildings, and was told they would only cost a little over a million dollars, it showed him that they must indeed have an honest administration.

Dr. Blaikie, of Edinburgh, on rising was greeted with warm applause. He said they had listened to speakers from most of the larger Churches in the Alliance on both sides of the Atlantic; it was befitting that he should speak for those smaller but old and staunch continental Churches, which, if they had been represented, would have been as warmly gratified as had any there spoken for. He felt he had a right to speak for these, and he had in 1876 visited some six or eight of these by instruction of the Council, and had had a most interesting and valuable experience. These included the Waldensian, Bohemian and Hungarian Churches, and all had watered the seed with the blood of their martyred children. He had been greatly cheered by that Council. The whole tone and spirit had warmed and thrilled him, and he hesitated not to say it had been the most successful ever held. The fragrance of its memory would ever linger, and an example to their brethren in Glasgow to emulate. The brotherly love and sympathy manifested for and by other denominations had been one of the most delightful features of that Council, and above all had been manifested the desire of the brethren to exalt the name of their Lord and Saviour Jesus Christ.

This concluded the addresses of the visiting delegates, and before calling for replies Dr. Mathews asked to be allowed to add the thanks of the Council to the sessions and managers of St. James Square, Knox and Cookes Churches for their great kindness in granting the use of the Church buildings for the meetings.

On behalf of the Church in Toronto and Canada, Dr. Caven replied as Moderator of the General Assembly and chairman of the executive. He said they in Toronto had been very anxious to secure the meeting of the fifth Council in Toronto, and they were thankful, glad and delighted that their invitation was accepted. The obligation rested upon them far more than upon the Council. They had brought joy, light and gladness into the city and into their homes, and that meeting would never be forgotten. It had been the greatest ecclesiastical and religious event in the history of Toronto or of Canada, and had proved extremely profitable in many ways. The debates had been conducted with singular ability, unsurpassed by any religious or political deliberative body in the country, and he had felt proud of his Church which could produce such men. There had been a most delightful spirit, not an arrow left rattling in any man's breast, though there had been the greatest freedom and the most manly frankness in the expression of opinion. The religious influence of that great convention had been felt in Toronto, and the most distinguished politicians of the world could not have crowded that Church night after night as those sessions had crowded it. All would go back to their labours strengthened and refreshed to work for the coming of the kingdom of their God.

Mr. W. Mortimer Clark, Q.C., on behalf of the citizens of Toronto, also briefly returned thanks for the acknowledgments of the delegates.

Before the formal adjournment Dr. Caven expressed the thanks of the city pastors and congregations for the services of the seventy-five visitors who had supplied the city pulpits last Sunday, and the warm thanks of the local committee to Rev. W. Burns, whose untiring services and indefatigable labours had aided so much in the arrangements.

The President then formally dissolved the Council, and announced that it would meet again in Glasgow in 1896. The benediction was pronounced by Rev. D. J. Saunders, D.D., President of Biddle University, Wilmington, N. C. While the audience was dispersing the choir sang "God be with you till we meet again."

NOW READY.

THE PRESBYTERIAN YEAR BOOK FOR 1892.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 5th, 1892.

A CONTEMPORARY says the present Presidential campaign is the duller since Monroe's time. May it remain dull until November.

THE Alliance meeting had one feature in common with a good many sermons. It would have been better if it had stopped when about two-thirds through.

THE men who read papers at the Alliance meeting were for the most part distinguished in some line, but there was one simple thing few of them could do. Scarcely a man of them could tell how many pages of MS. he could read in twenty minutes.

THE experiment of putting a number ten foot into a number eight boot has never been accomplished with any degree of elegance or comfort. Trying to read a paper with matter enough for thirty or forty minutes in twenty is about the same kind of experiment and meets with the same amount of success.

IT does not follow that because a minister comes from a large city or from the other side of the globe he must necessarily be superior to all the clergy of this country. That fact was frequently made quite clear at the Alliance meeting. Wonderful the number of Canadians who think that if a minister comes from a great distance or from a large place he must necessarily be a great man. If his name is in all the newspapers his greatness they think is increased.

DURING the first three or four days of the Alliance meeting it was pretty generally felt by those present that there was too much reading of papers and too little discussion. When the discussions did begin later on, perhaps some of those who complained modified their views a little. It is, however, true that reading papers almost without interruption for a whole day becomes wearisome, unless the papers are of a high order and are exceptionally well read. The programme was on the whole a good one, but, like many another, there was too much on it. It is beyond the power even of a Pan-Presbyterian Council to settle everything in a week. A more thorough threshing out of a few questions would be a great improvement. As Professor Young used to say, the half is often greater than the whole.

WHATEVER other lessons may have been learned at the Alliance meeting, it was a good place to take lessons in elocution. The members did not prove and illustrate everything they stated, but they did most clearly prove and illustrate that loudness and distinctness are two entirely different things. Cookes Church is a good place to speak in. The audience room is large but the acoustic properties are excellent. Members who spoke in moderate tones but distinctly were well heard throughout the whole room, while others who vociferated were not heard a few feet from the platform. Some excellent men speak so loud you can't hear them. We say nothing about the "parliamentary mumbler," who were represented as a matter of course. Where are they not represented? There is no hope for them. There is something peculiarly absurd in the spectacle of two thousand people sitting on a hot evening looking at a man reading a paper while they do not hear one word he says.

IT is amusing to read the attacks made by some of the French journals of Quebec upon the "Orangistes" of Ontario. The Orangemen, or "Orangistes," as they call them, are said to be imbued with feelings of intense dislike to Quebec and Quebec institutions. If Sir John Thompson is not made Premier the bigotted "Orangistes" will be to blame. If the Roman Catholics of Manitoba are not favoured with remedial legislation on the School Question the fault must be laid at the door of the "Orangistes." Now as a matter of fact the Orangemen of Ontario are perfect models of toleration so far as Roman Catholicism is concerned. Years ago the Hon. Mackenzie Bowell was given a place in the Cabinet, namely, because he was a leading Orangeman. Though he had been a Grand Master of the Order he voted for the Jesuit Estates Bill, for the continuance of the dual language arrangement and Separate Schools in the North-West. Yet the Orangemen of Hastings sent him to Parliament at last election and would no doubt do so again even though he voted in favour of remedial legislation to the Catholics of Manitoba. The fact is, the Orangemen of Ontario are an exceedingly tolerant body. If Sir John Thompson, who sends his sons to a Jesuit College in England, is kept out of the Premiership, the Orangemen will not be to blame. Every Orangeman in Parliament and a large majority of those outside are among his strongest supporters.

THE *Interior* has this to say about the cowardly and brutal practice of hazing freshmen which prevails at too many of the American colleges and prevails perhaps a little nearer home:—

Just how far the practice of hazing freshmen at colleges prevails is not to be determined by the rules of the faculty or of the directory of any given institution on the subject. There is nothing more dastardly or cowardly than to subject a young stranger coming to an institution to indignities, insult and personal abuse, for no other reason than that he is a stranger—and that is precisely what hazing consists in. That this hazing has extended to murder in some instances, and in one or two instances in permanent insanity, is a matter of the history of colleges in the last few years. It is not enough that dead-letter rules exist in colleges against it. An institution, the faculty and directory of which have not the moral and material stamina to suppress it thoroughly, is not fit to be entrusted with the education of young men.

An institution that has not moral stamina enough to protect young lads who have just left home from insult and abuse should be allowed to depend for its support on the blackguard portion of the community. If blackguardism and ruffianism are to reign supreme within its walls then it should depend for patronage on its own kind. There certainly ought not to be any difficulty in stamping out such rowdyism in all institutions supported by public money. The Government are as much bound to keep the peace among ruffians who wear college gowns as among ruffians of any other class. Students who handle young lads in such a way as to drive them insane, are ruffians of the worst class and should be treated as such, no matter how prominent or rich their fathers may happen to be.

THE bare-faced and expensive bribery carried on in what are called pivotal states during Presidential campaigns is beginning to alarm the more thoughtful of our neighbours. Patriotic men are asking how long the Republic can stand a system of avowed corruption. Some hopeful citizens are of the opinion that the expensiveness of the system may help to bring it to an end. In a letter

to the *Christian at Work* Dr. Washington Gladden says:—

Another very pertinent enquiry thrusts itself upon us—one that may well be considered by the practical politician himself. This method of buying votes is becoming increasingly expensive. Every dispensation of boodle calls for a more bountiful dispensation next time. This is an appetite which grows by what it feeds on. He that sows to the flesh reaps corruption. The man who sells his vote for money wants a little more for it year by year; and he is sure to divulge the secret to one or more of kindred spirit who will wish to share in the bounty the next time. Moral rot of this sort is as surely communicated as is decay in a barrel of apples. Then, under the management of our practical politicians, the number of voters who will not vote, even for their own party, unless they are paid for voting, is increasing year by year at an alarming rate. The sums of money which it is necessary to raise to carry elections on, as those who are quite on the inside confess to me, are growing heavier year by year. The moral aspects of this case do not of course appeal to the practical politician, but may it not be evident even to him that this is not good policy? His machine is liable to be smashed under the burden of boodle with which he is loading it. Is this "practical" politics?

There is not much hope that the expensiveness of bribery will ever bring bribery to an end. The men who supply the large sums generally do so as a matter of business, and they see that the business pays. The party in power protects their combine, or gives a grant to their railway, or makes some arrangement by which the people are compelled to pay back to the contributor all he gave and perhaps a good deal more. Of course the number of venal voters will always increase, but the funds to bribe the miserable creatures increase with the demand.

THE FIFTH PRESBYTERIAN COUNCIL

THE Fifth Council of the Alliance of Reformed Churches holding the Presbyterian System is now a thing of the past. Toronto takes its place with other important cities that have been the scene of former gatherings of this influential religious association. Its work has been accomplished and its records will pass into history. The Alliance is now an established institution, and its influence is growing and extending. True it has no authoritative, only a declarative voice, but that voice is heard in all lands. The power of the Council was seen in the vast numbers that attended the meetings in this city. At the morning sessions considerable numbers were present in the portions of the large church set apart for the general public. In the afternoons the numbers in the audience were greatly augmented, while in the evenings throughout, the pews were all filled. On several evenings many turned away reluctantly because they could not gain admission, so great was the crowd. Twice overflow meetings were held, and Knox Church was filled as well as Cookes. Interest in the proceedings of the Council was by no means confined to the city in which the meetings were held. Many ministers and others were in attendance. People were present from Windsor on the west and the Ottawa Valley on the east, while some came from Montreal, and others all the way from Nova Scotia. That Toronto should on this occasion be a centre of interest to ministers and members of the Canadian Church is no marvel. Those who were present will remember it as a great event in a lifetime. Nor would those who in the French sense assisted at the meetings of the Council return disappointed. It is evident that they enjoyed being present, for many of the brethren who had to return to occupy their pulpits on the intervening Sabbath revisited the Council during the second week. There was no diminution of interest till the valedictory meeting was over. Though many of the delegates had begun their homeward journey before the hour of that meeting arrived, the church was filled to its full capacity.

The great interest manifested in the Council's proceedings was fully justified. The subjects selected for treatment related to matters on which ministers and people alike are thinking more or less anxiously. The papers read were with one or two exceptions of superior merit and their appearance in the forthcoming volume will give to it a permanent value. The selection of subjects for discussion reflects credit on the authorities of the Alliance who settled the programme. The topics considered are all of them of vital concern to the present-day Church. It was fitting that the inner religious life of the individual Christian and the advancement of spiritual life should receive the prominence they did. It is noticeable that on matters pertaining to vital godliness there were no divergences of opinion. Not on these subjects, only on minor matters, was there anything like sharp debate. Here it may be parenthetically stated

that heated discussion in the sense of unseemly wrangling there was none. Statements to the effect that acrimonious feeling was apparent at times is an exaggeration resting on no basis of fact. As Dr. Caven so fitly said in his model response at the valedictory meeting, none would return to their homes with wounded feelings, no arrow-point would fester in any breast.

Another of the subjects ably discussed was the training of the ministry. Here again there was unanimity. There was no disposition on the part of any delegate present to shorten the course of study required of candidates for the sacred office. In this connection able papers by Dr. Oliver, of Glasgow, Principal Hutton, of Paisley, and Dr. Moore, of Hampden Sydney, Virginia, were read. The general feeling in the Council seemed to be that while the pulpit should be constantly employed in the proclamation of the good news of God for man's redemption and prompting to holiness of life, it was no less essential that it should attend to the application of Christianity to the needs and circumstances of modern society. The message that God sent by His prophets to Israel and concerning then existent nations were precisely the truths specially needed in those days. Christianity being designed for universal application has its special message to the conditions of each successive generation.

A question in which very general interest inside and outside the Council, was that relating to the industrial life of the present complex conditions of modern development. In the Council, as well as out of it, there were contrary opinions. The papers dealing with the subject evinced great ability, careful research and vigour of thought. There was one on land allotment by Mr. Alexander Watt, of Glasgow, and the other on the wage question by Principal Grant. Neither was revolutionary, but both writers had looked too nearly and with sympathetic eyes on the struggle ever growing in intensity, not to say fierceness, in the industrial world and both reached the conclusion that amelioration on the basis of equity and justice was needed. The solution of the industrial problem is more likely to be satisfactorily accomplished by the intervention and adoption of Christian principles than by strikes and lock-outs, by bayonets and bombs.

The opening sermon by Principal Caven formed the fitting key-note to all that followed. The high level on which the meetings began was maintained till the final benediction was pronounced.

Not the least interesting feature of these meetings was the opportunity afforded of seeing the men whose names have been long familiar to Presbyterians of this generation. Several of them are favourably known by their writings. The venerable form of Dr. W. Garden Blaikie would attract kindly attention anywhere. Ireland sent a brilliant contingent, England and Scotland were well represented. Drs. Monro Gibson and David McEwan, of Clapham, were worthy spokesmen for the Churches of the metropolis, while Edinburgh, Glasgow, Aberdeen and the Provinces sent men who would be esteemed in any part of the world. The American Churches sent a splendid body of delegates, and far-off Australia had three of her Presbyterian stalwarts on the floor of the Council. The remarkable readiness, versatility and clear-thinking of Professor Rentoul was a revelation to many. Another man of eminence and future promise whom the Council discovered was Professor Bavinck, of Kampen, Holland. To some people on this side of the Atlantic he was known as an able contributor to leading theological quarterlies, but many of them will now take a kindlier interest in the strong thinker who favoured the Council with a paper on a kindred subject with that by Professor Lindsay, who, along with Dr. Bavinck, constituted binary stars of the first magnitude among the brilliant luminaries present at the Fifth Council. This journal joins cordially in the congratulations interchanged at the valedictory meeting and feels assured that from the influence wielded by the Council, great and permanent results to the cause of Christianity will follow.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

THIS excellent institution, which holds a most important place among the active Christian agencies of our time, though in a measure overshadowed by the meetings of the Presbyterian Council, was nevertheless fortunate in holding its twenty-seventh anniversary at the time it did. It was thus able to secure Dr. John G. Paton, the veteran of the New Hebrides Mission, as the

preacher of the annual sermon, which was listened to with manifest interest by a large congregation as he detailed in glowing yet simple language the story of the planting of Christianity in that difficult but now promising field, watered as it has been with martyr blood. At the annual meeting held next evening Dr. John Hall spoke with his accustomed clearness, force and fervour.

What this institution is doing to advance the special work for which it was originated will best be seen by a few brief extracts from the excellent and succinct report just issued:—

The meeting for young men held every Saturday evening has been the means of blessing to many. Fifty-one meetings were held, with an average attendance of seventy-three. These meetings have been a training school for many of our young men, giving them confidence, and teaching them how to take part intelligently in Christian work. The Gospel and song service held on Sunday evening has had an average attendance of ninety-six.

Earnest evangelistic addresses have been delivered by prominent city clergymen and laymen, and eternity alone will unfold the results of the Word so faithfully preached.

The series of five Bible classes conducted by the Association present one of the most encouraging and hopeful features connected with our work. The class conducted by the General Secretary has met regularly every Sunday afternoon during the year, with an average attendance of thirty-two. This is a conversational class, and the young men take great interest in the study of God's Word, and are always ready to take part in the lesson. That the class is doing valuable work is made evident by the fact that during the year at least twenty of the members have left for the purpose of taking up Sabbath school work, and of entering other spheres of Christian usefulness.

Personal dealing is adopted wherever opportunities present. The report states that one hundred and fifty have received benefit from this method of work, "and," it is added, "many others had their doubts removed, and were led into clearer light and deeper Christian experience." The week of prayer was deemed a fitting season to bring the claims of the Gospel on young men specially before the congregations. In no fewer than sixty of the city churches sermons were preached at the Association's request. The work among the Chinese in the city has during the year been very encouraging and the Sunday school conducted for their benefit has received considerable accessions. In efforts to extend the blessings of the Gospel among different classes the report states that during the time the volunteers were camped at Niagara—

Our Gospel and reading tent, as usual, was erected on the camp grounds at Niagara, where the volunteers met. At least 700 letters were written by the men at the correspondence table in the tent. The meetings were largely attended, as many as 300 of the men being present at some of the services. One thousand copies of Moody's sermon, "What Think Ye of Christ?" with hundreds of books, tracts and invitation slips, were distributed among the men. Major-General Herbert, commander of the forces in Canada, personally thanked the secretary for the work done by the Association.

The Association tent was also erected on the Exhibition ground in September. The attendance was very encouraging, the tent being often crowded to its utmost capacity, and scores of Christians bore testimony to having been refreshed by the words spoken and fellowship enjoyed at these meetings. No less than 4,000 people sat down to hear the Gospel, and a number were dealt with personally. There were several cases of professed conversion through the word of testimony borne by the Association workers amid the bustle and excitement of this great gathering.

The Association seeks the benefit of young men in their every relation. Physical training finds a place in their efforts. As an evidence of its care for the special subjects of its work, the following may be cited:—

During the past year the closing of the work of the day with family worship has been more systematically carried out than ever before. There were 1,900 young men at these pleasing, interesting and enjoyable services. Five hundred and fifty-three young men were directed to suitable boarding-houses, while over 1,200 letters were written at our correspondence tables. Large numbers of young men visited the rooms in search of employment, giving an opportunity for personal conversation, which was largely taken advantage of. Owing to the difficulty of securing situations in the past year only forty-one were found. On Christmas Day, through the kindness of a number of the directors, fifty of the young men who were away from home were invited to dinner. This was one of the most delightful meetings ever held by the Association, and so much was it appreciated that it is hoped that it will be an annual occurrence.

The membership now amounts to 1,303, including active, honorary and all other classifications. It is gratifying to see such a good report. It testifies to the good work being accomplished, to the unwearied diligence and self-denial with which it is carried on. It is cordially commended anew to the favourable consideration, sympathy and support of the Christian community and to all who are interested in the welfare of young men.

Books and Magazines.

OUR LITTLE ONES AND THE NURSERY (Boston: The Russell Publishing Co.) It would be difficult to improve on this unique publication, so well fitted to interest, instruct and amuse the little ones.

HARPER'S YOUNG PEOPLE. (New York: Harper & Bros.)—The weekly issues of this ably conducted, and finely illustrated publication cannot fail to exercise an instructive and refining influence on its wide circle of readers.

THE *Illustrated News of the World* presents weekly to its numerous readers, not only fresh and clearly-expressed comments on current events and much interesting literature, but, true to its title and aim, illustrates what is of chief interest for the time with numerous superb engravings.

ST. NICHOLAS. (New York: The Century Co.)—The young people who read *St. Nicholas* will only have themselves to blame if they do not turn out intelligent and well informed persons in their adult years. It is month by month filled with instructive and entertaining literature, liberally and finely illustrated.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—Approaching very near its semi-centennial, this venerable eclectic weekly is apparently as young, vigorous and valuable as in its earliest years. The issue for October 1st, No. 2,518, is the initial number of the 195th volume and appears in an entirely new dress. Its old, familiar drab-coloured covers remain unchanged, but its interior has been transformed. With new, clear, and handsome type, and the great improvement noticeable in its general make-up, with its excellent paper and fine press-work, it compares favourably with any other magazine published; and, combined with the high intrinsic excellence which has ever characterized its contents, the *Living Age* must prove an even more delightful and desirable visitor than ever, and enter its Year of Jubilee under highly encouraging prospects.

THE CENTURY. (New York: The Century Co.)—This great magazine has completed the twenty-second year of its publication. New and interesting features are to make their appearance in the next number. The issue for October contains among other good things, the Lotto portrait of Columbus as frontispiece. Archibald Forbes, the war correspondent, in his own graphic manner tells "What I saw of the Paris Commune;" "Picturesque Plant Life of California;" the conclusion of M. Stedman's very able series of papers on "The Nature and Elements of Poetry;" "Pioneer Pack-horses in Alaska;" "Architecture at the World's Columbian Exposition," the sixth paper on "Christopher Columbus," by Emilio Castelar; and an able paper by Jeremiah W. Jenks on "Money in Practical Politics." In fiction, "The Chosen Valley," "The Chateau of La Trinité," and "A Mountain Europa" are concluded. There are several excellent short stories and meritorious poems in the number. The illustrations are of a very high quality.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls Co.; Toronto: 11 Richmond Street West.)—The number for October contains: "The Greek Church and the Gospel," I. E. Budgett Meakin; "Imprisoned for Protestantism;" "Lengthened Cords and Strengthened Stakes," Editor-in-Chief; "Anti-Missionary Crusade in Turkey," Rev. James Johnson; "The Church of Russia," W. Armitage Beardslee; "Carey's Covenant," Editor-in-Chief; "Zarathustra and the Zend-Avesta," Alfred Hillebrandt; "Our Indebtedness to Christ for Temporal Blessings,"—II., Rev. T. Laurie; "Present Condition of Peasants in the Russian Empire," Vicomte Combes de Lestrade; "An Unique Missionary Meeting on the Himalayas," Rev. Jacob Chamberlin, D.D.; Extracts and translations from foreign periodicals, Rev. C. C. Starbuck; The International Department, edited by Rev. J. T. Gracey, D.D.; the Department of Christian Endeavour, editorial notes on current topics, by the Editor-in-Chief; the Monthly Concert of Missions, and General Missionary Intelligence, are all of them compact with most valuable and fresh information, which will be greatly appreciated by all who are interested in the progress of the Gospel at home and abroad.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The October *Atlantic* opens with an able paper by James C. Carter, entitled "Mr. Tilden." He gives an interesting resume of Samuel J. Tilden's place in public life. Mrs. Deland, in "The Story of a Child," gives some delightful passages in the life of her heroine, very cleverly written. Alexander Brown, author of the "Genesis of the United States," has a paper on "The English Occupancy of North America," and incidentally endeavours to put Captain John Smith back into his rightful obscurity. There is also a Calabrian story by Elizabeth Cavazza, called "Rocco and Sidora," and this, with Mr. Crawford's "Don Orsino," completes the fiction of the number. Mr. Hale's amusing papers on "A New England Boyhood," are continued, and Boston Common and his associations with it, forms the subject of this new instalment. Professor Shaler writes on a subject of the day, namely, "The Betterment of our Highways," and Mary A. Jordan has an article on "The College for Women." A stirring poem by Edith M. Thomas, entitled "Arria," another by Clinton Scollard, and some critical papers on "The Naulabka" and the "Wrecker," on "Cuizon's Persia," and on "Cavour as a Journalist," with the usual reviews and Contributors' Club, finish a number of uniform interest throughout.

THE ARENA. (Boston: The Arena Publishing Co.)—The October *Arena* contains another paper of the popular series now appearing in its pages on American actors. Another instalment of the Bacon-Shakespeare controversy in this number will prove of general interest. Among the papers treating serious moral, political and reformative problems are the following, all of which are from the pens of eminent thinkers: "Has Islam a Future?" "The Negro Question in the South;" "Should the House of Representatives be Limited to its Present Number?" "Social and Economic Influences of the Bicycle," "The Church and the World," "Astrology Fin de Siecle," "Plea for the Prohibition Party," and the "True Character of Christopher Columbus," a scathing arraignment of the great discoverer, in which the author assails the idealistic conception of Columbus. The last half of the Symposium on Women's Dress, prepared under the auspices of the National Council of Women, appears in this number. Among the contributors are Lady Harberton, of London, Octavia W. Bates and Grace Greenwood. The editor contributes an illustrated paper in favour of improvement in woman's dress. The *Arena* is a worthy battle ground for the most advanced and progressive thinkers, and in its pages appears the best thought of many of the ablest minds of the age.

Choice Literature.

THE DOCTOR'S EXPERIMENT.

(Continued.)

Mrs. Gray, who possessed some advanced ideas, and believed that the servants who toil in hot kitchens through the summer days, and who build fires in the chilly gray days of winter mornings, ought to have all the comfort possible in their sleeping apartments, had taken pains to fit up the servants' room with as much taste as its dimensions would allow. A rocking-chair and chest were covered with the same figured creton which formed a coverlet for the bed. The window, which opened upon a broad court, was veiled with delicate flowered satin curtains, and a pretty rug was spread before the bed.

Impy had never seen such a room in her life, and she fell asleep and dreamed that she was a great queen seated upon a throne, with a golden crown upon her brow, and that a crowd of people were kneeling around her singing songs about her beautiful complexion, and that a troop of gayly dressed children were scattering flowers at her feet and ringing bells as they danced about the throne.

She woke to hear the bell of the dumb-waiter jingling sharply, and the voice of the milkman call out, "Ditson - milk", and then Impy realized her situation, and knew it was time to build a fire in the range.

Mrs. Gray had instructed her the day before in regard to these duties, and she was anxious to perform them well while they belonged to her. After a time, of course, she knew it would all end. The fairy godmother would touch her with her wand, and the prince would claim her for his own. It was easy to wait.

Ever so long ago, before Impy was born, Mrs. Mulligan had entertained ambitions for herself and children. She had builded air castles in regard to fortune and fame which awaited the Mulligans in the New World, where the "rivers run gold." Impy had come into the world a year or two after the family arrived in America. It was not until she was six years old that Mrs. Mulligan gave up her ambitious dreams. Mr. Mulligan drank himself into gaol and an early grave before Impy could walk. After disgrace, death and poverty had come upon the family, Mrs. Mulligan turned to her cups for comfort. Nobody who saw the bloated "wash-lady" of West 60th Street and Tenth Avenue, luxuriating in dirt and poor whiskey, imagined that she had ever entertained ideas of driving in her "own carriage" and buying a "pianny" for Impy.

The children who had given Impy her nickname from hearing Mrs. Mulligan designate her as "Imp of Satan," never suspected that beneath the ugly exterior of the wash-woman's child lurked a heart full of the mother's buried ambitions, and an imagination which gilded many a dark hour with rays of light.

The soiled and tattered copy of "Cinderella" had gone with her through the annual movings and numerous evictions, and had now reached a state of disrepair which exempted it from her early fears that it would be some day pawned for drink.

Engrossed with his profession (and one other thought), Dr. Ditson, least of all, dreamed of the vein of romance which ran through the nature of this girl. He never dreamed that her faithful attention and obedience to him and to Mrs. Gray were caused by her belief in their supernatural qualities.

Even when it came to being taken into the hydrotherapeutic establishment, exhibited to all the physicians there, and then left with Mrs. Gray and a French woman, who proceeded to put her into a box of hot steam, Immie submitted, with only an occasional peevish glance of protest. And when she came out dripping and scarlet, like a freshly-boiled lobster, and was subjected to powerful shots of hot and cold water from a douche aimed at her spinal cord, she made no resistance. It was all right since the fairy godmother and the prince desired it.

Immie's mother drank herself to death three months after the girl's advent into the Ditson household, and Immie's grief was loud but brief.

When Mrs. Gray offered her the month's wages, four weeks after the funeral, Immie shook her head.

"I don't want no wages no more," she said. "I alluz gaves 'em to th' old lady, and I haven't no use for 'em no more. You keeps 'em yourself."

She did not explain that she thought that all her wants would be supplied by the fairy godmother, and that as she was so soon to become a princess, her wages would be of small value to her.

Mrs. Gray compromised matters by putting the wages into the savings bank each month, aside from what she needed for Immie's wardrobe.

Impy's hair was allowed to grow out, and it tangled about her head and face in a nest of golden red curls. She had thought red hair a ban of disgrace because the street boys called her "Red-head," and pretended to light matches at her locks. So she had kept it cropped close to her scalp. But when her fairy godmother told her to let it grow, and remarked that it was a beautiful shade of red, she saw it in a new light.

After the doctor had been experimenting with Impy six months such an astonishing change had taken place in her that he was surprised at his own success. She seemed two or three inches taller, and had gained ten or twelve pounds in weight. Nearly all the ugly, disfiguring eruptions had disappeared, leaving only a rough, reddened surface to the skin. The nose was no longer a swollen ball, occupying the greater portion of her face, but a distinct and not uncomely feature. The lips were no longer thick; they were merely full now, and of a delicate pink. Even the teeth were whiter, and the eyes had lost their glassy stare, and looked out bright and blue from under a tangle of red curls.

The baths and the lotions—prepared after the doctor's own formula, and the breathing exercises, increased rather than diminished, however, during the next six months.

Impy had become indispensable to the household. Under Mrs. Gray's tuition she had developed into an excellent cook and waitress and seamstress. She made her own dresses, and trimmed her own hats with much taste.

She had been the doctor's patient just a year and five months when he accompanied her to the hydrotherapeutic

establishment, where he had first exhibited her as a "perfect case of chronic acne."

It needed but a glance to convince his fellow-physicians that the cure was complete. Her face was smooth, creamy white, with vivid pink in the cheeks and lips. The nose was a shapely retroussé, with not a black head or comedo remaining to mar its form. Not a trace of acne was discernible, even under the microscope. The round, fair young face with its light blue eyes, framed in a tangle of red gold hair, was a picture of youthful comeliness.

Coming home together up the avenue they passed a church from which a wedding party was just emerging.

Immie's cheeks flushed a deeper pink, and her heart beat rapidly as she looked at the bride and groom. There was a picture of Cinderella in her bridal gown leaning on the arm of the prince, and she had often imagined herself attired like that. Now it seemed very near. Surely the grand climax must be close at hand since all the doctors made such a fuss about her, and congratulated Dr. Ditson so earnestly. Her head took the old coquettish tilt, and a slight swagger came into her walk as she thought of all the splendours awaiting her.

That night Dr. Ditson's daily letter to his one interest in life—aside from his profession—closed with these words:

"I feel so well established in my profession and in the esteem of my co-workers that I dare ask you to name an early day for our union."

One month after this letter went on its way Mrs. Gray said to Immie:

"I hope you will not object to living right on with us, Immie, after my brother brings his wife home. He is to be married in eight weeks. We will raise your wages to \$14 a month, you are such an efficient girl now."

It was some time before Immie replied. She was rubbing off the window panes, and her hand moved slower and slower, and finally stopped altogether. She stood looking out of the window without turning around.

"Did you hear me, Immie?" said Mrs. Gray, a trifle nervously. She did not like the idea of losing the girl it had been such a task to teach, and to whom she had become attached during the year and a half of companionship.

"Yes'm, I heard," replied Immie, in a very low voice, that did not seem like Immie's voice at all.

"Of course I'll stay. I hain't no home but this." She went on rubbing the glass, and, relieved of her fears, Mrs. Gray went out of the room.

But the world which Immie looked out upon as she rubbed the glass with a dry cloth was not at all like the same world it had seemed a few moments before. The chimneys of the opposite houses seemed not half so high; the buildings looked dusty and commonplace; the streets below seemed lonely and desolate. It was as if a veil of illusion through which she had been gazing at the world was suddenly stripped away.

"She ain't no godmother, and he ain't a prince, an' I won't be no princess, never," she said to herself, summing it all up in a bunch of negatives.

"She's jes' Mis' Gray, an' I'm Impy Mulligan, an' he's—she paused, turned to a mirror near by, and gazed at her reflected image—"he's the doctor what cured me," she said. "An' now he's goin' to marry somebody else. 'I'll be the kitchen girl what waits on 'em—that's all."

She stared at herself in the mirror in a blank, dazed way. Her own ever-increasing prettiness had fascinated her for months. She had loved to see the face of what she believed a future princess blushing and smiling into her own.

"Tain't no use to be pretty like that jes' fer myself," she said now, as she looked at the pink and white skin, with its aureole of golden hair.

"I wonder what he went an' made me so pretty fur if he had somebody he was goin' to marry all the time. I wa'n't worth no such work. I'd never done all those things if I'd knowed it was for another."

She rose and went about her work automatically. Everything seemed so hard now. The pots and kettles seemed heavy, the toil of getting dinner wearied her; and when she had cleared up the work after dinner, she found herself so weary that she was obliged to go to bed two hours earlier than was her usual custom. Her sleep was fitful and broken. She rose in the morning so pale and hollow eyed that Mrs. Gray was alarmed.

But Immie stoutly denied being ill.

"There's nothin' ailin' me," she said. "I'm jes' tired, that's all. Had bad dreams—'it's from eatin' too much, I reckon."

"I don't know what to make of Immie," said Mrs. Gray, ten days later to her brother. "She has lost her appetite and her colour, and seems so listless I would never know her for the same girl. I fear she is on the eve of some severe illness. I wish you would give me your opinion of her."

The doctor called Immie in, questioned her, felt her pulse, and made out a prescription for a tonic.

"Touch of malaria," he said. "Keep in the open air as much as possible, and take the tonic three times daily. We cannot afford to have Immie fall sick, now of all times."

Then he turned his back upon her to finish the letter he was writing to his sweetheart.

Since the success of his experiment had been established Dr. Ditson took small notice of Immie. He was engrossed with his approaching happiness, and busy with his preparations for a vacation.

Immie took the tonic and the outdoor exercise; but her gait had lost its jaunty little swagger, her eyes showed no interest in the scenes about her as she walked, and she went home each day with less and less vigour. Life had lost its romantic flavour for her, and the dull reality seemed hard and bitter after her illusive dreams.

When the time for the wedding approached, Mrs. Gray suggested taking Immie as one of the party.

"She never witnessed a wedding ceremony, and it would interest her," she said. "The little variation in the monotony of her life might do her good. She seems to have no spirit with which to combat her indisposition. I should not like to leave her here all alone to brood over her ill feelings. You know the Irish always make a great deal of any small sickness."

"Why, of course take her along," the doctor replied. "She will be of use to you on the journey back."

So Immie went to Albany with the groom and Mrs. Gray in the bright spring morning which dawned for the wedding.

(day) and she sat in an aisle seat of the great church, and heard the organ peal forth the wedding-march, and saw the fair bride go up to the altar on her father's arm; and she touched the silken robe softly with one finger as she came down the aisle again supported by her husband's. There was a tiny spot of broken flesh on the girl's finger, and the contact of the silk sent little shivers through her body; but she had felt so dazed and strange as she saw the doctor coming down the aisle with this fair stranger that she touched the dress as it swished by her, just to be sure it was not all a dream.

Then she heard Mrs. Gray's voice, and rose and followed her to a lovely house, where there were a lot of people, and flowers, and a wedding breakfast. She stood in the alcove with the servants, and watched it all. Some one gave her a piece of wedding-cake to "dream over," and they offered her a plate heaped with dainties, but she could not eat.

Then it was time to hurry to the train with Mrs. Gray, and she was so glad to curl into the cushioned seat and rest.

But suddenly she gave a little frightened cry, and when Mrs. Gray went to see what was the matter she saw Immie's handkerchief at her lips stained with blood.

"A slight hemorrhage of the throat—nothing serious—nothing to be alarmed about," said the physician whom Mrs. Gray summoned on arriving home. "She will be up and as well as ever in a week or two."

But Immie faded as rapidly as a morning-glory after that. A "slow fever," Mrs. Gray called it; but when Dr. Ditson returned from his wedding-trip he looked grave and troubled, and wondered if it were possible his heroic treatment had driven the old skin trouble into the girl's system until it attacked the lungs.

Immie was placed in a large, airy room in the hospital just a month after the doctor brought home his bride.

Mrs. Gray visited her almost daily, and all that skill and care could do for her was done; but all to no avail. She died in three months after she had entered the hospital.

"Had she made the slightest effort to rally we could have prolonged her life for years," the physicians said; "but she simply let go her hold upon life, and seemed anxious to die."

The day before she died she asked a favour of Mrs. Gray.

"I'd like to have a nice funeral with carriages when I'm all done forever," she said—"lots an' lots of carriages, with the children all lookin' on in the streets as I go by in the big hearse with black plumes an' black horse—like a princess might. There's that money in the savings bank as you've told me of—I'd like it to be used to give me a big funeral."

Immie rode to her grave in the "big hearse with the black plumes and the black horses," but there was only one carriage to follow it for lack of mourners to fill more. *Ellis Wheeler Wilcox, in the Independent.*

AT SEA.

The sails hang lifeless to the trembling mast,
Unstirred by any breath of swelling wind,
The warm sun streams with steady light and kind,
No more we dread the wild tempestuous blast,
The calm is here, storms seem forever past,
And yet the vessel rolls with impulsive blind;
Rust on the restless sea she cannot find,
But strains and groans till in the harbour fast.

The tempest's rage may go, but we can trace
Its ruthless strength long after it has fled,
In myriad marks at sea and on the shore.
The mighty ocean has no hidden place,
No deep recess along its wreck-strewn floor,
Where the storm's power is for one moment dead.

—T. G. Marquis, in *The Week*.

THE MISSIONARY WORLD.

A UNIQUE MISSIONARY MEETING ON THE HIMALAYAS.

Sir Charles Elliott, the Governor of Bengal, and Lady Elliott, last week sent out cards of invitation for a reception to all the missionaries of all societies now on these hills, numbering more than eighty, including those working at Darjeeling, Ghuru and Kalimpong, and those visiting this sanitarium for recuperation. The principal residents of Darjeeling, and tea-planters on the slopes of the mountains, and many officials up here on duty with the Governor, or on leave, were also invited to meet the missionaries.

Sir Charles Elliott has had long experience in India, rising from the bottom of the civil service ladder up through the different grades by sheer force of character, until he has attained, by appointment of the Queen-Empress, to his present exalted position. In Government official parlance, he is styled the Lieutenant-Governor of Bengal, because the Governor-General or Viceroy also has his headquarters in Bengal, and of course officially overshadows him; but Sir Charles is de facto Bengal's governor, having his own Legislative Council and his own corps of secretaries, or Cabinet, entirely different from those of the viceroy.

Darjeeling, on the Himalayas, from which eighty miles of perpetual snow is seen, is the summer capital of Bengal, and during the hottest months Sir Charles and Lady Elliott occupy "The Shrubbery," as the gubernatorial residence here is named, with its beautiful garden-park around it, and Government offices and chief officials' residences adjacent, and from here the affairs of this great Bengal presidency are, for the time, administered.

The cards of invitation read: "To a garden party on Wednesday, June 15th, at 4.30 o'clock, to be followed by a Drawing-Room, at which an account will be given of the progress of missionary work."

A break had come in the monsoon weather, now upon us, and the clear day, with its view of the highest mountains

in the world, glistening in its mantle of snow, added to the rest with which all parties came together. The Governor and Lady Elliott were exceedingly affable, having pleasant words of cheer for each missionary, as they enquired after their work, and taking special pains to introduce the missionaries and officials, residents and tea-planters who were present. After an hour's very pleasant social intercourse, during which refreshments were served to all, Sir Charles passed through the company, inviting all to come to the "Durbar Room," or reception hall used on State occasions, and the company was soon seated on sofas, divans and chairs placed in an unconventional manner all round the spacious room.

Pleasant conversation ran on for a few minutes, and then order was called, and the Governor, stepping to a table at the head of the room, gave a brief address of welcome, which was so pleasant and so telling that I have written it out briefly, that others, too, may enjoy it and be helped and stimulated by it.

Sir Charles spoke substantially as follows.—

"Missionary friends, ladies and gentlemen, I wish, in a few words, to say what a very great pleasure it gives Lady Elliott and myself to welcome so many missionaries here as our chief guests this evening, coming as they do from all parts of our presidency, as well as from other presidencies and provinces of India, and representing so many different missionary societies from so many different countries.

"We are very glad that so many missionaries can come up to this delightful climate from the burning plains for a little well-earned rest and recuperation after their soul-absorbing and arduous toil at their stations, for it will fit them the better for the heavy work ever before them.

"It gives us real pleasure to tender to them this small amount of hospitality, with a large amount of sympathy and good-will and of appreciation of the noble and, to India, all-important service that they are rendering.

"My long experience in India, in the different presidencies and provinces, has taught me that the British Government in India cannot possibly do the work which, in the providence of God, is our only justification for being here, namely, the civilization, enlightenment and uplifting of the whole people of India, without the aid of the missionaries. For extended observation and careful study of the people have produced in me the profound conviction that nothing can lift these millions of Hindus up to the standard of our Western Christian nations in probity, morality and nobleness of life but that Gospel of Christ that has lifted us.

"I view, then, the missionary work as an indispensable, unofficial and voluntary auxiliary of the Government in carrying out its highest aspirations—the ennobling of the whole Hindu people. Always, in our tours in the provinces, Lady Elliott and myself find our greatest pleasure in looking up and trying to help and encourage the missionary work of all societies wherever we go. We are grateful to you missionaries for your self-sacrificing labours, and for the help you thus render the Government, and assure you that you will always find sympathy both in 'The Shrubbery,' where we now are, and in 'Belvidere House,' in Calcutta, so long as we continue to occupy it.

"I wish, further, to say that Lady Elliott and myself have to-day invited you, the leading residents and visitors at Darjeeling, and tea-planters of the district, that you may meet these missionaries and learn of their work, and learn to know them personally, and so, henceforth, take a much greater interest in their work, and render them the more liberal help. If they give their lives to the work, it is only fair that we should aid in furnishing them abundant supplies.

"I congratulate you all that the last census and the signs of the times all point to a very positive and somewhat rapid progress of the missionary work in India. There is unquestionably an undercurrent working among the higher classes in India toward Christianity, in spite of all the open manifestations against it; and we may look forward with confident expectation to the day when all India shall bow at the feet of Christ, who alone can uplift, purify and save."

At the nomination of the Governor, Bishop Johnson, the Anglican Bishop of Calcutta and Metropolitan of India, then took the chair, and in a brief address, thanking Sir Charles for his outspoken testimony to the missionary work, and him and Lady Elliott for the kind conception and kind action which had assembled this company, went on to say that his duties as Metropolitan of India, taking him from the Himalayas to Cape Comorin, and from Karachi, on the sea of Arabia, to Burmah and Assam, on the borders of China, gave him the opportunity of gauging any progress made in the missionary work not alone of the Church of England, but, to some extent, of all other societies within those wide limits; that when he first came to India a decade ago he did not at once appreciate the amount of preparatory work that had been done. Not to be tabulated in any statistics, not apparent to the eye of the casual observer, but which he now saw to be the chief element of hope for the speedy evangelization of India. He told of the numbers of educated native gentlemen who, to his knowledge, were now privately reading the Bible and endeavouring to conform their lives to its precepts, while still outwardly adhering to Hinduism, who, ere long, when the Spirit of God should mightily move among them, would come over as a mighty host into the Christian Church. He spoke of the wonderful uplifting power which Christianity had already manifested in the Madras Presidency, in those regions where very large numbers of converts had been gathered, and referred to the remarkable

declaration of the Director of Public Instruction in Madras, in his last official report on the progress of education, to the effect that, if the percentage of increase during the last twenty years be maintained, the native Christian population of that presidency would, within the next two generations, have surpassed the Brahmin in education, in material prosperity, in influence and in official position. He intimated that he had come to India interested, indeed, in missions, but practically a pessimist as to their progress; that a decade of close observation had converted him into an optimist, for the well-marked indications now were that India would, in the not very distant future, become an integral part of the kingdom of Christ.

Rev. Archibald Turnbull, B.D., the senior missionary in the Darjeeling district of the Church of Scotland, to which seems to be committed the evangelization of the Eastern Himalayas, gave a terse and interesting account of the work going on among these hill people with their fifteen catechists and twenty junior assistants at Darjeeling, and twelve out-stations reaching to the base of the mountains—Nipali catechists for the Nipalis, who have immigrated in such numbers from the adjacent kingdom of Nepal in connection with the tea industry. Lepcha catechists for the Lepchas from Sikkim, and a Bhutia catechist working among the Bhutias who have flocked in from Bhutan, and told of the little churches they had already established here with 600 communicants and 1,700 adherents, with baptisms of new converts every month. He also spoke of the Scotch Ladies' Zenana Mission in Darjeeling, consisting of three Scotch ladies and one native woman, who carry on their work in four languages, and meet with much encouragement.

Miss Edith Highton, of the English Church Zenana Mission in Calcutta, followed with an intensely interesting account of their methods of work, their hindrances, and their successes.

Rev. F. B. Gwinn, of the Church Missionary Society, in charge of their Boys' Boarding-School and Training Institution in Calcutta, then told of his work, and instanced remarkable cases of conversion of young men of the higher classes from their study of the Bible in mission schools, who had indeed lost all of property, position and friends, but had gained Christ, thus effectually answering the oft-repeated taunt that Hindus only become Christians for worldly gain.

Rev. J. A. Graham, M.A., of the Young Men's Guild Mission of the Church of Scotland at Kalimpong, in British Bhutan, spoke of the exceedingly hopeful work in his mission, with two hundred baptisms of mountaineers last year, and told how the native Church had organized among themselves a Foreign Missionary Society to send the Gospel into the kingdom of Bhutan adjacent, into which no European can yet enter, and how the senior and highest paid native evangelist of the mission, who had commenced the work at Kalimpong twelve years ago, had now resigned his connection with the mission, that he might go forth as the first foreign missionary of the native Church to the turbulent and dangerous regions of Bhutan, receiving only the voluntary contributions of the native Christians to support him in Bhutan and his family in Kalimpong, since they could not accompany him.

He also spoke for the Scottish Universities' Mission in Independent Sikkim, now under the efficient charge of Rev. Robert Kilgour, B.D., of Glasgow University, who, with his fifteen native assistants, is pushing the work up into Eastern, Central and Western Sikkim, building their little churches almost on the borders of the perpetual snows—for in Sikkim rise those giant mountains twenty-three, twenty-five and twenty-seven thousand feet high, towered over by their Monarch, Kiuchiu, Janga, the "Golden Horn," 28,177 feet high, the second highest mountain in the world.

With a hearty vote of thanks to the chairman, the speakers and to Sir Charles and Lady Elliott, and a cheering cup of coffee as we passed again out through the refreshment-room, we scattered with the intensified conviction and determination that from the eternal snows of the Himalayas to the scorching sands of Cape Comorin, Jesus shall be King.

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INTERNATIONAL LESSONS

Oct. 16, 1892. PETER'S VISION. Acts x.

GOLDEN TEXT.—Of a truth I perceive that God is no respecter of persons.—Acts x. 34.

INTRODUCTORY.

Peter was warmly attached by spirit and tradition to the Jewish ideas and forms of worship. He was called the apostle of the Jews, while Paul was the apostle of the Gentiles. It is remarkable and not without significance that he should be selected by God as the instrument for opening wide the door for the admission of the Gentiles to the kingdom of God. Hitherto the daily increasing body of disciples was drawn from among the Jewish people, and many who were not Jews were received into the fellowship of the Church, but these latter had to conform to the Jewish modes of worship. The means used by God to prepare the mind of the Jewish apostle for the more extended application of Gospel privilege and liberty form the subject of to-day's lesson.

I. Coming to the Light.—Caesarea was at the time of Christ and His apostles the seat of the Roman Government of the Province. It was built by Herod the Great, and named in honour of the Emperor Augustus. It was situated on the shore of the Mediterranean, about thirty miles to the north of Joppa. Living then at Caesarea was an officer in the Roman army named Cornelius, who was in command of a hundred men, hence his title of centurion. He belonged to the Italian band, a cohort of soldiers who were natives of Italy. This Roman officer, though a heathen, was striving to live up to the measure of light he possessed, and as a consequence he was desirous of obtaining more. He had outgrown the absurdities of heathenism amid which he had grown up. He feared God, that is, he reverence and worshipped the living and true God. The influence of his religious character was felt in his home, for Luke adds that "he feared God with all his house. He was kind and charitable to those in distress, for he gave much alms to the people." He was a man of prayer, for it is stated that he "prayed to God always." He was in the habit of keeping up the stated hours of prayer. The bright vision he saw was at the ninth hour of the day, about three o'clock in the afternoon of our time, and was the hour for worship among the Jews. It is a universal feeling of the human heart that it must worship. Men turn away from the Great Creator and worship the creature instead. They will worship objects fashioned by their own hands, or objects even the most degrading, but they will worship. The number of heathens that follow the light they have, the light of reason and conscience, may not be large, but those who do follow God's leading find the way of life. Are there not too many in Christian lands who have more heavenly light than they are willing to avail themselves of?

II. Receiving Light.—While engaged in devotion there appeared to Cornelius a glorious vision, "an angel of God coming in unto him." The sudden appearance of this angelic messenger startled him. He gazed intently and recognized him as an angel of God; he asked, "What is it, Lord?" The angel reassures him by telling him that his "prayers and alms are gone up as a memorial before God." Whatever is done for God's glory and for the good of others, when arising out of pure and sincere motives, obtains favour in God's sight. We are not to make the mistake so often made that good deeds can atone for sin; salvation from sin is not purchasable. The forgiveness of sin is God's gracious and free gift to all who believe in the Lord Jesus Christ who died for the remission of sin. The good works done from pure motives come up before God like incense and a pure offering, but they cannot atone for guilt. God is pleased with them, because they accord with His holy and beneficent will. The angel was divinely commissioned to tell Cornelius to send men to Joppa, where Peter was at the time engaged in preaching the Gospel. Full instructions were to find the apostle were given. Cornelius prepared at once to comply with the advice given him. He did not delay until the vivid impressions made by the sight and words of the angel had faded out and become dim, but obeyed immediately. He sent two of his household servants and a devout soldier, one who had no doubt been benefited and impressed by his officer's teaching and example, to Joppa, inviting Peter to visit him at Caesarea.

III. Peter's Vision.—While Cornelius was receiving his message from God at Caesarea, Peter also was being prepared by a vision at Joppa to respond to it. The day following, Peter went up to the housetop where he could be alone to observe the noon hour of prayer. He became very hungry, and while the midday meal was being prepared he fell into a trance. His hungry condition would make the visit more impressive. Heaven appeared to open, and he saw descending a great sheet, symbolic of the wide world, knit at the four corners, which former interpreters regarded as indicating that all quarters of the earth were now opened for the preaching of the Gospel. In this sheet there was a promiscuous collection of animals, clean and unclean, according to the classification of the Mosaic code. There came to him a voice saying, "Rise, Peter, kill and eat." Here was an indication to Peter that old things were passing away. He could satisfy his hunger without adhering to the distinctions of the old law. Now the Gospel age was wider and freer in its scope. At first Peter does not comprehend the meaning of the vision, for he answers, "Not so, Lord; for I have never eaten anything that is common or unclean." To this the voice replies, "What God has cleansed, that call not thou common." God had provided for the means by which men all over the world could be cleansed from their sins. It was nothen for man to make distinctions. The apostle was being instructed to obedience to promote the large purpose of God. The vision was thrice repeated so that the impression might be deep and the meaning of the vision made clear. Peter thought deeply over what he had seen and heard. Cornelius' messengers had arrived at the gate of Simon, the tanner's house. While Peter is puzzling over what the vision should mean, its signification is made plain by the direct utterance of the Holy Spirit which said to him, "Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them." Peter hesitated no longer. Like Cornelius, he too was obedient to the heavenly vision. Thus God both in providence and grace provides opportunities for expanding the minds of His servants, thus preparing the way for the extension of His Kingdom until it shall embrace within its sweep all nations.

PRACTICAL SUGGESTIONS.

Living up to the measure of light possessed leads to God. "If any man will do His will, he shall know of the doctrine whether it be of God."

A devout soul is usually a generous soul. The centurion gave much alms to the people.

God remembers the good deeds that are done for His glory and for the love of fellow-men.

God gives light to those who endeavour to walk in the light. His revelations of truth are to be obeyed.

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aid to a lady of the Hamilton (a patient): "As you ladies will use them, I recommend Gouraud's Cream as the most harmful of all the skin preparations." One bottle will last six months, using it every day. Also Poudre Sebille removes superfluous hair without injury to the skin. F. T. HOPKINS, Proprietor, 37 Great Jones St., N.Y. For sale by all Druggists and Fancy Goods Dealers throughout the U. S., Canada and Europe. Beware of base imitations. \$1,000 reward for arrest and proof of any one selling the same.



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Ministers and Churches.

DR. DICKSON preached a sermon to the Chosen Friends in Central Church, Galt, on Sabbath last.

THE Presbyterians of Grafton are building a handsome manse for their new pastor, Rev. C. D. McDonald, late of Kildonan.

KNOX CHURCH, Owen Sound, has been closed for the past three weeks undergoing thorough cleaning and re-decoration.

It is reported that Rev. J. K. Smith, formerly pastor of Knox Church, Galt, but now of British Columbia, has accepted the call from the First Presbyterian Church, Port Hope.

THE Rev. and Mrs. John Kay, Milverton, are visiting with relatives in Elkton, Mich. Rev. Mr. Graeb, of Stratford, will occupy the Presbyterian pulpit during his absence.

THE Rev. Dr. Henderson, of Crief, Clerk of the General Assembly of the Free Church of Scotland, preached in Knox Church, Galt, on Sunday evening. He preached in the U. P. church in the morning.

REV. R. HENDERSON, Bayfield, occupied the pulpit of Union Church, on Sabbath last, the pastor going to Bayfield to declare the church vacant, and will then act as Moderator pro tem. during the vacancy.

On a recent Sunday Rev. Mr. Hastie brought before his congregation, Knox Church, Cornwall, the matter of contributing toward rebuilding the churches in St. John's, Newfoundland. In response a collection of \$40 was given.

PROFESSOR BRYCE, of Manitoba College, Winnipeg, has received two additional grants of money towards the building fund of the new wing: one from Mrs. E. F. Bronson, Ottawa, of \$1,000, and the other from her son, Mr. E. H. Bronson, M.P.P., of \$2,000.

DR. JOHN G. PATON, of New Hebrides; Drs. Field and McGill, of Ireland; and Dr. Sexton, of New York, occupied London pulpits on Sabbath last. Large congregations attended the services held by them in the Presbyterian churches, and all who heard them were greatly pleased.

THE congregation of Lochaber Bay, in the Presbytery of Ottawa, showed their high appreciation of the services of Mr. P. D. Muir, student, who laboured with great success during the summer among them, by presenting him with a purse containing \$25 on the eve of his departure for college.

A PLEASANT time was spent at the farewell social given Mr. Anderson on his leaving Leeburn for college. He will be very much missed, as he became strongly attached to his congregation this summer. Mr. Mahaffy, of Port Albert, fills the pulpit of Leeburn Church for the next two Sabbaths.

LAST week Mr. S. Russell, editor of the Deseronto Tribune, was married to Miss Evelyn Davis, daughter of Mr. James Davis, mechanical superintendent of the Rathbun Company. The people of Deseronto manifested regard by choice presents. The Presbyterian congregation gave Mr. Russell a handsome silver tea set and Miss Davis also received pretty gifts from Church societies.

PASTOR ALBERT BROCHER, of Brussels, a delegate from the Missionary Christian Church of Belgium to the Pan-Presbyterian Council, gave an account of work which he and his fellow-labourers are accomplishing to a large congregation in Knox Church last Sabbath morning. Pastor Brocher is a native of Geneva, Switzerland. He has devoted twenty-five years to evangelistic work among the Roman Catholics of Belgium.

THE Rev. Professor F. R. Beattie, D.D., of South Carolina, preached in the Westminster Presbyterian Church on Bloor Street, on Sabbath evening last, from Luke xviii. 37. Dr. Beattie drew valuable lessons from the Scripture story, and emphasized the importance of each individual confessing his sins, obtaining divine grace and following in the footsteps of the Saviour. The Doctor left early in the week to resume his duties in Columbia Seminary.

THE Rev. J. Ramsey, LL.B., of Ballymoney, Ireland, will deliver a lecture on Ireland in Cookes Church on the evening of Friday next, October 7. The lecture will be illustrated by stereopticon views of Irish life and scenery. A collection of 25 cents and upwards will be taken at the doors, and the proceeds will be devoted to defraying a debt of \$4,000 on the church buildings at Ballymoney. The doors will be open at seven o'clock, and the lecture will commence at eight o'clock. Mr. Ramsey is the gentleman who so distinguished himself at Niagara Falls on Saturday week.

THE Winnipeg Free Press says the classes in Manitoba College will open on Monday, 3rd, at 9 a.m. The old portion of the Manitoba College building will be finished by that date, but it has been thought better to give more time especially for the dormitories to be fairly done and in good order. Accordingly arrangements were made with the board of Knox Church last evening by which the five class rooms connected with the Church will for the three or four weeks be at the disposal of the college. Efforts are being made also to provide private boarding places for the students for the month of October. From the number of applications already received for rooms in the new college, it is certain that the students during the approaching session will be much more numerous than in any previous college year.

ON the eve of the departure of Mr. E. A. Henry, of Knox College, Toronto, from Maynooth, North Hastings, where he has been labouring for the past summer, a farewell gathering was held on Saturday evening week in one of the homes of the people, and after social intercourse and partaking of the good things provided, Mrs. S. Hayett, President of the Ladies' Aid, in the name of the Ladies' Aid and Christian Endeavour Societies, presented Mr. Henry with a purse of money and an address ex-

pressing the thanks and appreciation of his people for his efforts in their behalf. Much good has been done in the field, and a large number made a profession of faith for the first time at the communion this year. The best wishes of the people here attend Mr. Henry, whose labours have been abundantly blessed.

THE Rev. John McEwan, Edinburgh, preached an earnest and impressive sermon in St. James Square, on Sabbath morning. The pulpit was occupied in the evening by Professor Leitch, D.D., who gave a discourse full of power and fervour. Both sermons were directly practical. The pulpits of the east end Presbyterian churches were occupied last Sabbath by delegates to the Council who have not yet left the city. In Leslieville Church (Rev. W. Frizell's) the morning services were conducted by Rev. W. Scott Whittier, of New South Wales; in the evening by Rev. W. Park, M.A., of Belfast, Ireland. In Oak Street Church (Rev. J. M. Cameron's) the preachers were, at the morning service, Rev. Professor Smith, New College, Edinburgh, Scotland, and Rev. W. Scott Whittier in the evening. At all the services the congregations were very large and appreciative.

THE Rev. John Ramsey, LL.B., of Ballymoney, Ireland, preached an interesting and impressive sermon to a crowded congregation in College Street Presbyterian Church last Sabbath morning. He also delivered a discourse in the afternoon at the Young Women's Christian Association Hall on Elm Street. The hall was well filled, and all denominations in the city were represented. The audience was made up exclusively of women, young and old, and the sermon, which they listened to with earnest attention, was delivered in an eloquent and forceful manner. Rev. Mr. Ramsey took for his subject Ruth's resolve, "Thy people shall be my people and thy God my God." His opening thoughts were directed to the contrast between Ruth and the Judges. An analysis of both, he said, would be conclusive evidence that one presented a scene of peace and the other a scene of bloodshed; one a picture of light and the other a picture of darkness. Continuing, he explained how God by these gleams of sunshine lets us know that the truth still exists, and that the truth will ever exist. God has made manifest His power in the preservation of the Waldenses in the days of the pilgrim fathers in England, and kings had not changed since. He was ready and willing to reveal himself to his people today. The rev. gentleman concluded by showing that the two chief thoughts in the resolution of Ruth were the brotherhood of Christianity and the fatherhood of God. In the evening Rev. Mr. Ramsey preached to a large congregation in Knox Church, and later spoke to the members of the Young Men's Christian Association at Association Hall.

THE London Advertiser says: Rev. Dr. Mackay, of Chalmers Church, Dunwich, will be retiring from the active duties of the ministry at the end of the year. He will then make his home in Guelph, or with relatives in New York city. Dr. Mackay preached his first sermon in 1856. He graduated from Knox College, Toronto, in 1859, having been ordained and inducted as the pastor of the Presbyterian Church at Tiverton in 1860. There he laboured faithfully and diligently in the Master's work till 1868, when he was transferred to Knox Church, Elmira, Illinois. Continuing there as pastor till 1873, he was transferred to the pastorate of Duff's Church, East Puslinch, where he continued as pastor till August, 1889. He then retired to Guelph, where his home has been ever since. In December, 1891, he was settled as pastor of Chalmers and Duff's Churches, Dunwich. Advancing years and weakness of voice are among the reasons assigned for his retirement. Rev. Dr. Mackay had the degree of M.A. in 1875; Trinity University, in the United States, conferred on him the degree of D.D. This degree was very heartily and unanimously conferred on him by the authorities of that institution. Dr. Mackay, in his earlier years, was in the habit of writing articles for the newspapers, both in English and Gaelic. Few of the present generation of ministers have preached so frequently in Gaelic. He always took great delight in conducting divine worship in this ancient language, wherever opportunities presented themselves. He was for some time inspector of forty-three public schools in Bruce county. In his early years he was a school teacher, and taught for some time in the High School at Chatham. He commenced to prepare for the ministry at the age of twelve years, pursuing his studies at Knox College and Toronto University for seven years. The study of Latin, Greek and Hebrew was a specialty among the subjects to which he devoted much attention.

PRESBYTERY OF HURON.—This Presbytery held a meeting on September 13 in Brucefield. It was agreed to dispense with missionary meetings this year, and have missionary sermons preached by ministers exchanging pulpits. Mr. William Bell was ordered to be certified to the Senate of Knox College as a student entering the preparatory course. It was resolved to hold a conference on Sabbath Schools at the January meeting. The amount apportioned to this Presbytery for Home Missions and Augmentation was submitted and action thereon delayed till next meeting. Application from Leeburn and Union Church, Goderich Township, asking that they be put on the list of vacancies, was considered, promising a stipend of \$550 and hoping that they should be supplemented up to the minimum stipend. The Presbytery resolved to delay action in this direction in the meantime, and open correspondence with the Presbytery of Maitland, with a view of having Leeburn united with Dungan and Port Albert. A call was taken up from the congregations of Manchester and Smith's Hill to Rev. R. Henderson, of Bayfield. Parties being cited, appeared, and were heard for and against the translation of Mr. Henderson. Thereafter Mr. Henderson accepted the call, and his induction is to take place on October 13, Mr. Hamilton to preach, Mr. Stewart to address the minister and Mr. J. A. McDonald the people. The stipend promised to Mr. Henderson is \$400 and manse. Mr. Simpson

was appointed to declare the pulpits vacant and to be Moderator of Session. Application is to be made to the Assembly's Home Mission Committee for four dollars a Sabbath to Bayfield during the vacancy.—A. McLEAN, Pres. Clerk.

PRESBYTERY OF GLENGARRY.—This Presbytery met at Lancaster on the 13th ult. Almost all the ministerial members were present, as also a goodly proportion of the elders. The Moderator, Rev. J. J. Cameron, M.A., presided. The Rev. James Cormack, B.A., reported in behalf of the Committee appointed at last meeting to draft a suitable minute anent the retirement of the Rev. Mr. Burnet from the office of the Clerkship. The following is the minute proposed by this committee: "The Rev. J. S. Burnet having, after a great many years of service as Clerk of Presbytery, retired from office, the Presbytery desires to record its deep sense of the value of the services rendered. In his faithful attendance for all these years upon the numerous meetings of Presbytery, and his prompt discharge of all the duties pertaining to his office, the Presbytery recognizes the spirit and the methods of the man of business. And in the uniform correctness which has marked the minutes of Presbytery, and the orderly manner in which its business has been arranged and conducted, the Presbytery feels that it has had a degree of service which the salary pertaining to the office but faintly acknowledges. And it now desires to place on record its sense of the value of the services rendered by Mr. Burnet during the many years in which he filled the office of stated Clerk." This report was unanimously adopted. Rev. J. MacLaren, B.A., gave in his report as to the plan of conducting missionary meetings within the bounds of the Presbytery. This plan proposes to divide the Presbytery into groups, each group with a Convener. The members of each group to exchange pulpits on the Sabbath, and to unite in conducting missionary meetings during the week. The report was received and the plan adopted. The Rev. J. Mackenzie, Moderator of the Session of Avonmore, presented a petition from the said congregation, praying for aid to the extent of \$10 in the event of settlement in the near future. Messrs. Campbell, Brownell and Dr. Kirk appeared in support of the petition, holding out the strong hope that this aid would not be needed for a longer period than two or three years. The request was granted, in so far as that lies in the power of the Presbytery. At this stage the Moderator asked leave to retire, as important duty awaited him at home. Rev. D. MacLure, Moderator, was appointed to preside pro tem. Students labouring within the bounds were then dealt with. Messrs. E. Smith and N. A. MacLeod, who were present, were approved, and the Clerk instructed to certify them to their college. Mr. Givan was authorized to receive disbursements from the remaining students, to examine the same and report results to the Clerk, who in turn was authorized to act on said report. Dr. MacLure and the Clerk were appointed a committee to confer with Mr. MacLennan. The Clerk then read extracts from the Presbytery of Quebec granting the translation of Rev. John MacLeod for induction at Vankleek Hill. Arrangements were accordingly made for his induction, to take place on October 7 next, at two o'clock p.m.; the Moderator to preside, A. K. MacLennan to preach, D. MacLaren to address the minister, and Mr. MacLennan the people. There was read a communication from the Presbyteries of Montreal and Glengarry anent Cote St. George. After deliberation it was resolved to lay the document on the table. It was resolved to rate congregations for the Presbytery and Synod Funds on the same basis as last year. Rev. A. Givan reported as to the state of the mission station at East Lancaster. His report was received, and Mr. Givan instructed to transmit the same to the Home Missions Committee of Assembly. The estimated requirements of the Home Missions and Augment-

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tion were presented by Mr. MacLaren. They showed that \$1,500 for Home Missions and \$625 for Augmentation are expected from this Presbytery. The matter was remitted to the Committee on Systematic Beneficence for rating on the same basis as that of the Presbytery and Synod Funds. There being no further business, the Presbytery adjourned to meet again at Maxville on the second Tuesday of December next, at noon.—M. MACLENNAN, Pres. Clerk.

PRESBYTERY OF BRANDON.—This Presbytery met in Brandon on September 6, at half-past eight, p.m. There were present: Messrs. A. Urquhart, Moderator; Shearer, Wright, Lockhart, MacTavish, Court, McCullough, Driscoll, Polson and Rumball, ministers; and Ballantyne and Grant, elders. The Moderator announced that his term of office had expired and asked his successor to be appointed, whereupon Mr. T. R. Shearer was elected Moderator for the next six months. On motion of Mr. Urquhart, the Presbytery expressed its sympathy with Mr. Currie in his sore trouble, in the following minute: "That the Presbytery expresses its sympathy with Mr. Currie in his sorrow, in the loss sustained in the death of his beloved wife,— whose Christian graces won the esteem and confidence of all who knew her, and pray the God of all grace to sustain him under his sad bereavement, and to fill his heart with spiritual consolation." Mr. Urquhart was appointed a member of the Synod's Committee on Bills and Overtures. It was agreed to meet at Carberry on September 20 at three p.m., to induct Rev. J. A. MacLean, B.A., into the pastoral charge of Carberry. Mr. Court was appointed to preside, Mr. Driscoll to preach, Mr. Urquhart to address the minister, and Mr. Wright the people. It was agreed to separate Oaklands from Burnside and to unite it to Long Creek, and to erect Burnside and McDonald into a pastoral charge. Mr. Lockhart reported that he had moderated in a call to Virden, stipend promised \$1,000. The call was in favour of Rev. Walter Beattie. The call was sustained. Mr. Wright was appointed to support the call before the Winnipeg Presbytery. The Home Mission Committee presented an encouraging report of the summer's work. It was agreed to divide the McGregor field, and to erect McGregor, Beaver Creek, Squirrel Creek and Bagot into one mission field, and Austriar, Arizona, Sidney and Chippin Hill into another. Mr. Haig was authorized to dispense the sacrament at Stockton, form a communion roll and erect a Session, Mr. Haig to be Moderator of the same. Permission was granted to Burnside to moderate in a call. Mr. Lockhart was appointed Moderator of Griswold Session. Dr. Bryce then presented the claims of Manitoba College. The committee appointed to draft a suitable minute ament the resignation of Mr. Macdonald presented the following, which was adopted: "The Presbytery, in accepting the resignation of Mr. Macdonald, desires to express its deep regret that owing to the arduous nature of the work in the McGregor field, Mr. Macdonald's health necessitates his withdrawal from this field. It prays that Mr. Macdonald's health may be fully restored and that God may guide him to another sphere of labour and abundantly bless his labours wherever his lot may be cast. It was agreed to hold the next regular meeting in Portage la Prairie, on Tuesday, March 14, 1893, at three o'clock in the afternoon.—M. C. RUMBALL, Pres. Clerk.

The first musical evening for the season at the Toronto College of Music was given last week, when Mr. and Mrs. Webster, two recent acquisitions to the College faculty, appeared in a programme of more than ordinary interest. Mrs. Webster plays the mandolin most artistically, and will doubtless be instrumental in bringing this sweet-toned instrument into favour. Mr. Webster is the possessor of a well-trained baritone voice, and sang his several numbers like an artist.

"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 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."

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THE WOMAN'S CONFERENCE ON MISSIONS.

One of the most interesting features in connection with the meetings of the Alliance was the gathering of many ladies from many lands to confer together on means best adapted to promote the extension of Christ's kingdom throughout the world.

The Woman's Missionary Conference in connection with the meeting of the Pan-Presbyterian Council commenced its session in the Central Presbyterian Church Wednesday morning at 10.30. The pulpit was a miniature flower garden, and plants and ferns graced the platform. The church was comfortably filled by the delegates and other ladies interested in missionary work. Each door was jealously guarded by a fair sentinel who obdurately refused to allow the curious eyes of the male sex to look upon the inner precincts. An exception was made only in the case of the gentlemen of the press, and only for a time.

Mrs. Ewart, president of the Canadian Society, presided. On the platform beside her were Mrs. Playfair, recording secretary; Mrs. Watson, Hamilton; Mrs. McLaren, Toronto; Mrs. Dr. Blaikie, Edinburgh; Mrs. Lindsay, Scotland.

Mrs. John Harvey, foreign secretary of the Canadian Society, delivered the address of welcome, to which Mrs. Blaikie, of Edinburgh, replied.

Mrs. Dennis, who represented the Presbyterian Missionary Society of New York, and who had been for nineteen years a missionary at Beirut, Syria, was the next speaker. She first touched on the importance of the home missions, and afterwards told something of Syria. Beirut was built on a promontory, with the Lebanon mountains at its back. There were 80,000 inhabitants of many nationalities. Syria was the land in which God gave His first lesson to man, and it was there the wonderful Gospel history was enacted. The difficulty of evangelizing the different races of the country was described. The Bedouins of the desert were too migratory ever to be reached properly, and a Moslem's life was not safe if he became a Christian. The expedient of giving unbleached cotton to Syrian women to get them to listen to Bible teaching was successful. Everything human sympathy could devise was tried to win the affection of the people. More progress was made with the Christian tribes of the country than with the Moslem sects.

Miss Davidson, of the Deaconess' Training Home of Edinburgh, spoke on the subject of training homes. There was a great need of women being trained for mission work. Methodists, Baptists, Episcopalians and the other denominations should all train their female missionaries, and these should unite on the mission field. Miss Davidson closed with a description of the institution over which she presided.

The Central Presbyterian Church was completely filled at the afternoon meeting. Mrs. Ewart occupied the chair. Miss Adams, of the United Presbyterian Church, Scotland, was the first speaker. Mrs. Orr, of the Free Church of Scotland, followed. The latter said that there were seventy-four Presbyteries and sixty-three auxiliaries in connection with the Church. Four meetings were held every year in Glasgow by the Missionary Society and six in Edinburgh. Last year £9,000 was the amount of the children's offerings towards Foreign Missions, and to this \$40,000 was added by the Church. In addition to this there were about \$10,000 given in various ways.

Miss Mathews, of the English Presbyterian Church, then told about the missions carried on by that branch. About £4,400 had been raised for the purpose last year from all sources. South China and Formosa were the chief fields of the Church. In China a great change has come over public sentiment in regard to women and Christianity since women have gone out as missionaries.

Mrs. Lindsay, of the Free Church of Scotland, delivered a short address on the Indian Missions and the Medical Training Schools. At this point a letter of congratulation from the W.C.T.U. of the Dominion was read.

Misses Wise, Doran, Donald and Mair then favoured the audience with a well sung quartette.

Mrs. McClymont read a paper on the "Indian Mission of the Free Church of Scotland." It covered 140,000 square miles and had a population of 4,000,000. Two languages were spoken there. In 1855 Thomas Hunter and wife went out to the Punjab as the Church's first missionaries. Up till 1885 not much success was attained, but since then a remarkable number of conversions have been made. A training school has been built in India for women missionaries, as it has been universally recognized that women were invaluable as missionaries.

Mrs. McLean, of the eastern division of the Woman's Foreign Missionary Society of Canada, then spoke.

Miss Forsythe, of the Board of Missions of the Cumberland Presbyterian Church, presented some interesting statistics regarding that Church's Missions. Since 1880, fifteen missionaries had been sent to Japan, five to Mexico and eight to Indian Territory. Ten churches, twelve stations and several schools have been instituted in Japan; there were about 800 pupils. There were 25,000 women and children connected with the Church's Mission Societies, and \$12,406 was raised for the work last year.

Mrs. Cunningham, of the Philadelphia Society of the Board of Foreign Missions of the Presbyterian Church, delivered an address on the work carried on by the largest mission Church. The Society was organized in 1869, and it was the first woman's organization recognized by the General Assembly. In connection with the Northern Presbyterian Church there were forty-seven Presbyteries, 123 missionaries, six medical missionaries, eighty-eight native teachers, 153 day schools and thirty-five boarding schools.

Mrs. Paton, New Hebrides, was introduced and gave a short address.

Mrs. D. J. Macdonnell, of Toronto, talked on the "Woman's Foreign Missions of the Presbyterian Church in Canada." The Society was formed seven-

teen years ago. The affairs of the general society were managed by a board of thirty-six women. It was an auxiliary to the Foreign Missionary Society. Last year \$39,000 were raised. Central India and the Indians of the Canadian North-West were the special cares of the Society. It was also interested in China. On solicitation of Rev. Hugh McKay, of Round Lake, N. W. T., tons of clothing had been sent to keep pagan Indians from freezing to death. The Society has five medical women missionaries at work, and others were preparing.

Mrs. Macdonald, of Calcutta, India, who has been in India for fifteen years, described the condition of the women in that country. Many schools had been instituted for the education of children and women. The Indian Government has practically said that the education of the women of the country was in the hands of the missionaries. The Government made grants to the Church schools and inspected them. India could never be evangelized by foreign missionaries; natives must do the work. The country must have boarding schools to reclaim the women, where they can be taught to be truthful, cleanly and moral.

Mrs. Wilson, of Neemuch, India, daughter of Principal Caven, gave an interesting speech on the Central Indian mission field of the Canada Presbyterian Church. The women of that portion of India were not as secluded as those of other provinces. The Brahmin priests were considered a necessary evil, and were merely tolerated, but the poorer classes left religion to these priests. The Hindus were easier to attract than the Mohammedans.

Mrs. Laws, of Livingstonia, Central Africa, was the last of the interesting company of brave women who were doing good in dark lands, and who told of their labours. Her mission was formed nine years ago. The women who attended the meetings showed that they were beginning to cease the abominable practices in which they had been brought up. The missionary's labours were made harder by the slave trade.

The Woman's Missionary Conference in connection with the meeting of the Presbyterian Alliance, resumed its deliberations Thursday morning. Mrs. Ewart, president of the Woman's Foreign Missions of the Presbyterian Church in Canada, presided. After devotional exercises a conference on appropriate topics suggested by delegates, took place.

Mrs. Blaikie submitted her proposition to the meeting about the amalgamation of the Presbyterian mission societies on the foreign field. There were twenty-one missionary societies in the Church, and it was proposed that Mrs. Mathews be secretary of an international union to keep the different secretaries in touch with each other. On motion of Mrs. Shortreed, seconded by Mrs. Kirkland, the

proposals were approved of. Mrs. Blaikie was then elected president of the International Union.

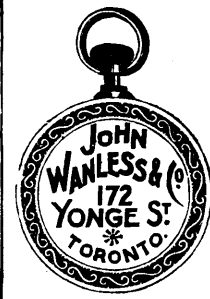
Mrs. Marshall Lang and Mrs. Lindsay were appointed a committee to make arrangements for the women's missionary meeting in Glasgow in 1896.

The subject of training homes for women missionaries was then considered.

Miss Beatty, M.D., of Indore, was called upon to give her experience in regard to the use of opium among the women and children of India. Miss Beatty said that during the seven years of her work in India, not a day has passed without her having to treat cases of opium poisoning. It was almost universally used. Not a babe was born that does not get opium. In one sense opium was a blessing to the women of India. Without proper medical attendance, as they are, their sufferings would be insupportable were it not for the relief it affords. It was no use to talk to the women of India about Christ while under the influence of opium; as well to talk to a stone. It would not be a kindness to them to take opium from them. What was needed was to send them the knowledge of Christ, and they would not want opium. They would never do without opium as long as they were without Christ. She had seen a girl-mother of thirteen years bring her baby to the dispensary, the infant sick, but no trouble to anyone, stupefied with opium—the child-mother begging for a doll to play with while her baby was asleep.

After several other questions in regard to missionary work had been answered, the Conference ended.

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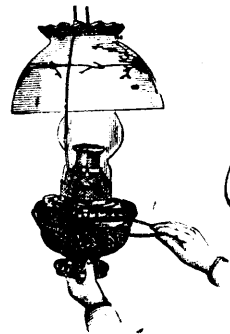


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British and Foreign.

THE jubilee of Rev. James Martin, of Beith, is shortly to be celebrated.

By authority of the Pope nine canons have been installed at Aberdeen cathedral.

MR. ROBERT LOUIS STEVENSON is spoken of as the next English consul in Samoa.

THE Rev. John Jamieson, of Firth, Orkney, has accepted the call to Canonbie, Dumfriesshire.

THE Rev. Alexander Matheson, M.A., of Jarrow-on-Tyne, has accepted the call to Blair Athole.

THE Rev. James Brown, M.A., of St. Peters, Glasgow, has declined the call to St. Davids, Kirk-intillock.

DUNDEE Free Presbytery has resolved to hold a public meeting in the city in the interests of dis establishment.

THE Pope is alleged to be preparing a manifesto to the Great Powers setting forth his position in the event of war.

EDINBURGH university curators meet in October to elect a successor in the Hebrew chair to the late Prof. Adams.

THE Rev. Mr. Fergusson has accepted the call to Martyrs Church, St. Andrews, and the Presbytery has sustained it.

THE late Miss Martha Quigg, of Macorquin, Derry, has bequeathed \$500 to various funds of the Irish General Assembly.

THE Manning memorial, for which \$27,200 has been subscribed, is to take the form of a refuge under Roman Catholic management.

THE Rev. Mr. Beattie, who has completed his twenty-fifth year as Clerk of the Ards Presbytery, has received from his brethren the present of a carriage.

By the will of Rev. Alexander Falconer, of Denny, \$500 has been left to the poor of the parish, the administration to be under the exclusive control of the Session.

THE Queen has given \$50 to the Bible Christian congregation of Newport, Isle of Wight. The members of that denomination in the United Kingdom number 40,000.

THE Rev. John Murray, of Calton, preached the funeral sermon of the late Rev. Gilbert Johnston in Shettleston Church. Many of the congregation were deeply affected.

A STAINED-GLASS window is about to be placed in Bellgrove Church, Glasgow, as a memorial of the late Rev. William Barras. The representation is "The Empty Tomb."

THE late Mr. James Greer, of Concywarren, Omagh, has bequeathed \$250 to the Orphan Society, and \$250 each to the congregations of First Omagh, Second Omagh and Crossroads.

THE Rev. David Benjamin, of Urmiah, Persia, formerly an assistant in the Archbishop of Canterbury's mission to the Nestorians, who has been in England for the past two years, has joined the Roman Catholic Church.

THE Rev. Peter Richardson, of Daily, near Girvan, died suddenly in Edinburgh on the 6th ult., at the age of sixty-seven. He had recently retired from active work, and Rev. W. Arnott has just been called to succeed him.

THE removal of St. Enoch's congregation, Glasgow, from their Church owing to underground railway operations is thinning their number. The summer arrangement for their worshipping in St. Georges ends with this month.

THE death took place at Belfast on the 4th ult., at the age of seventy-nine, of Rev. William Rossborough, senior minister of East Campbell Street Church, Glasgow. He was ordained in 1837, and was a man of earnest character and courteous manner.

THE Executive Committee of the Society for the Orphans of Ministers and Missionaries have received from Mr. R. W. Cory, J.P., a receipt for \$13 06: lodged at call, being the amount of the "Johnston Jubilee Fund." The Society had previously about \$60,000 capital invested.

A STAINED-GLASS window representing Moses raising the brazen serpent and Christ healing the sick, has been erected in South Leith Church to the memory of Dr. James Struthers, a greatly esteemed physician who practised in the town for over forty years. It was subscribed for by his friends and patients.

THE Liverpool magistrates have decided that all managers of public houses must reside on the premises and personally supervise the business. Of 2,078 licenses no fewer than 1,378 are held by 136 firms or individuals. One firm holds 232, another 135, and twenty-nine firms have among them 1,062.

GREAT DISCOVERIES.—The astronomer who discovers a new star, the scientist who finds a new face, or the geologist who alights upon a new species of fossil, becomes deservedly famous; but the actual good such discoveries do is nothing when compared to the finding of a medicine which is an infallible cure for certain diseases. Such a discovery was made nearly half a century ago by an Eastern gentleman named Perry Davis, and his preparation is now known to the world as PERRY DAVIS' PAIN KILLER. It is a sure cure for Diarrhoea, Cramps, Cholera Morbus, Cholera, and, indeed, all bowel complaints. 25c. only for Big 2 oz. bottle.

MINARD'S Liniment cures Diphtheria.

FOR RHEUMATISM

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. K. Irving Dodge, 110 West 125th Street, New York City.

Ayer's Sarsaparilla
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Cures Others, Will Cure You

GOOD NEWS. CRAB APPLE BLOSSOMS.



AND THE CELEBRATED CROWN LAVENDER SALTS.
Annual Sale Over 300,000 Bottles.



What London, Paris, and New York say of them:

"Chief among the fashionable scents is 'Crab Apple Blossoms,' a delicate perfume of highest quality; one of the choicest ever produced."—*Court Journal*.

"It would not be possible to conceive of a more delicate and delightful perfume than the 'Crab Apple Blossoms,' which is put up by the Crown Perfumery Company, of London. It has the aroma of spring in it, and one could use it for a lifetime and never tire of it."—*New York Observer*.

"It is the daintiest and most delicious of perfumes, and in a few months has superseded all others in the parlours of the grandest houses of London, Paris, and New York."—*The Freeman*.

"A perfume that never dies, but is always fresh, and being highly concentrated, retains its odor for a long time."—*London Court Circular*.

"Our readers who are in the habit of purchasing that delicious perfume, 'Crab Apple Blossoms,' of the Crown Perfumery Company, should procure also a bottle of their 'Invigorating Lavender Salts.' There is no more agreeable cure for headache, and by leaving the stopper out for a few moments a delightful perfume escapes, which freshens and purifies the air most enjoyably."—*Le Follet, Paris*.



No articles of the toilet have ever been produced which have been received with the enthusiasm which has greeted the Crab Apple Blossom Perfume and Soap, and the Crown Lavender Salts. They are literally the delight of two continents, and are as eagerly sought in London and Paris as in New York. They are daily bringing pleasure, comfort, health, and refreshment to thousands of homes, and are sold by all druggists as follows: Crab Apple Blossom Perfume, 1 oz., 50c.; 2 oz., \$1.00; 3 oz., \$1.50; 4 oz., \$2.25. Crab Apple Blossom Soap, in decorated caskets, 30c. a tablet.

Do not fail to try this delicious Crab Apple Blossom Perfume and Soap and the Invigorating Lavender Salts. The remarkable lasting quality of this delicate perfume renders it more economical in use than the cheaper perfumes. Sold by all dealers in perfumery.

Beware of cheap imitations put up by unprincipled dealers for extra gain. Sell only in the bottles of the company, with the well-known Crown Stopper. No others are genuine.

THE CROWN PERFUMERY COMPANY, 177 New Bond St., London.
Sold by Lyman, Knox & Co., Toronto, and all leading druggists.

YOUR LIFE

CAN be made considerably more enjoyable if you get rid of every symptom of indigestion. The eminent and distinguished Dr. Guernsey, of Fifth Ave., New York, says that ADAMS' PEPsin UTTI FRUITTI not only insures perfect digestion, but also corrects any odor of the breath which may be present. Enjoy your life!

Sold in 5c. Packages by all Druggists.

INWARD PILES CURED.



ST. LEON TRIUMPHANT.

Having been troubled with costiveness and also inward piles, was recommended to take

St. LEON MINERAL WATER

I did so, and received the best satisfaction, being entirely cured.

W. F. JOHNSTON,
Forest and Farm
TORONTO.

THE St. LEON MINERAL WATER Co. (Limited)
101 1/2 KING STREET WEST, TORONTO
Branch Office at Tidy's Flower Depot, 164 Yonge Street.

DROPSY TREATED FREE
Positively CURED with
MILNARD'S Liniment. Have tried
many (thousands) cases failed
hopeless. From first dose
symptoms rapidly disappear, and in two days all but two-thirds
of all symptoms are removed. **BOOK** of testimonials and
detailed directions sent **FREE**. **10 DAYS TREATMENT** will
be sent by mail. Dr. H. H. GREEN & SONS, Specialists, 171 West 4th St., A. G. A.

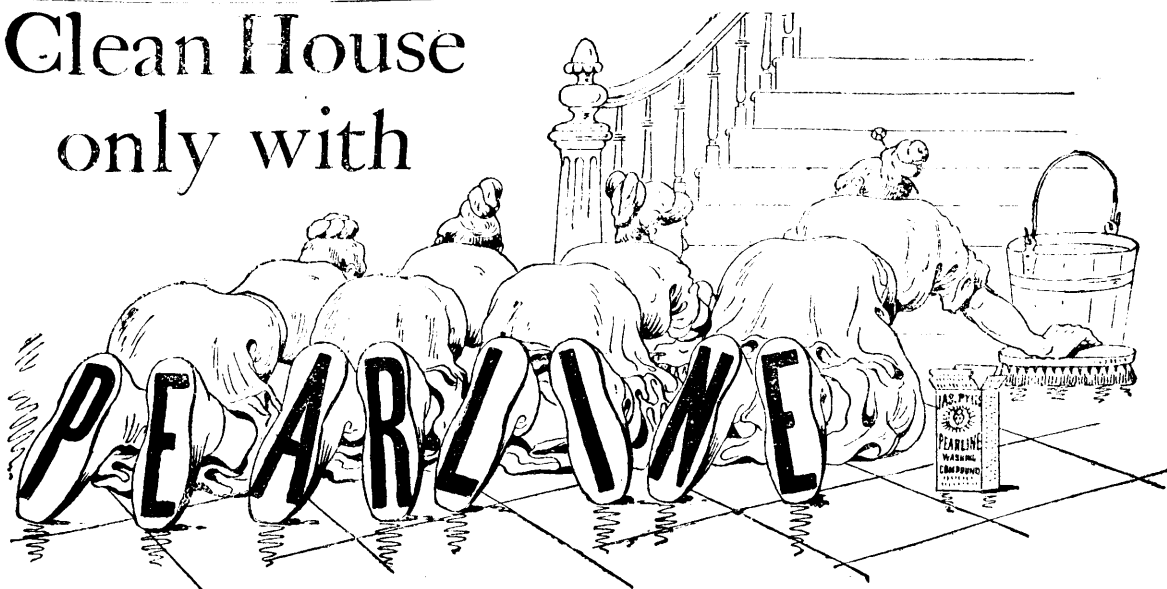
MINARD'S Liniment cures Garget in Cows.

STRONG AND PROSPEROUS.
THE
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ASSURANCE COMPANY
OF CANADA.

ESTERBROOK PENS **ESTERBROOK**
26 JOHN ST., N. Y. THE BEST MADE.
For sale by all Stationers. ROBT. MILLER, SON & Co., Agents, Montreal.

HOLLOWAY'S OINTMENT
An infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.
— FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS, —
Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at
THOS. HOLLOWAY'S Establishment, 78 New Oxford St., London
And sold by all Medicine Vendors throughout the World.
N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

Clean House only with



Because there is nothing which is harmless, that will make things perfectly clean with so little labor in so short a time; besides, it is economical and makes the work easy.

Do you suppose—that anything could attain such popularity as PEARLINE enjoys, and hold it, without wonderful merit—that people would use it year after year were it harmful to fabric or hands—that the hundreds of imitations are attracted by anything but its wonderful success?

You'll do well to use Pearlina—see that your servants use it, and insist that they do not use the imitations which they are often induced to try because of the worthless prize accompanying it, or by the glib and false argument of some peddler. Remember PEARLINE is never peddled. JAMES PYLE, New York.

Household Hints.

COCONUT PIE.—Three eggs well beaten, two thirds of a cupful of sugar and one pint of milk, one cupful of fresh grated or desiccated coconut and a little nutmeg. Line a pie tin and fill; bake in a moderate oven half an hour.

BORAX.—We are just beginning to appreciate the use of borax in the household. In many parts of our country the water is so hard that it is necessary to use some softening agent, and few things are better for this purpose and less expensive than borax.

THE SQUASH.—Squash croquettes are exceptionally good. Take for these: One pint of mashed and smooth squash; the Hubbard is the best squash; one teaspoonful of rich cream; salt and red pepper to taste; one egg, well beaten, white and yolk together. Roll and fry as usual.

A WRITER says: Having had years of torment with ants, both black and red, we lighted upon the following remedy, which with us has worked like magic: One spoonful of tartar emetic, one spoonful of sugar, mixed into a thin syrup. As it evaporates or is carried off, add ingredients as needed. A sicker lot of pests would be hard to find.

FROZEN PUDDING.—To two quarts of rich boiled custard add two table-spoonfuls gelatine dissolved in half a tea cup of milk. Put it in the freezer, and when it begins to freeze add a pound of raisins stoned, a pint of strawberries or any kind of preserves, and a quart of whipped cream. Stir and beat well like ice cream. Grated coconut, blanched almonds and chopped citron may be added if desired.

SPICE CAKE.—Two cups of sugar, one cup of butter, three cups of flour, one cup of chopped raisins, one cup of milk, two teaspoonfuls of baking powder sifted with the flour, four eggs, four table-spoonfuls of molasses, one teaspoonful each of cinnamon and cloves, one nutmeg. This makes a very good cake for ordinary uses. Frost it if you like.

FOWL SAUTE.—Cut the remains of a cold fowl into nice pieces, sprinkle with pepper, salt, and pounded mace, and fry in a little butter to a pale brown; dredge in a little flour, then add half a pint of weak stock or gravy and one pint of green peas, stew until the latter are tender. Put in a teaspoonful of and dish up. Place the peas in the middle of the dish, and the fowl around it.

Should you at any time be suffering from toothache, try GIBBONS' TOOTHACHE GUM; it cures instantly. All Druggists keep it. Price 15c.

Household Hints.

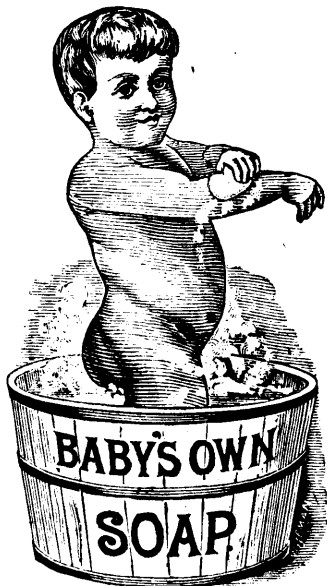
THE PARSNIP.—A parsnip soufflé is nice, made almost exactly like squash soufflé, except that it has both the yolks and whites of the eggs. They are beaten separately, and the whites added last of all. Fried parsnips are familiar, but parsnips fried in batter are less familiar than the ordinary form. An old negro cook showed them to me.

ROYAL PUDDING.—Cover one boxful of gelatine with water and let dissolve, then pour over it a pint and a-half of boiling water, add one pound of sugar, the juice of four oranges and three lemons. Stir until the sugar is dissolved. Strain and set in a cool place. Dip a large mould in ice water, cover the bottom and sides with canned cherries, cover with the liquid gelatine, let harden, fill up the space with more of the gelatine and set to cool. When cold, take out the centre with a spoon and fill the space with whipped cream, flavoured with orange. Let it get cold and serve with vanilla sauce.

ORANGE LAYER CAKE.—Four eggs, three cups of flour, two cups of sugar, half cup of butter, two small oranges, one cup of cold water, two teaspoonfuls baking powder. Add the beaten yolks of the eggs to the creamed butter and sugar, stir in the orange juice and grated peel, the water, flour, baking powder and the whites of the eggs last. Bake in layers and spread between these a filling made by beating into the whites of two eggs enough powdered sugar to make a quite stiff frosting, and flavouring this with lemon juice and grated peel. Add a little more sugar to it for the top icing than for the layer filling.

BAKED SQUASH.—In New Orleans I once knew a shrewd house-keeper of French descent who kept a fashionable boarding-house. That woman did more with vegetables than I have ever seen done before or since. We were continually praising a course that, when we came to think of it, was purely vegetable, and cheaply vegetable at that. In her home I first met baked squash. Nothing can be simpler than baked squash; but it is a pleasant dish all the same. Wash well a squash, halve it and clean it, and cut it into thin slices. Lay these slices into a pan with a little butter on them, and bake them until they are tender. You see it is a far easier matter than to boil squash or to steam it. If you like, you can get a glaze by sprinkling sugar over the piece. They must not bake too quickly.

APPLE HEDGEHOG.—Take eight apples, one cup of granulated sugar, juice and rind of a half lemon, one pint of water, one-half cup of powdered sugar, whites of four eggs, one cup of blanched almonds. Core the apples before paring. Cut two of them in quarters, and slice lengthwise. Set the sugar and water on to boil, and when it does put into the syrup the six whole apples and cook gently, turning often until tender, then remove carefully with a skimmer to a dish. Do not stir the syrup while cooking for fear it will granulate. The sliced apples being stewed and mashed, may now be added to the syrup with the lemon juice and rind, and boiled to a smooth mass. Rub smooth with a potato masher and set aside to cool a little. Then fill the space in and around the pile of whole apples with this apple marmalade. From the meringue beat the whites of eggs light and dry, cutting in the sugar very lightly. Spread over the apple and stick in the almonds which, for this, should be blanched by soaking in hot water till the skins slip off easily, when they should be let in cold water until used. When stuck in irregularly all over, the dainty dish looks like a "fretful porcupine." In making the sauce, one cup of sugar, one-half cup of water, the juice and grated rind of a half a lemon should be made into syrup first. Then beat the yolks of four eggs smooth, adding a little of the syrup to thin it before stirring all into the syrup and beating together a moment over hot water to cook the egg without curdling. When removed to the table it is well to stir gently then and beat a little with the egg-beater. Serve hot or cold.



The most Delicately Perfumed

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POPULAR SOAP

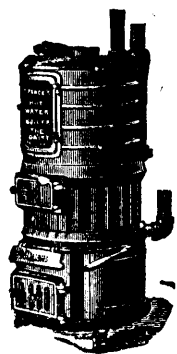
OF THE DAY.

SOLD EVERYWHERE,

USED BY EVERYBODY

AND MADE BY

THE ALBERT TOILET SOAP COMPANY.



THE SPENCE

"DAISY" HOT WATER BOILER

Has the least number of Joints.

Is not Overrated,

Is still without an Equal

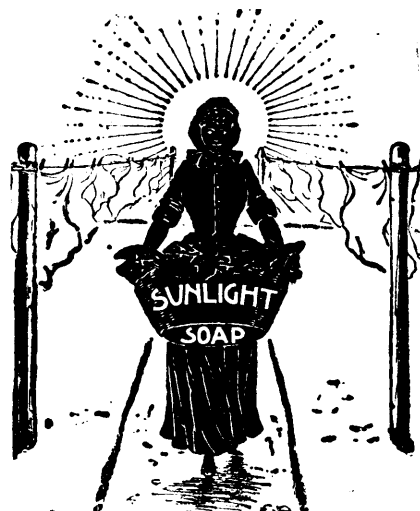
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637 CRAIG ST.

BRANCH, 32 FRONT STREET WEST, TORONTO.

ASK YOUR GROCER FOR
The Celebrated
CHOCOLAT MENIER
Annual Sales Exceed 33 MILLION Lbs.
For Samples sent Free write to C. ALFRED CHOUILLOU, MONTREAL.

AN EASY WASH SIMPLE AND CLEAN



Without Hot Steam and Smell
Without Washing Powders
Without Hard Rubbing
Without Sore Hands

THESE ADVANTAGES ARE OBTAINED BY USING

Sunlight SOAP

Which has been awarded 7 Gold Medals for Purity and Excellence.

Its *UNEQUALLED QUALITY* has given it the largest sale in the world.

You can use "Sunlight" for all purposes, and in either hard or soft water.

Don't use washing powders as with other soaps. "Sunlight" is better without.

WORKS: PT. SUNLIGHT LEVER BROS., LIMITED
NEAR BIRKENHEAD TORONTO

GAS FIXTURES.

GREAT BARGAINS.

Largest Assortment IN THE DOMINION.

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KILGOUR BROTHERS, Manufacturers and Printers

PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC.

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KINDLING WOOD FOR SALE.

Thoroughly Dry, Cut and Split to a uniform size, delivered to any part of the city or any part of your premises. Cash on delivery, viz.: 8 crates for \$1, 13 crates for \$2, 20 crates for \$3. A crate holds as much as a Barrel. Send a post card to HARVEY & Co., 20 SHEPPARD ST. Or go to your Grocer or Druggist and Telephone 1570

DUNN'S BAKING POWDER

THE COOK'S BEST FRIEND
LARGEST SALE IN CANADA.

Miscellaneous.

McLAREN'S
COOKS FRIEND
BAKING POWDER.

Equal in purity to the purest, and Best Value in the market. Thirty year experience. Now better than ever. One trial will secure your continued patronage. RETAILED EVERYWHERE.

INCORPORATED TORONTO HON. G. W. ALLAN PRESIDENT 1888

CONSERVATORY OF MUSIC SEASON 1892-93.

NEW AND REVISED CALENDAR NOW READY.

Conservatory School of Elocution

H. N. SHAW, B.A., PRINCIPAL.

CALENDAR FOR THIS DEPARTMENT ALSO JUST ISSUED.

Both Calendars contain new and special features. Mailed free on application.

EDWARD FISHER, MUSICAL DIRECTOR.

BRITISH AMERICAN ARCADE YONGE ST. TORONTO.

Business College

The oldest and most reliable of its kind in the Dominion. All subjects pertaining to a business education thoroughly taught by able and experienced teachers.

C. O'DEA, Secretary.

WILL RE-OPEN SEPTEMBER 1, 1892.

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CASTLE & SON MEMORIALS AND LEADED GLASS

CHURCH BELLS—TUBULAR CHIMES AND BELLS

IMPERIAL BAKING POWDER

PUREST, STRONGEST, BEST.

Contains no Alum, Ammonia, Lime, Phosphate, or any Injurious.

Miscellaneous.

MEETINGS OF PRESBYTERY.

BRUCE.—In Knox Church, Paisley, on 13th December, at 11 a.m.

HURON.—At Exeter, Nov. 8, at 10.30 a.m.

LINDSAY.—At Uxbridge, Tuesday, November 29, at 11 a.m.

PARIS.—In River Street Church, Paris, on October 11, at 10 a.m.

QUEBEC.—In Morrin College, Quebec, on November 8, at 4.30 p.m.

WHITBY.—At Port Perry, on October 18, at 11 a.m. The Presbytery will hold a conference on Monday night and Tuesday morning.

WINNIPEG.—In Knox Church, Winnipeg, on Thursday, November 17, at 3 p.m.

BIRTHS, MARRIAGES & DEATHS

NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

On Tuesday, September 27, by the Rev. J. B. Mullan, at "Ravenswood Farm," Mr. James Alexander, of Belwood, to Elizabeth, fourth daughter of Mr. John H. Broadfoot, of Nichol.

At the residence of the bride's father, Kingston, on Wednesday, the 28th September, 1892, by the Rev. John Mackie, of St. Andrews Church, Louisa Isabel, fourth daughter of Richard A. Davis, to Geo. A. Schofield, of Peterborough.

On September 20, by the Rev. G. M. Milligan, Widmer Hawke, Toronto, to Janet Isabelle, second daughter of Mr. Arch. Harstone.

DIED.

At Dallintober House, Campbelltown, Scotland, on the 11th September, John Macfarlane, aged 61 years, son of the late Lieutenant John Macfarlane, Royal Marines.

AMERICAN FAIR.

334 Yonge Street, 191 Yonge Street, near Queen } TORONTO

Our special autumn sale makes a stir, as it ought to. We have always been selling goods at about half regular prices, and now all our goods are marked down 10 to 20 per cent. on an average. We have to offer timely goods such as you want to-day, not things to buy and lay aside because they are cheap.

The handsome stove boards we have ever seen; no other piece of furniture adds so strikingly to the furnish of a room as a beautiful stove board, 84c, 89c and 98c, regular prices \$2; and \$1.19, regular price \$2.25. Elegantly painted and gold banded and strongly made coal scuttles, medium size, 19c; large 24c; large with funnel, 34c; extra strong galvanized, 25c, 34c and 39c each. A great variety in tinware to select from at similar prices. Good copper bottom No. 8 boilers, 92c, regular price \$1.75; strong galvanized dippers, 5c each. We ask your attention to the cheapest lot of stand and hand lamps ever offered in the world, we believe. One beautiful lamp we have sold such a large number of at 98c, the regular price of which is \$2, we now offer at 89c. Our No. 2 offer is a beautiful decorated \$4 parlor lamp for \$1.49. All lines of cheaper lamps down to 15c each. Our 75c lantern for 36c has lighted many a person on his way. Acme Sacking, a fresh supply, 19c bottle. Clothes lines, 5c, 10c, 12c, not half usual prices. Best finished clothes-pins, 6 doz. for 5c. Eddy's st. tubs, three sizes, 50c, 59c and 69c. But in clothes wringers we do the grandest thing. Best make pure white rubber rolls, 11 in. size, \$2.79 with single gearing, and \$2.99 with double gearing two press screws, completest wringer ever made. Come in and see us. Open evenings.

W. H. BENTLEY.

HAMILTON STEAMBOAT Co.

STEAMER MAGASSA

Between Hamilton and Toronto. Leave Hamilton 8 a.m. Leave Toronto 3 p.m.

Hereward Spencer & Co., CEYLON TEA MERCHANTS

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TELEPHONE 1807.

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489 Parliament Street.

278 College Street.

1422 Queen Street West.

199 Wilton Avenue.

363 Spadina Avenue.

Miscellaneous.



AUCTION SALE OF TIMBER BERTHS.

DEPARTMENT OF CROWN LANDS. (WOODS AND FORESTS BRANCH.)

TORONTO, 27th June, 1892.

NOTICE is hereby given, that under Order in Council, Timber Berths as hereunder in the Nipissing, Algoma, Thunder Bay and Rainy River Districts, viz. in Biggar, Butt, Finlayson, Hunter, McCraney, McLaughlin, Paxton, Peck, and the northerly portion of Berth forty-nine, lying South and West of the Wabnapitae Lake, all in the Nipissing District. The Townships of Lumsden and Morgan, and a small portion of territory lying North and West of Pogomosing Lake, in the Algoma District; Berths One and Seven, Thunder Bay District; and Eleven, Twenty-seven, Thirty-six, Thirty-seven, Sixty-four, Sixty-five, Sixty-six, Sixty-seven, Sixty-eight and Sixty-nine, Rainy River District. Will be sold at Public Auction on

THURSDAY, THE THIRTEENTH DAY OF OCTOBER NEXT, AT ONE O'CLOCK P.M.,

At the Department of Crown Lands, Toronto.

ARTHUR S. HARDY, Commissioner.

NOTE.—Particulars as to locality, description of limits, area, etc., and terms and conditions of sale will be furnished on application, personally or by letter, to the Department of Crown Lands.

SYRUP OF FIGS.

FOR OLD AND YOUNG.

Perfectly Harmless. Specially recommended for Constipation of Infants and Delicate Women.

PRICE 50 CENTS.

FLETT & Co.,

Druggists, 482 Queen Street West, Toronto.

DALE'S BAKERY,

579 QUEEN ST. WEST, COR. PORTLAND

Celebrated Pure White Bread.

Dutch Brown

Best Family Home-Made Bread

TRY DALE'S BREAD.

STAMPS WANTED.

Old Canadian, United States, Newfoundland, Nova Scotia, New Brunswick, British Columbia, and Foreign Stamps wanted, as used

25, TO 30 YEARS AGO.

Look up your old letters. For many of these I pay from \$2 to \$5 each. Address, with stamp, to

GEORGE A. LOWE,

346 SPADINA AVENUE, TORONTO.

Have you a Watch? Does it Keep Good Time?

YES! That is the proper answer if you have a DUEBER-HAMPDEN WATCH. They are always Reliable. They are

WARRANTED

so by the manufacturers, whose guarantee is as good as gold.

Then the Price—almost unreasonably low, but nevertheless we sell a Gentleman's 18 size, 10-kt. gold-filled hunting case (guaranteed to wear equal to gold for twenty years) fitted with a Hampden full-jewelled movement (guaranteed for five years) for EIGHTEEN DOLLARS. Mailed to any address upon receipt of price.

Remember we guarantee satisfaction.

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89 KING STREET WEST, TORONTO.

Illustrated 200-page Catalogue free upon application.

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EDUCATION OF YOUNG LADIES.

RESIDENT AND DAY PUPILS

The aim is to give a first-class English Education, with French and German, Music and the Fine Arts. Lady Principal and thoroughly efficient staff; resident French, German and English Teachers; Music Teachers from Royal College, London, and Leipzig Conservatory, Germany. Grounds extensive; buildings have all modern conveniences. Cheerful home life. Special attention to religious training. Board and Tuition Fees exceptionally moderate. The Session begins on TUESDAY, 11th SEPTEMBER, 1892. For circulars, etc., address the REV. DR. WARDEN, Dominion Square, Montreal.

Miscellaneous.

MADEMOISELLE SIROIS, FRENCH,

AFTER THE BERLITZ METHOD

Address or enquire at residence,

92 ALEXANDER STREET - TORONTO

DELSARTE

College of Oratory, ELOCUTION AND DRAMATIC ART.

System based on the DELSARTE PHILOSOPIY. Large Faculty of Specialists. Course thorough and scientific. Degrees conferred.

Fall Term begins Oct. 4, '92.

Art Catalogue sent free on application.

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Formerly Professor of Elocution in the State Normal School, West Va.

Y.M.C.A. Building, TORONTO.

MORVYN HOUSE,

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YOUNG LADIES' SCHOOL,

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MISS LAY, Principal.

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A thorough English Course arranged with reference to UNIVERSITY MATRICULATION.

Special advantages are given in Music, Art, French, German and Elocution. Resident French Teacher.

An extension which will greatly increase the convenience of the School is now in process of erection.

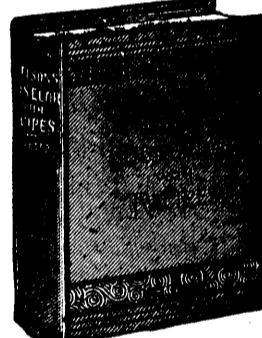
Miss Lay will be at home after August 22; previous to that date she can be addressed by mail.

The Autumn Term opens on Monday, September 12, 1892.

Morvyn House also offers all the refining influences of a happy Christian home.

HOW TO GET WELL,

KEEP WELL AND LIVE LONG



Dr. DANELSON'S COUNSELOR

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A TRUSTY GUIDE FOR THE FAMILY

An illustrated book of nearly 800 pages, treating Physiology, Hygiene, Marriage, Medical Practice, etc. Describing all known diseases and ailments, and giving plain prescriptions for their cure with proper directions for home treatment.

THE RECIPES are endorsed by eminent physicians and the medical press. Remedies are always given in a pleasant form, and the reasons for their use. It describes the best Washes, Liniments, Salves, Plasters, Infusions, Pills, Injections, Sprays, Syrups, Tonics, etc. These are valuable to the physician and nurse, making it a manual for reference.

The chapter upon POISONS is exhaustive and every poison appears in the index, so that the antidote can be readily and, if need be, hurriedly found.

18 pages upon MARRIAGE treat the subject historically, philosophically and physiologically. It should be read by everybody.

67 pages upon HYGIENE or the Preservation of Health; a chapter of inestimable value. "Everybody wishes to be healthy, and everybody when they think of it at any rate wishes to avoid such things as might bring disease and suffering."

500 pages which follow present MEDICAL TREATMENT with Sensible and Scientific Methods of Cure.

380 pages are devoted to PHYSIOLOGY, giving an accurate and extensive description of the wonderful and mysterious working of the machinery within ourselves, correcting many popular errors, and marking vividly the stumbling blocks where most people, innocently or carelessly, begin to lose health. Truths are stated which to many will be surprising.

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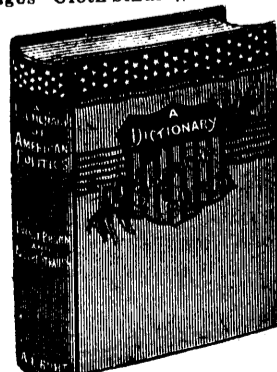
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