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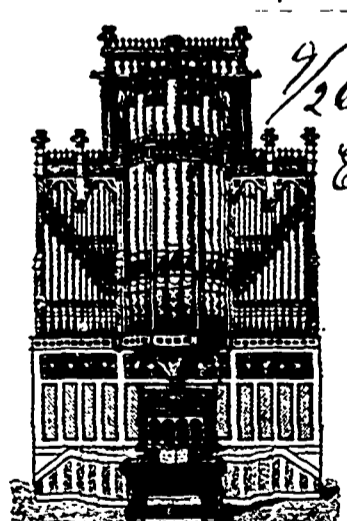
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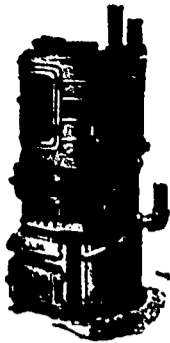
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A LANDLORD in the Chair. - Man in back seat (singing): Mr. Chairman, I wish to move - Absent-minded chairman: I've got several vacant flats I'd like - beg pardon, Mr. Williams. What is your motion?

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WILL present an opportunity to extend the fame of Dr. Fowler's Extract of Wild Strawberry, the unfailing remedy for cholera, cholera morbus, colic, cramps, diarrhoea, dysentery, and all summer complaints, to every part of the Empire. Wild Strawberry never fails.

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INDIGNANT LANDLORD (to tenant of flat): I thought you said that all your children were grown up, and here you've got three noisy babies in the house. Tenant: Yes, these are my grandchildren.

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SMALL BOY: Papa, what does "monotonous" mean? Father (wearily): Wait till your mother begins to talk dresses with your aunt, my boy; then you'll realize the full meaning of the word.

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All have equal rights in life and liberty and the pursuit of happiness, but many are handicapped in the race by dyspepsia, biliousness, lack of energy, nervous debility, weakness, constipation, etc., by completely removing these complaints Burdock Blood Bitters confers untold benefits on all sufferers.

It takes like Wildfire.

Thousands of voluntary compliments and recommendations are pouring in from all parts, declaring Imperial Cream Tartar Baking Powder much better than any other. All grocers sell it.

CHICKERING. Some of the new houses up town are so narrow that a piano cannot be put in. Baus (excitedly): You don't know the rent of the houses next door to them, do you?

The People's Mistake.

People make a sad mistake often with serious results when they neglect a constipated condition of the bowels. Knowing that Burdock Blood Bitters is an effectual cure at any stage of constipation does not warrant us in neglecting to use it at the right time. Use it now.

Minnard's Liniment is used by Physicians.

MR. CITIMAN (who has taken board on a farm): Is there a bank anywhere near here? Farmer Catchum: No, sir. We ain't never had no use for banks in this section. You see, this is the first season any of us has kept summer boarders.

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ONE day's work for a healthy liver is to secrete three and a half pounds of bile. If the bile secretion be deficient, constipation ensues; if profuse, biliousness and jaundice arise. Burdock Blood Bitters is the most perfect liver regulator known in medicine for preventing and curing all liver troubles.

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BAD CONDI-
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PAD COMPLEXIONS, WITH PIMPLY blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, a simple habit of using Cuticura Soap, a simple habit of using Cuticura Soap, will in a few days prevent and cured by CUTICURA SOAP. It is a beautiful of world-wide celebrity, it is comparable as a Skin Purifying Soap, unparal- for the Toilet and without a rival for the Purifying.

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Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 30c.



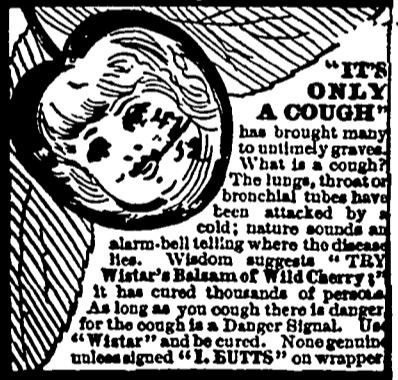
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Each plaster in an air-tight tin box.

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No. 40.

Notes of the Week.

A LOCAL committee for the entertainment of the members of the Association for the Advancement of Women, which meets in Toronto, October 14, was formed last week. The object of the Association is to consider and present practical methods for securing to women higher intellectual, moral and physical conditions, with a view to the improvement of all domestic and social relations.

IN Arbroath Presbytery Mr. Gibson, of Carnoustie, called attention to the conduct of a co-presbyter, who had absented himself from the meetings of the court, and moved that he be cited to attend next meeting, and that if he did not attend they should proceed to his deposition. Mr. Gibson subsequently moved simply that he be cited; but this was rejected by ten to three. Mr. Cairns considered that the offending brother had in this matter suffered injustice, and to cite him if he did not wish to attend "just meant a little torture of him."

ARRANGEMENTS were made recently for pulpit exchanges in the United Presbyterian and Free Church congregations on the south side of Glasgow. There are fifty-four of these, and every one is represented in this united movement, which is made in harmony with the decisions of last United Presbyterian Synod and Free Church Assembly. The Greenock Presbyteries of the two churches are now inviting each other to their ordinations; and the Glasgow Free Presbytery, on the motion of Mr. Wells, is to consider at its next meeting whether it can do the same.

SOME time ago the *Regina Journal* drew attention to the fact that the Government library in the North-West Territories is being extensively filled up with sectarian literature. Roman Catholic representatives have hastened to crowd the bookshelves with controversial Romish works. This stupid and presumptuous method of propagandism ought to meet with the rebuke it deserves. A representative of the *Journal* was not allowed to make a copy of the list of new books recently purchased, nor was he permitted to use the library, the reason of the refusal being given that the collection of works is yet incomplete.

EVERYTHING, the *Interior* remarks, points to the happy consummation of the proposed federation of Reformed Churches in this country. As making toward this end, we find in the denominational organs warnings against waste of ministerial strength, the reckless multiplication of preaching points, and the organization of small congregations just for the sake of producing an apparent increase on the church rolls. Regard must be paid to the claims of other churches, in occupying or attempting to enter new fields. A heartier recognition of these claims by all evangelical denominations will further the spiritual union and fellowship of many churches, of which the Reformed federation is to be a formal and partial test.

THE Rev. Dr. Hall, some time of Dublin, and now of New York, preached recently to very large congregations in Christ's Church, Rathgar. Many of his old Dublin friends belonging to the Presbyterian communion met the eminent divine after the services, and were most cordially received by him. Dr. Hall has returned to New York. He spent a considerable time in Ireland, chiefly in the North, and the regret is felt universally that his stay in the city will not be prolonged. Many who went to Christ Church on Sunday were unable to find accommodation. All who heard the preacher acknowledged that he had lost none of his old force and power.

AT the funeral of Professor Duff, the late occupant of the Church History chair in the United Presbyterian College, Edinburgh, the services were conducted—at the house by Principal Cairns, Dr. Mair, Professor Paterson and Mr. Hislop, of Helensburgh; in the Synod Hall by Mr. Fleming, of Whithorn, Moderator of Synod; Dr. Kennedy, Rev.

Charles M'Gregor, of Lady Yester's, as representing the Established Church, and Dr. Laughton as representing the Free; and in the board-room of the School Board by Rev. Thomas Burns, of Lady Glenorchy's. The mourners numbered about 400, and as the procession moved to the Grange cemetery it was watched by large numbers of people. Professor Johnston led in prayer at the grave.

THE writer of Gossip and Grumbles in the *Glasgow Evening Times*, says: A correspondent tells me of an incident, almost unique, I should think, which occurred in the First United Presbyterian Church, Strathaven. On a recent Sunday the pulpit was occupied by Mr. Joseph Pirrett, a divinity student; on the Sunday following his father, the Rev. Mr. Pirrett, Glasgow, preached; and on the Sunday following that again, his grandfather, Dr. Joseph Brown, Kent Road, Glasgow, occupied the pulpit. Thus there was a representation of three generations preaching within one month in the same church. A few years ago the pulpit in First Presbyterian Church, Detroit, was occupied on a Sabbath morning by the late Dr. Duffield, in the afternoon by his son, and in the evening by his grandson.

THE *Indian Witness* says: The Maharajah of Travancore has set his fellow-Rajahs a good example in encouraging the work of primary education among low-caste and out-caste people in his Raj, by a donation of 5,000 rupees to the funds of the London Missionary Society. High-caste Hindus are making a great fuss about his having committed the double offence of helping the low-caste people up the ladder, and incidentally swelling the funds of a Christian Missionary Society. The poor Brahman trembles for his hereditary position and privileges whenever he sees the low-caste man climbing up the ladder of knowledge. And well he may. The Brahminism of birth and caste is doomed. The high-castes of succeeding Indian generations will be those who come from the lowest levels by the aid of the Gospel and Christian education. The Brahman sees the hand-writing on the wall, and "his thoughts trouble him." Sensible Maharajah.

IN an article on the recent meeting of the British Association the *Belfast Witness* justly remarks: The sixtieth annual meeting of the British Association for the Advancement of Science, which has just concluded its sessions at Leeds, indicates that the long war between science and revealed religion is dying down. Science, it is now understood, has to do only with phenomena, with the facts of nature discernible by the senses. But there is a region beyond the phenomenal, a region into which the senses cannot penetrate. In that region lies the spiritual and the moral. There the only light we get comes by spiritual intuition of spiritual men; in other words, from revelation and inspiration. The religious instinct is as much an ultimate fact of human nature as any of its animal instincts, and a true philosophy must provide for all the facts, not merely for some of them. So long as man is conscious of sin and misery, so long will divine religion be a necessity to him.

THE *Christian Leader* says: Miss Sophie Veitch, the authoress of "Angus Graeme, Game-keeper," expresses the opinion that in a considerable area of the north of England and the south of Scotland there has been of late a lamentable increase of drunkenness among boys belonging to the respectable middle class. In large towns and at favourite pleasure resorts on public holidays she has seen streets and roads besprinkled with intoxicated cads ranging from seventeen to twenty. She ascribes this fresh outburst of intemperance to "the vehement advocacy of extreme measures by the fanatical section of the total abstinence party." Miss Veitch holds that the animal appetites of men can only be held in safe restraint by being allowed play within the limits of strict moderation. She thinks it "highly probable that the little total abstinence reforming prig of nine or ten" will turn out "the drunken lad of seventeen or eighteen, disgracing himself in broad daylight on festive occasions." Dr. Adamson, of Edinburgh, lately drew attention to

the fearful leakage of the young from the temperance organizations; and it would be interesting to learn if there are any facts tending to support the notion of this outspoken lady novelist.

BEGINNING on Sunday evening, September 28, and on Sunday evenings thereafter during the remainder of the year, Rev. T. DeWitt Talmage will deliver a series of sermons at the New York Academy of Music, under the auspices of the *Christian Herald*, that journal having secured the Academy for this purpose at a cost of nearly \$3,000 for the series. When the Tabernacle trustees some time ago decided not to resume Sunday evening services in Brooklyn until the completion of the Tabernacle building, the journal mentioned at once took advantage of the opportunity afforded to give New Yorkers a chance to hear Dr. Talmage. The splendid accommodations of the Academy, with its seating capacity of 5,400, afford ample room for large audiences. In embracing the offer to preach there during these remaining Sunday evenings of 1890, Dr. Talmage generously declined to accept any compensation. He also agreed to induce the Tabernacle organist, Professor Henry Eyre Browne, and the cornetist, Professor Ali, and choir, as well as the ushers of his own congregation, to volunteer their services gratuitously on these occasions. The entire plate collections will be distributed by the *Christian Herald* among the hospitals of New York, regardless of religious preferences.

THE excessive floral displays at funerals have recalled many to the exercise of right feeling and good taste in paying tributes to the memory and worth of the departed. The *Belfast Witness* has these fitting remarks on the subject. Many people have noticed of late with much satisfaction the increasing use of the words "No flowers" at the end of announcements of funerals in the newspapers. Nothing is more beautiful or more seemly than the practice of associating flowers with death. They wonderfully relieve the gloom of the death-chamber and the grave, and preach sermons and suggest lessons to the living which are of the most valuable character. But in many cases the expense and the senseless display in which the practice has eventuated have been saddening. Here is the inevitable reaction. It is one thing for the family and immediate relatives of the dead to strew his corpse with lilies, and lay their wreaths of affection on his coffin. But when this seemly custom degenerates into an exhibition, suggestive only of ostentation and extravagant display, it becomes time to check it. It is well to bear in mind the lamentable excess to which these things have been allowed to go in America, where a single funeral sometimes costs thousands of dollars for flowers alone—the money spent on which might surely have easily found a better destination.

WE are glad, says the *Belfast Witness*, to see that the missionary forces of the Irish Presbyterian Church are to be immediately augmented. At a meeting of the Board of Missions held recently the Rev. J. H. Fitzsimons was appointed to China, the Rev. J. C. Blair to India, and the Rev. A. Wilson nominated also for the latter field. Mr. Fitzsimons, it will be remembered, was appointed to labour in India some time ago. When almost ready to start, however, he was prostrated by typhoid fever, and on his recovery the medical advisers of the Mission Board refused to sanction his encountering the risks of the Indian climate, but approved of his going to the North of China, where the climate is very different from that of Gujarat. We believe there is good hope that, when he leaves Ireland for that country, he will go specially as the missionary of the Sabbath school children of the Irish Presbyterian Church, many of whom—indeed, we believe, all who have been appealed to on the subject—have gladly promised to bear their part in sending him out, and keeping him at his post as their representative. This is surely a step in the right direction, and one which will, we hope, be followed up. The two other gentlemen who have been nominated for India will go to reinforce a band of labourers which by one cause or another has been sadly reduced in numbers. Both are very highly spoken of.

Our Contributors.

CONCERNING THE EASINESS OF MERE TALK.

BY KNOXIAN.

As we write twelve good men and true of the fine old county of Oxford are being sworn to discharge faithfully the most solemn and responsible duty that ever devolves upon the citizens of a free state. To decide a case involving a man's property is responsible enough, but if a litigant does lose his property through a miscarriage of justice he may be able to get over the loss. It is a serious matter to deal with a man's liberty in a court of justice, but if an unfortunate fellow-creature did happen to be sent to prison unjustly he might have the matter put right and his release would come as a matter of course. Two men were recently set at liberty in England when it was found that they were innocent of the crimes charged against them. It is vastly different in a case in which human life is involved. A mistake that sends a man to the gallows can never be rectified. God alone can give life, and hence the terrible responsibility of taking from a human being that which man can never restore.

No doubt this responsibility is keenly felt by all the parties concerned in a trial for murder. The jury in such cases have a weight of responsibility that seems heavy enough to crush an average mortal. It must be a frightful thing to have a human life on one's hands. If the judge rightly interprets and applies the law and holds the balances evenly he does all that he is required to do. When counsel have urged all that can be reasonably urged on both sides their duty is done. The whole duty of a witness is to tell the whole truth and nothing but the truth. But the juryman must say yea or nay on the facts and the yea may send a human being to the gallows. Jurymen don't receive half the sympathy from their fellow-citizens that they should receive. Who ever heard a prayer offered for jurymen? Ministers pray every Sabbath for various people who have nothing to do but spend fat salaries, but who ever prays for the twelve men locked in a room until they decide whether a human being should die the death of a felon.

No doubt all the parties engaged in this great trial feel their responsibility keenly. Judges and lawyers usually manage to conceal their feelings, but under the professional surface which seems so cool no doubt they have emotions like those of other mortals. Jurymen in such cases would be more or less than human if they were not deeply concerned. It goes without saying that all the parties concerned feel their responsibility so much that they never speak about the issue except as a matter of duty.

How is it outside? Why any number of people outside can settle the case in a minute. The people who know least about it can always settle it in the least time. Nothing helps a man to a rapid conclusion like ignorance and irresponsibility. If there is anything that can produce a conclusion with greater rapidity it is malice. Malice can find a verdict of guilty against the best man in the country without any evidence at all. Around the court-house in Woodstock there may be fifty or a hundred hangers-on who can do the business far better than the court. They know exactly what Judge MacMahon should say, and what the counsel should contend and what the jury should do. In fact they know far better than the court. Of course they do. The fellows that are standing with their hands in their pockets looking lazily on always know how things ought to be done far better than the people who are doing them. This is especially true in all public affairs. The number of people who can manage the affairs of Church and State a thousand times better than those who are charged with their management is absolutely overwhelming.

For the purposes of this article let the court at Woodstock represent all those who are discharging difficult duties, carrying heavy responsibilities, and bearing the strain as best they can. Let the hangers-on, who know how to do everything better than the court but who have no duties and no responsibility, represent the great army of talkers in Church and State who talk and do nothing more. Now there you have a picture of human life. Looking at the picture the first thing that strikes you is that the mere talkers have

AN EASY TIME.

Teachers of elocution tell us that the human voice is a wind instrument not materially different in construction from other wind instruments. When a man wants to speak if he has no mind and no ideas all he need do is just turn on the wind. That is exactly what some speakers do. That is all the whole crowd do who talk and do nothing more. Of course that is easy work—very easy. Only the minimum of exertion is needed to turn on the wind. Neither brains, nor character, nor respectability nor knowledge, nor anything except the wind and the instrument is needed for this operation. If any of the things mentioned were needed ten thousand instruments would stop in a moment. Yes, turning the wind on the vocal chords is the easiest operation in nature and that is one of the principal reasons why so many people talk who never do anything else.

How easy it is to stand to one side and make small remarks about how things are done. Is there any power in the English language to describe the minimum of knowledge and sense needed to criticize, say, the Foreign Mission Committee, or the Home Mission Committee, or the College Boards. Is there a prig or a loafer in Canada who cannot tell Mr. Mowat

how to govern Ontario, and Sir John how to manage the affairs of the Dominion? There must be several hundred talking Presbyterians in Canada ready to take charge of the Church and several hundred thousand youthful Methodists ready to take charge of Christendom. A newly-fledged Plymouth convert, who has just come out from among them, is often ready to regulate entrance into the other two worlds besides keeping an eye on this one. All these great things are easily done—in words.

THE BI-CENTENARY OF "THE GLORIOUS RETURN" OF THE WALDENSES IN 1689.

V.

IV—THE FESTIVAL AT SIBAOU, D.

which took place September 1, 1889. As Sibaoud is only ten minutes walk from the chief place of Bobi, at the bottom of the Valley of Luserne, and as the day appointed for the commemorative meeting was a Sabbath,* a large gathering was counted on. But, owing to the magnificent weather which enabled one to see, from the morning, the tops of the Palavas, the Granero, and the Cournaou, expectation was surpassed. When the numerous conveyances which filled the road from La Tour (Torre Pellice) to Bobi had set down those whom they had so well shaken on the stoney road, and when the long lines of foot-passengers had left the highway and the dust, to pass under the numerous triumphal arches, decked with foliage and the edelweiss, which were reared at the entrance of the village and near the church, and go on the beautiful green plain on which rest the rocks of Sibaoud, it was found that the closely-packed meeting before the platform of planks and foliage exceeded 6,000 persons.

Before taking their places under the large walnut and chestnut trees, which shade the somewhat damp meadows of Sibaoud, each one had to pass by the plain but elegant monument which stands on the eastern edge of the rocks. The pedestal, which is of considerable height, has cut-stone corners which are filled in between with ashlar work. On this lies a sloping heap of boulders on which the names of the Waldensian parishes, such as Torre Pellice, Angrogna, Bobi, and Vilar, are engraved. This, in its turn, supports a large square stone on which are the names of the principal mission stations, as Rome, Naples, Florence, Milan, Genoa, and Venice. This forms a base for an obelisk of a single stone 230 meters (about seven feet high).† Near the top of the obelisk is a five-pointed star. Beneath it are the dates "1689—1889." Next the base is a large medallion on which is the device of the Waldensian Church—a lighted candle under an arch of seven stars. Above the medallion is the Church's motto—"Lux lucet in tenebris." Beneath, and half-encircling it are two branches, one of laurel, the other of olive, which cross each other. In the meeting one heard the most diverse languages spoken. On the platform were representatives of many nations. Flags with the Royal and Waldensian arms waved above the speakers, but with less life than at Balsille. On the front was this saying of Janavel: "Let nothing be firmer than your faith."

At ten o'clock, Dr. Prochet, who presided, called on the choir to sing a French version of Luther's choral, "Ein feste Burg ist unser Gott." Speaking in Italian, he reminded his hearers that their forefathers, who met together in the same place 200 years before, began with worshipping God by humbling themselves, praying to Him and listening to His Word. He then invited those present to unite with him in the prayer of adoration, thanksgiving and supplication which he afterwards offered up.

After the reading of Psalm cxxi., he asked pastor Micol, of Villeseche, to speak. The latter said: "That was a solemn meeting at Shechem, at which the old leader Joshua called on the Children of Israel to choose whom they would serve, and it was blessed, for they answered: 'We will serve the Lord.' That was also a solemn day, the 1st of September, 1689, when their forefathers swore, with their hands raised to heaven, that they would serve Jesus Christ. They stood to their promise, and kept the faith without being terrified by their adversaries. Their faithfulness has been a blessing to their descendants who meet here to-day in thousands from all parts of the world, surrounded by friends from all countries. However, God looks not at numbers. The important matter is to have faith like that of the 600 at Sibaoud. Let us be faithful as parents, as citizens, as Christians. Let not our liberty draw us into indifference and infidelity. Let the Lord's day be better kept among us. We must not obey the world, but the Word of the Lord. Officers and soldiers took an oath here, 200 years ago. Let great and small to-day resolve with Joshua: 'As for me and my house we will serve the Lord.'" "Glory to the God of Israel" was sung.

Pastor Luzzi, of Florence, was then called on to address the meeting. He spoke in Italian from the text from which Pastor Montoux—using as a pulpit a door laid on two large boulders—preached at the Return: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." (Luke xvi. 16.) He said: "Met in the same immense cathedral in which the per-

*If I be not mistaken, this festival and the former ones took place not only on the same days of the month, but also on the same days of the week as those on which the events in 1689 which they celebrated took place.

†This makes the whole monument about fifteen feet high. If there be a misprint here for twenty-three meters, then the obelisk is about seventy feet high, and the whole monument about 150. The former is, however, more likely the true height.

secuted Church held a solemn meeting, we would like to hear the discourse which Montoux gave the six hundred soldiers. But nothing of it has come down to us, save the text taken from that Word which endures forever. It is first, a word which relates to the past. The law and the prophets were until John; but in Christ the legal economy found its close; in Him the prophecies were fulfilled. With Him the covenant of works ended, and the covenant of grace began. Why did Montoux choose this text? It must have been comforting and strengthening to the persecuted to think on God as their Father reconciled in Christ,* on Jesus who died and rose again, and sits at the right hand of the Father pleading on behalf of his own, and on the Spirit who bears witness to our spirits that we are children of God. Have we ourselves felt that our salvation is not founded on works of the law, but on the finished work of Christ? The word of Jesus relates also to the present. 'The kingdom of God is preached.' This kingdom of God is the triumph of good, of the will of God on the earth, which is a fruit of grace, which consists in righteousness, in peace, in joy, and above all, in love. We have reason to believe that there was a connection between the preaching of Montoux and the oath which followed, for the thought of the kingdom of God rules in the solemn engagement of our fathers. They understood that if God had protected them it was not that they should make their nest in these valleys, but that they should spread abroad the Gospel throughout Italy. This commemoration should strengthen in us the resolve to pluck from the superstition of Rome, the souls which are still its slaves. It is not enough that error does not come into the Church, truth must make a breach in the fortresses of error.

"Once more, the passage before us is a word for the future. Jesus Christ sees, in time to come, the multitudes pressing to enter into this kingdom, the triumph of which is assured. It is a leaven which is to leaven the whole lump. Let this ideal be before your eyes when Italy is under consideration. Your ancestors said at Salbertrand: 'The bridge is taken.' Let us say with faith: 'Italy is ours.'"

The choir sang, "Our Father, we bow to Thee in praise." "Let us now speak of our forefathers," next said the chairman. "Picture them to yourselves when they were kneeling here. They left Prangins on the 16th of August, they had crossed Savoy, overcome those who opposed them in their march, and reconquered their country. If, as Italians, we are proud of the bravery of our soldiers, we can also be the same, as Waldenses when we think of that wonderful expedition, before which even that of Garibaldi's thousands pales. The latter knew that they were upheld by a people's sympathy. The Waldenses were alone, tracked by Louis XIV., and had to contend with the Duke of Savoy. Notwithstanding that, they said: 'We shall conquer, or we will die.' The stranger offered them a refuge; love of their country led them to set out to return to it with their weapons of war in their hands. It was lately said to us at Pisa: 'Recross the Alps.' Recross the Alps! No, we will not do that. If we have crossed them because an Italian heart beats within us. In all the battles of Independence, Waldensian blood has been mingled with that of our fellow-citizens. Further, the Waldenses, when they returned, brought to Italy a gift more beautiful than the sun which enlightens it—liberty of conscience. At first it was as a germ which develops itself slowly, but while in the Italian cities everything bent under the Papal tyranny, here it was resisted. By resisting, the Waldenses won the right to worship God according to their conscience. If the first article of the "Statuto" speaks only of toleration, it is there, however, a flower whose perfume is spread through the whole bouquet. Toleration is to-day true liberty. Go now to Rome, and you will see that mere toleration is, for all time coming, a thing out of date. Here our fathers entered into solemn engagements. Now that we are free, enjoying the kindness of our sovereign, and the sympathy of sister Churches, are we not willing, looking at past mercies and at the work before us in our country, to raise our hands to heaven, and to promise to be faithful all together to that God who has delivered us?"

Silently, the Assembly raised their hands, and the chairman offered up a short prayer asking the help of God.

The choir sang the oath at Sibaoud, which I shall merely translate:—

Lift your hands to heaven; it is here that your fathers Swore before God not to betray Him,
But to restore their altars to these great sanctuaries
Where, for the holy cause, they came to die.

Several speeches followed of the substance of which I wish to give my readers more or less. That, however, I must do in another paper. I shall, therefore, now close the present one.

T. F.

Elder's Mills, Ont.

*This is a very common expression, but it is never found in Scripture. There, God is never said to be reconciled to sinners, but sinners are said to be reconciled to Him. (See, for example, Romans v. 10; 2 Corinthians v. 18-20.) My attention was first directed to this by a remark which I once heard the late Professor Young make at his Sabbath morning Bible class in Knox College. In Scripture we read also of man being reconciled to man ("Wherewith should he reconcile himself unto his master?" 1 Samuel xxix. 4; "Be reconciled to thy brother." Matthew v. 24.) The reconciliation of one to another, whether it is the sinner to God, or man to man, is, in Scripture, the removal of that which prevented the latter from receiving the former into his favour and fellowship. The Unitarian interpretation of reconciliation to God—laying aside our hatred of Him—is, therefore, utterly absurd. The passage in Matthew, of which I have quoted a part, is almost invariably misinterpreted. The person addressed is supposed to have something against his brother, whereas it is his brother who has something against him. That something makes the brother keep the other at arm's length from him. The person addressed is exhorted to use the means to have that something removed, in order that he may be "reconciled to" his brother.

†M. Luzzi, plainly, does not believe that wickedness shall increase in the world till Christ come to reign visibly. Our good brother, Pastor Denovan, would, of course, regard him as outrageously heretical on the (Yeast) question.

PROCLAMATIONS IN CHINA.

BY REV. DONALD MACGILLIVRAY, B.D., HONAN.

As you pass through the streets of a Chinese town your observant eye is arrested by the official-looking documents which are posted up everywhere. They bear a red seal, square in shape with characters on it which none but the owner can decipher. It is therefore impossible to counterfeit this cabalistic mark. You naturally think of a bank manager's signature, which only the initiated can read. These documents are further ornamented with vermilion dots and circles at important passages. These are not affixed by the vermilion pencil *par excellence*, that is by the Emperor, but by the local official who puts forth the proclamation. And this proceeding on his part is very common. In this way he notifies the "small common people" of his acts in the past and intentions in the future in regard to the matter in question. There is no press to report for him. So this plan is the universal plan for the Empire. The subjects of these documents are frequently rather startling to the Western, *e.g.*, one issued shortly before my coming to Linching straitly forbade the people to commit suicide, which method of leaving the world had of late become alarmingly prevalent. I understand the proclamation effectually stemmed the tide of suicidal madness. The "black haired" race is said to be very amenable to the threats of a proclamation.

The missionary in China is certain to have, in the course of any lengthened experience, some of these documents issued concerning him, and it is proper that he should study the documentary language which has some peculiarities of its own. Below will be found translations of two proclamations issued in Linching, the first relating to the American mission and the second originating in a case with the Canadian mission, but enunciating rules for all foreigners.

PROCLAMATION NUMBER ONE.

His Excellency Tao, by the Governor of the Province, and appointment of the Peking Imperial Board, Salt Commissioner, Expectant Governor of a Prefectural City, at present Governor of Linching, toth on list awaiting promotion, hereby issues a clear proclamation strictly forbidding in the case of the American pastor, Frances Chapin, and others who within this district outside the West Gate in Western Terrace, have bought a piece of private land and begun to build houses. Lest ignorant and stupid people should go in to spy about and trample as they like, or children in romping and cutting up should hurl tiles or bricks to the hindrance of the work and the causing of trouble, it is meet that this proclamation should be at once put forth. It does not apply to those who may be sent to protect or suppress disorder. On account of this proclamation it is expected that the inhabitants of the aforesaid neighbourhood, together with all coming or going whether they be military or civilian, shall distinctly know that after the issue of this proclamation you must each mind his own business in peace and not go in to look about and trample. It is moreover forbidden that children should go out and romp so as to lead to trouble. If notwithstanding any one dares to disobey these presents, I will have him arrested and taken before the bench when his case will be examined into and a heavy punishment meted out to him. The guilt of ignorant children will be considered to attach to their families. Carefully observe and respect this! Be it further known unto you that the houses which the Americans are building are in general the same as Chinese houses, only the windows and doors being slightly different in plan. There is nothing further strange for you to see; why, then, is not your wonder satisfied? For example, this month, 18th day, a person of this place named Tien desired to go inside and have a look, where upon the head workman, a man of . . . district named . . . came forward to prevent him, so that they quarrelled and reviled each other, each receiving slight injuries. The aforesaid head workman then took the pastor's card and wrote on it a forged charge against the man named Tien accusing him wrongfully of theft, a grave offence. But opportunely the aforesaid pastor immediately enquired into the matter, and forthwith sent the aforesaid head workman under arrest to the yamen where he was examined and punished. The aforesaid Tien was released. All this shows that the aforesaid pastor's bright light is truly great in that he was willing to deny himself in the carrying on of this affair. However, the man Tien has been frightened at the prospect of being involved in a law suit, and besides has already suffered loss. Bethink yourselves, then, and tell me what is the advantage in seeing the foreign houses. The present magistrate of this district loves the people as his sons. He sincerely warns them, not because he fears the consequences of doing his duty, but because he desires to treat (foreign) guests with propriety and must exercise still greater diligence in protecting. Moreover, as the aforesaid pastor is impartial, upright and a delighter in good, I am still more impatient that his dwelling-place should be disturbed.

Let each tremblingly obey this and not disobey a special edict. This proclamation is for the information of all. Kiang Hsu, 15th year, 6th month, 25th day. Be careful to post at the gate of the foreign house.

The foregoing edict illustrates the difficulties which may arise from building large foreign houses in inland China. The foreign consensus of opinion is that the old banker was largely responsible for the ideas here put forth. Any disturbance would have been disastrous to his pocket. The second edict however bears evidence of originality. The first makes no

reference to treaty rights, the second does in one case, quoting the exact phraseology. The circumstances which evoked the subjoined edict are not detailed in the text of the document itself. A brief reference will therefore throw a flood of light in it. Dr. McClure succeeded in renting a miserable little house. The papers were signed, and money paid, so we all sighed with relief, little dreaming of storms. A deputation waited on Dr. Smith to signify that the landlord's grandmother was unwilling to rent the place. The unwillingness of one of the family is a terrible thing to the Chinese. One cantankerous grey head may ruin the most magnificent enterprise. But in this case it was too late and the deputation withdrew. But shortly after an M.A., who lives near by the house in question, seeing that all other measures failed to intimidate us, went to law with the landlord for renting to foreigners without his consent or the consent of the neighbours. The scholar is tutor to some official's children, and the magistrate coincided with his view of the case, beat the man who dared to rent without informing him, and sent him to Dr. Smith to beg the return of the papers and the settling of the case. Result, after much deliberation, return of the deed, request to banker to get us another place, and the issue of the following proclamation.

PROCLAMATION NUMBER TWO.

His Excellency Tao, etc., etc., etc., issues a clear proclamation in reference to the following matter, to wit, foreigners of every kingdom travelling in China are permitted to mortgage or buy houses. I have heard of their residing here. Nevertheless it is necessary to inform the official and clearly state the case, moreover, to carefully enquire if the neighbours and people on the street are all willing to let them peacefully live there, in which case the foreigner may mortgage or buy for a longer or shorter period as they may mutually agree. We may, according to treaty, protect them, but it is reported that there are certain ignorant and stupid people who by no means observe the law, but secretly take their houses and, according to their own pleasure, let or sell them, and by no means inform the official or make a satisfactory arrangement with the neighbours, so that both landlord and tenant are disturbed and much distrust is awakened which has grave consequences in relation to the mutual dealings of Chinese and foreigners. This edict does not refer to persons under official orders. By these presents let all the inhabitants of this district know that henceforth ye must observe this regulation. If hereafter any person desires to mortgage, sell, lease or let his land or houses to foreigners, he must in form the official fully. Besides, the neighbours of the aforesaid land or houses must come to court and signify their consent, upon which it is allowed to draw up a deed and complete the transaction. We will, then, protect them according to treaty. If, however, any one shall dare to cause trouble by transgressing this regulation or should be accused, I shall take the aforesaid landlord and, having strictly examined into his case, punish him vigorously and by no means deal liberally with him. Let all, as is proper, tremblingly respect and not disobey this special proclamation.

Kiang Hsu, 16th year, 4th month, 16th day, etc., etc.

Each province is largely distinct and the officials of Honan may adopt different tactics. But the edict shows how an evil-disposed official may thwart the plans of the missionary. It will never be impossible to find someone of the indefinite "neighbours" who, for a consideration or a hint, will not be ready with a number of very strong reasons why the foreigner should not live so near him.

HISTORY OF THE INDIA MISSION OF THE PRESBYTERIAN CHURCH OF IRELAND.

BY THE REV. S. HOUSTAN, M.A., KINGSTON.

In celebrating last July the Jubilee of the Union of 1840 in Belfast there were many and varied subjects to be touched, and all having an important bearing on Church life in Ireland during the last half century. One of the papers read was on Missions which was ably and comprehensively set forth by the Rev. W. Park who is Moderator this year and who since the death of the lamented Stevenson has been Convener of Foreign Missions. But the mission in India has got this year a nobler monument than Mr. Park's paper, and in saying so we are not disparaging in the least degree the production of the Convener. A paper of such length must necessarily be too brief and all the more so as an attempt was made, as successfully as well could be, to treat of all the missions of the Church: the Jewish, Colonial, Continental, and Chinese, as well as that to India. We refer to a history of the Mission in India, which during the summer was issued from the press, and of which the Rev. Robert Jeffrey, M.A., of Portadown, is the author. We believe that when it was first mooted to write the history it was not with any special reference to the Jubilee, though as it happens the book came out in the Jubilee year. It is possible we are here under a misapprehension. At all events the work was projected before Dr. Stevenson's death, for we are told that that gifted man urged the undertaking on Mr. Jeffrey, and in consequence of that urgency the author entered on the task, which evidently was a loving task to him.

It may as well be admitted here that the writer of this article does not hope all readers to be as deeply interested in the volume and the subject of it as he himself is. There are

in it elements of interest in which of necessity all cannot participate. In the first place for thirty years of my life the Church in Ireland was my church, that of my birth convictions and affections. From the days of my boyhood onward I read the letters that were sent home by the missionaries. I can recall distinctly the interest, the fears, the anxieties that were felt over some of the early converts. In the second place I know the writer of the history very intimately, got acquainted with him at college and have known him ever since. Many a magazine and newspaper article of his I have read with great delight. In the third place, of the missionaries sent out in the sixties I knew most of them well. Some of them are in their graves, some are now retired, some are still in the field, and of all I can say that I cherish the highest regards for them as men, as scholars and as intellectually superior men. They were men of fine spirit and character. Mr. Jeffrey does not say a word about them that I cannot heartily endorse, so far as I had an opportunity of knowing them. These personal references are not very much out of place. There remains however sufficient and more than sufficient to interest the general reader.

It may be added here that we know of no other man outside of the group of missionaries themselves, so well fitted for the work as Mr. Jeffrey. In the providence of God he was for years pastor of a Free Church congregation in the city of Bombay. During those years he visited the field again and again, and was eye witness of the work going on and the progress that was being made. Beside the interest which he took in the mission as that of his own Church and with which he had the warmest sympathy, there were several of the missionaries that were bosom college friends of his in the first half of the sixty decade. No one can read the history without seeing that he used his eyes and ears in those visits to good purpose. He was quick of observation and he was always the man to make an independent judgment of his own. As might be expected he has had access to all the records that exist, not only the printed annual reports and the *Missionary Herald* where the letters of the missionaries appeared, but the books and manuscripts that the Conveners kept for their own use and of that of the Board. Of these a generous but discriminate use has been made. Not only so, he has consulted with living men. In the first place he has had Dr. Glasgow at his elbow, so to speak, all the time while he was writing the book. Dr. Glasgow was one of the first missionaries sent out fifty years ago; he spent twenty-four years in the field and while he lived his interest in and his knowledge of the work continued unabated. Dr. Glasgow lived in Portadown for some years past and hence Mr. Jeffrey could see him daily and consult him at every step in the composition. It seems singularly providential that the book was written when it was, were it to do now it would lack something which never again can be available. Dr. Glasgow died a few days before the Jubilee General Assembly met, and so he lived just to see the work completed. Besides Dr. Glasgow Messrs. Rea and Beatty, who now retire from active service from ill health, made their experience available to the author and one or other of them read every sentence of what was written before it was given to the public. All this gives ample security for the value of the history as a history; it testifies that there is no filling in from the imagination, no mere theorizing. In fact there is evidence on every page that there is a strain on the author to condense rather than to expand. There was material enough for several volumes such as the one before us. And then the style, which is wholly the author's own, is charming; it lends a romance to the narrative. We often hear of the "Romance of Missions," certainly the way in which this book is written is wholly in harmony with that idea. The fine literary ability of the author together with the *con amore* with which he does the work makes the book one that will live. It will take its place among the very best of the books on missions that the press has sent forth of late years.

Next week we will refer to the work of the mission itself and speak of the growth and development of it from the beginning to the present time.

SEVEN WAYS OF GIVING.

1. The careless way: to give something to every cause that is presented, without enquiring into its merits.
2. The impulsive giving: To give from impulse—as much and as often as love and pity and sensibility prompt.
3. The lazy way: To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. The self-denying way: To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.
5. The systematic way: To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether poor or rich, and gifts would be largely increased if it were generally practised.
6. The equal way: To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.
7. The heroic way: To limit our own expenditures to a certain sum, and giving away all the rest of our income. This was John Wesley's way.—*Dr. Pierson, in Homiletic Review.*

Pastor and People.

CHRISTUS CONSOLATOR.

Beside the dead I knelt for prayer,
And felt a presence as I prayed,
Lo! it was Jesus standing there.
He smiled: "Be not afraid!"

"Lord, Thou hast conquered death, we know;
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "She is not dead."

"Asleep, then, as Thyself didst say,
Yet Thou canst lift the lids that keep
Her prisoned eyes from ours away!"
He smiled: "She doth not sleep."

"Nay, then, tho' happily she do wake
And look upon some fairer dawn,
Restore her to our hearts that ache!"
He smiled: "She is not gone!"

"Alas! too well we know our loss,
Nor hope again our joy to touch
Until the stream of death we cross."
He smiled: "There is no such!"

"Yet our beloved seem so far
The while we yearn to feel them near,
Albeit with Thee we trust they are."
He smiled: "And I am here!"

"Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep nor wander far away?"
He smiled: "Abide in Me."

—Rossiter W. Raymond, in *Christian Union*.

SUNDAY SCHOOLS IN INDIA.

Dr. James L. Phillips, on his arrival in England, was welcomed by a considerable number of friends of the Indian Mission, who had been invited at the instance of the Council of the Sunday School Union to meet the newly-appointed missionary to Sunday schools in India at 56, Old Bailey, on Thursday evening, the 28th August.

After tea and coffee had been served in the library, where an hour was pleasantly spent in conversation, and Dr. Phillips was introduced to many old friends of the Sunday School Union, the company adjourned to one of the committee rooms.

Mr. E. Rawlings, President of the Sunday School Union, occupied the chair, and in a few words welcomed the guest of the evening in cordial terms, and fervently expressed a hope, shared by all present, that Dr. Phillips' labours in the furtherance of the Sunday school cause in the Empire of India might be crowned with abundant success.

Mr. W. H. Millar made a statement which epitomized all that had been done for the promotion of the object Dr. Phillips' appointment had in view. Speaking as secretary of the Indian Mission Committee, Mr. Millar told the company present how cheered and encouraged the committee was by the help afforded to them in the work they had undertaken. Already there were tokens of God's blessing upon their endeavours. At first they began with some little fear and trepidation, but now the prospect was bright, and there was the probability that the work so auspiciously commenced would go on at an increasing ratio. The members of the International Bible Reading Association had nobly responded to the appeal made to them to contribute one half-penny each towards carrying on the Indian Mission. The result of that appeal was that not only the first year's income, but that, he hoped, of a good many years was secured. The committee rejoiced, not simply from a pecuniary point of view, but because there was so large a constituency, both in London and in the provinces, who took an interest in this great mission to the Sunday school children of India.

A cordial welcome was accorded to Dr. Phillips on his rising to address the company. The heartiness of his reception by his English Sunday school friends he acknowledged in appreciative terms. From the warm grasp of Mr. Millar's hand, on his arrival in Liverpool from New York, to the welcome he had received that evening, his reception was so delightful to him that he regarded it as an auspicious beginning of the mission on which he was entering. The work of the Sunday school had already had a fair start in connection with Christian missions in India. His dear friend, Bishop Thoburn, of the American Methodist Episcopal Church, had said, at the last Annual Convention of the Indian Sunday School Union, that thirty years ago the Sunday school was hardly known in India; the churches were doing a little in that line, but Sunday schools, as they existed to-day, with all their appliances, push and energy, and with all that remarkable faculty they possessed of reaching the children and holding them, were not known in that empire. He remembered his first Sunday in Calcutta. He visited some of the Sunday schools there, and they seemed to him few and weak, being quite unlike the vigorous organizations which flourished in England and in America. The real Sunday school work had only just begun, but, by the efforts of the Indian Sunday School Union, which had been in successful operation for a number of years, the Sunday school work had been greatly increased and strengthened; in fact, it had been doubled over and over again, so that at present no fewer than 100,000 pupils were enrolled in the Sunday schools of India. This, however, was but the beginning of a great undertaking; for, think of the vast population of that country! According to

the last decennial census, there were then upwards of 250,000,000 of people in India. What the next census would show he hardly knew, but, on a safe calculation, they must reckon on their being 50,000,000 children, and, therefore, under God's gracious providence, they could reasonably and intelligently hope, after a little effort, that at least 1,000,000 children would be gathered into the Sunday school. When the call came to him, while he was in Philadelphia, working in connection with the Evangelical Alliance, to engage in this mission to Indian Sunday schools, no summons could have been more surprising or more welcome.

He was beginning to think of going back to his own field of labour in India, where he had been engaged in seventeen years' happy service as a medical missionary, but it had pleased God to open a broader field, and to call him to a work which was certainly most genial to his feelings. The work of Sunday schools in India was one which took hold of the very bases of society. It was sapping the very foundations of hoary superstitions, and dealing deadly blows at the venerable structures of false faiths in India, and great results might be anticipated in that direction. The Sunday school work, however, was attended with considerable difficulty, and it had to encounter petty persecutions of different sorts. Years ago the Sunday schools were composed entirely, or nearly so, of children of native Christians, and they were even now in some parts of India; but God was opening many doors to the children also of Hindus and Mohammedans. They were reached sometimes by one door and sometimes by another. The medical missionary, for example, got at the children of Mohammedans and Hindus by the giving of a little medicine or the use of a lancet. Such means of winning human hearts had been blessed in bringing the people not only into Christian congregation, but to Christ. A medical missionary himself, his father was an American missionary before him, his mother was English, he was born in India, and the greater part of his life had been spent there; so that he would go back gladly to his dear India, to continue Christian work, in which he, his mother and his father had been engaged for many years.

Dr. Phillips then related instances of the beneficial influence of medical missions, drawn from personal experience, and he stated that, by the aid of medicine and surgery, he had made not one friend in the person cured or relieved, but more than one friend; he had made a home and a family his friends; and the door had thus been opened to the Gospel, for the suffering were told that in the name of Him who is the Physician both of soul and body, the medicine was applied; and that the medical missionary was the agent of the Lord Jesus Christ, at whose call he had come to minister to bodily infirmities of Hindus and Mohammedans, as well as to teach them the way of life. But he was by no means disposed to think that the medical mission depended wholly on the men. Especially in the Zenanas a wonderful work had been done by Christian mothers, wives and sisters. God bless them all, and multiply their faithfulness and their zeal for the welfare of the women and children of India. To talk of "women's work for women" was narrowing it down tremendously; it was rather "women's work for all mankind;" in London no less than in India, on the Thames no less than on the Congo and the Ganges. This call of the Indian Sunday School Union for help did not mean that an additional ecclesiastical or a new missionary organization or society should be set on foot, for the Sunday School Union in that country was composed, like similar unions in England and in America, of all churches and sects; this call was a hearty invitation to co-operate with the Indian Sunday School Union, and supplement the efforts they were making to evangelize that great country. We should count it the greatest privilege of our lives to go to India in response to so cordial an invitation. An arrogant Mohammedan saw nothing in our Sunday school work, where many a superstitious Hindu saw nothing in it, as they sent their children to the Sunday schools; but there dwelt in such institutions one of the most potent forces that God could use for the evangelization of India. It was the Sunday school that was to bless India more wonderfully in the future than in the past. During the Decennial Conference in Calcutta eight years ago, Keshub Chunder Sen, in the course of one of his last speeches, said: "My friends, India owes a great deal to you. I am glad you are here. I hope you will push on your work. You say Queen Victoria rules India. I say Jesus Christ rules India. The greatest danger I see to-day in my country is this—a good many of the young men, especially the graduates of our universities trained in English, are drifting away from the old moorings, and are becoming sceptical." Then, looking the missionaries squarely in the face, Keshub Chunder Sen said: "Look well to it that my countrymen do not sink from the hell of heathenism into the deeper hell of infidelity." The Sunday school was to save the coming generation from sinking into that deeper hell, by teaching the children and saving them while they were still young.

They were sometimes persecuted for going to the Sunday school. A girl between ten or twelve years of age was crying bitterly, and her teacher asked the reason of her distress. The child said: "There is an idol in our house, and every morning and every night father, mother, brothers, sisters and I among them, all bow down to that idol; we are taught to bow down to it." There was something beautiful in the old Indian faith. There were lessons that we might learn from those old faiths in the world, and one was the fidelity with which the devotees clung to their idea, though a wrong idea, of God; and another lesson was the wonderful faithfulness

with which they taught their children. Were Christians everywhere to be as faithful as the Indian parents, England and America would be brighter than they are to-day, and we should be saved from many things that are a disgrace to our Christian civilization. The little girl went on with her story: "When mother told me to bow down to the idol I said: 'No, mother, I can never again bow down to that idol.' In her anger she beat me, and then, after cooling a bit, she enquired why I refused. I said: 'Mother, I go to the Christian school under the tamarind tree, where our teacher taught us the Ten Commandments, of which the second says: Thou shalt not make unto thee any graven image, nor bow down nor worship it. My teacher has told me that there is but one God and Creator, and that I should love and worship Him, and that I should never bow down to any image. Mother, I can never worship that again. You may beat all you like. I have been told to pray to Jesus Christ, and I do pray to Him every day.'" It was just in that way the Sunday school was aiding the work of sapping and mining the idolatrous superstitions of India. The Hindu and the Mohammedan might see little of it, but the eye of God was watching the wonderful work that was being done for the Lord Jesus Christ. Let them thank God, therefore, and take courage. He hoped that all Christian people would pray for the success of this Sunday school work in India. The brightest and most cheerful thing about the mission so far was that it was largely a mission from children to children; it was the children of Great Britain reaching out their tiny hands to bless the children of mighty India. He was so glad it was so. When he arrived in that country he would tell the children in their own language, and he was sure it would interest them to know that their little friends over here were taking such an interest in them, that the half-pennies of England were carrying light and love and hope to the dark homes of that distant land.

(To be continued.)

THE CRY OF HUMANITY.

The following beautiful incident from the *Westminster Teacher* carries its own high lesson for other battles. In this temperance warfare, shall we stay within the sheltering ramparts, or go where the wounded have fallen?

At the close of the first bloody day of the battle of Fredericksburg (December 13, 1862), hundreds of the Union wounded were left lying on the ground and the road ascending Marye's Heights.

All night and most of the next day the open space was swept by artillery shot from both the opposing lines, and no one could venture to the sufferers' relief. All that time their agonized cries went up for "water, water," but there was no one to help them, and the roar of the guns mocked their distress.

Many who heard the poor soldiers' piteous appeals felt the pangs of human compassion, but stifled them under dread necessity. But at length one brave fellow behind the stone rampart, where the Southern forces lay, gave way to his sympathy and rose superior to the love of life. He was a sergeant in a South Carolina regiment, and his name was Richard Kirkland. In the afternoon he hurried to Gen. Kershaw's headquarters, and, finding the commanding officer, said to him, excitedly:—

"General, I can't stand this any longer."

"What's the matter, sergeant?" asked the General.

"Those poor souls out there have been praying and crying all night and all day and it's more than I can bear. I ask your permission to go and give them water."

"But do you know," said the General, admiring the soldier's noble spirit, "do you know that as soon as you show yourself to the enemy you will be shot?"

"Yes, sir, I know it; but to carry a little comfort to those poor fellows dying, I'm willing to run the risk. If you say I may, I'll try it."

The General hesitated a moment, but finally said, with emotion: "Kirkland, its sending you to your death; but I can oppose nothing to such a motive as yours. For the sake of it I hope God will protect you. Go."

Furnished with a supply of water, the brave sergeant immediately stepped over the wall and applied himself to his work of Christ-like mercy. Wondering eyes looked on as he knelt by the nearest sufferer, and, tenderly raising his head, held the cooling cup to his parched lips. Before his first service of love was finished every one in the Union lines understood the mission of the noble soldier in gray, and not a man fired a shot.

He stayed there on that terrible field an hour and a half, giving drink to the thirsty and dying, straightening their cramped and mangled limbs, pillowing their heads on their knapsacks, and spreading their army coats and blankets over them, as a mother would cover her child, and all the while he was so engaged until his gentle ministry was finished, the fusillade of death was hushed. Hatred forbore its rage in a tribute to the deed of pity.

A REAL RELIGION.

A religion that does not govern us according to the pattern of Christ, in this world, will not give us an abundant entrance into the heavenly world.

A religion that does not separate us from sinful acts in this life, will not separate us from sinners in the life to come, in the world of the lost.

Heaven and hell are conditions of the soul in this world and are the foretaste of the conditions, the companionship and the eternal abode hereafter.

Our Young Folks.

LITTLE FOES OF LITTLE BOYS.

"By and by" is a very bad boy;
Shun him at once and forever;
For they who go with "By and by,"
Soon come to the house of "Never."

"I can't" is a mean little coward;
A boy that is half of a man;
Set on him a plucky wee terrier
That the world knows and honours— "I can."

"No use in trying"—nonsense, I say,
Keep trying until you succeed;
But if you should meet "I forgot" by the way,
"He's a cheat, and you'd better take heed."

"Don't care" and "No matter," boys, they're a pair.
And whenever you see the poor dolts,
Say, "Yes, we do care," and would be "great matter,"
If our lives should be spoiled by such faults.

SAYING NO EASY.

"How is it you never go with bad boys, or get into any bad scrapes?" asked a little fellow of his playmate.

"O," said the other, "that's because I don't say 'no easy.'"

We thank that boy for his secret. It is worth a great deal more than a bag of money. I have no doubt, saying "no" easy has ruined many a child, and man and woman, too; saying "no" as if you did not quite mean it.

When a bad boy or girl tries to coax you to do a doubtful thing, say "no" as if you meant "no." When sin whispers an excuse for doing wrong say "no" very loud.

WHAT ENERGY HAS DONE.

Twenty-five years ago a few young men in London resolved to meet every evening to exchange ideas. The number gradually increased till it was necessary to hire a room. Growing ambitious they hired lecturers, and many people were brought together. Many of them now trace back their success to this effort at gaining knowledge.

Indefatigable industry, coupled with the desire for knowledge, produces great results. Walter Scott, when he was in a lawyer's office, spent his evening in study. John Britton, the author of architectural works, said: "I studied my books in bed on winter evenings, because too poor to afford a fire." He used every opportunity to read; and the books he picked up for a few moments at the book stalls helped him, he says. Napoleon had indomitable perseverance and energy. Dr. Livingstone, at the age of ten years, working in a factory bought with his first wages a Latin grammar, and studied it until twelve at night. He studied Virgil and Horace the same way, and finally entered college and was graduated.

Many will ask how they can advance themselves in knowledge. The first thing is determination, the next, perseverance. Walter Scott gave this advice to a young man: "Do instantly whatever is to be done, and take the hours of recreation after business; never before it." Business men often say: "Time is money." But it is more than that to the young man. If used rightly, it is self-improvement, culture, strength and growth of character. The habit of idleness is a hard one to get rid of. The habit of reading anything and everything is weakening to the mind. Books chosen and read with care cultivate the mind and character. The books you read should raise your thoughts and aspirations, strengthen your energy and help you in your work. Thackeray says: "Try to frequent the company of your betters. In books and in life frequent that which is the most wholesome society; learn to admire rightly. Note what great men have admired, they admire great things; narrow spirits admire basely and worship meanly."

JOHN KANE AND THE ROBBERS.

Once there was a good man whose name was John Kane, who lived in Poland where he taught and preached. It was his rule to suffer wrong rather than to do wrong to others. One night as he was riding through a dark wood, he all at once found himself at the mercy of a band of robbers. He got down from his horse and said to the gang that he would give up to them all he had about him. He then gave them a purse filled with silver coins, a gold chain from his neck, a ring from his finger, and from his pocket a book of prayer, with silver clasps.

"Have you given us all?" cried the robber chief in a stern voice; "Have you no more money?"

The old man in his confusion said he had given them all the money he had; and when he said this they let him go. Glad to get off so well, he went quickly on and was soon out of sight. But all at once the thought came to him that he had some gold pieces stitched into the hem of his robe. These he had quite forgotten when the robbers had asked him if he had any more money.

"This is lucky," thought John Kane, for he saw that the money would bear him home to his friends, and that he would not have to beg his way or suffer for want of food and shelter. But John's conscience was a tender one, and he stopped to listen to its voice. It seemed to cry to him in earnest tones, "Tell not a lie! Tell not a lie!" These words would not let him rest.

Some men would say that such a promise, made to thieves, need not be kept and few men would have been troubled after such an escape. But John did not stop to reason. He went back to the place where the robbers stood, and, walking up to them, said meekly: "I have told you what is not true; I did not mean to do so but fear confused me; so pardon me."

With these words he held forth the pieces of gold; but to his surprise not one of the robbers would take them. A strange feeling was at work in their hearts. These men, bad as they were, could not laugh at the pious old man. "Thou shalt not steal," said a voice within them. All were deeply moved. Then, as if touched by a common feeling one of the robbers brought and gave back the old man's purse, another his gold chain, another his ring, another his book of prayer, and still another led up his horse and helped the old man to remount.

Then all the robbers, as if quite ashamed of having thought of harming so good a man, went up and asked his blessing. John Kane gave it with devout feeling, and then rode on his way, thanking God for so strange an escape, and wondering at the mixture of good and evil in the human heart.

A NEGLECTED DUTY.

We talk much about the duties of parents to children. We want to reverse the question and say a word as to the duties of children to parents.

The first duty which a child owes to his parents is a happy acceptance of the favours which a parent gives. The father and mother love more than the child loves. God has so made the parent and the child that the parent's love is stronger than the child's. The parent, therefore, finds great joy in giving to the child. Some insects willingly lay up food for offspring which they shall never see. They do this by an unconscious impulse. But the parent joyfully labours and sacrifices for son or daughter. In their turn son and daughter should as joyously accept these favours. Life they thus accept. All helpfulness they should thus accept. The son or the daughter is despising father or mother when their gifts are refused.

A second duty which the child owes to the parent is obedience. The parent has the right to command. Of course the command should be based upon the right and the true. Because the reason of the parent is superior to the reason of the child, because the experience of a parent is broader than the experience of the child, it becomes the duty of the child to obey. To obey the command of a parent is a stepping-stone to the obedience of the command of God Himself. Disobedience to the command of a parent is to foster that self-indulgence which destroys the vigour of manhood and womanhood. Obedience to the command of the parent develops that self-restraint which is the cause of noble vigour in manly and womanly character.

The third duty children owe parents is that of appreciation. Common is the remark that children do not appreciate their parents until they become parents themselves. True is the remark as it is common. But each child should do all that is possible to regard with full regard the endeavours of his parents. When you, dear reader, stand by the grave of your father and hear the thud of the sod upon that coffin-lid, you will know as you have never known before that he has been a far better father to you than you thought. When at last you stand by the casket of her who in pain gave you life, and your lips kiss those white lips that never before refused their kiss of love to you, and when upon the silver hair your fingers linger for the last time, you will know that your mother has been a good mother to you. Appreciate your mother and your father while they are with you.

SOMETHING FOR BOYS.

A few weeks since I saw a touching and beautiful sight. Driving through a rugged part of the country, my attention was directed to an elderly lady trying to pick her way over a rough hillside. She came very slowly and carefully. The hill was quite steep, and I was pitying her and thinking if it would not be well to offer my services, when I heard a whistling boy coming up behind the carriage. He bounded past, and running up the hill put his arms around the lady and steadied her steps, saying pleasant words, I know, for the face encased in the warm hood looked beaming and bright with happiness. As we passed I heard her say these words: "It is so nice to have a boy to come and help a mother down the hill." I knew they were mother and son. There was a sermon in those few words I thought. I wish every boy could have heard them.

You boys are all of you here to help mother down the hill of life. You don't all do it, though; more's the pity. Some of you make it harder for her. You do things that trouble her; she is anxious about you, and then she has to pick her way over places a thousand times rougher than walking down a steep hill. Perhaps you are getting into bad habits and will not obey her counsel. Her poor heart is bruised and torn by your conduct. She knows what the results of evil doings are; that if a boy begins habits that he only considers light as cobwebs in his youth, by-and-by they may become iron chains about him, and when he is a man he will be a slave to them.

Now, boys, if you would help the dear mother down the hill of life, and make the path smooth for her, do the things she wishes you to do. And if you are all right as regards bad habits, perhaps you are not as thoughtful of the "little things" that make up life as you might be. Be as polite in waiting upon your mother as you are in waiting upon other boys' mothers. Don't speak in rough tones to her. Be always gentle when you speak to her, and careful to remember what she wishes you to be particular to do at different times and in different places.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 12,
1900.

THE LORD'S SUPPER.

Luke 22:
7-20.

GOLDEN TEXT. As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.—1 Cor. xi. 26.

INTRODUCTORY.

Jesus continued during the day teaching in the temple, discoursing on the truths of His kingdom and retiring at night to Bethany. The day previous to that on which the events mentioned in to-day's lesson took place was spent in retirement at the quiet mountain village.

I. Preparing for the Passover Feast.—During the Passover week only unleavened bread was used by the Jewish people. This custom was by divine appointment. In preparation for the exodus from Egypt they were to observe the instructions Moses had received. Ever afterwards the Passover—the passing of the destroying angel over the blood-marked doors of the Israelites—was observed by the Jewish people. It was by God's command and was the principal feast of their religious year. Symbolizing as it did deliverance from the bondage of sin by the sacrificial death of Jesus Christ, the Lamb slain from the foundation of the world. The first act of preparation was the cleaning out of all leaven to be found in the house. The lamb for the Passover feast was killed within the temple enclosure the day or evening preceding the first day of the celebration. Jesus sent Peter and John from Bethany to Jerusalem to make the necessary preparations. There was one important part of the preparation that they were in doubt about. The lamb could be purchased and prepared, but where were they to join together in the celebration of the Passover feast? They ask Jesus. Not only in great things but sometimes in connection with apparently ordinary and everyday occurrences the divinity of our blessed Lord was clearly illustrated. They are to go into the city and they would there meet a man carrying a pitcher of water. They were to follow him into the house and there was the place where they would assemble. Dr. Schaff says: "This mode of directing the disciples would prevent Judas from knowing the place in time to betray our Lord at the Passover meal." They were to say to the goodman—the head of the household, the father of the family—"The Master saith unto thee, where is the guest-chamber, where I shall eat the Passover with My disciples?" They were to ask only for a guest-chamber, not the best room in the house. The goodman when asked would show them a large upper room furnished. It was the custom to have the room thoroughly cleaned for the celebration of the paschal feast. It fell out exactly as He had said to them, and the preparations were accordingly completed.

II. In the Guest-Chamber.—In the afternoon Jesus and His disciples descended the Mount of Olives and make their way into the crowded city. The Passover lamb was eaten after sunset. The Master and His disciples recline around the table. The circumstances are tender and solemn. Jesus tells them that He had earnestly desired to be with them on this the last time they would be together before He suffered. It was the completion of the old dispensation and the beginning of the new, in which the spiritual significance of the former was more clearly revealed. "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Its fulfilment began in the spiritual communion of Christ with His disciples in the Christian Church, and will be consummated in the heavenly kingdom. The celebration of the Passover was begun by passing the cup to all assembled round the tables after thanksgiving. In handing the cup to the disciples Jesus said: "Take this and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." It was the farewell feast. They would not again assemble together till Christ had risen from the dead and the new order of things be begun. The intimate fellowship of the disciples with Jesus in those last peaceful hours they enjoyed together before the agony of Gethsemane, the betrayal, and all the sorrowful events that followed would never be forgotten by those who were present. In their hearts they would cherish its memories as a sacred treasure. There Christ's love was manifested to them in a manner never hitherto experienced. In like manner the genuine followers of Christ may now enjoy like fellowship with Him at a communion table.

III. The Lord's Supper Instituted.—Solemn and touching as were the circumstances in which the Passover meal was partaken, the scene becomes more solemn and impressive still. As the feast was nearing its close Jesus took bread, a piece of unleavened bread, and gave thanks. It is to be noted here that Jesus in this act shows how thoroughly He was in accord with the will of God in relation to the sufferings and death He was about to undergo. He gave thanks. Then He brake the bread as a symbol of His body broken on the cross, saying "This is My body which is given for you." On this expression the Roman Catholic Church attempts to found the dogma of transubstantiation, that is, that the bread and wine of the sacrament become the real body and blood of the Lord. In the light of similar sayings of Jesus there is no room for doubt that the plain meaning is, this symbolizes, represents My body. He said also I am the door, I am the true vine, etc. It would just be as reasonable to press the literal application of these words, as it would be to admit the sense the Roman Catholic Church puts upon the words "This is my body." The body of Christ was given for the redemption of sinful man. He says it "is given for you," that is in the room and stead of sinners. The breaking of bread was to continue with the Church through all its history as a memorial of Christ's atoning sacrifice for sin and a pledge of the intimate fellowship that subsists between Him and His people. The breaking of bread was followed by the cup which Jesus took in His hands and said "This cup is the new testament in My blood, which is shed for you." From this passage the portion of Scripture known as the New Testament takes its title. It means the new covenant, God's pledge, that all who accept Jesus as the Saviour will obtain all the blessings it implies, beginning with the pardon of sin and resulting in the possession of eternal life. In the old dispensation the blood signified the life, so the blood of Christ represents His life as given for man's redemption from sin. The institution of the Lord's Supper by which His atoning death is to be commemorated in the Church to the end of time is in perfect harmony with the Old Testament doctrine of sacrifice, the shedding of blood for the remission of sin. It is the complete fulfilment in Christ of all that the Old Testament sacrifices prefigured. It is "the blood of Christ, God's Son, that cleanseth from all sin."

PRACTICAL SUGGESTIONS.

Jesus while on earth carefully attended the observances of religion. Just before He suffered He kept the Passover with His disciples.

Our souls ought to be guest-chambers for Christ.

It was at the last passover feast of the old dispensation that Jesus instituted the new testament ordinance of the Supper.

The Lord's Supper is a means of grace for the strengthening of the faith, love and obedience of Christ's disciples. It is to the Church a perpetual memorial of His dying love and a promise of His second coming.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 1st, 1890.

IN thanking the conference for his re-election Dr. Dewart dropped a remark which many Presbyterians as well as Methodists might well take home. Referring to the fact that there is union in the air the Doctor suggested that it might be well for Methodists to try a little more union among themselves by way of experiment. Presbyterians might make the same experiment. There is something utterly grotesque in hearing men advocate union of all the denominations when it is notorious that the spirit of union is scarcely discernible within the denominations to which they belong. Presbyteries settle ministers over weak and difficult congregations and then pay no more attention to them than if pastor and congregation were on the other side of the globe; neighbouring congregations engage in such keen rivalry that discipline becomes an impossibility; neighbouring ministers are perhaps not on speaking terms; members of rival congregations use unscrupulous arts in the way of sheep stealing and yet all are speaking most unctuously about organic union. How would it do to cultivate a spirit of union within the denominations till we see how it works?

THE Methodist Church seems to be blest with a most satisfactory staff of officials. Though some of them have served the Conference for many years they were nearly all re-elected last week by votes that were practically unanimous. Dr. Briggs, the genial Book Steward of this city, got 233 votes out of 236; but he got no more than he well deserved for Dr. Briggs makes the concern a conspicuous success. Dr. Dewart has served as editor of the *Guardian* for twenty-one years and the Conference sent him on the first ballot to the editorial chair to complete his quarter of a century. Dr. Withrow was chosen the sixth time by acclamation as editor of the *Methodist Magazine* and Dr. Sutherland was unanimously re-elected Missionary Secretary. The Conference was a unit in asking Dr. Potts to continue his work as Secretary of Education. Our Methodist friends know a good man when they get him. The only question they ever ask about an official is: Can he do our work? If he can he usually gets the work to do. The Methodist motto always is: The tools for the hands that can use them. That motto is one of the secrets of success of Canadian Methodism.

A FREE CHURCH minister writes to the *British Weekly* in this way about the spiritual condition of the Free Church of Scotland:—

Surely everyone must see that there is much more spiritual life in the Established Church now than there was thirty or thirty-five years ago, and it is the painful conviction of very many that there is a good deal less in the Free Church now than there was at that time. The Free Church is not the great spiritual power in the land that it was. Opinions may differ as to the cause of this, but my deep and solemn conviction is that the cause is to be found very largely in the great change that has come over the preaching of our ministry. Spiritual life and power always go with the faithful, earnest preaching of the great doctrines of grace. Christ in all the fullness of His atoning death, and in all the fullness of His quickening Spirit; Christ for us, and Christ in us. In the Established Church there has of late been much more of that than there used to be; but is it not the case that in the Free Church there has been much less than there used to be? Our loss of spiritual power is, I am convinced, the inevitable result of the decrease of earnest evangelical preaching.

It would be impertinent to ask questions about that esteemed minister's age but he is probably on the shady side of sixty. How many ministers of that age are there in any church who do not think that piety has declined since they were young men? The absence of such pulpit princes as Chalmers, Guthrie, Candlish and others no doubt makes a great difference. But

pulpit princes like these are not found in every generation. Eloquent preaching is no doubt an important factor but it is only one factor in Church life.

WE tender our hearty congratulations to Dr. Dewart on his re-election to the editorial chair of the *Guardian*. For four years he stood manfully by the decision of his Conference, and last week the Conference rewarded him. With the affairs of Victoria University as a Methodist institution the public outside of the Methodist Church have little or nothing to do. Whether Victoria remains alone or is moved to Toronto is a question for the Methodist people to decide. They are quite able to attend to their own affairs. The question, however, ceased to be one of policy and became one of law and order when a determined and persistent effort was made to thwart the decisions of the Supreme Court of Methodism. In questions of law and order we are all concerned. Loyalty to constituted authority is not a local or denominational question. If a decision of the General Conference can be overturned by a minority to-day, to-morrow we may have a minority defying the General Assembly. These are not the times in which any church can afford to have its deliverances trampled upon by any little clique that may wish to have its own way. The Conference did well to show its appreciation of Dr. Dewart's fidelity. We congratulate the veteran editor not merely on his personal triumph, but also on the handsome manner in which his loyal and manly course has been vindicated.

WE dare not even guess at the amount expended by the press of Canada and the United States in laying the details of the great criminal trial at Woodstock before the public. The total sum paid for reporting, telegraphing and publishing must be enormous. To ask why do publishers incur such expense is just another way of asking why do people delight in reading the details of crime. Newspapers publish such matter because it pays to publish it, and it pays to publish it just because so many people want to read everything about the trial. It is pure nonsense to say that Canadians and Americans delight in sensational news. Thirty odd years ago the Madeline Smith trial made just as great a sensation in solid old Scotland as this trial makes in excitable young Canada. The lightning stenographers of the *London Times* tried just as hard to satisfy the craving of the grave Britons as the Toronto reporters are trying to satisfy Canadians with details from Woodstock. Human nature craves for news of that kind. Is it the sanctified part or the other? Can the human mind be kept in close contact with crime for ten days without receiving injury? Is it possible to think of these horrible details for a week without having one's moral tone lowered? These are questions every reader must answer for himself. There is no use in fighting against a mania. Everybody will read the reports and perhaps the best course for most people is to finish them and then get the thing out of one's mind as soon as possible.

THE *Christian-at-Work* has been making a critical study of church statistics, and finds that the Presbyterians of the United States disband one-third as many congregations in a year as they organize and the Congregationalists half as many. For every three congregations the Presbyterians establish they blot one out; for every two the Congregationalists bring into existence they bury one. This showing is bad, but our contemporary thinks that if the Baptists and Methodists published as accurate statistics as the bodies named their exhibit would be worse. Of course "excess of denominational zeal" is blamed for the establishing of so many congregations that bloom and wither and die. This, however, is but one cause. Several other causes operate in Canada. There is in many places an insane attempt to put a church at every man's door. There is also the well-known unwillingness of the people of one village to attend church in another village, though the other village may not be more than a mile away. The vanity of a few men who would rather "run" a small starving church than worship in a large influential one has led to the organization of many a congregation that should never have existed. Many a weak congregation has arisen out of a quarrel. A few Ishmaelites raise a disturbance, and the authorities give them an organization of their own "for peace." Considering the large number of small congrega-

tions in Canada, it is almost a miracle that so few are disbanded. In the Presbyterian Church such a thing is almost unknown.

ROME AS A SPIRITUAL AND TEMPORAL POWER.

ROMAN CATHOLICISM is both a religious and a political system, and it is mainly in its latter capacity that its vitality is at present manifest. As a religious organization it exercises great influence over the lives and social condition of its adherents. There are in every country where Romanism predominates large numbers who outwardly profess to belong to a Church whose claims they deride and, noting the abuses everywhere visible, remain uninfluenced by what only moves their ridicule. These unhappily drift into a more or less pronounced scepticism, and the result on character is far from healthy. The hold that the priesthood have on the women in papal countries, and the control of educational institutions in a measure account for the nominal adherence of so many who have ceased to respect the Church. They do not for social and other reasons care to break openly from it. Having no positive religious convictions they are not attracted by the missionary efforts of evangelical Churches. In the nature of the case this condition of things is only transitional. The future will doubtless bring marked changes, and multitudes who now sit in the chair of the scorner will either advance in the direction of a purer faith, or will lapse into the cold and gloomy waters of unqualified unbelief.

It must yet be conceded that within the fold of the Roman Catholic Church there are devoutly pious souls who find in its services much that appeals to their deepest spiritual needs. From our standpoint we may deem such piety as savouring of superstition but to the spiritually-minded in the Roman communion must be accorded a measure of sincerity that is inconsistent with self-deception and hypocrisy. The devout Romanist is not always in a position to judge dispassionately of the papal claims. To many of them, as for example among our own French-Canadian neighbours, the Pope is a being in their estimation who is invested with attributes half divine. They are led to believe that a fellow man marked out by political or other exigencies, and it may be by intrigue in the College of Cardinals, as the supreme head of a great ecclesiastical organization, is on his elevation to the papal chair, thereby gifted with the impossible power of infallibility. Such is the pretention. It was declared by solemn sanction of the last so-called ecumenical council of 1870. In the nature of the case innerancy cannot be the attribute of any man. To be infallible one must be divine. Then there is in Scripture no foundation for such a claim. The apostle Peter did not assert that either as a man or as an apostle he was without errors. Scripture records his failings, and in his apostolic days Paul withstood him to the face because he was to be blamed. The dogma of papal infallibility is founded on fiction, and intelligent men in the Roman Catholic Church know well that it is merely a human invention which, in the estimation of the Jesuits, would afford a short and easy way of silencing all who called in question the peculiar teaching of the Church.

It may, however, be a question whether the results have justified the astute calculations of Jesuit influence at present dominant in the counsels of the Vatican. The official proclamation of a dogma does not and cannot alter men's belief. No institution however powerful can compel the credence of the incredible. The dogma was accepted and it is upheld by the authorities of the Romish Church but that is all. Men of culture and intelligence shrug their shoulders and smile quietly when they reflect that the utterances of any man be he Pope, Kaiser or Sultan are described as infallible. The spiritual power of the Church of Rome has been weakened, and it has signally failed to secure the respect of modern governments for the alleged papal prisoner.

It is, however, as a temporal power that we hear most of Rome in these days. It strives for supremacy and universal recognition as the dominant factor in human government. This is the conflict now waging, and it will grow in intensity as the years advance. At present it is seen in its most determined form in Italy. It is singular that in the land where the papacy has predominated for centuries its claims are the most bitterly and determinedly resented. It is singular also that Providence should have raised up in succession such men as Garibaldi, Cavour and Crispi to mould the destinies of the modern kingdom of Italy. The antagonism of these

patriotic men to papal rule does not admit of question. The depth of the popular dislike of ecclesiastical interference with secular concerns is clearly seen in the achievements of the present Italian Government in spite of the determined hostility of the Vatican to the present order of things. The papal ban is not now the powerful instrument it was in days gone by, but with the ignorant and superstitious it still amounts to something. Despite the hold that the priesthood still has in Italy there has been no yielding, no concession on the part of the Government. The "imprisoned" Pope is free to exercise his spiritual functions and to go where he pleases, only to save appearances he does not venture publicly to traverse the streets of Rome. That however is nobody's business but his own. The determined attitude of the Vatican on the question of the temporal power is met by an attitude more determined still. The Italian people having experienced the blessings of constitutional freedom will not again be entangled in priestly bondage. Roman Catholic congresses may resolute in every country under heaven in favour of the restoration of papal sovereignty, but other powers will not be induced to interfere in restoring a free people to ecclesiastical despotism, and modern peoples need hardly be expected to aid the Vatican to reduce the Italians to the miserable rule that made the government of the States of the Church a bye-word and reproach among the nations. The activities of the Romish Church are at present feverishly exercised that lost ground may be regained, but the principles and practices of that institution have been invariably such that the friends of civil and religious liberty all over the world will be on their guard. Romish supremacy is a thing of the past but this will not deter the papacy from strenuously aspiring to a restoration of the worst forms of despotism. True freedom and Vaticanism are wide as the poles asunder.

SOCIAL REFORM IN INDIA.

THE power of custom is proverbial. In modern civilization it is by no means so strong as it was in earlier forms of social life or as it is at present in Asiatic heathen communities. Hoary tradition is all powerful with people who follow the social customs of their ancestors for no other reason than that they have prevailed for many generations. Long since the reason for these social observances may have disappeared, so far as the popular apprehension of it is concerned, but there is no disposition to depart from the usages that have been naturalized for centuries. Amid the restless intellectual activity of the present in modern life, no custom, however venerable, no institution, however great the reverence it has evoked in the past; nay, it may almost be said that no belief, however sacred, but is subjected to the keenest scrutiny. All our institutions and beliefs have to demonstrate their claims to the confidence and respect of the people, and those that fail to do this are at once put upon their defence. The age of tradition is fast passing away, and for the institution or custom no longer in touch with the requirements of modern life, that can only plead its antiquity and the brilliancy of its past record, there is evidently no future.

This unreasoning conservatism is clearly discernible in the method of dealing with the laws relating to the female population of India. The helpless and down-trodden lives of women in that populous land, a large part of it under the same sovereignty as our own, is, in the light of the Gospel, something appalling. The system of child marriage has become so completely incorporated with the religious, legal and social life of the Hindus that it is exceedingly difficult to effect any change that would result in the extinction of the practice. Originally it grew out of the insecurity that numerous and destructive wars occasioned. It was designed for the protection of the female population. The natural protectors and defenders of home were drafted into military service, and the system was devised as a means for the guardianship of the otherwise helpless and defenceless women and children. In process of time it became the universal custom, and it has a powerful hold even now on the vast masses of the Indian people. From this custom other and more terrible abuses began to show themselves. The fatalities attendant on almost constant warfare tended to an excess of female over male population, and to this is attributed the inhuman custom of attempting to restore the equilibrium by the murder of female infants that so long and so widely prevailed. To

this also was attributed the origin of that awfully cruel custom of suttee, the burning of widows after the death of their husbands. They were absolutely prohibited from contracting second marriages, and custom made it a meritorious thing for the bereaved widow to immolate herself on the funeral pyre. The Indian Government several years ago interfered, and put an end to this kind of cruelty.

Still the widespread evil of child marriages continues. This is of course regarded with aversion and abhorrence by all who are influenced by Christian and humane feelings. The more thoughtful and progressive among the educated natives are convinced that it is an evil that ought to be suppressed. Like almost all reforms it is difficult of accomplishment, and can hardly be expected to be brought about speedily. An agitation has been begun, and it is receiving much encouragement both in India and in England. An educated Parsee, resident in Bombay, Bahramji Malabari by name, has, with a keen yet intelligent enthusiasm, taken up this question of social reform as it specially relates to the marriage laws. To us with our western ideas his proposals seem to comprehend only what is reasonable and just, but to the average Hindu mind they are nothing short of revolutionary. Mr. Malabari has visited England, where he met everywhere with encouragement and sympathy. People of all shades of opinion have given full expressions of approval of the changes he seeks to effect. The names of men eminent in every walk of life are to be found in the list of the influential committees that have been formed for the purpose of advancing the cause he so ably advocates.

The obstacles that have to be overcome before this reform is effected are serious. When Great Britain assumed the government of India a distinct pledge was given that the religious beliefs and domestic usages of the people would not be interfered with, and there is a reluctance to deviate from the line of action thus laid down, more especially as the mass of native opinion is hostile to change. While Lord Dufferin was Viceroy he thought the time ripe for an advance in legislation affecting the marriage customs of India. To ascertain the actual opinions of the people on the question he was disposed at first to appoint an impartial commission for this purpose, but on enquiry he found that it would be overwhelmingly adverse. He then directed the provincial governments to find out by the best means in their power the opinions entertained on the subject by the most intelligent members of their respective communities. The result was far from reassuring. Nine out of the ten provincial governments reported that change was in the circumstances impracticable. They admitted the evils inseparable from existing marriage customs in India; they expressed sympathy with the aims of the reformers, but they concluded that to attempt changes with the mass of opinion so decidedly adverse would, in their estimation, be unwise. As an illustration of the spirit in which Mr. Malabari is conducting his agitation for the reform of the Hindu marriage laws, the following from his last appeal through the press to the English people may be quoted:—

In previous letters I have endeavoured to show—with what success it is for you and your readers to determine—that the system of infant marriages in India has spread under the aegis of British-made laws, and tells grievously on the physical growth of the people, retarding progress, both political and social, even under an enlightened and beneficent rule; that the system is not at all due to climate; that it does not conduce to morality or domestic felicity; that far from being a religious ordinance, the system of infant marriages is, according to the best Hindu authorities, an irreligious, irrational, inhuman innovation; and that we have the intellect and the conscience of the community in favour of reforming that system. I have also tried to show that this bad system of infant marriages has been aided by a worse law regarding the age of consent and the relations between the sexes and that both these evils have been intensified by the obvious mistaken policy of "neutrality," which, in practice, is the reverse of neutrality. So far I contend that it is the duty of the Government to undo the wrong they have unconsciously been led into doing, and thereby to make social reform in India at all possible. I wish it to be clearly understood that if Government have no right to prohibit contracts for infant marriages, they have equally no right, under her Majesty's famous proclamation, to enforce these contracts on the victims of a senseless, merciless custom.

It may be urged that though our demand is just it may not be expedient politically to meet it. Has British statesmanship deteriorated so much? It was not in this spirit that the older statesmen of British India stamped out sati, infanticide, hook-swinging, and other "religious" barbarities. Nor was it in this spirit that they passed the Widow Marriage Act, or even forced a Vaccination Act upon a people who hold the cow to be as sacred as their mothers. Apart from this, however, I deny that there is any trouble to be apprehended from Government correcting their own mistakes. It is a false cry, raised by social monopolists, and backed up by a class of officials whose ideal of duty to God and man is to flatter the self-love of the people by letting everything alone.

Books and Magazines.

THE SANITARIAN. (New York: The American News Company.)—This monthly, ably conducted, contains much valuable information and counsel relating to sanitation in all its aspects. It is doing a good work by its efforts to promote health and happiness.

TO-DAY. (Boston: J. Morrison-Fuller.)—The pages of this recently-inaugurated weekly are devoted exclusively to the discussion of political questions. The subjects treated are not dealt with exhaustively. The articles are brief and terse. The paper differs from the more elaborate weeklies in Britain and on this continent. It appears to occupy a position midway between the daily journal and the weekly newspaper, confining its attention to the discussion of current questions, leaving entirely the news to its daily and weekly contemporaries.

SUPPLEMENTAL BIBLE STUDIES. By Rev. H. T. Sell. (Chicago: The Thorne Publishing Co.)—This paper-covered pamphlet contains in brief compass a mass of valuable information, clearly and systematically set forth. It makes good its professions in that it will be found very useful for teachers' meetings, normal classes, Bible classes, Christian Endeavour Societies, Bible students' and reading circles. The work contains twenty-four studies, beginning with the "Making of the Bible," "How we got our English Bible," then the principal contents of the Sacred Scriptures, ending with "Reasons why the Christian Religion is fitted for all Peoples." To each study a series of questions, and a statement of books of reference are added. It is admirably fitted to serve the purpose for which it was designed.

THE CENTURY CO. have issued announcements offering great attractions to the readers of the *Century* and *St. Nicholas* for the coming year. The publication of the November number will celebrate the twentieth anniversary of the magazine. Among the leading features of the forthcoming number will be "The Gold Hunters of California," "An American in Tibet," "Personal Traits of Lincoln." Fiction will be represented by Edward Eggleston and Frank R. Stockton and F. Hopkinson Smith, who will respectively write "The Faith Doctor," "The Squirrel Inn" and "Colonel Carter, of Cartersville." George Kennan is expected to contribute more papers on Siberia and Russia. *St. Nicholas* also offers a fine programme of good things for young readers.

COLOUR BLINDNESS in its relation to Railroad Employees and the Public. By G. Sterling Ryerson, M.D., C. M., L. R. C. S., Edin. (Toronto: J. E. Bryant & Co.)—This is a reproduction in pamphlet form of a paper read by Dr. Ryerson at the Canadian Institute. It deals with the causes of colour blindness and the necessity of careful scientific tests being applied to all whose duties in railroad service render perfect vision indispensable. This visual defect is more common than is generally supposed, as is proved by repeated examinations. Dr. Ryerson holds that in Canada the colour tests applied to railway employees are imperfect, and that this is a source of public danger. He states that severe illness, excessive use of stimulants and tobacco induce colour blindness.

THE STORY OF MY LIFE. (By Rev. B. W. Chidlaw, D.D. With an introductory note by Rev. W. Rice, D.D. (Philadelphia: William H. Hirst.)—Open this story of Dr. Chidlaw's life. His face and signature greet you. Both are characteristic. The face is kindly, yet there is rugged power in it. It reveals a man who knows how to make things go and to go with them. A marvellous history of experience and character is recorded in the lines which seam the countenance. The narrative is carried down to the summer of the present year. The author has done well to finish and publish this story of his life under his personal direction. All readers of the book and Dr. Chidlaw's multitude of friends will hope that many years of usefulness may yet be granted before the honoured and loved man of God is summoned to the heavenly rest. A few of the very interesting items in the book are: "Child Life in Wales;" "Pioneer Boyhood in Ohio;" "Fifty-Four Years Missionary of the American Sunday School Union;" "Visits to Wales;" "Chaplain in the U. S. Army;" "Delegate of the U. S. Sanitary and Christian Commissions;" "Trustee of Miami University;" "Commissioner of the Ohio Reform School for Boys, with Labours in Prisons, Infirmarys and Homes for Pauper Children;" "Member of Board of Visitors to West Point."

CALVINISM AND EVANGELICAL ARMINIANISM. Compared as to Election, Reprobation, Justification and Related Doctrines. By John L. Girardeau, Professor of Systematic Theology in Columbia Theological Seminary, South Carolina. (Columbia, S. C.: W. J. Duffie.) Whatever progress Higher Criticism and the New Theology may have made in the Northern Church, the brethren in the South are stout champions for orthodoxy. Those of them that challenge public attention are amply able to give a reason for the faith that is in them. The old and oft-debated questions concerning which Calvinists and Arminians differ do not in these days lose their interest. From the fact that they relate to the most vital matters of religious belief this is to be expected. Professor Girardeau is a stalwart upholder of the Calvinistic system. The present volume owes its origin to the great interest taken in a Bible class conducted by him while occupying the pastorate of an important congregation. He was requested to take up for consideration the distinctive principles of the Calvinistic system. The matured results of his study in that connection are embodied in this volume. It is, in two parts. In the first part the subjects treated are: "Doctrine of Election Stated and Proved;" "Doctrine of Reprobation Stated and Proved;" "Objections from the Moral Attributes of God Answered;" "From Divine Justice;" "From Divine Goodness;" "From Divine Wisdom;" "From Divine Veracity;" "Objections from the Moral Agency of Man Answered." The second part contains "Calvinistic Doctrine of Justification Stated;" "Ground of Justification;" "Nature of Justification" and "Condition of Justification." The work is an able presentation of the truth as held by all Calvinistic churches, as is clearly established by apt quotation from their symbols and representative writers. The arrangement is clear, logical and convincing. The spirit exemplified throughout the book is not that of the fierce polemic, but the fervent yet courteous bearing of the Christian scholar.

Choice Literature.

JANET.

A SEPTEMBER DAY.

BY MRS. L. B. WALFORD.

Leaning out and drinking in the solemn scene—the motionless vessels, the weird buildings, the deep, still waters shrouded by the still more deeply shadowed heights—poor Janet's eyes burned.

How she did love this spot! How she loved the beautiful Hebrides! How she loved—A leap of the veins, a catch of the breath, a hot blush, and no syllable framed even in the maiden's heart of hearts.

But what a night it was! And what a day it was going to be!

Already the pale light was spreading over the eastern horizon, when for the last time the watcher sought her fevered couch and tried to think no more.

She could not sleep—of course she could not sleep; but she would lie still—and now, what is this? She is on board the gayly-crowding boat. She is on her way to the famed islets of the west; the ropes of the vessel are loosened, the paddle-wheels have begun to turn when a shout is raised. A name is being called—yelled—shrieked—passed from one to another. Whose name? Her own. Everyone is calling "Janet!" the air is full of "Janet—Janet!"

Janet is found, and oh, despair! Janet is found too soon. She is not to go, after all, with the departing travellers; she has been sent for to return to land; she is being hurried off the boat, when her foot slips; the gangway has no protecting arms; she falls down—down; Stronachan seizes her—falls after her—they both plunge into the abyss—

"Good gracious, Janet! What a noise you are making! Florence and I could not think what it was! We heard such a scream. I suppose you had the nightmare; but I never heard any one make such a din. Are you awake now? Will you promise not to drop off to sleep on your back again? That is what is at the bottom of it. You are lying on your back. You should never do that—"

"Oh, do be quiet!" groaned Janet.
"Well, shut your eyes and go to sleep quietly then. We are off; but there is no need for you to rise yet. It is six o'clock, and the boat starts in half an hour. Such a glorious morning! Good-by!" and the door closed.

At first the speaker might have fancied that her advice was to be followed, and that the curly head which pressed the pillow would soon be again wrapped in slumber; but had Isabella waited a few minutes more she would have heard sounds and seen a sight which would have altered her opinion.

Janet was sitting up in bed—her eyes were dry now—dry and hot as live coals. It seemed to her that even in her sleep she had never lost sight of the dreadful sentence under which she lay, and that the dream from which she had awakened screaming, had been but little worse than the sorrowful reality. Through her open casement she could behold the bright fruition of the dawn's early promise.

It was a day of days.
Not a cloud the size of a man's hand flecked the pale blue sky. Not a ripple broke the glistening sheet of glassy sea beneath. A pearly mist just hung over the distance.

In the bay itself every spar and sheet of the innumerable craft collected there was mirrored with a reflection so truthful as to make it uncertain at what point bow and stern touched the water.

In the midst of nature's stillness, however, every other kind of world was on the full swing of activity.

The deck of every steamer, yacht, launch, herring-scow was alive; the thud of oars in their row-locks sounded from plying open boats; the clang of sharp, brisk, inspiring bells announced the speedy departure of one excursion boat and another on their various routes. Passengers were crowding their gangways. Vehicles were every moment arriving on the pier, and discharging their hurrying freights. It appeared as if every one had suddenly started up with the conviction that it would be a crime to waste such a day on any ordinary occupation, and that there had been a simultaneous awakening to a resolve to cast all else aside and sail away hither and thither over the gleaming water.

Fuller of all and gayest with bunting was the Staffa boats. None was so great a favourite. A continued stream poured in upon her deck, as her bell again and again sharply sounded, warning of departure. It was past the stated time: ten minutes, quarter of an hour past. There seemed scarce any cessation in the arrivals.

Five minutes to seven o'clock.
"Oh, why does she not go?" cried poor Janet at last, in an agony, and threw herself back upon her pillow, with sobs and tears breaking out afresh.

She only raised herself once again for a long time after that.

This was when the bells ceased, and, holding her breath to listen, she could catch the sound of paddle-wheels, and knew that the boat was loosed from her moorings, and was slowly getting up her steam as she wheeled round into the centre of the harbour, in order to obtain a clearer passage through the crowd of vessels at anchor.

Then Janet looked.
In another second or two full into view came the jauntily decorated prow, and the fullest Staffa boat of the year, teeming from stem to stern with a rainbow-like assemblage of joyous sightseers, fluttering with parasols and bristling with telescopes, with crowds overhanging every rail and ledge, and swarming over gangways and paddle-boxes, cut her way through the glassy water and made for the entrance of the bay.

And they were all there!
And up to the very last she had—yes, now, she knew she had—hoped against hope that something, something, would happen to let her, even her, be there too.

Her father had looked uneasy—had that meant anything? her mother made an enquiry or two—did they refer to this point? Last of all, her Aunt Susan had privately interrogated herself as to the real reason of her remaining behind?

Janet had responded breathlessly with what she believed to be the truth

It was, she had said, an expensive day's pleasure, and she fancied her father thought he had spent a good deal already. Then her lips had parted in her eagerness, and she had fixed a pair of hungry eyes upon her aunt, the while her heart had beat in an ecstasy of anticipation.

Mrs. Greythorpe had said nothing.
"Perhaps she will go quietly to papa," Janet had whispered to herself. "Papa would not mind if she did offer to pay for me. She is better off than we are; and she is such a near relation that he could not be affronted."

And almost immediately afterward her father had come in, and with simple will the poor child had offered him her seat in the window beside her aunt, and had stolen out of sight and hearing, not to be any hindrance in case of a private word being desired. This had happened late in the evening of the night before.

It had been a second blow, but little inferior to the first, when bed-time had come and there had not been a word said to reverse the stern decree of fate.

All was now over; hopes and fears were alike at an end; and for more than an hour after the thin smoke of the departing steamer had disappeared, the forlorn Janet lay like one stunned, staring with wide-open eyes into vacancy. She felt so sorry for herself. She had a kind of strange pity for her poor self. Nothing could ever give her back this butterfly day that was to have been. No after joys could make up for this loss.

Somehow she knew that through all years to come she would grieve for this poor girl who was lying here, and whom no one else seemed to compassionate at all. She would know what this poor girl had suffered. She would never think of it as nothing, as a mere trifle which would soon pass out of memory. She would remember how the poor little heart had been wrung, and how the eyes had poured forth, and how the hot cheeks had been glazed with tears. Would it not seem wonderful that no other soul had cared whether Janet cried or not?

At length Janet rose.
The sun was shining more and more brightly, and so full of stir and bustle was the merry world below that there would have been no chance of further repose even had such been desired.

"I will go out of doors and sit on one of the garden seats," murmured Janet to herself. "Aunt Susan never comes down till half-past nine, but I cannot stay another whole hour in bed. It is only eight o'clock now. Eight o'clock, and they have been gone more than an hour! Oh, dear! Oh, dear!"

But in spite of sighs and sadness, she rose and dressed herself. Some fancy induced her to put on the tweed dress—Stronachan's dress. Afterward she often wondered what had ever made her think of doing so. The tweed was too hot for so warm a day on shore, and only the inevitable ocean breeze would have made it acceptable on board a steamer.

But the frock became Janet, and she took it down from its peg in the wardrobe and then donned the hat to match. Also she laced on the boots that should have trod the Staffa shore, and smiled a little melancholy smile to herself as she did so "I will carry out the make-believe all through," she said.

When fully equipped it was a relief to leave behind the small bare chamber with its plaintive associations, and step down-stairs to see what others were doing. Not that she cared what others were doing—there were no "others" there whose doings were worth the thinking about; but still she found herself noting this and that.

She noted that the hotel seemed very empty, while the bay, on the other hand, appeared to be unusually full. She noted that the large, beautifully-appointed steam yacht which had come to anchor late the previous night, had sent out a trim gig, which was just approaching the shore; and she noticed that in it was a kilted Highlander, at sight of whom her heart gave a throb, for he reminded her of her cousin Stronachan.

Then she turned away, and found a seat under the shade of one of the few trees; where, looking out in the other direction, she fell to thinking and musing once more.

A voice broke in upon her reverie.
A voice! Whose voice? Who hailed her in familiar tones as "Janet"? Whose step approached from behind? And whose hand caught her as a swift torrent of words fell upon her ear?

A few moments before she had been reminded of her cousin—was it then, could it have been, Stronachan himself whom she had seen, and—and—

"I say, Janet, what luck that you did not go in that boat! I—hum—ha—missed it myself somehow. But there was a beastly crowd, and we should not have enjoyed it at all. And now, what do you think? (eagerly.) Such fun! My Uncle Stewart's yacht—that one over there—came in late last night, and I have just been on board her; and she is off to Staffa in half an hour, and he wants us both to go. Your aunt can give you leave—or, better still, I dare say she will go with us. I am commissioned to invite you both."

"But—how did you know I had not gone with the rest?"
"Oh, I—well, fact is, I was down at the boat," allowed Stronachan, somewhat shamefacedly. "I thought if you were all going, I would not break faith with you; but as soon as I found you were not there—"

Janet turned away her head.
"I did not seem to care," added the speaker.

There was an awkward pause.
"We must not wait now," cried he, however, in another minute. "I promised my uncle to be back in half an hour."
"Oh, if she will go. I could just run back and explain. He is with the gig now. I am sure he would wait for your aunt. Of course half an hour was a figure of speech. But do you think she could be ready in an hour? We should breakfast on board, you know."

"Oh, yes," cried Janet, starting to her feet.
"And do you think she will go?"

"I really think she will. She almost went with the rest. It was only the crowds, and the fear of its being a bad day which prevented her. Now that she sees what a day it is—"

"Yes, a dead calm. She need not be afraid even of a swell."

"And in a yacht—"
"And such a jolly yacht, Janet! Everything is splendid from top to stern; and only a few old fogies on board—my Aunt Stewart, who is a benevolent old soul, and some elderly Glasgow man, rather vulgar, but quite inoffensive—oh, it will

be first-rate! Do run and hurry your aunt. Tell her I'll be back here in exactly an hour."

"But are you sure they can wait?"
"I am sure they will wait. They will be rather pleased, don't you know. Mrs. Greythorpe is a fine lady, and my uncle will be awfully flattered if she goes in his yacht when she would not trust herself to the Staffa boat."

"Yes—yes."
"Fly, then!" But still he detained her. "I say, Janet, were you—weren't you—it was not your doing, was it, that you did not go with the rest?"

"Oh, Stronachan!" Open-eyed, reproachful amazement.
"All right," said he, cheerfully. "I thought not; but I wanted to be quite sure. Nobody said anything, you know."

"And—and—what did you say to them?" She was longing to hear this; and as the two were now on the move toward the house, time was not being wasted over the enquiry.

"That was easy enough," replied he. "I showed them my uncle's yacht just come in, and said he would probably expect me on board; and as I did not know how long he might propose remaining at anchorage here—but we'll make him remain, Janet," laughing joyously. "He shall remain for our sakes now that he is come. He shall take us for some other sails as well as to-day's one. We'll go up to Fort William—it is a glorious sail, that and down to the Juras, and—all right," as he saw her quivering to be off, "We'll have all day to talk in. Hurry now. I'll be back in less than an hour, and meet you here at the front. Bring a big cloak or two," he shouted back, as he turned away at last.

(To be Continued.)

SEPTEMBER.

Most changeful of the months—September—thou
Seemest at times the fairest of the train,
Yet cheating us so oft with promise vain,
Thou dost out-April April—dreamy now
With summer sunshine on thy pensive brow—
Then changing swift, thou dost unloose, amain
Wild, wailing winds and gusts of sobbing rain
That tear the bright leaves from the bronzing bough!

Is it a symbol of thine own regret
For swiftly closing days and fading flowers?
Well might it seem thine eyes with tears are wet
For all the lost delights of summer bowers
That now we vainly seek—and yet—and yet
Our hearts can onward look to April hours!

—Fidelis, in *The Week*.

TREASURES UNDER THE SEA.

The close of the last century seems to have been very prolific in wrecks. The British frigate *De Brook*, lost in a storm off Lewes, in the United States, in 1798, is stated to have had on board no less than 52,000,000 dollars' worth of specie and jewels, taken from an intercepted Spanish fleet while on her voyage to Halifax, and with it were also taken 200 prisoners. The latter were in irons on the lower decks when the vessel foundered, and all were lost. Many years afterwards, in 1881, search was being actively prosecuted by a Diving Company for the purpose of recovering this specie, the result of which has not yet been chronicled. It would scarcely be believed that valuables have been recovered nearly 250 years from the date of the wreck, but nevertheless it is recorded that the good ship *Harleem*, which was driven ashore in Table Bay, in May, 1648, and became a total wreck, had on board many cases full of curiosities and antiquities for sale to European museums. These cases contained idols, rare china, glass, silver, etc. As lately as 1883 salvaging operations were rewarded by the recovery of several of these articles. The china was not at all injured by having been 235 years under the sea, but the silver articles had suffered considerably. Another very notable case—not only for the amount of treasure on board, but also for the big "windfall" for the salvors—is that of the *Thetis*, a British frigate, wrecked off the coast of Brazil in 1830, with £162,000 in bullion on board. The hull went to pieces, leaving the treasure at the bottom in five or six fathoms of water. The admiral of the Brazil Station and the captains and crews of four sloops-of-war were engaged for eighteen months in recovering the treasure. The service was attended with great skill, labour and danger, and four lives were lost. A good deal of litigation was the result, as disputes arose between the parties as to the amount of reward for the salvors. The Court of Admiralty awarded £17,000; the Privy Council £29,000; and £25,800 for expenses. In the reign of James II., a very successful salvaging expedition took place. A rich Spanish vessel which had been lost on the coast of South America, rewarded her salvors with no less than £300,000, stated to have been forty-four years at the bottom of the sea. A medal was struck in honour of this event in 1687. One of the most recent cases of successful salvaging operations is that of the Spanish mail steamer *Alphonso XII.*, bound from Cadiz to Havana, in February, 1885, and sunk off Point Gando, Grand Canary, in twenty-five fathoms of water. She had on board treasure valued at £100,000. The underwriters who had insured the vessel organized a salvaging expedition which was despatched to the scene of the wreck in the following May. It is reported that a few months later most of the specie was recovered. —*Cassell's Family Magazine*.

I AM ignorant of any one quality that is amiable in man which is not equally so in a woman. I do not except even modesty and gentleness of nature. Nor do I know one evil or folly which is not equally distasteful in both. —*Swift*.

THE MISSIONARY WORLD.

DEVELOPMENT OF MEDICAL MISSIONS.

Every year bears evidence to the advance of medical missions among the leading missionary societies which supply an increasing number of nurses and doctors. At the headquarters of the Zenana Medical College in London, students are trained, and subsequently, in connection with one or other of the great societies, proceed on service to the East. Two of the present students are Syrian girls, who, at the completion of their training, will return to their own land as the first Syrian ladies to practise medicine. India, naturally, has most attention. The devoted Miss Hewlett, a fervent helper on behalf of her Indian sisters at Amritsar, writes of its efficiency, and of Miss Bose, the first native Christian lady to be medically educated in England, and now in charge of an extensive dispensary at Taran-Taran. From Mr. W. S. Caine, M.P., whose free criticism of mission work created a storm some months ago, comes an eloquent tribute. He says: "I believe for medical work among Indian women the three great essentials are a knowledge of nursing, of dispensing, and of maternity. The lady who has mastered these things is fit for service in India. I may tell, you that it is officially stated that one of the best dispensaries in the northwest provinces is under the charge of one of your former students. In whatever aspect I view the work of the Zenana Medical College, I become the more convinced that it is of the highest value and importance to the whole future of missions."

FEMALE EDUCATION IN INDIA.

To read of an Indian princess enlarging upon the advantages of education to her less favoured sect is a notable sign of the times in Hindustan. Not long ago, in the ancient town of Gondal, in the Bombay Presidency, at the Mong-hibi School for girls, her Highness, the Rani Nankooberba, distributed the prizes. The occasion was extra jubilant because an ex-student, Ladlubai, a child of poverty-suffering parents, was first in the examination at the Rajkote Female College, and had received an excellent appointment as the head mistress of the Porbandar girls' school. This and similar matters gave the lady speakers some inspiring thoughts on the accompaniments and possibilities of education. "My sisters" were invited to let the knowledge which they had obtained teach them "how to win the husband's heart, how to be always agreeable to his wishes, how to pay respects to the father-in-law and mother-in-law, as well as to the father and mother, how to behave toward juniors, elders and equals, how to keep the house clean, how to acquire proficiency in cookery, how to spend their leisure in reading, sewing or needlework." The Rani urged the benefits of higher education and the duty of parents teaching their daughters, and finally closing with the exhortation that girls should know something of the women who in many lands were renowned "for knowledge and learning and for various virtues. Some are celebrated for their scholarship; some for their purity of conduct; some for courage, fortitude, enterprise; some, again, for modesty or presence of mind; some for devotion to their husbands; while some have been remarkable for their piety; and others for their excellence in household management." Generous sympathy is asked for Miss Cornelia Sorabji, the Indian young lady whose university career at the Deccan College, Poona, was so distinguished. At Somerville Hall she is now reading literature to obtain the place at Oxford equivalent, in the case of a woman, to a degree. Unable to meet her expenses during the next two years of study at Oxford, her special friend, Lady Hobhouse, has opened a fund on her behalf. It is felt that in extending support to Miss Sorabji a powerful impetus will be given to the cause of Indian education, to which this gifted scholar purposes devoting herself on returning to her native land.

LEPERS IN INDIA.

For fifteen years the Edinburgh Mission to Lepers has been combating the evils which attend this terrible scourge. Along with its primary work to evangelize, the agents of the society have alleviated the miseries of the lepers. A bill has been drafted especially affecting the vagrant classes. "Retreats" are proposed in which the sexes will be separated. The society's secretary goes to India to make arrangements for the erection of asylums for adults. These are sorely needed for the lepers' comfort and the protection of the natives from the wandering lepers who spread the disease. In considering the world of woe represented by 500,000 lepers, the most sorrowful problem is the case of the children. A leading authority on the subject, Dr. Mono, states: "Leprosy has never been proved to be transmitted without contact, is not constantly transmitted even when both parents are diseased, and seldom affects more than one child in a family." Sir Morell Mackenzie says that hereditary contamination has scarcely any existence. Nevertheless, as early as possible it is important to remove children from the risk of contagion, and in this direction the Edinburgh society is exerting itself. It has one home and branches for the little ones in connection with its three asylums. Let the name of Miss Carleton, M.B., an American lady doctor, be universally honoured as an illustration of a woman's self-denying love in taking the medical supervision of the Ambala Asylum, which shows marked improvement in the condition of the patients since she accepted the charge.

KOREA.

Korea, as a country, has no religion except a crude mass of superstitions—spirit-worship or nature-worship, or the usual mixture of the two. Like China and Japan, the country has had an experience with Jesuit missions and has driven them out with bloody persecutions—though a remnant of native Roman Catholic Christians has remained. The work of Protestant missions in Korea all lies within the last decade. It began on the northwest even before the seaports were opened by treaties with western powers. Through the indefatigable labours of Rev. John Ross, a Scotch Presbyterian missionary at Moukden, North China, parts of the New Testament were translated into the Korean language and were borne over the border by his native helpers who proceeded southward even to Seoul, where they won a few converts. Then followed the medical work of Dr. H. W. Allen, of the American Presbyterian Mission. He was soon followed by Dr. J. W. Heron and Rev. H. G. Underwood, of the same mission, and by Messrs. Scranton, Appenzeller and others of the American Methodist Episcopal Mission North. Both of these missions have been greatly strengthened and are realizing an encouraging success. The Presbyterian Church of Australia established a mission a year and a-half ago under the direction of Mr. and Miss Davis. They gave great promise of success, but the death of the brother and the consequent return home of the sister have left the mission in suspense. The Young Men's Christian Association of Canada is about to send two missionaries to Korea during the present season.

JEYPORE—A HEATHEN SCENE.

The Rev. John MacInnes writes as follows: It occurred to me that a few words on an incident that I witnessed in Jeypore may not be uninteresting to you.

I was sitting one day in my study, when one of the young men in the entrance class at school came in with a companion to see me, and let me know what were the results of the examination. From speaking of these we passed to other subjects. We had a long chat, and in the course of it I tried to impress the young men in connection with what seemed to me a specially silly and noisy festival that had occurred on the Tuesday and Wednesday previous, and was in full swing when I drove in to the prayer-meeting on the afternoon of the second day. The narrow, odorous, filthy lane, leading from the bazaar to the school in which the Jeypore congregation worships, was, for the time being, a veritable bedlam. It was literally blocked with a surging, jostling, shouting mass of men, women and boys, who seemed like a lot of escaped lunatics. At the top of the lane, on the opposite side of the bazaar, were two huge and hideously grotesque figures of a man, with, in the one case, a lion's, and in the other, a boar's face, representations of the hero of the festival, Nar-sinh the man-lion, one of the incarnations of Vishnu. At various points in the lane were more hideous figures, while at the far end, as if to close in the vista, there was a regular group arranged on tables, very much as the figures are in a wax-work. Add to this a number of noisy, yelling specimens of big and little humanity, dragging through the sand more figures on tables, or capering like madmen with false faces, generally the counterparts of those adorning the figures mentioned above, and you have some faint idea of the circumstances in which we went to and engaged in our worship. I well remember how, in prayer, we with thankful heart blessed God that ours was that God "who commanded the light to shine out of darkness," and had "shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." My two visitors seemed pretty much ashamed of the whole affair, as I did my best to cover it with ridicule, and knew almost nothing of Nar-sinh and the story connected with him. "Ah," said I to them, pointing to my Hindu Bible, "how true are the words of that Book, 'Ye worship ye know not what.' Why is it," said I, "you Hindus have such a tendency to represent the Deity in repulsive forms? Witness the hideous faces of so many of your idols." And so the way was opened up for a most interesting talk. You will easily see the bent our conversation took.—the desire of the human heart to have some visible manifestation of God,—the way in which for mankind this desire has been satisfied in the incarnation of Christ, and for us, to whom He is no longer visible in the flesh, in His Gospel, the portrait of His life and character, the absence of any *bona-fide* likeness of Christ—the probable reasons for this—the certainty that that countenance, whatever it was like (and we may be sure that it was "altogether lovely") must have been the mirror of the soul within, while still the word of Scripture showed how lightly esteemed it was by those who beheld it. Such is a brief outline of a most interesting talk with those two young men. They seemed impressed by what had been said. Certainly they were most attentive listeners.

They left soon after, and I could not help recalling for a moment the scene that had led to that afternoon talk. I often think, when I witness such scenes, that they are, under God, serving a purpose in regard to us. Here, though the statement may appear somewhat strange to you at home, life day after day in a heathen atmosphere does result in one getting more or less used to the ordinary heathenism around. But now and then you come on something special, or some such scene of heathenish heathenism as I have been describing, and it is as a very awakener from sleep. The first feeling of the ludicrousness of the thing soon passes, and the heart is pained and saddened beyond description, to see men made in God's image, and endowed with God-given faculties and capacities, dishonouring Him and dishonouring themselves by such hideous and grotesque goings. But that is not all. As you go on your way, it is with the resolve to bring more earnestness and diligence into the work that has as its end the sweeping away of all such "refuges of lies," and the establishment of the pure and reverential worship of the one living and true God in this land. And that is the work of the present. The effect may seem long in making its appearance, but it is coming for all that. The time of sowing, and all the honour, and arduousness, and anxiety connected with it, are ours. The time of reaping is not yet, and may be done by other hands. But it will come, and the "joy" of that harvest, who shall tell?

ESPECIALLY SOFT.

Luxurious, Soft and Warm—Is the universal opinion about the newly introduced Health undervests for ladies and children. When you ask to see these goods, don't be persuaded to buy any not stamped plainly with the word "Health," as without this they are not genuine. For sale by W. A. Murray & Co.

PLAIN TALK BY A FARMER'S WIFE.

I am a farmer's wife and proud to say so. My husband is the possessor of one of the best farms to be found near the beautiful "Island City," better known as Brockville. I have quite a family of boys and girls, and although we are known by our neighbours and friends to be "well fixed" from a financial point of view and have every convenience at hand to make farm life happy and agreeable, still we are all economical and thrifty.

My husband and myself believe in true economy, and we have so inculcated these principles into our children that they are now growing up animated with like desires to our own, and fitted in every way for the great battle of life.

In this short article, my great aim is to engage attention of farmers' wives and daughters in the hope that I may be able to benefit them in some way; and here, I will only give my own experience in one line of family economy, I refer to Domestic Dyeing. My daughters and myself always dress well, but at a very small yearly cost; and this we have been doing with great success for the last eight years all through the introduction of Diamond Dyes into our happy home.

I find at the end of the summer season many of my summer dresses can be recoloured some beautiful dark shade, and fitted for Autumn wear. Do the same with my daughters' dresses, and at a very small cost we are provided with what outsiders all believe to be new goods and new dresses.

Our shawls, wraps, cloaks, hose, ribbons, sashes and even gloves are renewed in the same way, and in so doing I effect a saving that season, sufficient to purchase it may be new curtains and carpet for my parlour, or a handsome set of bedroom furniture.

It seems to me that there are hundreds of farmers' wives who might follow my example this season, and test the truth of my statements. Let me ask them to do it, and benefit thereby husband and children.

With Diamond Dyes, the wife's favourite, great things can be accomplished, money saved and girls trained up to know what true economy is; and as a consequence they will make noble wives and mothers.

A MAN HALF DRESSED RUSHES FRANTICALLY TO CATCH A TRAIN.

Quite recently the passengers on the G.T.R. East bound train, as it stopped at Morrisburg, Ont., were astonished to see an elderly man rush at full speed down the road towards the station. As he came nearer, it was seen that he was scantily dressed, suggesting to all the fact that he had hurriedly risen from his bed, and was in great dread of being left behind. His perseverance and speed saved him; he reached the train fatigued and breathless just as it was moving off, and getting on, uttered the significant word "safe." He was soon comfortably seated and at once began to finish his dressing. He was evidently satisfied and pleased that his hopes and expectations would be realized when he reached his destination, and that all would be well.

The writer was a passenger on this train, and witnessed the incident, and for days after thought of that word "safe," uttered as the car was reached.

There are men and women to-day, who from a physical standpoint are only half clothed, half prepared, and who are rushing on in the vain hope of accomplishing the multifarious duties of this eventful life.

Their physical condition certainly precludes the possibility of any success to benefit themselves or others. Their bodies are weakened from disease of some form, and while in this condition they are unable to cope with their stronger and more healthy brethren in the battle of life.

They do not stand "safe" on the swiftly running train of time; their existence is made uncertain to themselves. Some are nervous, sleepless, weak and irritable; some suffer hourly from the cruel pangs of Dyspepsia or Chronic Indigestion; others are martyrs to Kidney disease and Liver complaint, while multitudes are miserably unhappy owing to an imperfect circulation, and their whole system is full of impure and poisonous blood.

True perseverance is necessary to enable such sufferers to gain the goal of their ambition—perfect health. Like the half clad passenger reaching the railway train, they must press forward, and grasp without delay the only life-giving remedy that can carry them safely over the rocks and shoals of disease.

That remedy sure and unfailing is Paine's Celery Compound, and is the only preparation in the world that can thoroughly restore the great nerve system, and build up a sound and healthy body. Paine's Celery Compound is rapidly becoming the great popular family remedy; and to-day stands without a peer for the effectual curing of disease; and to such a high eminence has its fame and credit been advanced, that now the best physicians on this American continent, prescribe it, and advocate its general use in all climates.

Ministers and Churches.

THE Governor-General has appointed the 6th of November as a Thanksgiving Day for the Dominion.

THE Rev. Robt. Johnston, B.A., of St. Andrew's, Lindsay, has declined the call tendered him by Knox Church, Stratford.

THE Rev. A. Wilson having returned home from the East is open for engagements to supply pulpits or lecture. Address, 392 Markham street, Toronto.

THE Home Mission Sub-Committee and Sub-Committee on Augmentation will meet in the lecture-room of St. Andrew's Church, Toronto, on Tuesday, the 7th of October, at nine a.m.

THE Presbytery of Quebec is likely to meet with some serious losses shortly in the removal of ministers. Rev. J. R. Maxwell, Three Rivers, is called to the First Church in Vancouver, B.C. Rev. Mr. Lee, of Sherbrooke, is called to Kamloops, B.C., and Rev. Mr. Dewar, to Ailsa Craig, Ont.

THE Foreign Mission Committee of the Presbyterian Church, which met in Toronto last week, has appointed Miss Minnie Fraser, M.D., missionary to Nutlam, Central India, and Mr. W. Jameson to Central Hindustan. It was agreed that Miss Ross, who has recovered her health, should also return to India.

On the evening of the 19th ult. a large and representative number of the Vankleek Hill congregation met to bid Mr. Kenneth McLennan a farewell on the eve of his return to college. The Rev. D. McEachern, the esteemed pastor of the congregation, occupied the chair, and delivered one of his inimitable speeches. His assistant then made the recipient of an address and a purse containing \$35. The ladies prepared a sumptuous repast to which ample justice was done. A most enjoyable meeting was brought to a close with singing "God be with you till we meet again."

THE Rev. D. L. McCrae, of the First Presbyterian Church, Jamestown, N.Y., and formerly pastor of the Presbyterian Church, Cobourg, who has never fully recovered from a severe attack of la grippe, has given up pastoral work for a time, and will undertake the work of raising the endowment for his alma mater, the Presbyterian College, Montreal. On leaving Jamestown Mr. and Mrs. McCrae were presented with an affectionate address and many valuable gifts. Among other things Mrs. McCrae was presented with a purse of \$150, and Mr. McCrae with a bag of gold containing nearly \$200.

THE Moosejaw Times says: Rev. Principal King, of Manitoba College, who has been at Banff recruiting for the past few weeks, arrived on Saturday evening week and spent Sunday in Moosejaw. He drove out to Marlborough on Sunday morning and preached for Mr. Gunn at Caron in the afternoon. In the evening he attended service in the Presbyterian Church. During his stay in town he was the guest of Mr. and Mrs. Alexander. The venerable doctor is returning to his work with a fresh vigour and feels greatly benefited by his western trip. His desire to help along the cause of Christianity would not allow him to be idle even when on a holiday.

A SHORT time ago Rev. Dr. Duval read to his congregation in Knox Church, Winnipeg, a letter from a gentleman up on Lake Winnipeg stating that reading matter for 150 people, who were in the lumbering and fishing districts, would be thankfully received. An appeal was made, and resulted in a large quantity of literature being sent in which will fill two large boxes. At the service on the following Sabbath the reverend doctor announced that a stranger in the city, who had evidently attended the church on the previous Sabbath, had sent him a handsome present of twenty-three volumes which he had purchased at one of the city bookstores. The philanthropic stranger absolutely concealed his identity.

On Sabbath, the 21st of September, the Rev. T. Nixon, of Smith's Falls, dispensed the sacrament in the Darling Mission where his brother, Mr. S. O. Nixon, has been labouring as a student missionary during the summer. On Saturday the Rev. Mr. Nixon conducted two services, baptized twenty adults and thirty children, and examined and received into full communion thirty-two new members. On Sabbath he preached to a congregation of over 250 people and dispensed the communion to 101 communicants. Rarely does it fall to the lot of a student in districts so sparsely settled as Darling to have such a large addition to the membership of the Church. Mr. S. O. Nixon has every reason to feel greatly encouraged with the results of his summer's work. He returns next week to Knox College to pursue his studies.

MR. WILLIAM S. LESLIE writes: The excellent article by Rev. J. A. K. Dickson on the Society of Christian Endeavour, which appeared in THE CANADA PRESBYTERIAN, deserves the thanks of everyone who is interested in this branch of Christian work. Will you allow me to announce that all pastors and others who wish for information about this movement may obtain helpful literature by addressing Mr. Edwin Lee, 14 Carling Street, London, Ont., who is secretary of the Ontario Christian Endeavour Union. Also, that all societies which have not already done so should report their existence to Mr. Lee, giving him name and address of their corresponding secretary. The annual Provincial Convention will be held in Hamilton on October 23 and 24, and will be the means of helping and encouraging all who attend.

MANAGERS from the three stations which constitute the Petrol, Manitoba, congregation, recently waited upon the pastor, Rev. T. C. Court and urged him to take a few weeks holidays, and in order to make the way as clear as possible presented him with a purse, also offering at the same time to make whatever arrangements they could towards facilitating matters in this direction. Mr. Court has now been labouring in this field for six years, during which time he has never taken any holidays, and having recently passed through severe domestic

trials, there is a general feeling throughout the congregation that he should now yield to their wishes and avail himself of a much-needed rest and change. And it is understood that under these circumstances Mr. Court will take a trip to the old country, where his parents still reside, as soon as the necessary arrangements can be made.

CHILDREN'S Day was observed for the first time by the congregation of Strabane, Ont., on Sabbath, September 21. The programme used was that prepared by Rev. John McEwen. Mr. Joseph L. Robertson, superintendent, presided. Addresses were delivered by the pastor of the church, Rev. D. G. Cameron, and Rev. D. G. McQueen, of Edmonton, N.-W.T. The reading and singing of the children were excellent. A pleasing part of the programme was the presentation by the pastor of diplomas to successful candidates in the Assembly's course of "Higher Religious Instruction." The school had but a week's notice of the examination or more would have entered upon the work. As it was, three entered, and were successful in winning two diplomas and a prize. It is expected that about four times as many will take up the work for the next examination. The congregation was highly pleased with the services and contributed a collection of \$10.

THE Rev. D. J. Macdonnell returned to Toronto last week from a four weeks' trip to Prince Albert. It will be remembered that he and Rev. Dr. Warden, of Montreal, were commissioned by the General Assembly to visit the congregation of Prince Albert with reference to the Presbyterian Academy at that place. It appears that the Synod of Manitoba in making the appointment of trustees for the academy put in a large number of outsiders and the Prince Albert people did not like this change. The commissioners were instructed to mediate between the parties regarding the misunderstanding and to enquire into the condition of the Church in that section. The result of the visit will be reported shortly to the Home Mission Committee, and in the meantime Rev. Mr. Macdonnell states that their mediation was not without good results. As there has recently been a high school started the academy will be continued as a boarding and day school for girls. Mr. Macdonnell arrived in Prince Albert on the first railway train that ever entered the place, the new railroad being just completed. He speaks very highly of the town and states that the settlers as a whole seem to be satisfied with the harvest.

THE Scottish-American says: Mr. Robert Dunbar, who died at Buffalo on the 18th inst., was the father of the present grain elevator system, and the inventor likewise of a great many mechanical contrivances which are in use all over the world. Mr. Dunbar had nearly reached the age of seventy-eight years, and was born at Carnbee, Fifeshire. He came to America with his parents when a youth, and was brought up in Canada, where he became a mechanical engineer. In 1834 he took up his residence in Buffalo, where he remained until his death. He was one of the originators of the Eagle Iron Works there, and was the designer and architect of nearly all the elevators in Buffalo. He was the first man that ever built an elevator leg that would move up and down by machinery, and his fame as an elevator expert was such that people came to consult him from Great Britain, Germany and Russia, as well as from the industrial centres of the United States and Canada. Mr. Dunbar was an elder of the Central Presbyterian Church, Buffalo, and a man whose uprightness was universally recognized. He was a brother of the late Rev. John Dunbar, of Dunbarton, Ont.

THE services in connection with the settlement of the Rev. W. S. McTavish, B.D., in St. George, are now looked forward to by his congregation with peculiar interest, and this year the meetings were more than usually enjoyable. On Sabbath, the 22nd ult., the Rev. J. B. Mullan, of Fergus, preached two intensely practical sermons to large and deeply interested audiences. On the Monday evening following a social gathering was held in the church. Three years ago the congregation decided to hold entertainments without the usual concomitant of tea-drinking, and they are so well satisfied with the experiment that they have no desire to return to the former practice. On this occasion the church was packed to the door, and many were obliged to stand during the entire evening. Charming musical selections were rendered by Miss Ironside and Mr. R. Clark, of Troy; Mr. Fred C. Freelan, of Hamilton, and Mrs. Lyall, of Denison, Texas; while Miss Henderson, of Troy, and Mrs. G. N. Jackson, of Hamilton, gave a number of readings which were very highly appreciated. The Rev. Mr. Obery (Methodist) referred to the sterling qualities of the pastor and the grand work he was doing in St. George, and concluded a neat speech by wishing him many happy returns of the day. The voluntary contributions amounted to \$105.

PRESBYTERY OF CHATHAM.—This Presbytery met in First Church, Chatham, on the 9th ult. Elders' commissions were handed in, and the roll was made up. Revs. A. Currie and W. Fairquharson, ministers, and F. M. Kerricher, elder, were appointed to hear the discourses of the students labouring within the bounds of the Presbytery. The committee appointed to consider the course to be adopted on the death of a ministerial member of Presbytery, more particularly with reference to his funeral, was re-appointed, and Dr. Battisby was added to the committee. Dr. McRobbie was appointed to visit Bridge End, and authorized to organize into a congregation when they desire or are ready to be so organized. An adjourned meeting of the Presbytery was appointed to be held in First Church, Chatham, on the 30th inst. Mr. Becket reported that he had moderated in a call at Dawn, and that the call was in favour of Rev. A. McKay, D.D. The call was signed by seventy-four communicants and thirty-six adherents. Commissioners from the congregation were heard, and the Presbytery agreed to ask for a grant of \$300 per annum from the Augmentation Fund. In the event of Dr. McKay accepting the call, Mr. Mc-

Laren was appointed to preach, Mr. Becket to preside, Mr. McCall to address the minister, and Mr. Russell the people. Mr. Bartlet reported that the committee had sold the unoccupied church edifice at Belle River to the municipality of Belle River for \$400. A letter was read from the Rev. J. W. Mitchell declining the call to Dresden and Knox Church, and the call was accordingly set aside. Mr. McLennan was appointed to prepare the Presbytery's report on Temperance. Mr. Larkin that on the State of Religion, and Mr. Fleming that on Sabbath Schools. The following were appointed as the Home Mission Committee: Dr. Battisby, Mr. Gray, Mr. Becket, Mr. Fairquharson, and Mr. Manson, ministers, and D. McMillan, A. Bartlet and T. Campbell, elders; Dr. Battisby, Convener. The next regular meeting was appointed to be held in St. Andrew's Church, Chatham, on the second Tuesday in December, at ten a.m. The committee appointed to consider the subject of notices of Presbyteries asking leave of the General Assembly to receive members of other churches into our church, reported progress, and asked leave to sit again. Mr. Gray and Mr. Bartlet were appointed to hear a discourse from Mr. McMillan, a student labouring at Windsor, who was absent.—W. WALKER, Pres. Clerk.

PRESBYTERY OF MAITLAND.—This Presbytery met at Wingham, September 9. Elders' Commissions were received. Mr. Robert F. Cameron, of Cranbrook, was received as a student with a view to the ministry. The Rev. Mr. Howie's resignation was considered. A card from Mr. Howie giving the reason of his absence was read. Mr. George Crooks, commissioner from Knox Church, Brussels, presented a communication from the congregation expressing warm sentiments of love, confidence and attachment to their minister. On motion it was agreed that the resignation be accepted and that it take effect on the last Sabbath of this month. Mr. MacNabb was appointed to declare the charge vacant on the first Sabbath in October, Mr. Forrest was appointed interim Moderator of Session. The pulpit supply was left with the Session till December. It was agreed to apply to the Committee on the Distribution of Probationers to supply in December. Mr. Forrest was instructed to correspond with the committee in regard to supply. Mr. Harris' resignation having been accepted Mr. McLennan whose name is next on the roll was appointed Moderator. Mr. Sutherland, in behalf of committee previously appointed, submitted an arrangement and system of questions for Presbyterial visitation. The report was received and after some discussion further consideration of it was deferred until next meeting. Mr. Hartley gave notice of motion to reconsider the whole question of Presbyterial visitation. A motion to change the system of appointing commissioners to the General Assembly was withdrawn. It was agreed to hold a Presbyterial Sabbath school convention at Wingham on Tuesday and Wednesday, 28th and 29th of October. A programme was submitted and approved. The Rev. Dr. Parsons, of Toronto, has kindly consented to be present and address the convention. Messrs. McLennan and J. McBain were appointed to audit the treasurer's books and report to next meeting. The list of aid-receiving congregations was considered. It was agreed that application be made to the Home Mission Committee for \$200 in behalf of Dungannon and Port Albert for this year. It was further agreed to reaffirm the Presbytery's application in last March in behalf of Belgrave for \$150; Pine River, \$150, and Langside, \$100. Sessions were enjoined to make arrangements for holding missionary meetings, and to report at the March meeting. A communication from the Home Mission Committee was read intimating that \$900 for Home Mission and \$550 for Augmentation Fund are asked from this Presbytery. The Clerk was instructed to make out an estimate of the amounts each congregation is expected to contribute for the different schemes of the Church on the basis of families. Mr. John N. Knechtel, a member of Knox Church, Brussels, applied to be received as a lay catechist. A committee consisting of Messrs. Sutherland, McQuarrie, McDonald and Geddes was appointed to confer with Mr. Knechtel and report at next meeting. Messrs. Sutherland, McQueen and their Presbytery elders were appointed to prepare a deliverance on the Marriage Question Remit and report at next meeting. Messrs. McQuarrie, Hartley, W. B. Hutton and Robert Maxwell were appointed to prepare a deliverance on the Remit on Regulations in regard to the Aged and Infirm Ministers' Fund and report at next meeting. The Presbytery adjourned to meet again in the same place on December 9, at 11.15 a.m.—JOHN MACNABB, Pres. Clerk.

PRESBYTERY OF LINDSAY.—This Presbytery met at Cannington on Tuesday, August 26. The Rev. W. G. Hanna, B.A., Uxbridge, was appointed Moderator for the year. A vote of thanks was tendered to Rev. D. C. Johnson, of Beaverton, retiring Moderator, for his faithful and excellent services during the past year. Former minutes were read and sustained. The following special minute on the retirement of the Rev. Alexander Ross, M.A., of Woodville, was sustained: "In releasing Mr. Ross from the charge of Woodville, the Presbytery would desire to record their very high appreciation of his character and usefulness as a minister of the Gospel. They recognized in his removal from their midst that a blank has been caused which is not easily filled, and a loss sustained that for a long time will be felt in their deliberations. His regular attendance, his mature experience, his varied learning, his clear grasp of Scripture truths and exegetical theology all tended to make Mr. Ross a tower of strength to the Presbytery. That restored health and many years of usefulness may be bestowed on their beloved brother is the earnest wish and prayer of every member of this court; and especially that he and his estimable partner in life may enjoy the presence and consolation of the Holy Spirit, and finally obtain the crown of glory that fadeth not away." A document on standing business given in by Mr. Hanna was approved of and ordered to be printed. Standing committees on the Schemes of the Church were appointed. Home Mission and

Augmentation matters were duly attended to, and other routine business. A call from Knox Church, Stratford, addressed to the Rev. Robert Johnston, B.A., Lindsay, was laid on the table, and the Presbytery agreed to hold an adjourned meeting at Lindsay, on Tuesday, September 23, to hear parties concerned. The court also agreed to hold a special meeting at Kirkfield on Tuesday, September 9, at two o'clock p.m., for the induction of Rev. William Galloway as pastor. A call from the congregation of Cambray and Oakwood addressed to Mr. J. P. McQuarrie, licentiate from Knox College, was sustained and ordered to be forwarded. The next regular meeting of the Presbytery was appointed to be held at Wick on Tuesday, November 25, at half-past ten a.m.—JAMES R. SCOTT, Pres. Clerk.

INDUCTION OF REV. NORMAN RUSSELL.

Among the pleasing evidences of interest shown by Presbyterians generally in mission work may be instanced the growing desire for the maintenance of a missionary in a special field by individual congregations. Such a step has just been taken by the Central Presbyterian Church of this city in the ordination of Rev. Norman Russell as a missionary to India. At his induction in the Central Church on Monday evening week the seating capacity of the building was taxed to its utmost. Among those on the platform were Drs. Wardrope, Kellogg, Gregg and Reid, and the Moderator, Rev. William Frizzell; while occupying seats immediately in front of the pulpit were the various members of the Toronto Presbytery.

After devotional exercises in which Professor Gregg and Dr. Kellogg took part, the last named gentleman in chose for his text Zach. x. 3. His discourse—masterly, logical and impressive—was mainly intended to show that the partial confirmation of the predictions of prophetic Scripture; the unprecedented propagation of the Gospel in the heathen world; the unusual awakening and anxious expectancy of the Jewish nation were all but harbingers of the early completion of Christ's redemptive work on earth, and the near approach of the latter reign. The lessons to be drawn from these facts were self-evident; and, in conclusion, he hoped that all present would do everything in their power to hasten the incoming of Christ's glorious kingdom, repeating in unison the invocation, destined, as he thought, to be so soon answered, "Come, Lord Jesus, come quickly!"

Rev. Mr. Frizzell, on rising to put the questions of the formula, stated that although Mr. Russell went out under the auspices of the Foreign Mission Committee, his support had been guaranteed by the congregation of the Central Presbyterian Church. After the prescribed questions had been satisfactorily answered, Mr. Frizzell offered up the induction prayer, during which the ministers of the Presbytery joined in the imposition of hands.

Dr. McTavish, who had been appointed to address the newly ordained missionary, on rising, stated how unworthy he, a comparatively young man, was to give the necessary advice and counsel looked for on such an occasion—advice which could only come by long experience and service in the cause. He would, therefore, leave that office to his venerable friend, the Convener of the Foreign Mission Committee, who would address the meeting, and confine himself to a few words of congratulation. In the first place, he would congratulate the Church on having as their representative in India a young man of such worth and learning as Mr. Russell. He would, too, congratulate the newly ordained missionary on being admitted to the highest calling God ever gave to man—the office of a Christian minister. He would, moreover, especially congratulate him on being admitted to the highest department of that body—a missionary of Christ's kingdom. He would, also, congratulate him on being the successor of past pioneers of the missionary cause as David Livingstone, William Carey and Dr. Duff. He would congratulate him lastly on going out from home, from kindred, from country with the ever-living, ever present, ever-comforting promise "Lo I am with you always, even unto the end of the world." In these days, he said, a great deal was heard of the intellectual acumen of Hindus. In view of this fact, young men, going out as missionaries, were apt to rely only upon their intellectual powers as a means of regenerating the heathen; but regeneration only came by the Spirit. He wished to warn the young man before him against falling into any such error; and to remind him that he was not going into the mission field to engage in intellectual warfare with Hindus, but to lead them to a saving knowledge of Jesus Christ.

Dr. Wardrope presented to Mr. Russell a copy of the Scriptures, a custom usual on such occasions. He stated that he was there not merely to represent the Foreign Mission Committee, but also to represent the hundreds of thousands of persons whose prayers were that day ascending to the foot of the eternal throne, that the newly ordained missionary might be blessed and prospered in his work. Formerly, he said, reluctance was generally expressed by parents to their sons and daughters becoming foreign missionaries. Those days, he thought, were rapidly passing away; and although parents, as was natural, still evinced sorrow at parting with their children, they were, in most cases, glad to see them preaching the unsearchable riches of Christ in the destitute parts of the world.

Principal Grant, on rising to address the congregation, congratulated them upon the step they had taken. He saw in it an impetus to increased zeal in missionary labour at home; and an ever-widening field of work abroad. He hoped that the congregation in supporting Mr. Russell exclusively would not fall off in its contributions to the other schemes of the Church which it had, hitherto, in part sustained. While China, and other lands, might, in retaliation for indignities offered them, passion-intercourse-resolutions, India was part of the British Empire, and a large and sure field for missionary work. He hoped they would do all in their power to advance the great cause which was then employing their attention, and the blessing would return unto them sevenfold.

British and Foreign.

DR. A. K. H. BOYD laid the corner-stone of a new church at Ruthrieston, Aberdeen, lately.

A NEW peal of thirteen bells has been placed in the tower of St. Giles Church, Edinburgh.

MR. PRIMMER, of Dunfermline, asserts that Scottish ministers are reading prayers in 125 churches.

THE Rev. R. A. Lendrum, M.A., has accepted the call to become assistant and successor to Dr. Burns, of Kirkliston.

THE Queen has accepted a presentation copy of Mr. John Sinclair's "Scenes and stories of the North of Scotland."

THE funeral of Dr. Spence, of Aberdeen, was a public one and attended in their official capacity by the magistrates and town council.

THE new church about to be built for the Free North congregation, Inverness, to cost about \$40,000, will be seated for 2,000.

MR. BRUCE JOY has completed the portrait bust of Mathew Arnold for Westminster Abbey and the colossal statue of John Bright for Manchester.

IN the Geneva library the keeper has discovered on the cover of a book a pen-and-ink sketch of Calvin made by a student, one Bourgeois, in 1564.

THE Rev. John Hutcheson, M.A., from the Canadian Presbyterian Church, has been received by the Glasgow Presbytery of the Church of Scotland.

ABOUT sixty Anglican clergymen and ministers of the other denominations met in Sheffield to organize a united evangelistic mission to be held in November.

DR. MAIR, of Edinburgh, is spoken of in influential quarters as likely to succeed Dr. Duff in the Chair of Church History in the United Presbyterian College.

IN some factories in Sydney, New South Wales, young girls as well as boys of ten and under are kept hard at work twelve hours a day, with but a brief interval for meals.

CONCURRENT endowment has been established in Russia. The stipends of the Lutheran pastors will presently be paid in a similar manner to those of the Orthodox and Catholic priests.

MARY MACKELLAR, the Highland poetess who translated the Queen's Highland journal into Gaelic, died in Edinburgh recently. Her funeral in Lochaber was of a public character.

A PRESBYTERIAN layman interested in the religious welfare of North Queensland has offered to bring out from home ten men prepared for the ministry, and to raise \$15,000 for this purpose.

DR. FERGUS FERGUSON, as Moderator of Glasgow U.P. Presbytery, presided on a recent Sunday evening at a valedictory meeting in the Waterloo rooms in connection with the departure of five new missionaries.

LORD ROSSLYN, who will be remembered as a graceful writer of verse, and who was for several years lord high commissioner to the General Assembly of the Church of Scotland, died recently in his fifty-seventh year.

MR. CRAIG, of Kirkpatrick-Durham, preached on Lurg Hill on Sunday week at the graves of the four martyrs for whom a monument was erected in 1849. He gave an eloquent reply to the question: "Why did the martyrs die?"

THE Rev. John McNeill, who has been spending a portion of his holiday at the farm of Corsehope, Heriot, as the guest of Mr. W. Wood, of Edinburgh, preached in a field near the policies of Borthwick Hall to close upon a thousand people.

THE congregation at Heaton has fallen away so far that the church doors might be locked; but Dr. Ross, of Trinity Church, Newcastle, whose stipend is \$3,000, says he will consider a call from Heaton if the skeleton congregation should think proper to ask him.

THE Synod of the churches in the Netherlands, following Dr. Kuyper, resolved to support the Conservative party in the Presbyterian Church, to the fullest extent of its power, in their struggle against the intended revision of the Confession in an Arminian spirit.

THE Rev. G. Adam Smith, of Aberdeen, as was anticipated, declines the call to Toorak, Melbourne. His intimation of this decision was hailed in Aberdeen Presbytery with applause and has given great satisfaction both to his congregation and the general community of Aberdeen. In the Presbytery Mr. Smith did not state the reasons for his decision.

A GRAND INSTITUTION.—The Canada Business College, Hamilton, Ont., which has a most successful career, covering some twenty-seven years, has opened this term with the best results in its history. Within a few weeks over 100 students have entered. The College is the best equipped and most successful of the kind in Canada, and offers young men and women a good practical course of instruction with excellent opportunities to get a start in business life. Parties desiring information should apply to Mr. R. E. Gallagher, Principal, at Hamilton.

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ST. LEON

MINERAL WATER," says N. Dowal, Montreal. "It cured me after five long years of suffering from Kidney and Liver Troubles, Blood Poisoning," etc. This is the conviction of all who try St. Leon wine y and well.

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Every Lady Wants them.

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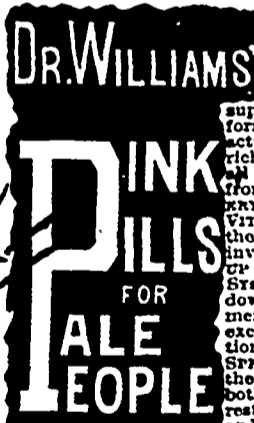
THE THREAD WILL NOT PULL OUT OR CUT IN THE EYE.

SAMPLE PACKAGE BY MAIL 10 CTS.

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ARE NOT a Pur- gative Medi- cine. They are a Blood Purifier, Tonic and Blood- former, as they supply in a condensed form the substances actually needed to enrich the blood, curing all diseases coming from POOR and WATERY Blood or from VITIALIZED BLOODS in the blood, and also invigorates and builds up the Blood and Strength when broken down by overwork, mental worry, disease, excesses and indiscretions. They have a SPECIFIC ACTION on the SEXUAL SYSTEM of both men and women, restoring LOST VIGOR and correcting all IRREGULARITIES and SUPPRESSIONS.

EVERY MAN Who finds his mental faculties dull or failing, or his physical powers flagging, should take these PILLS. They will restore his lost energies, both physical and mental.

EVERY WOMAN should take them. They cure all sup- pressions and irregularities, which inevitably entail sickness when neglected.

YOUNG MEN should take these PILLS. They will cure the re- sults of youthful bad habits, and strengthen the system.

YOUNG WOMEN should take them. Those PILLS will make them regular.

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May be had by joining one of Kent Bros.' Thirty Weeks Co-operative Watch Clubs. Each week a member will get his or her goods by casting lots. A wonderfully easy way to get anything you want in the finest stocked jewellery store in Toronto.

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GOOD VALUE MAY BE HAD IN

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SEE TIME IN DARK.

ENERGETIC BELL.

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BY THAT EMINENT SCIENCE WRITER AND CHRISTIAN SCHOLAR,

A. WILFORD HALL, Ph. D., LL. D.

Health Without Medicine—Greatest Discovery of the Age!

WHAT DO YOU THINK OF IT?

FIRST STATEMENT.—Nothing like this was ever published before. It has therefore nothing to do with drugs, patent medicine, electricity, magnetism, dietetics, or with any other pithy whatever.

SECOND STATEMENT.—We can fill every page of this paper with the most positive and enthusiastic testimonials ever written by the pen of man, proving that such is the almost miraculous power of this new treatment, that it takes right hold of and cures the worst cases of Dyspepsia, Constipation, Liver Complaint, Bronchitis, Chills and Fever, Kidney Complaints—even Diabetes and Bright's Disease, Weak Circulation, with its resultant "cold feet," Incipient Consumption, Internal Inflammations, Piles, Rheumatism, Cholera Morbus, Headaches, all Blood and Skin Diseases, indicated by Pimples, Blisters or Yellow Spots, Nervous and General Debility, etc., etc.

HOME TESTIMONY:

TWO SAMPLE LETTERS MUST SUFFICE—MORE ANOTHER TIME.

THE REV. COVERDALE WATSON, for the last three years Pastor of the Central Methodist Church, Bloor-street, Toronto, but now of Victoria, B.C., writes under date of Aug 4th 1890 as follows: "Dear MR. SIMPSON—Yours of the 20th July was duly received. I can only say with respect to Dr. A. WILFORD HALL'S Hygienic treatment that I regard it as a wonderful discovery, and if perseveringly used it cannot fail to be of great service. I would advise any one to get the pamphlet, begin the use of the treatment and throw medicine to the dogs. A very clever physician said to me the other day, 'Let medicine alone and get rid of the waste materials and the organs will perform their functions.' This is precisely what this treatment does."

MR. ROBERT LINN, Miller, with Messrs. McLaughlin & Moore, Bay and Esplanade-streets, Toronto, writes August 13 as follows: "To J. WESLEY SIMPSON—Dear Sir,—A remarkable experience prompts me to write concerning DR. HALL'S Health Pamphlet purchased of you some time ago. The treatment unfolded therein, is to my mind, the greatest health discovery of the present century. It certainly has proved a great boon to me in a recent and severe attack of inflammation and hemorrhage of the kidneys, accompanied with piles of a painful character. The treatment acted like a charm in allaying the inflammation, stopping the issue of blood and causing the piles to disappear almost immediately. The rapidity with which the inflammation was arrested and healthy action restored was simply wonderful. I do not believe that any system of drug treatment in a case so critical could possibly have accomplished a cure so safely, effectively and rapidly. The treatment has also cured me of a very distressing headache, periodical in character and threatening to become obstinately chronic. The unique home treatment is simply of priceless value, and should be known and practised by everybody, however out of health, as it would not only eradicate the disease from the system, but prevent much sickness and suffering and save most people many times its cost every year. I never invested \$4 to be better advantage. Yours truly, ROBERT LINN, 165 Parliament street."

THE MICROSCOPIC ECHO, containing Portrait of Dr. Hall, history of his most remarkable discovery, with scores of letters from Ministers, Doctors, Editors, and others attesting the marvels of this wonderful Revolution will be sent FREE to any address by THE SIMPSON PUBLISHING CO., 65 ADELAIDE STREET EAST, TORONTO, CANADA.

"HILBORN" HOT AIR WOOD BURNING FURNACE.

This Furnace, made in six sizes, is unequalled for Efficiency, Economy, Ease of Management, and Durability. It is corrugated and made very heavy. The Drums are of Sheet Steel.

WILL SAVE FIRST COST WITHIN A FEW YEARS

As the roughest kind of wood may be utilized.

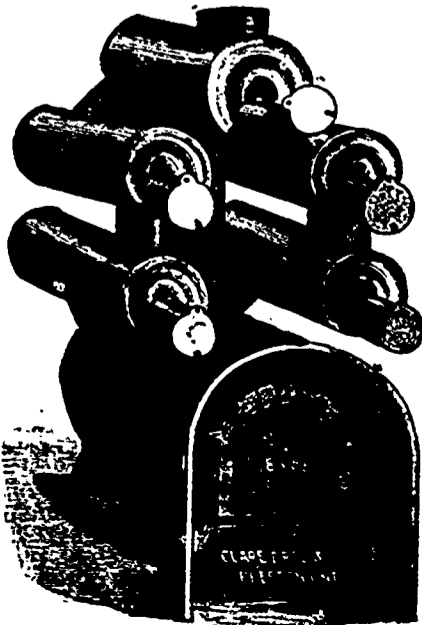
This is the only Furnace made that can be cleaned out at any time satisfactorily. Its heating capacity is enormous, there being more radiating surface than in any other Wood Burning Furnace made.

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We manufacture a full line of COAL AND WOOD FURNACES,

As well as Combination Heaters, Registers, etc. Mention this paper.



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THE GREAT STRENGTH-GIVER.

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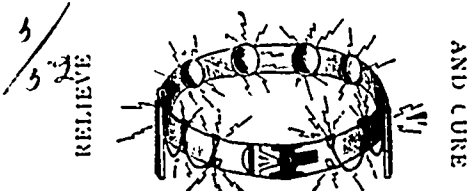
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INDIGESTION, RHEUMATISM, SCIATICA, Neuralgia, Liver and Kidney Complaints, Troubles of the Heart...

OUR BATTERY BELT IS NOT A FAKE. But a legitimate electro-medical invention. It is absolutely the most perfect body attachment in existence...

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FITS Send at once for a FREE BOTTLE and a valuable Treatise. This remedy is a sure and radical cure and is perfectly harmless...

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Is made of the choicest White Winter Wheat, desiccated to the extent that the starch is converted into dextrine, rendering the First Act of Digestion done before the food enters the Stomach...

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HOLLOWAY'S OINTMENT

is an infallible remedy for Bad Legs, Bad Breasts, Old Wound 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...

HOUSEHOLD HINTS.

COOKIES.—Two eggs, one and one-half tea-cupfuls of sugar, one cupful of butter, one-half cupful of sweet milk, two teaspoonfuls of cream of tartar, one teaspoonful of soda, nutmeg to taste. Mix in enough flour to roll, cut into round cakes and bake in a quick oven.

DELICATE PIE.—Whites of two eggs, four tablespoonfuls of cream, one large spoonful of flour, one cup of white sugar, one cup of cold water; flavour with lemon. Line a pie plate with pastry, pour in the mixture and bake at once.

BROWN BREAD.—Two-thirds of a cup of molasses, two cups of sour milk, one cup of sweet milk, two teaspoonfuls of soda, one of salt, one cup of flour, four cups of cornmeal. Steam three hours and brown a few minutes in the oven.

WASHINGTON CAKE.—One pound of brown sugar, one pound of flour, one-half pound of butter, two pounds of stoned raisins, four eggs, two teaspoonfuls of soda, dissolved in a half cup of hot water, one-half pint of molasses, two grated nutmegs.

MINNEHAHA CAKE.—One-half cup butter, one and one-half cups sugar, whites of six or the whole of three eggs, one cup sweet milk, two and one-half cups flour, two teaspoonfuls Cleveland's Superior Baking Powder. Bake in three layers. For filling—one cup sugar, four tablespoonfuls water, boiled till clear. Stir it into the beaten white of one egg quickly, and add one-half cup raisins, seeded and chopped fine, and one-half cup chopped hickory-nut meats.

A SUCCESSFUL COMPANY.

(From the Globe of 18th.)

A reporter of the Globe, taking in our great fair, met a leading fire insurance man, and in conversation learned from him that the fire insurance business in Canada this year was likely to be more profitable than for many years.

Turning around he saw Mr. McCabe, managing director of the North American Life Co., of this city, and the reporter, anxious for news, thought it a good opportunity to learn how the life business was progressing. Mr. McCabe was ready to give any information desired. He said: "So far as our company is concerned, I certainly think it will be the best year we have ever had, at least that has been our experience up to date. The outlook for business is encouraging, crops have been fairly good and prices are satisfactory—this means a help to our agents, and the result, more business for the company, besides, policyholders will be better able to continue and increase their insurance. I see no reason why all our properly managed home companies should not meet with a fair measure of success this year." The reporter suggested that several companies had a great variety of plans now, and enquired whether they excelled the old plans. "Undoubtedly," said Manager McCabe, "formerly a man had to pay till death, whereas now he has the option of terminating his contract at the end of fifteen or twenty years, and, if the policy be on the investment plan, he will not only have his life insured to the term, but in addition get a good return for his money. Talking of the old plans reminds me that two or three years ago one of our vice-presidents, a man of large and successful financial experience, mentioned at one of our agents' conventions that he had been insured for many years in an old Scotch company and had paid in premiums considerably more than the face of the policy. He regretted very much that when a young man no opportunity was offered him to secure an investment policy such as our company is now offering the public.

"The North American has gone further than this, however, and is issuing policies upon which, after being ten years in force, the company will lead the insured the balance of the premiums to make his payments, and if the insured should die before the end of the investment period the full amount of the policy becomes payable without deduction of the loan. Yes, we think it is a splendid plan, as it offers the insured so many advantages.

"Now, for one getting up in years, or a young man wishing to save some money, we have a seven per cent. guaranteed income bond."

"What form is that?" "Why, at the end of fifteen or twenty years the insured can draw out his cash surplus, have a paid-up policy for the full amount of his policy, and in addition draw an annual cash income of seven per cent. on the face of the policy, so long as he lives."

Further conversation with Mr. McCabe was abruptly terminated by the pressure of the crowd carrying the Globe reporter to another part of the building.

MILK TOAST.—Toast the bread—either Graham or white—to a golden brown. Have a shallow dish on the back of the stove more than half full of boiling water, in which a tablespoonful of butter has been melted. As each slice is toasted dip it into this for a second, lay it on the deep heated dish in which it is to be served, and sprinkle it lightly with salt. By the time the bread is toasted have ready one quart of milk, scalded but not boiled. Thicken this with two tablespoonfuls of corn starch rubbed into two tablespoonfuls of butter. Boil up once and pour over the toast, lifting the lower slices one by one that the creamy mixture may run in between them. Cover closely and set in the oven three minutes before sending to the table.

MOCK BISQUE SOUP.—Put three pints of milk, less half a cupful, in a double boiler to boil, and put down a quart of canned tomatoes to stew. In the half cupful of milk that was reserved put a large tablespoonful of flour, and mix it until it is very smooth; then add it to the boiling milk and let it cook ten minutes. Add a tablespoonful of soda to the tomatoes, and when they are cooked rub them through a strainer fine enough to retain the seeds. Add a piece of butter the size of an egg, and the proper quantities of salt and pepper to the boiling milk; then add the strained tomato and serve immediately. Put some croutons in the tureen before pouring the soup into it. Many prefer the soup without croutons. In that case serve them in a dish by themselves.

THE QUEEN PAYS ALL EXPENSES.

The Queen's last "Free Trip to Europe," having excited such universal interest, the publishers of that popular magazine offer another and \$200 extra for expenses to the person sending them the largest list of English words constructed from letters contained in the three words "British North America." Additional prizes, consisting of Silver Tea Sets, China Dinner Sets, Gold Watches, French Music Boxes, Portiere Curtains, Silk Dresses, Mantel Clocks and many other useful and valuable articles will also be awarded in order of merit. A special prize of a Seal Skin Jacket to the lady, and a handsome Shetland pony to the girl or boy (delivered free in Canada or United States), sending the largest lists. Every one sending a list of not less than twenty words will receive a present. Send four 3-cent stamps for complete rules, illustrated catalogue of prizes, and sample number of the Queen.

Address, The Canadian Queen, Toronto, Canada.

OUR NATIONAL FOODS.

Every grocer and general merchant who wishes to make hay while the sun shines should see to it without delay that he has in stock an assortment of "Our National Foods." They are gradually growing in popularity, and storekeepers who have not yet handled them would undoubtedly bring grist to their mills by doing so. Popular as these foods are, there is yet ground waiting for the wide awake business man to cultivate, and he who first breaks the soil will reap the first fruits. The Ireland National Food Co. (Limited) of Toronto are the manufacturers of these invigorating, health-giving and delicious foods, a partial list of which will be found in another column.



The Children of the Vanderbilts,

How they are Trained, Dressed and Educated,

Showing the sensible methods for systematic training in a well-known family—a most interesting and helpful article in the OCTOBER number of

THE LADIES' HOME JOURNAL

now ready on the news stands.

Price Ten Cents per copy.

Other special features in this issue include Dr. T. De Witt Talmage's famous page,

"Under My Study Lamp," in which he discusses

- "What Parents Owe to their Children," "Our Neighbor's Boy,"
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Mrs. Lyman Abbott's Department, "Just Among Ourselves,"

A new feature, wherein the wife of the Rev. Lyman Abbott, D. D., (Henry Ward Beecher's successor,) holds a confidential talk with women each month, under her familiar pen name of "AUNT PATIENCE."

The OCTOBER number is on the News Stands, at TEN CENTS a copy.

For One Dollar mailed to us direct, you may have THE BALANCE OF THIS YEAR FREE—your subscription for a Dollar to run from now to January 1892.

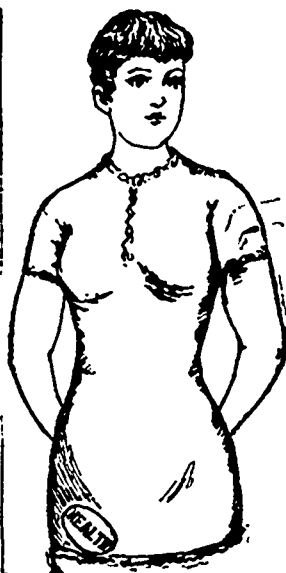
Our subscription list now numbers NEARLY HALF A MILLION; we ought to double it. Never before was offered so handsome a Magazine for Ladies and the family. CURTIS PUBLISHING CO., Philadelphia, Pa.

WORTH SEEING!
WORTH KNOWING!

Invite your neighbours and friends to see you wash clothes with "SUNLIGHT" SOAP. Let them see you soap the clothes well, then roll them in a tight roll and put at the bottom of the wash-tub for half an hour, then taken out, rubbed lightly, and well rinsed.

It will be quite a curiosity to see a wash done without the necessity of boiling a single piece, no matter how dirty.

BEWARE—Do not allow other Soap said to be as good as "Sunlight" to be palmed off upon you, or you must expect to be disappointed.



ANY LADY WHO

Wears Undervests will be interested in hearing of the new "HEALTH" Brand, which over one hundred of the principal Doctors in the Dominion have seen and most highly recommend. If they are not stamped plainly with the word "Health," you won't be buying the right article. Insist on seeing this mark. W. A. MURRAY & Co. keep them.

CONSUMPTION SURELY CURED

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOOM, M.C., 124 West Adelaide St., TORONTO, ONTARIO.

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COOKS FRIEND
BAKING POWDER.

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

RETAILED EVERYWHERE.

RIDGE'S
FOOD

Will be found invaluable for Cholera Infantum and all Summer Complaints, children or adults. It is not a medicine but will be retained & sustain life when everything else fails. 4 sizes 35 cts. up.

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KNITTING MACHINE

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THIS ADVERTISEMENT IS FOR YOU IT IS GOOD FOR \$2.99 SEND IT AND A 3 CENT STAMP FOR ALL PARTICULARS AND PRICE LIST.

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DR. MCIVSLAND & SON
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The Great CHURCH LIGHT

Prink's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations.
I. P. FRINK, 561 Pearl St., N.Y.



ROYAL YEAST

Is Canada's Favorite Yeast Cakes. 10 years in the market without complaint of any kind. The only Yeast which has stood the test of time and never made sour, unwholesome bread. All Grocers sell it.
W. BILLET, M.F.R. TORONTO, ONT. & CHICAGO, ILL.

THE GREAT ENGLISH REMEDY OF PURELY VEGETABLE INGREDIENTS AND WITHOUT MERCURY, USED BY THE ENGLISH PEOPLE FOR OVER 140 YEARS, IS

Cockle's
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COMPOUND ANTIBILIOUS

These Pills consist of a careful and peculiar admixture of the best and mildest vegetable aperients and the pure extract of Flowers of Chamomile. They will be found a most efficacious remedy for derangements of the digestive organs, and for obstructions and torpid action of the liver and bowels, which produce indigestion and the several varieties of bilious and liver complaints. Sold by all chemists.

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At the residence of the bride's father, on the 23rd ult., by the Rev. Mr. Cameron, of Strabane, assisted by the Rev. Mr. Carruthers, of Kirkwall, the Rev. D. G. McQueen, B.A., of Edmonton, N.W.T., to Katie, youngest daughter of Alex. Robertson, of Strabane.

At the Presbyterian Church, Richmond Hill, Ont., on the 24th ult., by the father of the bride, assisted by Rev. G. E. Freeman, B.A., of Deer Park, Mr. Robert A. Anderson, of the firm of R. A. Anderson & Co., of Vancouver, B.C., to Alice A. Percival, only daughter of Rev. W. W. Percival.

MEETINGS OF PRESBYTERY.

GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, 18th November, at 10.30 a.m.

HURON.—In Brucefield, on 11th November, at 10 a.m.

KINGSTON.—At Belleville, in St. Andrew's Church, on the 16th December, at 7.30 p.m.

LONDON.—In First Presbyterian Church, on the second Tuesday of December, at 2 p.m.

MAITLAND.—At Wingham, on 9th December, at 11.15 a.m.

QUEBEC.—In Chalmers' Church, Richmond, on 11th November.

SARNIA.—In Presbyterian Church, Watford, third Tuesday of December.

TORONTO.—On the 7th October, at 10 a.m.

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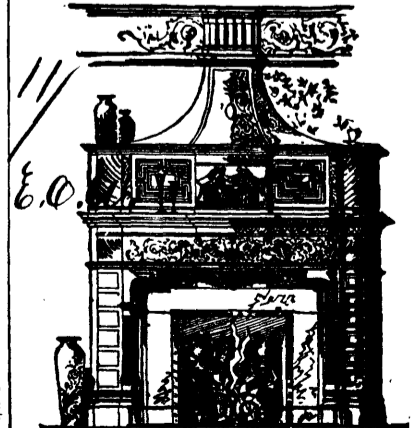
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