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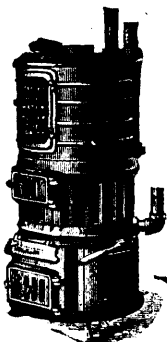


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"Yes, dear, I am married now, and George and I are keeping house in the loveliest flat on 64th St. Well, yes, we did get married somewhat suddenly. My health, you know, had for some time been very delicate, and Dr. Heavy-fee told mamma that he feared I would follow poor, dear aunts Belle, who died three years ago from a wasting disease. Dear George was almost crazy when mamma told him what the doctor said, and I nearly cried my eyes out, but one day I overheard that hateful Nelly Parker say to her mother, 'I think that George Blauvelt is just too lovely for anything, and when the girl he's engaged to dies, and they say she is dying of a galloping consumption, I'm going to step in to her shoes and become Mrs. George Blauvelt; now just you wait and see.' This spring I noticed George seemed to be almost resigned to the idea that we should never be married, and the thought that that deceitful hissler might get him after all nearly drove me crazy. One day I read the testimony of Lawyers Howe and Hummel as to the wonderfully invigorating effect of DR. CAMPBELL'S ARSENIC WAFERS, and I resolved to try what they would do for me. I commenced their use on the 4th of July. George had just sailed for Europe on business for his firm. On Sept. 1st he returned. I was, from the use of the Wafers, by that time again a well woman, and so enraptured was he with my healthy and robust appearance that he insisted we get married the very next day. I could not say him nay, and, as you will see by my card, I am now Mrs. George Blauvelt. Do call soon and let me introduce George to you; I am sure you will like him, he is so handsome, and as good as he is handsome. Good-by; be sure not to forget."

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MRS. McCULLOUGH,  
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Like thousands who did not recover from the effects of the grippe, I was left with bronchial troubles after a severe attack, and became very anxious about my condition, as did also my wife. I consulted Dr. Rear at the "Histogenetic" office, 17 Queen Street East. He gave me a thorough examination, and explained Dr. J. Eugene Jordan's Histogenetic system of medicine to me, which looked so reasonable and clear that I consulted my wife, who advised me to try it at once. I did so and the medicines acted like a charm. They are the best to take and quickest to act of any medicine I ever took. I would strongly advise any one suffering from lung and bronchial diseases to try them. They build up very rapidly and remove all pain and coughing at once.

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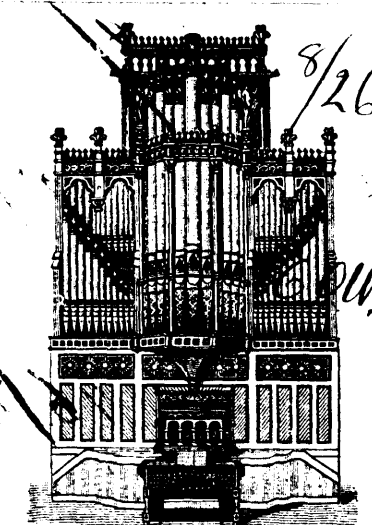
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For Sale by all Stationers,  
E. MILLER, SON & CO., Agts., Montreal

**Sparkles.**

"I THINK I will take a vacation the next three weeks," remarked the secretary and treasurer of a private corporation to the president thereof. "But you returned from one only two weeks ago." "True, that was my vacation as secretary; I wish to go now as treasurer."

MRS. HENRY SHELDON, of Farmerville, was cured of Canker of the Stomach by Burdock Blood Bitters when her friends had nearly abandoned all hope.

A LADY who had taken several equestrian lessons asked her English instructor one day: "Well, Mr. Pummell, have I made good progress?" "Well, I can't say, ma'am," said the instructor, "as 'ow you rides werry well as yet, but you falls hoff, madam, a great deal more gracefuller as wot you did at first."

Minard's Liniment Cures Colds, etc.

CUMSO: The doctor says I must take plenty of exercise. I don't know whether to try Indian clubs or dumb-bells. Mrs. Cumso: I wish you would come out with me and wheel the baby carriage a little way. Cumso: Um—no, Maria, I don't want to overdo the thing at first, you know.

We cannot all be first, but T. A. SLOCUM, of 186 West Adelaide St., Toronto, Ont., must feel more than ordinary pride in the success of his valuable preparations for the cure of lung diseases, viz.: SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL. No preparation of the kind has ever met with the same success in the same time, and the testimonials in its favour are all from the most authentic sources. Every druggist sells it.

MR. YOUNGBLOOD: And which kind of people do you have down here at Canaris in the season? Old Fisherman: Well, sir, all kinds. Some of 'em very common, some real ladies and gentlemen, and some like yerself, sir, kind o' half and half.

ONE great advantage of Burdock Blood Bitters over other medicines is that it acts at the same time on the Liver, the Bowels, the Secretions and the Kidneys while it imparts strength.

SHE (enthusiastically): Oh, George! don't you think the greatest joy in life is the pursuit of the good, the true and the beautiful? George: That's why I'm here to-night.

Minard's Liniment for Rheumatism.

BILL: What are you doing now, Ike? Ike: Best thing I ever had. Got a business now that's all prophet. Bill: What is it? Ike: Oh, weather predictions.

J. H. JACKSON, of Croton, N. Y., writes that WISTAR'S BALSAM OF WILD CHERRY cured his wife of lung difficulty with spitting of blood after she had been under a physician's care for more than a year and used many remedies without avail.

"WHAT is it, do you suppose, that keeps the moon in place and prevents it from falling?" asked Araminta. "I think it must be the beams," said Charley, softly.

A. BURNS, blacksmith, Cobourg, tried every known remedy during fifteen years' suffering with Dyspepsia. Four bottles of Burdock Blood Bitters cured him.

MR. SAUNDERS (looking at his watch): Why, your clock is slow, Miss Goode. Tommy: Yes, Susie put it back. She expected Mr. Sweete to-night instead of you.

How to Catch a Lion.

A fierce lion, the terror of the Sahara Desert, was recently captured by the following simple method: The sands of the desert were passed through a sieve. The lion of course remained in the sieve. His majesty had in his vest pocket a can of Imperial Cream Tartar Baking Powder, which he was taking home to his Queen.

THE publisher's card on the Butte Inter-Mountain says that the subscription price is \$400 a year. All good things come high, but this is Rocky Mountainous.

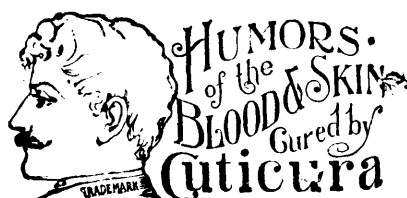
Minard's Liniment is the Best.

A SERIOUS need in these days is a gas meter that is intelligent enough to know when the family is at the seaside and honest enough to say so.

BURDOCK Blood Bitters will speedily cleanse all impurities from the blood and cure Blotches, Boils, Pimples, Ulcers, Erysipelas and Chronic diseases of the Skin.

"WHAT is the matter, John? You are not prostrated by the heat, are you?" "No," replied her husband, "by the ice-bill."

Minard's Liniment Cures Diphtheria.



**HUMORS of the BLOOD & SKIN**  
Cured by  
**Cuticura**  
HUMORS OF THE BLOOD, SKIN, AND Scalp, whether itching, burning, bleeding, scaly, crusted, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies when the best physicians and all other remedies fail. This is strong language, but true. CUTICURA REMEDIES are the only infallible blood purifiers. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston. Send for "How to Cure Skin Diseases." Pimples, Blackheads, chapped and oily skin prevented by CUTICURA SOAP. Backache, kidney pains, weakness and rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 30c.



**FAT FOLKS**  
No blizzards, heavy snow, or gloomy, dreary, winter temperatures. Seattle, Wash., Educational and Financial center of the Sound Country. Full information, apply to CHAS. H. KITTING, SEATTLE, WASH.

**WISTAR'S BALSAM**  
Coughs, Sore Throat, Bronchitis, Hoarseness, Croup, Whooping Cough, Asthma, Influenza and Consumption yield at once to the wonderful power of this remedy. None genuine unless signed "I. BUTTS" WILD CHERRY

Physicians strongly recommend  
**Wyeth's Malt Extract**  
(Liquid)  
To patients suffering from nervous exhaustion; to improve the Appetite, to assist Digestion, a valuable Tonic.  
40 Cents per bottle.

The most satisfactory BLOOD PURIFIER  
**Channing's Sarsaparilla**  
It is a Grand HEALTH RESTORER.  
Will cure the worst form of skin disease, will cure Rheumatism; will cure salt Rheumatism. Large Bottles, \$1.00.

**ALLEN'S LUNG BALSAM**  
For CONSUMPTION,  
Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs.  
In three sized bottles 25c, 50c, and \$1.00.

FOR HEADACHE AND NEURALGIA  
**DR. MENTHOL PLASTER**  
For Lumbago, Sciatica, "Cricks," Tic, Stiff Rheumatic Pains and Chronic Rheumatism. Each plaster in an air-tight tin box.

**WYETH'S BEEF, IRON AND WINE**  
For Pallor, Weakness, Palpitation of the Heart, Valuable Restorative for Convalescents. Combines Nutrient with Stimulant. Be careful to ask for WYETH'S, the only GENUINE



## Notes of the Week.

SPEAKING of Newman in Derry Cathedral, Bishop Alexander said that his influence on Protestant Non-conformists was very great, that the first appreciative notice he ever remembered to have seen of Newman in any Protestant periodical was by Principal Shairp, a Presbyterian, while one of the best notices of a part of his theology was by Professor Duncan, of the Free Church of Scotland.

THE *Oban Times* thinks it may be considered in all seriousness whether Rev. Jacob Primmer and his company are not working for a repetition of the Gordon Riots, which formed so disgraceful an episode in the history of last century. It urges that the church should insist upon at least outward respect and loyalty from her sons, and further that she should take immediate notice of outstanding instances against ecclesiastical decorum and order.

SOME Christian Endeavour Societies have been established in unlooked for places, as for instance the one in the Wisconsin State prison which has nearly one hundred members about evenly distributed between active and associate. There are several such societies in institutions for the deaf and dumb, there is one among the employes of the Illinois Insane Asylum, and still others on some of the United States revenue cutters and other vessels.

A LONDON weekly says: A Sunday or two ago Rev. Henry M. French, a clergyman of the Church of England, occupied the pulpit of the Presbyterian Church at Coatham in the morning. He was to have preached at the parish church in the evening, but the vicar was so horrified at his conduct that he straightway wrote to him withdrawing his permission. This is one way of convincing Dissenters of the sincerity of the Anglicans' loudly-expressed desire for Christian unity.

PROFESSOR WATTS, of Belfast, has been preaching to large audiences at Oban. On a recent occasion he spoke on "The Unity of the Church," referring especially to "Lux Mundi," and refuting, by a Bible reading, the theory of the Church there set forth. The professor has just finished the proofs of his new book, which is entitled, "The New Apologetic; or, The Down Grade in Criticism, Theology, and Science." Messrs. Clark publish the new volume uniform with "The Newer Criticism," and expect to have it out immediately.

MR. LECKY, the historian, in his recent article in the *Forum* says: I soon convinced myself that popular Catholicism, as it exists in southern Europe and as it has existed through a long course of centuries, is as literally polytheistic and idolatrous as any form of paganism. Hobbes had struck the keynote in a passage of profound truth as well as admirable beauty: If a man consider the original of this great ecclesiastical dominion he will easily perceive that the papacy is no other than the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof.

ACCORDING to the *London World*, the Passion Play is never more to be repeated at Oberammergau, for the Prince Regent of Bavaria has positively decided to prohibit it. Religious feeling is scandalized by several things, but most of all by the fact that the whole affair is a speculation of Viennese Jews, who take all the profits except a fixed payment to the actors and the possessors of some vested interests, and who have multiplied the performances to three and four a week, in place of the ancient sole Sunday performance. The same paper mentions that the town is crowded with Anglican clergymen.

THE Free Church Presbytery of Edinburgh have appointed a committee to prepare an address to Dr. Goold, of the Martyr's Church in that city, on the

occasion of his jubilee, the celebration of which takes place in October. Dr. Goold, it will be remembered, entered the Free Church in 1876 along with his brethren of the Reformed Presbyterian Church, and in the following year was elected Moderator of the General Assembly. His services to the cause of theology, both as editor of Owen's works and professor in the Church of his early days, are well known.

APROPPOS of the intention of the International Bible Reading Association to establish a branch in Italy, a writer in *L' Italia Evangelica*, published in Florence every Saturday, remarks that want of charity, deficiency of zeal, absence of strong influence over the unconverted members of the family, are mostly owing to the circumstances that there is no systematic reading of the Word of God in Christian homes and no prayer in common. He therefore strongly recommends the Association, expressing the hope that "all the churches may be united by this new bond of Christian affection."

A VERY remarkable step has been taken by the Methodist Missionaries in China. They have proposed the formation of a "China Methodist Union," accepting one common set of rules of membership. They would also have a course of study for native preachers, and a hymn-book that would be common to all; a united periodical, and a common name for the Methodist Church in China. If this admirable proposal can be carried out, Chinese Methodism will comprise Wesleyans, New Connexion and Free Methodists, Bible Christians, and Episcopal Methodists. It is held to be possible that this may form one step towards the general union of all the Evangelical churches of China into one great Protestant Chinese church.

THE *Reporters' Journal* says that an amusing blunder occurred last month in South-East Lancashire. The Bishop of Manchester was announced to preach in a manufacturing town in his diocese, and, as is usually the case, the local papers instructed their representatives to take a full report. The people of the district were greatly astonished the following Saturday, however, to find that "whilst one of the organs of the locality gave a sermon on Samuel, as emanating from the learned divine, the other gave an entirely different discourse about Peter." It appears that one of the reporters, by some error, visited the wrong church, and took down the sermon of a curate, under the impression that he was the Bishop of Manchester.

DR. ALEXANDER, an elder in the Free Church at Dundonald, in connection with the translation of his pastor to Greenock remarked in Ayr Presbytery that he did not know if the congregation had been very well used in the past. They got young men to train for the best positions in the church, and as soon as they were fit they were taken away from them. Mr. Fergusson, a clerical member of the court, said remarks were sometimes made as if country congregations were a burden upon those in the cities and towns; but it should be remembered that the former supplied the town and city congregations with many of their most efficient members, and with ministers also. He would like to see the town congregations taking young men and training them for themselves. If they did not turn out what they expected, they would just get a taste of what rural congregations had to submit to on account of these frequent translations.

THE *Christian Leader* says: It is some compensation for all the hubbub Mr. Goschen's miscalled temperance proposals created that they are having indirect results for good. The whole discussion brought into the front the gross dereliction of the licensing benches, especially of the quarter sessions, in not using their discretion of refusal. Had they done so, the shadowy claims of the publicans would have been far thinner than they were made to appear. Now the magistrates are taking courage of the occasion in some quarters, and it is becoming known that new licenses are not to be had for asking—not even

for much asking. Thus, at Brighton, there was not a single application at the last sitting: in fact, several regular applicants did not reappear; it was thought to be of no use. This singular check of applications in one district should encourage the benches to be more callous elsewhere. The first step to reform is to prevent the multiplication of houses.

PROFESSOR BLACKIE opened a bazaar at Crieff, in aid of the orphan fund of St. Columba's Episcopal Church. The Professor referred to church music in Scotland. Jenny Geddes, he said, did not protest against church music, or liturgies, or white sleeves, but the assumed right of the king to dictate what a man should believe or not believe. For that Jenny flung her stool in the clergyman's face, and she was right. The Scotch Presbyterians had two good reasons and one bad objection to the organ—the organ rammed down their throats by the king because the Roman Church had gone into a grand ceremonial—a semi-spiritual, semi-sensual luxury of ear, which they thought overwhelmed the conscience. The bad motive was, they thought everything the Episcopalian did was bad because they did it. That just amounted to saying: "The devil sometimes appears like a gentleman. In order not to be mistaken for the devil, I'll dress myself like a beggar." Nobody said this now except perhaps people nine miles west of Dingwall. The Presbyterians had borrowed all the good things from the Episcopalians, and the Episcopalians had now begun to borrow the best things from the Presbyterians—their preaching, for instance.

THE *Christian World* says: Perhaps the saddest—the most painfully and piteously suggestive—of all the items of intelligence presented to the statistical mind in the course of the year is that contained in the Parliamentary paper which sets forth the number of deaths from starvation, or accelerated by privation, annually occurring in London. In 1889 twenty-seven such deaths took place. Six of them were of infants, four boys, two girls, and one of a girl of six years. The assigned causes of death, usually connected with those disorders of heart, lungs, or kidneys which are especially liable to aggravation by exposure and lack of food, show convincingly that weakness and misfortune, issuing in utter destitution, are the sources of the mischief. It is, of course, impossible, in so vast a population as that of the metropolis, that deaths from extreme destitution should be absolutely prevented; but the laws of England do not intend that any human being should die on English ground for want of the primary necessities of life; and in commenting on such returns as that which we have before us, we earnestly impress it upon magistrates, upon relieving officers, and upon the police that a death by starvation disgraces them all round.

To the complaints rife in the Presbyterian congregations of New South Wales with respect to the alleged poverty of the preaching in that colony, a writer in the *Sydney Presbyterian* retorts that no better can be expected when the highest stipend offered is "a beggarly \$1,500 a year." Many a cabman, he says, makes more money, and hasn't to wear black coat and clean linen. Another writer, Mr. David Rogers of Newcastle, gives a woeful account of his personal experience; during his sojourn of nearly ten years in the colony this unhappy man has not once heard an eloquent or really earnest piece of pulpit oratory. To the poor quality of the preaching he attributes the fact—if it be a fact—that the churches are "next to empty." Says the *Christian Leader*: We gather from the above-named Sydney print that "nagging" at ministers is a favourite amusement of the laity in the oldest of the Australasian colonies, though this tendency is probably aggravated by the mediocrity of the ministry. We ought to add that these unpleasant characteristics are not confined to the Presbyterian churches. Even the Episcopal clergy, nay the very bishops, have rather a hard time of it; and in the Congregational body the men of real power, like Dr. Jefferis, seem glad to get back to England.

## Our Contributors.

### HOW THE WINTER EVENINGS MAY BE UTILIZED.

BY KNOXONIAN.

Summer is over and we must now face another long, dreary Canadian winter.

That is the sad little speech that a number of people are now making. It is a poor speech, a miserable little speech; it is as stupid and senseless a little speech as ever was made by a tenth-rate tea-meeting orator. An aged person or an invalid may well be excused for looking forward to our Canadian winter with some anxiety, but a strong healthy man who croaks about Canadian winters is usually an idle fellow, who is too lazy to move enough to keep his blood in circulation. He wants to lounge on the verandah or lie on the grass all the year round.

Winter is not here yet and you need not freeze your ears—a fine writer would say "auricular appendages"—before frost comes. October is usually one of the most enjoyable months of the twelve. The infinite rarity of tints to be seen on our Canadian trees is more pleasing to many eyes than even the uniform green of spring. Dr. Willis used to say that Canadian woodlands in October were among the most beautiful he had ever seen, and Dr. Willis had travelled a good deal in his time. If summer is over we have one of the most enjoyable months of the year before us. Let us enjoy it. Don't drag the storms of January forward into October. Last autumn the usual homilies were delivered about the "rigours of the Canadian winter" but when winter came the weather was mild as autumn, and "la grippe" caught the people. The unexpected happened. If you go on libelling the climate, distrusting Providence and anticipating evil, something else not expected may catch you long before Mr. Frost takes any undue liberties with your—auricular appendages.

Winter should be the most profitable season of the year for every man who wishes to improve his mind. The long evenings afford splendid opportunities for reading. Almost any man who is not a public servant, we almost said a public slave, can take three hours of good solid reading out of a winter evening and three hours' reading each evening may in a few years make the difference that exists between the Hon. Alexander Mackenzie and a featherhead. That difference is almost infinite. Two hours of good reading may and often does make the difference between an intelligent influential citizen and a nobody. There is not much use in going over the old story about Hugh Miller. The raw material out of which a Hugh Miller can be made is not found on every concession nor in every town and village. But there is ample material in every part of Canada to make any number of intelligent first-class citizens if our winter evenings were utilized as they might be.

Young man, how do you propose to spend the evenings of this coming winter?

Do you intend to fool away the precious time in skating and dancing and other amusements of that kind? Do you propose to give all your time and strength to the cultivation of the heel? If so, you need not be surprised to find that a few years hence your neighbours will give all the honours and emoluments to the men who have cultivated the head. People don't usually patronize lawyers, or doctors, or merchants, or business men of any kind, who have given all their time and strength to heel cultivation. They prefer men who have given some attention to the other extremity. When a sensible citizen has to pay out money for services of any kind he nearly always pays it to the man who has fewest vacant rooms in his upper storey. Rational amusement may be a good enough thing as a change from honest work but when a young man makes a business of amusement he always finds in the end that the business does not pay.

Young man, do you intend to trot every evening this winter to a gathering of some kind. In our towns and villages there is something "going on" nearly every evening. A young man who has no taste for reading and who cannot exist comfortably unless he is in a crowd always trots out after tea to see what is "going on." You find him in the council chamber, or in the magistrate's court, or at the public meeting, or in the corner grocery, or in any place where there is a "show" of some kind. Intellectually he is on the down grade, and if not careful he may soon be on the down grade morally. The very fact that a young man cannot content himself unless he is on the trot to something is of itself a bad symptom. It shows that he has no self-control—no self-reliance, no mental resources, no serious purpose in life—that he is mentally fevered, uneasy and restless. The only cure for this restless condition is a noble purpose in life and honest work to attain it.

We say nothing here about spending the precious evenings of winter in ways that are in themselves sinful. Time may easily be wasted in ways that many would not condemn as morally wrong. The class we are trying to reach is composed of young people who do not make as much of winter evenings as they might, but who stop short of positive wrong-doing.

Making every reasonable allowance for evenings spent in church, social and other duties, it is as clear as the sun at noonday that any young man of industrious and methodical habits can find time for a good deal of generous reading between October and April. Cast iron rules cannot be laid

down for dividing the time. An earnest, industrious young man will do that for himself. Nor can anything specific be said about the kind of books to be read. So much depends on the circumstances, taste and acquirements of the reader that most rules about selecting books are practically useless. Speaking generally, it may be said that books of travel are good. So are the biographies of good men. The standard poets are among the best literary companions. A well written history of almost any country can hardly fail to be instructive. What about fiction? There is this one thing certain about it: A young man is much better employed in reading Walter Scott, or Bulwer Lytton, or any writer of high class fiction, than in trotting to every kind of "show" that may happen to be going on in his neighbourhood.

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

#### III.

The official dinner was in the magnificent greenhouse (*salle de verdure*) adjoining the old chateau, once occupied by King Joseph Buonaparte, which is now occupied by the Young People's Institute of the Moravian Brethren. Over 150 partook of it. A few others, chiefly Genevese, were invited to the house of M. le commandant, Pilet Faure, whose charming hospitality it would be impossible to forget.

About half-past one all who had taken part in the festival came together under the majestic dome of the chestnut trees of Prangins. The hour for toasts\* and speeches had come. They were numerous, and very hearty. Most of them were stamped with a religious and Christian sentiment. Among the speakers were representatives of the Genevan State Council, the Consistory, the Venerable Company of Pastors, and the Free Church (*L'Eglise Libre*). Pastor Peyrot, in an affecting manner, spoke of the debt of gratitude which the Waldenses owed their Swiss, German and Dutch benefactors of two hundred years ago. Pastor Hugon thanked the Moravians for their hospitality. Among the Swiss Waldensian speakers were M. Falconnier, Prefect of Nyon, and Professor Combe, of Lausanne. M. Gay-Roche read a poetic address to the Waldenses of Piedmont, by M. H. Decrue, of Geneva, which was well received. Pastor A. Dardier, of Nîmes, who wore in his button-hole the Waldensian decoration, made a very effective speech. He spoke warmly of the bonds which linked the Waldenses to the Reformed Church of France—fellowship in suffering, in gratitude and in faith. "We have both suffered," he said, "from the same principle which influenced the bitter enemy of our faith—the Romish clergy. We have to give thanks to God for like deliverances. Especially to you and to us, Switzerland has been a hospitable land. We have had in difficulties and dangers, the same help—faith." Then, raising the idea of religion above that of nationality, he represented the heavenly country as the hope which should re-unite all divided Christians.

Sig. Basso, Consul-General of Italy at Geneva, spoke of the Swiss in a most kindly manner. An address to the king of Italy was unanimously adopted.

The chairman, M. Amedee Bert, once a pastor in Genoa, did his part in a most happy manner. He closed the meeting by proposing the health of the ladies.

About four o'clock each one went home. The pastors of the cote set out on foot for their village. Some persons went to the neighbouring railway station. Elegant carriages passed and disappeared in a whirlwind of dust. The festival was over. Not one false note, no long speeches, much cordiality and seriousness. The heart was, at the same time, raised and cheered. It was a loving and lasting remembrance. Those who were present at this religious festival could not think of it otherwise.

At half-past six two boats put out from the shore, in which were a few who had decided to take the same road as their forefathers did. These were MM. H. Bosio and H. Tron, of the Waldensian Table; M. Armand-Hugon, pastor at Rora, and his two sons Joseph and Alexandre, and young N. Charbonnier, of Turin.

#### II—THE FESTIVAL AT BALSILLE.

which took place Aug 27, 1889.

That day, two hundred years before, the Waldensians came to it on their return journey. They were now again in their valleys. Balsille was the first village in the valley of St. Martin. Here twenty of their soldiers deserted them, which their commander and pastor, Arnaud, says, was the more surprising because they had begun to set foot in the country which they had undergone so much hardship to reach. A school house here is another monument set up in commemoration of the Glorious Return in 1689. It stands at the foot of the famous rock where 400 Waldenses withstood, for several days, the attack of 25,000 soldiers of the regular army, and were successful. But I must now turn to the festival, which is the subject of this paper.

One who took part in it gives a very lively account of how he and his companions spent the night before. The following is the substance of it: They came to Perouse between six and seven. When all were together in the inn there they formed a company as varied as the contents of a small boy's pockets often are. There were a professor from Bale with his son, a delegate from the National Church, from Neuchatel,

\*The word is the same in the original. It is becoming naturalized in French without any alteration. Some English words have been taken into the French language, but shockingly misshapen, for example, "roast-beef" as "rosbill," and "beefsteak" as "biftek."

two Genevese, the Moderator of the Irish Presbyterian Church with his colleague, two theological students from Berlin, the Secretary of the French Protestant Historical Society, an English minister with his daughter, and an excellent countryman from Wurtemberg, representing the Waldenses who fled to that country. So great was the confusion of languages that at last the innkeeper was addressed in English and the Wurtemberger in Piedmontese.

A party seceded and went on to Villesèche, by the light of Venetian lanterns and torches, with which the village of Pomaret "seemed in a bleeze" like "auld Alloway Kirk" on a certain memorable occasion. After that they had the light of great bonfires which blazed on the black flanks of the mountains like stars in the sky, and shed their ruddy glow away down to the very bottom of the gorges of the Germanasca. Their night at Villesèche was none of the quietest. The tide of pilgrims kept rising, almost without interruption. Young men were playing horns, or the bagpipes.\* Young girls were singing in choruses. Carriages were bumping, like to go to pieces against every stone in a "shocking bad" road.† The whole had as an accompaniment the fierce barking of dogs. But no one, even of those who were packed together like sardines in the hay-lofts,‡ thought of grumbling on account of these trifling annoyances. When the dawn of a most glorious day touched the peaks of the Alps with its rosy fingers, there was in every heart, as it were, a trumpet-flourish of joy and thankfulness.

Very lively was the scene while those who desired to keep the feast at Balsille were on their way thither. There were long strings§ of foot passengers who went in Indian file on the narrow paths; old mountaineers with their swallow-tailed, high-collared coats, and with black cotton caps under their solemn tall hats; countrymen with their beautiful white caps, like daisies in the meadows; the dark dresses of the ministers||; the blue aprons of the girls; handkerchiefs of lively colours; and tri-coloured flags which seemed to quiver for joy in the bracing breeze from the mountain-tops, and to wish to free themselves in order to fly away up into the blue sky. Put in the background of the picture the massy, red rocks of the Pelvoux, varied with green pastures; the beautiful waterfall of the Pis, and along the lower ridges the delicate fringe of larches. Such a scene the writer referred to in the beginning of this article beheld.

About nine o'clock shouts are heard in all directions, handkerchiefs are waving and people are thronging to the Balsille ridge. "What's a' the steer?" A small procession draws near coming down the road from the Col du Pis, with flags and music at its head. It is the travellers who left Prangins in the evening of August 16, and have come the same way that their forefathers did in 1689. A party went to meet them at Salbertrand, in the Susa valley. Both have come back together, tanned by the sun; sporting cockades made for the occasion, and wreaths of Edelweiss,¶ and delighted with the welcome given them.

The scene shifts. We are now at the meeting which brought so many together. It was held in a large field at the foot of the famous rock already described. There must have been three or four thousand present. The exercises began about ten o'clock. M. Turin, pastor in Genoa, led in prayer. The sixty-eighth Psalm was sung. M. Bunous, of Cosmopolita, a Waldensian station in South America, read Matthew v. De Geymonat, of the Waldensian College in Florence, then gave an address. He contrasted their situation with that of their forefathers in 1689, the privileges which they now enjoyed and the kindness of those in power, more especially of King Humbert. Then he welcomed the foreign brethren who had come to rejoice with them—those of France, Switzerland, Germany, Holland, England and Scotland. He next spoke from Psal. cxliv. 15: "Happy is that people whose God is the Lord." The Waldensians are that people, especially favoured above surrounding nations. They owe their happiness to this Church and to the Word of God, on which it is built. Even persecution, a terrible test, but a baptism of fire, has been blessed to them. Their happiness they owe, especially to a lasting grace, in the mercy of the Lord, whose goodness is from age to age on His children. He showed by some instances from their history, in which God delivered them in ways truly miraculous, the anxiety with which He had watched over them. God was still their God. Did they wish to be His people? Would they and their houses serve the Lord? The speaker then asked all present who desired to make that vow to lift their right hand, and say "Amen." Hands were raised in all directions and a murmur of assent swept like a wave over the immense gathering. Dr. Geymonat closed by saying that all that they are and have the Waldensians owe entirely to the grace of God. They may say after doing all: "We are unprofitable servants."

M. Bonnet, pastor at Angrogna, spoke from Matthew v. 14-16. The chief end for which their forefathers came back to their country was to light in it the torch of the Gospel.

\* "How in the noon of night that pibroch thrills, savage and shrill."—Byron.  
† "Tonal" should be pleased to know that the Waldenses have the bagpipes, a proof of their exquisitely fine musical taste.

‡ Among the French-Canadians a cariole is "a sliding car indebted to no wheels."

§ Hay-lofts in the Waldensian Valleys are not so large as they usually are with us.

|| In the original "chapelet," a string of beads. To count one's beads is, in French, "Dire le chapelet."

¶ In the original "clergyman," not "clergymen." Our Waldensian friends think that "mans" is the plural of "man." "O! scorn them not!"

¶ A flower found, I believe, only in certain parts of the Alps.



That work was also to be done by their children to-day. The following part of his address some who read this may use as a "skeleton"—of course not for "the closet." He said that for a light to be able to shine all around it must be, 1, *properly placed*; 2, *properly lighted*; 3, *properly led*. In conclusion he hoped that every unconverted Waldensian would be able to celebrate his glorious return to his Father's house.

The choir sang Luther's hymn, "Ein feste Burg ist unser Gott" (A strong-walled city is our God).

M. Tron, pastor in Venice, spoke from Acts i. 8: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." Their forefathers received that power. What gave their history its special character of greatness was not so much their deeds of arms, their acts of bravery, nor even their martyrs, as their faith and the steadfastness thereof in the midst of all dangers, all trials and all struggles. They could make all sacrifices. Nothing shook them. The stronghold of their heart was more invincible than were those of their mountains. To-day they enjoyed full liberty, that they might carry the Gospel throughout all Italy. What God had done for their forefathers He would do for them.

M. Longo, pastor in Milan, said that the Christian should be a witness for the truth. Then, so should the Church. The Waldenses were a Christian people. They should be, in the presence of Italy, a witness-bearing people. Their evangelists had come in by the breach of the Porta Pia in Rome, and taken up their abode near the Quirinal, which was formerly the palace of the popes. Their preachers were few, but God would enable them to continue faithful. If the people sustained them by their sympathy and their prayers, they would be able to do much for the evangelization of Italy, which God grant.

M. Appia, pastor of the Lutheran Church in Paris, led in prayer.

M. Peyrot, pastor at Serre, held up before the minds of his hearers a most admirable panorama of the events connected with Balsille during the Glorious Return.

Another piece was sung, then the foreign deputies spoke. M. Van der Hoorn, of Holland, expressed the loving greetings of the Reformed Church of Holland to the Waldenses.

Dr. Clark, of the Irish Presbyterian Church, spoke in French. It was good for him to be there. He would never forget these valleys. The dukes of the Waldenses formerly presented them. To-day their well-beloved king, descended from these dukes, came to their help with a generous gift for the erection of their monuments. To-day Italy is free. Long live Italy! Long live the king! God bless him! These words called forth deafening cheers.

Dr. Matthews, Secretary of the Presbyterian Council, said that he brought to them the salutations of many distant churches which had no representatives among them, but who took a great interest in their festivals. They also had had their persecutions and their triumphs. The hearts of their brethren were interested in them, and their eyes followed them. Each of their brethren desired for them a greater blessing in the time to come than they had ever had.

M. Pages, pastor in Toulon, representing the Huguenots, conveyed to the Waldenses the brotherly greetings of the Reformed Church of France.

M. Champendal, Vice-Moderator of the Church of Geneva, expressed to the Waldenses the salutations of those who, like them, had suffered and, like them, had obtained liberty, which they wished to maintain at any cost.

M. Christ, of Bale, said that his people regarded the stay of the Waldenses in their country from 1686 to 1689 as the flower of their history, and the generous hospitality which their forefathers had shown them as one of the best of their deeds.

Two descendants of the Waldenses, who fled to Wurtemberg two hundred years before, were the last speakers. One used the Waldensian dialect, the other German.

Shortly before one p.m. the meeting closed with prayer, the singing of the *Te Deum* and the blessing.

A dinner was given in the memorial school-house. Toasts were drunk in honour of the king, the foreign delegates, who returned thanks through two of their number, and to the press, coupled with the name of the correspondent of *La Gazette Piemontese*. The picnics, which numberless small parties had on the grass by the side of the stream, were not the less happy.

Elder's Mills, Ont.

T. F.

### THE FREE ITALIAN CHURCH.

From the bi-monthly journal of the Church we extract the following affecting story: "Giovanni Ronchetti, a cook by trade, having embraced the Gospel in 1883, was admitted to the communion of the Church in May, 1884. His first thought was to send his only little girl to the Sabbath school; but his wife, a rigid Catholic, strenuously opposed this, saying: 'Rather than that my child should go to the Evangelical School I would trample her under foot.' The discord in the family was of long continuance, and the wife often threatened to leave her husband. But his bearing was so loving and his manner so calm that eventually her resentment was quieted, and even at last she consented to allow her little girl to go to the Sabbath school. Little Ronchetti was one of the most active, studious and best behaved of our scholars; with what readiness she answered every question, with what devotion she prayed! When she went home she always repeated to her mother what she had learned in the school.

Thus through the good life of the father, and the witness of the child, the mother was at last convinced that there was salvation only in Christ. Then came trials and persecution. The poor husband was dismissed from his employment, and was utterly unable to find work in any of the hotels, or in the rich Catholic families. At last he got a situation as a porter, but, as soon as it was known that he and his family were Evangelicals, he was dismissed. This occurred three times. At length a liberal-minded Catholic gentleman, respecting the man for holding to his convictions, engaged him as a porter; and this gentleman's daughter felt so much sympathy for the poor mother and child that she gave them substantial assistance. But when these trials seemed ended, a heavier trial came—the sudden death of the poor mother. On her deathbed the mother testified to her loving faith in Jesus, and when some of her friends wanted to send for the priest, she frankly confessed that she was an Evangelical. The funeral was very affecting; on the coffin lay a beautiful wreath sent by her benefactress. Such is one of the many fruits of that right-arm of the Church, the Sabbath school."

This school is under the care of Rev. Signor Conti, the minister of the Church in Rome. There has been very great opposition by the Roman Catholic priests, who have planted seventeen schools around our school; and by offers of food and clothing and rich prizes have done all they could to tempt scholars to leave the Protestant school; for there, and there only in all Rome, do you find the Bible in the school. But, in spite of these temptations, and the threats of withdrawing work and employment from the parents of the scholars, even yet there are 104 boys and girls attending this school, which the Pope can see from his own window. There are forty-seven in the senior classes, thirty-eight in the junior, and nineteen in the preparatory classes.

In this flourishing school there are 185 children in attendance. Many of them come from Roman Catholic families. Here is one proof of the good training the scholars receive. One of the girls of the school, after listening to a discussion about the adoration of saints and of the Madonna, said: "I pray neither to saints nor Virgin Mary, but to God only, and to Jesus Christ, as the Gospel teaches."

Among the hundreds of saints to whom the Catholics pray, St. Anthony is to so great a degree revered by the Italians, and so much trusted in for help in time of sickness or distress, that he is generally called "The Saint." He was born 700 years ago (1195) in Lisbon, but lived the greater part of his life in Padua. When he died, it is said that the bells in Lisbon tolled of their own accord. He died (1231) and was buried in Padua—hence called "St. Anthony of Padua." Yet while his two arms lie there at Padua, the Venetians say they have another, and the Portuguese worship another in Lisbon—four arms!

The boys and girls of Italy wear suspended from their necks a little image of St. Anthony. It is made of bone, and is nearly two inches in length. Let me tell you what often happens:—

There is a mother—we shall call her Mary—watching the little baby sleeping on her knee. But what if the babe should become sick; what if some one should have ill-will to the babe! The mother must protect her babe; and so she goes and buys a little bone image of St. Anthony, and puts a thread through the head of the image, so as to hang it upon the baby's breast. But the priest must bless the image; therefore mother takes baby to the priest, and he says a Latin prayer over the bone image. She does not know Latin and often the priest does not know it either; but the priest knows to take money for the blessing, and so the deceived mother goes away, trusting that the bone image of St. Anthony will shield her babe from all evil. And sometimes you might see her dip the bone image in baby's food to prevent sickness.

But men and women also wear this little image round their necks. Soldiers wear it when going to battle; sailors wear it to help them in the storm; students wear it to help them to pass their examinations; old men wear it to give them an easy death.

You can now understand what the little girl meant when she said: "I pray neither to saints nor to Virgin Mary, but to God only, and to Jesus Christ, as the Gospel teaches." She learned that blessed truth at the school in Florence.

This school is under the superintendence of that venerable minister of the free Italian Church, Rev. Francesco Lagomarsino. The school itself is the object of the fiercest opposition—priests, friars, nuns, all unite in doing their utmost to draw away the young scholars. Yet there are about 200 boys and girls in daily attendance; and at the Sabbath school 100 children attend who are not allowed by their parents to attend the day school. There is also a class for forty women. One girl, on leaving school to go to work, took her Testament with her to read to the others in the work. The lady of the workshop wished to put away the girl for this, but the conduct of the girl was so winning that the lady is now herself a reader of the Bible. Again—one example more. A little girl—let us call her Violetta—has an unbelieving father, to whom she wishes to tell the beautiful stories of Jesus which she learns in school; but he will not hear them. Yet little Violetta is so fully persuaded of the love of Jesus that she cannot stop speaking of Him, and at last the father is won, and kisses his little daughter, and sits down to hear her read about the Saviour.

Think of the great change in this little girl. No doubt before she began to read the Bible stories and to love Jesus she wore one of the common charms around her neck, and

trusted to it. I told you of the little bone image of St. Anthony, which is often put round the baby's neck. There is another very common charm—the Scapulary. It is only a little bit of white cotton cloth, on which is printed the picture of the Virgin Mary and the child Jesus. But the Virgin Mary is the chief figure. It is worn upon the breast, suspended by two white cotton tapes passing over the shoulders—hence called a *Scapulary*, from the Latin word *Scapula*, the name of the shoulder-blade. Strange to say, the Scapulary was first given to the people by an English friar, Simon Stock, 600 years ago. He pretended that he had received one from the Virgin Mary herself, which she had made in heaven. Nowadays these white cotton scapularies are worn by millions of people, young and old, in Italy, who trust to it for their health and safety. They believe that after the Scapulary has been blessed by the priest that it protects the wearer from sickness and accident. Therefore the Scapulary is worn always—never put off night nor day. And when at last death does come, it is still trusted to, for the people believe that it gives a sure and a happy entrance into glory to all those who die on Saturday; and as for those who die on any of the other days of the week, they have to wait in Purgatory only till the next Saturday; and even during that short time the Virgin Mary sends an angel to lessen the fire.\*

Do you ask: Why do people trust in little bone images or in little bits of cloth? Let the answer be found first by turning to the old story of "the brazen serpent that Moses had made." The story is to be found in Numbers xxi. 9. The brazen serpent was ordained by God as the visible means of cure from the bites of the "fiery serpents;" so that all who looked to it lived. And when its work was done it was preserved carefully as a memorial of that wonderful miracle. But in course of time the people began to worship the brazen serpent, because man is ever apt to cling to something which the eye can see, and which the hand can touch. Thus we are told in 2 Kings xviii. 4, that in Hezekiah's reign, "unto those days the children of Israel did burn incense to it." The brass serpent had begun to take the place in the people's minds which God alone should have had. Therefore Hezekiah "broke in pieces the brazen serpent which Moses had made," and so put an end to this form of their idolatry. Moreover, the "serpent which Moses had made" Hezekiah called "Nehushtan;" that is, a piece of brass—only that, nothing more. Truly, it deserved to be broken in pieces and called "a piece of brass," for it had usurped the place which God alone should have filled in the minds of the Israelites. And it is for the same reason that we should teach the Italian boys and girls to put away their little bone images of St. Anthony and the bits of cloth with the Virgin Mary printed on them. We must not mock them, or laugh at them, for the boys and girls know no better—they have been so taught by the priests. But let us send them the teachers, by whom they will be guided to look beyond these charms and images, and to do with them as Hezekiah did with the famous brazen serpent—broke them in pieces and cast them away.

The past year has been made memorable in the religious history of Italy by the publication of the Bible in Italian in weekly numbers at one-half penny each, and this, as a commercial enterprise, undertaken by the great publisher, Sonzogno, from whose great establishment issues one of the leading newspapers of Italy—*Il Secolo*. People of all creeds, and of no creed, buy these weekly issues of God's Holy Word all over the country. True, it is the Martini annotated edition—the papist notes—yet notwithstanding this it is the Bible. The text is printed in large, readable type, and the pages embellished with the pictures familiar to readers of Cassell's Illustrated Bible.

Rev. Signor Borgia writes: "The great event of the year was the publication in our city of the illustrated annotated Martini Bible by Sonzogno. A happy thought occurred to me, which was received with joy by the people. Every Thursday evening we had a critical discussion of the notes of Martini. Our brother Antonietti sold the weekly numbers at the door of the church, and my audience followed me, Bible in hand, so to speak, as I showed the passages which the Church of Rome had altered to suit her dogmas. This led to the purchase of our evangelical version by Diodati, on a large scale, so that I believe there is scarcely a family in Milan now without the Bible. The Publisher's Bulletin of last month speaks of the small sale of books in 1888, but says the Bible triumphed over the general apathy. It has become the book in 50,000 families of Italy, says the same journal, and well it may, for it has awakened and kept alive the thought of mankind. We trust this event will be but one among many in bringing about a much longed for revival of pure and undefiled religion in our land."

### GOOD EXAMPLE.

There is a contagious and controlling power for good, as well as for evil, in a positive and well-defined example. Not only is it true that two watches or clocks, set near each other, will come, as if by sympathy, to tick and move in unison, but it is sometimes found that a watch or clock that moves and stops fitfully: all by itself will move with undisturbed regularity under the influence of a fellow-timekeeper of good habits placed near it. One well-behaved boy in a Sunday school class, or a neighbourhood, will make his example felt on a half-dozen or a score of wild companions, by simply continuing true to his own high standard in spite of all temptations. A single Christian believer, who is all that he ought to be, is an unmistakable force in any church, or in any community; and sooner or later his example will have weight with those who have seemed least regardful of it. A good example ordinarily makes less show than a bad one; but it does its work quite as effectively.—*Sunday School Times*.

\*All this is taught dogmatically in the Papal Church. It is contained in the *Roll of Pope John XXI.*, and the *Bail* is called *Sabbatina* because it begins with that word.

## Pastor and People.

### THE TROUBLING OF THE POOL.

Not when Bethesda's pool a tranquil mirror lay,  
Kissed into radiance by an Orient sun,  
But when the angel stirred its crystal depths,  
The wondrous power of healing was begun.  
Calm and unruffled by a troublous thought  
Like fair Bethesda's pool a soul may lie  
Bathed in the placid sunlight of content,  
While seasons of rich grace are passing by ;  
But when the Spirit stirs the sluggish depths  
Until its calm gives way to wild unrest,  
Then comes sweet healing, and the sun-sick heart,  
Dropping its burden there, finds peace and rest.

—Minnie E. Kenney.

### GOD'S PROMISES.

The promises of God are as precious as they are great. We have been sustained and comforted in their fulfilment. They have been living voices in the darkness, a strong hand in the hour of weakness, and have brought peace in the time of trouble. We have trusted them and have not been disappointed. Therefore we know that our hope will not make us ashamed. As we advance in life, we find new promises adapted to our need, and in using them we are conformed to the image of the divine Son. So it will ever be until we enter into His glory.

### THE DAILY CROSS.

There is a window in an ancient church which pictures the progress of Jesus from the Judgment Hall to Calvary, and underneath is the legend, "Via crucis, via lucis"—the way of the cross is the way of light.

Suppose there had come into that church, instead of you, a young man from the forests of early Britain, whose brother had been the victim of the Druid sacrifices, his whole being thrilling with affright at the spectacle, and terror for the darkness that shuts in beyond that bloody altar within the magic circle of Stonehenge—as he looks at that cross-bearer he hears the chant of Christian song, known from its opening words, "Dies Irae"—and learns the story of sin and redemption through the sacrifice of Calvary. To him then and there you can see the way of the cross would be a revelation.

Or suppose there had come in one from the great medical school at Pergamos, who believed in nothing not seen and tangible, who thought lightly of the old religions, and less of the new religion, who believed, with many a modern skeptic, that death ended all. As he studies the life-work of Jesus of Nazareth in that pictured window he has an intelligible commentary in the solemn chant that fills the service. By and by the light breaks in from the cross of Jesus. He sees new meaning in the body and soul of man. The mystery of death is solved. There is life for the believer beyond. In the last stanza he finds himself on his feet, his heart glad, his lips repeating after the singers:—

Exult, O dust and ashes !  
The Lord shall be thy part :  
His only, His forever,  
Thou shalt be, and thou art.

Well, that is the way to study the story of the cross. By such a contrast we can get a new feeling in our own hearts, and we gain a true apprehension of the duty and blessing of bearing the cross.

There was only one man of all the race who bore the cross of Jesus, and he was a stranger from Cyrene in Africa. No man now has any fibre of that cross. If we had it all and whole as when it upbore the form of Jesus, it would do nothing for us. To try to bear it about would only hinder and crush us. So we learn that for each one there is, not the cross of Jesus, but his own cross to be taken up and borne daily as a symbol of discipleship.

What is your cross no one may know, but you must know. Perhaps we can illustrate a little here. On the east bank of the Hudson, there lived two sisters, one a helpless, hopeless invalid. There was a company starting for a summer in Switzerland, and the stronger girl, now worn with watching and care for the weaker sister, was urged to go. It was life to go, as well as her soul's delight and desire. The claim of duty was the cross on which she crucified her longing for relief and refreshment. O, loyal heart and true, our tears are not for sorrow, but for praise.

There were three young men in a mission in New York. All were offered fine business positions and large prospects in the West. Two accepted and went. One remained to care for and close the eyes of a widowed mother. Few men are great enough to lift such crosses and get the glory of them. He who bears it daily and bravely is nearest to his Lord and to heaven. It is this personal, peculiar cross which Jesus makes the symbol of His own for each one of us. A man who can deny himself—put self in the second place—and then take up his cross daily, is worthy to be called the disciple of Jesus.

No day has more than its own cross for him who has left no yesterday's cross to cumber up to-day. If one complains of many crosses to-day, it is a confession of neglected crosses, deserted duties of to-day and before. The worst windfall into which a man may wander, become entangled and perish, is a cluster of these neglected crosses. Take up thy cross to-day. To-morrow has its own.

And if one says, "I have no cross"—that is a confession that he has no Christ. We are familiar with the motto, "No

cross, no crown." A truer one is, "No cross, no Christ." If a man will lift his cross to-day he may find Jesus to-day. If he asks, Where is the Christ? we point only to the cross—there, fellow man, there at your feet—your nearest duty, your devout duty, is the way to Jesus. Let us change the beyond. The way of the cross is the way to Christ.

### CONCERNING DEACONESSES.

There lie before us no less than four articles, clipped from recent numbers of exchanges, bearing upon the proposition of the late Presbyterian Assembly to establish what some are pleased to call an "order of deaconesses." Three of these articles discuss the action of the Assembly somewhat unfavourably, and the fourth speaks of the proposed deaconesses as "Protestant nuns." The first three are from Presbyterian papers, and plainly indicate that there is much doubt in many minds as to the scriptural character of the office, and as much doubt as to just what work should be committed to deaconesses, were they to be formally set apart to the office. The overture of the Assembly says: "Women also served the Apostolic Church as Deaconesses, whose office and duties were similar to those of the deacons." To this declaration exception is taken, and it is pointed out that there is not the least evidence that women performed in the Apostolic Churches, duties similar to those which the Presbyterian Church holds to have been those of the deacons, viz.: "To take care of the poor and distribute among them the collections which may be raised for their use," together with "the management of the temporal affairs of the church." As a matter of truth, there is no consensus of opinion among the churches to-day as to the duties imposed upon the deacons in the Apostolic Church, and much less is there any agreement as to the duties to be imposed upon deaconesses.

First of all, it has not been proved that there was such an officer as deaconess in the Apostolic Church. The passages usually depended upon to establish the precedent are variously interpreted, and there is almost no ground for the belief that they refer to such an office. The word deaconess is not in the original writings. It occurs only once in our translation and then it is not true to the original, as any novice in the Greek language can see. Evidently the writers of the New Testament had never heard or used a word corresponding to our word deaconesses. They used the word deacon, but not deaconess. Phebe is spoken of as "a servant (deacon) of the church which is at Cenchrea," and there is just as good reason for believing that she was the pastor of the church as there is for believing that she performed the functions usually attributed to a deacon. Indeed, there lies before us an article raising the question whether Phebe was not a preacher and bishop in the church at Cenchrea.

But second, could it be proved that the office of deaconess was known in the Apostolic Church, it cannot be shown what those officers were to do, what service they performed. If it is argued that they performed for women service similar to that performed by the deacons for men, it ought to be sufficient to answer that the occasion for the appointment of "the seven," who are usually regarded as the first deacons, was that the widows among the Gentile portion of the believers were neglected in the daily distribution; and yet, though the work was to be done among women, and these Gentile women, not a woman was appointed to the service. Surely this is very remarkable, if this argument for the appointment of women is worth anything. If ever, in the history of the Church, there was an occasion for the appointment of women to minister to women, it was just then and there; and yet not a woman was appointed. And it cannot be said that it was because of a lack of suitable women; for there were the women who had "ministered" to Jesus, besides Mary, the mother of Mark, and many others who had by this time become identified with the "five thousand."—*Journal and Messenger.*

### QUIET COURAGE.

One of the severest tests of true courage is to carry on one's life quietly and faithfully under the cloud of a great uncertainty—something which makes it uncertain in what direction one's activity is hereafter to be put forth. This is not an uncommon experience; but, although it happens to many, it is never on that account any the easier to bear. Living by faith has always involved a struggle, even for the most heroic souls, and the most of us learn it by the most painful processes. Nevertheless, if we are to live with strength and peace, learn it we must sooner or later. If one broods over an uncertainty, strength is paralyzed and work half done. The man who worries loses the power which comes from concentration and a calm putting forth of his whole force. There is nothing to be gained by this brooding; there is everything to be lost. A strong life is one which commands itself, and does not give up to the rudder every wind of circumstance. When the time of uncertainty comes to a strong man he is not deflected from the thing in hand. If possible, he puts more strength and skill into it; not defying fortune, but accepting Providence by that calm doing of one's work which goes with the consciousness that the honest labourer is worthy of his hire, and that work well done to-day means the opportunity of more work to-morrow. Take your life bravely and strongly. If uncertainties come into it meet them with quiet courage and good cheer. Above all, keep heart and hand in your work, and trust the future to that divine Providence which has ordered the falling of every sparrow.—*Christian Union.*

### FAMILY PRAYER.

There is one mark of a household in which God is known and loved which is too often wanting in our day; I mean family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effect during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference in any household at the end of a year. How, indeed, can it be otherwise, when each morning, and perhaps each evening too, all the members of the family—the old and the young, the parents and the children, the master and the servants—meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, yet to whom each is so infinitely dear that He has redeemed by His blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His presence in the hearts of old and young alike, who, as He brings us one by one nearer to the true end of our existence, so does He alone make us to be "of one mind in a house" here, within the narrow presence of each home circle, and hereafter into that countless family of all nations and tongues, which shall dwell with Him, the universal Parent of all eternity?—*Canon Liddon.*

### SLANDER.

Another way of slandering is impetuous or negligent sputtering out of words, without minding what truth or consequence there is in them, how they may touch or hurt our neighbour. To avoid this sin, we must not only be free from intending mischief, but wary of effecting it; not only careful of not wronging one distinct person, but of harming any promiscuously; not only abstinent from aiming directly, but provident not to hit casually any person with obloquy. For as he that dischargeth shot into a crowd, so as not to look about regarding who may stand in the way, is no less guilty of doing mischief, and bound to make satisfaction to them he woundeth, than if he had aimed at some one person; so if we sling our bad words at random, which may light unluckily, and defame somebody, we become slanderers unawares, and before we think on it. This practice hath not ever all the malice of the worst slander, but it worketh often the effects thereof, and therefore doth incur its guilt and its punishment; especially it being commonly derived from ill-temper, or from bad habit, which we are bound to watch over, to curb, and to correct. The tongue is a sharp and perilous weapon, which we are bound to keep up in the sheath, or never to draw forth but advisedly, and upon just occasion; it must ever be wielded with caution and care; to brandish it wantonly, to lay about with it blindly and furiously, to slash and smite therewith any that happeneth to come in our way, doth argue malice or madness.—*Barrow.*

### THE MINIMUM CHRISTIAN.

The minimum Christian! And who is he? The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he can, without lacking it altogether.

The minimum Christian goes to church in the morning, and in the afternoon also, unless it rains, or is too warm, or too cold, or he is sleepy, or has the headache from eating too much dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very sensibly sometimes to himself, oftener to his neighbours.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sabbath school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing through the week that he needs Sabbath as a day of rest; nor does he think himself qualified to act as a teacher. There are so many better prepared for this important duty that he must beg to be excused; still, he will do it if he must. He is in favour of visiting the poor, but he has no time to take part in those labours of love. He is very friendly to home and foreign missions, and gives his mite. He thinks there are "too many appeals," but he gives, if not enough to save his reputation, pretty near it; at all events he aims at it.

The minimum Christian is not clear on a number of points. The opera and dancing, perhaps the theatre and card-playing, large fashionable parties, give him much trouble. He can't see the harm in this or that, or the other popular amusements. There is nothing in the Bible against it. He does not see but a man may be a Christian and dance or go to the opera. He knows several excellent persons who do. Why should not he?

In short, the minimum Christian knows that he cannot serve God and mammon. He would if he could, and he will come out just as near doing as he can. But what if he came out on mammon's side?

A CONFERENCE for the deepening of spiritual life is to be held on October 30 and the two following days at Darjeeling. Friends are expected from all parts of Bengal and also from the central parts of India. Revs. R. Wright Hay, of Dacca, and H. Rylands Crown, of Darjeeling, are among the organizers of the movement.

# Our Young Folks.

## HED-TIME.

The sleepy stars are blinking,  
The drowsy daisies nod,  
The dew-drops bright are glistening  
All o'er the grassy sod;  
The pretty poppies dreaming  
In silken robes white and red,  
With violets in velvet  
Out in their bordered bed.

In downy nests, the birdlings  
Have long since ceased to sing;  
The little chicks are cuddled  
Under their mother's wing,  
While puss, with her two babies,  
Is curled upon the rug,  
And Jip has sought contented,  
His corner, warm and snug.

Two blue eyes slowly closing,  
And droops a curly head;  
And yet, says babie Willie,  
"Taint time to do to bed."  
We'll take him on a journey,  
Over to dreamland bright;  
So bring his pretty garments  
And dress him all in white.

Now here's the car to take him,  
That rocks us to and fro;  
In mamma's arms pressed closely  
How safe and fast he'll go!  
He's almost there—the borders  
Of dreamland dawn in sight—  
Now—to and fro—more slowly—  
He's there! One kiss—good-night!

## HOW TO WRITE A LETTER.

Write the day distinctly, the day of the month and the year—not just the day of the week.

Write on plain unlined paper.

Write your q's and y's differently, their tails turned in opposite directions.

Write your t's with a cross and your i's with a dot.

Write an answer to your friend's questions; if she had not wanted to know she would not have asked you.

Write in black ink—pale or faded ink has broken off more friendship and love affairs than one would imagine.

Write a short, crisp letter; a concentration of brightness. It will be more appreciated than one long drawn out.

Write as little as possible on the subject of love. Words of love are much better said than written.

Write yourself down a bright, sensible girl, and you will have written the very best letter that a girl can possibly write.

## AN HOUR THAT REPAID.

"Yes, mamma, industry shall be my bread, and attention my butter," so said the boy Macaulay. In childhood he often made remarks like this. One day, when visiting a lady, a servant spilled some hot coffee over his legs. The lady took him on her lap, comforted him, and asked him how he felt. "Thank you, madam," said the boy, four years of age, "the agony is abated." In dealing with this child Zachary Macaulay, his father, acted up faithfully to the best light he had. He made it a rule not to praise his youthful wisdom, not to notice his smart replies, and in other ways to check that tendency to arrogance which is the great danger of boys and men who have exceptional power over words.

Zachary Macaulay spent forty years of his life in assisting to bring his country to the point of abolishing slavery. He worked in co-operation with Wilberforce, Babington and their circle, and did as much in the cause as the best of them. He sacrificed to it health, fortune and pleasure; his business dwindled and perished though his devotion to it, and he died poor and dependent.

But there came an hour of repayment. He had the pleasure of hearing his son eloquently advocate the cause on the platform and in the House of Commons, and saw at length the principle incorporated in the British Constitution that no slave can live upon any soil over which the flag of Britain floats.

The excellent biographer of Lord Macaulay, Mr. G. O. Trevelyan, is of opinion that the happiest half hour of Zachary Macaulay's life was when he heard his gifted son make his maiden speech on the platform of an anti-slavery meeting, a speech which was, perhaps, never surpassed by an orator who was addressing an audience for the first time. One passage called forth "a whirlwind of cheers."

"The hour is at hand when the peasant of the Antilles will no longer crawl in listless and trembling dejection round a plantation from whose fruits he must derive no advantage, and a hut whose door yields him no protection; but when his cheerful and voluntary labour is performed he will return with the firm step and erect brow of a British citizen from the field which is his freehold, to his cottage, which is his castle."

The next speaker was Mr. Wilberforce, who alluded to the presence of his ancient ally on an occasion of so much interest to him, both as a father and as a citizen.

"My friend," said Mr. Wilberforce, "would doubtless willingly bear with all the base falsehoods, all the vile calumnies, all the detestable artifices which have been aimed at him, to render him the victim and martyr of our cause, for the

gratification he has this day enjoyed in hearing one so dear to him plead such a cause, in such a manner."

The old man, true to his old-fashioned principle of concealing from his boy the pride and joy he felt in him, sat motionless during the speech, with his eyes fixed upon a piece of paper held as if he meant to take notes.

In talking to his son in the evening he made only one slight allusion to the scene of the afternoon, when he remarked that it was unbecoming in so young a man to speak with folded arms in the presence of the royal prince who had presided.

There are hours that crown life's efforts. It came to the father in the son in this case, and happy is the father to whom the son brings the crown.

## GOING BACK TO SCHOOL.

A merry tramp of little feet—  
Just hear the sweet vibration!  
The children over all the land  
Have had a long vacation;  
And back again they haste to take  
In school the dear old places,  
To measure out the days by rule,  
With fair, unshadowed faces.

What! September already? and time for school to begin again? How the summer days have flown by! Can't somebody find a way to clog the wheels of time so that they will turn more slowly, at least during vacation time?

Good-by green fields and mountain breezes and seaside pleasures! our city boys and girls must come back to their homes. And the country boys and girls must take their books, too; but they will be the more fortunate ones, some of us think, for their way to the school-house will lead them

Along the quiet country roads  
By purple asters bordered,

while their city cousins must troop along noisy, crowded streets.

But whether in city or village or country, we hope you've all had a joyous vacation, and that the coming school days will be both busy and merry.

We older people like to watch  
Our little lads and lasses,  
As sturdily they set to work  
In sober ranks and classes.  
Such happy brows are overbent  
To con the pictured pages,  
Such earnest wills are wrestling with  
The story of the ages.

## FINISH WHAT YOU BEGIN.

My old great-grandmother Knox had a way of making her children finish their work. If they began a thing they must complete it. If they undertook to build a cob house, they must not leave it till it was done; and nothing of the work or play to which they set their hands would she allow them to abandon incomplete. I sometimes wish I had been trained in this way. How much of life is wasted in unfinished work! Many a man uses up his time in splendid beginnings. The labour devoted to commence ten things and leave them useless would finish five of them and make them profitable and useful. Finish your work. Life is brief; time is short. Stop beginning forty things, and go back and finish four.

## PERSEVERE.

One morning not long since, a teacher of music was giving his usual lesson in a certain primary school of New England. He had requested several of the little people to sing alone the exercises on the chart.

At length he turned to a bright-eyed little boy, five or six years old. The little fellow arose, his face aglow with interest, but he failed to sing even the first measure correctly. He repeated the attempt with the same result.

Had they been allowed to do so, several of the children were inclined to laugh at the discordant notes. The little boy turned, questioningly, his flushed face toward the teacher, who said, "I think you can't sing to-day, Johnnie."

"Yes, sir, I can please let me try again."

But it was a failure this time, and the music teacher himself said, "No, little boy; we will let someone else sing it. You have done your best, but it isn't quite right."

"Please, sir," said Johnnie, timidly, yet standing as firm as a soldier, "I know I can sing that piece."

The gentleman smiled, thought of the few moments left, and replied, "You may try it again, my little man."

It was better this time, and, after repeating it once or twice more, Johnnie stood triumphant; and he had at last sung it without mistake.

That boy will make a true man. He will not turn aside for trifles, but will try again and again, until he succeeds in what he has undertaken. Such boys are wanted everywhere—boys who can and will.

# Sabbath School Teacher.

## INTERNATIONAL LESSONS.

### REVIEW.

Sept. 23,  
1890.

GOLDEN TEXT.—If ye keep My commandments, ye shall abide in My love.—John xv. 10.

LAWFUL WORK ON THE SABBATH.—Jesus restored to health a woman who had been suffering from a painful disease for eighteen

years. The ruler of the synagogue was indignant that the miracle had been wrought on the Sabbath Day, and told the people that they should come for healing on week days. To this Jesus replies in language of stern rebuke, showing that beneficent and merciful deeds were proper at all times.—Luke xiii. 10-17.

THE GREAT SUPPER.—At a feast in the house of a Pharisee Jesus spoke the parable of the Great Supper. When the feast was ready the host sent his servant to remind the invited guests. One declined because he had bought a piece of ground and wanted to go to see it. The second gave as his excuse that he had bought five yoke of oxen and he must prove them. The third gave his reason for declining the invitation that he had married a wife and could not come. The lord of the feast then tells his servants to go into the streets and lanes of the city to bring in the poor, the maimed, the halt and the blind. When this was done there yet was room, and the servant was told to go into the highways and hedges to compel them to come in, showing the ample provision of the Gospel of salvation for all classes and conditions, and how grievously they err who refuse God's invitation.—Luke xiv. 15-24.

TAKING UP THE CROSS.—Jesus teaches that to be His disciple a man must be prepared to give up everything, even what he values most. The disciple has to bear the cross. It is necessary to count the cost, since there must be no looking back. This is illustrated by the case of a man who begins to build a tower without thinking how much it would take to finish it, and of the king who would go forth with 10,000 men to meet an antagonist with 20,000.—Luke xiv. 25-35.

LOST AND FOUND.—The Scribes and Pharisees murmured because Jesus received sinners. To correct their mistaken views He spoke three parables. The first was that of the shepherd who left the ninety and nine sheep and went into the wilderness to find the one that had strayed. Having found it he returns rejoicing. The second parable was that of the woman who had lost one of her ten pieces of silver. After sweeping her house the last coin was found, and calls her neighbours to share with her in her joy at its recovery, and the truth is taught that "there is joy in the presence of the angels of God over one sinner that repenteth."—Luke xv. 1-10.

THE PRODIGAL SON.—The younger of two sons is tired of his father's house. He asks for and gets the portion of goods that falls to him. He goes into a far country and spends his substance in riotous living. Reaching the deepest depth of degradation and wretchedness, he resolves to arise and go to his father, confessing his sins and seeking his father's forgiveness. He carries out his resolve, and when his father saw him coming he ran and fell on his neck and kissed him. There was joy in the home because the lost was found. So God welcomes the returning penitent.—Luke xv. 11-24.

THE RICH MAN AND LAZARUS.—The rich man lived in abundance amid splendid surroundings. Lazarus was reduced by sickness to the utmost extreme of poverty. The rich man had the opportunity to help Lazarus, but he neglected it. Lazarus died and was carried by the angels to Abraham's bosom. The rich man died also, but "in hell he lifted up his eyes being in torment." He desired that Lazarus might be sent to cool his tongue with a drop of water. This was impossible as there was a great gulf fixed between the two. Then the rich man desires that Lazarus be sent to warn his brethren "lest they also come into this place of torment." This too is impossible. They had the warnings given by Moses and the prophets. If they hear not these "neither will they be persuaded though one rose from the dead."—Luke xvi. 19-31.

THE TEN LEPERS.—On the confines of Samaria and Galilee Jesus as He was entering a village was met by ten lepers. They besought Him for mercy. He told them to go and show themselves to the priests. As they went they were healed, and one, a Samaritan, returned, and devoutly thanked Jesus for the mercy he had experienced. Jesus said: "Were there not ten cleansed, but where are the nine?"—Luke xvii. 11-19.

PREVAILING PRAYER.—The duty of importunate, persevering prayer is taught in the parable of the Unjust Judge. A widow had suffered some wrong from an adversary, and she went again and again to the judge, who neither feared God nor regarded man. To escape from her importunity the judge granted the woman's suit. Shall not the just God avenge His elect? Then follows the parable of the Pharisee and the Publican. The one, filled with spiritual pride, thanked God for what he fancied himself to be. The other, in deepest humility, prayed for God's mercy to him a sinner. Christ says: "This man went down to his house justified rather than the other."—Luke xviii. 1-14.

ENTERING THE KINGDOM.—Mothers brought their infants to Jesus that He might bless them, but the disciples sought to hinder them, when Jesus said: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of God." Entrance into the kingdom must be in the humble and docile spirit of children. A rich young ruler then asked Jesus: "What must I do to inherit eternal life?" To bring home to his mind his sinfulness in God's sight, Jesus tells him that the eternal life could be had by the absolutely perfect keeping of the divine law. Then, to test the sincerity of his desire, Jesus tells him to sell all he has and give to the poor. He could not stand this test, for he went away sorrowful because he was very rich. The lesson closes with the promise that all real sacrifices for Christ's sake will be abundantly compensated here and hereafter.—Luke xviii. 15-30.

JESUS AND ZACCHAEUS.—While at Jericho on His way to Jerusalem there was a taxgatherer of small stature who was anxious to see Jesus. This he could not do because of the crowds. He climbed into a sycamore tree. There Jesus saw him and told him to come down as He was to visit his house. So deeply was Zacchaeus impressed that he became Jesus' disciple, and resolved henceforth to do justly and act charitably. Jesus said: "This day is salvation come to this house."—Luke xix. 1-10.

PARABLE OF THE POUNDS.—In this parable a rich nobleman goes into a far country, but before going he gives to ten of his servants a pound, which they were to trade with till he returned. When he came back each one had to render his account. The first had gained ten pounds, he was commended and entrusted with the rule of ten cities. Another had gained five pounds. He likewise was commended and placed over five cities. But another came complaining of the harshness and austerity of the nobleman, and handed him back his pound unused. He is severely blamed for his indolence, the pound is taken from him and given to him that had the ten.—Luke xix. 11-27.

JESUS ENTERING JERUSALEM.—Having spent the night in the home of Martha and Mary at Bethany on the following morning Jesus rode into Jerusalem in triumph. The disciples and the people joined in praising God and recognized in Jesus "the King that cometh in the name of the Lord." The Pharisees complained and wished the multitude silenced, but Jesus told them "if these should hold their peace the stones would immediately cry out." Then He spoke of the woes coming on Jerusalem because the people had rejected Him. His words were literally fulfilled. He then entered the temple, cast out the buyers and sellers and taught the people, while his enemies were all the time plotting how they might destroy Him.—Luke xix. 37-48.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 17th, 1890.

## A Sabbath School Service for Children's Day

ARRANGED BY THE REV. JOHN McEWEN,

And Published with the approval of the General Assembly's  
Committee on Sabbath Schools.

This form of Service for Children's Day has been carefully prepared; will be found most interesting, and can not fail to be useful to the "lambs of the flock." The words of the hymns are accompanied with the music; and the programme is neatly printed in four-page form, making it very convenient for handling by the children. Schools should order at once so that we may be able to form some idea of the number of copies likely to be required. Price per 100, 65 CENTS.

PRESBYTERIAN PRINTING AND PUBLISHING CO.,  
5 JORDAN STREET, TORONTO.

THE patriarch of the *Interior* has struck his tent, put on his city clothes and started for Chicago. His last words were: "Farewell pines, camp-fires, solitudes! Come on, civilization! I will grin and bear you as best I may." May he be spared a thousand years to muse by that camp-fire in the forests of Michigan at the rate of four months each year.

DR. CUYLER explains in a sentence how the Home and Foreign Boards of the American Presbyterian Church had a deficit of \$140,000 last year. The General Assembly of the previous year exhorted the Church to enlarge its missionary operations. The Boards enlarged their work but the people did not enlarge their contributions. There is nothing mysterious about a deficit of that kind. It simply means that the people did not give enough of money. We have seen such things about home.

THAT genial old journal the *New York Evangelist* sets a commendable example of journalistic moderation when it tells its readers that Dr. Cuyler has been preaching in Rochester "with great acceptance." Its moderation in the use of language is, however, quite equalled by the *British Weekly* when that brilliant contemporary tells the world that Dr. Whyte, of Edinburgh, has been preaching "with great acceptance" at North Ballachulish. Now who will say that newspapers always exaggerate. Great acceptance is the phrase generally used to describe the first pulpit flights of a lively divinity student.

IF one-half that was stated at a public meeting in Toronto the other evening in regard to the liquor traffic in the North-West Territories is correct the condition of affairs is a burning disgrace to the Dominion. Theoretically the North-West is under a Prohibitory law; practically it is under the worst conceivable form of a license arrangement, that is an arrangement which allows the Lieut.-Governor to issue permits according to his own sweet will. The worst known license law makes some regulations and restrictions in regard to time and place of sale and also in regard to the quantity sold, the persons sold to, and the standing of the seller, but it seems this permit system makes no regulations whatever. The Lieut.-Governor simply issues a permit to anybody he pleases and the person receiving it sells where and when and as he pleases. If this is a correct description of the situation every good citizen will say that a change cannot come too quickly.

THE General Conference has met in a good time to deal with the profound problems involved in precedence. Archbishop Taschereau sulked in his tent at Quebec and wouldn't dine with Prince George because the Governor-General would not let him sit next the Prince. This episode brings the precedence business to the surface in time for the conference to grapple with it. Presbyterians have

never been conspicuously successful in handling questions of that kind and we hope the place of the denominations in State processions will be fixed before the next Assembly meets. In the good old days if the place assigned our Church did not suit our fathers generally contrived to break up the procession. It was a way they had. The Methodist Church is not as old as ours and has not been in as many fights with Popery and prelacy and other high processionists. They come to the question with a clean slate so to speak. They never upset a government, or dethroned a king, or took tyranny by the throat. They should be able to settle this question on a friendly basis and we hope they will.

IN these days of wire-pulling, puffing and pushing it is a comparatively rare thing to find an instance in which the place seeks the man. Usually two or three dozen men seek the place and some of them are not perhaps any too scrupulous about the manner in which they try to find it. Knox College, we are happy to say, furnishes a fine illustration of the place seeking the man. Professor Thomson never sought a professorship and we feel tempted to add, nor anything else. Untiring industry and great learning are united in him with a modesty that in these days of puffing and self-assertion seems almost a fault. We hope the friends of Knox and especially the *alumni* will crowd the building at the opening exercises and give the new professor a magnificent send-off. Modesty and merit are not such frequent combinations these days that the occasion should be allowed to pass unimproved. Let the *alumni* give Mr. Thomson such a start that he will feel from the very first that he has the esteem and confidence of the Church. There should be a grand rally of Knoxonians at the opening and we are sure there will be. Gentlemen, come up and give the youthful professor a rousing reception and a hearty send-off.

THE *British Weekly*, probably because it knows more about the matter, does not seem to be so much in love with organic union as some of our Canadian friends are. Referring to the well-known proselytizing practices of the State Church, the *Weekly* says:—

The Church of England has strong influences—influences of a spiritual kind, as well as those which come from her connection with the State. If by her superior spiritual power she draws from our ranks, we have no right to complain.

We protest against the illegitimate use of social influences. If the Church is to be aggressive toward other churches, it should be by a just and serious and open commendation of her cause, not by the secret and paltry acts of proselytizing. We protest against proposals for union which mean that we should unconditionally surrender and give the lie to all our past.

If some of our Canadian ministers had to take charge of a small congregation of "dissenters" in England, and had to endure what dissenting ministers in such positions often have to endure at the hands of "The Church," they would not be so enthusiastic about proposals for union that mean unconditional surrender and the giving of the lie to their own past and the past of their fathers. Manly self-respect is a better thing than gush about union.

THE following extract from one of Newman's sermons expresses his wish for his brethren and no doubt for himself:—

I would beg for you this privilege, that the public world might never know you for praise or for blame, that you should do a good deal of hard work in your generation, and prosecute many useful labours and effect a number of religious purposes and send many souls to heaven, and take men by surprise, how much you were really doing, when they happened to come near enough to see it; but that by the world you should be overlooked, that you should not be known out of your place, that you should work for God alone with a pure heart and a single eye, without the distractions of human applause, and should make Him your sole hope and His eternal heaven your sole aim, and have your reward not partly here, but fully and entirely hereafter.

Newman's idea of work was slightly different from that of the brethren who use the Associated Press to tell the world that they have just closed a revival at which four hundred were converted. Possibly Newman never even wrote a personal paragraph about himself saying that he had gone up to London, or that he would soon preach in Birmingham, or that he was the son of his father. He seems to have been satisfied with such efforts as the "Apologia" and "Lead kindly Light."

THE *London Advertiser* gives the following timely advice to labouring men in regard to the Sabbath:—

Sabbath-keeping prolongs the life, increases the intelligence and exalts the manhood of the labouring man. Every effort

made in behalf of a continental Sabbath, every successful attempt in breaking-down the sanctity of the Lord's Day is a virtual war upon all the higher interests of the labourer. If the Sabbath is opened for industry and commerce, such is the competition of to-day, the poor man must forego the only favourable period of mental and moral growth. Nor is the mere opening of the Sunday to what some esteem harmless diversion, such as picnics, excursions and other public recreations, without its real danger to the labourer. In nations where it has been tried—Germany, for example—it has been found impossible to make the Sunday a holiday without making it to a great extent a day of labour.

True and timely every word. Just start the wheels of industry, and competition will compel labouring men to work on Sabbath. If one employer carries on his work on Sabbath, his neighbours will do so in self-defence, and the result will be that the employees of all must work. Start Sabbath excursions by boat and rail, ostensibly to give labouring men and their families fresh air, and the labouring men will soon find that their part of the programme is to run the trains and sail the boats for classes who are not labouring men and who could get fresh air any day in the week. If labouring men are wise they will stand a unit for a well-kept Sabbath.

IN the last issue of the *New York Independent* Professor Goldwin Smith contributes a most interesting paper on "The Course of an Old University through the Ages." It is a succinct and luminous account of the intellectual and moral history of Oxford. The leading movements that have helped to mould the life of the English people are briefly but clearly sketched. The following is the passage relating to the Tractarian movement:—

But scarcely had Academical reform begun when the University was again swept by one of those ecclesiastical tornadoes of which its clerical character made it the unhappy and incongruous scene. The advance of liberalism, by changing the character of Parliament, threatened to withdraw from the Anglican Church the exclusive patronage of the State. This led the clergy to seek another basis for their authority in Apostolical Succession and the Sacraments, and so give rise to Tractarianism. Oxford from its medieval character and associations as well as from the presence there of a number of unmarried clergymen (the Fellows of Colleges being still forbidden to marry) was the natural birthplace of a movement tending to the reproduction of the Catholic Middle Ages. Among the memories of my student days are the great Tractarian controversy; the political battles in convocation between the Romanizing and the Protestant party; the condemnation of Ward, who had joyously proclaimed that the Church of England was embracing the whole cycle of Roman doctrine; the keen, subtle glance of Newman, who was the real leader, with the magical influence which he exercised over the young, and the dimly ascetic aspect of his great coadjutor Pusey, whose countenance seemed to proclaim his favourite dogma, the irremissibility of Post-baptismal Sin. Thomas Arnold at this time was appointed by the Crown Professor of Modern History, and when he came to lecture his apparition in the great center of medieval re-action was like the apparition of Turnus in the camp of Aeneas.

## CHRISTIAN GIVING.

FOR the varied devices by which funds are raised for purposes of religion and charity in these days much is said in defence. People are familiar with arguments adduced on behalf of the many schemes devised for the paying of church debts, and other laudable purposes. It is contended that much money is thereby obtained from careless, indifferent and worldly people who never could be induced to contribute directly for proper religious objects. With such it is evident that a donation party, the voting of a gold-headed cane to the most popular politician or the prettiest young lady is more influential in loosing the purse-strings than an apostolic exhortation; or a fashionable church bazaar is more potent in evoking liberality than the direct application of the Scriptural principle of giving. Much no doubt could have been plausibly urged in defence of the traffickers and money-changers whom the Saviour expelled from the temple. Their presence there might have been regarded by many as a great convenience to the vast throng of worshippers who crowded the sacred city during the great religious celebrations. It might even be said by the religious opportunists of our Saviour's time, that those engaged in temple traffic were entitled to the gains they made, since they gave their time, talent and service for the benefit of the people. The thong of small cords and the simple yet majestic words of the Son of Man swept away the sophisms and subterfuges with the traffic itself.

In the Churches there is apparent a better, a healthier and more Scriptural view of liberality. The true principle of Christian giving is beginning to be more clearly understood. It has to be remembered that in the matter of giving it requires time for popular education. A free Christian people cannot be taxed by priestly fiat; neither can schedule prices

on the ordinances of the Church be imposed. Support of the Church by the State has deadened the Christian conscience so far as the matter of giving is concerned, and it takes time for adjustment to simpler and more evangelical methods of contribution for religious purposes. The educative process is advancing. Various influences more or less worthy are at work for its extension. The severance of the bond that bound Church and State together has thrown the Churches on their own resources. It has been found that this is a great advantage to the religious bodies themselves, since it has been the means of enabling them to adopt a more excellent way in the support of Christian ordinances.

Another educative force has been the self-denial and endurance which the larger portion of the Christian ministry has exemplified. Many worthy labourers have been very inadequately supported, yet they have gone on uncomplainingly looking for a higher reward than any mere compensation money can afford. The difficulties that beset the working of the Augmentation Scheme, confessedly necessary as it is, and its claims presented with unflinching energy and earnestness by Rev. D. J. Macdonnell and other disinterested men show that education in the principle of Christian giving is only imperfectly understood. At all events in the carrying out of the scheme there is considerable divergence between profession and practice.

Yet another appreciable influence in stimulating liberality is found in the appeals to the emulative capacity of human nature. Mr. Smith annually contributes so much to the congregational funds. The fact is duly chronicled in the financial records, and in due course finds its way into the annual printed report. Mr. Jones, in spite of himself, though firmly convinced that giving for religious purposes is a matter of duty and personal responsibility, is more influenced by what he sees in the printed report than he cares to admit. This method of appeal to average human nature is supposed to be a carrying out of the Scriptural practice of provoking one another to love and good works, and in harmony with strict and careful business methods.

A hopeful educative agency to promote Christian giving is that of systematic beneficence. This is one of the latest features of our Church work. It is no longer left to sporadic effort, but has a recognized place among the instrumentalities to be employed for the advancement of practical religion. There is a standing committee which annually reports to the General Assembly and occasionally issues addresses to the membership of the Church in which the duty is clearly explained and enforced. One of the leading spirits in connection with this movement is Principal Caven who in due season pleads earnestly and eloquently for the exercise of this one of the best evidences of the power of a living personal Christianity. The Church cannot attain to the full measure of her power until rich and poor, young and old, give as the Lord hath prospered them ungrudgingly and in the spirit of a true consecration for Christ's sake and from love to Him.

### TOWN AND COUNTRY CHURCHES.

COUNTRY churches pursue their work under conditions somewhat different from those in towns and cities. They have not the same facilities for organization, and they have difficulties of their own to contend with. The minister has his full measure of responsibility, and often has to do single handed what in better organized charges is done by others. In the country churches there is not, and under the circumstances cannot well be, the same division of church work that is found to exist in town and city congregations. While conceding that there is a degree of slowness in moving, a preference for old ways in many country congregations, much might be done by vigilant and prudent energy in pushing the work of organization. There is, it is true, neither sufficient range nor the same facility for diversified congregational agencies, yet with resolute purpose and skilful action there is no denying that efficient societies for carrying on congregational work might flourish far more extensively than they do at present.

In town and city there is a cry that organization is overdone. The complaint is not altogether without foundation. Yet even in larger centres this need not be. There is room for a more complete adaptation in the employment of Christian activity. It happens occasionally that in a large congregation many of the people who are styled workers do not husband their strength or exercise a great amount of discrimination. They belong to three or four or even more congregational societies, not to mention

those of a more general character. They expend their energies in a ceaseless activity. It is a question whether they might not be able to do more effective and better work if their time was not so crowded and their energies more concentrated. It is both the privilege and duty of the congregation to foster and develop the latent talent and power of service of each individual member, finding out the particular form of Christian activity for which each is best fitted. As it is there are many in every congregation both in town and country whose attitude is one of passive receptivity. They are contented to browse ruminatingly on the field of ordinances. It never occurs to them that they might take a share of the active Christian work which lies near to the hand of every one. True, all have not the same gifts, but in this is the Church's strength. Each in his place doing what he is most capable of doing will bring out the Church's power for practical good-doing in a manner that has never yet been fully realized.

Even in large centres a proper distribution and general apportionment of congregational work would remove the objection that has been urged, not without reason, that we are being organized to death. In the city the complaint is that we have too much organization; in the country too little. It is a narrow and conventional view that exalts the city churches at the expense of those in the country. Many advantages are on the side of city charges. They have numbers and wealth; they are surrounded by spheres that offer unlimited scope for practical Christian work. They are in general able to secure the best available ministerial talent. The material for the selection of the fittest office-bearers is abundant. Some of the difficulties that country churches have to contend with do not exist. The tendency of population is townward. Energies are taxed to provide necessary accommodation for the steadily augmenting city populations. There are many country places and small towns where there is perceptible a steady diminution of inhabitants. The more energetic and enterprising settlers, finding the outlook too circumscribed, move away to the busy centres, and thus the town and city congregations are benefitted by the influx of those who have been trained under faithful country pastorates. But their pews in the country churches are left empty. The people that replace the farmers who leave may belong to other communions. The young people, finding no suitable outlet for their energies, give off as opportunities offer, and just when they might be useful in the Christian work in the community to which by birth they belong and in the congregation to which they owe their religious impressions and training they move away and leave the ranks diminished.

People generally judge by visible results. A congregation placed in exceptionally favourable circumstances may be able to tabulate large annual accessions to its membership. Things generally are prosperous. It gets full credit for its progressiveness, and no fair-minded person will do other than rejoice and desire its continued success. No less but possibly more credit and encouragement are due to the Church that stands as a beacon light in the midst of a stagnant or decaying community. The congregation that faithfully and resolutely maintains with undiminished zeal its steady work amidst discouragements is worthy of much more credit than usually falls to its share. The minister who remains at his post with its attendant depressions, and works on steadily and conscientiously under a deep sense of accountability to the King and Head of the Church has the making in him of a spiritual hero. It is the custom too much to judge of men by the outward visible success of their work, and to overlook those who no less worthily occupy the fields that do not obtrude themselves on the public gaze. Those whose eyes are undazzled by superficial appearances will accord to the brethren who labour so efficiently in the country charges a higher meed of esteem than is customarily extended them.

In town and country the animating spirit of Christian work is the same. Location does not add to or diminish the value of the immortal soul. Its salvation is the object of all Christian effort, and the advancement of the divine life, the edification of the body of Christ whether in city or rural resting places, is a work worthy of the highest attainments and most devoted consecration. In view of the magnitude and importance of the work solemnly entrusted to the minister of Christ temporary distinctions fade out. The final award will be to the fidelity with which Christ and Him crucified has been preached, not in town or country, but throughout the world. Christ's commission is world-wide.

## Books and Magazines.

THE NEW ENGLAND MAGAZINE. (Boston: New England Magazine Corporation.)—The September number of this magazine is of special interest to Canadian readers. In addition to valuable papers on general and economic subjects, there are two interesting contributions by Canadian writers of acknowledged merit. Dr. George Stewart writes on "Literature in French Canada," and W. Blackburn Harte discusses "Some Canadian Writers of To-day." This last paper is finely illustrated with portraits of a number of our best known and most esteemed Canadian authors. W. Wilfred Campbell and Archibald Lampman contribute poems to the current number.

PLYMOUTHISM WRIGHED IN THE BALANCES. By Rev. John Nichols, pastor of St. Mark's Church, Montreal. (Montreal: W. Drysdale & Co.)—This trenchant exposure of the assumptions and defects of Plymouthism was originally prepared, the author tells us, with no intention of publication, but as a paper to be read before the Protestant Ministerial Association of Montreal. His ministerial brethren and other friends thought so well of it that they advised its publication in the present form. Within brief compass Mr. Nichols has been successful in dealing with the leading points, and some of the tactics of the Plymouth Brethren. Its general circulation will be useful.

THE JOHN V. HUBER CO. OF PHILADELPHIA HAVE FORWARDED ADVANCE SHEETS OF WHAT PROMISES TO BE A MOST EXCELLENT AND VALUABLE WORK. Its title is "The Prince of Peace," by Mrs. Isabella M. Alden, so widely and favourably known by her pen-name of "Pansy." This admirable writer in this, her latest work, does for young readers what such men as Farrar, Geikie, Andrews, Edersheim and others have done for the adult readers of the time. She narrates the life of Jesus in the ordinary language of our time. Judging from these advanced sheets, she has lovingly and conscientiously performed the task assigned her, and the work when given to the public will be certain to meet with a cordial reception, and it will no less certainly wield a powerful influence for good. The work will be copiously illustrated with engravings finely designed and carefully executed.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The September number of this evangelical monthly is pre-eminently rich in several departments. Every preacher and worker for Christ will find here a rich feast, mental stimulus and practical hints. The portrait of Dr. A. T. Wolff, favourably known in Toronto, forms the frontispiece, and his sermon on "David Forgiveness" will be a source of great comfort to many. A splendid sermon by Dr. R. S. Storrs comes next in order, followed by two others of great power—one by Dr. Meyer and the other by Dr. Hart. The article by President Graham on the Living Issue—"the Bible as a Text-Book in Theological Seminaries," has the true ring. The leading articles on "Will He Draw the Young?" "I Believe in the Holy Ghost," and "The One Theme," are full of well considered ideas, and "An Eastern City," by Rev. J. G. Kitchin, throws a flood of light upon many texts of Scripture. The *Prayer Meeting Topics* are very suggestive; "The Heavenly Register," by Dr. T. L. Cuyler, is replete with comforting and testing truth. Dr. G. R. Van De Water gives excellent advice to men in their homes, and Dr. J. Thompson notes several special points in Homiletics that should be of great service to sermonizers. All the departments are well sustained.

FOUR years ago, says the *Christian World*, when Mr. Greenwood published his first edition of "Public Libraries," only 133 places had adopted the Public Libraries Acts. Now he tells us, in his third edition (Simplin & Co.), a total of 208 adoptions of the Acts has been reached. Seventy-five adoptions of the Acts in four years against 133 for thirty-six years, may, Mr. Greenwood thinks, be considered a very satisfactory record. It indicates that we have reached a rung of the ladder in our national life when these institutions are fast beginning to be looked upon as an inseparable corollary of the Board Schools, and that no district can be complete until it has a building inscribed as a Public Library. Taking as a criterion the number of public libraries in other countries, the comparison is, however, woefully against us. In Austria there are no fewer than 557; France possesses 500; Italy, 493; Germany, 398; Great Britain, 208; Russia, 145; Bavaria, 169. If some districts the proportionate issue to each inhabitant reaches over four books per year of the entire population of the town and to each actual borrower over twenty volumes per year. But while one town requires four books per head for its population, other towns are satisfied with less than one. Taking the average of the towns through where there are public libraries, it is about one book and a-half to each person in the area they cover. The reading is done: Seventeen per cent. by the independent and professional classes, forty-four per cent. by tradesmen, students, shop assistants and clerks, and thirty-nine per cent. by mechanics and labourers. Bad trade will at once affect the returns, and good trade leaves less time for reading. Wet weather sends people to the libraries, and a series of lectures on special subjects will lessen the returns. Around the head of the issues of fiction the storm of criticism has raged with the greatest fury. As everybody, however, reads some works of fiction at some time or other, the question will probably settle itself if a wise selection of books is exercised. Among the working classes especially, if they are to live healthily and naturally, there must be a counterpoise to the monotony of mere mechanical employment, and if their imagination can be quickened by fiction that is elevating and educational in character, and a passion for reading created, it will not remain satisfied with works of fiction only. This is proved by the fact that the proportion of solid literature is steadily on the increase and the issue of fiction in many libraries steadily declining. Looking at the vast libraries in which some great English families keep under lock and key many rare editions of famous books worth their weight in gold, the reflection to Mr. Greenwood is inevitable, that, valuable as these collections are, they are not put to the best use. Bound faultlessly and shut up in elaborately carved oak book-cases that are seldom opened, inaccessible save to a few, and on occasions of great rarity, they become little more than expensive articles of furniture, whereas if these treasures were placed upon the gaping shelves of public libraries, they would live forever, and no one could estimate when, along the line of the generations to follow, they would cease to gratify and enlighten.



## Choice Literature.

## INTO ACTIVE SERVICE.

Coping in out of the July sunshine, Gussie Shairp had to grope her way to one of the great holland covered arm chairs in the cool, shaded parlour. It was infinitely comfortable, after the sultriness and glare outside, to sink into its roomy depths, and, pushing her hat off from her temples, to rest a few moments in the silence and half-gloom, while she waited for Miss Mildred Harmor, whom she had called to see. Presently she came—a slim, elegant creature, the folds of whose pale coloured gown trailed softly after her, as she crossed the room to shake hands with Gussie.

"How do you do, Miss Shairp?" she said. "It is very good of you to venture out in all this heat."

"I am afraid you will think that I have ventured too much," said Gussie, with a pleasant little breezy laugh, which seemed to come echoing back from all the ghostly corners of the room, "when you know what I am here for. This is a begging expedition."

"I am sure I shall be glad to give to any object you beg for. It is certain to be a good one," said Miss Harmor, with something in her voice which might have been heartiness, but for its indolence.

"I advise you not to speak too quickly," said Gussie, glancing doubtfully at the high-bred, listless young woman sitting opposite, with her white hands folded in her lap. "I do not wonder that you jump at the idea that I want money; the lack of it is rather a chronic difficulty with us, I admit. But this time it is something else; we want work."

She brought the word out with emphasis. Mildred lifted her straight eyebrows, but, before she could say anything, Gussie went on:

"You know it is very hard for us to keep up our staff of Sunday school teachers in the summer. They are dropping off woefully; and we have been casting about in our minds for substitutes. This morning I heard that you were going to stay at home this year, so I came to you."

"Yes, we thought we would try it for once. It gets tiresome to go about from place to place, when there is nothing specially to be gained by it."

"Then I do hope you will take our needs into consideration, and consent to teach a class. Will you not, since you are trying novelty?"

"I could not promise that. I never did anything of that sort, and I really think it would be as tiresome as Mount Desert."

"Yes, but then there is something specially to be gained by it," answered Gussie, quickly.

"But what about the incapacity?"

"I don't believe in it."

"Thank you, but I am afraid I do. I think I must decline the post." She spoke decidedly, and evidently considered the matter settled. "Do you never," she asked with some curiosity, "find all these benevolences of yours burdensome?"

"I get tired, sometimes," Gussie admitted, "and disappointed and discouraged. But it would grieve me very much to give them up. I would rather put in my lifetime so, than in any other way; there is nothing else like it."

"I can't understand how you philanthropists get up the proper amount of enthusiasm over those poor, unhealthy, dirty-faced little children. As for visiting them in their houses, I should sicken of it on the first trial. No, I am not of the stuff for such saintliness. We all have our different callings, and I must be content with mine."

Gussie looked grave.

"If we knew that ours is a branch of the one high calling, we can very well afford to be content with it, whatever it is. But Miss Harmor," she added earnestly, as she rose to go, "do you not think we sometimes miss part of the calls that were meant for us? We need to do the most we can, each one, for you know the work is very short of hands."

"What a queer thing for her to say," thought Mildred, as she went upstairs again. "Is the girl so in the habit of preaching, that she must do it to people that have been to church almost as often as she has? I should feel indignant, if it was not so troublesome."

When Mildred sat down to her novel again, for some reason her heroine's adventures failed to absorb her as they had done before.

"How alive she is!" she thought, carefully explaining to herself, "I do not mean this absurd little piece of tinsel in the book, but Miss Shairp. I have often noticed it. There is no tinsel about her. She is more like good substantial homespun. And she takes such a tremendous interest in her humdrum undertakings. I wish I found things half as entertaining. I don't. I find them very empty and unsatisfying when I stop to think about it, which is not often. But I am sure I could never feel the charm of unlimited Sunday school and prayer-meeting and parish visiting. It is preposterous for me to think of taking a class; I am not fitted for it. Miss Shairp seems to think that everybody must be of her energetic type; she forgets that it is only 'some' that are given teachers."

Feeling quite complacent at having backed up her cause with this scriptural quotation, Miss Harmor was about to return to her book, when there was another knock at the door.

"Who is it this time, Selina?"

"A little girl from the back street, Miss, with some kind of tickets to sell. They are fifteen cents a-piece and for the church."

Selina was beside Miss Harmor's chair by the end of the sentence, waiting to take down the money which that young lady was always ready to give. She was a good deal surprised when Mildred, obeying a half-reluctant impulse, said: "Send her up here. I want to speak to her."

The little girl, who appeared at the threshold a minute or so later, was neat and pleasant-faced and very ready to talk. Sitting quite at ease on the edge of a chair, she explained the nature of the cause she advocated.

"It's a concert for our church for the Sunday school, to buy some more books for it. We've pretty much read up all them that are there now, and we want some more. You see when you once get used to a good thing, like Sunday reading, it seems to make you feel lonesome for it to have to stop."

"Yes, I should think it would."

"And so we've got to earn the money for it. We can't just put our hands in our pockets, like some can, and there it is. If we was to try the experiment, I guess we'd find it turn

out different, for most generally when we put our hands in, there it ain't, you know. We're a poor Sunday school, we are. I mean," she added, with a sudden flash of a smile in the eyes which were fastened so directly on Mildred's face, "we're poor in what we take in in the baskets. But I guess the biggest part o' what a Sunday school's worth is what it takes in from the Lord, and, countin' so, you might say we was as rich as the finest. He puts in heavy every Sunday; don't scrimp us any, no more'n if we was one o' them big churches out on the broad streets. He's awful open-handed, the Lord is, ain't He?"

"He is indeed."

"And I guess you're a good bit like Him. For whenever we're gettin' up anything, they always tell us to come here first thing, and we ain't ever disappointed. It must be nice to know that folks can count on you to give every time, though, of course, money givin' ain't the best."

"What is the best?"

"Well," said the girl, and for the first time she turned her gaze out into the branches of the great tree which shaded the window, "I was thinkin' o' that last Sunday when I was sittin' in church, so nervous I couldn't listen to the singin', because I hadn't saved nuthin' to put in the box. It seemed as if I couldn't nohow, and I think its an awful mean feelin' not to have a cent to give, just as if you hadn't thought nuthin' at all about it durin' the week. But then presently I says to myself: 'Don't worry, Patsey Lansing; don't you s'pose the Lord gives a runnin' account of your expenses, and knows how it was you come out short? Don't you s'pose, likely enough, some days when Jesus went to the synagogue He didn't have so much as some o' the others to put in the collection? But nobody couldn't even say He was a small giver. Any church that ever He belonged to was bound to be rich. For they'd got one member as was always seekin' after the strayin' ones and fillin' up the empty pews, comfortin' the old and the sick and encouragin' the backward and lovin' the little children. Now, Patsey Lansing,' I says, 'the Lord ain't forever askin' money o' folks, when they ain't got it. Money don't look as big to Him as some o' these other things. An't them He does ask o' everybody, there ain't no possible use in tryin' to put Him off; he's worse than the tax-collector about them.' And so then I felt easier and begun singin' the hymn, 'Rescue the perishin'.' I always like that hymn, its such a holdin' fast kind of a hymn, but there wasn't only the last verse left. I'd missed the other three for my contrariness."

"Where do you go to church?"

She told her the number and street.

"Why, Miss Shairp teaches in your Sunday school, does she not?"

"Yes'm—reg'lar; she hardly ever loses a Sunday."

"Are you in her class?"

"No'm, I'm in Mr. Berkeley's, but he's gone away, and I don't know who we'll have now. Its hard work gettin' teachers in the summer, they say. That seems awful queer to me, don't it to you? You'd think anybody that knowed how blessed them things was, would be just hungry to be tellin' 'em all the time to them that weren't but very little acquainted with them. You wouldn't think, when they was sure o' heaven themselves, they'd have to be coaxed to give other folks a chance for it; folks whose chances wasn't very many nor very big. It don't appear to be natural; it seems to me sometimes that maybe some o' the Lord's children don't favour Him as much as they'd ought to—not as much as they've got a right to, you know."

Mildred's answer was to take out her purse and pay for such a number of tickets as filled Patsey with astonishment.

"You must be goin' to take a crowd!" she exclaimed.

"It's fine for me; for you see every ten I sell I get a ticket for myself. I didn't count on gettin' more'n one; but this will make me two—one for Nan, sure, and then this other for—I guess Jamie. I'll have to think over it some, though. My mind's been all made up about Nan this long while."

"Who are Nan and Jamie?"

"They're two friends o' mine. They ain't got anybody much to neighbour them, so I look out for 'em when I can. There's lots o' folks wantin' neighbourin' down our way, and now and then, if I'm watchful you know, there comes a time when I can do a little of it. It's a nice feelin', when you can."

"Are you not going to the concert?"

"Oh, no'm; there's plenty o' things fallin' to me all the while; I don't need any singin' to hearten me up any."

A sudden idea came to Mildred; taking off two from her pack of tickets, she held out the others to Patsey.

"I want you to do something for me," she said. "I shall not use any of those. I want you to take them and give them about to anybody that you think best. But you must keep one for yourself; you can do what you please with the others."

The magnitude of this proposal made Patsey slow to understand it. When she did, she was radiant.

"I must be goin'," she said soon afterward, with a happy laugh. "I guess with all this arrangin' and distributin' to see to, and all the rest o' the work besides, I'll keep pretty busy for awhile. Things is always happenin'; life is awful full, ain't it?"

When the last clatter of Patsey's stout boots on the staircase had died away, and the front door had closed behind her, Mildred sat down at her writing-desk and wrote a note. This was what it said:—

MY DEAR MISS SHAIRP:

Will you let me reconsider my decision of this morning? I should like to take one of your classes now, if I may. I have had another lesson in theology since you left me, and, though a dull scholar, I think I begin to get a glimmer of what is meant by being "willing to communicate." Sincerely yours,  
MILDRED HARMOR.

—Sally Campbell, in the Interior.

## "A REALLY PRETTY GIRL."

Don't imagine when you see the "Health" Brand advertised opposite the figure of a pretty girl that it alludes to a new vintage of champagne, because it doesn't. This time it's a luxury for ladies, and refers to the newly-introduced under-vests by that name, which embody the greatest amount of comfort for the wearer, and are a sure safeguard against any such thing as rheumatism or cold. The first time you are out go into W. A. Murray & Co's and ask them to show you these goods, and you will realize the truth of what we say.

## GORDON AT KHARTOUM.

How died that day our Hero saw it last?  
Be sure his heart went Westward with the sun,  
Swift circling on to England, till he won  
From alien airs, that mocked him as they passed,  
A breath of English bowers; and the vast,  
Waste, desert stretches were as they were not.  
Dreaming of England, he awhile forgot  
The brooding cares that turned his thoughts aghast.  
Careworn,—God's breast was nearer than he knew,  
A step beyond the Arabs' bloody rage,  
Dark ways turned golden, life's perplexing page  
Grew luminous, as shone the glory through.  
Immortal Dead! for Death could not undo  
This kinliest heart God gave a gold-cursed age.

—Emily McManus, in *The Week*.

## INTEMPERANCE AND INSANITY.

Intemperance is a form of insanity, and there is no use denying it, and an intoxicated man is, for the time being, morally irresponsible. The poison has slowly but surely deprived him of the power of thinking and acting with judgment, and when actually intoxicated, a man of excitable temper is capable of any crime, and should scarcely be held responsible for the misery he inflicts on others, nor for the outrages of which he is guilty. The confirmed drinker is one stage further advanced; and, instead of being occasionally unable to control himself, he is always insane, and on his forehead the seal of madness is impressed. The occasional drunkard may sometimes—the confirmed inebriate can never—be regarded as retaining the power of acting and reasoning sensibly. The former, as soon as he is sober, deserves, and should receive, condign punishment not for the mischief done during his fit of temporary madness but for wilfully destroying his moral responsibility, and making himself a terror to his neighbours. The latter, on the other hand, must be treated as a confirmed criminal, convicted of a repetition of serious offences against society. But he is a source of evil, and capable of injuring others; and it would only be right to himself, as far as he is concerned, and just to the community, to remove him from the temptations which he lacks the power to resist, and lock him up in an asylum, where he would have the chance of being reformed. Medical men of the highest standing state, from long experience, that not five confirmed drunkards in a hundred can be reclaimed and cured, whatever the care and skill given to the treatment. By inebriate they mean a man who has been incessantly drinking for years, and so has destroyed his moral responsibility, and undermined his self control, so that the sight and smell of stimulants make him forget every good resolve. As long as he can resolutely pass the open door of the public house, or remove a glass of wine from his lips without tasting it—so long that is, as he can restrain his appetite and be abstemious, though only for a day—he cannot be called a confirmed drunkard, although he may be seriously injuring himself by excess, and may frequently be intoxicated. Not so very long ago I always felt indignant when I heard intemperance called a disease; it seemed to me to imply that the drunkard was regarded with too much levity and that the danger would arise of drunkenness being commiserated rather than condemned. A friend tells me that an inebriate in his neighbourhood, having heard of the new theory, has been encouraged to drink with redoubled persistency, urging in extenuation of his conduct that he is the victim of a disease, not of a vice. This is a danger which medical practitioners must not overlook; and the excuse that intemperance is a disease must not be allowed in all cases—nor, indeed in any case, unless the particular circumstances show the plea to be well founded. At the same time, the conviction is gaining strength that whatever inebriety may be at its commencement, it certainly develops—sometimes rapidly, sometimes slowly—into a disease wholly beyond the unhappy sufferer's control, and then it becomes a terrible disease. The steps by which the moderate man descends are only too easy. Strict moderation is in many cases followed by occasional excess; one stage more, and he is sometimes seen intoxicated; a little later, and he is an habitual drunkard. Still, he can at first control himself by a strong effort. This power soon deserts him, and he becomes an irresponsible inebriate, possessed by an uncontrollable craving for the poisonous liquid; to obtain it he sacrifices wife and family, position and friends, even his own body and soul! In the meantime, he becomes poor, miserable, and neglected. But he does not repent. Madness and disease claim him, and tighten their hold till they drag him to a premature grave. In Great Britain and Ireland it is said that from thirty to seventy thousand persons directly or indirectly every year sink into the drunkard's grave—victims of a sensual, ruinous, and degrading appetite. Let us take the smaller estimate; it is large enough to fill one with horror. This fearful termination of a long career of vicious indulgence is only the grand climax; years of reckless intemperance generally precede it. Probably it would be within the mark to allow that eight years, on the average, intervene between the formation of the habit of drinking to excess, and its appalling termination in death. Therefore, there are at least 560,000 drunkards in this country at this moment, who will die prematurely—the wretched victims of an uncontrolled appetite. Dr. J. J. Ridge, however, in a calculation of his which I saw a year ago, puts the figure at a round million. In addition, there are, perhaps, as many persons who occasionally drink to excess; Dr. Ridge also estimates the number of these at another million.



Many of them eventually swell the ranks of that degraded class from which they would now turn with loathing. My attention has of late been drawn to a pitiable case, that of the son of a well-known clergyman, whom I placed in a house in the neighbourhood where I reside. As this man caused me extreme annoyance, I could not help watching him with great care. This inebriate had sacrificed to his vice all that makes life most precious; he was cast off by his relatives, and literally regarded (and with perfect justice) with loathing by them all. His mother's sad death a few months ago made no impression on him or, at any rate, only for a few days; and he then went off drinking for three weeks. He looked healthy, strong, and well, and seemed not to have any appearance of the drunkard about him, though he had been intemperate fully a dozen years. As for self-control he appeared to me to have it unimpaired; but as far as I could judge he revelled in the horrible delight of drinking. He was a confirmed villain, without one redeeming trait. When he chose, he could do without drink for days, though he would deliberately begin to drink just when he chose to do so. Without any moral sense, or good feeling, or principle, he seemed much to resemble an animal. He used to boast that if he chose to drink he would, and he would defy anyone to control him. That was, unfortunately, only too true. On the other hand, he could abstain altogether, or leave off just when he liked, after one glass, or five or ten. What would Dr. Norman Kerr call such a case as this? Hardly disease, certainly not insanity; and yet even I, though I loathed the fellow, could not feel sure that he was thoroughly responsible at all times for his conduct. We doctors are never tired of talking of our own benevolence and self-sacrifice. Well, I do not call on the profession to sign the pledge, and to take itself to the temperance platform; but surely a larger proportion of us might show by our exhortations, and in our personal practice that we thoroughly understand what a disastrous thing intemperance is.—An "Old Oxonian," in the *Provincial Medical Journal*.

THE HEIGHTS OF WAVES.

All sorts of nonsense has been written about waves "mountains high." The truth is that when a ship is plunging down the back of one wave and is at the same time heeled over till her rail is close to the water, the next wave looks as if it would sweep completely over the vessel and therefore appears as big as a mountain. Lieutenant Qualtrough says: "We find reports of heights of 100 feet from hollow to crest, but no verified measurement exists of a height half as great as this. The highest reliable measurements are from forty-four to forty-eight feet—in itself a very remarkable height. Waves having a greater height than thirty feet are not often encountered." The height of wind waves is governed by what is called the "fetch." That means their distance from the place where their formation begins. Thomas Stevenson, author of "Lighthouse Illumination," and father of the well-known writer of our day, Robert Louis Stevenson, gives the following formula as applicable when the fetch is not less than six sea miles: "The height of the wave in feet is equal to 1.5 multiplied by the square root of the fetch in nautical miles." Let us suppose that in a gale of wind the waves began to form 400 miles from the ship you are on. The square root of 400 is twenty, which multiplied by 1.5 gives thirty feet as the height of the waves around the ship. Now, it is well known that in every storm there are occasionally groups of three or four waves considerably larger than the others. Captain Lecky is of the opinion that these are caused by the increased force of the wind in the squalls which are a feature of every big blow. Now, waves travel at a rate which is the result of their size. Waves 200 feet long from hollow to hollow travel about nineteen knots per hour; those of 400 feet in length make twenty-seven knots; and those of 600 feet rush forward irresistibly at thirty-two knots. Let us suppose, now, a wave 400 feet in length and thirty-eight or forty feet high rushing along at twenty-seven knots. It overtakes a slower wave making about twenty knots, with a height of twenty-five feet and a length of 200. The two seas become one, forming at the moment of their union an enormous wave. Just at that moment they meet one of those steamers called "ocean greyhounds," which, as every one knows, never slacken speed unless it is absolutely necessary for safety. She is butting into the storm at the rate of say eight knots an hour. She runs plump against a great wall of water which seems to rise suddenly out of the general tumult, rushing at her with a height of forty-five feet or more and a speed of over thirty miles per hour. There is a fearful crash forward, accompanied by a deluge, and as the tons of water roll off the fore-castle deck, it is found that damage has been done, and the officers on watch enter in the log the interesting fact that the steamer has been struck by a "tidal wave."—From "Great Ocean Waves," by W. J. Henderson, in *St. Nicholas* for September.

They understand but little who understand only what can be explained.—Marie Ebner-Eschenbach.

KENT BROTHERS, JEWELLERS.

This enterprising and well-known firm advertise in this issue of THE CANADA PRESBYTERIAN their fine stock of gold, silver and nickel watches. They carry probably the largest stock in Canada, and can therefore suit every one. They offer to send their illustrated catalogue free to those who apply. Their palatial store, at 168 Yonge Street, is well worth a visit.

THE MISSIONARY WORLD.

DEPUTIES TO MISSION FIELDS.

At the last meeting of the Presbytery of Toronto the importance of sending deputies to the mission fields within its bounds was brought up by Rev. A. Gilray; and it was resolved to send the following ministers and elders to visit said fields, viz.:

1. Parkdale (Ruth Street Mission).—Revs. R. P. Mackay, D. J. Macdonnell and A. Gilray.
2. Mimico.—Revs. J. A. Grant, John Mutch and Mr. Norwich.
3. Malton.—Revs. W. Reid, A. Gandier and Mr. R. McClure.
4. Dixie.—Rev. J. A. Grant.
5. Port Credit. Rev. R. J. M. Glassford and Mr. Hugh McCaugherty.
6. Fisherville and Fairbank.—Revs. G. E. Freeman, W. A. J. Martin and Mr. J. R. Miller.
7. Stouffville.—Revs. J. Mackay, R. Thynne and Mr. John Milne.
8. Mount Albert and Ballantrae.—Revs. G. McKay and James Frazer.
9. Bonar Church.—Rev. John Neil and Mr. James Brown.
10. Dovercourt.—Rev. Walter Reid, Messrs. Joseph Gibson, A. Jeffrey and James McNab.

The object of the forementioned visitations is to further in every possible way the work of Christ. 1. By learning in each case from the missionary and the people the progress made during the previous months. 2. To enquire into the methods of managing the business in each congregation, and make such suggestions and changes as may be necessary to bring the management into harmony with the methods which obtain throughout the Church. 3. To learn what are the special requirements of these fields: view of future work.

Reports to be made by the deputies at next ordinary meeting of this Presbytery.

CONFERENCE AT SHANGHAI.

We learn from Dr. Happer that the conference has been a great success—430 members, of whom 204 are ladies. It has been arranged to prepare a Union Bible in three versions, all three agreeing in meaning—one in the high classical language, one in simple literary style, and one in Mandarin colloquial. This uniting on one Bible, after forty years of separation, is cause for devout thankfulness and rejoicing. When the report was brought in, the doxology, "Praise God from whom all blessings flow," was sung, and devout thanks given in public prayer.

Rev. Dr. Thwing gives this concise statement of the character and doings of the conference: 1. It was notable on account of its infrequency. Held but once in a dozen years or more, it had a special value. *Rarum charum est.* 2. Its numerical size. No such gathering of foreign missionaries on heathen soil has been before seen. At the first conference 129 were enrolled; 432 in this meeting. 3. Its geographic scope. Some were two, three or more weeks coming from distant parts of the empire by slow boats or slower mule-carts. India, Japan, Europe and America were also represented. 4. Its intellectual and moral power. It was a brainy conference. There were missionaries new and old, gray-haired sinologues, authors and Oriental scholars, physicians and surgeons, specialists in various branches of study and men eminent as educators or in the administrative departments of service. 5. The devotional and spiritual temper of the body kept pace with its intellectual. Occasional flies got into the ointment, but, for all that, the ointment was pungent and precious. 6. The wide horizon of thought opened by the fifty papers and the substantial unity of the conference in its central current of thought made it a stately and commanding power. Its well-prepared papers and debates, making a volume of 1,000 pages probably, will be a noble contribution to the already opulent literature of missions.

The following is a summary of the statistics presented to the conference, carefully compiled by the Rev. J. W. Davis, D.D., of Soochow: Foreign missionaries—Men, 589; wives, 390; single women, 316. Total, 1,295. Native helpers—Ordained ministers, 209; unordained, 1,260; female helpers, 180. Medical work—Hospitals, 61; dispensaries, 43; patients (during 1889), 348,439. Churches—Organized churches, 370; wholly self-supporting, 94; one-half self-supporting, 22; one-quarter self-supporting, 27. Bible distribution (1889)—Bibles, 1,454; New Testaments, 22,402; portions, 642,131. Total, 665,987. Communicants, 37,287. Pupils in schools, 16,816. Contributions by native Christians, \$36,884 54. The statistics of our own Church (the Presbyterian Church North) are included in the above summary. Dr. Happer also kindly gives them separately for the convenience of all interested. Men, 58; wives, 43; single women, 21; in all, 122. Native members of Presbyterian Church North, 4. Statistics of the eight Presbytery bodies in China—men 124; wives, 93; single ladies, 46; in all, 263. Whole number of Presbyterian Church members, 12,347. Whole number of pupils, 3,794. Whole amount of contributions, \$13,007.

THE REV. KENNETH F. GRANT.

The Stewiacke correspondent of the *Halifax Presbyterian Witness* writes: The latest tidings which your readers have had of the movements of our returned missionary were from Cape Breton. His tour over the greater part of that island seems to have been alike refreshing to the missionary him-

self and to the congregations visited. Mr. Grant speaks in the highest terms of the cordial reception accorded to him. Since his return from Cape Breton Mr. Grant has not been idle. He has visited several congregations in the county of Pictou and more recently the Stewiacke Valley. On Friday evening of last week he addressed a large and appreciative audience in the Springside church. On Sabbath he spoke in the Upper Stewiacke village church in the morning, in the South Branch church in the afternoon, and in Middle Stewiacke church in the evening. All the services were largely attended. The congregations of Stewiacke are too deeply interested in foreign mission work to miss the opportunity of hearing a missionary so earnest and devoted and successful as Mr. Grant. We read of "born poets" and of "born musicians"; but certainly Mr. Grant may claim the enviable distinction of being a "born missionary." Foreign missions, he tells us, was the dream of his childhood. He is full of the missionary spirit, and "out of the abundance of his heart his mouth speaketh." A more devoted and successful advocate of missions it will be difficult to find. All his addresses have the same earnestness, freshness and power, and are calculated to produce most favourable and lasting impression. As we might naturally and reasonably have expected, the burden of his heart and the field upon which he delights to expatiate is the Trinidad mission, and I can assure your readers that this interesting and inviting mission field suffers nothing at his hand. I dare not attempt to furnish an outline of his several and varied addresses. Suffice it to say that for over an hour at each service he held his hearers in rapt attention, while he talked to them of the blessed and glorious work in which the missionaries are engaged in Trinidad. In speaking of the Trinidad mission he referred briefly to the situation and natural resources of the island to the inception of our mission to the Asiatics twenty-three years ago, to the growth and progress of the mission to the difficulties which the missionary has to encounter, and to the many tokens of encouragement which he receives in the prosecution of his work. He relates several striking incidents in connection with his own field which illustrated the wonderful triumph of the Gospel over the hearts of the heathen. In referring to the wants of the mission field in Trinidad he emphasized strongly the need of a school or college for the training of a native ministry. The mission council of the island has long felt the necessity for such an agency, and the Foreign Mission Board (Eastern Division) has sanctioned the establishment of such a college as soon as funds for that purpose can be procured. The sum of \$4,000 will be sufficient to purchase a property and to erect suitable buildings. He had already received \$2,800, and he would be thankful to get the remaining \$1,200 before he returns to Trinidad in October. Each of the pastors commended the proposed college to the favourable consideration of their people, and the modest sum of \$25 asked from each congregation visited will certainly be realized. At Middle Stewiacke, after the missionary and the pastor had presented the claims of the proposed training school, and before the collection plate was passed round, a large-hearted member of the congregation rose and stated that he had not brought money enough with him and that he would forward \$5 more, and he expressed the hope that the collection would be such as to give proof of their interest in this very important work.

EROMANGA AND NGUNA.

The Rev. Peter Milne, trained by the Free Church of Scotland, and missionary of the Otago Church in the New Hebrides, thus describes the progress during the fifty years since John Williams was killed on Eromanga: The chief who killed Mr. Williams had died a heathen, but his two sons were now church members, and one of them had laid the foundation-stone of a church lately. The next missionaries were the Gordons, three in number, all of whom were subsequently killed by the ignorant natives. Following them came Mr. Robertson, of Nova Scotia, who was now carrying on the work. At present there were thirty-three schools at Eromanga, and the large majority of the people of that island were now professedly Christian, and were supporting their teachers either in whole or in part. At Tanna three languages were spoken, although it was small, and as a consequence the Gospel had not been spread to any extent on it. At Ngunu, his principal station, there was a population of about 800 persons, and there were ten schools, with an attendance of 400. Last year he baptized 576 persons, of whom 433 were adults. Seven years ago there were only forty church members in his district, and now there were over 300. At that time there were only three schools; now there were twenty-six, with an aggregate attendance of 1,500. Of the six islands in his district four were wholly Christian, and they were now beginning to turn out teachers of their own kind.

LAST year being considered the jubilee year of the New Hebrides Mission, these statistics were carefully collected from each missionary. There were fourteen missionaries, and four on furlough last year, for an estimated population of 61,199: Number of communicants, 1,529; number admitted during the year, eighty-nine; persons baptized, 272; attendance at regular Sabbath service, 7,997; attendance at candidates' class, 105; teachers located under missionary charge, 169; schools under missionary charge, 162; number attending these schools, 5,917; estimated or known population of field of labour, 61,199; marriages celebrated during year, fifty-seven; Scripture translations in circulation, twenty-four; other books in circulation, thirty-seven.

## Ministers and Churches.

THE Rev. A. Stevenson, of Molesworth, has returned from his visit to Scotland.

THE Presbytery of Maitland will hold a Sabbath School Convention at Wingham on the 28th and 29th of October.

THE Rev. Dr. McTavish, of Toronto, gave an address at Carruber's-close Mission, Edinburgh, while visiting that city.

MR. ROBERT F. CAMERON, of Cranbrook, was received by the Presbytery of Maitland as a student with a view to the ministry of the Church.

THE Presbytery of Maitland accepted the Rev. G. B. Howie's resignation of the charge of Knox Church, Brussels, at its meeting on the 6th.

AT a recent communion held in Souris and its associated stations, of which Rev. William McKay, of Omand, is the earnest, hard-working pastor, thirty seven new members were added to the communion roll.

MR. J. R. ANDERSON, a beloved member of the Session of the Presbyterian Church, Flesherton, bade farewell to congregation and Session the first Sabbath of September, before leaving with his family for Moosomin.

THE corner stone of the new Knox Presbyterian church, in course of erection by the Presbyterians of Waterford, was laid on Tuesday evening week, with appropriate ceremonies. Rev. A. K. Caswell, formerly of the Wentworth Street Presbyterian Mission, is the pastor.

THE Rev. Dr. Campbell, Montreal, is expected to return from Scotland at the end of the month. Sunday week the Rev. Mr. Heine, who has returned from his holidays, exchanged with the Rev. Mr. Goldsmith, who is filling St. Gabriel Church pulpit in the absence of the pastor.

THE Rev. Mr. Barclay, of St. Paul's Church, Montreal, occupied the pulpit of St. Andrew's Church, Almonte, lately, and preached two very able sermons to large congregations. In his sermon in the evening he made a powerful and eloquent appeal for a closer union among the various denominations, and more charity towards one another.

THE parlours of the Young Men's Christian Association, London, were filled to overflowing Sunday afternoon to listen to an address by the Rev. W. J. Clark, of Park Avenue Presbyterian Church. Mr. J. Frith Jeffers presided. Mr. Clark spoke on "True Manliness" from Cor. xvi. 13, and gave a stirring address which was listened to with rapt attention.

MR. JOSHUA BLACKBURN, an active elder and Sabbath school superintendent in the Presbyterian Church, Flesherton, is suffering a severe affliction. Over seven months confined to his room and under medical treatment for disease—effects of several attacks of la grippe. Mr. Blackburn has the prayers and sympathy of the church and entire community in which he lives.

THE Rev. P. A. Macleod, minister of St. Andrew's Church, Sonya, has gone to spend a four weeks' vacation in his native place, Prince Edward Island. The reverend gentleman will receive a warm welcome from many friends, and the more so because his short career has been not only successful but brilliant. Mr. McGillivray, of Knox College, Toronto, has acceptably supplied the pulpit since Mr. Macleod's departure.

THE Rev. Mr. Galloway, Presbyterian minister, who has resigned the pastoral charge of Cruilin and Douchester Station congregations, was taken by surprise the other evening, when the good people of his flock in Cruilin, presented him with a thirty-five dollar set of silver-mounted harness (single) and a beautiful whip. Mrs. Galloway, who is held in high esteem by all classes, was the recipient of a set of silverware. Mr. Galloway made a neat and fitting reply.

IN Presbyterian churches Sunday week was known as children's day which each congregation was expected to recognize with a special children's service. This was done in St. Andrew's and St. Paul's churches, Smith's Falls, in the morning, in both of which the services were very appropriate and pleasant. In St. Andrew's the pastor, Rev. Mr. Cooke, Rev. Mr. Mylne and the Sabbath school superintendent, Mr. J. D. McBeth, gave short addresses which were interspersed with music fitting the occasion. St. Paul's Church was beautifully decorated with flowers, and the pastor, Rev. Mr. Nixon, gave an excellent address appropriate to the day. In both churches the children were out in full force, and in both the service was most inspiring and helpful.

THE Brantford *Courier* says: At the First Presbyterian Church recently the pastor rebuked his congregation in severe terms for "their lack of reverence to God." Said he: "If the Queen, the Governor-General, the Lieut.-Governor, or even Lord Aberdeen were to walk into the church you would all rise to show your reverence, but although there is one here who is greater than any of these yet when you are praying to Him many of you sit bolt upright in your seats as though you were listening to a lecturer." He deplored the fact that the "good old Presbyterian custom of rising during prayers was not followed now." At the next prayer every member of the congregation bowed the head, evidently having taken the words of the pastor to heart.

MR. TOGO OHM, a graduate of Tokio University, lectured in the Presbyterian Church, Berlin, two weeks ago, under the auspices of the Woman's Foreign Missionary Society, on mission work in his native land. Mr. Ohm is the oldest son and heir of a high military family, but because of his conversion and adherence to the Christian faith he was disinherited by his father and cast out of the home. He is in this land for the purpose of furthering his studies and preparing himself for enlarged usefulness among his wide-awake countrymen. Mr. Ohm is a young man of good address and can make very good use of the English language for one who has been in America less than two years. His lecture was much appreciated by the large audience which filled the Church.

THE services held in Wentworth Presbyterian Church, corner Smith Avenue and Barton Streets, Hamilton, on Sabbath week, by Rev. James Murray, B.A., B.D., the pastor, were, the *Times* of that city says, of more than usual interest. Baptism was administered in the morning and the Lord's Supper in the evening. In the morning Mr. Murray preached from Proverbs xiv. 13: "There is a way which seemeth right unto a man; but the end thereof are the ways of death." Two of the ways which seemed right but the end of which were the ways of death were illustrated upon a large blackboard. The first of these was the way of "Good Works Alone." Many had an idea that salvation could be obtained by good works, but although it seemed right, the end thereof were the ways of death. The second way which seemed right but was not was "Do Good Works." This was different from the other way in that those who walked in it did not believe they could be saved by good works alone, but that salvation could be found in them and the cross combined. The last way depicted was God's way. Salvation was by the grace of God and was to be found at the cross alone. Works or merit could not buy salvation, because it was not for sale; it was a free gift. Man need not perform good works with a view to being saved as that could not save him, but once saved he would do good works because he was saved. The service was very interesting throughout. There was a large congregation present and the choir sang well.

CHALMERS CHURCH, Guelph, has been the last in the city to introduce instrumental music into its church services, but last week the service of song there was led by the fine pipe organ which now adorns the end of the church, and hereafter it will be in constant use. The decision of the congregation to have a pipe organ placed in the church to lead the service of song, necessitated an extension of the recess behind the pulpit, and other changes in the interior arrangements. These were undertaken this summer. The back wall of the recess was extended about six feet, the pulpit was taken away and a neat choir gallery built in front of the organ. Before this on the platform stands the handsome reading desk, which takes the place of the old pulpit. At the re-opening services Rev. Dr. Wardrope preached a sermon bearing more especially on the approaching communion. In the afternoon Rev. J. A. R. Dickson, B.D., of Galt, preached. There was a very good attendance considering that at that hour the different churches hold Sabbath school, which prevented teachers and scholars from being present. Mr. Dickson chose for his text the third verse of the 1st chapter of Ephesians, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." The sermon was a practical one and full of instruction. In the evening he preached a most impressive sermon from 1 John, 3rd, 5th and 6th verses, to a large congregation, the church being completely filled, a large number being present from other congregations. The organ was most ably presided over by Prof. Shaw at all the services, and in the evening he gave as voluntaries an Andante in G, Baptist's Pilgrim's Song of Hope and a hymn, "Morning Light." The musical service was much appreciated.

THE Brantford *Expositor* says that the corner stone of the new Knox Presbyterian Church, in course of erection by the Presbyterians of Waterford, was laid on Tuesday, 9th, with appropriate ceremonies. There was a large gathering, both from the village and from the surrounding country. Among the clergy present were: Rev. Dr. Cochrane and Rev. J. C. Tolmie, Brantford; Rev. W. J. Dey, of Simcoe; Rev. R. J. Sinclair, Mount Pleasant; Revs. A. Slaght and W. H. Porter, Rev. Mr. Aikens, Rev. Rural Dean Davis, of Waterford, and Rev. A. K. Caswell, pastor of the congregation, with Mr. John Charlton, M.P., of Norfolk, who laid the corner stone. After devotional exercises Dr. Cochrane offered an appropriate prayer and Mr. Charlton then proceeded to lay the corner stone in the usual way. An adjournment was then made to the opera house, which was filled to overflowing, when addresses were given by the above named reverend gentlemen and others. The greatest part of the evening was given up to the addresses of Dr. Cochrane and Mr. Charlton, who spoke at considerable length to a highly delighted audience. The Waterford instrumental band was present and gave several interesting selections and also the choir from the Simcoe Presbyterian Church. A collection was taken up in aid of the building fund of the church. The Presbyterians of Waterford have shown considerable pluck and enterprise in the building of the church. It is only a few months ago since some twenty names were enrolled as the nucleus of the congregation. Now the church is being contracted for to be ready on the 3rd of November next, when doubtless a large representation of the friends in Brantford will be present at the opening. Much praise is due to the Rev. A. K. Caswell for his wonderful exertion in bringing the new enterprise to its present shape.

THE Rev. J. M. McLaren was recently ordained and inducted to the pastoral charge of Blenheim congregation in the Presbytery of Chatham. The Rev. Neil Shaw, Tilbury, preached from Act. ix. 31. The newly-ordained minister was addressed in earnest and affectionate terms by the Rev. William Walker. The Rev. G. G. McRobbie, of Ridgetown, gave the congregation solid and sensible counsel. In the evening an entertainment of welcome was held. The building was beautifully decorated with flowers. After opening prayer by Rev. Mr. Walker, and a selection by the choir, Rev. Mr. Shaw gave an address of striking interest, impressing upon his hearers the advantage of high purpose, earnest prayer, pluck, perseverance and prosperity. Rev. Mr. Walker, in a pleasing address, gave some interesting reminiscences of Blenheim over thirty years ago; he closed by words of earnest and prayerful counsel to minister and congregation on the occasion of this their union. Rev. Mr. Godwin, in a humorous and lively address, welcomed Mr. McLaren to Blenheim, and extended his best wishes for the prosperity of pastor and congregation. The chairman, Mr. A. Denholm, introducing Rev. Mr. McLaren,

referred briefly to the long pastorate enjoyed by Rev. Mr. Waddell, to the high character he had built up, to the harmony which had always characterized the congregation. In thirty-five years there had been many changes, and but few who had welcomed Mr. Waddell were able to welcome his successor, but speaking for the congregation he expressed the hope that Mr. McLaren's pastorate might be as successful and as long as that of his predecessor. Rev. Mr. McLaren, who was warmly received, made a favourable impression. He adverted briefly to his boyish days. He expressed his determination to do faithful work, and felt confident of the support of the congregation. Rev. Mr. McRobbie made a rattling speech, which closed by giving some good advice, and with kindly expressions of good will, after which the meeting came to a close with the benediction by Rev. Mr. Johnson. The addresses were interspersed with excellent musical selections.

PRESBYTERY OF TORONTO.—This Presbytery met on the 2nd inst., Rev. W. Frizzell Moderator. On behalf of a committee previously appointed, Principal Caven submitted and read a minute anent the late Rev. John Dunbar, which was adopted and ordered to be engrossed on the Presbytery's Record. An extract minute of the Presbytery of Barrie was read, granting the translation of Rev. J. Leishman, and it was agreed to meet for his induction in the church at Chester on the 18th inst., at half-past seven p.m., the Moderator to preside, Rev. G. Burnfield to preach, Rev. J. M. Cameron to deliver the charge and Rev. A. Gandler to address the congregation. Rev. W. A. Hunter reported moderating in a call from the congregation of Oakville, which was given in favour of Rev. S. S. Craig, minister of first and second congregations, Chinguacousy. The stipend promised was \$1,000, together with manse and glebe. The call was sustained and ordered to be transmitted, together with relative documents, to the Presbytery of Orangeville. Mr. Hunter was entrusted with preparing reasons for translation, and was also appointed to represent the Presbytery in prosecuting the call. A letter was read from Rev. D. J. Macdonnell setting forth that he had moderated in a call from the congregation of West Church, Toronto, in favour of Rev. Dr. George, minister of John Street Church, Belleville. The call was found to be signed by only 251 members, and concurred in by forty-four adherents. A guarantee for stipend was read, promising \$2,000, to be given in monthly payments. After hearing commissioners and getting certain information from them, it was moved and unanimously agreed that on the ground of being inadequately signed the call be not sustained; and it was therefore set aside. It was also agreed at the same time that power be given to the interim Moderator of Session to moderate in another call as soon as the congregation may be ready for the same. Rev. Peter Nicol reported that he had met with the congregations of Laskay and West King, and moderated in a call, which was given in favour of Rev. W. Robertson, late minister of Waterdown. The call was found to be comparatively well signed, and promise was given in writing of \$655 as stipend, together with the use of a manse and glebe. After hearing commissioners, it was agreed to apply to the General Assembly's Home Mission Committee for a supplement of \$100, and, in hope of said supplement being granted, to sustain the call, as also to order its being transmitted to Mr. Robertson, with request that he intimate his mind thereon in due time. A minute of the General Assembly was read, instructing the Presbytery to induct in the usual manner Rev. R. Y. Thomson, M.A., B.D., as Professor of Apologetics and Old Testament Literature in Knox College. The Presbytery agreed to meet for said purpose in Convocation Hall of said college on Wednesday, the 1st of next month, at half-past seven p.m., the Moderator of the Presbytery to preside, the Moderator of the General Assembly to be asked to address the new professor and Rev. Dr. Parsons to address the audience. A letter was read from Rev. Dr. Cochrane, setting forth that the Assembly's Home Mission Committee had allocated \$7,000 to be raised this year by this Presbytery for Home Missions, and \$5,000 for the Augmentation Fund. The Presbytery agreed to take suitable steps for meeting or exceeding the said requirements. A committee was appointed, consisting of Revs. R. Wallace, W. Meikle, W. Burns, W. A. Hunter and the Clerk, to hear the summer exercises of students within the bounds, with power to attest them, if satisfied with their exercises, to their respective colleges. Mr. Andrew Jeffrey, on behalf of the Executive of the Foreign Mission Committee, requested steps to be taken by the Presbytery for the early ordination and designation of Rev. N. H. Russell, B.A., as a missionary of the Church to Central India. The Presbytery agreed to comply with this request, and resolved to meet for the purpose named in Central Church, Toronto, on the 22nd inst., at half-past seven p.m., the Moderator to preside, Dr. Kellogg to preach, Dr. McTavish to deliver the charge, Dr. Wardrope to be asked to address, also Mr. Russell, and Principal Grant, of Kingston, to be asked to address the assembled congregation. Standing committees for the current year were duly nominated and appointed, the following being the names of the several Conveners: Home Missions, Rev. A. Gilray; Augmentation Fund, Rev. D. J. Macdonnell; Foreign Missions, Rev. Dr. Kellogg; French Evangelization, Rev. Dr. McTavish; Aged and Infirm Ministers' Fund, Rev. Dr. Parsons; Sabbath Schools, Rev. John Neil; Temperance, Rev. W. Frizzell; State of Religion, Rev. Walter Amos; Systematic Benevolence, Rev. J. A. Grant; Colleges, Rev. J. Mutch; Sabbath Observance, Rev. Walter Reid. Deputies were appointed to the various mission fields within the bounds; but the names of these, with some relative explanation, will be found in another column. The next ordinary meeting of Presbytery was appointed to be held on the 7th of October, at ten a.m.—R. MONTEATH, Pres. Clerk.

PRESBYTERY OF PARIS.—The regular quarterly meeting of this Presbytery was held on Tuesday,

September 2, in Dumfries Street Church, Paris, Rev. R. H. Myers, B.A., presiding as Moderator. There was a very full attendance. Rev. R. Pettigrew was appointed Moderator for the next twelve months. Rev. W. A. McKay submitted a call from Innerkip and Ratho in favour of Mr. A. Cook, probationer. The call was signed by 128 communicants and thirty adherents, and was accompanied with a promise of \$800 stipend with manse. Messrs. Dickie, Sylvester and McLean, commissioners, were heard on behalf of the session and congregation. On motion of Dr. McMullen, seconded by Rev. J. S. Hardie, the call was not sustained, being declared insufficiently signed by the members of Innerkip and Ratho congregation. Thereon Mr. McKay applied for leave to hold a moderation at an early day in said congregation, which was granted. The Rev. W. Robertson reported a call from Princeton and Drumbo in favour of Mr. W. K. Shearer, probationer, stipend \$800 with \$100 additional from Drumbo for rent of a residence. Messrs. McCrow and Hunter were heard in support of the call, which being found unanimous and hearty and being signed by almost all the members and adherents was, on motion of Dr. Cochrane, sustained as a regular Gospel call, and notice thereof sent to Mr. Cook. Mr. Edgar, student, who has been labouring within the bounds during the summer, read a discourse which was sustained as satisfactory, and it was ordered that he be furnished with the usual certificate to the Senate of Knox College. Mr. Cockburn addressed the court on the amount required for Home Missions this year, the proportion expected from this Presbytery, and submitted a proposed equitable allocation of amounts expected from the several congregations, which was approved. Next meeting is to be held in Brantford, December 2; at 10.30 a.m.—W. T. McMULLEN, Pres. Clerk.

## OBITUARY.

ALEXANDER DAVID FERRIER.

This much-respected member of the Presbyterian Church in Canada, and for many years an office-bearer in it, has passed away, his death having taken place at his sister's residence, South Park, Campbellton, Scotland, on August 4.

He was a native of Edinburgh, where he was born November 13, 1813—a grandson of the eminent anatomist and professor of that branch of science in Edinburgh University, Dr. Alexander Monro (*secundus*). It may be interesting to notice that a sister of his paternal grandfather was mother of the late Dr. Robert Burns, of Knox Church, Toronto, and grandmother of Dr. Robert F. Burns, minister of Fort Massey Church, Halifax, Nova Scotia.

Educated at the Edinburgh Academy and University, Mr. Ferrier came to Canada in 1830, his father who died three years later having been appointed collector of customs at Quebec. In 1834 he settled in the close neighbourhood of the newly commenced village of Fergus, and there, with two exceptions, his whole after life was passed. On June 12 last he left Fergus for Scotland.

During his lifetime he had occupied various public positions with benefit to all concerned, first as a magistrate in the earlier years of the settlement, afterward as a member of the Wellington County Council, and for more than twenty years its Clerk. He also represented the Centre Riding of the county in the first session of the Provincial Legislature after the Confederation of the Provinces.

He was thoroughly honest, no matter how much his opinions differed from those held by others, and possibly he was occasionally somewhat blunt in expression of them.

He was one of the first elders appointed in Melville Church, Fergus, leaving St. Andrew's on the Disruption, with his pastor and friend the now venerable Dr. Smellie. With interests of that congregation, both temporal and spiritual, he was thenceforward closely identified, but his sympathies were far from being narrowed by denominational preference of attachment. He was a lover of all that was good, and of good men, of whatever name, colour, class or clime, and delighted in uniting with all such. A more faithful attendant on the weekly prayer-meeting in his own Church there could not well have been; and his part in the exercises the monthly united prayer-meeting with other churches in the place was always acceptable and profitable. He was to the very last a faithful Sabbath school teacher, and his visits to the sick, aged and infirm of his own Church were greatly prized. He was a warm friend of the Bible Society and of missions, those of his own Church to the foreign field and to the French-Canadians of the Province of Quebec having a special place in his regards. The condition and prospects of God's ancient people he was noted for remembering. His benefactions were extensive and judicious.

He had been married in 1850 to Magdalene Dingwall Fordyce, of Fergus, whose death in 1873 was a cause of lasting sorrow, borne, however, in a true Christian spirit.

The characteristic expression of the old friend who presided at a farewell leave-taking in Melville Church: "Eh, man, we'll miss you sair!" found an echo in many a heart in Fergus. He was going home but "he desired a better country than Scotland—dear as it was—even a heavenly," and sooner than he or relatives anticipated he was to reach it. The heavier part of his baggage had not been unpacked, and though opposed to wandering from one Church to another, he had not finally selected a sanctuary in which to worship, but was taking a round before deciding in which he should feel most at home, be most likely to be edified and spiritually strengthened.

He was in his seventy-seventh year, but for some years had not been in his previously robust state of health. He was spared a lingering, wasting sickness, and in his last hours he was tenderly and affectionately ministered to by his sole surviving sister, and his remains laid to rest in the quiet cemetery at Kilkerran, close to Campbellton.

"His end was peace," and his memory will long be cherished, whether in his native land or that of his adoption.



British and Foreign.

M. DE PRESSERRE, of Paris, has undergone the operation of tracheotomy.

MR. SPURKON has been urged by his deacons to take a brief holiday, but intends to remain at his post until he leaves later on for Mentone.

THE Rev. George A. Smith, of Aberdeen, is rusticating; at Pitlochry, and the rumour runs in the granite city that he is not to be won by Tourak.

DR. W. M. TAYLOR says there are more shrines for the worship of Bacchus in one of our great cities than there were in the whole of ancient Greece.

MR. ALFRED WILLIAM JOHNSTON, M.A., missionary in Belhaven Church, Glasgow, who spent a short time in Canada, occupied his father's pulpit in Dunoon and preached with acceptance to a large congregation.

TWO stained glass windows have been placed in the north transept of Givan parish church by the congregation in memory of Rev. William Corson, minister from 1848 to 1887. He was a schoolfellow of Thomas Carlyle.

THE Rev. John McNeill preached in Dunbar Parish Church recently to an overflowing congregation, which numbered at least 1,500; it was one of the sermons in connection with the anniversary of the Free Church, but the latter building could not accommodate those who desired to hear Mr. McNeill.

THE late Mr. James Nasmyth, the inventor of the steam-hammer, whose personality amounts to \$1,219,025, has bequeathed a sixth part of his residuary estate to the Scottish Academy to form a fund for decayed artists, to be called by his father's name. Various asylums for the blind and other charitable institutions will also benefit largely under Mr. Nasmyth's will.

THE spire of the new church at Colwyn Bay is now finished, and the building itself within measurable distance of completion; but meanwhile successful services are being held in the public hall. Dr. Thain Davidson is conducting these during the present month, and is attracting the largest congregations that have yet been brought together in the Presbyterian place of worship.

THE Rev. Robert Fairweather, for forty-six years minister of Nigg, and who was previously for four years pastor of the Scottish church at Rotterdam, died recently in his seventy-fourth year. His ministerial jubilee was celebrated in September last. A native of Brechin, he preached his first sermon in 1839 for his wife's uncle, Dr. Thomas Guthrie, who was then minister of Greyfriars, Edinburgh.

MRS. PETER, of Stirling, who died recently, has bequeathed \$1,250 for the Baker Street Mission of the North congregation, and leaves Parkhall House and grounds as a manse for the minister. The residue of her estate, about \$75,000, is to be devoted to the erection and maintenance of a new church to be called the Peter Memorial. Rev. John Chalmers is to have the first offer to become its pastor.

THE Rev. Gavin Carlyle, M.A., of London, a nephew of Edward Irving, and formerly editor of the now defunct Weekly Review, is delivering a course of four lectures at Glasgow under the auspices of the Sabbath Protection Association. The first dealt with true and false criticism. In another lecture he reviewed the leading positions of the naturalistic critics as to the Pentateuch, the Psalms and the Prophets.

LADY VICTORIA CAMPBELL, one of the Duke of Argyll's daughters, is making her annual round of the Hebrides, and at Bunessan has been entertaining the young women to tea in the school-room one evening, and the older women on the following night. She is much interested in sustaining an industry among the poorer women in the island of Tiree, and watches over the young woman's association she has organized.

THE Rev. R. Borland, minister of Yarrow, has furnished the introduction and notes for a volume, "Yarrow: Its Poets and Poetry," to be published presently. The work will be richly illustrated with drawings by Constance W. Mangin, and portraits of Allan Ramsay, the Ettrick Shepherd, Christopher North, Sir Walter Scott and Wordsworth; while the large paper edition will contain besides a dozen photogravures.

IN connection with St. James' Church at Alnwick there is a ramblers' club formed two years ago which has been very successful. It is not sectarian and any one is welcome who wishes to join. Most of the gatherings are on Saturday afternoons, and the parties number from ten to ninety. On each excursion one of the members reads a short paper, which forms the theme of discussion as the ramblers proceed to their destination. There an essay is read and the various places of interest visited.

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(From Hall's Journal of Health.) We feel it our duty to state that of a number of different kinds of Baking Powder purchased in a neighboring city for examination, the only one we found made of Pure Grape Cream of Tartar, and that did not contain any Alum, Acid Phosphates, or Ammonia, and that was absolutely free from adulterations, was

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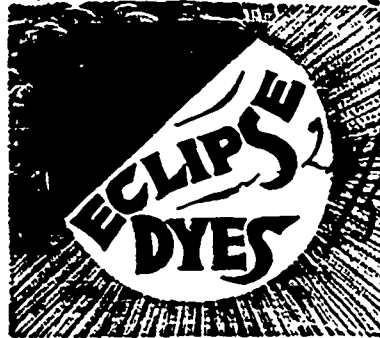
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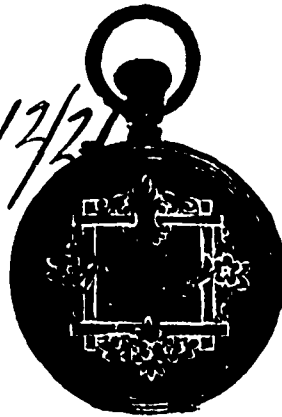
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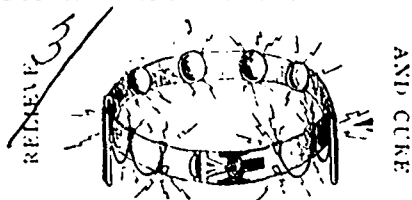
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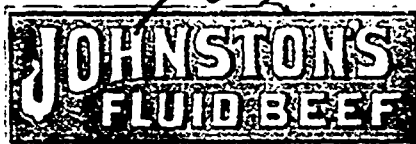


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It contains all the nutritious elements of Prime Beef in a form that can be easily Digested by the Weakest Stomach.

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THE PRESERVING OF FRUITS To preserve, use equal quantities of fruit and sugar, cook sufficiently long to keep the fruit without being hermetically sealed. Use only sound fruit and the best white sugar. Prepare your fruit with care, weigh accurately and work slowly. Small fruits should be cooked slowly forty minutes; large fruits until you can pierce them with a straw. Put up the preserves in small jars or tumblers, and thereby prevent disturbing a larger quantity than is needed. Large fruit should be thrown into water to prevent discoloration.

ICE CREAM CAKE One cup butter rubbed with two cups white sugar to a cream, one cup sweet milk, three and one-half cups flour, two teaspoonfuls Cleveland's Superior Baking Powder, and whites of eight eggs. Bake in jelly tins, and put together with boiled icing flavoured with orange, and spread on thick.

CHEESE CANAPIES - Cut slices of bread half an inch thick, then with a large round cutter cut in circles; then cut these in half; take a tablespoonful of butter, put in a small saucepan - more if you have much bread; fry your pieces a light brown; when done take them up and set on tin or on your stove pans and heap them with grated cheese and sprinkle on them a little pepper and salt; set aside until ready for serving, and then put in the stove a few minutes until nicely browned.

AFTER-DINNER CROUTONS. - The hard water-crackers being very expensive (twenty cents per pound) in comparison to other crackers, the crispy croutons have been adopted as a substitute, and are found to be very acceptable. Cut sandwich bread into slices one-quarter of an inch thick; cut each slice into four small triangles; dry them in the oven slowly until they assume a delicate brownish tint; then serve, either hot or cold. A nice way to serve them is to spread a paste of part butter and part rich, creamy cheese, to which may be added a very little minced parsley.

A HANDY AND NICE DISH. - When you haven't any bread quite convenient and do not want to bother with biscuits or hot cakes for supper just put what you think enough of good water crackers in a rather shallow tin pan, cover with cold water slightly salted, cover with a plate and set back on the stove to soak and gradually heat. When nice and tender drain off the water, butter the crackers and set them in the same pan inside a moderately hot stove; have the cover off the pan this time. You will find them ready for eating in about fifteen or twenty minutes if the stove be hot enough. No milk or cream.

OUR HEALTHY CITY. - Toronto mortality is considerably lower than in other cities in the Dominion, as seen by the statistics published by the Government every month. Why? One reason is the people eat the right kind of food. The choice Breakfast cereals and hygienic foods, manufactured in this city by the Ireland National Food Co., undoubtedly contribute much to the health and longevity of the people who use them, and they are d-e-l-i-c-i-o-u-s.

MESSRS. FULFORD & Co., Brockville, the well-known proprietors of Nasal Balm, have purchased the business formerly carried on by the Dr. Williams Medicine Co., of that place, whose Pink Pills for Pale People have already achieved great popularity where known. With the push and energy for which Messrs. Fulford & Co. are noted it is safe to assert that Pink Pills will soon become a household word throughout the Dominion. Their announcement appears elsewhere in this issue.

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 \$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.

# MOTHERS, WIVES, DAUGHTERS LISTEN!

If you want to lighten your labour on washing day, if you want to save fuel, and wear and tear on the clothes, USE

## SUNLIGHT SOAP

You will be astonished at the ease with which the clothes are washed, no matter how dirty, without any boiling or scalding.

TRY IT, TAKING CARE TO FOLLOW DIRECTIONS.

Beware of Imitations. There is only one "Sunlight" Soap. Be sure you get it.

# Have You a First-Class Watch?

IF NOT, WHY NOT?

THE IMPORTANT THING IS

### QUALITY

What is the Thickness of Gold used?

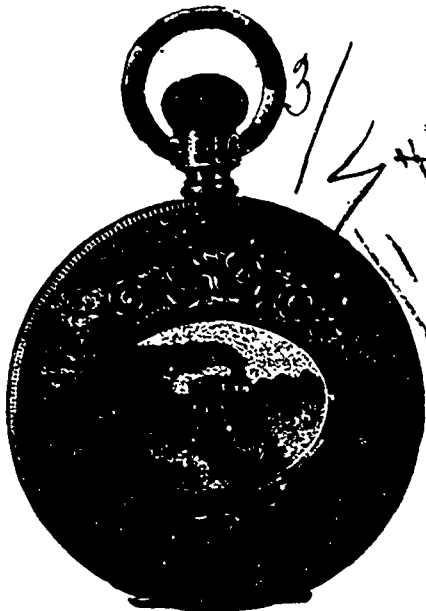
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OUR "RAILROAD" WATCH

This Watch is a Perfect Time-keeper, UNQUALIFIED FOR A MILLION PURPOSES. It has 15 ruby jewels in such setting, Compensation Balance, Brought to Spring, Patent Pinion and Regulator adjusted to beat gold and positive Double Spring, Best Stem Wind and set. Guaranteed for five years. Fitted to our 14 Kt Gold Filled Hunting Case, warranted to wear equal to a 14 for 20 years. Price \$25.00 Cash. Mailed to any address in Canada on receipt of amount, or on receipt of \$1.00 we will forward by Express, C. O. D. for balance, with privilege of Examination. The same movement fitted to our 14 Kt Gold Filled, open Face. Set in to retail and back Case, guaranteed for 20 years, for \$2.00 Cash.

Send for our 70 page CATALOGUE, containing nearly 300 ILLUSTRATIONS of every description of merchandise, in Jewellery, Diamonds, Watches, Guns, Revolvers and Rifles, Dry Goods, Furs, Clothing, Groceries, Hardware, Business Books, Stationery, &c. &c. Price 25 cents. FREE to intending purchasers.

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58 & 60 Church Street, Toronto, Ontario

# RADWAY'S PILLS

ALWAYS RELIABLE PURELY VEGETABLE

For the Cure of all DISORDERS OF THE STOMACH, LIVER, BOWELS, KIDNEYS, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, COMPLAINTS PECULIAR TO FEMALES, PAINS IN THE BACK, DRAGGING FEELING, etc., INDIGESTION, BILIOUSNESS, FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the internal viscera.

### DYSPEPSIA.

RADWAY'S PILLS are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability to contract disease.

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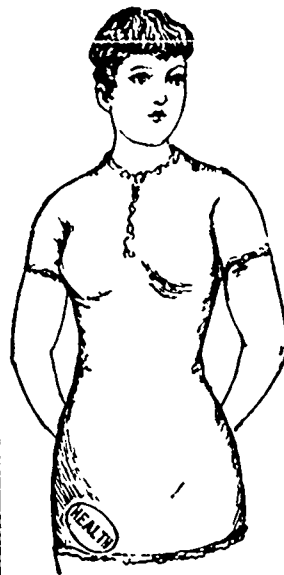
Will be accomplished by taking RADWAY'S PILLS. By so doing DYSPEPSIA, HEADACHE, FOUL STOMACH, BILIOUSNESS will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste and decay of the body.

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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. SLOCUM, M.C., 128 West Adelaide St., TORONTO, ONTARIO.



# THIS PRETTY GIRL KNOWS

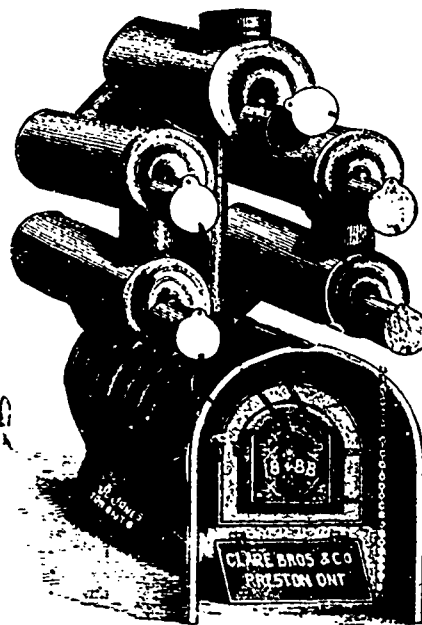
That a Health Brand Undervest is Comfort and Luxury combined.

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## The Hair May Be Preserved

To an advanced age, in its youthful freshness, abundance, and color, by the use of Ayer's Hair Vigor. When the hair is weak, thin, and falling, this preparation will strengthen it, and improve its growth.

Some time ago my wife's hair began to come out quite freely. She used two bottles of Ayer's Hair Vigor, which not only prevented baldness, but also stimulated an entirely new and vigorous growth of hair. I am ready to certify to this statement before a justice of the peace. — H. Hulsebus, Lewisburg, Iowa.

On two occasions, during the past twenty years, a humor in the scalp caused my hair to fall out. Each time, I used Ayer's Hair Vigor and with gratifying results. This preparation checked the hair from falling, stimulated its growth, and healed the humors, rendering my scalp clean and healthy. — T. P. Drummond, Charlestown, Va.

About five years ago my hair began to fall out. It became thin and lifeless, and I was certain I should be bald in a short time. I began to use Ayer's Hair Vigor. One bottle of this preparation caused my hair to grow again, and it is now as abundant and vigorous as ever. — C. E. Sweet, Gloucester, Mass.

I have used Ayer's Hair Vigor for years, and, though I am now fifty-eight years old, my hair is as thick and black as when I was twenty. This preparation creates a healthy growth of the hair, keeps it soft and pliant, prevents the formation of dandruff, and is a perfect hair dressing. — Mrs. Malcolm B. Sturtevant, Attleborough, Mass.

### Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Perfumers.

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Health is maintained by correct habits of living, and through a proper action of the Stomach, Liver, Kidneys, and Bowels. When these organs fail to perform their functions naturally, the most efficacious remedy is Ayer's Pills.

For months I suffered from Liver and Kidney complaint. After taking my doctor's medicines for a month, and getting no better, I began using Ayer's Pills. Three boxes of this remedy cured me. — James Shade, Lambertville, N. J.

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Thorough action, and wonderful curative properties, easily place Ayer's Cathartic Pills at the head of the list of popular remedies, for Sick and Nervous Headaches, Constipation, and all ailments originating in a disordered Liver.

As a mild and thorough purgative, Ayer's Pills cannot be excelled. They give me quick relief from Bilious and Sick Headaches, stimulate the Liver, and quicken the appetite. — Jared O. Thompson, Mount Cross, Va.

## AYER'S SUGAR PILLS,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

CURE FOR ALL.

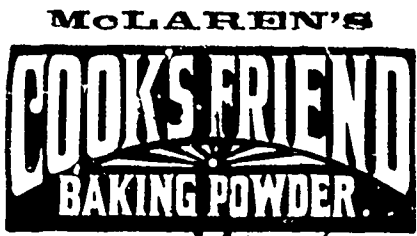
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Is an infallible remedy for Bad Legs, Bad Breasts, Old Wound Sores and Ulcers. It is famous for Gout and Rheumatism.

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; and for contracted and stiff joints it acts like a charm.

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Miscellaneous.



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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

MEETINGS OF PRESBYTERY.

BARRIE—At Barrie, Tuesday 10th September, at 11.30 a.m.

LONDON—The Presbytery of London will hold an adjourned meeting in First Presbyterian Church, London, on Tuesday, the 23rd inst., at 10 a.m., and the next regular meeting in the same place on the second Tuesday of December at 2 p.m.

MONTREAL—In Convocation Hall, Tuesday, 10th September, at 10 a.m.

PRETORIA—In Colours, on the 23rd September, at 10 o'clock.

BIRTH

At Bon-a-cord, Peter street, on 6th September, the wife of J. M. Alexander, of a son.

At 147 McLaren street, Ottawa, on the 14th inst., the wife of James B. Halkett, of a son.

MARRIED.

In Dundas, on Wednesday, September 10th, 13 Rev. John Laing, D.D., Rev. W. J. Clark, of First Presbyterian Church, London, to Magar, A., eldest daughter of Mrs. Geo. M. Pirie, of Dundas.

At the residence of Mr. N. Pearson, uncle of the bride, at No. 167 College street, Toronto, by Rev. Wm. Fritzel, the Rev. John McMillan, B.A., M.D., of Chicago, to Rosella Pearson, daughter of the late Dennis B. Pearson, of Aurora.

At the residence of the bride's parents, Toronto, on the 8th August, 1890, by the Rev. Dr. Kellogg, Robert J. Leckie to Annie Jones both of Toronto.

At Chalmers Church, Guelph, on Wednesday, 10th Sept., by the Rev. D. H. MacVicar, D. D., I. I. D., Principal of the Presbyterian College, Montreal (uncle of the bride), assisted by the Rev. Thomas Warthrop, D. D., Jessie Patricia, eldest daughter of Donald Guthrie, Q. C., M. P. P., to James Scott, jun., of Toronto.

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20/32

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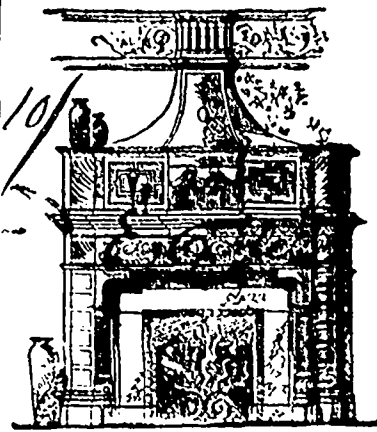
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This School will re-open under the new management on TUESDAY SEPTEMBER 9th. While Miss Lay will conduct it on the same general principles, which have made it so successful in the past, she will introduce some improvement which will keep it in line with the best Schools of the kind. The Principal will be assisted by accomplished Professors and Teachers in every department. The COURSE OF STUDY is arranged with reference to UNIVERSITY ENTRANCE. Attention is called to the PRIMARY Department, which furnishes the best preparation for the more advanced grades of the school. Special advantages are offered in MUSIC, ART and the MODERN LANGUAGES.

After the 20th of AUGUST, MISS LAY will be at home to receive visitors on school business. Until that date, letters directed to the above address will be forwarded to her.

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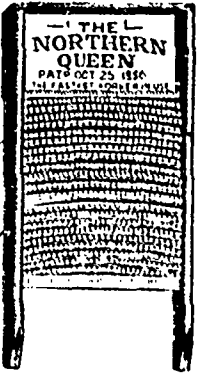
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