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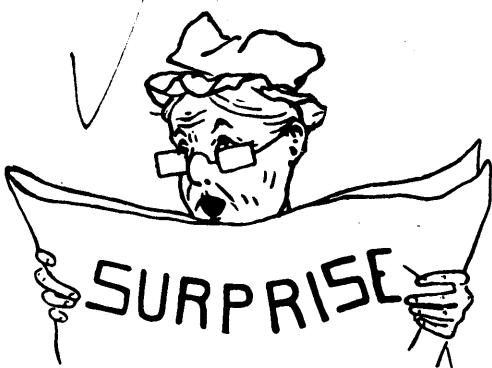
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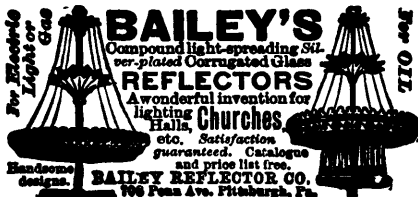
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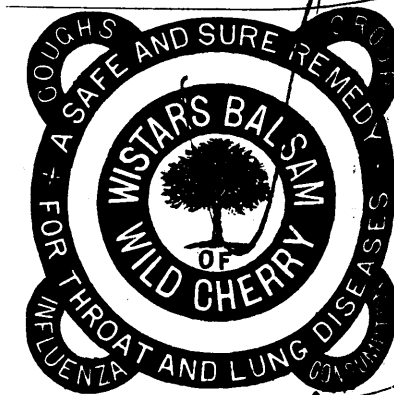


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THE CANADA PRESBYTERIAN.

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No. 37.

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Notes of the Week.

THE British Association this year, contrary to expectation, has been a small and uninteresting meeting. This it is said is chiefly due to members saving themselves for next year's gathering at Edinburgh, when an unusually large and distinguished assembly is expected.

THE many and important services rendered to the community of Glasgow by the late Mr. James White, of Overton, have now been commemorated by the erection of a bronze statue of him near the site of the old Barony Church in Cathedral Square. The ceremony of unveiling was performed recently by Sir James King, who narrated the career, and paid a warm tribute to the worth, of the departed philanthropist. His testimony was confirmed by Mr. William MacEwen, who presided, and by Lord Dean of Guild Ure, who accepted charge of the memorial on behalf of the Merchants' House. Mr. J. Campbell White was present, and briefly, and in graceful terms, expressed thanks for himself and the family for this honour to their father's memory.

FOLLOWING the example set in other quarters, France is now revising her educational methods, and as a preliminary step has eliminated Latin and Greek from the curriculum of public instruction. Instead of these dead languages the German and English tongues, with their literature, will occupy the attention of future students, and will be studied in such a way as to exercise the analytical and logical faculties so as to obtain the results which are supposed to follow education in the "classics." Indeed, the amended curriculum, which will embrace, besides the above, the study of the French language and literature, geography, history, ethics, philosophy, political economy, law and science—physical, natural, and mathematical—is declared to be classical education in its true sense.

AMID all the painful surmises and pitiful disclosures of the mean and crooked ways men in public life, and employed in the public service, have been grasping after money, it is a blessed relief to turn to those examples of generosity in its use that occasionally present themselves. The gift of the Lakeside Hospital for Sick Children by Mr. John Ross Robertson is in itself a munificent benefaction and will be productive of happy results to many a tiny sufferer, and will be a cause of profound thanksgiving to many parents relatively afflicted who but for this institution would be but ill able to relieve the sufferings of their helpless little ones. Thousands will profit by the gift and all feel gratitude to the giver. He who shows by example the right way to use wealth is in more senses than one a public benefactor.

A LADY traveller gives an interesting account in the *Sunday School Chronicle* of what she lately saw of Christian work in Italy. Count Campello, an ex-canon of St. Peters, has now established four mission stations in the province of Umbria, giving at each much attention to the religious teaching of the young. Dr. Comandi's industrial home for boys at Florence is on the plan of Dr. Barnardo's work. The home, which was opened three years ago, has already one hundred inmates. Mr. Wall, the Baptist minister in Rome, is along with his wife doing good service in a medical mission and by evangelistic visitation. They say there is a vast population

living in the squalid garrets of former palaces who are quite uncared for. Into these poor homes English ladies have no difficulty in obtaining an entrance. The women are always glad to listen to a few verses read from the New Testament and a simple explanation. The writer suggests that tourists might with advantage take more interest than they commonly do in the Sunday services of the evangelistic Churches and schools.

CONSIDERABLE excitement has been caused in Vienna, says the *London Telegraph's* correspondent in that capital, by the publication of an interview which a lawyer of Pesth has just had with Bishop Strossmayer, who at the Vatican Council opposed the acceptance of the Papal infallibility dogma, but afterwards weakened. The most striking remarks made by the illustrious prelate were that in fifty years there would be no more crowned heads, and that the good-natured Russian people would make excellent republicans. The bishop is convinced that a European war will break out within the next three years, and believes that the cause very possibly may be connected with Bosnia and the Herzegovina. There will be the Triple Alliance on the one side and France and Russia on the other. Austria will be invaded easily on her southern frontier by the Russians and South Slavs. The bishop advocated his favourite theme of the union of the Catholic and orthodox Churches, to which there were only two obstacles—one was that the Papal See was exclusively controlled by Italians, and the other the supremacy of the Tsar in ecclesiastical affairs. This union, however, was merely a question of time.

LORD PRESIDENT INGLIS, of the Scottish Court of Session, whose death has caused so much regret in Scotland, was one of the innumerable examples of distinguished men who have been children of the Scottish manse. His grandfather, the Rev. Harry Inglis, M.A., was long the minister of Forteviot, Perthshire; and his father, the Rev. Dr. John Inglis, after spending thirteen years as minister of the obscure parish of Tibbermuir, in the same county, was appointed in 1786 as assistant and successor to Principal Robertson, the historian, in the old Greyfriars Church, Edinburgh. Dr. Inglis was one of the leading members of the Church of Scotland during the first thirty years of this century, and was Moderator of the General Assembly in 1804. He was the most prominent amongst the leaders of the Moderate party. It has been remarked that, while the gifts of Dr. Inglis would have eminently fitted him to adorn the Bench had he chosen the law as his profession, so the abilities which his son displayed would have carried him to the highest place in the Church. Dr. Inglis was a man much more imbued with a deep religious spirit than most of those with whom he used to act.

COMMENTING on the honour recently conferred on the President of Toronto University, the *Christian Leader* says: The gift of the freedom of a city is often bestowed on anyone that comes along to the top; but this may be effervescent scum or it may be of a refined ethereal nature. Men of this stamp should alone have the honour thrust upon them, and of such none have better claims to it from Edinburgh than Sir Daniel Wilson. He is her own child, her own alumnus, and her own historian. Set high above the more prosaic affairs of life—like King Arthur's Seat above "Auld Reekie," Edinburgh has always been literary, antiquarian, national and professional—not to say aristocratic. Her elect sons are the men of books, or of museums, who have also a keen sense of all that is Scottish. Sir Daniel is all the fair city is most proud of, and as professor and president of Toronto University has carried into a new country some of the distinctive literary flavour of his old home. Literary ability has run in the family, its highest function is often to clothe dry topics with a graceful dress; Sir Daniel has done this for the contents of musty chronicles and tradition. His brother George did it for the materials of practical science. His "Five Gateways of Knowledge" was an exquisite performance, whose excellence creates ever fresh regret at

his early decease and satisfaction that his brother had been spared to earn and receive merited distinction.

THE American committee on a creed for use in all Presbyterian denominations has been holding summer meetings at Spring Lake Beach, N.J. The chairman is Rev. Dr. W. H. Moore, of Columbus, Ohio, and the secretary Rev. Dr. W. H. Roberts, of Lane Theological Seminary, Cincinnati. Twenty-two million Presbyterians, members of the eighty-one communions on the five continents, are interested in the results. This is the fourth session of the committee. The three previous sessions were held in New York City. It may be ten years before the work is completed. The idea is to get up a short, concise creed to express the consensus of opinion in eighty-one Presbyterian bodies that will supplement, not supplant, the special creed of each. Some Presbyterians subscribe to the Westminster Confession, others to the Heidelberg Confession, still others to the Augsburg Confession. All are Calvinistic, and all maintain a form of government designed as Presbyterian. The first use of the creed will be in the missionary fields and in colonial settlements where Presbyterians coming together are divided by fine distinctions into small bodies. Another use will be to supply a popular creed for over 2,000,000 in Canada and the United States. A third use will be to supply the converted Brahmans and Buddhists of the East with a plain statement of the Calvinistic doctrines. Of the eighty-one organizations, the chief are the two Presbyterian Churches of the North and the South in the United States, the United Presbyterians, the Dutch Reformed, the Scotch Churches, those of Ireland, England, Wales, Holland, Germany, France, and Australia. The committee established communication with fifty-one of these organizations. Some of the Churches authorized co-operation in formulating a creed. Several have declined for the present to take action. These are the Presbyterian Church South, the United Presbyterian Church of North America, the Presbyterian Church of Ireland and the Reformed Presbyterian Church of Scotland.

A CORRESPONDENT of the *Christian Leader* has this to say of Dr. William M. Taylor's service at Troon. A full house not over-crowded gathered at the United Presbyterian Church in Troon on Sunday to hear Rev. Dr. Taylor, of New York. Dr. Taylor has not lost his native accent, and one who did not know him might from his appearance and the burr of his "r's" take the doctor to be a country parson and not a great and popular divine from New York. In prayer we thought him best; the simplicity, the earnestness and humility of the quiet talk with God could not but help one and all to realize that God is an all-present God. His forenoon sermon, which was on the Christian discouragement, fight and ultimate rest, as illustrated by the wanderings of the children of Israel, which he described as not only history but parable, was well reasoned out; here and there his statements were terse and pointed. "The Hebrews crossed the Jordan to fight, the Christian goes to heaven to rest." "Holiness you do not get ready-made, as some have said in these latter days." "We are not saved by works, but cannot be saved without working; we cannot spring with one spasmodic bound into holiness." The only flight of real oratory in the course of his sermon showed his voice to be somewhat unsuitable for such a building. Describing the picture of a Scotch artist which represented a man standing on the edge of a cliff and stepping into the darkness and a hand appearing from a cloud, into which the man put his foot—"stepping out into the void and finding you have stepped into the hollow of God's hand. That is faith—that is faith!" There are many who will differ from the following point. "If we allow ourselves to be discouraged by difficulties there is no promised land for us." This was illustrated by the steps leading to the golden gallery at St. Paul's; you got the view if you ascended all the steps, but if only one portion of the steps was ascended you did not get the view. So if, after taking many steps in the service of God, you did not take all the steps, you could not enter into God's rest.

Our Contributors.

NOTES BY THE WAY—VANCOUVER CITY.

BY KNOXONIAN.

Vancouver City is a marvel—I almost said a miracle. Five years ago there were a few houses in the woods on the south shore of Burrard Inlet, but in July of 1886 they were all burned but one. That one solitary house was the Vancouver of five years ago. Now there is a busy, bustling, thriving city, with a population of 13,685, with imports for 1890 to the value of \$697,600, and exports for the same period of \$483,885. Solid brick blocks that compare quite favourably with the average business blocks of any eastern city line the principal streets; elegant dwelling houses adorn the hill at the west end, and, taken altogether, this youthful city of the west is as well built as if half a century had been taken to put it together. Indeed it looks much better than most old cities, for everything about it is clean, new and bright. All the modern improvements are here. Street cars propelled by electricity whirl you along the streets up and down the hills and round the corners quite as fast as any prudent man wants to go. Water is brought across the Inlet from the mountains on the other side, and I was told the pressure is so great that the pipes are constantly in danger. Possibly Vancouver might be defended against an invading army or fleet by simply turning the hose on the enemy. The city is lighted with gas and electricity, and seems to know how to take care of itself municipally much better than some older communities.

Looking at this youthful city from the deck of a steamer or the top of the C. P. R. hotel, or any other point from which, as the Presbytery Clerks say, you get "a conjunct view of the whole," you wonder at several things. The first thing is how they cleared up so much land in five years and took the stumps out of it. The first citizen you asked explains that mystery in a moment. They blew the trees, or at least the stumps, out with dynamite. Then you wonder how so much building could possibly be done in five years. One explanation is that they build all the year round. There is no winter on this coast. Brick can be laid and plaster put on any month in the year. There is no such thing as hurrying up before winter sets in. There is no winter to set it. There is a rainy season that serves as a mild substitute for our eastern winter, but the rain does not stop building operations. I was told several times that the rain here does not even prevent people from going to church and prayer-meeting. That is the kind of rain we should try to get in the East. The third thing a tourist wonders at is where all these people came from in such a short time. Perhaps the right reply is that they came from everywhere. Many came from Ontario. Some from Montreal and a goodly number from Nova Scotia and New Brunswick. I should say, however, that Ontario has the largest representation. The business of the city seems to be largely in the hands of Ontario men, though one cannot make sure about these things in a hurried visit.

Perhaps the greatest puzzle of all for a citizen of Ontario is to find out the factors that produced this city in five years. In the East we are in the habit of thinking that unless a town or city is buttressed by a large and fertile agricultural district it cannot prosper. Here is a city that has grown up in a few years without a farming country to support it. The fact that it exists shows conclusively that there must be some reason for its existence. The fact that it prospers proves that it must have within it some of the elements of prosperity. Nine men out of every ten will tell you "the C. P. R. did it." No doubt the C. P. R. did much and is doing much in the way of making the city, but the location and the enterprise and pluck of the people must have vigorously seconded the efforts of the great railway. Whether Vancouver will yet become the great shipping port of our Pacific coast is a question on which I dare not offer an opinion, but certainly things seem to point a little that way. The Canadian Pacific steamships meet the railway at this point. I saw a vessel from Melbourne, Australia, loading with lumber there, and another from San Francisco taking on a million feet of the same product. A third vessel was discharging a cargo of raw sugar at the refinery, and here and there in the harbour were ships from different parts of the world. Of course Victoria, only seventy miles off, with her accumulated capital, is a dangerous rival, and may be expected to make a splendid struggle for the commercial supremacy of our Pacific coast. The future alone can tell which is to be the chief city and to the future and the business men the solution of the problem must be left.

There is no better test of the business enterprise of a community than the advertising columns of the local press. Judged by this test Vancouver stands high. The advertisements in the local papers would produce a watery sensation in the mouths of some eastern publishers. And here is just as good a place as any to say that the local press seems to be generously supported all along this coast. I question very much if local journals are as well supported in any three places in the Dominion as in Vancouver, New Westminster and Victoria. Business men seem to understand here that advertising pays and they advertise accordingly. I suppose a newspaper man has his difficulties here as well as in any other place, but certainly he cannot complain about lack of advertising patronage.

Speaking from experience I should say that Vancouver is

a kindly hospitable city. The Ontario people there seem specially glad to meet anybody "from home." Those I met appeared to be well satisfied with their surroundings and prospects, but they have still a warm place in their hearts for their dear old homes in the East.

In another letter I may have something to say about Victoria and New Westminster.

WORLD'S Y. M. C. A. CONFERENCE.

(Special Correspondence to THE CANADA PRESBYTERIAN.)

The Twelfth International Conference of Delegates from the Young Men's Christian Associations throughout the world has come to a close, and I hasten to jot down in a second letter a few particulars for THE CANADA PRESBYTERIAN readers.

That much good has already been accomplished the delegates present and those specially interested in the cause in Amsterdam are willing to testify. And further good will follow. The brethren from Sweden, in whose capital city the last Conference was held, came to Amsterdam and reported last week that the International Conference held in Stockholm in August, 1888, exercised a very marked influence on Sweden for strengthening and enlarging the work of the Association. The public became aware of the fact that these associations not only form an institution for the edification of converted young men, but a powerful agency for moral rescue and prevention, based upon principles wide enough to influence the communities at large. The general interest they testified furthermore was not of a passing nature. It has proved solid and durable. That Eleventh Stockholm Conference not only brought Young Men's Christian Association work before the public in a manner in which it has never before been brought out, but it served to make the Association of that land realize the blessing of being a link in the great chain that compasses the whole world, uniting them in loyal service to Christ. It helped to widen views and taught workers to join hands for united service.

The programme carried out in Amsterdam should do for the Netherlands as much as the Conference at Stockholm did for Scandinavia, and while the home districts were being benefited, the lands from which far-off delegates came will be preparing for benefits too as the printed page, the newspaper account, and the testimony by word of mouth from returned delegates report the proceedings.

The devotional and communion parts of the Conference were inspiring. The subjects brought forward for consideration were timely and practical. These subjects were five in number. On one of the days the Conference dealt with the topic, "The Bible in our Associations; and different methods of Bible Study." Another day called for attention to the subject, "The Association secretaries; their work, their position, and the best means of forming able consecrated young men to fill this important position." "The Young Men's Christian Association and its attitude with regard to the social question" was a third topic. An important session was devoted to the consideration of "The Young Men's Christian Association in Roman Catholic countries, and how to counteract the difficulties which prevent their development."

Perhaps the most important session of the Conference was that during which the delegates dealt with "Spiritual life in our Associations; the dangers that threaten it in our actual development; the best means for maintaining and increasing it, and for constantly recruiting active and truly converted members." In some of the countries the representatives to the Conference were able to report large additions to the wealth and building possessions of the Association, and to tell of numerical accessions to the associations formed, as well as to the members added. Such was the case in Britain and North America especially. But, as Lord Kinnaird very properly put it in entering upon the consideration of the fifth topic above mentioned, it was right for the friends of the cause to ask if they were not being satisfied with build-ings, and numbers, and possessions to too great a degree—to enquire if proportionate energy were being put forward for the soul welfare of young men as for physical improvement—and to reflect upon the mass of mental and material machinery in operation, and ask if it were being directed to the main purposes for which the Young Men's Christian Association exists. As the session proceedings went on it was clear from the papers presented, as well as from the words uttered in consideration of the papers, that the delegates were keeping the glory of God in a conspicuous place in plan and endeavour, and that in the prosecution of Young Men's Christian Association work in the different countries it was remembered that "It is not by might nor by power, but by My Spirit saith the Lord of Hosts."

In the field to the west of the Atlantic the greatest material prosperity is found. And it was in the paper from the delegate who was speaking in the name of the Associations in that field that these words were found: In all our activity it is most essential that the spiritual work should be most emphasized, whether quietly or more prominently; and that there should be seasons of special prayer for fruit of our labours as well as for facilities. Our constant aim should be to bring our members and our boards of directors into close contact with the spiritual work, that at all times there may be watchfulness and prayer and liberal appropriation in its behalf. With all our material resources we need to cultivate a sense of humility and dependence on God, remembering that He has said: "Not by might nor by power, but by My

Spirit." Above all, we desire to hold up before all young men the one perfect model of manhood, the Lord Jesus Christ. Let us seek in meetings, classes, sociables and gymnasiums to conform more and more to His image. Let us not be high-minded; let us not "trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy."

The Conference that has just been closed in Holland has had social features that will cause it to live long in the memories of those who enjoyed them. Dutch hospitality was at its best in the entertainment of its many guests from all lands. Some other nationalities have a reputation for manifesting kindness of disposition in a more demonstrative way than the people of Holland. But although the hospitality of the Association's host and hostesses was less showy than that experienced on at least one former Conference occasion, it was doubtless none the less sincere. It took no small number of basketfuls to feed the hungry hundreds who assembled for "table d'hôte" in the large hall adjoining the Conference chambers each day at five p.m. Yet that was, as far as the delegates were concerned, a gratuitous provision. The visitors to Amsterdam were billeted in homes and hotels that did for them to the utmost of their ability. Then above and beyond these things, the committee of arrangements, supported by kind friends in the city, went to no little expense in engaging special trains and other conveyances for the excursion pleasures of one whole day during the time covered by the Conference proceedings. No matter where, in Holland, the visitor to the country for the first time goes, he finds things fresh and new and often strange. Holland is a country that demands respect as well as admiration. The picturesqueness of this land is different from that of any other land on the face of the earth, but at the same time it is a picturesqueness possessing special charms. Outside of Holland there are not to be found any of a multitude of things that cause the visitor to the country, in saying farewell, to rejoice that he has seen them and been among them.

But it is a good thing to have the guidance of the initiated for a day's outing from Amsterdam, and the competent committee of the Associations in Amsterdam merited the heartfelt thanks of every delegate for the sights and pleasures of the trip to Nymegen and Neerboosch last Friday. These two spots are situated within a quarter of an hour's run by express from the western boundary of Germany. They belong to a district that is known as the only hilly part of Holland. The ancient history of Nymegen especially is full of interest. And the modern record of Neerboosch for philanthropy is read by thousands on the continent who have a special interest in the orphanages there. These orphanages were inspected by the delegates. In the chapel attached a religious service was held, at which the head of the institution addressed the visitors in Dutch and an interpreter made known in English and in other tongues the whole words that he spoke. The excursionists returned from Neerboosch to Nymegen in time to do full justice, being escorted by competent guides, to the internal and external features of the place. In the cathedral at Nymegen a special service was held, and every moment was occupied until the whistle of the engine from the special train announced that the day was far spent and that the hour had come for preparing to return to Amsterdam.

The closing day of the Conference was observed by forenoon, afternoon and evening meeting. The address of George Williams, the founder of the Association, at the closing service, was deeply impressive. A few chosen men known for their service in the Lord's cause delivered appropriate parting words. On retiring from the hall in which happy and profitable hours had been spent, the delegates were encouraged to look forward to the next triennial Conference which, at a time and place to be named by the International Central Executive at Geneva, shall celebrate in a fitting manner the jubilee of the Young Men's Christian Association movement. S.

A REMINISCENCE OF BROUGHTON PLACE CHURCH, EDINBURGH.

BY REV. D. MILLAR, TORONTO.

After a sojourn in Canada of nearly nine years, looking backwards, I recall my very pleasureable connection with Broughton Place, United Presbyterian Church, Edinburgh. Neither while sitting under the ministrations of others nor in my own experience of ministerial work have I since enjoyed so blessed spiritual satisfaction.

Broughton Place Church may be regarded as wealthy, yet the comparatively poor in her communion are not by any means shaded by the rich; for there the moral and spiritual qualities of all are duly prized, and as far as possible employed in the Master's service. Broughton Place is pre-eminently a working congregation, and may this not be, to a large extent, the secret of her pulpit power, presently manifested in Rev. Andrew Thomson, D.D., and Rev. John Smith, M.A., his eloquent and most efficient assistant, as attested in the case of the latter by his very able and learned sermon, recently delivered in St. James Square Church, Toronto, and published in your issue of 12th August.

An historical sketch of this congregation, though it would be exceedingly interesting and instructive, I do not at present contemplate; but, as an old member and humble worker, permit me to record a few personal recollections.

The Church of which Rev. Dr. Thomson and Rev. John Smith are conjoint pastors crosses the end of Broughton Place, a short and retired street, adjacent to, and running parallel with, Leith Walk, a very busy thoroughfare stretching from Edinburgh to Leith. The population in this vicinity is dense, but the members and adherents of Broughton Place Church are by no means drawn from the surrounding district. They come from all parts of the city and suburban

SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D. SC., OF KNOX CHURCH OWEN SOUND.

A VISIT TO LUDLOW CASTLE; ITS SURROUNDINGS AND ASSOCIATIONS—RICHARD BAXTER—CROMWELL AND HIS IRONSIDES—MILTON AT LUDLOW CASTLE, ETC.

It is said that a town, named by the Romans Bravinium, was situated almost in the immediate neighbourhood of Ludlow. The ruins of Ludlow Castle are eloquent with the eventful history of the remote past. It is thought by a local historian, Mr. F. Wright, that a party of Danes established themselves on the brow of the hill which is now occupied by the Castle of Ludlow, and that from their fortifications it took the name of Denaham, the residence or home of the Danes, still preserved in that of Dinham. The Normans who built the castle on the site of the Danish fort retained for it the name of Dinham, but changed it in old writings to Dinam or Dinan. At the close of the twelfth century that name was lost, being substituted by that of Ludlow. This is a Saxon name, and carries us back in all probability to a very remote period of our national history. Lude-low, in purer Saxon, Leodehlaw, signifies "the hill of the people." Robert de Montgomery, who ruled all Shropshire with the stern justice of a Norman Conqueror, is supposed to have laid the foundation of the Castle of Ludlow, and probably completed the Keep Tower to fortify his Southern frontier about the year 1112. It was subsequently considerably enlarged by Sir Henry Sydney. Its ancient British name—Dinan Lhys Lywysog—signifies "the prince's palace." These distant days of princely and lordly castles were times of iron rule, savage invasion of liberty and right, ruthless outrage, fierce contention, feudal serfdom and oppression, priestly superstition, baronial grandeur, and popular ignorance and degradation.

Who weeps over these ruins of past historic power and glory? We rather rejoice that these strongholds of princely power and lordly tyranny are moss-grown and ivy-mantled with age. Who that values the priceless heir-loom of liberty mourns that they have fallen by the wasting hand of time, and by the shocks of violence? Dugdale, quoting the Monk of Utica, thus moralizes on the crumbling greatness of the past: "After this short life of nature there is a long life of fame, who will blow her trumpet aloud to posterity, and plainly lay open to the world, as well the bad as the good actions of the most potent that shall be in their highest pitch of worldly power. *Vere ut gloria mundi flos fieri*, etc. Certainly thy glory of this world fadeth and withereth as the flowers of the field; yea, it passeth away and vanisheth even as smoke."

The Castle walls are bare and hoar,
The glorious days of old are o'er;
Yet fancy still delights to dwell
On scenes which once were known so well.

The hall, with richly garnish'd feast,
The chapel and its stolid priest,
The dungeons echoing to the moan
Of captives deep in vaults of stone.

Ludlow! thy walls are roofless seen,
Thy halls and boyers are turf'd with green;
Thy day is passed, expired thy reign,
Yet things around the same remain.

No, not exactly the same—the same and brighter. Our local habitation more peaceful and secure. The times are happier; mind is free; truth is free. Popular-progress is yoked to the steam horse and winged by lightning. We need no battlemented towers for the security of our towns and cities. We need neither portcullis nor draw-bridges, barbican, keep, nor foss. The lordly mansion and humblest cottage alike are stronger than the castles of yore, which neither prince, nor pope, nor priest, dare invade without permission. Every Englishman's house is his castle.

In the British Museum there is a manuscript of the early part of the reign of Henry III., which furnishes a list of the names of the most important buildings then existing in Herefordshire and Shropshire. In the list of castles for this part of the country we find Ludlow. The castles on this line are nearly all Anglo-Norman; it formed the basis of the operations of the early Norman barons in the interior of Wales. Another line of castles skirted the Roman road from Hereford to Shrewsbury.

Ludlow formed part of a line of castles which stretched from Richard's castle along Corve-Dale. The historic tower, which rises to the height of about 110 feet, is a splendid example of the style of this order of architecture, introduced by Bishop Gumdulf, and is a grand monument and memorial of the baronial rule of feudal times. The original entrance was at the east turret. The old entrance still exists, but is materially altered. The dungeons or vaults beneath this strong tower were probably approached by a passage which descended in the mass of the wall from this antique entrance. Most of the windows and doorways of the towers are distinguished by their round Norman arches. When the castle was completed, in the reign of Henry I., it appears to have covered the same ground as at present. There were three works or lines of defence—the Keep, or last stronghold in case of extremity; the castle properly so called; the mass of buildings within the inner moat, properly known as the inner court; and the large court without, surrounded with strong walls and towers; and by a moat towards the town intended for the reception of cattle and of the peasantry in case of hostile attack. The opposite side of the castle, being situated on the edge of a rock, did not require a moat as it was in no danger from a regular approach.

This once strong but dismantled, time-worn fortress would avail but little in our times as a place of security and defence, and we are perfectly secure without long lines of castles. We have strongholds of defence from which we flaunt the flag of the brave and the free, and hurl defiance to all the tyrannies of earth. Southey well says of our surest defences:—

Train up thy children, England,
In the ways of righteousness, and feed them
With the bread of wholesome doctrines;
Where hast thou mines but in their industry?
Thy bulwarks where but in their breasts?
Thy might but in their arms?

The brightest powers and forces are moral and spiritual—the might and majesty of God's eternal truth. "The word

of the Lord endureth forever." It stands unshaken and unscathed amid the "crash of thunder and the warring mists," "firm as a rock." Southey says again:—

We need no aid of barricade
To show a front to wrong;
We have in truth a citadel
More durable and strong.

The boasted and defiant strength and security of Ludlow Castle have signally failed, and its trenches have been carried by the conqueror, drawbridge and gates battered down or burnt to ashes; the ramparts breached or scaled; the flag, riddled and rent, has been torn down from the citadel; the valiant defenders have yielded to superior power and valour, slain in their place of refuge, or taken into a wretched captivity. So of other castles. Thus in 1138, in the third year of Stephen's reign, when all the castles in the border were fortified against him at that turbulent period, Ludlow Castle was taken in the interests of Gervase Paganel, probably brother or relative of Ralph Paganel, an influential partisan of the Empress, who had fortified himself in his castle of Dudley. These castles' times were times of terrible scourge, cruelty, oppression and slaughter. After plundering and burning in the neighbourhood of Dudley, Stephen marched on to Shrewsbury and besieged it in July, 1138. It is said that he employed against Shrewsbury Castle the most powerful warlike engines which were then in use. Ludlow Castle, under Gervase Paganel, made an obstinate resistance. The assailants erected two forts, and with great vigour prosecuted the siege, but it did not succeed. The baffled and discomfited king was compelled to retire, and repaired to Oxford, where his presence was necessary. About the middle of the twelfth century Ludlow Castle sustained a long, severe and bloody siege from Jose de Dinan. The pretty gardens and verdant slopes about Ludlow were covered again and again with the dead bodies of soldiers who were slaughtered in these skirmishes.

In the early part of the eighteenth century Ludlow is described as a populous town, boasting a splendour and gaiety not seen in other towns of the same dimensions. This arose from the frequent presence of the court and courtly followers. At the same time it was equally notorious for the number of its inns and its liquors. Richard Baxter, when a mere youth, lived as a pupil of the chaplain of the council at Ludlow Castle, and his memoirs, "Reliquiæ Baxterianæ," have unmistakably pointed out the licentiousness of the place as a favourite haunt of idle gentlemen gamblers, a town full of temptations, courtiers, counsellors, attorneys, revelling in glittering guilt, and reeling about with tipping and excess.

Ludlow Castle was for a considerable time held by the Royalists in the great civil war of the sixteenth century, when the throne of the Stuart tyranny was dashed to the dust by Cromwell and his invincible legions of Ironsides. On June 9, 1646, it was surrendered to the Parliamentary General, Sir William Brereton, and all its royal pomp passed away like a vision of the night; even the furniture of the castle was inventoried and offered for sale. Now it was that the grandest figure in the history of Ludlow Castle, and some of the grandest figures in our country's history and of the world's history, came to the front in the court, in the camp, in the castle, in the palace, in the Parliament, as the noblest, bravest leaders of the free people of these realms, and in the battle of freedom—Cromwell and Milton! mighty men of valour, mighty men of genius; men whose names have been on the world's tongue in all succeeding ages. England's kingliest man and mightiest ruler, whose invincible battle-blade leaped from its scabbard for the rights and liberties of England against what he called "the trinity of hell, the Pope, the Spaniard and the devil." The Lord Protector of the great Commonwealth—every inch a man, a patriot, a soldier, a brave leader of men, a kingly man uncrowned, as Lord Macaulay says of him, "the mightiest prince that ever held the septre of England,"—and he was far more than all that—a tried Christian man.

And what of the immortal Milton, the student of Christ College in the University of Cambridge, the secretary of Cromwell, the great poet of his country and age, and of all lands and ages; sublimer in thought than Homer, a greater genius than Dante, loftier in his verse than Pindar or Virgil; splendid alike in flashing thoughts and burning words and manly action; second only to Shakespeare; equally stalwart in the glory of his intellect and in the noblest form of character, poet and patriot of the highest type—poet of God and Paradise—a genius of song, seraph-winged and heaven crowned—who in his blindness saw the bright "shadow of God's wing," and in poverty, neglect, persecution, infirmity, and tribulation, "bated not one jot of heart or hope, but steered right onward." Why Milton's name alone is a mightier tower of strength than was the massive tower of Ludlow Castle in its grandest and palmiest prime, and, *per se*, is sufficient to invest and stamp the glorious old ruin with an immortality of interest and historic fame. It is certainly a fact of no small interest to recount the old tradition, that the Earl of Carbery, the friend and patron of Butler, after the Restoration, took Milton as his secretary, and subsequently gave him the office of Steward of Ludlow Castle, which it is known he held in 1661. Tradition also says that "Hudibras" was partly written in the room over the gateway of Ludlow Castle, as the residence allotted to the poet of the Stuarts. But how infinitely more interesting and soul stirring is the fact that Milton's beautiful "Masque of Comus" was presented at Ludlow Castle, 1634, before the Earl of Bridgewater, then President of Wales." Passing through the arch of the doorway, so elegant in its form and mouldings, we see the bare walls, floorless and roofless, of the grand hall of Ludlow Castle, the stage on which was performed the truly beautiful, instructive, and high-toned "Comus" of our immortal Milton.

Ah! there were many true and noble men in those brave days of old. And there were true-hearted women worthy of such great, grand-souled men, who possessed peculiar attractions, who figured not with the classic "Grecian Bend," or in a courtly stoop to tyranny, pomp and pride; but stood erect in pure and noble womanhood amid the perilous environment of revolutionary blast and battle—the guardian angels of the suffering brave. "Hold the Fort" they held so bravely and triumphantly. Heaven signals you to this duty to your country and your God. The last fires of doom shall burst and illumine its towers, and the rolling thunder of the judgment shall be the sabres of its victory! We see beyond the smoke and blaze of the battle the tossing up of the triumphal branches that shall wave along the line of our King as He cometh in glorious triumph.

districts. The exterior of the building is largely hidden, although the front facing Broughton Place has a commanding appearance; the interior is roomy, very comfortable, yet not elegant. It might accommodate from 1,300 to 1,500 people, of whom perhaps 1,000 or 1,100 are members.

The success of Broughton Place is due no doubt to the carrying out in a large measure of the Saviour's command: "Go ye into all the world and preach the Gospel to every creature," for, as a missionary congregation, she cares for the souls of others than her own immediate friends. She maintains or did maintain at least three other ministers besides her own, one of these being settled over the Canon-gate Mission, in Edinburgh, and the other two over missions in the foreign field, and these men and the congregations they represent manifest towards Broughton Place a filial and spiritual interest which is healthy and invigorating alike to the parent and dependent congregations.

During my connection with Broughton Place Dr. Thomson alone ministered to the spiritual wants of the people. His manner in the pulpit was quiet but commanding, his sermons chaste and instructive, and his lectures, on "the Book of Ruth," for instance, to which I had the privilege and pleasure of listening, were particularly edifying. The whole service was reverential and impressive. The congregational singing was exceptionally good. There was a choir, but then no organ; and the people sang with precision and force.

Speaking of the singing reminds me of the heartiness with which the renowned Rev. Principal Cairns, who is a member of the congregation, joined in the praise. I was a member of the choir, and well do I remember the vim with which the Rev. Principal was wont to sing. Though he shouted with the ladies at the pitch of his voice, his earnestness was a real inspiration to us singers.

Another occasion I will not soon forget. It was a young people's prayer meeting. Although not young in years, Dr. Cairns, had a youthful heart. Our meeting had commenced and, just as I was about to engage in prayer, the venerable Principal quietly appeared behind me. His sudden appearance disconcerted me somewhat, and rather played havoc with my assy at public prayer. But I need not have been troubled, for though the Principal was no doubt an intellectual giant he was a "child of God," and no one did sympathize more with the weak and oppressed than he.

The young people are the impulse of Broughton Place. The ministers and officials are able and earnest men; but the young men and women are the life of the congregation. There are two young men's meetings every Sabbath morning, and a large and prosperous Sabbath school. These are held before the forenoon service. Then comes the service at eleven, an interval of two hours and then the afternoon service; and afterwards the mission Sunday school and other meetings.

The young people do considerable visitation and tract distribution, and also carry on outdoor evangelistic meetings, in which I have seen the venerable pastor take part. During the week days they are not idle. The sick are visited, the poor and neglected cheered and attended to; choir practice, penny saving's bank, literary society, ladies' meetings, etc., are all in turn engaged in. The young people work heartily and spontaneously, they do not require to be goaded on by the minister, but work as for their heavenly Master. While they respect their pastor, they do not expect that he shall perform all the religious duties of the congregation. The people of Broughton Place do not forget that while their minister's first call is in their interests, that the world also—the public—have a claim upon their services. Hence the minister's and the people's Christian charity is thereby widened and deepened, the sermon is in consequence more than an attempt to please the varied whims of the congregation, and the people are not so supersensitive as to imagine that every searching utterance from the pulpit is a direct aim at the shortcomings or sins of a devoted brother or sister. Dr. Thomson uses manuscript and reads his sermons; yet one never hears a complaint. I understand Rev. Mr. Smith also uses the manuscript freely; yet I may be excused if I say that the spirituality of the hearers in Broughton Place is perhaps as marked as those who are continuously crying against read sermons, and who abuse ministers and disconcert their fellow-hearers if they are occasionally asked to listen to a common-sense production delivered from paper.

Why are many of our choirs and congregations so unprogressive in their singing? Because they attempt no progressive music. If they practice at all, it is but to hurry over the psalms and hymns for the coming Sabbath. Broughton Place used to have a choir roll of sixty. These members of the choir were divided into three divisions, A, B and C, and led the congregation respectively in turns; so that when "A" was in the choir seat, "B" and "C" were in their pews, each member singing his and her own part. The result was a vast congregational choir. Broughton Place has since got a grand pipe-organ, but I question if the singing is now so good. These divisions (A, B, C) practised during the week, and were not contented with rushing through the Sabbath psalms and hymns, but undertook high-class music, and yearly gave a public rendering of such works as Handel's "Messiah," Mendelssohn's "Athalia," or Haydn's "Creation," the members of the choir singing the solos, duets, trios and quartets, as well as supplying piano and organ accompaniments. These annual concerts brought crowded houses and were critically noticed *in extenso* by the daily press. Can such a congregation fail to attract public notice and be a great power for good. Few congregations, if any in Edinburgh, are more energetic than Broughton Place.

The branch of the Y. M. C. A. in connection with Broughton Place is a power for good to the congregation. It meets in a small room every Sabbath morning at half past nine. It has sent forth many able Christian merchants, lawyers and ministers of the Gospel. It affords a means for a thorough development of the intellectual power of the young men in Christian principles, life and work. Its method of work is that carried on throughout Scotland. Every member in turn reads a paper, criticizes, and engages in devotional exercises. Y. M. C. A. secretaries in Canada and the States tell me that that method will not do in these countries; if not, all I can say is, that the young men are not aware of the mental and spiritual good they forego. It is well to listen to the exposition of the Word from the lips of another; it is infinitely better for young men to study it themselves, and bring the result of their research under the critical fire of their fellows. May the foregoing few facts concerning Broughton Place Church, Edinburgh, prove an impetus to lagging congregations.

Pastor and People.

THE GOOD SHEPHERD GIVETH HIS LIFE FOR THE SHEEP.

The angels sang a wondrous song
To shepherds in the days long gone,
It was a pastoral,
It told of one on Mary's breast,
Whose life meant Search and Fold and Rest—
A shepherding for all.

How foolish are His headstrong flock I
Faint in the sun, they lose the Rock
And Shadow, cool and deep.
And, yet, the Shepherd seeks "His own,
And, with His search, His love has grown
For every wandering sheep.

The Shepherd's voice is wondrous clear,
Heed, while you may, and heeding, hear
The call of Deity.
He seeks in all paths, high and low,
Where'er His headstrong sheep will go,
His love, their surety.

Oh, weary sinners, needing rest,
Love in His dying, ends His quest,
The Shepherd, on a hill-top bare,
Pours out His heart to draw you there,
Near to His wounded side.
The Crook, the Search, you may deny
Can any soul forget this cry—
"I give my life for thee."

—Rev. G. E. Martin, in *Mid-Continent*.

OUR NATIONAL SINS.

BY REV. GEORGE BRUCE, B.A.

One of those timely, able sermons that attract attention and cause thought was preached lately in St. Davids Church, St. John, N.B., by Rev. George Bruce. His text was Proverbs xiv. 34: Righteousness exalteth a nation but sin is a reproach to any people.

It is my intention he said to speak to you about some forms of national sin which have become a reproach to us, and I do so from two considerations. In the first place, because, next to the home, the Church has the responsibility and the privilege of affecting the moral character of men and women for good; and it is only by making and keeping the lives of individuals pure and noble that we can have a true and elevated national character. The second consideration is that certain forms of sin have become aggressive and notorious amongst us, nay we have even become conspicuous by their evil prominence! And while I do not usually make current events the subject of discourse, I feel that there are times when to be silent would be to bring upon ourselves the condemnation of the watchman who saw the enemy coming and gave no warning.

If I were to add another remark here it would be this, that under a form of government like ours we are not only responsible for our individual character and influence as citizens, but for the exercise of the power to mould the character of the legislation which is in our own hands. The nation is what the people make it. The strongest parliament is weak compared with the body of the people. Therefore I speak to you to-night not only as men and women intrusted in the well being of our beloved country, but as those who are responsible for the character and purity of its legislation and government.

I speak also with a full sense of my own responsibility in occupying the time and place of religious service, and I feel that no more important matter can be brought before you now, assured as I am that I have a message from God to you, and that your responsibility and mine is the greater and the more solemn because of the circumstances in which we are placed.

As to the different forms of evils to which I propose to make reference, there may not seem to be anything giving them a logical unity as parts of one subject or sermon, but there is another connection which binds them into one, the logic of fact and of their common relation to the same national life, showing them to be only different modes or manifestation of one disease.

SABBATH DESECRATION.

The first evil to which I shall refer is Sabbath desecration. When I mention this it may occur to some of you that I am thinking of one particular circumstance the latest advance in this line. I may say at once that I am not, that I am not limiting my thoughts to any single fact, to any particular form of Sabbath desecration. I wish rather to call your attention to the principle or motive which underlies the whole movement and which is at once hidden and revealed in the actions and words of those who are interested in the matter.

The question of Sabbath observance is a complex and difficult one to deal with and it becomes more complex as life becomes more complicated and the functions of business overlap one another.

It is a matter requiring careful thought and wise management to know how to preserve most effectively the Sabbath as a day of rest for man, and not to make that a hindrance and a burden which God intended as a refreshment and a blessing. To know how best to remember that since the Sabbath was made for man, God intended that he should not be deprived of it, and at the same time that man was not made in order that he might observe a day of absolute

inactivity but that he might use it for his highest advantage. What we are dealing with now, however, is the relation of the law to Sabbath observance. And my conviction is that the law has no right to intervene except for the preservation to every man, as far as possible, of the Sabbath Day as a day of rest. And this can be done mainly by the law causing the machinery of labour in all its forms, without exception, to stop, to be at rest, except where necessity intervenes. And it is at this point that the difficulty presents itself, the point at which a specific necessity may be held to prevail against the general rule.

As to the law undertaking to prescribe how I shall occupy my time on that day, whether I shall read or sleep, walk or lie down, go to church or remain at home, I should resist the enactment of any such legislation. The public have no right to interfere except for the preservation of the rights, and the furtherance of the well being of the people.

Now, as I have said, it may be a difficult thing to adjust this line, and I for one am in favour of a liberal interpretation of the rights of the individual; but when we come to the protection of society, to the preservation of the rights of the people from selfishness and greed, to prevent the flagrant violation of the peace and quiet of the day by individuals or corporations, and when we ask for plain, simple legislation, for a statement of rights of society, which shall not be interfered with or violated, when we ask for a declaration in unequivocal language, we find at once that there is a hidden power that certainly does not "make for Righteousness," making its presence felt; a power which paralyzes the hand of justice, and makes a farce of judgment; a power of malign intent and sinister design, which controls legislatures and makes their movements monuments of helplessness and fear.

Under our constitution questions of this kind are bandied about, cast from the province to the Dominion and from the Dominion to the province; and all the while the aggressive and greedy selfishness of men is advancing upon the domain of the rights of the people to a quiet day of rest and peaceful enjoyment.

Does it not reveal some fatuous influence of tremendous power to note, that whereas the conflict between the federal and the provincial legislatures for jurisdiction over other things has been sharp and embittered, each striving most strenuously and determinedly to maintain the jurisdiction as against the other, provinces arrayed against the Dominion, and the Dominion against the provinces; each defiant and aggressive, when we come to the domain of responsibility as against the influences which are the potent and flagrant causes of crime and vice we find a complete reversal of policy and judgment. The provincial legislatures assuring us that they have no power whatever to deal with the matter, that it is beyond their domain and must be referred to the Dominion authorities. While the Dominion, which has been pressing so determinedly upon the provinces and asserting its rights as against theirs, all at once has become conscious of a limit of its authority in favour of the provinces. So that putting the two together we have a confession of complete helplessness. There seems to be no power in our legislative system which has authority to deal with Sabbath desecration. Can any one explain this strange spectacle? This lionlike energy and determination in the conflict between federal jurisdiction and provincial rights where money and territorial rights are concerned, and this inordinate self-abnegation and respect for one another's jurisdiction where the guardianship of something far more sacred is concerned?

INTEMPERANCE.

The second instance of public or national sin is intemperance. With regard to this vice much of what I have said is strictly applicable. The magnitude of the evil is confirmed and deplored, the difficulty is to get any satisfactory method of restraining or removing it. I am not going to say anything of this, however, at this time. All that is necessary for our purpose is to assume that legislation and law must have some responsibility in regard to the protection of the people from the ruin and misery of this monstrous curse, whether it be by a law prohibiting the manufacture and sale or otherwise. But here we meet, and in an intensely aggravated form the same power, the same malign and I might say devilish influence seeking to prevent fair open discussion and thwarting every effort to arrive at effective means of protection. The cry of widows and orphans, of mothers and wives and sisters, and the indignant demand of resolute men that we be permitted to deal freely with this horrid, blasting curse, this hideous enslavement and destruction of our young manhood. All these are as waves bearing hopelessly and helplessly around the grim walls. We stretch out our hands, we feel an iron door, barred and bolted, and we are denied an entrance—public men appear to be under a spell. Their words are fair, and promises of honest consideration are readily given, but when the question comes to an issue these promises are snapped as treading in the flame. And once more it becomes evident that a hidden hand has been stretched forth. Strong men have been unmanned. A word has been whispered in their ears, and they have become clay in the potter's hands. The grip of the power which holds their destiny has been tightened, and once more there is vacillation and failure. Now, let me speak plainly here. It is not because men hold different views as to how best to deal with an acknowledged evil of monstrous proportions that I object. It is because, under the pretence of freedom and manly independence, we find a weakness and a bondage

which men try in vain to conceal. It is the appearance in another form of the dominant power which is doing so much to pervert justice and to turn manhood into a farce. It is of this that I speak. A power which finds the continuance of intemperance as of Sabbath desecration serviceable to its evil purpose; a power which knows well how to hide its real nature and clothe itself in the garments of unselfishness and lofty pretensions.

(To be continued.)

CRITICISM OF THE BIBLE.

A certain man placed a fountain by the wayside, and he hung up a cup near to it by a little chain. He was told some time after that a great art critic had found much fault with his design. "But," said he, "do many persons drink at it?" Then they told him that thousands of poor people, men, women and children, slaked their thirst at this fountain; and he smiled and said he was little troubled by the critic's observation, only he hoped that on some sultry summer's day the critic himself might fill the cup and be refreshed.

The Bible is the fountain with the cup. Just now there seems to be an unusual number of critics. Some of us seem afraid lest its honour be decreased. But let us be sure of this, that from the standpoint of its munificent Designer the only question is, "Do many persons drink at it?" and that God the Giver is only satisfied in knowing that increasing multitudes of earth's weary, longing, thirsty souls are slaking their thirst at this fountain, blest fountain, which can satisfy the craving, the needs, the burning desire of every panting soul famishing for the "water of life." O that men who are troubled with doubts and questionings and sceptical thoughts about the Bible would calmly examine it for themselves! O that in a candid, teachable frame of mind they would take it up and read it! The test of experience is the disarming of criticism. The book itself is its own best witness and defender.

Lord Lyttleton and Gilbert West, both men of acknowledged talents in England, had imbibed the spirit of infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose the fraud. Both sat down to study the book and write against it. The results of their separate attempts was truly remarkable. They were both converted by their attempts to overthrow Christianity. They came together not as they had expected, to exult over an imposture exposed to ridicule, but to lament their own folly, to congratulate each other on their joint conviction that the Bible was the word of God, and to rejoice together over a Saviour found. Both were led through this door of truth into the light of the truth as it is in Jesus.

With all the indifferent or perplexed or doubting our troubles would be well nigh over if we could once but get them to put the Bible to the test—the practical test of experience. It has its own way of evidencing itself. It carries its own power to convince. It has outlived many previous attempts to set it aside, or to lower the measure of its meaning, its authority, its inspiration, and it will do so again. Let no one tremble for its safety. Let none of those who love it, who read it as God's word, who bow to its decisions as to doctrine or duty for one moment fear the ridicule of boastful claims of any so-called "Advanced Thinkers" or "Higher Critics." God will take care of His own book. Instead we have every reason for supreme confidence. "The word of the Lord is tried." It has stood and will stand every test and commend itself alike to our hearts and our reason. And our best act will ever be in trying to lead men to put it to the test of personal appropriation. "Oh, taste and see."—Rev. Gerard B. F. Hallock.

SYMPATHY.

How seldom do we stop in the rush and whirl of life to realize the full meaning of this word! We express our sympathy for our fellow-being by thought, word or action, and, in the expression of this sympathy, should not overlook any, whether child or adult, for all need it in some way. The world at large has fallen into the habit of seeing and considering matters from a dollar-and-cent standpoint.

Practice brotherly love with those that are easily offended. If you see a member at fault, go and speak kindly to him about it instead of telling every other member of the fault.

The well-to-do need sympathy as much as the needy, for each one has his duties, temptations, affections and trials, and we should feel for each other in twenty ways that have nothing to do with the workshop or pay-office.

Sympathy for each other is needed between the husband and wife, each entering into the joys or disappointments of the other. A lack of this will cause an estrangement that is apt to be life-long.

Children have their difficulties and a smile or kind word will bring sunshine to their sky. In training children, have enough compassion to distinguish whether the child's action is done through ignorance or disobedience.

Remember the new family that has moved into your midst and make them feel at home among you.

The young man that lacks moral courage, the one that feels he must do as the Romans do when among the Romans, must be looked after and helped to do the right.

Let us cultivate more sympathy for our fellow-men and thus follow the steps of our blessed Teacher.—E. A. Knibb.

Our Young Folks.

WHEN TO SAY "NO."

"No" is a very little word;
In one short breath we say it;
Sometimes 'tis wrong, but often right;
So let me justly weigh it.
"No" I must say when asked to swear,
And "No" when asked to gamble;
"No" when strong drink I'm urged to share;
"No" to a Sabbath's ramble.
"No," though I'm tempted sore to lie,
Or steal, and then conceal it;
And "No" to sin when darkness hides,
And I alone should feel it.
Whenever sinners would entice
My feet from paths of duty,
"No" I'll unhesitating cry—
"No, not for price or booty."

God watches how this little word
By every one is spoken,
And knows those children as His own
By this one simple token.
Who promptly utters "No" to wrong
Says "Yes" to right as surely—
That child has entered wisdom's ways,
And treads her path securely.

THE HARE AND THE TORTOISE.

One fine summer day a hare was laughing and jeering at a tortoise because he went along so slowly. But the tortoise offered to run a race with her any day, and to beat her too. "Very well," said the hare, and they started at once. The tortoise jogged along at a slow and steady pace, but never stopped for a moment. The hare laughed at him, and said: "Go on, Mr. Tortoise, I shall soon catch up to you; so I think I will take a nap for a few minutes." Meanwhile the tortoise plodded on, but the hare overslept herself. Suddenly she jumped up, rubbed her eyes, hounded along the road, and reached the winning-post just in time to see the tortoise there before her.

THE YOUNG MAN WHO WILL BE WANTED

If we could only get the ear of that boy in school or that young man in college, we would say most earnestly to him that the time is coming, and perhaps not far distant, when you will be wanted. The opportunity is ready to develop when, if you are ready, you can enter into a great life work, a time which taken at its flood will lead on to fortune and to fame. This is a broad and populous country, and opportunities for eminent achievement and large usefulness are constantly occurring in religious work, in educational work, in business, in professional life, or in politics, and the service of the country possibly in war. You may be wanted ever so much but if you are not ready when wanted you will be passed by. The opportunity, just the one you would most like, will not wait for one not ready. Somebody else will take the place. You will certainly be wanted and you should be ready to respond at the right moment. The important places require men of character, fixed principle, education, power. No man gets mental power and discipline without hard stern work—and years of it. And no weak, undisciplined and unprincipled person is fit for command, or can ever expect to hold a commanding position. There is no lack of important positions for those competent to fill them. But it should be remembered that important positions can always find those able to fill them and the world will not wait for you if you are not ready.

Many an old man to-day is looking back to see another in just the one place which was designed for him, and in which he might have been perfectly content, happy and useful, in which he might have done a great and important life work, and achieved distinction, but, when opportunity's hour struck, he was not ready; and he now feels that his life has been a failure, because he neglected to prepare himself for the time when he would be wanted. The late Professor H. B. Smith used to say to his students: "Young gentlemen, have a hobby, have a hobby," i. e., have some one line of study of which you will be master, where you will stand *facile princeps* and when opportunity calls you will be the one wanted. Always study with this thought in mind, that before long the opportunity will occur when you will be wanted.

THE FIRST AND GREATEST SCHOOL.

Words will never make a boy religious; speech will never persuade to faith. It is character that day by day unfolds before him, plays upon him with its nameless forces, works around him with its plastic hands. It is that character, and that alone, that will shape the boy and determine his life. I have in my time learned of many masters, have loved to go into the old ancient classic time and seek from men that there lived the secret of the search for truth, or the discovery of the fittest speech in which to present the living thought; I have learned of masters in my own land, living and dead; through voice that uttered and through words that were printed on the living page; learned, too, in other lands and with other speech of men who represented great scholars and continued the traditions and methods of great thinkers of a past generation; but the longer I live, one thing becomes

ever the more obvious to me—the greatest influence that entered my life, entered into it amid the obscurity, and the silence, and the sweetness, and severity of home; and were I to select two persons out of all that ever lived round and about me, the two would be a man who died before I was born—a humble man who owned but a small farm, but strove to do his duty to his God, to his neighbour, to his home, to his family. But that man's daughter was my mother, and she loved her father and thought of him as the kind of man she would like to make her son to be, and she managed to bring out of the past the image of the man whose name I bear, till it lived in me, till it became a kind of regulative principle, shaping thought and oft guiding speech, and at this hour I know only these as the two preeminent persons that have formed my character and life—the grandfather I never saw, and the mother who was his daughter. *Principal Fairbairn.*

ONLY A CABIN BOY.

A big battle was being fought between the English and Dutch navies, Sir John Narborough was the English admiral, and the masts of his ship had been shot away almost directly when the fighting began. In spite of the greatest care and the most splendid bravery, Sir John saw that the English sailors must be beaten unless he could get help. There were a few ships some distance off to the right, but they were to act as a reserve, and would not enter into the battle without a message from him. Sir John stood a moment, and wondered how the message could be sent. It was not possible to signal; there was only one way—the message must be carried.

Sir John wrote his order, telling the captain of the reserve to come and help him at once; then he called aloud for any one who was willing to be the messenger.

Think of the scene a moment, and then you will understand what a brave heart was needed to carry that note. Below was the sea; above, around, in it there rained a heavy shower of bullets. The long swim would be trying enough, but to swim with the chance of being shot every second was terrible. Yet many sailors came forward at their admiral's call, ready to risk their lives for their country's good.

They were all grown-up men, and they must have stared in wonder as one of the cabin-boys, Cloudesley Shovel, said:—

"I can swim, sir; and if I am shot I shall be missed less than any one else."

After a moment's hesitation the paper was handed to the boy, who put it between his teeth and sprang overboard. How the men watched him as long as he could be seen! He reached the reserve ships in safety, and, as they went into action at once, a victory was gained by the English.

When the sun was setting Cloudesley Shovel stood once more upon the deck of the Admiral's ship, and received his heartiest thanks.

"I shall live to see you have a flagship of your own," he said.

The Admiral's words came true, for the brave cabin boy became Sir Cloudesley Shovel, one of the greatest British admirals.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

REVIEW.

Sept. 27. } *John i. 1-16.*
1891. }

THE WORD MADE FLESH.—John's Gospel begins with a statement of Christ's eternal sonship, the divinity of His nature and His oneness with God. Here He is called the Word of God, because He reveals the truth and purpose of God for man's salvation. He is the fountain of light and life. John the Baptist was the harbinger of Jesus and bore witness to His mission. Though He came unto His own they received Him not, yet was the Son of God incarnate. He came to give light, life, truth and grace. The invisible God can only be known through Jesus Christ.—*John i. 1-18.*

CHRIST'S FIRST DISCIPLES.—At Bethabara, east of the Jordan, John the Baptist and his disciples saw Jesus walking and exclaimed "Behold the Lamb of God, which taketh away the sin of the world." He also explained to his disciples the divine mission of Jesus and testified to God's approval of Him at His baptism as manifested by the descent of the Holy Spirit. "And I saw and bare record that this is the Son of God." Next day John again pointed Him out as the Lamb of God and two of John's disciples followed Jesus. One of them was Andrew, who went and told his brother Simon Peter that he had found the Messiah, and he too became a disciple of Christ.—*John i. 29-42.*

CHRIST'S FIRST MIRACLE.—Jesus had gone into Galilee, and at the village of Cana in that province there was a marriage. The mother of Jesus was one of the guests. Jesus and His disciples having been also invited were present. The wine was insufficient for the number of the guests, and the mother of Jesus told Him. Though His answer "What have I to do with thee? Mine hour is not yet come," had the appearance of discouragement, she did not consider it a refusal, and told the attendants to do as Christ told them. He commanded them to fill six large water pots that were there, with water up to the brim. This they did. His next command was to draw from these vessels and present to the master of the feast what then proved to be wine. This he pronounced to be of excellent quality, as he then informed the bridegroom. This was the first exercise of Christ's miraculous power, and evidence that He had control over nature.—*John ii. 1-11.*

CHRIST AND NICODEMUS.—The remarkable interview between Christ and Nicodemus took place in Jerusalem. Nicodemus belonged to the sect of the Pharisees and was a man of influence, being at the time a ruler of the Jews, a member of the council. He came by night, because then he would be more at leisure and probably he did not desire it to be known that he had visited the new

Teacher, who was regarded with suspicion by his class. He had come to the conclusion, however, that Jesus was no ordinary teacher, for he judged rightly that such a worker of miracles could only come from God. Jesus tells him that "Except a man be born again (or from above) he cannot see the Kingdom of God." This necessity of the new birth, regeneration, Nicodemus at first does not understand. Christ proceeds to explain more fully the nature of the spiritual change by which alone entrance into His Kingdom can be obtained. Then He tells how salvation has its source in the infinite love of God who "gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—*John iii. 1-17.*

CHRIST AT JACOB'S WELL.—This interesting incident occurred at Sychar, in Samaria. Jesus was on His way to Galilee and He was passing through the intervening province. In the evening he reached the well that had for ages been known as the one that had been dug by Jacob and to which the people were accustomed to come for water. A woman approaches carrying a water pitcher while the disciples have gone into the town to buy bread for the evening meal. Between the Jews and Samaritans unfriendly feelings prevailed. The woman expressed her astonishment that a Jew should ask a favour from a Samaritan. The Saviour then leads the woman's thoughts from earthly to spiritual things. He had asked for water for quenching thirst and for refreshment; but had she known who He was she would have asked for the water of life. After a time she has a dim perception of the Saviour's meaning. Jesus then surprised her by a reference to her personal history, the effect of which she tried to turn aside by bringing up the difference between Jewish and Samaritan modes of worship. Jesus points out the characteristics of true worship and its universal adaptation. "The true worshippers shall worship the Father in Spirit and in truth, for the Father seeketh such to worship Him." "God is a Spirit." The woman was convinced and acknowledged Jesus as the Messiah.—*John iv. 5-26.*

CHRIST'S AUTHORITY.—Jesus is again in Jerusalem and the enmity of the Jewish leaders is becoming more fierce, assuming that He is guilty of violating the law of the Sabbath. In vindication of His claims He speaks of His identity with the Father and shows that their work is one. He is the object of the Father's love. As the Father hath power to give life to the dead so also the Son can bestow life. The Father has committed the power of judgment to the Son. As the Son is equal with the Father He is entitled to receive the same honour and worship that are paid to the Father. Jesus is able and willing to bestow spiritual life upon all who come to Him. Then He foretells the resurrection and the final award to the righteous and the wicked.—*John v. 17-30.*

THE FIVE THOUSAND FEED.—The scene of this miracle was on the north-east border of the Lake of Galilee. A vast multitude followed Jesus who had ascended a mountain slope, accompanied by His disciples. He had compassion on the multitude who had waited there till the close of the day. After questioning Philip it was stated that a lad had five barley loaves and two small fishes, but these in themselves were utterly inadequate. Jesus gave instructions that the people should be orderly seated on the grass, and the men in the company numbered about five thousand. Taking the bread in His hands He gave thanks and distributed the loaves to the disciples who in turn distributed them among the people. There was enough and to spare after all had eaten and Jesus gave instructions that the fragments should be gathered up so that there be no waste. Of these fragments there was sufficient to fill twelve baskets. Those who witnessed and were fed by this miracle said "This is of a truth that Prophet that should come into the world."—*John vi. 1-14.*

CHRIST THE BREAD OF LIFE.—Having crossed the Lake Jesus was again at Capernaum. Many of the people who had partaken of the meal supplied by miraculous means followed after Him. Jesus now turns their thoughts to things more enduring than the meal which perisheth. He promises everlasting life to all who believe on Him. The people now demanded a sign, one that to them would be as unmistakable as the gift of manna in the wilderness. Christ then declares "I am the Bread of Life." He speaks of His willingness and ability to bestow everlasting life on all who believe on Him.—*John vi. 26-40.*

CHRIST AT THE FEAST.—Now Christ is teaching in the court of the temple. Many of the people were favourably disposed toward Him, but this circumstance only embittered the religious leaders. Jesus begins to speak of His approaching departure. On the last great day of the Passover Feast, Jesus invited all who hungered and thirsted for spiritual life to come to Him and under the figure of living water promised the abundant outpouring of the Spirit after He had risen from the dead and ascended to glory. After this there was a division among the people, and the dispute as to the place of His birth, and some wanted to seize Him, but they did not then venture to touch Him.—*John vii. 31-41.*

THE TRUE CHILDREN OF GOD.—To the Jews who believed on Him Jesus said "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth and the truth shall make you free." At this some of His hearers stumbled and proclaimed their descent from Abraham, and that they were never in bondage. Jesus shows them that the sinner is the bond slave of sin. They sought to kill Him, therefore they could not be the spiritual children of Abraham. By their works they showed themselves to be the children of the Evil One. If they were of God they would have loved Him whom the Father had sent and would have received His message.—*John viii. 31-47.*

CHRIST AND THE BLIND MAN.—Jesus beheld a man who had been born blind. The disciples inferred that either this man or his parents had been special sinners and that therefore this calamity had fallen upon him. Jesus removed this wrong impression from their minds. He then spat on the clay and with this He anointed the blind man's eyes, and told him to go and wash in the Pool of Siloam. After doing as he was told the man returned now able to see. His neighbours were astonished and disputed whether he was the blind man they had known or only like him. He set the matter at rest by declaring that he was the man. The man told the story of the miracle by which he had received sight, and he was cast out of the synagogue. Then Jesus met him and revealed Himself as the Son of God.—*John ix. 1-11-35-38.*

CHRIST THE GOOD SHEPHERD.—The entrance into the Redeemer's fold is only by the door. This the true Shepherd enters in and the sheep know His voice. He explains the parable by saying "I am the door." Through faith in Christ only can we enter His Kingdom. All others are intruders who only have selfish aims. They seek but to kill and destroy. Again Christ explains "I am the Good Shepherd," and that He gives His life for the sheep. He knows His sheep and they know Him, and through Him they come to know the Father. He will gather all His own throughout the ages into His one fold where they will be eternally safe.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 16th, 1891.

AN exchange has the following paragraph which we heartily endorse and commend to all who are engaged in the tearing down business:—

For one man to tear down the reputation, the property, the social standing or the Christian character of another, in order to build himself up, is the worst kind of thievery. It is robbing.

Besides being thievery of the worst kind it is the poorest kind of policy. No man ever did build himself up permanently by merely tearing another down. Tearing another man down is one thing; building oneself up is another and entirely different thing. The two things rarely go together. A reckless unscrupulous man can easily injure his neighbour's business without helping his own or blacken his neighbour's reputation while he has no reputation of his own that can be made blacker.

DR. CUYLER says that the great demand of the times is for men and women to live near to God. Whether it is the demand or not it certainly is the need of the times. Living near to God in heart and soul does not well comport with the formalism and worldliness too prevalent in the Church. Neither is it compatible with the intense mammon worship so painfully conspicuous in these days. Living near to God must be real not simulated. There is a kind of pietism, however it may appear to others, may be very delusive to the person by whom it is cultivated. Of all unrealities spiritual unreality and delusion are the most mournful of spectacles. Living near to God is a felt want of the time. Had we more of it what marvellous transformations would we see!

SENSATIONAL despatches appeared in the papers the other day to the effect that, emboldened by the example and success of the Chilian Congressionals, the Mexicans were about to rise in revolt against the rule of President Diaz. An explanation has come that the instigators of these reports were the Roman Catholic priests, who cannot be accused of fervent loyalty to the President of the Mexican Republic. Mexico, so long looked upon as a model Roman Catholic state, has ceased to be such. The Jesuits no longer rule nor do the priests have everything their own way, a state of things by no means satisfactory to the frocked fraternity. It appears that they would hail with delight a popular uprising, hoping that they might profit thereby and possibly regain some of their lost power and influence. Neither in the old world nor in the new are people longing for the temporal rule of the priesthood.

WRITERS who content themselves with a superficial view of the case, occasionally indulge in jocose remarks about the strictness of Sabbath observance in Scotland. It would not be unprofitable to consider how much Scottish respect for the institution of the Christian Sabbath has had to do in the moulding of the Scottish character. The latest offender in the line referred to is Mr. James Payne, a regular contributor to the *Illustrated London News*, and a frequent writer in the columns of the *New York Independent*. In the former journal he affects to be funny over the way we keep the Sabbath in Ontario. This, however, he does at the expense of truth. "In Ontario," he says, "fast walking is prohibited, and a 'Sabbath-Day's journey' (all vehicular traffic being forbidden) must be short indeed. Even 'total immersion' (in the form of bathing) is interdicted. Canada is the least literary of the British colonies, and Thomas Hood's 'Epistle to Rae Wilson' is probably unknown to it." Canadians complain, not without reason, that people in Great Britain have ridiculous notions of affairs in this country. When presumably well-informed men like Mr. James Payne disport them-

selves in such fashion it is evident that the complaint is well founded. The better class of the Canadian people value the blessed rest of the Sabbath too highly to be greatly moved by the lean wit of a London *litterateur*.

RUSSIAN oppression of the Jews has caused unspeakable suffering to thousands of that inoffensive race. The cruelties inflicted on those of them that are permitted to remain in the districts to which they are now restricted are said to be very severe. They are designed, it is supposed, to make them so discontented with their condition that they will by this means be induced to go into voluntary exile. The condition of those cast upon the shores of this continent is now pitiable in the extreme. It may be said of many of them that they have literally escaped with little more than life. Numbers of them are destitute and helpless. Hitherto the arrivals of these Russian Jewish exiles have been cared for by their kinsmen in faith and race, but now it is said that the resources at their disposal are exhausted, and for the present they are unable to help those whose need of help is so great. A large number of Hebrew immigrants landed in Montreal last week, and they have found shelter in the immigrant sheds, but for days they were insufficiently clothed and fed. Jewish benevolence will no doubt in time be able to bear the strain that Russian despotism has laid upon it, but in the meantime it is unable to respond to the appeals of the helpless and the destitute. The Canadian Government hesitates to come to their relief, but it is not probable that Canadians will turn a deaf ear to the cry of distress. The Czar of All the Russias has much to answer for.

THE Church is becoming more fully alive to the claims of the young on her fostering care. In this respect our own Church is not lagging behind. The encouragement given to the various organizations in which young people are interested is an evidence that the Church is impressed with the importance of enlisting the active efforts and fresh impulses of youth in Christian work. The American Church also has manifested a corresponding interest as the following extract from their recently published minutes will show:—

The General Assembly recognizes, with gratitude to God, the great religious interest manifested by the young people of our Churches, finding expression in the organization of Young People's Societies of various kinds, for the promotion of Christian activity and the development of spiritual life, and desires to encourage and foster in every legitimate way the spirit of devotion to the cause of Christ and of loyalty to the Church which, operating through such channels, is accomplishing much for the advancement of the Redeemer's kingdom and for the training of our youth for the service of the Church. The General Assembly also heartily commends to the loving sympathy and oversight of the pastors, Sessions and Presbyteries of our Church, these various Young People's Associations, and recommends especially that each Presbytery shall appoint a permanent committee to co-operate and counsel with them in such ways as the circumstances in each case may indicate as being wise and necessary for the highest interests of all departments of the Church's work and worship.

If the constituted authorities of the Church exercise this kindly sympathetic interest in young people's associations, there is not much danger of their indulging in erratic courses, which some good people are still disposed to apprehend.

A PASTOR is greatly helped in his work by the kindly sympathy and the earnest prayers of his people. There is a manifest tendency to regard the tie that binds pastor and people on its merely human side. Were it fully considered it would be alarming to find how prevalent the mercenary aspect of the ministerial relationship prevails. Many are ready to upbraid the minister who exchanges his field of labour for a larger one and to which a better salary is attached who do not hesitate to impute sordid motives for his action. Some of the same class of persons in contemplating the settlement of a new pastor in their midst exult over the large amount of stipend they are able to offer, and indulge in calculations as to how much the man of their choice may be able to command. How far this is an exemplification of the truly Christian spirit may be left to the reader to determine. There is another and divine side of the relationship between pastor and people. The minister is Christ's ambassador, and the influence of his teaching and life tells on the most sacred interests of his people old and young. He may be far from perfection, and his people may themselves come short of their own ideals; all the more reason why bonds of tender sympathy should bind them to each other. The kindly and encouraging words mu-

tually spoken would be helpful in seasons of discouragement and despondency. Then if the shepherd and his flock would have power with God and men, faithful and earnest prayers for blessing and guidance must be steadily presented at the throne of grace that the Christian ministry may be effective and the congregation prosperous in spiritual things.

THE brilliant but erratic editor of the *Review of Reviews* has not fared altogether triumphantly in his championship of the Pope. Some have laughed at, others have denounced him for his chivalric effort to show that Leo XIII. is a leader of modern progress. Among Mr. Stead's recent and by no means the least acute of his critics is Miss Cusack, perhaps better known as the Nun of Kenmare. Here is the end of her rejoinder to Mr. Stead's exuberant laudation of the Sovereign Pontiff:—

An Englishman of culture and literary influence, who takes upon himself to uphold the Pope as a born ruler of men, and as the one and only power capable of giving peace to a distracted world, has a grave responsibility. It is on such help as this that the Pope relies for the support of his tottering power. The prestige of the very name of an English writer will help to keep up the delusion for a time, but the question is when the delusion is exploded, as exploded it surely will be, will not England suffer in the catastrophe all the more?

All the affairs of all the English-speaking nations are regulated in Propaganda by men who know nothing whatever of the language, the manners, or the customs of the people for whom they decide the most important questions, and who often do not even know the geographical location of those whom they govern. Is this even common sense? It certainly is not the common sense of the nineteenth century. When all the world was more or less ignorant, and the Pope was practically worshipped as a god who could make no mistakes, and who must be obeyed, whether his dictates were right or wrong, this slavish submission to a practically anonymous and ignorant power was all very well; but times have changed, and so have opinions. The best of Catholics would like to be assured that the Pope had some personal knowledge of affairs on which he gives an infallible decision which they are bound to obey, at the peril of their eternal damnation.

Admirers of Mr. Stead—and deservedly he has many of them—will see that it is not so very difficult after all to puncture some of his glittering and specious imaginings.

FEVERISH apprehensions of a European war on a colossal scale of magnitude periodically arise. There are various reasons why such a calamity is occasionally anticipated. The immense armies maintained by all the Great Powers are in themselves a menace to peace, besides being a heavy burden on the people. The autumn military manœuvres have just been held, and these invariably liberate much of the pent-up jingo talk in which fighting men are apt to indulge. Russia's chronic designs of aggression have again given rise to feelings of uneasiness. A military adventurer of that nation has been captured while prowling in Afghanistan, and his capture may lead to diplomatic complications, if not worse. Discontent and unrest are sedulously fostered in the Balkan provinces by Russian intrigue, and Franco-Russian interference at Constantinople is disturbing the peaceful dreams of British diplomacy. The concession recently granted by the Sultan to Russia, permitting the passage of war vessels through the Dardanelles, is regarded as an infringement of the Treaty of 1856, and is seriously exercising the British Foreign Office. The internal condition of Russia is an incentive to war. The suffering and destitution spreading so widely among a people deprived of resources to meet an emergency, and the rigorous methods of repressing discontent charge the political and social atmosphere with inflammable material, which the Czar at any moment may seek if possible to avert by kindling the torch of war. Present indications may disappear, as similar ones have done during the last few years, but most interpreters of the signs of the times regard a great war as sooner or later inevitable.

THE REV. JOHN McNEILL.

BETWEEN C. H. Spurgeon and John McNeill there are points of resemblance that fully justify the current appellation that the pastor of Regent Square Church is the Scottish Spurgeon. But for the disparity in years there is a certain physical likeness in the Scotchman that recalls the elder occupant of the Surrey Tabernacle pulpit. There are also affinities of mental formation. Both are distinguished for downright directness of purpose. Each vehemently repudiates all affectation and sham, and, in ways peculiar to each, hypocrisy and humbug receive their just recompense of reward. The earnestness of John McNeill is as intense as the earnestness of C. H. Spurgeon, and both express

themselves in terse, intelligible and forcible Anglo-Saxon. Both are gifted with a keen sense of the humorous, but it is not precisely the same in the two distinguished preachers. They are of different nationalities, and their humour has the distinctive flavour of their respective countries. Spurgeon's wit partakes of the sunny, genial sort prevalent in England, while McNeill's is tinged with the pawky drollery and has the sharp edge that characterizes the humour of the native Scot. Both turn this faculty to good account. Neither indulges in unseemly merriment or says biting things for the mere sake of creating a laugh. There are different degrees of refinement and the ultra-fastidious may imagine that the canons of good taste are occasionally violated, but the use made of the humorous gift in John McNeill's preaching is ever and always subsidiary to the one great and lofty purpose that guides his ministry. He is intent on winning souls for Christ. The messenger has the power of deeply interesting his hearers, and the absence of conventionality and thorough naturalness predispose them in favour of his message.

The multitudes that embraced the opportunity of hearing him last Sabbath were deeply impressed and greatly delighted with the discourses delivered in the Mutual Street Rink. They were distinctly marked by the individuality of the preacher. It is a style of preaching that appeals directly to the experience of the mass of hearers. The great truths of the Gospel are pressed home with a force and directness that are by no means common in our time. Great and important practical results ought to follow Mr. McNeill's ministry. One thing is certain, the memory of his brief visit to Toronto will long be cherished, and his future career followed with a keen and kindly interest by many who hitherto paid but little attention to the progress of one who has succeeded in gaining the popular ear as comparatively few are privileged in doing. Many in Toronto at least will wish him a fervent God-speed in the blessed work in which he is engaged.

THE WORLD'S FAIR AND THE SABBATH.

It has not yet been decided whether the World's Fair at Chicago is to be kept open or closed on Sabbath. It is a question of great importance. Immediate consequences are of considerable magnitude, but the influence of the action the directors may take will have far-reaching results. What is finally resolved upon will tell powerfully on the way in which the Sabbath is to be observed in the United States and far beyond. Whichever way the question is decided it will, with many, have great exemplary value. It will either give an impetus to the better observance of the Lord's Day on this continent, or it will tend to increase the demoralization which has been only too prevalent in the past. Those who have to make the final decision have a grave responsibility resting upon them. It must be the earnest desire of all friends of the Sabbath that they may be guided aright, and that so far as they are concerned they will not place themselves in the position of being quoted as giving countenance to lax ideas on the question of Sabbath labour.

From various sources it is learned that a large number of the directors of the World's Fair are personally disinclined to favour opening on Sunday, but they hold that in their action they are in their representative capacity bound to be guided by the public sentiment. According to this idea, if those who desire the opening of the Exhibition on Sunday are sufficiently numerous and sufficiently persistent, the directors might, contrary to their own inclinations, be induced to consent to the opening of the Chicago Exhibition seven days in the week. In view of this, therefore, it is of the greatest importance that Christian people should take such interest in the question that there may be no mistake as to what the popular desire really is. Even in regard to questions of vital interest, there is an astonishing amount of indifference which often results most injuriously to the best interests of the community. There is no question that the opening of the World's Fair on Sabbath would not be a benefit to the people. The plea most persistently urged in favour of such a course is that opportunities for visiting the Exhibition would be afforded to the toiling masses. The real reason, unspoken, but understood by all, is simply the inordinate love of gain. The lessees who cater for the visitors know that they can draw more money in seven days than they could in six, therefore most of them would like to have the extra opportunity of adding to their gains. Many exhibitors are not averse to seven days' advertising

if it can be obtained. Railway and transport interests are keen to appreciate possibilities of gain and many of them are willing to lend their sanction to a continuous seven days' traffic. It is with these and other forces that the parties with whom the final decision of the question rests have to contend. It is evident that the religious, moral and philanthropic elements of the population should be prepared to support the directors in their endeavour to maintain the integrity of the Sabbath Day so far as their action is concerned, and it is pleasing to observe that efforts in some degree commensurate with the importance of the interests at stake are being made to secure a full and adequate expression of popular opinion.

The full correspondence that appeared some time ago in the New York Independent showed that men prominent in the Churches and in the nation were largely in favour of the closing of the Exhibition during the Sabbath hours, and that none of them urged any other reason against that course being followed except that in the interest of manual toilers an opportunity of visiting the Exhibition on Sabbath ought to be afforded them. The American Sabbath Union invited a number of prominent men to meet in conference in Chicago last week with the purpose of bringing their views before the directors of the World's Fair. The meeting was most successful and encouraging. Many of those present were in every sense of the word representative men. Several presidents of universities and colleges, army officers, journalists, and others took an active part in the proceedings. Mr. Cragan, who was chiefly instrumental in securing the Exhibition for Chicago, stated that they were endeavouring to obviate the objections urged against Sabbath closing by securing Saturday half-holidays and several other week days during the continuance of the Fair so that all classes may have opportunities of paying it a visit.

At the conference a petition containing half-a-million signatures from Pennsylvania was presented. In the name of many business men it was stated that they were strongly opposed to the proposal for an open exhibition on Sabbath. The Hon. L. S. Coffin presented the views of labour unions who also took decided grounds against infringement on their day of rest. He stated that there were in Canada and the United States in these unions eighteen thousand brakemen, thirty-five thousand locomotive engineers, and thirty thousand conductors, and all were pleading for Sunday rest, and wanted him to interest religious bodies in their behalf. A minister from Georgia stated that he had recently travelled over the South, and found the people everywhere opposed to the Sunday opening of the Exposition. It is significant also that Archbishop Ireland sent a letter to the conference in which he said: "I cordially unite with you in asking that the gates of the World's Fair be closed on Sundays. This we demand for the honour of our Christian country and in the interests of our labouring classes."

A committee was appointed to confer with a committee of the Exposition Commissioners on the subject, and the following is a brief narrative of what took place:—

The council-chamber was filled to overflowing. The Board of Lady Managers attended in a body, and were assigned seats among the Commissioners. The gallery was crowded with spectators. The hearing was opened with a few appropriate remarks by Col. Shepard. Then followed admirable addresses from speakers, restricted to ten minutes each, viz.: "The Historic Features of the Sabbath," by Rev. Dr. Scovel, President of Wooster University; "The Patriotic Side," by Major-General Howard; "The Philadelphia Exposition," by Rev. Dr. Fernley; "Labour Union Side," by Hon. L. S. Coffin; "Civil Aspect," by Col. A. S. Bacon; "Former Expositions," by E. S. Cragan, of Chicago; "Biblical Argument," President Patton, of Princeton; "Best Method of Spending Sunday at the Exposition," by Rev. Dr. Hanson, of Chicago. As each speaker presented his topic, all aglow with earnestness, the enthusiasm of the audience increased and expressed itself in frequent applause. The Sabbath sentiment, which has been gathering force all over the land, culminated at this hearing in a magnificent crest of powerful and persuasive thought, and of fervent feeling, which ought to sweep away every barrier to Sabbath observance in this city. Indeed the tone of the Sabbath Convention was devout and gentle, but firm. It ought to settle the question. Committees were appointed to present these same questions to the Lady Managers, who are now in session, and who are composed of representatives from all the States, also a strong committee of thirteen, to make an appeal to the local directors. Let Christians pray that these appeals and the work of this day may be successful. And so closed a memorable Convention on Sabbath Observance, the most significant that has ever been held in the United States.

The Canadian people are interested in the prosperity of the World's Fair, and most of us are desirous to see the efforts of our neighbours in behalf of the Christian Sabbath crowned with success. Of one thing all may be assured, that regard to the requirements of the Fourth Commandment will in no way be detrimental to the complete success of the Chicago Exposition.

Books and Magazines.

RUDS AND BLOSSOMS AND FRIENDLY GREETINGS. (New York: J. F. Avery.)—This is a monthly magazine, edited by J. F. Avery, pastor of Mariner's Temple, New York. It contains a well-selected variety of reading matter of a distinctly religious and philanthropic character.

UNIVERSITY EXTENSION. A monthly journal devoted to the interests of popular education. (Philadelphia: J. Haseltine Shinn.)—The title sufficiently indicates the purpose of this new candidate for popular favour. The present number discusses "The Prospects of University Extension in England," "American women and University Extension," "Extension Teaching at Brown University," and similar themes.

DAVID BRAINERD, The Apostle to the North American Indians. By Jesse Page. (London: S. W. Partridge & Co.; Toronto: The Willard Tract Depository.)—In the life of this devoted missionary there is an undying interest. His story is clearly and admirably told in this work specially adapted for young readers. Its perusal will do much to foster a missionary spirit, and lead to practical results in missionary endeavour. It may be added that the work is got up in very attractive form, the printing, binding and illustrations being of the best.

THE QUARTERLY REGISTER OF CURRENT HISTORY. (Detroit: The Evening News Association.)—This is a new periodical publication that merits a cordial welcome. It is a full yet succinct and well written chronicle of current events. Its scope is not confined to the affairs of one country but records whatever is transpiring at the chief centres of interest throughout the world. The section relating to Canadian affairs is full and impartial. Much useful information is here chronicled in such a manner that it will be found valuable for subsequent reference.

THE RED CORD. From Creation to Christ. The Bible Story made plain to Young Readers. By S. B. Rossiter, D.D. (New York: Anson D. F. Randolph & Co.; Toronto: D. T. McAinsh.)—As the sub-title indicates this little work narrates in plain language and in brief compass the principal events recorded in Scripture with their direct bearing in relation to the person and work of Christ. These Scripture talks with young people are directly practical, the last chapter containing a clear and evangelical exposition of "How to be saved."

We have received from Rev. A. Ben-Oniel, Jerusalem, copies of "Letters to the Jews," the first, "The Triunity of God Proved from the Old Testament Scriptures," second edition; "Christianity a Wondrous Problem," "The Problem of Christianity Solved," "The Miracles of Jesus," "Sacrifices—their Origin and Significance," "The Condition of the Jews Considered Statistically, Socially and Politically," "The Religious Condition of the Jews," "Jews and Christians and their Relative Attitudes," and "Why Should I Love the Jew? or, Little James' Chant."

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—There are several papers of exceptional interest in the September number of this excellent but unpretending monthly. In addition to the brief editorials there are papers on "The Modern Jew and His Synagogue," by Professor T. W. Davis; "The Relation of the New Testament to the Mosaic System," by Rev. F. W. C. Meyer; "A Classification of the Solomonian Proverbs," by a Japanese scholar, Kichiro Yuasu; "Religious Instruction in the Public Schools of Scotland and England," by James Reynolds, B.D., Paris; "General Features of Semitic Religions," by Professor Morris Jastrow, and "The Gospel of John," by Drs. Harper and Goodspeed. The reader will also find much else that is valuable and interesting in the present number.

A FRIENDLY TALK ON REVISION. By Edward D. Morris. (New York: Anson D. F. Randolph & Co.)—Mr. Morris adds another valuable contribution to the literature of revision. His production is "a discussion of the Report presented to the last General Assembly of the Church in the United States." The writer of this little tractate by no means assumes to be the special champion of this Report. He is simply a private member of the Committee of Revision, charged with no particular responsibility, and aspiring to no particular honour or control. His assumed function is one of explanation chiefly. His only justification for bringing himself into public view in this connection lies in his absorbing interest in the whole movement, and his prayerful hope and purpose that nothing shall come in to prevent the happiest possible outcome from the labours of the Committee. In those labours he has counted it among the greatest privileges of his life to share.

JOHN KENNETH MACKENZIE, Medical Missionary to China. By Mrs. Bryson, London Mission, Tientsin. With Portrait. Second edition. (London: Hodder & Stoughton; Toronto: Willard Tract Depository.)—Of late the expanding literature of missions has received several valuable additions. John G. Paton's Autobiography tells of the remarkable work he was enabled to accomplish in the New Hebrides. The biography of Mackay of Uganda has awakened an interest in Africa and its missions second only to that created by the works of Livingstone and Stanley. The present volume carries the interest eastward and centres it on China and medical missions. It is every way entitled to rank along with the works of Paton and Mackay, and like them it will find a permanent place in missionary classics. As might be inferred from the name, Mackenzie could claim Scotch descent on the paternal side, his father being a native of Ross-shire, while his mother was of Welsh ancestry. He was born at Yarmouth and received his early training in Bristol, being connected with the Presbyterian Church there at that time under the pastoral care of the Rev. Matthew Dickie. The story of his spiritual awakening is clearly told in a quiet and modest way, his marked characteristics are delineated and the principal incidents of his life and work are sketched by a skilful and graceful hand. Much of the life-story is told in the correspondence which finds a place in the volume. The book has an added interest from the fact that Mr. Mackenzie was both an enthusiastic surgeon and a devoted Christian evangelist. The reader who begins its perusal will soon feel its absorbing interest. It will do much to foster and extend the missionary spirit and be helpful in every way to the cause of missions, and chiefly to medical missions.

Choice Literature.

THE ROSE AND THE TOAD.

FROM THE RUSSIAN OF GARSCHINSKI.

BY THEOPHILE D'ABRI.

I.

In the long ago a rose and a toad lived near each other. The shrub on which the rose blossomed grew in a half-round parterre before a house yet occupied, though the large shady garden in front of it had been long neglected. Weeds flourished in the plat-bands, and in the paths, which were no longer cleansed or sanded. The green, wooden railing, with its carved ornaments was faded and broken. The boys had pulled off some of the bars to play soldiers, and the *moujiks* had carried some away to defend themselves against the dogs. But the parterre continued luxuriant, and around the remains of the railing twined the wild pea, the cuscute and other flowering vines, from which hung white and purple clusters. Tall thistles also sprang up in the moist, rich soil of the garden, and the still taller spires of the yellow mulden bristled with flowers. Nettles covered a large corner, and, however disagreeable in other respects, the dark verdure formed an admirable back-ground for the pale colours of the rose.

The flower commenced opening on a beautiful May morning. The dew was fast rising into vapour, but some tiny tears still hung in their purity on the edges of the rose. The flower seemed to be weeping. Around her all was so bright and sunny when for the first time she beheld the blue sky, and felt the play of the fresh breeze and the rays of the genial sun among her thin, light-tinted petals; all was so calm and peaceful in the parterre, that she might well have wept, not from sorrow, but from pure joy. She could not speak, but, inclining her little head, she could shed around her a subtle and refreshing perfume. Such were her words, her tears, her prayers.

At her feet lay a fat old toad, which had spent the night hunting worms and gnats, and at the dawn had selected a moist and shady place for repose. His eyes were covered by a membrane; his sides puffed out dirty and slimy. One of his paws was stretched before him; he was too lazy to draw it up to his body. He took no delight in the beauty of the morning. He was gorged and taking rest. When the zephyr, growing more gentle, bore less of the fragrance of the rose far away on its wings, the toad began to breathe it, and became disturbed and confused, but was too stupid to regard whence it came.

II.

Since the previous autumn no one had come near the parterre where the rose grew and the toad was reposing. The last visitor was a bright-eyed little boy of seven years, having a large head on a slender body. As no one else claimed the garden he called it his own, and it was his delight. His visits had ceased at the time when the toad was preparing to make his home for the winter among the foundation-stones of the house.

When the weather was pleasant the little fellow would sit and read on an old bench standing against the house, at the side of the only dry and sanded path, which was kept in good condition for going back and forth and closing the shutters. His sister, who took care of him, would remain at the window reading or embroidering to keep him company. Frequently when she asked: "Wassia, shall I throw out your ball so you can play?" he would answer: "No, Macha, I like my book better."

When fatigued with the "Adventures of Robinson" and the stories of wild countries, he would leave his book open and wander over the garden. Every bush and shrub was an acquaintance. He would crouch before a velvety mullein plant twice as tall as he to see a colony of ants running up and down after the aphides, and gathering with delicate tact the pure droplets of honey-dew exuding from the little rolls on the backs of the aphides. He would follow the beetles dragging their balls he knew not where. He would watch the spider when she had woven her irised web, in a sunny place, and was lying in wait for flies; and the lizard opening its mouth to drink in the sunshine, and reflecting the rays from the scales of its bright green corselet.

One evening when he saw a hedgehog for the first time, he could scarcely restrain his joy and was about to clap his hands. From fear of frightening the little prickly beast he held his breath. But he opened wide his lustrous eyes and was delighted to see how the animal sniffed with its snout for worms among the roots of the rose bush, and in what a funny way it drew them out with its plump, bear-like paws.

"Wassia, come in. It begins to be damp," called his sister.

The hedgehog heard the voice and was frightened, and rolled itself into a ball, covering its head and hind paws with its spines. The child touched the points lightly, and the animal curled up the more and began to pant like a steam engine. By degrees it became used to the child. He was so peaceful and gentle that it was no wonder the animal outgrew its fear. At last, when the little beast tasted the milk which he brought in a saucer, the joy of the youthful master of the garden was at its height.

III.

Wassia grew weaker and weaker, and when the spring returned with its sunshine and warmth he could not leave the house to amuse himself in the garden. So his sister sat near his bedside instead of the window. He could no longer hold the smallest volume, and his eyes were soon fatigued. His sister read whatever he desired, as he lay with his emaciated face resting on the pillow.

Suddenly, one day, he called "Macha!"

"What, my dear?"

"Is it nice in the garden? Have the roses blossomed?"

The sister leaned over, kissed his wasted cheeks, and brushed away a tear. "Yes, dear; it's very nice and the roses are in bloom. On Monday we'll go out together if the doctor consents."

He drew a deep sigh, and Macha resumed reading. In a few minutes he said: "I've heard enough for now. I'm tired and sleepy."

The sister arranged the pillows and coverings. He turned painfully toward the wall and was silent.

The sun shone through the window that opened on the parterre, and the bright rays fell on the bed, bathing the pillows with light, and gilding the short hair and puny neck of the child.

IV.

The rose knew nothing of all this. It was expanding every hour. The next day it would be fully open, but the day after it would begin to fade and lose its petals. That is the whole life of a rose. But in that brief existence it was to experience many fears and troubles.

The toad had perceived it. When his ugly eyes first rested on the flower his heart was touched with a strange feeling. He could not keep his face turned from those delicate petals. The rose pleased him. He felt an irresistible desire to be as near as possible to an object so beautiful and fragrant. But to express his tender sentiments he found only these words:—

"Wait! I will eat you up."

The rose trembled. Why was she fastened to the stem? The little birds were free and twittered around her, hopping from branch to branch, and at times flying far away. The butterflies, too, were free. How she envied them! Oh, that she had wings like them to escape from those mischievous eyes! She had not learned that the toad sometimes lay in wait even for butterflies.

"I will eat you up," repeated the reptile in a tone which he tried to render sweet, but which sounded only the harsher. He undertook to climb and get near the rose.

"I will eat you up," he kept saying as he gazed uneasily at the flower. The rose saw with horror the clammy, repugnant paws catching on to the twigs below her. But the toad had great trouble in climbing. His flat body was made for crawling and leaping on a smooth surface. After each fruitless effort he looked up eagerly at the branch where the flower was swaying and exerted himself anew.

The rose believed its destruction near and prayed, "Oh, that I might die some other death!"

The toad climbed higher and higher, but at the spot where the old wood ended and the young branches commenced, he met new difficulties. The smooth, green bark was armed with sharp thorns. He pricked his paws and body, and rolled down covered with blood. He now stared at the flower with venom in his heart.

"I tell you," he squeaked, "that I will yet eat you up."

Night was coming on, and it was needful to hunt for his supper. Dragging himself along he watched for imprudent insects. Anger prevented him from gorging himself as much as usual. His scratches were not dangerous, and he resolved to take a good rest and then return to the flower which had such a strange fascination, though it was now odious to him.

The next morning the rose had almost forgotten her enemy. She was approaching full bloom and was the most beautiful one in the parterre. Still there was no one to admire her. The young master was helpless on his bed. His sister did not leave him, and did not appear at the window. Only the birds and butterflies fluttered about the rose, and the buzzing bees at times plunged into the corolla for the honey, and flew away covered with the yellow dust of the flower. A nightingale perched on the bush and commenced a song which was quite unlike the hoarse croaking of the toad. The rose listened and felt happy. She thought that the bird was singing because she was there, and perhaps she was right.

She did not notice that her enemy was again slyly working his way up the branches. This time the toad did not spare his paws or sides. He mounted higher and still higher. In the midst of the sweet song of the nightingale the rose heard the dreaded croaking:—

"I told you that I'd eat you up, and I will eat you up."

In fact, clinging to the nearest twig, he was devouring her already with his eyes. One moment more, and he would be able to reach her. She felt that she was about to perish.

V.

The young master had for a long time lain motionless. The sister, seated in an arm-chair at the bedside thought that he was asleep. For several nights her wakeful eyes had watched over the sick one. Little by little the hand holding the book was relaxed, her head inclined, and she fell into a doze.

"Macha!" cried the brother.

She started up. In her dream she was sitting at the window, as the year before, and her brother was playing in the garden. When she opened her eyes and saw him stretched on the bed, thin and feeble, she sighed mournfully.

"What, my dear?"

"Macha, you told me that the roses were open. Can I have one?"

"Yes, dear, certainly."

She looked out on the parterre where the superb rose flourished in beauty and fragrance.

"Oh! There is just the one for you; a splendid rose. Shall I put it in a glass on your stand?"

"Yes; I would like it on the stand."

The young girl took her scissors and went to the garden. She had been confined to the chamber so long that she was dazzled by the sun and benumbed by the cool air. She reached the shrub just when the toad was about to spring on the flower.

"What a horror!" she exclaimed.

Seizing the branch, she shook it smartly. The toad fell heavily to the ground. Recovering himself, he leaped furiously at the young girl, but could not get much higher than the hem of her dress. She threw it to a distance with the tip of her shoe. He dared not come near again, and his envious eyes beheld the watchful care with which she removed the flower and carried it to the house.

As the brother caught sight of the rose, the first he had seen for so many months, he smiled feebly and made a painful movement to reach it.

"Let me smell it," he moaned.

The sister put the stem in his hand, and helped to bring the flower to his face; he breathed the delicious perfume, and murmured with a happy smile:—

"Oh, how good it is!"

Soon his delicate face grew dark; his heart ceased to beat, it was silent—and forever!—*Independent.*

HOOD'S Sarsaparilla is in favour with all classes because it combines economy and strength. 100 Doses One Dollar.

OF MYSELF.

This only grant me, that my means may lie
Too low for envy, for contempt too high.

Some honour I would have,
Not from great deeds, but good alone;
The unknown are better than ill-known;
Rumour can open the grave.

Acquaintance I would have, but when 't depends
Not on the number, but the choice, of friends.

Books should, not business, entertain the light,
And sleep, as undisturbed as death, the night.

My house a cottage more
Than palace; and should fitting be
For all my use, no luxury,

My garden painted o'er
With Nature's hand, not Art's; and pleasures yield,
Horace might envy in his Sabine field.

Thus would I double my life's fading space,
For he that runs it well twice runs his race.

And in this true delight,
These unbought sports, this happy state,
I would not fear, nor wish, my fate;

But boldly say each night,
To-morrow let my sun his beams display,
Or in clouds hide them; I have lived to-day.

—Abraham Cowley (1650).

CREATURES OF THE FIELDS AND WOODS.

We are by the covert side, and a strange churring comes from the glades. Waiting silently beneath the bushes, it approaches nearer and nearer, until a loud flapping is heard among the nutbush tops. The object approaches quite closely, and we can see that the noise is produced by a large bird striking its wings together as they meet behind. Even in the dark we detect that each wing is crossed by a definite white bar. Had we the bird in our hand, we should see that it seemed a connecting link between the owls and the swallows, having the soft plumage and noiseless flight of the one, and the wide mouth of the other. The noise it produces among the trees is probably to disturb from off the bushes the large-winged moths upon which it feeds. This is the nightjar or goat-sucker. The latter name it has from a superstitious notion that it sucks goats and cows, founded probably upon the fact of its wide gape. It is certain that these birds are often seen flitting about the bellies of cattle as they stand knee-deep in summer pastures. The reason of this is obvious, as there insect food is always abundant. Coming from out the woods the short, sharp bark of a fox is heard, and this is answered at intervals by the vixen. Rabbits rush across our path, or rustle through the dead leaves, their white scuts showing as vanishing points in the darkness. The many-tongued hedge-bird which tells her tale to all the reeds by day, prolongs it under the night. Singing ceaselessly from the bushes, she chatters garrulously or imitates the songs of other birds; until my old angler friends call her the "fisherman's nightingale." When by the covert side, one of the calls which one constantly hears is the crowing of cock pheasants; this is indulged in the densest darkness, as is sometimes the soft cooing of the wood-pigeons. Both pheasants and cushats sleep on the low lateral branches of tall trees, and from beneath these the poacher often shoots them. He comes when there is some moon, and with a short-barrelled gun and a half charge of powder drops the birds dead from below. One of the greatest night helps to the game-keeper in staying the depredations of the poachers is the lapwing. The bird is one of the lightest sleepers of the field, starting up from the fallows and screaming upon the slightest alarm. Poachers dread the detection of this bird, and the keeper closely follows its cry. A hare rushing past will put the plover away from its roost, and when hares act thus there is generally some good cause for it. . . . One of the most piteous sounds that is borne on the night is the hare's scream when it finds itself in the poacher's nets. It resembles nothing so nearly as the cry of a child, and when it suddenly ceases we know the wire snare has tightened round its throat. All night long crake answers crake from the meadows, appearing now at our feet, now far out yonder. Like the cuckoo, the cornrail is a bird oftener heard than seen; it is of hiding habits, and finds a secure and snug retreat in lush summer grass. Beneath the oaks bats encircle after night-flying insects, and there by the stream side are clouds of gaudy ephemera. The wild whistle of a curlew comes from high overhead as the bird flies through the night to its far-off feeding ground. In the fall of the year multitudes of migratory birds pass over; we "hear the beat of their pinions fleet," but their forms we cannot see. If only, however, we hear the cry of their voices fall in dreamily through the sky, the species is easy of identification. If we approach the reedbeds silently we may hear the hoarse croak of the frogs; or springing wild ducks as they beat the air with their strong wings. Emerging from the waterside to a belt of coppice, we are again reminded how lightly the creatures of the field and woods sleep. The faintest rustle brings chirping from the bushes, and in the densest darkness even some of the delicate wood-birds sing—not only the sedge and grasshopper-warblers, but from the willows come the lute-like mellowness and wild sweetness of the blackcap, another night singer.—"Nature and Woodcraft," by John Watson.

SEA TRIPS AS A CHANGE.

When exhaustion has gone so far as to produce a condition of positive breakdown without any special organic lesion, a sea trip is in most cases to be preferred to any alternative. The patient has the advantages of perpetual carriage exercise without the irksomeness of restrained posture, and without its limitation to a few hours of sunshine. The chilling effects of night air and alternations of dryness and dampness of atmosphere are almost unknown at sea; and a recovery may in such cases usually be predicted as following almost certainly a few weeks on ship-board. But it is to the middle-aged man more than all others that a holiday at sea is to be recommended. In the great majority of cases the man who leads an active business or professional life selects his form of holiday as much for what he gets away from as to what he gets to. The desire to get out of harness and to escape from the weary treadmill of the recurring cares from which few active men are free is never better met than by a voyage. To such men exercise is a secondary consideration. Fresh air and the incidents that vary the monotony of sea life are sufficient to give all the benefits that any change can give, whilst the gentle exercise of walking the deck is sufficient to stimulate the appetite and promote digestion. The impossibility of doing anything more energetic than walking the deck is a safeguard to persons of this class, for, after the first flush of youth is over, the sudden transition from a sedentary life to severe exertion is more apt to be attended with risk than with benefit.—*London Medical Recorder.*

THE LITERARY BREAD WINNER.

A popular English "authoress" has thrown a bomb into the quiet life of the average English girl, by advising her to become a writer rather than a reader of fiction. She tells the young women of England that there is a great demand for fiction, and that one has only to please the public to "live with all the magnificence of a prince." The *Publishers' Circular*, in commenting upon this bad advice, says that a literary statistician has estimated that "in London alone there are twenty thousand persons trying to earn a living by the pen"; and asks, of these, "how many are sure even of a daily dinner?" It seems to me little less than a crime to urge those who have no special fitness for the profession to write novels or other books. There are already many hundreds—thousands, I may say—more books written than ever will be printed, and thousands more printed than find readers. The number that succeeds is very small compared with the host that fails, and it is cruel to lead people on to waste their time in writing stories and shedding their heart's blood in the disappointment that surely awaits them. "A man who has mastered a trade," says the *Publishers' Circular*, "can generally make a fair living, but the unsuccessful writer, unless he have other means, is sure of nothing but starvation."—*The Critic.*

THE MISSIONARY WORLD.

CHILDREN OF FOREIGN MISSIONARIES.

One of the difficult questions foreign missionaries have to decide has reference to their own children. Climate, want of proper schools, and other causes compel them to pursue one of the following courses: they must either send or take their children home and leave them to the care of others, or abandon their work at a time when best fitted for it, and when it may be most needed. This necessity is one of the severest trials missionaries have to meet, and calls for strong faith and earnest prayer.

It is difficult to see how the work can go on with efficiency if, as a general rule, missionary parents must permanently leave it when it becomes necessary for their children to leave the country where it is done. But is this necessary? May not these parents, having consecrated their children to Christ, leave them, for His sake, to the care of others?

Evidence of special care bestowed by the Master upon such children has not been wanting, as may be found, it is believed, in the following communication:—

The writer has the names of all missionaries sent by the American Board to its different missions in India and Ceylon previous to 1874. And though he has not the names of all their children, he has known many of them, and had the means of learning much respecting the history of others.

While he was himself connected with one of these missions for nearly forty years, it was the practice in each for its members to observe a season of special prayer for their children at a particular time each week. How far the facts here given are the result of this concert of prayer cannot be told. But they are interesting and encouraging.

The following statement, though not claiming to be complete, is the result of careful notice, and is certainly within the truth. Of the sons of missionaries sent by the Board to India and Ceylon before 1874, twenty-eight became foreign missionaries, seventeen clergymen in this country, and seven physicians. Fourteen, after graduating at college, became teachers, or engaged in other useful employment, and eleven are known to have become useful men without a collegiate education. One lost his life in the Union Army during the Civil War. Two died in college, and one soon after graduating. One was pursuing his studies in college a year ago and three in theological seminaries.

Of the daughters of missionaries mentioned above, twenty-seven, as is known, became missionaries or the wives of missionaries, and eleven others married clergymen or educated men in other professions. Ten, after completing their education, engaged in teaching or other useful employment, and three, not graduating at public schools, became useful as Christian wives and mothers. One had just entered the institution at South Hadley a year ago, one was in her last year of study preparatory to Wellesley College, one was in an academy in Massachusetts, and one in a normal school in New York City.

The following account is confined to the children of a single company of missionaries who went out in the same ship. The company consisted of four men, with their wives and an unmarried lady. About two years later the young lady was married to a missionary. Fifteen sons and eleven daughters born to this company lived to adult age. All but two or three were sent or carried home by their parents and left in the care of others. These would have been thus left had not their parents been prevented by other causes from returning to their work in accordance with their earnest wishes.

All early became members of the Church. Ten of the sons graduated at college. Six of these became ministers, of whom three went abroad as foreign missionaries, and another would have gone but for the failure of his health.

Two engaged in journalism. One studied medicine, and settled as a physician in New York City. One, having taught for five years in a college in India, is now studying in a theological seminary in the United States.

Of the other five, one died while a senior in college. One, having graduated at a medical college, is a practising physician in Massachusetts.

One, an elder in a Presbyterian Church, is a journalist in one of the principal cities of the North-West. The two others, in useful callings, are active workers in the Sunday school.

Of the eleven daughters, two, after several years' work in a foreign mission, became the wives of missionaries. One graduated at Mount Holyoke Seminary, and went to Ceylon as a missionary. One, after graduating at the same school, engaged in teaching in New York City. One died not long after her marriage to an educated Christian man.

One graduated at a normal school in Massachusetts, taught five years, and married the pastor of an important Church. One, having received an education in other schools of high standing, graduated at the Woman's Medical College in Philadelphia. One graduated at Wellesley College, taught six or seven years, and is now giving assistance in missionary work in Spain.

The other three are all useful as intelligent Christian wives and mothers.

These accounts are given with the hope of affording encouragement to missionaries called for the sake of Christ to put their children from them, and to those who give them sympathy and help.

Does not the Lord care for such children?—*Missionary Review.*

AFRICA.

Since the partition of Africa the Governments of England, Germany, Italy, and Portugal have made an agreement for the reciprocal protection of their missionaries in the Dark Continent. Armed with a passport from the Government to which they belong, the missionaries will enjoy the protection of each of these powers.

One of the methods which Bishop Taylor is said to be employing to some extent in carrying on his work in Africa is unique in the extreme. Young negro girls are purchased, the market price being \$30 a girl. When introduced into the mission schools their families and friends have no further claim on them, and Christian influences can be brought to bear on them much more effectively.

Latest tidings from Uganda are not reassuring. The cruel king Mwanga, now restored to his throne, is evidently forgetful of all his pledges of being a better sovereign. He is also being manipulated by the French priests. The little band of Protestant missionaries which are striving to carry on the work of the noble and lamented Mackay have a friend in the Prime Minister, but the outlook is grave with such a selfish and revengeful man on the throne as Mwanga. Meanwhile this fair province in the heart of Africa suffers in every part because of the bloodshed and desolating warfare of recent years.

From Uganda, Africa, letters are printed in England showing that there is a genuine progress in all Christian enterprises. The peril from persecution has entirely ceased, but peril of an exactly opposite character has arisen on account of the outward advancement of the Christians, who are becoming rich and powerful.

FORMOSA.

The Rev. Mr. Mackay has recently written from the island of Formosa concerning an extraordinary turning from idols on the part of the people of Ka-le-oan, a village, or rather a congeries of villages, recently visited by him. A native assistant had commenced work in that district, but Mr. Mackay had been hindered from going there, though he had had the matter in mind for a dozen years. On his recent visit he found many of the people having a clear idea of Gospel truth, while all of them were wearied of idol worship. The three main facts in the case Mr. Mackay states: 1. Nearly five hundred

idolators cleaned their houses of idols in our presence. 2. They declared themselves anxious to worship the Lord, the Redeemer. 3. They gave a temple built for idols as a house of worship for the living and true God.

THE OUTLOOK IN INDIA.

Rev. J. L. Phillips, M.D., recently appointed Secretary of the Sunday School Union of India, said. Reaching Bombay November 30, 1890, I began a Sunday school tour of India, and during these five months have travelled more than 9,000 miles. India never presented so many open doors as now, and we could find places for thousands of Sunday school teachers within a week if we had them. Missionaries of all sects and nationalities are giving our Sunday school mission a very hearty welcome. Auxiliary Sunday school unions have now been organized in Bengal, Bombay, Madras, Punjab, and Burma, and before long we hope the North-West provinces, Rajputana, Central India, and Ceylon will be similarly organized. At an annual meeting of the India Sunday School Union, held here in Calcutta last December, we started a Sunday school journal in English for all India, which is being very kindly received and will prove a strong bond of union between workers in distant parts.

On returning to my own dear India I find a very hopeful feeling among missionaries generally. The Lord is working wonderfully in this land, and we look for larger in-gatherings. The next Decennial Missionary Conference will be held at Bombay at the end of 1892, and plans are already being made for it.

WHY SUPPORT MISSIONS IN PAPAL EUROPE?

Rev. Dr. Mathews, General Secretary of the Presbyterian Alliance, writes as follows of Protestant missions to papal Europe:—

We want such missions because papal Europe sends out every year so many emigrants, not always of the most desirable classes, but tax American institutions to their utmost to absorb and to assimilate them, while the addition goes for the most part to increase the already large proportion of Romanists in this land.

If a running stream be tainted, will it not be more easily dealt with before it has received the sewage of a town than afterward? And so will it not be easier to evangelize these people in their own lands before, rather than after, they have added to their national vices those prevalent in this country?

And these immigrants add more than numbers to the existing Romanism. There is a Romanism that has never been touched by our American life, and hence it goes directly to stiffen up American Romanism and to render this less susceptible to its national surroundings.

Then, again, the native lands of these immigrants are more easily reached than are any of our existing fields of foreign missionary labour. Their languages are easily acquired, and evangelistic work carried on among them has a larger proportional fruitage than perhaps on any other field.

Mission work is Church work, and Church work is best done by the Church itself—God's own missionary society. Converts gathered by the Church can be at once admitted into her fellowship; and then, while being sheltered and nurtured, they can be trained and fitted as agents, that in turn may work among the people around them.

As soon as there exists a native Church able to carry out its own evangelistic work, then the mission work of foreign parties should be transferred to its care, though financial help may for a season be still continued.

Let papal Europe be evangelized, and the ability of the Church to evangelize the world will be increased a hundred-fold.

WHY IT IS POPULAR.

Because it has proven its absolute merit over and over again, because it has an unequalled record of cures, because its business is conducted in a thoroughly honest manner, and because it combines economy and strength, being the only medicine of which "100 Doses One Dollar" is true—these strong points have made Hood's Sarsaparilla the most successful medicine of the day.

DR. T. A. SLOCUM'S

OXYGENIZED EMULSION OF PURE COD LIVER OIL. If you have Catarrh—Use it. For sale by all Drug-gists.

HOW TO LIVE ON \$1,000 A YEAR.

Most of us remember the discussions that took place a few years ago in the London papers, and the numerous letters that appeared in the *Times* during the silly season as to the various ways of existing on £500 a year. In Canada there are more salaries of \$1,000 than there are of five hundred pounds sterling. One of the great items of expense is dress, few ladies seem to realize that an outward garment may be ever so thin provided that a pure wool "Health Brand" underdervest be worn next the skin. None genuine unless stamped "Health."

SHIPMENTS FROM GUELPH.

GUELPH, Sept. 4.—The J. B. Armstrong Manufacturing Co. are to-day shipping a fine assortment of their goods for the Toronto Exhibition, commencing next week. It embraces a full assortment of their new and improved lines in two and four-wheel vehicles, also the new low-down crucible steel single-leaf elliptic springs, as most recently improved by Mr. Armstrong. Perhaps most noticeable amongst the other lines for completeness, light and stylish appearance, and apparently great wearing ability, is their improved adjustable seat dog-cart on four wheels, for two or four passenger use, and changed instantly to either shape. Also a phaeton carriage on the new springs is very low for handy entrance. A light speeding buggy, weighing complete about 200 lbs., is a model of neatness and would suit the most fastidious. We are sure their exhibit will be a most attractive one, and will repay every carriage-maker, driver, and prospective purchaser's close examination. They have duplicate of the Toronto lot for all the other leading Canadian fairs, including Halifax, London, Ottawa.

ORIGINAL No. 18.

Plum Roll

BY MRS. S. T. RORER,

Principal Philadelphia Cooking School.

Add one teaspoonful of Cleveland's baking powder and a half teaspoonful of salt to one pint of sifted flour. Sift again. Rub in one tablespoonful of butter, add sufficient milk to make a soft dough. Roll out, sprinkle with one cup of chopped raisins and a half cup of chopped citron. Dust with cinnamon, roll up and steam for thirty minutes. Serve warm with hard sauce.

Use only Cleveland's baking powder, the proportions are made for that.

The most healthful leaven is carbonic acid gas from pure cream of tartar and soda. It is



the only leavening power of Cleveland's Baking Powder. That is why Cleveland's is perfectly wholesome, leavens most and leavens best.

Try it, Cleveland's.

"German Syrup"

For Throat and Lungs

"I have been ill for Hemorrhage about five years, have had the best Five Years. medical advice, and I took the first

"dose in some doubt. This resulted in a few hours easy sleep. There was no further hemorrhage till next day, when I had a slight attack which stopped almost immediately. By the third day all trace of blood had disappeared and I had recovered much strength. The fourth day I sat up in bed and ate my dinner, the first solid food for two months. Since that time I have gradually gotten better and am now able to move about the house. My death was daily expected and my recovery has been a great surprise to my friends and the doctor. There can be no doubt about the effect of German Syrup, as I had an attack just previous to its use. The only relief was after the first dose." J. R. LONGHEED, Adelaide Australia.

For Picknicking,

For Camping Out,

For Travelling,

For Staying at Home.

LYMAN'S FLUID COFFEE.

Coffee of the Finest Quality and Flavour can be made in a moment, by adding boiling water.

No Cheap Substitute of peas, wheat or barley, but GENUINE MOCHA AND OLD GOVERNMENT JAVA.

For sale by Grocers and Druggists in pound, one-half pound and one-quarter pound bottles.

A 25 Cent Bottle Makes Twenty Cups.

CAMPBELL'S QUININE WINE

ORIGINAL AND ONLY GENUINE.

THE GREAT INVIGORATING TONIC

FOR LOSS OF APPETITE, LOW SPIRITS, SLOW DIGESTION, MALARIA, ETC., ETC., ETC.

BEWARE OF THE MANY IMITATIONS.

Ministers and Churches.

THE Rev. A. T. Love, pastor of St. Andrews Church, Quebec, arrived back from Europe last week.

THE Rev. D. C. Johnston, of Knox Church, Beaverton, has returned home from his three months' vacation.

THE Rev. J. H. Simpson, of Brucefield, is taking a month's vacation. His church duties are being supplied by Rev. Mr. Ross, of Clinton.

THE congregation of Duawich, in the Presbytery of London, has moderated in a call to the Rev. John Gillis, lately minister of St. Andrews Church, Paisley.

THE Theological Seminary of Columbia, S. C., in which Rev. Dr. F. R. Beattie is professor, opens on the third Wednesday of September. The prospects of a large attendance are fully assured.

THE Synod of the Maritime Provinces will meet in St. Matthew's Church, Halifax, on Thursday, October 1, at half-past seven p.m. A large attendance of both ministers and elders is expected.

THE Rev. Mr. McGregor, Presbyterian minister, Tilsonburg, arrived home recently from a trip to the Old Country, accompanied by his family, who were visiting in Toronto. They were tendered a reception, a large number of their friends spending the evening with them.

A CORRESPONDENT calls attention to an inaccuracy in the brief obituary notice of the late Rev. R. Gavin, which appeared in last issue. His charge was New Deer, not Strichen. Mr. Gavin was ordained and inducted to the pastoral charge of the Free Church, New Deer, in 1843.

THE Rev. John T. Burton, of Edinburgh, preached in St. Matthew's Church, Halifax, recently. After a few days in Halifax as the guest of Mr. Fowler, of St. Matthew's Church, Mr. Burton proceeded on his tour to Quebec, Montreal, Ottawa, Toronto, Boston, New York and Philadelphia. He hopes to preach in Edinburgh on the first Sabbath of October.

THE monthly business meeting of the Young People's Society of Christian Endeavour of Knox Church, Guelph, was held last week, at which the following were elected to office for the ensuing six months: Miss M. E. Hadden, president; S. McCuen, vice president; C. Laing, recording secretary; Miss E. Hamilton, corresponding secretary; Miss Mary Millar, treasurer.

THE formal opening of the pipe organ of Division Street Presbyterian Church, Owen Sound, took place on Friday evening week, and was highly successful, a large audience being present, and the music provided being of a fine character. On the Sabbath both the services were well attended. In the morning Rev. Mr. Turk, of the First Methodist Church, preached an eloquent sermon, and in the evening Rev. Mr. Somerville, M.A., discoursed on the place of music in religion.

AT the Leslieville Presbyterian Church on Sunday week Mr. Eshoo a native of Persia, addressed the congregation in the morning. Mr. Eshoo, who has been but three months in America, can speak English fluently, and his address was very interesting. Mr. Eshoo is taking a course at the Presbyterian Seminary, Chicago. He also addressed the Sunday school in the afternoon. In the evening the pastor, Rev. W. Frizzell, preached to a large congregation, his subject being "The First Sin."

AT the close of the meeting of the Young People's Society of Christian Endeavour of King Street Presbyterian Church, London, last week, Eli Allen, who is about to leave for New York, where he will spend a few weeks before proceeding to North-West Persia to take charge of the industrial school, under the United States Presbyterian Board of Missions, was made the recipient of a magnificent Oxford Bible and a copy of Farrar's "Life of Christ," accompanied by an address from the young people of the Church.

COMMUNION service in the church at Leeburn last week had a good attendance, over fifty partaking of the rite dispensed by Rev. J. A. Anderson, B.A., formerly pastor of the church. The reverend gentleman gave an able sermon from John ix. 35. His closing remarks to the communicants were pleasing and instructive to those who partook of it for the first time—six of the young people. He urged on them the importance of the stand they had taken to be ever faithful workers with an example to others that would lead them to become soldiers of Christ in this battle of life.

THE Ottawa Free Press says: There was a marked improvement in the attendance in St. Andrews Church on Sunday week, when the esteemed minister, Mr. Herridge, preached at both services. In the evening Mr. Herridge delivered a scholarly sermon on the teachings of nature, basing his remarks on Psalm xix. The preacher drew some beautiful word pictures on the beauties, the moral and spiritual teachings, the demands and the commands of nature, and of how it obeys the law of God. He drew vivid comparisons between man and nature, how man's actions stand out in glaring contrast when we contemplate nature's obedience to the law of the universe.

THE new church erected by the Presbyterians of Alice was opened for divine service on Sabbath week. The Rev. G. D. Bayne, Pembroke, preached an able and impressive discourse in the morning, and the pastor of the Church, Rev. R. Knowles, conducted appropriate services in the afternoon. On both occasions large numbers attended. On the following evening a most successful tea-meeting was held, at which Mr. Hunter, Pembroke, presided, and addresses were delivered by Messrs. Bayne, Knowles and Beattie. The proceedings were enlivened by the presence of the Pembroke choir, who sang various musical selections in the course of the evening. A large and appreciative audience was in attendance.

THE Halifax Witness says The death of the Rev. James Allan, Cove Head, P. E. I., removes

another of the fathers of our Church and closes another of the long pastorates now so uncommon. On the 15th of July, 1843, West St. Peters and Cove Head were disjoined from the extensive charge of the Rev. Robert Douglas. A long vacancy of three years occurred, when Rev. James Allan in 1846 was ordained over them. Had Mr. Allan been spared five years longer he would have spent fifty years in the ministry. He laboured forty-five years over one congregation and was one of our ministers ordained in 1846. The other three still survive, viz.: Rev. D. B. Blair, Alexander Sutherland and Alexander Campbell.

THE excursion to Cumberland by the Empress was largely attended by the members of the congregation and Sunday school of Bank Street Church, Ottawa. An interesting programme of athletic sports had been arranged by the committee and were heartily entered into. The weather was all that could be desired, and the tired crowd reached Ottawa thoroughly satisfied with the day's outing. The scholars of St. Pauls Presbyterian Church embarked on the Empress for Besserer's grove, where they held their annual picnic. As with the other picnic they spent a most enjoyable day, returning by the same boat in the evening. The choir rendered a number of musical selections during the return trip which were greatly appreciated.

THE ceremony of laying the corner stone of the new Presbyterian church in Mosa was performed by the Rev. W. S. Ball, of Vanneck, on Tuesday, 1st inst. A large assembly was present. After the stone was laid the congregation repaired to an adjacent grove where the ladies had prepared a dinner, after which a good programme was carried out. Speeches were delivered by Rev. Messrs. Ball, of Vanneck, Sawers, of Dorchester, Henderson, of Appin, Currie, of Glencoe, Wilson, of Dutton, and Messrs. Sutherland, of Napier, and McLean, of Toronto. Probably the most interesting part of the programme was a speech by Mr. Archibald McLean, student of Knox College, Toronto, in the mother tongue of the majority of those present, the Gaelic language, which evoked frequent and continued applause. We predict for Mr. McLean a future of brilliancy and usefulness in the Church.

A FAIR SIZED audience gathered in the Lutheran church, New Dundee, on Monday evening week to hear the lecture by the Rev. J. S. Hardie, B.A., of Ayr. The lecture was learned and interesting. The subject was "Christian Endeavour Work, Warnings and Wages." Under the head of Work the lecturer divided his remarks according to the following sub-heads: Know well your Bible; know the face of Jesus in prayer; know that personal work is necessary; know that you are a member of the regular army; know that you are united in the Church of God. His Warnings were: Don't be a religious shark; don't be a religious wolf in sheep's clothing; don't be a religious tramp. He spoke only of the present wages. Consciousness of duty well done to Christ; consciousness that you are on the homeward march to victory. Miss Patterson, of Ayr, also favoured the audience with a solo.

THE social of the Presbyterian Church, Napanee, was held in the basement of the church in the evening of Monday week, and, notwithstanding the inclemency of the weather, was well attended and was a success financially. The programme which composed some of the best local talent was well carried out, and all present appreciated the different pieces rendered, encores being numerous. The refreshments were fully up to the requirements of the occasion and great credit is due Mrs. E. Pringle and other ladies of the congregation whose management so largely contributed to the success of the event. The ladies of course regret that the weather was so unfavourable as they had intended having the band and the grounds of the manse illuminated by electric lights, in which case there would doubtless have been a much larger number present to hear the really excellent programme, and partake of the ice cream and cake which was bountifully distributed.

MR. CHINQUY lectured last week in a hall in Bathurst, N. B., which was well filled. The hall not being large enough to accommodate all who desired to hear him, the Presbyterian church was opened on the following evening and a large audience awaited him, all anxious to hear one who had been fifty years in the Church of Rome. The subject was one of the leading doctrines of the Roman Catholic Church, transubstantiation, which he explained very successfully to his audience for an hour and a-half. His language was all love and kindness. On the following Sunday morning the Presbyterian church was again filled to overflowing, chairs having to be brought in. Mr. Chinquy gave an excellent discourse, his subject being the meeting of our Saviour with the woman of Samaria at the well. In the evening he preached in the Methodist church, and was well received by the multitude, and all was peace and quietness, and every one was pleased with his visit.

THE Rev. T. F. Fotheringham, St. John, N.B., Convener of the Sabbath School Committee, sends the following relating to the "Home Study Leaflet": "I have just received a letter from Dr. Warden, Superintendent of Sunday school work in the Presbyterian Church in the United States, which he kindly permits me to use, and which contains the following warm commendation of our "Home Study Leaflet": "I have examined the 'Home Study Leaflet' with great care, and I unhesitatingly pronounce it most suggestive and stimulating to the study of the Bible out of school. It strikes upon the weakest spot in our Sunday school work. As far as I know not one-fourth of our Sabbath scholars study the Sabbath school lessons at home. This is both startling and deplorable. I trust that you may succeed in inducing the teachers in your Sabbath schools to persist in the use of the 'Home Study Leaflet.' Even if their success is but partial, it will far more than repay all the effort. I have examined your report and regard it as a marvel of accuracy and thoroughness." I shall be happy to send samples to any who wish to examine with a view to introducing into class or school.

THE Truro Guardian says: The one hundred and twelfth anniversary of the formation of First Presbyterian congregation, Truro, N. S., was celebrated on Sabbath week. Divine service was conducted by Rev. John Burton, D.D., of Edinburgh, Scotland, in the morning. There was a large congregation present, who listened with much pleasure to a plain and powerful sermon from the text "As thy day is so shall thy strength be." In the evening there was a service of praise and thanksgiving, lasting one hour, and conducted by the pastor, assisted by Professor Connery. Part of the exercises consisted of the reading of a most interesting manuscript, giving numerous incidents in connection with the history of Presbyterianism in Truro during the past one hundred and twenty years. The service was concluded by a short address by Dr. Burton. His preaching is plain, practical and forcible. His voice is full and melodious. His language is well chosen. His illustrations are apt and pointed, and his whole discourse rendered attractive by a kindly manner and a pleasing humour. To hear him was a pleasure not soon to be forgotten.

ABOUT one hundred of the members and adherents of the Presbyterian Church, Norval, recently assembled at the old manse to bid farewell to their former and much-esteemed pastor, Rev. Joseph Alexander, M.A., prior to his going to Ireland for an indefinite time. Rev. Mr. Alexander had been pastor of the Church for nearly thirty-five years, and the last of the many kindly acts of his people toward him was the presentation to him at this pleasant gathering of a purse containing \$100 and an address expressive of the warm and respectful feelings with which the memory of his past labours is cherished, and of the kindly wishes entertained for his future well-being. Mr. Alexander's reply was touching, as in tones of deep sympathy he stood surrounded by many who had from their youth been under his Christian influence and pastoral care, and expressed his thanks for the many kindnesses they had done him. After all had heartily partaken of the excellent lunch provided by the ladies a musical programme was carried out. Those who took part were: Mrs. L. Hunter, the Misses McPherson, Miss Mitchell, of Brampton, Messrs. J. Watkins and A. L. Noble. After bidding good-bye to their old pastor the company left for their homes. And thus the last of the many pleasant gatherings in the old manse came to a close.

THE Presbytery of Chatham met, pursuant to appointment, in Mount Zion Church, Ridgetown, on Tuesday, September 1, at eleven a.m. to examine the Rev. K. J. Hunter, B.A., in the subjects prescribed in the Book of Forms, the Rev. John Becket, of Thamesville, presiding. Being satisfied with the examination, the Presbytery adjourned until two p.m., when they would proceed with his ordination and induction. At two o'clock a large congregation had assembled in the auditorium of the church. The resident ministers of the town present were invited to correspond, as also was the Rev. W. A. Hunter, of Erskine Church, Toronto, brother of the pastor elect. No objection being offered to the law or doctrine of Mr. Hunter, Mr. Kay, of Duart, conducted divine service, preaching from Luke xiv. 16. Mr. Becket narrated the steps taken to fill the vacancy caused by the translation of Dr. McRobbie to Shelburne, Ont. By the laying on of the hands of the Presbytery Mr. Hunter was solemnly ordained to the Gospel ministry and inducted into the pastoral charge of Mount Zion Church, Ridgetown. The Clerk, in the absence of Mr. Shaw, addressed the minister, and Mr. McLaren the people as to their respective duties. Service having been concluded, the pastor was conducted to the vestibule of the church by Mr. Larkin, of Chatham, and received a hearty welcome from the retiring congregation. The ladies, with their usual thoughtfulness, invited

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The phosphates of the system are consumed with every effort, and exhaustion usually indicates a lack of supply. The Acid Phosphate supplies the phosphates, thereby relieving exhaustion, and increasing the capacity for labour. Pleasant to the taste.

DR. A. N. KROUT, Van Wert, O., says: "Decidedly beneficial in nervous exhaustion."

DR. S. T. NEWMAN, St. Louis, Mo., says: "A remedy of great service in many forms of exhaustion."

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the Presbytery, the ministers of the town present and friends from a distance to lunch in the basement of the church at the close of the service. This church became vacant on April 26, and their speedy and hearty settlement is a matter of great satisfaction.

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place on the 1st instant, Rev. J. Fraser, Moderator, and after a few common preliminaries elected Rev. G. M. Milligan to be Moderator for the next six months. On account of his not being present, however, Mr. Fraser was continued in the chair *pro tem*. A committee was appointed, consisting of Revs. J. G. Stuart, J. A. Grant, R. Wallace, William Frizzell and Mr. J. A. Paterson, to hear the summer exercises of students within the bounds on subjects previously assigned to them; and the committee was empowered, if satisfied with the exercises, to attest the students to their college authorities. A certificate was read from the Presbytery of Victoria and Richmond in favour of Rev. L. R. Gloag, a minister of the Church without charge, in good standing, and his name was ordered to be put on the list of ministers without charge residing in the bounds. The committee appointed at last meeting to draft a minute as to Mr. Milligan's domestic bereavement submitted the following, which was adopted and a copy of the same ordered to be sent to Mr. Milligan: The Presbytery having heard with sincere regret of the great loss sustained by their brother, Rev. G. M. Milligan, in the death of his beloved wife, desire to express their deep sympathy with him under the severe bereavement with which his heavenly Father has visited him. From what they know of Mrs. Milligan's many amiable and excellent qualities, and from what they have learned of the marked development of her Christian character in the closing years of her life, the growing interest she displayed in the work of Christ at home and abroad, and the Christian patience and joy which she manifested under the painful sufferings of her last illness, they recognize at once the extent of their brother's loss, and the abundant consolations he is warranted to appropriate. And they earnestly pray that their brother and his family may be richly sustained under their trial by the same grace which upheld the departed and enabled her to rise superior to the sufferings of the body and pass joyfully into the presence of her Lord. It was reported by Rev. J. M. Cameron that he had met with the congregations of East Toronto and York Townline, and had moderated in a call, which was in favour of Rev. J. R. Johnston, a minister of the Church without charge. The call, on being examined, was found to be well signed. Guarantees for stipend were also read, promising collectively the sum of \$1,000 without a manse. As commissioners from the congregations aforesaid, Messrs. McCulloch and Brown appeared before the Presbytery, and were severally heard. The call was then sustained, and put into the hands of Mr. Johnston, who was present and signified his acceptance of the same. It was thereupon agreed to meet for his induction in the Presbyterian Church at East Toronto on the last Tuesday of the present month, at half-past two in the afternoon; Rev. G. M. Milligan to preside, Rev. H. E. A. Reid to preach, Rev. J. M. Cameron to address the minister and Rev. W. Frizzell to address the people. The following were appointed to visit congregations within the bounds receiving aid from the Augmentation Fund and to report thereon to the Convener of the Presbytery's Home Mission Committee before the first of October: Rev. R. P. Mackay to visit Ruth Street; Rev. J. Neil to visit St. Paul's; Revs. J. Carmichael and W. Amos to visit Queensville; Rev. W. G. Wallace to visit Fairbank and Fisherville; Rev. J. A. Grant to visit Mimico; Rev. Dr. Parsons and W. Frizzell to visit Douvencourt. Agreeable to application made, authority was given to Rev. D. B. Macdonald to moderate in a call from the congregation of Knox Church, Scarborough. A committee was appointed, consisting of Revs. R. P. Mackay, J. M. Cameron and Mr. J. A. Paterson, to consider the remits sent down from the Synod of Toronto and Kingston, and to report thereon at a subsequent meeting. The next ordinary meeting of Presbytery was appointed to be held on the first Tuesday of October, at ten a.m.—R. MONTGOMERY, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—This Presbytery met in Knox Church, Stratford, on the 8th inst., Rev. R. Pyke, Moderator. Mr. A. H. Drummond was appointed Moderator for the current six months. Rev. Mr. Winchester, of Berlin, and Rev. Mr. Chrystal, of Stratford, were invited to correspond. It was agreed to add Mr. Chrystal's name to the roll of Presbytery as a minister residing within the bounds. Mr. Pantou reported that he and Mr. McGregor had visited Tavistock, and recommended that the site chosen by the congregation for a church be adopted by the Presbytery. This was agreed to. Mr. Henderson introduced Mr. Angus Matheson to the court, who was examined as to his fitness to study for the ministry, and the Presbytery agreed to certify him to the Senate of Knox College. A request from the congregation of Brookside for leave to sell the manse property at Brookside was granted. The Presbytery congratulated Mr. S. Campbell, of Listowel, on his having obtained the degree of Ph.D. The Conveners of the various committees on the Schemes of the Church were instructed to report the giving of congregations within the bounds to these schemes at next regular meeting. The Presbytery then adjourned to meet in Knox Church, Stratford, at ten a.m. on Nov. 10. A. F. TOLLY, *Pres. Clerk*.

PRESBYTERY OF HORON.—This Presbytery met in Blyth on the 8th of September. The Clerk stated that the pulpits of Hullett and Londesborough were declared vacant. Mr. Stewart, Moderator of the Session of the fore-mentioned congregations, asked and obtained leave to secure their own supply for two or three Sabbaths during the ensuing quarter. Mr. Henderson, of Bayfield, submitted the estimate of expenditure for the ensuing year, and the committee was authorized to raise the amount in the usual way. The

following deliverance was adopted respecting the translation of Mr. Ramsay: "The Presbytery in parting with the Rev. D. M. Ramsay, B.D., desire to place on record their appreciation of his high personal Christian character, his attainments as a scholar, his ability and faithfulness as a minister, of which his pastorate in Hullett and Londesborough afford satisfactory evidence. They would also bear testimony to his uniform courtesy, his diligence and usefulness as a member of this Presbytery during the period of his connection with it. While regretting the loss they sustain through his removal, they would express their gratification at his translation to a more extensive field of labour and influence and would follow him with their earnest prayers for his continued success and comfort in the work of the Lord." It was agreed to hold a conference on Sabbath school work during the first part of the afternoon sederunt of the January meeting. The Session of Bayfield Road and Berne was authorized to make certain provisional arrangements for the supply of said congregations. The resignation of Mr. McMillan of his charge of Manchester and Smith's Hill was accepted—Mr. Anderson to declare the pulpits vacant on the first Sabbath of October, and Mr. McLean to be Moderator of Session. A committee was appointed to prepare a deliverance respecting Mr. McMillan's resignation. Next regular meeting of Presbytery to be held in Hensall on the second Tuesday of October at 10.30 a.m. Arrangements were made for preaching missionary sermons by exchange of pulpits. A circular was read setting forth the apportionment to this Presbytery by the Assembly's Home Mission Committee of the amount expected for Home Missions and Augmentation and congregations were enjoined to give the matter their earnest attention.—A. McLEAN, *Pres. Clerk*.

PRESBYTERY OF LINDSAY.—This Presbytery met at Wick on Tuesday, August 25, and was constituted by the Rev. A. G. McLachlin, B.A., Moderator *pro tem*. The Rev. John McMullen was duly appointed Moderator in the room of the retiring Moderator, Rev. W. G. Hanna, B.A., to whom a vote of thanks was duly carried expressing the Presbytery's appreciation of his ability and courtesy while in office. The following special minutes were read and sustained: "In accepting the resignation of the Rev. William Lochead, who has been pastor of Fenelon Falls and Somerville for the last twenty-two years—during which time he preached three times every Sabbath and travelled sixteen miles with the greatest regularity and thoroughness—the Presbytery hereby desires to place on record an expression of the high appreciation of the valuable services which he rendered to the Church and the fidelity with which he discharged the duties of his office during these years. As a member of Presbytery in parting with their beloved brother, the Presbytery desire that the Great Head of the Church may be pleased to bestow on him and all the members of his family all needed blessings, and that another field of usefulness may soon be opened for him where he may be long spared to preach the Gospel." Resolved, that in view of the translation of the Rev. C. J. Cameron, M.A., from the pastoral oversight of the congregation of Cannington, in this Presbytery, to that of St. Johns Church, Brockville, in the Presbytery of Brockville, we express our appreciation of his personal character, abilities and labours. In Mr. Cameron's removal from our midst we are painfully conscious of the loss of a faithful and evangelical preacher—an earnest Christian worker, and a man of scholarly attainments, large sympathies and unswerving devotion to truth and right. We earnestly commend him and his to the blessing of God, with the prayer that he may continue to be equally useful and honoured in his new field of labour." The Presbytery entered fully into the business of the Home Mission fields and vacant congregations of our bounds and other routine business. The following Conveners of standing committees were appointed: State of Religion, Mr. McAuley, Woodville; Sabbath Schools, Mr. McLeod, Sonya; Temperance, Mr. McDonald, Glenarm; Sabbath Observance, Mr. R. Johnston, Lindsay; Systematic Benevolence, Mr. McMillan, Wick; Home Missions, Mr. Hanna, Uxbridge; Foreign Mission, Mr. D. C. Johnson, Beaverter; French Evangelization, Mr. McKinnon, Lorneville; Aged and Infirm Ministers' Fund and Widows' and Orphans' Fund, Mr. R. Johnston, Lindsay; Colleges, Mr. McKinnon, Lorneville. The following students gave in discourses, which were cordially sustained and the Clerk instructed to certify them to the Senate of Knox College, viz.: Mr. James Wilson, Mr. D. Robertson, Mr. V. Johnston and Mr. Nixon. Also Mr. J. A. Mustard was examined, when it was agreed to recommend him as a theological student to the Senate of Knox College. The statement of the Home Mission and Augmentation Funds Committee was read, allocating to this Presbytery Home Mission, \$550 and Augmentation \$400, when it was moved by Mr. McLeod, seconded by Mr. McDonald, and carried, that all the ministers and Moderators of Sessions urge liberal contributions to these funds on their congregations without allocating amounts to each. The next regular meeting of Presbytery is to be held at Woodville on Tuesday, November 24, at eleven o'clock a.m.—JAMES R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF PRINCE EDWARD ISLAND.—This Presbytery met recently, Rev. James W. McKenzie, Moderator, with whom were present eighteen members and eight commissioners. The committee appointed to visit the congregations of Murray Harbour, Woodville and Little Sands read the report and recommendations. Commissions were handed in from the several sections in favour of Mr. James Clow. Messrs. D. Mann, James McDonald, Dan. McLeod, Duncan Crawford, H. Brehaut and George Bell, and the commissioners were heard for and against the petition. Questions being asked and answered, and the Presbytery being satisfied that they were in possession of all the information on the subject, the parties were removed from the bar. The Presbytery then took the matter under consideration, when after considerable discussion it was agreed to grant the prayer of the petition, viz.: That Murray Harbour

South and Little Sands be formed into a district and separate charge and that the elders in both sections constitute the Session of the united congregation. Further, that Murray Harbour North and Peters Road be and is hereby formed into a distinct and separate charge. And that the Rev. W. H. Spencer be interim Moderator of the Session of Murray Harbour North; Rev. D. B. McLeod, of Murray Harbour South and Little Sands; and A. McL. Sinclair, of Woodville. That intimation be given of this judgment in Murray Harbour North by Rev. W. H. Spencer and in Murray Harbour South by Rev. D. B. McLeod. The call to Mr. George B. McLeod from the congregations of Covehead and Brackley Point Road was sustained and a letter of acceptance from him was read. The Presbytery then appointed the date of ordination and moderation; Rev. A. Gunn to preach, Rev. A. W. Mahon to address the minister and Rev. D. Sutherland the people. The Clerk reported that since the last meeting, our beloved father and co-Presbyter, Rev. James Allan, had been removed by death. Rev. W. P. Archibald moved the following resolution, which was approved and ordered to be engrossed in the records of the Presbytery and a copy forwarded to Mr. Allan's family: In removing from the roll of Presbytery the name of our venerable father and co-Presbyter, the Rev. Jas. Allan, we agree to record our deep sense of the loss which the Presbytery sustains in his decease. Mr. Allan became a member of this Presbytery in 1841, when he was ordained and inducted in the pastoral charge of Covehead, which at that time included Mount Stewart, West St. Peters, and St. Peters Bay. His abundant labours and exemplary life contributed largely to the success which has attended the Presbytery's operations in that part of the field over which he was then placed. He lived to see the Church he loved and served lengthen its cords from sea to sea. He adorned the sacred office he held so long by the simplicity of his faith and the purity of his life, and left an example of fortitude, faithfulness and humility. While we shall miss his venerable form from our meetings and his mature wisdom from our counsels, it behooves us to bow with submission to the divine will and to rejoice in the assurance that to him belongs the blessedness of those who die in the Lord, who rest from their labours and whose works do follow them. To his widow and family we extend our heartfelt sympathy and commend them to God who is able to sustain them in their bereavement. The Presbytery then adjourned.—JAMES CARRUTHERS, *Pres. Clerk*.

OBITUARY.
MRS. I. R. BATTISBY.
Mrs. Battisby was born in Elgin, Scotland, and came to this country when a child. After her father's death the family lived in Newmarket, where the home of her mother, Mrs. Simpson, was open to all ministers and students who came that way. On May 14, 1878, she was married to the Rev. Dr. Battisby, of Chatham, where she lived till her death. That sad event took place August 10. For a long time she had been in a delicate state, but late in the year, that dread disease, brought her to her grave. She was one of the amiable and gentle of the earth, and this, sanctified by the Spirit of God, made her more beloved. She leaves a husband and two children to mourn her loss. Her death was a falling asleep in Christ. Rev. J. Gray, of Windsor,

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WORTH A GUINEA A BOX.
For **BILIOUS & NERVOUS DISORDERS** SUCH AS
Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, Etc.,
ACTING LIKE MAGIC on the vital organs, strengthening the muscular system, and arousing with the rosebud of health the Whole Physical Energy of the Human Frame.
Beecham's Pills, taken as directed, will quickly RESTORE FEMALES to complete health.
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For Disorders of the Chest it has no equal.
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and Rev. William King, of Chatham, conducted a short service at the manse. The remains were then taken to Newmarket for burial. Rev. Mr. Bell of that place and the Rev. Principal Caven, of Knox College, closed the simple service.

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Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad no other Peculiar preparation over attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research has developed, with many years practical experience in preparing medicines. Be sure to get only

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Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin Diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless, we taste it to be sure it is properly made. Accept no counterfeit of similar name. The "bebe" Dr. L. said to a lady of the *Academy* (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the best, harmful of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Sabule removes superfluous hair without injury to the skin.
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St. Leon Mineral Water.

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

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ALMOND JUMBLES.—Beat half-a-pound of butter to a cream, with half-a-pound of loaf sugar; mix this with a pound of flour and a quarter of a pound of almonds, blanched and cut very fine, the juice of one lemon; work all well together, then roll it thin, cut it into small, round cakes and bake them in a quick oven.

TEA CAKES.—One cupful of half butter and half lard, or all butter, two cupfuls of sugar, one cupful of sour milk, one half teaspoonful of soda, one half teaspoonful of salt, a little vanilla extract. After putting all the ingredients together, flour it to roll; cut out with a fine cake-cutter; sift sugar over the top of each one, and bake.

FLAN.—Mix a tablespoonful of flour with a tablespoonful of rose water, eight yolks of eggs and a little salt; when quite smooth add a quart of boiling milk, in which have been dissolved four ounces of white sugar; pour slowly to the eggs while stirring; put in a dish and bake half an hour; just before serving sift sugar over the top and put back in the oven for a few minutes to colour.

RICE PUDDING WITH FRUIT.—Put your rice in a stewpan, with very little milk, that is, to one cup of rice one gill of milk. Stand it where it will be hot, but not boil; when the rice has absorbed all the milk, add to it a-quarter of a pound of dried currants and one egg, well beaten. Boil it in a bag till the rice is tender, and serve it with sugar and cream. More fruit may be added to the rice if it should be preferred.

BRAISED SHOULDER.—Have your butcher bone a shoulder of lamb, fill the opening with any kind of a forcemeat, sew up and braise slowly for two hours. Serve on a puree of spinach. As a regular braising pan is seldom found in ordinary kitchens, it may not be amiss to say that as good a result can be obtained by skewering a few slices of very thin and fat bacon over the meat to be cooked and then simmering slowly in a close-covered saucepan, adding only enough water to keep from burning.

BOILED TOMATOES.—This is one of the nicest ways of serving this healthful fruit. Put enough water over the fire to cover the tomatoes you wish to boil, adding a tablespoonful of salt to each quart of water. When it reaches the boiling point drop in solid, not overripe, tomatoes with the stem side down and cook until they are easily pierced with a sharp-tined fork. Lift them, from the water, skin quickly, and sprinkle with sugar, pepper, and more plentifully with salt. Put a generous bit of butter on the top of each, and lay on small squares of buttered toast.

BOILED SHOULDER OF LAMB.—Many excellent dishes can be made from the cheaper parts of lamb. Take the shoulder weighing two or three pounds, and cook slowly in water till tender, lift out and press between two plates until cold. Then score the flesh to the bones in inch squares and rub well with a powder made by mixing one teaspoonful each of salt and pepper and half a teaspoonful of mustard. Broil over a clear fire but several inches above it, until hot through, place on a hot dish, dot with butter, add a few drops of lemon juice and serve.

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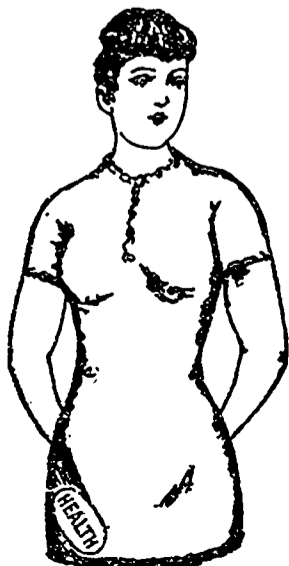
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Undervests, and intend to buy another half dozen this winter if I am in Canada, or send for them if I go South instead of coming home.

Extract from the letter of a Toronto lady now in England to friends in Montreal.

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Suppose they are! What a sick man needs is not knowledge, but a cure, and the medicine that cures is the medicine for the sick.

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It says—"I can cure you, only do as I direct."

Perhaps it fails occasionally. The makers hear of it when it does, because they never keep the money when the medicine fails to do good.

Suppose the doctors went on that principle. (We beg the doctors' pardon. It wouldn't do!)

Choking, sneezing and every other form of catarrh in the head, is radically cured by Dr. Sage's Catarrh Remedy. Fifty cents. By druggists.

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British and Foreign.

THE Rev. John K. Campbell, D.D., of Stirling, has a book of travels in the press.

MR. JOHN MORLEY, M.P., is to preside at the annual meeting of the United Kingdom Alliance in Manchester on October 27.

THE Rev. Dr. Donald Fraser has been on a visit to Inverness, where he was once a minister, and preached for the Rev. Dr. Black.

THE English Presbyterian Church has more medical missionaries in proportion to its total missionary staff than any other body.

ROSLIN chapel, which is merely the choir of an intended church, is calculated to have cost in the money value of to-day \$2,000,000.

THE Rev. Dr. Murphy, of Elmwood, has gone to attend the Synod of the Waldensian Church, as a deputy from the General Assembly.

THE Rev. Mr. Adams, of Bethesda, North Wales, has won the Eisteddfod prize of \$25 and a silver crown for a poem on Oliver Cromwell.

THE death is announced of Nakamura Masanao, the Japanese Christian philosopher, who aided the translators of the Bible into Japanese.

THE Rev. A. D. Sloan, M.A., B.D., of Hope Park Church, St. Andrews, will take charge of the Church at San Remo during November, December and January.

THE Rev. Joseph Lamont, of Snizort, opened the Highland League Conference at Dingwall with prayer, as has been the custom since these conferences began.

THE Rev. A. M. Smith, M.A., minister of Saffronhall United Presbyterian Church, Hamilton, received a unanimous call to Trinity Presbyterian Church, Sunderland.

THE Pope, by a concordat with Portugal, 1886, assigns to Portuguese prelates in India the appointment of Roman Catholic chaplains to British troops in the south of India.

AT the Welsh Eisteddfod at Swansea the Rev. T. M. Jones, Penmachno, was awarded a prize of \$50 for the best essay on "The Welsh newspapers and periodicals; their history and their influence on the life of the nation."

OVER \$4,600 has been subscribed for the monument intended to be erected in St. Giles to the Covenanted martyr, the Marquis of Argyll, as a set-off to the gorgeous memorial therein of the Marquis of Montrose.

A NEW peal of bells has been erected in St. Giles, Edinburgh, the last having proved too light. This consists of thirteen bells attuned in A flat, the largest weighing about three hundred weight.

LORD PRESIDENT INGLIS, who died recently in his eighty-first year, was the son of Rev. Dr. Inglis, of Old Greyfriars, Edinburgh, an elder in St. Giles, and attended to the duties till his strength failed.

AT a special meeting of the Darlington Presbytery held in Hull, the Rev. George Moody, having accepted the call addressed to him by the congregation of Buncrana, in the Presbytery of Derry, was loosed from his charge at Harrogate.

THE Lord Mayor of London and party, who visited Glasgow lately to enquire into the water supply in view of improving that of the metropolis, inspected the cathedral, where they were received by Dr. Burns in his academic robes.

THE Rev. Dr. William M. Taylor, of New York, preached recently in Mr. Kirkwood's pulpit at Troon. The collection exceeded \$650. The following Sabbath Dr. Taylor preached in Free St. Matthews Church, Glasgow, to Dr. Stalker's congregation.

SPECIAL services were held in the Bilton United Presbyterian Church recently in honour of its centenary as a congregation. The preachers were Rev. Fergus Ferguson, D.D., Queen's Park U. P. Church, Glasgow, and Rev. James A. Adam, the pastor of the Church.

THE Rev. Malcolm Smith, of the United Presbyterian Church, Hawick, was drowned in the presence of his wife while bathing at Spittal Beach. The body was afterwards recovered. Mr. and Mrs. Smith, who had only recently been married, were on their holidays.

A RUSSIAN naval lieutenant relates in the *Cronstadt Vestnik* that the whole of the Japanese aristocracy are strongly inclined towards the Protestant form of religion, and that they only wait for the Mikado to change his religion in order to follow his example.

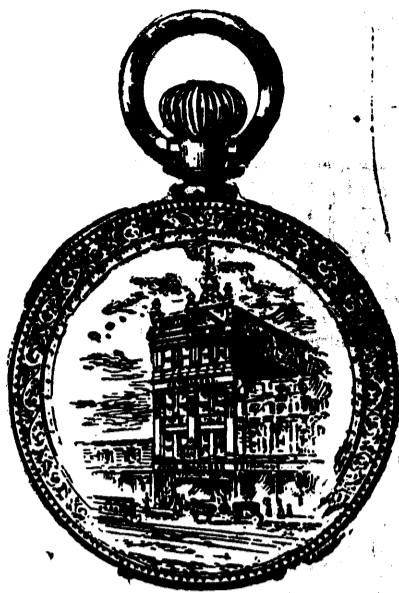
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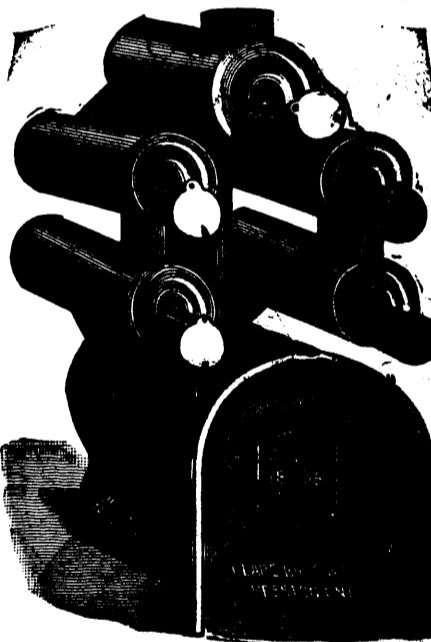
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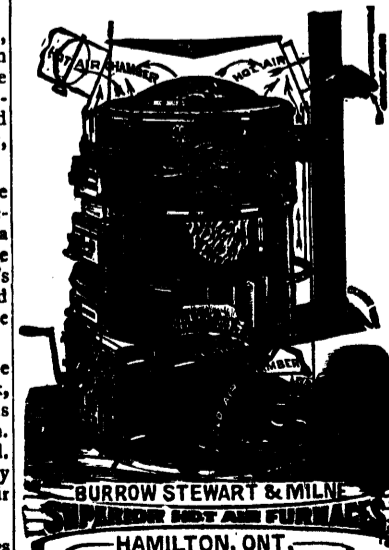
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Furnaces ever introduced. We have hundreds of Testimonials. Note the following:—

SMITHS FALLS, 3rd June, 1890.
We are highly pleased with the No. 36 Superior Furnace which you placed in our St. Andrews Church last season, and which heated our Church and Sunday School Room adjoining, containing in all 70,000 cubic feet, to our entire satisfaction. All other furnace manufacturers claimed that two furnaces would be necessary. Your furnace is easily managed, free from dust and gas. The system of ventilation in connection with the heating has proved highly satisfactory. We have effected a great saving of fuel and labour, and are well pleased in every way.
CHAS. H. COOKE, Pastor St. Andrews Church.
JOHN MCGILLIVRAY, Chairman Building Com.

WOODSTOCK, 6th May, 1889.
Messrs. Burrow, Stewart & Milne.
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Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH.

On Friday, September 4th, at 320 Huron St., Jean Harvie, wife of Richard Donald, jr., of a son.

MARRIED.

On the 20th August, 1891, at St. Saviours Church, Clapham, by the Rev. F. C. Fisher, M.A., assisted by the Rev. A. J. Broughall, M.A., of St. Stephens, Toronto, Frances Isabel, youngest daughter of the late Frederick Brown, of Woodfield, Rochdale, to Graeme Mercer Adam, Toronto, Canada.

On the 9th September, at the residence of the bride's sister, at Guelph, by the Rev. J. C. Smith, B.D., Robert Christie, Inspector of Asylums, to Agnes, daughter of the late George Corbet, Owen Sound.

At the residence of the bride's father, 39 Metcalfe street, Toronto, on the 9th inst., by Rev. Dr. Kellogg, assisted by the bride's father, Rev. James A. Grant, Toronto Junction, to Jessie, daughter of Rev. R. D. Mackay.

On Thursday, September 10th, at the residence of D. W. McGibbon, Esq., barrister, Milton, by the Rev. W. J. Mackenzie, of Grace Church, the Rev. A. H. Drumm, of Avonton, to Anna, only daughter of the late W. C. Culloden.

DIED.

On passage, Glasgow to Melbourne, Duncan, only son of the late Rev. Alexander McLean, Puslinch, Canada, and of Mrs. McLean, 30 Dalrymple street, Girvan.

At LuChing Inland Mission, China, on July 25th, 1891, of pernicious malarial fever, Donald Marshall, aged 19 months and 6 days, dearly beloved son of Rev. Mr. and Mrs. Jonathan Goforth, Missionaries of the Canada Presbyterian Mission to Honan, China.

MEETINGS OF PRESBYTERY.

OWEN SOUND.—In Division Street Hall, Owen Sound, September 30, at 10 a.m.

MONTREAL.—In the Presbyterian College, on Tuesday, 6th October, at 10 a.m.

PARIS.—In Chalmers Church, Woodstock, on October 6, at 11 a.m.

PETERBOROUGH.—At Port Hope, September 22, at 9:30 a.m.

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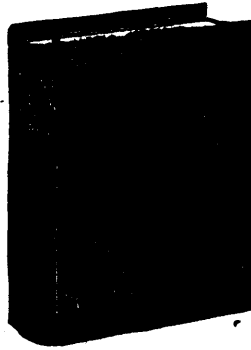
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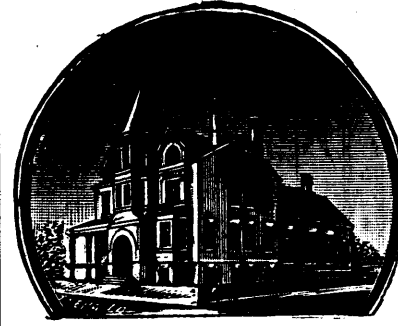
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