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SPIRITS.—Watts: I was at a spiritualistic seance. Potts: Were any spirits exhibited? Watts: There were. I exhibited a spirit of investigation, the faithful exhibited a spirit of resentment, and that's what is the matter with my eye.

GENTLEMEN,—We have six children, and have relied on Dr. Fowler's Extract of Wild Strawberry for the past twelve years in all cases of diarrhoea and summer complaints, and it never fails to cure.—MRS. ANNA ALLEN, Harley, Ont.

"WHAT a wonderful thing electric light is." "Yes, it is wonderful. I expect after a while it will be used to make the crops grow instead of the sun." "There are some crops that now thrive by electric light." "Nonsense!" "No nonsense about it. There are lots of young men here in New York who sow most of their wild oats by the electric light."

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A BOOMERANG.—"Oh, misery," cried the editor. "What's the matter now?" "I just threw a poet out of the window; and his wife, who was waiting for him below, has presented one of our insurance coupons at the cashier's desk. He had it on him! Another \$500 gone, when \$2 would have bought not only his poem, but his everlasting gratitude."

MANLY PURITY

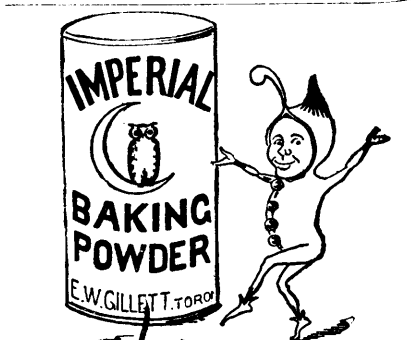
To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or ulcerative, no agency in the world is so speedy, economical, and unfailing as the



CUTICURA Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, they are the greatest skin cures, blood purifiers, and humor remedies of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unfailing success. Sold every where. POTTER DRUG AND CHEMICAL CORP., Boston. "How to Cure Blood Humors" mailed free.

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

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From 30 to 60 drops in half a tumbler of water will, in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency and all Internal Pains

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THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, SEPTEMBER 14th, 1892.

No. 37.

IMPROVED CLASS ROLL

For the use of Sabbath School Teachers

IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to frequent demand for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 30 cents each. Address—

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Notes of the Week.

THE Archbishop of Canterbury, who was recently a guest at Haddo House, was present at the annual treat given by Lord and Lady Aberdeen to the children attending the schools on the estate, and addressed some words of counsel to the young people present. On Sunday afternoon his Grace worshipped in the parish church, and in the evening conducted service in the private chapel at Haddo House.

THE Earl of Lovelace, according to recent reports, appears to be standing stiffly on his legal rights as a sporting landlord at Loch Torridon, Ross-shire. Shortly after he became proprietor he turned back Rev. Kenneth Macdonald, of Applecross, who was crossing a bridge on his way to hold a religious service. This led a brother minister at Shieldaig of the same name to remark that there is no way even for the Gospel through Lord Lovelace's estate.

THE decrease of the population of Ireland in 1891 as compared with 1881 was 9.08 per cent. The Roman Catholics lost 10.4 per cent., the Protestant Episcopalians 6.2, and the Presbyterians 5.5. But the Methodists gained 13.6, and all other denominations 3.8. Of persons five years of age and upwards who could read and write the per centage was in 1881 58.3 and in 1891 70.7, an increase of 11.3. There was a marked improvement in the housing of the people.

THE large wooden structure in Belfast, known as the "Ulster Convention Hall," has been secured for Mr. Moody's meetings in the city. It is said to accommodate an audience up to 10,000. It is confidently expected that he will fill it, but the question is will he be heard throughout it? There were complaints after the Convention as to the speakers not having been heard in corners remote from the platform. But Mr. Moody is not a parliamentary "mumbler." The lighting arrangements are being contributed almost free of cost by Mr. Coates, a city gas engineer.

I REMEMBER, writes a correspondent of the *British Weekly*, hearing Mr. Blake, the Irish-Canadian M. P., at one of Professor Drummond's Sunday evening evangelistic services for Edinburgh students. The Earl of Aberdeen was in the chair, and Mr. Blake gave a short address after the professor (all three of them had been staying at Dalmeny with Mr. Gladstone and Lord Rosebery, for it was at the time of the Midlothian campaign of 1885). Mr. Blake's address was simple, manly, and earnest. He spoke of the greatest force that he knew in the whole world—the power men have of getting near to God in prayer.

THE annual meeting for 1892 of the Ontario Branch of the Dominion Alliance will be held in Richmond Hall, Toronto, on Tuesday, September 13. Since the last annual meeting of this branch the Court of Appeal has decided that the local option law is within the jurisdiction of the Legislature, and has made it clear that that body has larger power to deal with the liquor question than has yet been exercised. The Province of Manitoba has overwhelmingly declared in favour of prohibition. Since the last meeting, too, fifteen municipalities have voted upon prohibition by-laws. In eight the prohibitionist won by majorities aggregating 329. In several municipalities the law is in actual operation. These facts, the call says, make

it clear that the present is a very important point in the history of temperance reform, and an opportune time for those engaged in it to consider carefully and judiciously how best to follow up the advantage gained, so as to hasten the total extermination of the liquor traffic.

THE *Christian Leader* thus remarks on some of the members of the new Gladstone Cabinet: Lord Herschell is the son of a dissenting minister who used to preach in Clerkenwell; like his predecessors, Lord Halsbury, Cairns, and Hatherley, he is an active co-operator in church work. Mr. Fowler is the first Methodist who has ever attained Cabinet rank; no Congregationalist or Baptist has yet entered the sacred circle. The Marquis of Ripon is a Roman Catholic; Mr. John Morley may be ranked as an agnostic; Mr. Arnold Morley and Mr. Acland are sons of old friends of Mr. Gladstone's; with Mr. Asquith they form the junior trio of the Cabinet, the last being the youngest. Literature is well represented by Mr. Gladstone, Sir George Trevelyan, Mr. John Morley, Lord Rosebery, and Mr. Bryce. Mr. Mundella is the only minister of Cabinet rank who is what is called a self-made man. Outside the Cabinet, Mr. Sydney Buxton is an author, and Lord Houghton has been guilty of a volume of poems. Like his father the young Viceroy of Ireland is an excellent host, but is free from the financial perplexities of his grandfather. All the four under-secretaries belong to families whose names have become household words in statecraft—Grey, Russell, Buxton and Gladstone. Mr. Burt is the sole labour representative who attains office. Sir Chas. Russell and Mr. Rigby become law-officers under the novel understanding that they take no private practice outside the House of Lords and the Privy Council, this probably means sacrifice of some thousands a year by both of them.

A CONTEMPORARY says: Extant Christian hymns may be approximately reckoned at no fewer than 400,000; but for all practical purposes the 30,000 hymns of Julian's "Dictionary of Hymnology" are ample and even more than ample. Of that selected 30,000 there are some 120 instances in which the hymn writer, finding himself in want of an additional syllable for his first line, has absurdly prefixed the word "And." Some 2,500 begin with "O" or "Oh." The army of ascertained composers or translators exceeds 5,000, and there are now to be found hymns in no fewer than 200 languages and dialects. Clement of Alexandria wrote the earliest known Christian hymn, outside the canon of Scripture. Amongst the languages, German stands at the head, with at least 100,000 hymns—a host captained by Luther's noble strain, the Teutonic national hymn, "Ein feste Burg ist unser Gott," which, with a soldier's free speech, was dubbed by Frederick the Great "God Almighty's Grenadier March." Dr. Philip Schaff declares that nearly 1,000 German hymns may be safely pronounced "classical and immortal." The reason of this eminence in quality is found in the fact that the Reformed congregations in Germany took to hymn-singing at once, Luther's own thirty-seven hymns giving an impulse to the production of this class of sacred verse that has never flagged, and is perhaps almost as potent even now as it was in epochs of greater ferment, such as the Thirty Years' War, and the pietistic and evangelical revivals. According to Carlyle in his History of Frederick, it was not the Prussian king, but the Prince of Anhalt-Dessau, the Old Dessauer, who so characterized Luther's hymn.

THE *Christian Leader* says: One of the most interesting of recent publications is the collected reprint of Mr. Robert Chignell's papers in the *Statist* on the London charities, which have just been issued in a cheap form by Messrs. Cassell & Co. It is at once cheering and startling to know that the total charities which have their distributing home in the capital of the nation are represented by a sum of no less than \$36,330,000. It is less satisfactory to know that the accounts of these societies are not in the best state so far as regards care in making up

and auditing. Often more than one society exists for the same purpose. In some the cost of management is in ridiculous disproportion to the outcome of the charity. Out of 149 orphanages in the Metropolis these are forty which furnish no accounts of any kind, while others furnish them in a form which is of no use. When a sum of \$85,000 is put down in one line of a report it is obvious that no test of criticism of details or extravagance can be applied. One of the most important tests in societies, as in insurance offices, is the relation of expenditure on working expenses to business done. In the Church Missionary Society the proportion is 1-11, in the Society for the Propagation of the Gospel it is 1-8, in the Wesleyan Missionary Society it is 1-8, and in the Foreign Missions of the Presbyterian Church of England it is 1-25. Our Presbyterian friends across the Border have always been honourably distinguished for the carefulness of their finance and the scarcity of their sinecures, and here we have the most cool-headed and impartial of statisticians bearing witness to the fact. If we turn to the cost of maintenance at orphanages we find that it varies from \$70 at the Female Orphan Home to \$200 at the British Orphan Asylum. Mr. Chignell is of opinion that much more forcible control ought to be exercised by the committees. Full details ought to be demanded of each charity by the publication of all its accounts, working expenses ought to be cut down, and an independent audit made of all the accounts. To effect these reforms Mr. Chignell advocates the formation of a Central Board of Control which would have authority over all the charities of London.

THE Belfast correspondent of the *British Weekly* writes: We have been having a nice little storm in a teapot among the Covenanters over one of their ministers, the Rev. Isaac Thompson, LL.D., of Drinbolg, taking part in political meetings during the late election. Dr. Thompson, who is an exceedingly able man, belongs to the progressive party among the Reformed Presbyterians. He does not hold, with his brethren of the Northern Reformed Presbytery, that to take part in a political meeting is either a breach of the law of his Church or in any way a contravention of its "testimony." His Presbytery, however, do not take that view of the matter, and he was called upon to answer for his conduct at a recent meeting. Censure was suggested, but Dr. Thompson would not submit to it on the ground that he had violated no law, and that he had not done anything that was not well within his rights. In the interests of peace, however, he consented to "back down" a little, and did so by a sort of gentle apology and promise not to give "offence" again. His action was seemingly construed into an unconditional surrender of his position, and he has had to defend himself in the press. Here is a quotation from his defence, and it sufficiently indicates both his political attitude and a large part of the reason for the action of his Presbytery: "In reply to a casual question, I used words to this effect—In the present state of popular enlightenment, or rather benightedness, as to the probable effects of impending changes, I rather think I should not attempt to address a political meeting for some time. It will take time to allow blinding passions to subside, and bring people to their right mind. Did the Presbytery construe this statement into a promise of my intention for all time and under all circumstances? My meaning, and it could not have been misunderstood, was that while passion and prejudice reign supreme, as they do in the North of Ireland at present, people will not look the political situation fairly in the face, or listen to the words of truth and soberness. When such ranting rubbish as 'Home Rule is Rome Rule,' and other like cries, cunningly devised to lead captive the silly ones, drive the unthinking masses into such a phrenzy of groundless fears that they cannot distinguish their real friends from their real enemies and oppressors, and make them, as men in a rage always will do, strike those who wish them best. This is the actual state of things, and while it continues I should certainly consider it very useless and very foolish to attempt to speak publicly on politics unless I was on the wrong side."

Our Contributors.

CONCERNING THE PLEASURES OF HARD WORK.

BY KNONONIAN.

The holidays are over and thousands of people are returning, or have returned, to their daily duties. From the other side of the Atlantic, from the sea side and the lake side, from that paradise of summer tourists, Muskoka, and from a score of other resorts, people with brown hands, sunburnt faces and steady nerves are coming home by the carload. Summer holidays are a comparatively new thing in Canada, but they are a right good thing and people who have them should be thankful. Most people can do more and better work in eleven months than in twelve, provided they recreate in the twelfth. This is specially true of brain workers, and of that constantly growing class who have to earn their bread indoors. It is a great thing to get out for a week or two in the sunlight, and breathe the air as the Almighty has made it. More people are injured by foul air than by any other foul agent, except, perhaps, bad liquor. Did you ever notice the dread that some people seem to have of pure air. They fear a little draught as much as they fear cholera. If they opened their windows and doors and let in a cyclone it might not do them as much harm as the air they breathe every twenty-four hours. You can nearly always identify a doctor at table by the deliberation with which he eats, and you can identify his house by the fact that the upper windows are generally open for an hour or two in the forenoon. The doctor does not see any gain in bolting his dinner in five minutes if he has to spend twenty-four agonizing hours in digesting it, nor does he want to poison his family with air that has been used two or three times already. Why should anybody breathe the same air two or three times when there is plenty more outside that has never been taxed by the N. P. or the McKinley tariff. There are a few things even now that a family may have, free of all duty, and pure air is one of them.

But what has all this to do with the pleasures of hard work? A good deal. If a worker does not breathe pure air you may be sure his work will never be a pleasure, whether it is hard or easy. One of the main advantages of the right kind of a holiday is the amount of good air that a tourist takes into his constitution.

Assuming that the pleasures, though not the advantages, of the summer holidays are over, is there any more pleasure in store for us? Yes, the greatest of all pleasures may still be enjoyed, and that is the pleasure that comes from duty well done. When all has been said that can be said about the pleasures of the summer vacation, a great deal more may be said about the pleasures of work.

Just look at one point. A man who likes his calling can work at it forty or fifty years with a reasonable amount of enjoyment. What rational being with any brains or any purpose in life would want to take a holiday forty years long? We know of no more exquisitely delightful way to spend a warm holiday afternoon than to lie on a rock on the sea shore, listening to the music of the waves and watching them break on the shore. But who would care to lie on that rock for a lifetime?

Our good friend, the Rev. P. McF. McLeod, of Victoria, is fortunate enough to dwell in a fine house that fronts on the Pacific Ocean. Near his hospitable residence, and close down to the water's edge, there is a large pine log that we remember with gratitude and affection. On that log we used to sit and lounge and sniff the sea air, listen to the music of the waters, and look over towards China and Japan. An hour on that log on a summer afternoon with the genial bishop of St. Andrews Church to talk to, was worth a day on the best sofa we ever used, but positively we would not care to sit on that log for a twelvemonth. There are not many more delightful things than a sail among the Muskoka islands, but even those lovely islets would lose at least part of their charm in twenty years. We met a fine young fellow, a Presbyterian, and polite official of the C. P. R., on the Selkirks, who said he had crossed that range nearly every day for four years and saw some new beauty every trip. That was no doubt true, but he was an exceptional young man and the Selkirks are a very exceptional mountain range. The fact we want to illustrate is that the average man will soon tire of the average holiday. We have seen more weary, bored men at summer resorts than at any other place in the world of the same population. When a man of active habits and fairly good health gets rid of the tired feeling and has seen all the sights and has done his share of the boating and fishing and whatever else there is to be done or enjoyed or endured, he begins to think of packing his grip and going home. A month's rest will make any man that is not constitutionally lazy or in poor health desire to begin work.

Now look at the other side of the question. A man who likes his calling fairly well can work at it for forty years and like it just as well at the end of that time as he did at the beginning. Why? Because work, after all, brings real pleasure, while idleness after a time brings weariness. As a general rule the more difficult the work is the more pleasure there is in doing it when you know how. Easy work brings a small reward, more difficult work brings a greater reward, but the highest rewards generally come to the man who does the most difficult things well. There is a peculiar pleasure in doing something well that you know few other people can do

at all. The pleasure is greatly increased if you say nothing about it.

We often pity people who have to work hard. Sometimes they should be pitied, but as a rule the idlers are the proper objects of pity. The number of overworked people in any Canadian community is not large. For one man that is injured by overwork fifty are injured by worry, or by bad food, or bad air, or bad housekeeping, or bad whiskey.

There is no man so much to be envied as the man who takes his pleasure out of his work. He does not depend on his surroundings for a good time, and therefore never quarrels with his neighbours because they do not help him to enjoy himself. He does not look upon the eleven months of work as so much penitentiary and the holiday month as so much paradise. He enjoys his rest, of course, but enjoys it all the more because he enjoys his work, too.

Happy is the man who has himself so well under control that he can rest or work with equal pleasure. There are few men more to be pitied than the freeman who goes to his work with the feeling of a slave. That kind of a man is usually as unhappy and as useless as the woman who has a house to keep and hates to keep it.

THE JERUSALEM MISSION—RETROSPECTIVE AND PROSPECTIVE.

PART II.

And now to the work the Lord has given us to do in His Holy Hill of Zion among His ancient people, still "beloved for the fathers' sakes," though, alas! still in blindness, persecuted, a proverb and a by-word; but the day of their merciful visitation—the set time to favour Zion—cannot be far distant.

MRS. BEN OLIEL'S WORK.

And, first, I would speak of my devoted wife's invaluable assistance, for she is a true helpmeet. The granddaughter of a clergyman for fifty years labouring faithfully in the same parish, and known as the Methodist minister of Tytherley, in Hampshire; sister of two equally earnest evangelical clergy, the Revs. E. and H. Seeley, vicars, the first of the Martyr's Church, Leicester, and the second now at Clacton-on-Sea, and cousin of Professor Seeley, of *Ecce Homo* celebrity. She has from the time of our happy union in 1870, and all along, given herself heartily to helping me in mission work, whether among Roman Catholics in Spain or among my brethren in Algeria, Rome, Jaffa and Jerusalem, always ready to show hospitality and kindness to the poorest and most ragged Jews that visit me no less than to rabbis and those of the higher class in temporal things, to welcome Christian strangers cordially, to take an active share in all good works, and now acting as secretary in all correspondence with ladies, who so like and appreciate her letters that they send them round for perusal to friends and Ladies' Associations.

DAUGHTERS OF ZION.

We enrol our lady helpers as Daughters of Zion, and send them flower cards of membership, and when I state there are now 219 members, almost almost all United States ladies, it will be readily perceived that Mrs. Ben-Oliel's secretaryship is not a sinecure. In fact she generally sits up with me till near midnight to overtake correspondence.

THEIR DUTY—PRAYER.

We expect the Daughters of Zion to remember us and our work at the throne of grace, particularly on Saturdays, when so many Jews come and are listening to the message of redeeming love, and it is our privilege in return to invoke the divine blessing on them and their dear ones at the family altar nightly.

THE MOTHERS' SEWING MEETING.

The Jewesses are Mrs. Ben-Oliel's special charge, particularly the poor and needy. In Rome she organized a Ladies' Dorcas Society for the benefit of poor Jewish families. Here also she got up a similar society, till experience showed that it was best to start a Mothers' Sewing Weekly Meeting for poor widows, wives of blind men and those having two or more young children.

Some descriptions of her work have appeared in print, so that I can limit myself mainly to the statistical part of it. Regular, consecutive meetings were commenced on July 1, last year. There have been forty-two weekly meetings since, with a total attendance of 803 women—the children they bring with them are excluded from that total, which gives an average of over nineteen women per week. The meetings last two hours at least, frequently longer. Of course the Jewesses do not come to work during their religious festivals, which, as is well known, are frequent enough.

Suitable materials—cheap but durable prints and unbleached calico—are cut out carefully and economically, and given to them *gratis*, each according to their immediate need, and they work them at the meetings, generally for their children, but occasionally for themselves. We do not pay them for the work, as others do. During the meeting they are taught texts and hymns in Judeo-Spanish, and I go and address them on the text of the day or some subject within their capacity to grasp and comprehend, and thereafter they are treated to a cup of coffee and a roll of bread—they as well as their little ones.

They are remarkably well behaved—rather, I should say, they are kept in good order, are truly grateful, and now many of them are able to give correct, clear answers to questions on the vital concerns of the soul and the way of salvation.

HOMOPATHY.

Some of the poor women come ailing. We are homopaths, and we gladly minister medicine to the suffering and their children. Our stock is running short, and we should be glad and thankful if some kind friend would send a varied supply to replenish it.

RELIEF OF A SUFFERER.

Recently a poor Jewess told by her pale face and dejected looks that she was in great pain. Mrs. Ben-Oliel's enquiries elicited the fact the patient had suffered much from the allopathic doctors, with no benefit. She gave her medicine, and, by the blessing of God, her long-standing complaint has been relieved, and the poor creature is loud in her praise of the wonderful pilules!

MISS BEN OLIEL'S WORK.

Miss Ben-Oliel would assuredly protest against any description of her mission work were she aware of it. She has long visited poor Jewish families in their wretched homes once or twice weekly in company of a United States lady. Her knowledge of Italian, French, and a little Spanish and Arabic enabled her to speak words of comfort and solace to the poor and suffering, while her companion required an interpreter.

THE JEWISH GIRLS' CLASS.

Miss Ben-Oliel has had work at home with a class of Jewish girls, teaching them needle work, texts and hymns with an address by me at the close, coffee and rolls. She has had thirty-one weekly meetings, with an aggregate attendance of 274 girls—bringing with them also little sisters, who are not counted—giving an average of over nine per week, and we are sure they all love her and appreciate her devoted interest in their welfare; and so do the mothers also, for she assists dear mamma in her work amongst them.

THE Y. W. C. A.

I wrote recently to a religious periodical in England in reference to a most kind letter which appeared in its columns:—

"Miss Hope gives us more credit than we claim in the organization of the Young Women's Christian Association. True, the Association was born in this house during a visit to Jerusalem by Mr. and Mrs. Hind Smith. It began with seven members, including Mrs. and two Misses Ben-Oliel. True, the first anniversary was celebrated in this house also. There were then seventy-seven, and the number goes on increasing, and a third Miss Ben-Oliel has joined it. True also, Miss Ben-Oliel had been most desirous of starting something of the kind, and was maturing her plans when Mr. and Mrs. Hind Smith arrived and gave definite shape and form to her desires."

Nevertheless it is only just to add that the success of the Association at the outset, and all along, is due, under God, to the zeal and perseverance of Mrs. and the Misses Ben-Oliel and a few other kindred spirits.

The Y. W. C. A. is now a great power for good in Jerusalem, and heartily promoted by all.

TEMPERANCE.

Another praiseworthy institution—a novelty in this land and the first of its kind—has sprung up from the Y. W. C. A. and Miss Ben-Oliel's zeal, viz., a temperance, or blue ribbon, society, born also in this house, and, singularly, starting also with seven members. Alas! it is averred by the older residents that drunkenness is spreading in Jerusalem, even among the Moslems. All our dear children are zealous blue Ribbons, and seem really happy whenever they succeed in decorating converts with the insignia of teetotalism.

MISS BEN-OLIEL IN SWITZERLAND.

Florence, our eldest daughter, contracted what the doctors call the Jerusalem malaria, maybe through visiting the wretched dwellings of the poorest class among the Jews in all seasons and weathers. A short sojourn at Jaffa last year seemed to relieve the pain, but this spring she spent a month there without permanent benefit. Our kind friend, Miss Shearman, of Chicago, who passes the summer in her house in Switzerland, near Thun, has invited Florence, and we hope she is now safely there. She went in company of the German Consul and his wife. She, Miss Ben-Oliel, is so active and energetic, full of zeal and cheerfulness, the joy of the household.

EVANGELINE.

Our second daughter, Eva, is the mamma's right-hand in all domestic affairs—or Mrs. Ben-Oliel could not be my efficient secretary—and the assiduous, devoted, loving teacher of her little brothers and sisters.

OUR CHILDREN.

The kind and cheering letters from our helpers and co-workers in the United States and elsewhere, in which a generous, friendly interest is manifested in all that concerns us, assure me that they would like to know more of these young Christian sons and daughters of Abraham, the friend of God, and perhaps also pray for them on their natal days.

The Lord has blessed us with nine living, darling children, besides two He took to Himself in infancy. I give their names and birthdays:—

Florence Elizabeth, born at Cadiz, Spain, Aug. 25, 1871.

Evangeline Agnes, born at Cadiz, Spain, March 20, 1873.

Herbert Alfred, born at Oran, Algeria, Nov. 3, 1875.

Lily Anne, born at Oran, Algeria, May 3, 1877.

Daisy Ellen, born at Oran, Algeria, Jan. 4, 1880.

Arthur Henry, born at Richmond, England, June 7, 1881.
John Maxwell, born at Richmond, England, Sept 17, 1882.

Jessie Rachel, born in Italy, Aug. 5, 1884
William Abraham, born at Rome, Italy, June 8, 1888.

The family traditions of the Ben-Oliels claim affinity with the House of Jesse, of Bethlehem. Arthur is a Blue Coat boy, presented to Christ's hospital by one of my beloved wife's uncles shortly before God called him to rest.

Herbert is now in England. His only expressed desire is to be a medical missionary. His gentle, urbane nature, so desirable in the medical profession, would make him very acceptable to patients. We wait on the Lord to raise up friends that will help to give him the needful training for the Master's service and glory. His address is "The Ferns," Richmond, Surrey, England, care of Mr. A. Seeley.

Johnnie is now the little man helper of the household, and Willie the loved pet of everybody. They all talk the languages of the lands of their birth more or less, and are now learning vernacular Arabic—little polyglots! The God of my fathers bless them all.

JEWISH VISITORS.

The Jews of Jerusalem had heard how those of Jaffa used to come to my house to hear of Messiah and salvation freely and in the most friendly way, and in crowds of forty to eighty on Saturdays and holidays, and did not wait for me to go in search of them or to induce them to come. They came, and keep coming, in numbers, of their own accord and pleasure; and, considering the class and social and religious status of those who come, I think I am justified in describing it as unprecedented in this city of Jerusalem. I am speaking of the Sephardim—Spanish Jews—for my Jewish visitors are almost exclusively of that long-neglected section of the Jerusalem Jews. As one of the alter-ego of the chief rabbi told me in this very study, now they find a missionary with whom they can converse freely in their domestic vernacular and exchange thoughts in their beloved sacred tongue. Of course we receive them cordially—men and women, young or old, rich or poor, and show them the usual Eastern hospitalities; and when they come everything else has to give way—engagements, meals, etc.—till they choose to go. More, I am generally a prisoner indoors, lest anyone coming should be disappointed, for people in these parts think a short walk a great exertion, and would not try it again soon in uncertainty.

STATISTICS.

How many have been in this house and study it is impossible to tell or estimate. They come generally in groups of three, five or more. Sometimes ten or twelve together, seldom singly, and sure enough others follow and join them.

Since January last I have tried to keep an approximate memorandum of those who come on Saturdays and other special days and occasions, and I find that 378 have been in this study in not quite six months an average of about thirty three monthly. As many at least, probably more, called on other days, of which it is practically impossible to keep any record, nor an exact one at any time, for here is what happens frequently. A group is ushered into the study, and a discussion of some prophecy or doctrine begins. Then others come in and join, while some take leave and go away. My thoughts are occupied with something better and higher than counting heads; and at the close of the day I can remember the most prominent—rabbis, etc., while of many new-comers I do not know even the names, for I allow little time for mere palaver or empty etiquette, but at once introduce a subject for Scriptural examination.

REGULAR VISITORS.

Some groups come so regularly on Saturday that I know at what hour to expect them. With these I resume the discussion of any given subject at the point where we stopped the last time. To this class belong several young men of the most respectable and wealthy families—the Nabous and Baruchs—a young rabbi, a grand nephew of the chief rabbi, a wealthy Constantinople Jew, two or three small bankers, etc. Other Jews seem to avoid the hour when these are known to be here.

CONFESSORS OF FAITH.

Several of the earlier and most constant visitors—others would denominate them enquirers—confess faith in the Lord Jesus, not to me alone, but in the presence of other Jews; but shrink from the heavy cross they would have to bear—severance of family ties—they are all married—here they marry when still young, and some are fathers—persecution, ignominy, loss of occupation, etc.

BAPTISM.

Some are desirous of baptism, but at a distance from their families and friends, and this I object to on principle. It is far better they should wait till they have the courage of their convictions. In an article I sent this week to the *Independent of New York* I show ample reasons against hasty baptisms and the premature severance of the converts from the mass of the people, for then they necessarily cease to leaven it with Gospel truth, at least for some time after.

HARVEST DAY.

I am inclined to think that it is a short-sighted policy to labour mainly for immediate results. Should not the missionary be imbued with broader views and higher aspirations and hopes and, looking at the mass around him and the future before him, or his successors in the same field, endeavor

to permeate the masses with the Gospel, leading them to Jesus' feet, that they may learn of Him, in full and hopeful expectation of a glorious harvest day? Gleaning is good, but the harvest is better far, and I think the time is come, particularly among the Jews, for taking a broader view of duty and thinking more of the mass.

SERVICES FOR JEWS.

At the desire of several Jews, I commenced services for them, preaching on the Messianic prophecies; but, without the help of an assistant and a suitably fitted up room, I found it best to recur to the meeting in my study, with freedom to ask questions and raise objections.

AN ASSISTANT.

A generous lady in the United States, hearing of my great need of such an assistant, has contributed towards the employment of one, and I am on the look-out for a suitable person, maybe one of the converts when sufficiently instructed.

A FRIEND IN TROUBLE.

Many Jews come in their troubles for counsel and help. Recently the poor inmates of the Montefiori property were called upon to pay the house tax, and in default guards were stationed at the cisterns to prevent them drawing water, and they came to me. It was a most cruel proceeding. An elderly rabbi told me his tongue stuck to the roof of his mouth for thirst, from which old widows and children were also suffering terribly, for they were not allowed to fetch water either! After several conferences I offered to buy for them the water of a cistern near by, in the hope that, as my gift, they would be permitted to use it. However, providentially, means arrived, as in former years, to discharge the taxes, and their great trouble came to an end.

WATER.

Just now, and till the early rains, the greatest charity to the poor is to supply them with water. Would that I had means at my disposal to supply the poorest of the poor with that indispensable element of health and comfort.

RABBINIC INTERDICT.

Some weeks ago the rumour reached us that the rabbis had forbidden the Jewesses from attending sewing or other meetings at the houses of "the English"—the designation given to missionaries here, probably because the heads of the missions are Englishmen. I complained to several of my friendly rabbis, and they declared that it was not intended to apply to me. Some said, "You are one of us, it is against the Goyim (Gentile Christians). It gave me occasion to reprimand, and severely, the intolerant and persecuting spirit of Talmudism, and to warn them of the danger of alienating their only true friends—the Protestants of England and the United States. The number of Jewesses attending the sewing meeting fell off, but they were recovering fast when the usual short summer vacation arrived. Some of these Jewesses remarked, "The rabbis come to your house, and why should we not?"

THE ENGLISH SERVICES.

These public services, morning and evening, during the travellers' season—October 1 to May 31—are highly appreciated by all classes of non-conformists visiting Jerusalem, and are well attended by them. They are intended to be conducted by ministers of all denominations, and a printed notice at the hotels says: "Ministers of all evangelical Churches are cordially invited to take part in the services," but it happens that the majority arrive on Saturdays, and have not time to make themselves known before the close of morning worship, when I frequently discover that I have been preaching before several brother ministers of different lands, who readily, and many joyfully, esteeming it a high privilege, take, or share, the evening service. Thus it has been our happiness to hear the Word from many eloquent and leading men of the several Churches, whose names are treasured in our memories, and doubtless in the memories of all who worshipped with us.

THE LORD'S SUPPER.

The great, adorable Master made Himself known to His disciples in the breaking of bread, and His gracious presence has been with us as we sat at His table to commemorate His expiatory death for us on yonder Calvary, till He come again in glory and majesty, when "His feet shall stand in that day upon the Mount of Olives" (Zec. xiv. 4), which we so love to look at constantly. Eight times in 1890-91 and seven in 1891-92, have we had the inexpressible privilege—so it is felt to be by all—of sitting around His table in this, the City of Redemption, 191 persons in all, or an average of over twelve each time. They were indeed "happy times of refreshing from the presence of the Lord," and a veritable Evangelical Alliance, for the communicants consisted of regular members of all Churches.

The brethren invariably insist on my presiding, but readily take part in the administration, some as elders, others reading, offering prayer, addressing words of exhortation and edification, giving out hymns, etc. On one occasion fourteen ministers were present, as also Lord Dalrymple, a Scotch elder.

THE MISSIONARY PRAYER-MEETING.

This is held, and an address given on mission work in the Holy Land, both among Jews and others, on Friday evenings, the evening of the Jewish Sabbath, but the attendance varies with the number of visitors in Jerusalem.

COLLECTIONS.

There is always one after the administration of the Lord's Supper, and this is for the poor Jews in Jerusalem. An olive-wood plate stands at the door for the free-will offerings of God's people, which is seldom passed round, and rarely, if at all, referred to.

FELLOWSHIP.

The notice at the hotels says: "The Rev. and Mrs. Ben-Oliel will be happy to welcome Christian travellers to tea at eight p.m. any evening in the week," and we frequently have the pleasure of holding fellowship with the excellent of the earth from all lands, who, we know, remember us and our work at the throne of grace when they get home.

INAGGRESSIVENESS.

Thus far I have discouraged those who have been in the habit of attending the Episcopal Christ Church from attaching themselves to my English services, telling them they are for non-Episcopal visitors only. I do not want to build on another's foundation.

THE PAMPHLET.

At the commencement of this mission a spirit of interference manifested itself, and, urged by friends, even Episcopalians, to defend myself, a pamphlet with the correspondence, etc., was printed and circulated. I am thankful to say it has had the desired effect, and peace has been secured effectually, and, I hope, permanently. The bishop and his family are, if possible, more friendly and urbane than before, and when I say that a few days since Mrs. Ben-Oliel and self attended, by invitation, the service and "At Home" of the marriage of one of the daughters of the Rev. A. H. Heik, and were cordially received, I think I need add no more on that unpleasant and regrettable incident. Not only as a Christian do I love peace with all men, for it is lovely *per se*, but as a member of the Evangelical Alliance I am bound in duty to cultivate and promote peace, concord, harmony and good-will. In the very pamphlet referred to above I wrote: "For my part I should deeply lament any accentuation or deepening of sectarianism. It would be most lamentable, for we are in presence of the Latin and other Churches, who constantly throw our unhappy divisions in our faces. Should we not rather strive to draw our rank closer, and show to those errant Churches that, though divided ecclesiastically, we are heartily united in all the fundamental verities of the Gospel, and ready to work side by side, or together, for the good of perishing souls, Jews or others, and the advancement of God's glory and praise? It will certainly not be my fault if it be otherwise."

DAYS OF MOURNING.

I am taking advantage for writing these papers and clearing arrears of correspondence, etc., of the days of mourning among the Jews—from the first day of Ab to the ninth—the anniversary of the destruction of the Temple, during which visiting is rarely indulged in. These mourning days are followed by the weeks of consolation, when prophetic chapters of the restoration and future glory are read in the synagogues, the first being Isaiah xl.

"Comfort ye, comfort ye My people," saith your God. This is the great work we have to do among God's ancient people—to comfort them for their past and present terrible sufferings, even at the hands of so-called Christian nations, like Spain under the infamous Torquemada and Ferdinand and Isabella, and now Russia—the nasty, brutal bear of the north. They have need to be comforted by true, tender, generous Christian hearts, whose desire and prayer to God for Israel is that they may be saved.

A. BEN-OLIEL.

Jerusalem, July 30, 1892.

(To be continued.)

THE DISCREPANCY.

MR. EDITOR,—I am not at all surprised that the census recently taken reports a quarter of a million more Presbyterians than are reported in our Church statistics. I do not see how it could be otherwise. The census reports all connected with Presbyterian families, old and young; whereas our statistics report only the number of families, communicants, and those attending Sabbath school and Bible classes. Now, we know that there are many belonging to Presbyterian families who are not communicants, and very many who do not attend religious classes. There is nothing strange in this. These classes are not a divine institution; attendance on them is not compulsory. Very many are too young to attend; and many consider themselves too old to attend, although they are not Church members. The missing quarter of a million are not to be sought for in desert places, but in Presbyterian families, many of which are rather loosely connected with the Church. Were the Church to include in its statistics all the members of all the families that call themselves Presbyterians, we would not have a missing quarter of a million to seek.

JOHN J. A. PROUDFOOT.

FROM an analysis by Principal Miller, of Madras Christian College, which is governed by the Free Church of Scotland, it appears that of 650 native graduates now living 100 are Christians, notwithstanding that of the general population from which the students are drawn Christians form less than an eighth.

Pastor and People.

HE LEADETH ME.

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In many ways, where heavy shadows be.
Out of the sunshine warm and soft and bright—
Out of the sunshine into darkest night,
I oft would faint with sorrow and affright,
Only for this—I know He holds my hand;
So whether in the green or desert land
I trust, although I may not understand.

And by still waters? No, not always so,
Of times the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storms beat loudest and I cry
Aloud for help, the Master standeth by
And whispers to my soul, "Lo, it is I."
Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."

So whether on the hill-tops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matters? He is there.
And more than this, where'er the pathway lead,
He giveth me no helpless, broken reed,
But His own hand, sufficient for my need.
So where He leads me, I can safely go,
And in the blest hereafter I shall know
Why in His wisdom, He hath led me so.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

THE YOUNG ROAD-MAKERS.

"Prepare ye the way of the Lord, make straight in the desert a highway for our God."

"Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain."—Isaiah xl. 3, 4.

One of the greatest mountain ranges in the world is that called the Altai, which rises like a barrier wall between Siberia and the Chinese Empire. It is 2,500 miles long, and one of its peaks is more than two miles in height. In this range many rivers take their rise and flow northward into the Arctic Ocean. One of these rivers, somewhat to the west of Central Siberia, is the Yenisei. Near its source it flows through a wooded country, similar in its appearance and productions to many parts of Canada; but, as it goes northward, it runs through desolate plains and comes at last to a region of almost endless snow and ice. All about the southern part of the river's course, and many long miles to the east and west of it, there are strange remains of an ancient people similar to those that appear in the valleys of the Ohio and Mississippi on this continent. There are mounds of earth and stone of all shapes and sizes, many of which were burial places of great people; for those who have dug into them have found not only traces of human bodies but also vessels and ornaments of gold and silver, together with other treasures that had been left with their dead owners. The wandering natives of this mound country of the Yenisei call the mounds "the tombs of the Katei," and this is all they know about them. But the history of China tells us that the true name of the people who made them was the Khitan; that they were a very famous race; and that they conquered China itself and ruled over it for more than two hundred years. You have read in the poets about a place called Cathay. That is an old name of China, which was given to it when the Katei or Khitan were its rulers. It must be more than a thousand years ago since the Khitan left their Siberian home on the banks of the Yenisei and marched eastward and southward towards China.

The Khitan did not all leave the land of their fathers and the graves of their ancestors. Some of them are living there to-day. The Russians, who own all Siberia, call them Yeniseians, but they call themselves Kotten, and each man of their race calls himself a Khitt. They are a very poor and weak people, no better off than our wild Indians, and know no more about the mounds than the American tribes know of those in their country. It is worth while remembering this, for you will find many wise men who pretend that all the civilized peoples in the world have gradually raised themselves out of a savage state, and who do not tell us of the very many savage peoples whose ancestors once were civilized. Many races that were once famous in history have disappeared from the seats of their former empire. They have not perished, but have become barbarians. If we would find them we must search the mountain ranges and northern wilds of Europe, the African desert borders, the plains of Asia, the islands of the South Seas and the prairies and forests of this newer world. So in the miserable Yeniseians of to-day we discover a remnant of the conquering Khitan.

If you remember your map of Asia you know that under the Altai mountains, south-east of the Yenisei country, the Mongols live; and, east of them again, the Mantchoos dwell. These two peoples came into power after the Khitan had been driven out of China. First, the Mantchoos, who had helped to expel the Khitan, took their place as the rulers of the Chinese. And after a while the Mongols drove them out and became the lords of the greater part of Asia, although China was the seat of their government and centre of their authority. About the time when Edward I. began to reign in England, the greatest of the Mongol emperors, named Kublai

Khan, left Karakorum, in Mongolia, which had been the capital city of his empire, and made Khanbalig his home. Khanbalig was the Mongol name of Peking, in Northern China. Now, as my story is about the Khitan people of the Yenisei, about Kublai Khan and his capitals, it was necessary that I should let you know something of their history. This fact also I may add, that at the time with which the story deals, the near neighbours of the Yeniseians were the Tartars on the west and the Tungus on the east. The Tungus belonged to the same family as the Mantchoos, and called themselves Donki.

There is a pass in the Altai mountains through which one of the sources of the Yenisei that rises in Chinese Tartary flows into Siberia, and at the head of this pass, on the Siberian side, stood in the old days the little village of Koleda. It was a very poor little village, for the few Khitan families that dwelt there depended almost altogether for their support upon the small patches of ground they tilled, the fish they caught in the river and what wild beasts they could kill with their bows and arrows. Sometimes, indeed, they dressed deer skins and made ornamental hunting-shirts of them, which they sold to the barbarous Tartars and Donki. But, more often, these savage peoples, and especially the Donki, took these and many things beside from the feeble villagers of Koleda without any return. The Donki were robbers and worse than robbers, for not satisfied with stealing from the living, they also plundered the dead. Many a mound, which they thought contained the ashes of a great chief, they opened for the purpose of taking away the valuable things that had been buried with the dead, and these they sold to other tribes, who carried them to Karakorum or to China. There was no law in the land, nobody strong enough or willing enough to help the feeble villagers. They might have left their homes and have sought quiet lives elsewhere, but they loved the land of their fathers; and, besides, they did not know where to go, for all over the world at that time the strong oppressed the weak. So they remained where they were and suffered, content if the plunderers left them enough to keep body and soul together.

An old grandmother named Dachaim lived in one of the wooden huts of Koleda, and with her lived her two grandchildren. The eldest of these was a boy of twelve called Alik; the other a girl two years younger named Pretsha. The grandmother had had her own share of trouble in life. Many times her house had been plundered and her little store taken away. But her greatest grief was when, with her own eyes, she saw her brave son killed by the Donki while striving to protect his father's grave from insult, and her daughter-in-law stretched beside him by the same cruel hands, when she ran to her husband's help. So she was left alone with little Alik and Pretsha, the baby children of these brave parents. They had thriven well under her care, and at the time when our story begins there was no manlier boy than Alik, no prettier girl than Pretsha in all the Yenisei country. They were old enough to be of use, and spent a great part of their time in helping the old grandmother, Pretsha in the house, and Alik in the field. But sometimes they had half a day to themselves, a genuine holiday. Then they would wander over the plains and among the mounds, gathering yellow strawberries and startling the blue foxes; or they would stroll along the wooded river banks catching little fishes, watching the beavers at work, and looking with wonderment at the strange writing on the rocky cliffs that rose far overhead. Often Alik would lie down at full length upon the grass among the mounds or in front of the written rocks, thinking of the old days when many people, and very clever people, too, lived in the Yenisei country to make these wonderful things. When he told Pretsha what he was thinking of she always answered that if she were a man she would not rest till she had seen more wonderful things than these.

One summer day the two children had finished their tasks by noon and were ready for a ramble. Good old grandmother Dachaim warned them to be careful where they went, for the neighbours had told her that the Donki were not far off, with their chief, Talingu, at their head. Talingu means "lightning" in the Donki language, but the chief was not at all like his name, either when he swayed about on his reindeer's back in winter or waddled along on his heavy feet in the summer time. Yet as the lightning scorches and destroys all it touches, so wasting and destruction marked the path of the Donki chief. Alik and Pretsha, you may be sure, had no wish to meet this robber, so for warning and protection they look with them their big dog Tship. Tship was a splendid dog for hunting or for watching. His legs were long and strong as well, his muzzle sharp but his neck thick, and his upstanding ears and tail told that there was not a lazy bone in his body. He was glad to get a holiday like the children, and bounded along beside them as full of life as they. About a mile from the house they came to a plain full of mounds, and began looking about for wild fruit and flowers. A pretty blossom on the side of a large mound caught Pretsha's eye. She ran to the place and plucked the flower. Then, with a cry of joy, she called to Alik, who came at once to join her. She had something in her hand besides the flower; what was it? Brushing off the earth that clung to it she held it up, crying "a babee, a babee," for that was their name for a little child or a doll. It was indeed a pretty doll, although more like the image of a chief dressed in a tunic that reached to his knees and wearing a collar round his neck and a pointed cap on his head. It was made of very fine clay well baked, or of stone, for it was hard to tell which, but its eyes and teeth and the collar round its neck were of precious stones. The coloured

eyes and teeth gave rather a fierce look to the babee in spite of the prettiness of the figure, but Pretsha loved it all the same, for where is the little girl that is not pleased with a doll?

While she was examining her new found plaything, Alik got down on his hands and knees peering among the grass out of which Pretsha had taken her toy. Brushing the long tufts aside with his hand, he saw a deep hole that had been made by some burrowing animal, very likely the fat, little, short-legged marmot, which spends all the winter underground, after it has stopped up the mouth of its hiding-place with a wisp of dry grass. Seeing the children's attention taken up with the mound, and not liking to be neglected, Tship came up to the place. True to his hunting instinct, he put his sharp nose into the hole, took a long sniff, and then went to work with his forepaws to widen the opening. Out flew the earth right and left from Tship's strong paws, and with the earth many small stones that made Alik and Pretsha stand aside. At last something bigger was thrown out of the hole. What was it? A long, flat, narrow stone, perhaps, or a stick! No, it was neither; it was a dagger, very rusty indeed, but still strong, and with a beautifully ornamented handle. Now was the time for Alik to cry out: "See, Pretsha, see what I am going to fight the Donki with when they come to rob us." In his delight he danced about the mound, flourishing his little weapon and stabbing many imaginary enemies. Then Tship gave a growl, his strong jaws snapped, and up he came to meet his young master with something in his mouth that was not a hairy marmot. Alik took it from him and saw that it was a large cup made of silver, and there, a little below the rim, were the deep marks of Tship's sharp teeth. "This will be for the grandmother," he cried; "let us go home, Pretsha, and show her what we have found." They did not think, poor children, that they had been plundering a grave, that cup and dagger had belonged to a great chief whose body had been buried there, nor that Pretsha's doll was an idol which the dead chief used to worship.

Gleefully they journeyed homewards, and leaving the plain came to the woody banks of a little stream. There Tship began to show his teeth, then to growl, and at last to bark furiously. They did not know what to do. It would not help them at all to go back, and this was the only short way home. So they went on, Tship advancing slowly and barking, Alik holding the dagger in his right hand, ready to fight, and the cup in his left, while Pretsha, close beside him, hugged her babee to her breast. Soon they saw the enemy. He came out from behind a tree and stood in front of them, a short, stout man with a broad face, little peering eyes and a mouth that, by means of the paint at its corners, seemed to grin from ear to ear with mischievous glee. He had on a long coat of skin that had once belonged to a wild sheep, and a kind of waistcoat of deerskin embroidered with thread of different colours. His trousers, also, were of skin, and his boots were of reindeer's legs, with the hair still on. In his hand he held a long bow; at his back hung a quiver full of arrows, and fastened to his belt was a long knife like a sword. "Quiet, Tship!" cried Alik, as the dog was going to spring upon Talingu, for this ugly Donki was the chief they had been warned against. So Tship came back and stood growling beside the children. "That is right," said Talingu in the Yenisei language; "keep your dog quiet or I shall have to kill him." While he was saying this he pulled an arrow out of his quiver and set it on the bowstring. "Now," he said, "would you like to lose your dog, your Tship, as you call him?" Both the children cried out "No, we will never part with our dog." "Then," he continued, "you must lay down these pretty things you have found, or I will shoot your dog and take them from you." "Don't do it Alik," cried Pretsha; "you with your dagger and Tship with his sharp teeth can beat that man, and I will help you with stones." "Very well, Alik," said the Donki chief with a voice that trembled between rage and fear, for he was a cunning coward, though they did not know it; "Very well, I will shoot your sister first and fight the dog with my knife if I have not time to shoot him, too." Alik was brave, though but a young boy. He would have dashed at Talingu without a thought for himself, and if he and Tship had done so at once the coward would have run or cried for mercy. But fear, first for his dog and then for his sister, held him back. So he said: "It is of no use, Pretsha; you and Tship are dearer to me than the dagger and the cup." So he threw them both on the ground. "Come, girl," said the Donki, "be wise like your brother and lay down your pretty thing." Pretsha was very angry. She threw the babee down but not roughly, for though she had to give it up she loved it all the same, and would not willingly break it. But she stamped with her foot upon the ground and cried: "You wicked man, you mean thief who rob children of their toys, I will have you punished for your wickedness if there is a judge in the world." Then the Donki laughed as he came forward to pick up the treasures, and he said: "There is only one judge, the lord of all the earth, who lives at Khanbalig, many, many long miles away; when he makes a road to Koleda and comes here with his hosts you may get him to punish Talingu." Saying this he laughed loudly again, as if he had made a very funny speech; and the two children, followed by their disappointed dog, left him with their treasures and went sadly home. On the way they met many of Talingu's men, so that while they grieved over their loss, they were glad that they had not fought with the cowardly chief and brought ruin upon Koleda.

(To be continued.)

Our Young Folks.

HER FIRST CHURCH SERVICE.

A bright-eyed little maiden,
With unaccustomed air,
She wondered at the organ,
And nodded during prayer;
She listened to the reading,
And watched the people, too,
For her first Sunday service
Seemed very strange and new.

And when the congregation
Broke forth in sacred song,
She stood upon the footstool
And tried to help along.
She did not know their music,
And so she chose her own—
Of "little robin redbreast"
She sang, in cheery tone.

All utterly unconscious
Of many a smiling gaze,
The childish voice rang clearly
In this odd hymn of praise;
And the gracious pastor waited
Till the ling'ring echoes fled
With a touched and tender spirit,
Ere his loving text he read.

A RIGHT-AWAY BOY.

"Where is Ross, I wonder?" said Mrs. Mayhew. "Have you seen him, Callie?"

"I think I heard him pounding up back of the woodhouse a few minutes ago," replied Callie.

"Well, get yourself ready as soon as you can, Callie, while I call him. You know Uncle Silas is in a great hurry."

Mrs. Mayhew stepped out into the sloping back-yard, and on hearing the pounding above the woodhouse, she called, "Ross! Ross!"

"What do you want, mamma?" Ross answered, without stopping his work.

"Come at once, Ross; don't wait to be called again," said his mother.

"Yes, I'll be there in a minute," he replied; and then, when he heard the door close and knew that his mother had gone back into the house, he muttered to himself a little crossly, "I wonder what she wants me for, anyway. Wants me to brink a bucket o' water, or carry in an armful o' wood, or hoe in the garden, or do something else I don't like to. That's always the way. Well, I'll go pretty soon—as soon as I've finished this bird trap; it's nearly done."

And so, as was his habit, he put off obeying his mother's call until he should finish his own work. Mrs. Mayhew had often been grieved at his habit of delay, and had wondered how she might cure him. She was a kind-hearted mother, and, therefore, very loth to punish the lad unless it became really necessary. He had more than once greatly annoyed her by his failure to come immediately when she called him. It was time, she thought, to teach him an important lesson.

Pound, pound, pound, went the hammer above the woodhouse, waking the echoes in the large bank barn some distance away: and fully ten minutes had passed, when Mrs. Mayhew's voice again rang in Ross's ear, urging him to come quickly.

"What do you want, mamma?" he responded; and there was a note of impatience in his tones.

"I want you to come right away," she urged. "I'll tell you why as soon as you come."

"Why can't you tell me now?" he scolded.

"Come, come, Ross," she repeated, still more urgently.

"Yes, in a minute"—and pound, pound, pound the hammer echoed in the barn as before. "That proves she wants me to do something I don't like to, or she'd tell me what it is. She's always got some work for me to do—always," he ended, rapping the nails on their heads more vigorously than ever, and muttering to himself.

He soon became so absorbed in his bird trap that it was fully half an hour before he decided to heed his mother's call. Then he flung his hammer to the ground, ran down the path as fast as his feet could carry him to make up for lost time, and dashed into the sitting room like a small cyclone.

"What do you want, mother?" he asked breathlessly.

His mother looked at him reproachfully for a moment, and that made his eyes drop to the floor and a vivid flush leap to his fresh, round cheeks. He wished then that he had obeyed his mother.

"Ross, why didn't you come when I called you?" she asked.

"I—I—wanted to finish my—"

"Yes, that is a very bad habit you have fallen into—you always have something else to do when I want you. Well, Ross, you don't know what you have missed by your disobedience."

"What have I missed, mamma?" he asked, glancing up with a half-frightened look.

"Why, your Uncle Silas Weston was here. You know, you and Callie were going with him on a visit the first time he drove over this way—"

"Where is he, mamma; where is he?" exclaimed Ross, running toward the door.

"He has gone Ross," the lad's mother replied. "He was in a hurry, and could not wait; and as you didn't come when

I called you, he had to take Callie alone, and go away without you."

Ross burst into tears, and then ran down to the gate and looked intently up the road, thinking Uncle Silas might still be in sight, so that he could hail him; but Uncle Silas had been gone at least a quarter of an hour, and with his fleet team must have been two miles away. Then the weeping and angry lad rushed back to the house, and said in a bitter tone, "Why didn't you tell me Uncle Silas was here, mamma?"

"Because I wanted to teach you a lesson that you would never forget," she replied kindly. "I was sorry to disappoint you, Ross; but this punishment will help to teach you to come at once when I call you, whether I have some work for you to do or not."

It was a sore disappointment; for Ross had long counted on a visit to his uncle's; but he could not help admitting that he deserved the punishment he had received. Like most boys, he pouted awhile; but soon his better nature gained the victory, and he resolved to mend his ways.

Since that time his mamma often calls him her little "right-away boy." Can you guess why?

NAT MADE A MISTAKE.

Nat was a venturesome little chap. One day he heard at school that Sam Webb's boat had struck the rocks under the bridge and was breaking to pieces.

Nat wanted to see it, so on his way home he turned off to the railroad bridge which crossed the little river just where it was full of rocks. It was a rough and dangerous place. Creeping along, the little boy bent over until his head grew dizzy, and if he hadn't jumped up quickly he would certainly have fallen over. And something else might have happened too, if he had stayed there two minutes longer, for he had no sooner got off the bridge than a railway train came rushing along that would have crushed him to death in a moment.

But Nat thought he had done a very smart thing, he ran home, and at the dinner-table he boasted that he had been down to the railroad bridge and seen Sam Webb's boat among the rocks, and had just time to get off when the Boston express came along.

Father and mother looked at each other, but not a word was said. Nat thought they would praise him, but they did not.

After dinner father took the little boy into his study. He looked so very sober, Nat began to feel that something dreadful was coming.

Father sat down in his chair, drew the boy up to his side and put his arm around him.

"Nat," said he, "you thought you were very brave to-day, didn't you? But going into danger when there is no need of it is no mark of courage. It is rash and wicked." Then papa stopped, and Nat began to cry, but he never forgot the words of advice that followed:—

"My dear boy, never try how far you can go in a dangerous place; always keep on the safe side."

A HANDSOME SOUL.

One day a boy who was taking his first lesson in the art of sliding down hill, found his feet in too close contact with a lady's silk dress. Mortified and confused, he sprang from his sled, and, cap in hand, commenced an apology.

"I beg your pardon, ma'am; I am very sorry."

"Never mind that," exclaimed the lady, "there is no great harm done, and you feel worse about it than I do."

"But your dress is ruined. I thought you would be angry with me for being so careless."

"Oh, no," she replied, "better to have a soiled dress than a ruffled temper."

"Oh, what a beauty!" exclaimed the lad, as the lady passed on.

"Who's that lady?" returned his comrade. "If you call her a beauty, you sha'n't choose for me. Why, she is old, and her face is wrinkled!"

"I don't care if her face is wrinkled," replied the other, "her soul is handsome, anyhow."

A shout of laughter followed, from which he was glad to escape. Relating the incident to his mother, he said: "Oh, mother, that lady did me good. I shall never forget it; and when I am tempted to get mad, I will think of what she said: 'Better to have a soiled dress than a ruffled temper.'"

WHEN weak, weary and work out, Hood's Sarsaparilla is just the medicine to restore your strength and give you a good appetite.

ALL MIRACLES DO NOT OCCUR AT HAMILTON.

The whole town of Glamis, Ont., knows of a cure, by the application of MINARD'S LINIMENT, to a partially paralyzed arm, that equals anything that has transpired at Hamilton.

R. W. HARRISON.

MINARD'S Liniment is the Hair Restorer.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Sept. 25, 1892. } THE LORD'S SUPPER PROFANED. { 1 Cor. xi. 20-34

GOLDEN TEXT.—But let a man examine himself and so let him eat of that bread and drink of that cup.—1 Cor. xi. 28.

INTRODUCTORY.

Through the instrumentality of the Apostle Paul the Gospel had been preached with most encouraging results. A Christian Church had been formed in the city of Corinth, a great commercial centre, people from many lands were to be found there. It was a wicked city, but there as everywhere else where it was received the Gospel exerted a transforming power. They were an impulsive people, and were susceptible to outward influences—the consequence that party spirit and divisions sprang up among them, and great disorders speedily crept in. To correct their errors and bring them to a better state of mind the apostle writes this epistle to them in which he reproves them for their departure from the simplicity of their faith and pure Christian practice. In this chapter he shows how they were perverting one of the most sacred and impressive ordinances of the Church, the Lord's Supper.

I. **A Perverted Ordinance.**—In the Apostolic Church, as we have seen, the members had things in common. There was a custom then existing called Agapæ, or the Love Feast. The members of the Church assembled together and partook of a common meal, and at the same time celebrated the Lord's Supper. In the Corinthian Church many of the people brought provision with them, which originally was designed for general distribution. The apostle shows that the manner in which these feasts were conducted rendered the celebration of the Lord's Supper impossible. Instead of their love-feast being an expression of communion with each other, it had become an expression of unchristian selfishness, and had degenerated into carnal excess. Instead of waiting for the general distribution, individuals began to eat what they had brought with them. They were introducing class distinctions where there ought to be none. By this lavish display the poor were shamed. A spirit entirely at variance with the observance of the feast that commemorates Christ's dying love was indulged in. Instead of pure and holy fellowship with Christ, there were exhibitions of gluttony and drunkenness. This painful and disorderly state of things rouses Paul to indignant remonstrance. "What?" he writes, "have ye not houses to eat and to drink in? or despise ye the Church of God and shame them that have not" [them that are poor]. No wonder that he felt keenly grieved when he learned of the profanation of holy things. It is also intimated to the Corinthians that they had lost the proper conception of the Church of Christ. By departing from the spirit of pure and simple faithful worship, and misapprehension of the true spirit of Christian communion, they had lost the true purpose for which the Church with its Christian ordinances had been instituted. The apostle in his earnest remonstrance indignantly asks: "Despise ye the Church of God?" It is not the building in which they met that the apostle speaks, but the spiritual institution which Christ established in the world, His faithful followers in every age who acknowledge Him as their Lord and Saviour. The degradation of the Church of God by the perversion of its ordinances is a serious offence which brings hurtful consequences to those who occasion or countenance departure from the true spirit of faithful obedience to its King and Head.

II. **The Purpose of the Lord's Supper.**—Paul states clearly that this sacred ordinance was of direct divine appointment. Christ had Himself, the night He was betrayed, instituted this memorial observance. The manner in which it was to be observed was shown by the Lord's own example. Paul evidently had a direct communication as to the way in which it should be held. "For," says he, "I have received of the Lord that which also I delivered unto you." Their guilt was, therefore, all the greater. He had given them the Lord's own instructions, and these they had perverted and disobeyed. The bread broken was the symbol of the Lord's body broken for the redemption of His people, and partaking of it was to be in remembrance of Him and His atoning sacrifice for sin. The cup likewise was the emblem of His blood shed for the remission of sins. When they drank of that cup it was to be in remembrance of Christ and His death for His people. In observing this ordinance in the manner divinely appointed, Christian communicants show forth Christ's death till He come again. It is thus an abiding memorial of Christ's love in dying for the guilt of men, and a pledge of His coming the second time, without a sin-offering unto salvation. It will be noticed that in this New Testament warrant for the observance of the Lord's Supper, it is not stated how often it should be observed. Churches differ in their practice, though there are no great differences as to their opinions. It has often been regarded as a question of convenience when the ordinance should be celebrated. The apostle insists that when it is observed it should be in a worthy and becoming manner, that its true purpose might be properly carried out.

III. **Faith and Self-Examination Necessary to Worthy Communicating.**—After stating the purpose for which the Lord's Supper was instituted and the manner in which it is to be observed, the apostle adds a solemn warning against unworthy communicating. Those who do so incur serious guilt. There may be various ways of incurring guilt in connection with the observance of this sacred ordinance, but one particular form of eating of this bread and drinking of this cup unworthily is here spoken of and warned against. It is explained in the twenty-ninth verse, "not discerning the Lord's body." These Corinthians confounded the love feast and the Lord's Supper, and failed to recognize the distinction. What was designed as a feast of faith and love they degraded into a material feast from which the element of spirituality was excluded. The great purpose for which the Lord's Supper was instituted was lost sight of. In the observance they failed to see the Lord's body. Those not discerning the Lord's body are said to be "guilty of the body and blood of the Lord" and eat and drink judgment to themselves. This, then, is a solemn warning against a faithless and a thoughtless observance of this divinely instituted ordinance. A worthy participation is preceded by self-examination. "Let a man examine himself and so let him eat of that bread and drink of that cup." By self-examination a man cannot render himself worthy, but the perception of his own unworthiness will help him to rely on the grace of Christ, and direct his thoughts to Him whose love is shown in the death that a faithful observance of the Supper commemorates. Self-examination in the light of God's truth is a difficult, but a very necessary and helpful Christian duty, and it is here enjoined as incumbent on all who would worthily partake of this New Testament ordinance. The faithlessness that led to these disorders in the Corinthian Church was producing its effects among them. Their spirituality was well-nigh lost. "For this cause many are weak and sickly among you, and many sleep." God in His mercy was judging them and chastening them, so that they might repent and escape final condemnation.

PRACTICAL SUGGESTIONS.

The right way of keeping our Lord's ordinances is by following the instructions He has given, and by following the example He has shown.

By want of faith it is possible to pervert the most sacred ordinances and thereby incur guilt.

The Lord's Supper is a precious memorial of His dying love, and a pledge of His second coming.

To old and young the sacred command comes, "This do in remembrance of Me."

INTERNATIONAL LESSON SCHEMES

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18/92.

The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 14th, 1892.

TEN or twelve years ago, when Dr. Talmage visited Great Britain, he did not make a profound impression on popular audiences. Indeed he came in for pretty severe newspaper criticism. His present visit has been more successful. Wherever he has preached or lectured great numbers have crowded to hear him. In the sense of drawing multitudes he has certainly succeeded, but little has yet been said of the results produced by his addresses.

ONE of the chief pleasures of attending the Pan-Presbyterian Council consists in seeing and hearing distinguished men known previously by their books. Quite frequently the man looks entirely different in the flesh from the picture of him which existed in the imagination of his readers. No doubt the Toronto press will give portraits of most of the distinguished foreigners, so that Canadians who do not attend the meetings of the Council can share one of the chief advantages with those who are present.

IT is amusing to hear and read about the tremendous things the Pan-Presbyterian Council are going to do. In some quarters it is hinted that they are going to revise the old Confessions, or make a new one for all Presbyterian Churches. It is also expected that the Council may probably do something in the way of uniting all the members of the Presbyterian family in one great Church. The fact is, the Council will do nothing—but read papers and criticize some of them. The body may be very distinguished, but it has not as much power as a Session.

THE Royal Commission on Prohibition is working its way westward. A list of the witnesses summoned at any given place would forestall their testimony. Almost anybody who knows them could write out their evidence before it is given. Those who want a prohibitory law are pretty sure to say prohibition can be enforced, while those unfavourable to prohibition are pretty sure to say that a prohibitory law would do more harm than good. Men favourable to the Scott Act will say it did good, those unfavourable that it did harm. There may be some good purpose served by taking such testimony, but its usefulness is not very apparent. Everybody knows already pretty nearly what his neighbours think about the liquor traffic.

IT is difficult to see why Canadians should hold meetings for or against Home Rule. Surely we have more than enough of politics in Canada without importing burning questions from Ireland. Besides the electors of Great Britain have just voted on that question, and anything said about it on this side of the water will not have the weight of a feather with anybody in England. Some years ago the Dominion Parliament passed upon the question and the English Government politely and very properly told our legislators to attend to their own affairs. No doubt the same reply will be given to any future communications that may be sent on the subject. The government of our own country is quite enough for us. When John Bull wants any help from Colonial politicians no doubt he will ask it. As a general thing John is quite capable of managing his own business.

CANADA'S great Fair, as the Toronto pressmen call it, is again in full blast. Though the name may savour a little of presumption, still it is not really as presumptuous as might at first blush appear. The management is local, but the exhibits come from all parts of the Dominion. A stranger visiting the Fair can form a very good idea of the wealth, resources and comfort of the people, especially the people of Ontario. We venture to say that the thousands seen on the grounds any day this week will, in the matters of intelligence, good conduct, enterprise and in air of comfort, compare favourably with any crowd that meets anywhere in the world. If the millionaires are few, the people strike a very high average in all that makes life comfortable.

THE youthful Synod of Columbia was rather unfortunate in its start in ecclesiastical life. The Assembly appointed the first meeting to be held in Vancouver, but when the day of meeting came the Moderator, the Rev. D. McRae, was quarantined at Victoria along with the other members in that city. The members on this side of the Rockies, thinking there would be no meeting, remained at home. The meeting, however, was held and the Synodical machine put in motion. When the time to hold the next meeting comes it is to be hoped the brethren on the coast will not be inconvenienced by a small-pox or any other scare. The youthful Synod has a field to work that will require all its energy.

REFERRING to the fact that a village on the Northern Pacific Railway with a population of fifty-four has two Presbyterian churches, the *New York Evangelist* says:—

Among all the causes of division, or rather, reasons assigned for division, none are more trivial or less justifiable than those which alienate the members of our own Church family. It is this which constitutes the hopelessness of the case. Family quarrels are always bitter. The spirit which divides upon trifles is the spirit which is not amenable to argument. The more petty the occasion of strife, the more evident that the trouble lies, not in the circumstances, but in the spirit of the contestants. It is a noticeable fact that the schisms mentioned in the New Testament are none of them due to "the tyranny of the majority," but invariably to the secessions of the self-exiled. Protestantism has honoured the separatist until it has well-nigh suffered disintegration. It is time now to reverse the process and to return to Scriptural ideals and apostolic breadth.

Yes, it is more than time that the separatist had learned that no more Church money can be spent on his peculiarities, and it is also more than time that Presbyteries had learned that the old Adam of chronic Ishmaelites is no basis on which to erect a congregation.

SOME of our United States contemporaries seem to consider the custom that prevails in Britain and in Canada, of sending a member of Parliament who accepts a Cabinet portfolio back to his constituents for re-election, an antiquated, cumbersome and useless formality. People accustomed to constitutional and responsible government are not disposed to regard the practice in that light. In the United States the Federal Ministry are not directly responsible to their constituents. They owe their appointment to Presidential selection, and hold office for the full term, subject to the President's approval. The practice of sending an appointee to a Cabinet position back to his constituents for ratification or disapproval is in harmony with the spirit of popular institutions, and keeps the Government of a free country more closely in touch with the people. There are usages that might more easily be dispensed with than a custom which apparently puzzles some of our Republican neighbours. If the people generally are satisfied with the appointments made, the candidate is usually returned by acclamation; if otherwise, he is subjected to the wholesome discipline of an election contest.

WHO has not frequently heard church people in general and ministers in particular described as persons singularly lacking in business ability? It is assumed that good business talent is to be found in municipal bodies, parliaments, and other secular organizations, but that no one should look for business capacity within the Church. Exactly the reverse, we believe, are the facts. There are half-a-dozen college buildings in the Presbyterian Church. The funds to erect these buildings were collected in small sums, the buildings put up, equipped, and some of them endowed, with

less friction and less fuss than have been expended in laying the foundation of the new city buildings in Toronto. There are many splendid church buildings in the Presbyterian body, but we venture to say the erection of the whole of them did not cause as much trouble or waste, as much time or money as the projected new railway station in Toronto, the first stone of which has not yet been laid. The fact is, we believe church business is done much better in this country than most other kinds of public business. And be it remembered the officials in our congregations who handle the two millions of revenue, do their work without one cent of remuneration. If the business of our congregations were not managed much better than the business of many municipalities the church would have been bankrupt long ago. The tax collector can collect his revenue by a very summary process, but the church treasurer depends for his revenue on the free-will offerings of the people. In the latter case confidence is essential to the very existence of the concern.

THERE seems to be no doubt that Sir John Abbott feels the Premiership too heavy a load at his time of life, and that he has concluded to retire from office at an early date. Sir John is in his seventy-second year, and may well be excused for wishing to have a rest. Of course there is the usual amount of talk about his probable successor, but we think there can be little doubt that Sir John Thompson is the coming man. It is understood that he declined the Premiership for certain reasons a year ago, but these reasons have little force at the present time. A year ago the Government had a majority of about thirty; now it has a majority of about seventy. Two or three dissentients in a party may make themselves felt with a majority of thirty, but they are completely buried in a majority of seventy. The discipline in Sir John's party is so near perfection that even though he should promise to give his co-religionists in Manitoba remedial legislation on the school question, his course would not alienate more than perhaps two or three of his Parliamentary followers, and these but temporarily. Any danger that might arise would be more likely to come from Manitoba than from the supporters of the Government. But supposing all the members from Manitoba voted against Sir John—and all would not—what difference would their votes make to a Government with a following of sixty or seventy? At present the chances are that Sir John Thompson will be the next Premier, and if he wants to give the Catholics of Manitoba remedial legislation, he has a following quite large enough to enable him to do so.

ONE of our exchanges has this to say about pulpit supply:—

There is no reason why a pulpit "supply" should not be decently paid, as well as the pastor of the Church. Ministers who accept an invitation to occupy a pulpit for a Sunday or two, during the pastor's vacation, have a right to expect that their compensation shall be commensurate with the ability of the Church. When the pastor receives two or three thousand a year, it is hardly fair to put the "supply" off with a ten-dollar bill. We have known of ministers, who having accepted an urgent invitation to occupy a pulpit, have not received a sum that they would offer to the brother who has preached for them at home during their absence, and they were out of pocket their travelling expenses.

Oh, that is nothing at all. We have known ministers to accept urgent invitations to preach or lecture, and at the end of the effort receive their bare railway fare, the remainder of the expenses to be paid by themselves for the honour of getting the invitation. We have known ministers dozens of times to have to pay their own horse hire when preaching to neighbouring congregations, in which there were farmers wealthy enough to buy out all the clerical members of the Presbytery. We have heard of ministers who were invited to "stay over" and preach to wealthy city congregations, and nobody asked anything about their expenses. We know of one who was urged to stay over a day and address a social meeting. He did stay over at a hotel, and was honoured with the privilege of paying his own hotel bill. We know of divinity students, whose funds were not any too abundant, preaching to well-to-do congregations for a mere pittance, and waiting six months for the pittance. We hear a good deal at times about the need of a revival. The revival some congregations need most is a revival of common honesty. Some of those hold special services most frequently need that kind of a revival most. The miserable business of getting something for nothing should be left to the "fakirs" at the fall shows.

CHRISTIANITY IN JAPAN.

IN the last number of the *Missionary Review of the World* Christian work in Japan receives much attention. Dr. Knox, of Tokyo, gives a brief yet comprehensive retrospect of the progress of Christianity in that interesting empire, which the enterprise of the Canadian Pacific Railway has, in a sense, brought to our doors. We cannot help taking a deeper interest than formerly in the fortunes of our nearest neighbours to the west. The planting of evangelical Christianity in Japan is recent, its growth has been phenomenal. The exclusiveness which so long prevailed gave way suddenly before the advent of western civilization, and for a time there was great eagerness to adopt the ways of western nations. This, together with the effete native religions, was favourable to the introduction of Christianity. The religious awakening and the progress of the Gospel among the Japanese was, for a time, marvellous, and though now for a season the novelty has passed away, the work of evangelization proceeds with steadiness and hopefulness. It has to be remembered that the Japanese are a volatile people, and are readily susceptible to new emotions. It has also to be remembered that the long results of heathenism have become deeply rooted in the personal and national life of the people, and that vices, which unhappily are not absent in lands that have for ages enjoyed the light of the Gospel, are widely prevalent, and which it will take time to eradicate. It is not easy to change the whole current of a nation's ideas. The wonder is, not that the Gospel has not made greater progress in Japan, rather it is that it has already made so deep an impression among that somewhat mercurial people.

The popular interest in Christianity in Japan has in a measure subsided. Crowds do not gather to hear the Gospel as they did a few years ago. The Churches, however, are well organized, and energetic and aggressive work is maintained with undiminished zeal and earnestness. The representatives of British and American Churches co-operate with great cordiality with native pastors, and the different Church organizations and public worship and Gospel preaching and evangelistic work are kept up with a regularity and zeal unsurpassed in lands that have for centuries enjoyed Gospel privileges. Dr. Knox is able to report that—

Never, perhaps, were the congregations more intelligently in earnest. Though the people do not gather so readily in great crowds, still the preaching of the Gospel gains a hearing, and there are many enquirers. From some parts of the country there is especially encouraging news, never before were there so many seekers after truth, we are told. The Christians continue to give liberally, and their contributions to Home Missions show no diminution. The number of candidates for the ministry steadily increases.

Although no general statistics have yet been published for the year 1891, Dr. Knox states that the Presbyterian Reformed Church in Japan reports 960 baptisms and a net increase of 350 members during the year. That Church now has a total membership of 10,901. In the Congregational Church there were 1,040 baptisms, a net increase of 668, and a total membership of 10,037. The Presbyterians contributed 10,028 silver dollars, and the Congregationalists 20,895. Dr. Knox adds that these two denominations include almost two-thirds of the Protestant Christians in Japan. The Japanese Churches have all the various agencies at work with which we are familiar in older lands, such as Sabbath schools, Bible and tract societies and benevolent institutions for the care of orphans, the afflicted and the distressed. In a word, Christianity is producing among the Japanese the same good fruits it has produced wherever it has been planted.

Unitarianism has had its representatives among the Japanese, and for a time it produced no little excitement, but that has, to a large extent, passed away. There, as elsewhere, being a system mainly of cold negation, it cannot meet the deeper religious needs of the soul. The result of its propaganda in Japan has been to cause a deeper attachment on the part of Japanese Christians to the great cardinal doctrines of our holy faith. "Never," says Dr. Knox, "was the divinity of our Lord so firmly and intelligently held. The theological unrest has given place to an earnest desire for His presence and blessing." Very sensibly he pleads for reinforcements of men and women properly trained and fitted for the work. He deprecates the multiplication of separate missions by different denominations, and urges unity of effort on the part of the evangelical Churches. There should be no waste of resources and no needless sectarian conflicts among a people ignorant of the divisions that no longer tend to the advancement of pure and undefiled religion in the regions beyond.

PRIESTLY SCANDALS.

RECENT social scandals in the Province of Quebec have occasioned remonstrances against the abuse of the confessional in quarters the least likely. From recent utterances of cultured French Canadian writers it is evident that observant and thoughtful Roman Catholic laymen are not blind to the practical effects of one of these inventions of the Romish Church by which it has been mainly able to maintain its power over the minds and consciences of its adherents. Were the confessional abolished the weakness of the papal system would be at once generally apparent. Working on the superstitious fears of its votaries, the father-confessor pries into the secret recesses of soul and conscience, and by the knowledge thus obtained exercises a spiritual tyranny over those who confide in him, that no man has a right to exercise over his fellowmen, least of all in the sacred name of religion. There are good priests and those who are not so good, just as there are degrees of goodness or badness among other men. The good priest has no option in the matter, his authoritative instructions require him to put questions to innocent youth, which persons of average modesty would blush to repeat. What must such a system be in the hands of an impure-minded priest. Is it a marvel that scandals should occasionally come to the surface? The confessional produces the same unholy results wherever it exists. If this should be deemed a sweeping and uncharitable implication, let anyone at all acquainted by personal observation with the state of things in the Latin republics of South America, bear witness. What is the popular opinion to-day of the priesthood in Italy, in Spain, and in France. Any person at all conversant with the tone of popular feeling in these lands, knows what is the undercurrent of popular distrust of the confessional, and the evils directly traceable to it. Is it surprising to see that the same feeling is beginning to find vigorous expressions in the Province of Quebec. The very intensity of the language used in condemnation of the abuses of the confessional in the last number of the *Canada Review* shows how deeply and bitterly the matter has found a place in the thoughts of intelligent people. It is possible that the papacy will cling to the confessional as long as that Church lasts, but it may learn that what has proved a source of strength in the past may be one of the weaknesses that will hasten its downfall. Roman Catholic writers would not indulge in such passionate invectives against imaginary evils. Their philippics are at least founded on fact.

MODERN SAVAGERY.

IT is surprising that in lands that boast of their advancing civilization such general interest should have been manifested in the brutal pugilistic encounters that took place in New Orleans last week. The better elements in Europe and America reprobate such exhibitions of the savagery still latent in civilized human nature. Law has put its ban on these encounters, and yet many who have seats in legislative halls do not hesitate to countenance these contests of brute force and so-called manly skill by their presence and participation in the pernicious practice of betting on their result. It may be within the memory of many yet living that in a pitched battle of pugilists in which an Englishman and an American were the principals, though such fights were against English law, a train bearing a number of English law-makers with the then premier at their head, bore hundreds surreptitiously to the scene of conflict. Why this great interest, and why should so much of the condemnation of the practice be so half-hearted and apparently hypocritical? Bear-baiting and bull-fighting are unhesitatingly condemned by the Anglo-Saxon peoples, as brutal and degrading, but why and on what principle should so many of them have such a sneaking fondness for the prize-ring. Why should the savagery of Roman gladiatorial contests have survived so long in the midst of our Christian civilization. Why should such sorry heroes as those usually found in prize-fighting ranks receive the attention and the adulation usually lavished upon a class of men, not a few of whom the police find it needful to keep under their surveillance. The discredited hero of the New Orleans conflict has a sorry record if half of the newspaper accounts be true. Then the stimulus these contests give to the crime of betting is an unmitigated evil. Surely it is high time that countries professing to rejoice in the possession of Christian civilization should banish forever the demoralizing and degrading pastime of prize-fighting.

Books and Magazines.

THE MOTHER'S NURSERY GUIDE, BABYHOOD. (New York and London. Babyhood Publishing Co.) Medical men and writers of experience, men and women, contribute to the pages of this most useful monthly. The contents of the September number are varied and valuable. For mothers and those in charge of children this publication once seen will be eagerly desired.

THE METHODIST MAGAZINE. (Toronto. William Briggs.)—Mr. W. S. Caine's observations on "India—its Temples, its Palaces, and its People" are continued, and copiously illustrated by good engravings. The Editor's second paper on "The Land of the Pharaohs" makes its appearance. Likewise receives excellent pictorial treatment. Rev. J. C. Ross, M.A., writes on "The First Hundred Years of Modern Missions." Other papers that will attract readers are "Mountain, Loch and Fjord," by Rev. W. J. Dawson, "Laurence Oliphant," "Recreations in Astronomy," "Colloquy on Preaching," and "Society and Society Women," by Frances E. Willard. There are in addition several other attractive features in the number.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls Co., Toronto: 11 Richmond street west.)—Dr. Arthur T. Pierson opens the September number with a glowing paper on "The Centenary Celebration of Baptist Missions," and Dr. Knox recounts the year's Christian work in Japan. Other papers of an interesting and suggestive character are "A Story of the Marvels of Missions," "Strategic Points in Korea" by Rev. James G. Gale, a Canadian missionary in that interesting field, and several other valuable contributions to the literature of missions. The International Department, the Notes on Current Topics by Dr. Pierson, the Monthly Concert of Missions and general Missionary intelligence, render the number one of surpassing interest and value.

KNOX COLLEGE MONTHLY. (Toronto. The J. E. Bryant Co.)—Judging from the cover, the *Monthly* has passed from the green stage of its existence into one typified by a sober, neutral tint. It may be expressly stated that this remark is not intended to apply to the contents of this esteemed publication, past or present. It refers only to a matter of external appearance. The number just issued is one of great excellence. The subjects treated are: "The Home Woman's Work in the Church," by Rev. John Thompson, D.D., "Can the Old Faith Live with the New?" by Rev. W. A. Hunter, M.A.; "The Ministerial Association," by Rev. R. S. G. Anderson, B.D., and "Chautauqua" by Rev. T. L. Turnbull. Rev. J. McP. Scott, B.A., writes on the "Canadian Colleges' Missions," and James Menzies gives a sketch of "Life on Squaw Island."

HARPER'S MAGAZINE. (New York. Harper & Brothers.)—*Harper's* for September presents many attractions. Fox hunting comes in for considerable attention, pictorially and descriptively. The frontispiece is "In Full Cry," and Edward S. Martin describes "Fox-Hunting in the Genesee Valley." Theodore Child's second paper on "Literary Paris" is of great interest. Another of the papers on the Old English Dramatists, by the late James Russell Lowell, makes its appearance. "The Arjan Marsh. A New England Town Meeting" has an historical as well as a present value. "Among the Sand Hills," "Washington—the Evergreen State," by Julian Ralph, and "A Collection of Death Masks" are all of them well worth reading. "Jane Field," several good short stories and meritorious poems as well as the usual features, in themselves so interesting, grace the present number of this high-class monthly.

THE LADIE'S HOME JOURNAL. (Philadelphia. The Curtis Publishing Co.)—"Why Young Men Defer Marriage" is the subject of an interesting article on this truth-asserting topic, by John Lambert Payne, in the September number of this magazine. The domestic problem concerning the relations existing "Between Mistress and Maid" is intelligibly discussed by Harriet Prescott Spofford, Mrs. Lyman Abbott, Helen S. Conant and Christine Terhune Herrick, as is "Getting Home from the Country," by Helen Jay. The wife of the famous dramatist, Alexandre Dumas, is the subject of a sketch, with portrait, by Lucy Hamilton Hooper, and Laura Grover Smith gives a description of a unique firm of women lawyers in Milwaukee. Maude Haywood contributes a special illustrated paper on "The Chicago Society of Decorative Art," and Walter H. Barrett writes comprehensively of "Women and Life Insurance." The Editor speaks some timely words about the restlessness of the American man and its effect upon women, and Foster Coates tells of "Women in Journalism." The fiction of the number is plentiful and good, and the usual departments contain matters of unusual excellence.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls Co.; Toronto: 11 Richmond Street.)—The issue for September opens with a striking paper by Prof. K. G. Moulton, of Cambridge, Eng., on "The Study of the English Bible as a Classic," a theme which the writer's well known ability qualifies him to discuss in a most interesting way. Dr. W. W. McLane follows his article in the March number on "An Historical Study of Hell" with a second, equally suggestive, showing what have been the beliefs of Egypt, Persia, India, Greece, and Arabia, with reference to future punishment. Dr. Edward Judson, of New York, follows with a presentation of the "Immortality of Mysticism." Prof. Hunt, of Princeton, has another of his admirable papers, in which he brings out the mutual relations between "Preaching and Teaching." The Sermonic Section contains among its other attractions Baccalaureate Sermons by Prof. Marvin R. Vincent, and Presidents Charles F. Thwing and George E. Reed, which merit careful reading. The names of Professors E. J. Wolf and William Arnold Stevens guarantee the attractiveness of the Exegetical Section. The well known President of the now famous Christian Endeavour Society, F. E. Clark, D.D., of Boston, describes the efficiency of that organization as a "Pastor's Aid Society," and J. T. Gracey, D.D., of Rochester, gives some useful hints on how to interest Sunday-schools in Mission work. Mr. Frank I. Herriott concludes his article on "The Pulpit and Social Problems," and Dr. Samuel W. Luke discusses "Some Sociological Points" in the Sociological Section. The number well sustains the reputation of the *Review* as the leading magazine for hard working pastors.

Choice Literature.

THE GREATEST THING IN THE WORLD.

It was an ugly little white house, glaringly, aggressively white, with dingy green blinds, and a very narrow piazza. It stood close to the road, so close that the low unpainted fence was not five feet distant from the shallow stone steps. A round bed of marigolds and gladioli, midway between house and fence, made, in this green and white picture, an unexpected dash of warm colour. A low, gnarled tree, laden with small red apples, stood at the right of the house, and beneath it a broad strip of matting indicated some one's favourite seat.

On this matting, contentedly regarding a great golden marigold, lay a sturdy, black-eyed baby of thirteen months. One of his fat, pink fists was thrust deep into his mouth, and a look of placid enjoyment overspread his face. Beside him sat a little girl of nine or ten, with bright, dark eyes, and two long braids of straight black hair. Her skin was dark like that of her baby brother, but except when she smiled, a sudden sweet lighting of the face, she was not at all pretty.

Jeannie thought that the little white house was beautiful. The child had lived all her life in a crowded city street—what wonder that the flowers, the sweet country air, and the house "with grass all around it," seemed to her everything heart could desire.

Eight or nine years ago Jeannie's name was spelt J-e-a-n-n-e, for she was named after her mother, Jeanne Koutler, but to the neighbours J-e-a-n-n-e spelt Jeannie, and even her silent father never called his little daughter by her mother's name. Nay, the deft-fingered, keen-eyed Frenchwoman herself would have told you the little girl's name was Jeannie. The child was watching the baby and watching the road, and snatching a look now and then into the book beside her. It puzzled her, the sentence that she saw there, and she read and re-read it as if the mere repetition of the words might aid her to understand.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

As she lifted her eyes from the tenth reading of the sentence they fell on a tall, sweet-looking girl of nineteen or twenty coming up the road, and with an excited little cry of "There she is," Jeannie whisked the baby to the fence in an unceremonious way that did not seem to disturb his peace of mind in the slightest. With a bright smile of recognition the young lady paused by the little fence. Garry extended his fat pink arms to her, then coyly withdrew them and hid his face on his sister's shoulder. The young lady laughed.

"Oh, you rogue," she said. "Why, Jeannie, hasn't he cut another tooth?"

"Yes'm. It came through this morning. He's got most of 'em now."

"That's good; I'm glad to hear it, Garry boy. I wonder if you have teeth enough for the least bit of candy? Ah, I thought so! And now what were you so interested in, Jeannie, when you sat there before I came."

"I was only trying to understand it," said Jeannie, and slowly, as if not quite sure of the words, she repeated:

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

"You told me, you know, the child went on, that when Christ said 'He that loseth his life shall find it,' it meant that if he gave up his life because it was right, God would take him to heaven. And yet he says: 'Though I give my body to be burned, it profiteth me nothing.' Don't it profit people to go to heaven? And what is charity if it isn't giving things to poor people?"

"The greatest thing in the world—that is, love," said the young lady softly, her dark eyes very earnest as she leaned on the low fence. "Jeannie, dear, if he gave all his goods to feed the poor not because he loved them, but so that people would say, 'What a noble, generous man!' do you think such an act would be worth anything? Or, if, in order to be praised by the world, he gave his body to be burned and did not do it for love—surely such a death would profit him nothing. It is love, dear Jeannie, that makes work easy, self-sacrifice sweet. The love for our brothers and sisters and parents, and by and by the love for our husbands—the colour stole into her face—"but best of all the love for God, of which every other love is only a shadow, Jeannie. Look!" She turned the page. "And now abideth faith, hope, charity, these three, but the greatest of these is charity."

"Jean-nie!" came from within, and with a grateful "thank you," the little girl darted into the house.

When she came out "her young lady" had gone on, but Jeannie went contentedly back to her seat, glowing with happy pride and exultation.

For a few words from her young lady made the great event of Jeannie's day. Edith Newman did not guess—how should she?—with what a passion of love and admiration the little maid regarded her. It was pleasant to see the small, dark face light up at her coming, and there was something touching in the patient, happy waiting for her notice. Every day, when Edith came home from her pupils, Jeannie was watching for her, sometimes with her baby brother, sometimes alone, but always looking for the smile and greeting which had never failed her.

"Isn't she lovely, Garry?" she would whisper to the baby, and he would crow and clap his hands together, and pull her long black braids, and seem to understand all about it.

But one afternoon Jeannie stood looking up the road with a strange expression of hatred in her dark eyes. A wistful, pathetic look too, as if she did not understand this new feeling which had sprung up in her heart. For there was her "young lady"—her sweet face, bright and rosy-red upturned to the blue eyes above her, and so intent on what he was saying that she did not see the child standing pale and still by the fence. She passed, and Jeannie caught the low-spoken words from her companion. "No, dear, I must take that eight o'clock train. I wish I could take you with me, sweetheart,"—and a perfect whirlwind of hatred swept through a heart which had never before known any but kind and loving thoughts. To the heart of a child the future is terribly distant, and every grief seems here for all time, and Jeannie told herself that never again would the bright smile and word be hers. But at the word "never" the poor child's

heart rose in her throat as in a passion of tears she ran up to her own tiny room. When the baby had been put to bed, and Jeannie's work was over for the day, she wandered slowly further and further from the little white house. It was only half a mile from the railway station, and when Jeannie came to the crossing, she turned mechanically and walked beside it, hardly conscious where she was going; thinking only of Edith's happy face, and the bright eyes which had not observed her.

She was not aware that she was tired, nor that the September day was very near its close, till in the twilight her foot struck against something on the track. With a start she looked about her. In the fast fading light she saw that there was not a house in sight. Far below on the one side was a mass of broken stone—on the other a wide stretch of open country.

Fear—a very real and natural fear—came over her, and for the first time a cold feeling of loneliness. She turned, but stumbled over the something in her way, and stooping, felt. It was a long and very heavy bar of iron stretched across the track—deliberately done, as Jeannie knew at once, for she had heard of "train wreckers" before. Half frantic with fear, she screamed aloud, but there was no reply to her cry for help and she turned to run from the spot.

But, oh! what was that? The whistle of the down train, and as plainly as if she were even now watching those two, Jeannie heard "No, dear; I must take that eight o'clock train."

The young lady!

With close-set lips Jeannie deliberately turned back. She knew it would be only wasting strength to struggle with the iron bar upon the track, but, oh! he was on that train, and if it should be thrown down the embankment!

All the bright kindness of Edith's ways and words, all her gently given teachings, came to the little girl's memory, and swept away, in her own passionate love for the young lady, the sore, hurt feeling of the morning.

She tore off her blue check apron; only that evening a broken lamp had deluged it with kerosene. Dawn went one brown hand into her pocket, and out came a little box of vestas. Ah! the train had turned the curve, and she could see the headlight—"like a great bicycle," Jeannie thought—with fast-beating heart, while her trembling fingers held the vesta to her apron.

How it rushed into flame! The heat was terrible, yet she shivered uncontrollably as she stood there. Would they never see her? She felt that she could touch the engine. Still nearer. The apron fell from her fingers, burnt to nothing. That great, glaring light, would it never stop? And then, like an inspiration, the child thought: "Though I give my body to be burned!" She drew her breath hard. Life was very sweet to the little girl, sweeter even than to most children. But one thought of Edith's face as she last saw it decided her. A beautiful light came into the small brown face as with a deep breath she drew forward her long black hair and deliberately held a lighted vesta to it.

"She cannot live—indeed, poor child, every moment must be agony, said the young doc or who had so gently lifted Jeannie into the car. "She seems to want you, Jack—see."

"You're safe," the child said faintly, dizzy with the agonizing pain that racked her small body.

"You saved the whole train, you little heroine," said Elliott very gently. "Won't you tell us who you are?"

"Jeannie Vandebek," came from the white lips.

"Edith's little girl!" cried Elliott, and his blue eyes filled with pain. "Dear, do you know you saved her life, too—she and her brother were on the train."

"My young lady! Will—"

But Edith's arms were about her, and the sweet face, which had been her sunshine and light, was laid against her own.

"I saved it because he was on it, for you, ma'am," said Jeannie, wearily. "Though I give my body to be burned"—but it was love, Miss Edith, not—

There was silence. Through blinding tears Edith looked down at the scarred little face upon her breast. Jeannie had found the last, best part of the greatest thing in the world—*Elizabeth Flint Winans, in New York Observer.*

THE MISSIONARY WORLD.

FOREIGN MISSIONS ONE HUNDRED YEARS AGO.

The era of modern missions dates from 1792. Since then the Baptist Missionary Society was formed, followed in 1795 by the London Missionary Society, in 1799 the Church Missionary and religious Tract Societies, in 1804 the British and Foreign Bible Society, these being the precursors of the more than two hundred societies which now represent the Protestant missionary force for the conversion of all heathendom to the Christian faith.

It will interest many to sketch the conditions of the missionary problem at the commencement of this era, when the society first named was formed, and Carey and Dr. Thomas had been accepted as its pioneer missionaries.

But the missionary idea did not originate with the last decade of last century, though then it assumed a more definite and combined form. For almost two centuries it had shown itself here and there in personal desires and efforts, or on the part of small groups of influential individuals, or in vague connection with schemes of conquest and colonization.

It was, therefore, unsystematic, intermittent and unproductive; much good seed was sown, but the grain grown was neither plentiful nor strong, and was subject therefore to deterioration and even destruction under adverse circumstances. Into the history of these early efforts I cannot enter. The purpose of this article is rather to describe how the missionary enterprise stood in 1792 in agency, methods and results. There were then but four missionary societies, all very restricted in their resources and spheres, for their aggregate annual income did not reach \$60,000. The oldest, the Society for the Propagation of the Gospel, confined its efforts

almost entirely to the colonists and few aborigines in the British possessions. The Danish Society laboured solely in South India.

The Moravian Society confined its operations almost exclusively to the scattered and unimportant races of heathendom, and the Baptist Missionary Society was formed on October 22, 1792, but with no missionaries in the field until the following year.

The Society for the Propagation of the Gospel had thirty-eight missionaries thus located: Newfoundland, four; Nova Scotia, fourteen; New Brunswick, seven; Canada, six; Cape Breton, one; the Bahamas, four, and on the Gold Coast, Africa, one. These were assisted by about an equal number of schoolmasters.

Their joint duties were to instruct the colonist and the Indian aborigines, but apparently the former received the greater part of their attention.

The Moravians counted 137 missionaries, distributed as follows, though of this number twenty five were wives and four widows of missionaries; St. Thomas, St. Croix, and St. Jans, twenty nine; Antigua, eleven; St. Kitts, five; Jamaica, six; Barbadoes, four; South America, eighteen; Greenland, fifteen; Labrador, twenty-five; Canada, six; Cape of Good Hope, three; Tranquibar, fifteen. A small Moravian mission established in 1765 on the Volga, near Astrakan, for the conversion of the Calmuc Tartars, was abandoned at this time. Also Stocker then died, after a most romantic and perilous career, extending over forty years, commencing with an attempt to settle as a medical missionary in Persia, then in Abyssinia, and finally in Egypt. Here, too, from 1769 for almost twenty years another remarkable Moravian, John Antes, laboured, seeking to find a sphere in Upper Egypt, and then among the Copts in the lower Nile Valley.

Two more groups of labourers demand notice. The first Protestant mission in India commenced at Tranquibar, in the first decade of the century, had extended to some important centres before its close; but in 1792 there were but twelve missionaries in all India—some of them very old veterans—all Danes and Germans, though mainly sustained by English money through the Christian Knowledge and Propagation Society. Schwartz has been in India forty-two years, and was at Tangore with a very young colleague, J. C. Hoff. König and John had been at Tranquibar for more than a quarter of a century, and had now some younger colleagues. Gericki was at Madras, and Janniske at Tangore. The only missionary away from the south was Kierwander, who went to Cuddalore in 1740 and to Calcutta in 1748, where, after a romantic life, most varied labours and not a little success, he died in 1794.

The Dutch, with much earnestness, but no great judgment, attempted to evangelize their heathen subjects. In Ceylon, Java and some adjoining islands they placed several ministers, a part of whose duty it was to see to the education of the young and the Christianization of the people generally. A few were devout men with spiritual instincts, but the majority were mere officials and formalists, who appealed only to the worldly side of human nature, and were content with the merest profession of religion based on the most mercenary motives. The result was a huge, ignominious and most disgraceful failure. Even as early as 1722 the native Christian population of Ceylon was officially declared to be 424,400, but in 1813, eighteen years after the English had swept away the temptations to hypocrisy, the number had fallen to 146,000, and this in subsequent years, was yet further reduced.

Two spheres in America require some notice. The work so nobly begun and so unselfishly prosecuted at various places among the Indians, by Eliot, Jonathan Edwards, Brainerd and the Mayhews, after a season of promise now languished through want of suitable missionaries. In the West Indies there were more labourers, more zeal and more success. This was mainly owing to the indomitable energy and wise influence of Dr. Coke.

In 1786, in company with three other preachers, he went to America, and in Antigua, St. Vincent, Jamaica, and other islands either breathed new life into efforts struggling with difficulties or gathered new congregations in which were the elements of vigorous life.

Thus the total number who in 1792 could in the widest sense be called missionaries to the heathen was less than one hundred and ninety, and of these more than half gave but a part of their attention, in several instances but a very small part of their time, to direct missionary effort.

Nor were they or their predecessors very successful in consolidating such success as they had or in supplementing their own by native agency. There were about forty thousand converts in South India, but excluding those in the Dutch possessions, who were Christian only in name, but Buddhists in reality, there were not six thousand converts elsewhere. Nowhere was there a strong, intelligent, self-supporting native Christian Church with its ordained native ministers. The decline, indeed, of some missions towards the close of last century, and the little progress made far into this, was largely owing either to the defective quality of the converts generally or to the reluctance of the missionaries to train for service the most promising of them. Both causes, I think, were operative. However it was, the native labourers were singularly few and inefficient. A few were school-teachers, but there does not appear to have been an aggregate of even fifty native evangelists, and of those not four who had received ministerial rank and recognition.

What a contrast between 1792 and 1892!—a contrast which proves the splendid progress of the missionary enterprise, and which should inspire all its friends with elation and confidence.

In 1792 not 190 missionaries—four only in all Africa, twelve only in India, but not one in China or Japan, or Burma, or all Central and Western Asia, with not 50,000 reliable converts around them or fifty of these converts to give them efficient aid. Now there are 3,000 ordained missionaries, with 2,500 lay and lady coadjutors, with no fewer than 30,000 native evangelists, one-sixth of them ordained, and for the most part well tried and trained. Around them have been gathered a native Christian population of three millions, far in advance of their heathen neighbours in intelligence, morals and enterprise.

Into every non-Christian country, with but three exceptions, the missionaries have entered, and converts have been made, in some cases numbering their thousands, their tens of thousands and even their hundreds of thousands, and, what is equally significant and important, the Bible and its conceptions of God, of a Saviour, of a future life, and of morals is rapidly spreading everywhere. During the past one hundred years Christianity has spread more widely and won more triumphs than in any three centuries during the previous fifteen hundred years. These are facts which make it absurd to speak of missions as a failure.—*Rev. Edward Storrow, in Missionary Review.*

A CALL FOR DAILY PRAYER.

The Presbyterian missionaries in Northwest India originated the suggestion to the Evangelical Alliance of a world's week of prayer for the conversion of the world. This same mission now sends forth a call to universal Christendom for a world's daily prayer to the same end. The following is the text of the appeal:—

"The Presbyterian Synod of India met in Lodiana, November 19th, 1891, and was in session until the 24th. By request of the presbyteries of Allahabad and Lahore, part of the first day was devoted to prayer. From the first to the closing session of the Synod a spirit of prayer and supplication prevailed so much so that at the closing session the following call to prayer was sent out to the members of Christ's body the world over:—

"We, the members of the Synod of India, met in Lodiana, unite, in the name of the Lord Jesus Christ, in asking our brethren throughout the world to join with us in daily prayer, that a spirit of constant, importunate prayer and supplication may be given to every member of Christ's body the world over—to the end that the Spirit may be poured out on all flesh; that labourers may be separated by the Holy Ghost and sent forth by Him to the work to which He has called them, and that speedily our Lord and Saviour may see of the travail of His soul and be satisfied His will being done on earth as in heaven.

"The members of the Synod make this request with a deep sense of their own need of such a spirit of importunate prayer and supplication. They make it in full reliance on the Head of the Church as present with them, and they send it forth in His name to His people the world over.

A CHINESE MANDARIN ON THE SITUATION.

Rev. T. Richard, in translating for the Messenger, of Shanghai, from "Jeu Yuen Ki," gives the view of the author, an eminent Chinese mandarin, on the attitude which the high class of Chinese ought to assume toward the aggressive Christian forces of the empire. In the third chapter of the work the author says:—

"Now we find the Roman Catholic and Protestant religions scattered throughout our provinces and increasing daily. If we forbid them it is against the treaties; if they are let alone, it is a sore grief to our heart. Moreover, depraved regions are numerous everywhere in China, fortunately those who join them are mostly ignorant people; few of the intelligent and scholars are deceived by them.

"Commands should be issued ordering all the viceroys and governors throughout the empire to issue instructions to all prefects, sub prefects, and magistrates in their respective jurisdictions to establish charity schools in cities and market towns. Let the expenses come from the Government or by subscriptions without troubling the poor people, and let the magistrates select six tsais of learning and virtue to teach in them. Let all the children, the laborers, tradesmen and agriculturists who cannot afford to pay, be admitted to the schools to learn. Let them study the Siao Hiao and the Confucian Analects and have them explained as they commit them to memory, and at the first and fifteenth of each month let the Sacred Edict be preached to them, so that the pupils may understand what is right and not be led astray by heresies (Christianity). This is really of very great importance to the minds and morals of the people. . . . Let those who refuse to send their children to school be punished without mercy."

EVERY TESTIMONIAL.

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A GLENGARRY MIRACLE.

MR. JAMES SANDS' WONDERFUL RESTORATION TO HEALTH.

AFTER THREE YEARS OF PARALYSIS, INSENSIBILITY, AND USELESSNESS, HE TELLS THE TALE OF HIS RECOVERY AND RENEWED WORK IN THE WORLD. HIS STORY AS TOLD A FREE PRESS REPORTER.

Ottawa Free Press

The town of Alexandria, some fifty five miles south of the city of Ottawa, on the Canada Atlantic Railway, has been completely astonished, recently, at the marvellous experience of a young man, who, after having been bed-ridden for nearly twelve months, and his case pronounced incurable by Montreal and Alexandria doctors, is now restored to complete health and strength.

Mr. James Sands is a young teamster, well known and extremely popular throughout the country side, and his illness and wonderful recovery have been—indeed still are—the chief topics in the town and neighbourhood. The story of his miraculous cure having reached Ottawa, a member of the Free Press staff journeyed to Alexandria and sought out Mr. Sands for the purpose of ascertaining the truth of the statements made regarding his recovery. Mr. Sands is a slimly built, but wiry-looking young man of about thirty-two years of age, and when met by the newspaper man the bloom of health was on his cheek and his whole frame showed signs of unimpaired vigour and vitality.

The newspaper man told Mr. Sands the object of his visit, and the latter expressed his perfect willingness to give all the facts connected with his case. "I was," said Mr. Sands, "a complete wreck, given up by the doctors, but now I am well and strong again, and gaining strength every day. I was born in Lancaster in 1860, and up to three years ago I was always healthy and strong, living in the open air and being well-known throughout the whole county of Glengarry. It was in the winter of 1888-89 that I first felt signs of incipient paralysis. I was then teamster for the sash and door factory here, and had been exposed to all kinds of weather. I then experienced violent twisting cramps in my right hand. I was in Cornwall that winter when the first stroke fell, and remained there for three days before I knew anybody at all. A medical man was called in but could do nothing for me. After that I came home and appeared to get all right for a time, but after a few days the old trouble began again, my hand continuing the twitching and cramping that had preceded the stroke. Up to twelve months ago these twitching fits were the only symptoms I suffered from. Then in August, 1891, when I was in Huntingdon village I sustained a second stroke, and remained unconscious for about seven hours. A doctor attended me and I recovered sufficiently to be brought home. After my return home the paralysis steadily gained on me, and I lost the use of my right arm and leg entirely; my right eye was distorted and my tongue partially paralyzed. I was prescribed for by an Alexandria physician, whose treatment I carefully followed, but it had no effect. I still got steadily worse, and about a month before Christmas last, I went to the English hospital at Montreal. Prof. Stuart and all the doctors came around me, as mine was a curious case, and the professor treated me. All the doctors could give me no satisfaction, and did not appear to understand my case. I questioned some of them, but they told me it was a hopeless case. I remained in the hospital a month, without the least improvement, and was then brought home, and remained in my bed till May next. I had constant medical advice, but continued to grow worse and worse. My right arm withered and I grew so weak and useless that I could not turn myself in bed. Meantime I had tried all sorts of patent medicines without the least effect. In May I saw an advertisement of Dr. Williams' Pink Pills in the papers, and said I would try them as a last resort. I had heard of the wonderful cures worked by Pink Pills, and told my folks to get me some. I had not taken them long when I found myself improving, and this determined me to continue their use. My strength gradually returned, the muscles of my arm and leg became invigorated and stronger, and I was able to sit up. I still continued taking the Pills and gaining strength, until at last I was able to go about, and finally to return to my old place at the sash and door factory. I gave up the Pills for a while, but did not feel so well, so I again began their use. I now feel as well as ever, though perhaps not quite so strong as formerly. You can see my right arm, which was withered, is now all right," and Mr. Sands stretched out a muscular limb, which would have done credit to a blacksmith. "In reply to the reporter Mr. Sands said he thought his trouble had been brought on through exposure to the weather. "I am completely satisfied," said he, "that it is entirely to Dr. Williams' Pink Pills that I owe my wonderful restoration. Besides the medical treatment, I had tried electricity and patent medicines, both internal and external, but without the slightest avail. After beginning Pink Pills I began to mend, and they have made a new man of me."

The newspaper man then called on Messrs. Ostrom Bros. & Co., widely known druggists, and interviewed their representative, Mr. Smith, as to his knowledge of the case. Mr. Smith was fully conversant with the facts, and vouched for the story told by Mr. Sands, and further said, that this hopeless case and remarkable recovery are known throughout Glengarry County. In reply to the query if many of Dr. Williams' Pink Pills are sold, Mr. Smith replied that the sale was remarkable and that in his experience he had never handled a remedy that sold so well, or gave such general satisfaction to those using them, as everywhere glowing reports are heard of the excellent results following their use. Dr. Williams' Pink Pills are not a patent medicine in the sense that word is understood. They are the result of years of experience and careful investigation. They are not a purgative medicine, but act directly upon the blood and nerves, supplying those constituents required to enrich the former and stimulate and restore the latter.

For all diseases depending upon a vitiated condition of the blood, or shattered nerves, they are an unfailing remedy. Such diseases as these speedily yield to their treatment. Locomotor ataxia, partial paralysis, St. Vitus' dance, neuralgia, rheumatism, sciatica, nervous prostration, nervous headache, dyspepsia, chronic erysipelas, scrofula, etc. They are a specific for the troubles peculiar to females, correcting irregularities, and restoring the functions, and in the case of

men effect a radical cure in all cases arising from overwork, mental worry or excesses of any nature. In fact it may be said of them

"They come as a boon and a blessing to men, Restoring to health, life and vigour again."

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

SUCCESSFUL STUDENTS.

"The Canada Business College, Arcade Building, this city, is most successful with its graduates. The following excellent positions have been filled within a few days by young people trained in this college for commercial life

Lauder Lacey (of Smithville,) started this week as head bookkeeper for a large wholesale firm at an important distributing point in the Northwest. Mr. Lacey was successful out of a large number of applicants for the position.

Anson Smith (of Acton), is appointed assistant bookkeeper in one of the largest wholesale firms at St. Paul, Minn., at a good salary. Harry Ramsey will go this week as bookkeeper for Long Brothers, bed-spring manufacturers, Brantford, Ont. Miss Libbie McGrory (of Paris), obtained a position as stenographer for the Alabastine works, Paris, Ont. Miss Amy Johnson was referred by the college as stenographer for the Hamilton street railway company. Miss Minnie Barnett started this week as amanuensis for Biggar & Lee, Barristers, etc., city Hamilton Sp. Adv.

GUELPH BUSINESS COLLEGE.

The Guelph Business College, 101 and 103 Upper Wyndham street, is an educational institution in which the city of Guelph may take just pride. Established in 1884 by its present principal, Mr. Malcolm MacCormack, it has under his continuous and successful management taken rank as one of the prominent educational institutions of Canada.

During the eight years the institution has been in operation, hundreds of young men and women, having secured its diploma, have gone forth to occupy responsible and remunerative positions in the great centres of commerce from Montreal and New York to Vancouver and San Francisco. The effects of its comprehensive course of practical studies, its system of stringent examinations, and the strict and impartial discipline maintained, are such—that its graduates are everywhere received with confidence and favour by the largest business firms and corporations, and are distinguished alike for their faithfulness and zeal in the discharge of duty.

Principal MacCormack, who has stood at the head of the College since its inception, has had a teaching experience of fourteen years, and is now widely known as a practical and successful educator. The faculty for understanding human nature, for reading character and disposition aright, so essentially to the successful teacher, he possesses in an unusual degree, and is thus able to detect wherein the strength or weakness of his pupils consists, and to cultivate or restrain their various powers with a view to the best results. In addition to the subjects ordinarily taught in such institutions he has introduced the teaching of languages in the Guelph Business College, and being himself an accomplished linguist, conversing fluently and idiomatically in four languages, he has made the "Modern Language Department" a strong and valued feature of the institution.

The "Natural Method" is applied, according to its latest developments, with the most satisfactory results. Splendid facilities are afforded for the acquisition of French and German, and on September 1st, the beginning of the Ninth scholastic year, Latin and Italian will be added to the list of subjects taught. Students taking the full commercial course, including shorthand and typewriting, will have free access to the classes in any two of the above languages which they may choose.

The course of lectures given in the subject of political economy, the lectures and examinations in commercial law and the systematic training which every student receives in practical elocution are, likewise, all features of special interest and importance to every young man or woman who desires to be educated for usefulness and success.

Another feature of the training given by this college, and one which cannot fail to commend itself very strongly to a loyal and patriotic people, is the sedulous inculcation of an enlightened National Canadian sentiment, a profound respect for British institutions, and a deep sense of the proud heritage which every Canadian enjoys as a citizen of the greatest Empire the world has ever seen.

The rates of tuition offered by the institution are of the most favourable nature, in view of its superior facilities and the wide range of subjects taught. Every provision is also made for the physical health and comfort of its students.

About seven thousand five hundred feet of floor space are occupied, and the light and ventilation are perfect. As a natural result the health of the students is uniformly excellent, so much so that in many instances students entering while in a weak physical condition have during their course gained in flesh, strength and nervous tone, to an extent which has surprised and delighted themselves. The pure air and water of Guelph are also deserving of attention in this connection; while the varied and beautiful scenery of parks and rivers, rocks, woods and fields, in and around the Royal City, all tend to render Guelph an ideal place of residence, especially for students.

There being no vacation, beyond legal holidays, students may enter at any time with equal advantage, and ladies are admitted on equal terms with gentlemen to all the advantages afforded by the institution. To parents having sons or daughters to educate, we can with unreserved confidence commend the Guelph Business College.

Prompt and courteous attention will be given to all inquiries as to rates and other particulars, addressed to Principal MacCormack.—The Globe.

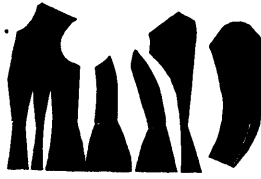
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"Absolutely the Best."

It is made of pure cream of tartar and soda, no ammonia, no alum. A like quantity goes farther and does better work. It is therefore cheaper.

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Drafts direct on material. Perfection in form and fit, easy to learn, can be taught thoroughly by mail. Satisfaction guaranteed. Indorsements to agents. Send for illustrated circular.

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Beware of models and machines.

NEW ENGLISH PERFUME, Crab-Apple Blossoms.



(Malus Coronaria.) Chief among the scents of the season is Crab-Apple Blossoms, a delicate perfume of highest quality and fragrance.—London Court Journal. It would not be possible to conceive of a more delicate and delightful perfume than the Crab-Apple Blossoms, which is put up by The Crown Perfumery Co., of London. It has the aroma of spring in it, and one could use it for a lifetime and never tire of it.—New York Observer.

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



Fetching the Doctor
At night is always a trouble, and it is often an entirely unnecessary trouble if

Perry Davis' PAIN KILLER

is kept in the house. A few drops of this old remedy in a little sweetened water or milk, brings prompt relief. Sold everywhere.

Have you seen the New **BIG BOTTLE**
Old Price 25 Cents.

Ministers and Churches.

THE Rev. A. MacLeod, Winslow, has resigned, owing to impaired health.

THE Rev. George Porteous has returned from Europe improved in health.

THE Rev. Simon MacDonald, missionary at Kennebec Road, Quebec, has resigned.

THE Rev. John MacLeod, B. A., Richmond, has accepted the call to Vankleek Hill.

As previously announced, the day meetings of the Council of the Presbyterian Alliance will be held in St. James Square Church, and the evening meetings in Cookes Church, not in the Pavilion.

On a recent Sabbath one of our ministers in northern Ontario drove twenty-eight miles, half the distance over a road almost impassable to wheels, walked fifteen miles, preached three times, led the singing and baptized three children.

THE Rev. Dr. Torrance has received the following additional contributions in aid of St. Andrews Church, Newfoundland: St. Andrews Church, Guelph, \$50; Duffs Church, East Puslinch, \$21; Knox Church, West Puslinch, \$10; Chalmers Church, Winterbourne, \$26.

THE Rev. Dr. Sexton, will take charge of the Presbyterian Church, Pembroke, Ont., during the absence of the minister, Rev. G. D. Bayne, in October and November. Dr. Sexton will be glad to hear from other churches desiring sermons or lectures during the winter. Address, St. Catharines, Ont.

THE Rev. M. H. Maclean left last week for Riverside, California, with his son George, who has been ill many months. Rev. K. MacLennan, Whitby, supplies his pulpit during September, and Rev. Henry Gracey, Gananoque, attends to all the Home Mission business of Presbytery in Mr. Maclean's absence. His congregation presented him with a purse of gold, and the Masonic fraternity also gave him a valuable token of their regard for him. He will be absent till Christmas likely.

In a circular forwarded to the members of the Presbytery of Barrie, Rev. J. Leishman, Moderator writes: In accordance with a requisition forwarded to me by several members of Presbytery, I have to ask that, when the Presbytery meets on the 27th inst., no business be transacted, but that the Presbytery adjourn to meet again in the Church in Barrie on Tuesday, the fourth day of October next, at eleven o'clock in the forenoon. This request is made so as to allow all the members who wish, to attend the meetings of the Pan-Presbyterian Council to be held in Toronto. Rev. R. Moodie, Presbytery Clerk adds: By instruction of the Moderator I send out the notice as copied above, and take the opportunity to remind brethren, that at the meeting of Presbytery on 31st May last it was agreed, that Moderators of Session see that representative elders are elected to attend Presbytery.

THE Woman's missionary Conference in connection with the meeting of the Presbyterian Alliance, will be held in the Central Presbyterian Church, corner Grosvenor and St. Vincent streets, on Wednesday and Thursday, September 28th and 29th. Sessions will begin at 10 a.m. and 3 p.m., on Wednesday, and at 10 a.m. Thursday. The Board of the W. F. M. S., extends a very hearty invitation to all who can make their own arrangements for entertainment, to be present at this meeting. All who can do so should embrace this opportunity of seeing and hearing representatives from Woman's Missionary Societies in other countries, and returned missionaries from many lands, who are expected to take part in the conference. As soon as the programme is completed it will be published. Railway certificates at reduced rates may be obtained by members of the Society from the ticket agent at starting point. These must be signed by Rev. Wm. Burns in Toronto.

THERE was a large attendance in Knox Church, St. Marys, to listen to the lecture by the Rev. W. Harvey Grant, B.A., the missionary-elect to China. Rev. G. A. Yeomans, M.A., of Warton, ably fulfilled the duties of chairman. The meeting took the form of a farewell to Mr. Grant. Addresses were given by Rev. Messrs. Hamilton, Cosgrove and M. P. Campbell, in which they expressed regret at parting with Mr. Grant, but assured him that the sympathy and prayers of all would accompany him in his mission of spreading the Gospel in foreign lands. Rev. W. A. Wilson and the pastor also gave short addresses. The lecture on "Woman's Work" was then given, at the close of which Mrs. (Dr.) Mathieson, on behalf of the congregation read an address, and presented Mr. Grant with a purse containing \$68, which was a complete surprise. The young missionary responded, thanking them for their uniform kindness to himself and family. Suitable music was furnished by a full choir.

THE fifth annual meeting of the Bruce Presbyterian Women's Foreign Missionary Society was held in Knox Church, Walkerton, on Thursday, the 1st inst. There was a good attendance of delegates and others at both the afternoon and evening meetings, and the proceedings throughout were marked by a happy enthusiasm. Mrs. Gourlay presided, and was assisted in the devotional exercises by Mrs. Sharpe, Teeswater; Miss Smith, Tara; Mrs. Johnstone, Paisley, and Mrs. Adolphe, Chesley. The treasurer's and secretary's reports were encouraging, and denoted progress. There are eight Auxiliaries and three Mission Bands. The contributions for the year were \$693.22, and clothing for the aged and infirm on Okanase Reserve, N.-W.T., valued at \$228. Greetings from sister societies were presented by Mrs. Walker, of the Methodist Woman's Foreign Missionary Society; Miss Sproule, of the Baptist Woman's Foreign Missionary Society, and Mrs. Shephard, of the Christian Woman's Foreign Missionary Society. A very thoughtful and suggestive paper on "Some of the Benefits to Our Own Spiritual Lives Resulting from Missionary Meetings," was read by Mrs.

Johnstone. Not the least interesting part of the programme was the "Half-Hour with the Mission Band." The young folks did their part well, and by their presence added much to the pleasure of the meeting. Papers relating to Mission Band work were read by Mrs. Norman Robertson and Miss James. The following officers were elected for this year: Mrs. Johnstone, Paisley, president; Mrs. Gourlay, Port Elgin, first vice-president; Mrs. Perrie, Chesley, second vice-president; Miss Smith, Tara, third vice-president; Mrs. Helen G. McLaren, Paisley, treasurer; Miss James, Walkerton, secretary. General regret was expressed at the transfer of the Teeswater Auxiliary to the Maitland Presbytery. The pioneer Auxiliary, they have ever exerted an influence for good, and have done much to stimulate and encourage the younger branches. At the close of the meeting Miss James, in the name of the Walkerton Auxiliary, invited delegates and friends to adjourn to the school-room for tea and social intercourse. Rev. Dr. James presided at the evening meeting, and was assisted in the opening exercises by Rev. Mr. Walker, of the Methodist Church. The speakers were the two delegates of Presbytery, Rev. Mr. Johnstone, of Paisley, and Rev. Mr. Perrie, of Chesley. Their respective addresses on "Africa as a mission field: its advantages and disadvantages," and "The Jews—their present history and condition and our obligation and obligation among them," were not only able and interesting, but full of facts that could not fail to impress every thoughtful mind with the importance of the great work ready for the Christian Church of to-day to enter upon. After various votes of thanks were passed, Dr. James pronounced the benediction, and so closed one of the happiest meetings the Society has yet held. The Society will meet in Chesley next year.

PREBYTERY OF TORONTO.—This Presbytery met in St. Andrews Church, on Tuesday, September 6th, Rev. Walter Reid, Moderator. Rev. J. Mutch was chosen Moderator for the ensuing six months, and the cordial thanks of Presbytery were tendered to the retiring Moderator. Reports were presented from the congregations of Queensville and Ravenshoe, also from the congregations of Mt. Albert and Ballantrae, showing these congregations to be in a prosperous condition. Messrs. Turnbull, Locke, McPhee, Gray and Lyman Thompson, applied for recommendation to the Home Mission Committee for employment in the Mission Field. On a committee report Mr. Locke's application was granted, Messrs. McPhee's and Gray's set aside and Mr. Thompson's allowed to lie on the table. The people worshipping in Davenport having applied for organization, and surrounding Sessions having declared themselves favourable, it was agreed that such organization be granted, and a committee was appointed to give effect to the same. A call from Southside congregation in favour of Rev. James Potter, of Merrickville, Presbytery of Brockville, was presented and sustained. The call was ordered to be forwarded to the Presbytery of Brockville for further action. A deputation from the congregation in Mimico were present stating their desire to unite in a call to a pastor, and promising to contribute \$500 towards stipend. In view of the large grant asked a committee was appointed to meet with the Mimico congregation and report at next meeting of Presbytery. In accordance with notice given at the July meeting of Presbytery, Rev. S. H. Kellogg, D.D., tendered his resignation of the pastorate of St. James Square congregation, Toronto. In doing so he stated that it was solely in obedience to the, to him, unmistakable call to the work in India. The severance of the pastoral tie was most painful, but there seemed to be no alternative. The congregation and session was represented by Rev. W. Inglis and Messrs. Nairn, Kilgour, and Principal Kirkland. All expressed their deep sorrow at parting with a beloved pastor, but their desire to bow to what seemed to him to be a Divine call to other work. Several members of Presbytery took the opportunity to express their appreciation of Dr. Kellogg as an esteemed brother, and an inspiring teacher of the Word. The following motion, presented by Dr. McLaren, and seconded by Rev. D. J. Macdonnell, was unanimously adopted: The Presbytery, having heard Rev. Dr. Kellogg, and the representatives of St. James Square Church, agree to accept the resignation tendered. The Presbytery in doing so desire to place on record their sense of the valuable services rendered by him as a member of the Presbytery, and as pastor of St. James Square Church, during the six years he has laboured in Toronto. His able, instructive and faithful preaching of the Gospel has been greatly owned to the edification of the large and important congregation to which he has ministered. The deep interest he has taken in missions, and in the general work of the Church has borne good fruit during these years; while his personal character and Christian worth have endeared him to his brethren and the Christian community at large. While the Presbytery regret the loss sustained by the congregation and the whole Church in the removal of such a valued minister, they rejoice that he is about to return to labour among the perishing multitudes of India, and that the immediate cause of his removal has been his call to aid in the work of translating the Holy Scriptures in a more worthy manner into two of the great languages of India, a work for which they consider Dr. Kellogg's high attainments as an oriental scholar specially qualify him. They will follow him and his family with their earnest prayer that the Divine blessing may richly attend them in their new sphere. The Presbytery further record their sympathy with the congregation of St. James Square in the loss sustained by them, and they express their confident hope that the Great Head of the Church will speedily send them another able and faithful pastor to minister to them in spiritual things.—R. C. TIBB, Asst. Pres.-Clerk.

PREBYTERY OF LANARK AND RENFREW.—This Court met in Renfrew on Monday, August 22, at half-past seven p.m., R. Mackay, Moder-

ator, in the chair. The Presbytery was provided with tea in the parlour of the church by the ladies. The roll was called, a small number answering to their names. Elders' commissions were received, and names entered upon the roll. The minutes of the previous meeting and special meetings were read and approved. Rev. A. S. Grant, of Almonte, was elected Moderator for the next six months, and took the chair. Mr. McDougall, returned missionary from China, was asked to sit with the Court. Letters of excuse were read from D. Stewart and D. J. McLean. On behalf of Mr. McLean an expression of sympathy was voted by the Presbytery, and ordered to be forwarded. The commissioners to the General Assembly, so far as present, reported. An extract minute of Assembly anent Mr. Ross' appointment as professor in Montreal College, and directing the Presbytery to dissolve the pastoral tie in Perth, was read. Parties were heard, Mr. J. A. Allan representing the congregation and Session, and Mr. Ross for himself. After deliberation, an appropriate minute was adopted by the Presbytery, and it was resolved that the pastoral tie between Mr. Ross and Knox Church, Perth, be dissolved on and after Sabbath, September 11, and that Mr. Crombie officially declare the pulpit vacant on Sabbath, September 18. Neil Campbell was appointed interim Moderator of Session, with power to moderate in a call. Moderators reported their diligence in the dispensation of ordinances in mission stations under their care. An extract minute of Assembly was read with reference to D. J. Scott, who is placed under the care of the Presbytery. The Assembly estimates for Home Missions and Augmentation were read, \$2,500 and \$1,200. It was resolved that the demand for Home Missions was too high, and the Clerk was instructed to notify the Convener of the Assembly's Home Mission Committee of this resolution. The Presbytery Committee was instructed to allocate \$2,000 for Home Missions and \$1,200 for Augmentation. The Clerk was instructed to issue a circular to all Sessions instructing them to hold missionary meetings and to report to the February meeting of Presbytery. Students' exercises were heard, and the Clerk was instructed to certify them to the various colleges. The Home Mission report was submitted by Dr. Campbell, and its various items certified in detail. Rev. Mr. McKenzie is to remain at Eganville and Scotch Bush for another year; Mr. D. J. Scott to remain at Osceola and Stafford for six months, provided an ordained missionary cannot be secured; Mr. George R. Lowe to remain at Middleville and Dalhousie as long as he could stay; Calabogie to be supplied fortnightly from Queen's College. Messrs. M. H. Wilson, G. R. Lowe, C. G. Young, C. D. Campbell, R. Heribson and D. J. Scott, students, had undergone examination, and Rev. D. G. Bayne, Convener of Students' Committee, recommended that they all be certified to their various colleges. On behalf of Calabogie's new church, Mr. M. H. Wilson asked for a grant of \$50. It was agreed to take up a collection of that amount in the Presbytery. Rev. Mr. Knowles reported on the progress of the new churches at Alice and Calabogie. Rev. John Sharp, M.A., of Admaston, was appointed to succeed Rev. Mr. Ross as students' examiner in Hebrew. It was decided to hold the next regular meeting of Presbytery in St. Andrews Church, Carleton Place, on November 22, at 10.30 a.m., after which the Presbytery was closed.

DR. KELLOGG'S FAREWELL.

A crowded congregation last Sunday evening listened to his farewell discourse. He took for his text Deuteronomy viii. 2: "Thou shalt remember the way which the Lord thy God led thee." The grateful remembrance of God's providential dealing in the past, he said, was a duty incumbent upon them, and in the peculiar circumstances that principle of grateful remembrance might appropriately

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DYSPEPSIA, NERVOUSNESS, EXHAUSTION,

and all diseases arising from imperfect digestion and derangements of the nervous system.

It aids digestion, and is a brain and nerve food.

Descriptive pamphlet free.

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apply. He felt deeply convinced that his call to the pastorate of St. James Square was a striking instance of providential guidance, and that neither the congregation, he or his friends, had the remotest idea of his becoming their pastor. For the past six years that relationship had been marked with many tokens of divine blessings. The membership of the congregation when he became pastor was 468. Since that time over 300 had joined by profession of faith, while about the same number had joined by certificate from other congregations. Diminution by deaths and removals had been 222, and after revision of the roll the membership at the present time was 690. Dr. Kellogg showed by statistical citation that contributions for religious, benevolent and missionary purposes had shown a steady increase, and that notwithstanding considerable depression. He referred to considerable advance in Christian effort which could not be measured by statistics. The marked development in the missionary spirit, as evidenced by the increasing vigour of the missionary associations of the congregation, had produced practical results. The mission across the Don had grown into a prosperous congregation, and excellent work had been done in connection with Wilton Avenue Mission. He had found the Young People's Society of Christian Endeavour a most valuable institution in connection with the congregation. It had done excellent work, and proved a good school for training the young in Christian activity. As an evidence of the growth of the missionary spirit he said that during the last six years four labourers had gone from the congregation into the foreign mission field, and others were preparing to follow should Providence open the way. He then referred to the work in which he is about to engage. He was not influenced by the glamour and splendour of the labour of the distant orient. The romance that might captivate the mind of youth was absent in his case. He knew from his past experience the nature of the work and its possible difficulties, but his heart was in it. It would be a great thing to give the Scriptures to the millions of India that spoke Hindi, and to training natives to preach the Gospel to their fellow-countrymen. He then spoke of the circumstances of the congregation in awaiting the coming of another pastor, and said that for them and for himself they could rely upon the divine guidance in the future as they had experienced it in the past. He closed by an earnest appeal to those in the congregation who had not accepted the Saviour, and reminded all that the time for labour was short, and that soon they would stand in the presence of the great white throne. His closing words were an exhortation to maintain a steadfast adherence to the vital doctrine of evangelical Christianity.

THE ALLIANCE OF THE REFORMED CHURCHES.

The different committees having on hand the arrangements for the Alliance of the Reformed Churches, which will meet in this city in September, are as follows:—

- Executive Committee.—Mr. Wm Mortimer Clark, convener, 36 Toronto Street; Rev. Wm. Burns, secretary, 170 Yonge Street; Rev. Dr. Caven, Rev. D. J. Macdonnell, Messrs. Hamilton Cassels, Alex. Nairn, John A. Paterson, Arch. MacMurchy.
- Committee on Finance.—Messrs. William Mortimer Clark, convener, 36 Toronto Street; George T. Ferguson, treasurer, 10 King Street West; Donald Mackay, Alex. Nairn, Joseph Gibson, Richard Donald, sr., James Brown, J. Y. Reid, Jas. Scott, J. L. Blaikie, John I. Davidson, Robert Kilgour, James Abson, A. M. Smith, Wm. Blackley, Wm. Davidson, J. D. Oliver, A. F. Webster, John Gowans, S. F. McKinnon, Don. Gunn, D. D. Christie, J. L. Brodie, J. K. Macdonald, A. R. Creelman, R. W. Spence, Major A. M. Cosby, J. W. Langmuir, Hamilton Cassels.

"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 result- "ed in a few hours easy sleep. There "was no further hemorrhage till next "day, when I had a slight attack "which stopped almost immediate- "ly. 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 ex- "pected 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. LOUGHERY, Adelaide, Australia.

- Committee on Entertainment.—Messrs. John A. Paterson, convener, 16 Toronto Street; S. C. Duncan Clark, Wm. Wilson, R. B. Goutley, Hamilton Cassels, C. R. Peterkin, John Harvie, James Brown, S. Wallace, W. Creighton, A. Hendry, D. D. Christie, J. McNab, H. W. Darling, Rev. Wm Burns and all the city pastors.
- Printing Committee. Messrs. Hamilton Cassels, convener, B.N.A. Chamber, corner Yonge and Wellington Streets; Thos. Yellowlees, J. McNab, John Young, Robt. Kilgour, Alexander Fraser and Rev. W. Burns.
- Committee on Socialties.—Messrs. Alex. Nairn, convener, 315 Jarvis Street; William Mortimer Clark, Don. Mackay, Major A. M. Cosby, H. W. Darling, Wm. Kerr, John Harvie, J. K. Macdonald, A. M. Smith, J. L. Blaikie, S. C. Duncan Clark, Alexander Fraser, M.A.
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- Railway Fares. Messrs. A. MacMurchy, convener, Sherbourne Street; John Harvie, Thomas Caswell, Alex. Nairn, John Burns, Rev. Dr. Reid.
- The following is the list of delegates who have been appointed by their respective Churches.
 - English Presbyterian Church.—Rev. Dr. J. M. Gibson and Rev. Dr. McEwan, London; Rev. Dr. Johnstone, Liverpool; Rev. W. S. Swanson, Army, senior missionary to China of this Church; Sir George Bruce, Robert Wales and Robert Whyte, London.
 - U. P. Church of Scotland.—Rev. Dr. Black and Rev. Dr. Oliver, Glasgow; Rev. Dr. Hutton and Rev. A. Henderson, L.L.D., Paisley; Rev. Dr. Drummond, Glasgow; Rev. Professor Orr, D.D., Edinburgh; P. Esselmont, M.P., Aberdeen; Jonathan Thomson, Glasgow; William Morrison, Inverness; George Smith, Stirling; James Waddie, Edinburgh; I. Thomson Patton, Stirling, and Miss Adams, Zenana Society.
 - Free Church of Scotland.—Rev. Dr. Blaikie, Rev. Professor Thomas Smith, Edinburgh; Rev. Dr. Walter Ross Taylor, Rev. Professor Lindsay, Glasgow; Rev. Dr. Arch. Henderson, Cirell; Rev. Dr. D. McKeehan, Bombay; Rev. Professor Iverach, Aberdeen; Rev. Dr. K. S. Macdonald, Calcutta; Rev. Dr. Stewart Lovelace, Agra; Rev. Professor Robertson, Aberdeen; Rev. Alex. Lee, Nairn; Rev. John McEwan, Edinburgh; Rev. Murdoch Mackenzie, Inverness; Rev. Alex. Alexander, Dundee; Rev. William Ross, Cowcaddens; Dr. George Smith, C. I. E., Edinburgh. Elders of Free Church.—Robert Orr, Glasgow; William Stevenson, J. S. Ferrier, J. D. Smith, Alex. Gray, William White, Edinburgh; Alex. Watt, Glasgow; Sheriff Cowan, Paisley; J. C. Robertson, Glasgow; A. Ellison Ross, S. S. C., Edinburgh.
 - New South Wales.—Rev. Professor Rentoul, Melbourne; Rev. Dr. Paton, missionary, Melbourne; Rev. Dr. James Megaw, Ararat; Rev. W. Scott, Whittier; Mr. Phen Macdonald.
 - Continental.—Rev. Professor Bayreath, Rev. Professor Wielerger, Herr Goebel, superintendent; M. le Pasteur Merle d'Aubigne, M. le Pasteur A Schmidt, M. le Pasteur Barde, Waldensian Church, Rev. Dr. Guy, Mr William Woods.
 - Presbyterian Church in Canada.—Rev. Principal Caven, D.D., Rev. William Reid, D.D., Rev. D. J. Macdonnell, B. D., Toronto; Rev. Principal Macvicar, D.D., Montreal; Rev. Thomas Wardrop, D.D., Guelph; Rev. Principal Grant, D.D., Kingston; Rev. Principal King, D.D., Winnipeg; Rev. D. M. Gordon, B.D., Halifax; Rev. Thomas Sedgwick, Tatamagouche; Rev. Dr. Robertson, Hon. Chief Justice Taylor, Winnipeg; Hon. G. W. Ross, M. P., Hon. Justice McLennan, W. Mortimer Clark, Hamilton Cassels, J. K. Macdonald; W. B. McMurrich, Toronto; John Charlton, M. P., Lynedoch; Hon. David Laird, Prince Edward Island; David Morrice, Montreal.
 - Reformed Church in America.—Revs. T. W. Chambers, D. D., New York; D. Walters, D. D., Newark, N. J.; John B. Drury, D.D., New Brunswick, N. J.; Theodore W. Weller, Patterson, N. J.; Peter Moerdyke, D. D., Chicago, Ill.; Esart Van Syke, D.D., Catskill, N. Y.; J. A. Delbaum, D.D., Fond, N. Y. Elders. William H. Clark, A. T. VanVranken, John Matcellus, Henry W. Boekstaver, N. S. King.
 - United Presbyterian Church of North America.—Revs. W. S. Owens, D. D., Indiana, Pa.; R. I. Miller, D.D., Pittsburgh, Pa.; W. D. Collins, D. D., Philadelphia, Pa.; W. T. Campbell, D.D., Monmouth, Ill.; R. G. Ferguson, D.D., New Wilmington, Pa.; J. A. Grier, D. D., Mercer, Pa.; W. G. Moochhead, D. D., Venia, O.; F. M. Spencer, D.D., Stirling, Kan.; J. C. Taggart, E. Liverpool, O.; A. J. Young, McKeesport, Pa.; J. W. Long, Frederickburgh, O.; H. J. Murdoch, J. B. Iwin, M.D., John Lynch, James McChaulless, J. I. Porter, Professor J. H. Wilson.
 - Presbyterian Church, United States.—New York.—Rev. H. M. Baird, D. D., Rev. J. A. Hodge, D.D., Rev. George Alexander, D. D., Rev. S. S. Mitchell, D. D., Rev. Robert L. Bachman, D. D. Elders.—Louis Chapin, Horace B. Silliman, William Wade, William A. Brodie, John Sloan, New Jersey.—Rev. John Dixon D. D., Rev. Albert Erdman, D.D. Elders.—J. H. Halsey, Jeremiah Baker, Pennsylvania. Reva. George T. Purvis, D. D., J. I. Brownson, D.D., George D. Baker, D. D., F. B. Hodge, D. D., Henry E. Niles, D.D. Elders.—George S. Graham, F. K. Hippie, G. M. McCauley, Dr. Robertson and Henry Small, Ohio.—Revs. W. E. Moore, D.D., O. A. Hills, D.D., W. McKibben, D. D., Elders.—W. H. Nell and E. R. Perkins, Indiana.—Rev. I. P. Tuttle, D.D. Elder.—W. W. S. Hubbard, Kentucky and Tennessee.—Rev. E. W. C. Humphrey, Illinois.—Revs. J. L. Withrow, D. D., and John W. Dinsmore, D.D. Elders.—George E. Hiseell, and D. F. Knowlton, Michigan.—Elder S. M.

- McCutcheon, Minnesota and Wisconsin.—Rev. Robert Christie, D.D., Elder. W. P. McLaren, Pacific.—Elder Alexander Montgomery, Nebraska.—Elder P. L. Perine, Missouri.—Elder J. F. Burd, Kansas.—Rev. William N. Page, D. D. Colorado.—Rev. John N. Freeman, D.D. Atlantic and Catawba.—Rev. D. J. Sanders, D.D. Baltimore. Rev. Thomas Fullerton, D.D. Iowa. Rev. H. D. Jenkins, D.D. Revs. Jas. McCosh, D. D., and W. H. Roberts, D.D., Secretary Western Section Alliance.
- General Synod Reformed (German Church) in the United States.—Revs. T. G. Apple, D.D., Benjamin Baumann, D.D., Clement Z. Weiser, D.D., Edmund R. Echluch, D.D., H. J. Ruetnik, D.D., James I. Good, D.D., Dewalt S. Fouse, D.D., John C. Bowman, D.D., G. W. Willard, D.D., Charles G. Fisher, D.D., John H. Prugh, John H. Schler, H. M. Kuefer, D.D., David Van Horne, D.D., S. G. Wagner, D.D., John H. A. Bomberger, D.D., Colvin S. Gerhardt, Jacob O. Miller, D.D., David E. Klopp, D.D. Elders.—John W. Bickell, Chris. M. Boush, Charles Santer, Benjamin Kuhns, Daniel S. Keller, Daniel Miller.
- Cumberland Presbyterian Church.—Rev. C. H. Bell, D.D., St. Louis, Mo.; C. W. Binkley, Nashville, Tenn.; W. H. Black, D.D., A. J. McGilumphy, D.D., Marshall, Mo.; J. B. Mitchell, D.D., Kirksville, Mo.; F. D. Pearson, D.D., Louisiana, Mo.; T. C. Blake, D.D., Nashville, Tenn.; S. G. Burney, D.D., Lebanon, Tenn.; E. D. Bushnell, D.D., Chattanooga, Tenn.; G. T. Stanback, D.D., McMinnville, Tenn.; W. J. Darby, D.D., Evansville, Ind.; F. R. Earle, D.D., Boonsboro, Ark.; W. B. Farr, D.D., Marshall, Texas; R. M. Timmon, Fort Worth, Texas; J. B. Green, D.D., Nebraska City, Neb.; E. G. McLean, D.D., Walla Walla, Wash.; B. G. Mitchell, Ph.D., Oxford, Miss.; S. L. Russell, D.D., Gaylesville, Ala.; J. P. Sprawles, D.D., Salem, Ill.; A. W. White, Waynesburg, Pa.; Elders.—John Black, Bentonville, Ark.; F. M. Cockrill, Warrensburg, Mo.; C. B. Holland, Springfield, Mo.; W. E. Dunaway, Jackson, Tenn.; John Fizzell, J. M. Gaut, Nashville, Tenn.; G. R. Hill, Oxford, Miss.; T. F. Howell, Rome, Ga.; W. G. Kalston, Evansville, Ind.; J. R. Rush, Pittsburg, Pa.; W. E. Settle, Bowling Green, Ky.; A. E. Turner, Lincoln, Ill.; W. H. Ward, Fort Worth, Texas.
- Church of Scotland.—Revs. Dr. McMurtrie, Edinburgh; John Campbell, Edinburgh; James McClymont, Aberdeen; C. M. Grant, Dundee; Gavin Lang, Inverness; P. McAdam Muir, Edinburgh; William Snodgrass, D.D., Canobie; D. Ogilvie Ramsay, D.D., Closeburn; James McLeod, D.D., Glasgow; J. M. Robertson, St. Ninian's; Walter S. Lowe, B.D., Kilmarnock; F. R. Macdonald Cooper, Angus; James Somerville, Glasgow. Elders.—Wellesley C. Bailey, John Campbell, S. S. C., Edinburgh; Sir Alexander Muir Mackenzie, Bart, Dunkeld; A. T. Niven, Edinburgh.
- Reformed Presbyterian.—Rev. James Kerr, D.D., Glasgow.
- Original Secession.—Rev. John Sturrock, Edinburgh.
- Welsh Calvinistic Methodist.—Rev. T. J. Wheldon, Bangor; J. P. Daviss, Gwynfa, Chester; G. Ellis, Elders.—Robert Rowland, Pwllheli; J. R. Davies, M.P., Bangor; R. Lewis Ellis, Rhyf.
- Irish Presbyterian Church.—Revs. McCheyne Ljgar, Moderator; Alexander Field, D.D., William Park, Matthew Leitch, D.D., George MacFarland, Secretary of Missions, Belfast; George Magill, Cliftonville; Dr. Wylie, Andrew Cuthbert, Belfast. Elders.—Edwin H. Kertland, Joseph Cuthbert, I. P., Alexander McOstrich, Alternates.—Revs. Jonathan Simpson, J.P., J. D. Craig, Houston; W. J. McCaughan, Elders.—A. D. Lemon, J.P., William McCammond, J.P., Thomas H. Browne, J.P.
- Reformed Presbyterian Church of Ireland.—Rev. John Ramsey, Ballymoney; Rev. William Dick, M.A., Mulvin.
- Secession Church in Ireland.—Rev. T. F. Moore, M.A., Castle Blarney.
- New South Wales.—Rev. Prof. Rentoul, Melbourne; Rev. Dr. Paton, missionary, Melbourne; Rev. Dr. James Megaw, Ararat; Rev. W. Scott, Whittier; Mr. Eben Macdonald.
- The Presbyterian Church in the United States (South).—Rev. President R. Mellwaine, D.D., L.L.D., Hampden, Sydney, Va.; Rev. W. T. Richardson, D.D., Richmond, Va.; Rev. A. W. Pitzer, D.D., Washington, D.C.; Hon. John J. Davis, Clarksburg, W. Va.; Hon. Lieut.-Governor J. Hoge Tyler, Richmond, Va.; Rev. R. C. Reed, Charlotte, N.C.; Rev. H. P. Hege, D.D., Wilmington, N.C.; Rev. Joseph Evans, Rowland, N.C.; George W. Watts, Durham, N.C.; Rev. Prof. F. R. Beattie, Ph.D., D.D., Columbia, S. C.; Rev. G. K. Brackett, D.D., Charleston, S.C.; Hon. I. S. Cothran, Greenville, S.C.; Rev. C. E. Hemphill, D.D., Louisville, Ky.; Rev. Chancellor L. H. Blanton, D.D., Richmond, Ky.; A. J. Alexander, Spring Station, Ky.; Rev. G. B. Strickler, D.D., L.L.D., Atlanta, Ga.; Hon. J. A. Bilups, Madison, Ga.; Rev. W. A. Alexander, Clarksville, Tenn.; W. R. Lyman, New Orleans, La.; Rev. S. H. Chester, D.D., Nashville, Tenn.; J. A. Ravi, Knoxville, Tenn.; Rev. I. F. Cannon, D.D., St. Louis, Mo.; Hon. X. Ryland, Lexington, Mo.; Rev. A. P. Smith, D.D., Dallas, Texas; Hon. S. P. Greene, Fort Worth, Texas; Rev. R. Cecil, Selma, Alabama; J. W. Lapsley, Anniston, Texas; Rev. N. M. Woods, D.D., Memphis, Tenn.; Rev. J. S. VanMeter, Hot Springs, Ark.; Rev. W. H. Dodge, D.D., Jackson, Fla.
- Reformed Presbyterian Church in the United States.—Rev. R. I. George, D.D., Rev. H. H. George, D.D., Beaver Falls, Pa.; elder, Walter J. Miller, New York.
- General Synod of the Reformed Presbyterian Church of North America.—Rev. J. F. Morton, D.D., Cedarville, O.; elder, Alexander Kerr, Philadelphia.
- Associate Reformed Presbyterian Synod of the South.—Rev. H. T. Sloan, D.D., Lula Abbeville, S.C.

OBITUARY.

C. E. MAUDE GOURLAY.

C. E. Maude Gourlay, the youngest daughter of Mr. Hugh Gourlay, Carp, Ont. Aged fifteen years; died on Friday, September 2. She was one of the most amiable and lovable of characters, a devoted Christian, having professed her faith in Jesus when only twelve years of age, and she ever maintained a life and conversation becoming her profession. She was much respected and loved by all who had the privilege of her acquaintance. She was a dutiful and loving daughter, and a kind and affectionate sister. In school she manifested an ability above her years, being diligent in all her studies and gaining the respect and love of her teachers, and had just gained a scholarship for general proficiency on entering the Collegiate Institute at Ottawa. She was of a rather delicate constitution and when seized with that terrible disease, diphtheria, did not long withstand its attack. She was attacked on Sabbath, the 14th of August, on which day she attended church as was her usual practice. The disease made rapid progress, and terminated fatally on the 2nd of September. During her illness she was very patient and resigned to the will of God. It was evident to all who saw her that she was fast ripening for eternity. She died rejoicing in Jesus, professing her faith in Him as her Saviour, and in the assurance of meeting her Lord. The affliction, which has in the Providence of God, been sent upon the family is a very heavy one, but they, in the midst of their sorrow, have the consolation of knowing that she is not lost to them, but only "gone before."



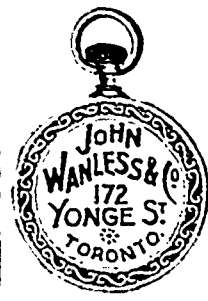
Mr. Joseph Hemmerich

An old soldier, came out of the War greatly enfeebled by Typhoid Fever, and after being in various hospitals the doctors discharged him as incurable with Consumption. He has been in poor health since, until he began to take

Hood's Sarsaparilla

Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to comrades in the G. A. R.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.



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LADIES' SOLID GOLD WALTHAM, \$20.



Nobody cares how much oil a lamp burns—oil is cheap. But, if the "Pittsburgh" burns less oil and gives more light than any other central-draft lamp, we all care; and we care a good deal; for it shows that the other lamps evaporate oil without burning it, while the "Pittsburgh" burns it.

Besides, the "Pittsburgh" is easy to manage; the others are not. The "Pittsburgh" is clean by habit; the others are foul by habit—they have dirt-pockets, every one of them. Send for a primer.

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British and Foreign.

Mr. J. H. BIRDIN, Derry Presbytery, has declined the call of Ervey congregation. MR. MOODY has been visiting the Earl and Countess of Tankerville at Chillingham castle. THE Rev. George Dingwall, of Craigiebuckler, has been elected minister of Liff and Benvie, near Dundee. SIR SAMUEL BLACK, recently knighted by Lord Zetland, is an esteemed member of Belmont Presbyterian Church, Belfast. THE salaries at the Alhambra and Empire Music-halls, London, are over \$5,000 a week. People pay high for their amusements. A NUMBER of autograph letters of Luther and Melancthon are reported to have been found in the library of a small town in Saxony. DR. STUART and others in Dunedin are renewing their efforts to have Bible reading introduced into the public schools of New Zealand. ABERDEEN Town Council after a lively discussion have rejected by seventeen votes to six, a motion to open the museum in Duthie park on Sabbaths. IN connection with the Good Templar Session in Glasgow a great number of temperance sermons were preached on Sabbath in various churches in the city. OBAN bazaar was opened on the fourth day by Mr. H. M. Stanley, who, with his wife, was staying with Mr. A. L. Bruce, brewer, Edinburgh, at Duncollie House.

THE proposed addition to Corstorphine Church is strongly objected to by those who desire this interesting example of fifteenth century architecture to remain intact. MR WITHEROW, who has been called to Wallacegreen Church, Berwick, so long the scene of Principal Cairn's ministry, is a son of the late Professor Witherow. THE Rev. John Jamieson, of Firth, Orkney, is expected to accept the call to Canonbie, Dumfriesshire. He is a county councillor, and a leading man in several local movements. AT the Grindelwald fire, the lady visitors showed their pluck by taking their part in the handing of buckets from the stream for nine hours. THE British and Foreign Anti-Slavery society has no connection with the armed expeditions into Africa to suppress the slave trade, its constitution preventing it from using any but peaceful means. THE great fire at Grindelwald is not expected to interfere with the reunion conferences. The church that was destroyed was the English one, not the Zwinglian parish church where the meetings are held. TAIN new Church, which has cost over \$25,000, was opened with two services, one in English conducted by Rev. Dr. Alexander Whyte, of Edinburgh, and the other in Gaelic by Rev. Dr. Aird, of Creich. Rain fell continuously, but the congregations were large. THE Rev. Robert Ballantine, of Peebles, saw from his study window a child fall into Tweedside dam, in which the current was high, and the mother jump in after it. Running out he sprang into the water and rescued the lady, a boy saving the child. THE Rev. David Ross, M.A., Craithie, has been selected by Prof. Blaikie, Rev. Dr. Alexander Whyte, and Mr. Neilson, elder, Montrose, as minister of St. Andrews Presbyterian Church, Perth, Western Australia. He has accepted the appointment. THE vicar of St. Philips Church, Ilfracombe, has arranged for a short service each morning, commencing at half-past eight, and lasting a quarter of an hour, principally for those living in hotels and boarding-houses who may be unable to have family prayer. IT appears that among the other things which we owe to the Hittites is the double headed eagle of the Russian arms. Count d'Alviella, in his learned work on "The Migration of Symbols," tells us that it first appears on some Hittite sculptures at Ezyk in Phrygia. THE golden jubilee of St. Marys Church, Glasgow, the second Roman Catholic Church built in Glasgow since the Reformation, has just been celebrated by a series of special services. The preacher at the opening service in August, 1842, was Father Mathew, the temperance orator. DR. ISAAC THOMPSON explains his expression of regret on being censured by the Reformed Presbyterian Synod for taking part in a political meeting, as sorrow that anyone should have been offended, and not at all a promise that he will not repeat his action on a future suitable occasion. THE Rev. Dr. James Dodds, of Corstorphine, replying to the charge of vandalism made against those who are proposing to alter the ancient church of that village, says that no plans have been adopted yet, and that whatever is resolved on will in no way injure its architectural beauty. AT a meeting in connection with the Lechelly ordination Rev. I. Macanish, the senior minister, was presented by the congregation with an illuminated address, in which they expressed their high appreciation of his generosity in giving the whole emolument to his junior colleague, Rev. D. Brown. WHAT NO FELLOW CAN FIND OUT.—Four men may eat green fruit with impunity, but a fifth may try the experiment and an hour or so later be tied up in knots with cramps and dysentery. Who the fifth man will be is one of those things no fellow can find out, and consequently all should take time by the forelock, and prepare for such an attack by keeping on hand a bottle of FERRY DAVIS' PAIN KILLER, which is a safe, quick and infallible cure for diarrhoea, cholera, cramps, or, indeed, any disorder of the stomach. This excellent medicine can be bought at any reputable drug store. 25c. will purchase the big Bottle, New size.

East Pittston, Me. August 28th, 1890

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WE WILL Loan You \$1,000 to Build You a House in Ocala, Fla.
WE WILL Deed You a Villa or Business Lot 40x100 ft. in Ocala.
WE WILL Pay Your Traveling Expenses to Ocala and return.

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The yearly business of Ocala aggregates \$14,000,000; has 3 railroads, 3 banks, 10 churches, 5 hotels, electric lights, water works, etc. Over \$28,000,000 have been invested during the past three years, making Ocala the grandest city in the State.

We will deed to each person answering this advertisement within thirty days a ten-acre orange grove tract, free, with a written contract agreeing to set out in orange trees and superintend property until the same comes into full bearing. We will deed each applicant one free villa or business lot 40x100 feet. We will pay your traveling expenses to Ocala, Florida, free. The object of these offers is to attract new settlers to Ocala.

DIRECTIONS.—Send your full name, post-office address, County and State by return mail and you will be sent directions which will enable you to secure a villa or business lot, free; a ten acre orange grove tract, free; a loan of \$1,000, free; and your travelling expenses to Ocala, free.

NO CONDITIONS.—No charge for lots; no charge for orange grove tracts; no charge for deeds; no charge for \$1,000 loan; no charge for a free trip to Ocala. The Ocala & Silver Springs Company has a Capital of \$1,000,000 and owns or controls large hotels, houses, high-grade 8 per cent. guaranteed dividend securities, real estate, and other properties in Ocala and vicinity, aggregating in value \$2,025,500.

OBJECT.—The Company is giving away one-half of its villa and business lots, and one-half of its orange grove tracts for common-sense business reasons. Experience has proved to us that the majority of those accepting free deeds for these properties will build homes, when a \$1,000 loan is made to them, and engage in business, and thereby quadruple the values of their own lots, as well as those received by the Company. Our plan of town-building is a great success. The population of Ocala has increased during the past four years from 2,000 to 6,500 people. This offer may not appear again. Write to-day. It costs nothing for postage—we pay that. Agents wanted at \$100 monthly salary.

Household Hints.

PRESS THE BUTTER.—Press butter to get out the brine, but do not rub it with the ladle. Rubbing destroys the granules and makes it greasy.

CHILI SAUCE.—Ten large ripe tomatoes, five green peppers, two large white onions, one large spoonful of sugar, two of salt, two coffee-cups of vinegar, and half a teaspoonful of cayenne. Chop the onions, peppers and tomatoes, and put all the materials together over a moderate fire, and cook until done.

SUMMER MINCE-MEAT.—Roll fine six soda crackers. Mix with them one cup molasses, one of sugar, one of cider, a cup and a-half of melted butter, one cup of seeded and chopped raisins, one of currants, two well-beaten eggs, one teaspoonful each of nutmeg, cloves, black pepper, and salt, one teaspoonful of allspice and cinnamon mixed, one teacup fruit syrup.

RAISIN PUFFS.—One-half teacup sugar, one-half teacup of milk, two eggs, two teaspoonfuls baking powder, a pinch of salt. Flour enough so that the batter will drop from the spoon. Stir in a cup of seeded and chopped raisins. Fill buttered teacups half full. Steam one hour. This will make six or seven cupfuls. Eat hot with plenty of rich sauce or cream.

RICE AND APPLE PUDDING.—Soak evaporated apples and chop small. Mix three cups of the apples with one cup washed rice, with or without one or two spoonfuls of desiccated coconut. Fill even full with the apple juice or water, and cook two or three hours in double-boiler (in a bowl, not in metal). Serve warm or cold, with or without dressing. This can be baked in a pipkin in a slow oven.

PIE CRUST.—To make pie crust flaky spread the crust when rolled out for the top of the pie with a thin layer of butter. Dredge with flour and cover your pie with the crust as usual. When ready for the oven tip the pie slanting, holding it in the left hand, and pour over the pie a glass of cold water to rinse off the flour. Enough of the latter will stick to the butter to fry into the crust while baking and make it flaky.

CHOCOLATE BLANC-MANGE.—For a small mould of blanc-mange, use one pint of milk, two tablespoonfuls of sugar, one square of Baker's chocolate, half a tablespoonful of sea moss farina, one tablespoonful of salt, and half a teaspoonful of vanilla extract. Put the milk in the double boiler and on the fire. After sprinkling the farina into it, cover, and cook until the mixture looks white, stirring frequently. Shave the chocolate fine and put it into a small pan with the sugar and one tablespoonful of hot water. Stir over a hot fire until smooth and glossy; then stir the mixture into the blanc-mange. Add the salt, and on taking from the fire, add the vanilla. Rinse a mould in cold water and strain the mixture into it. Set away in a cold place for several hours. At serving time turn out on a flat dish and serve with sugar and cream.

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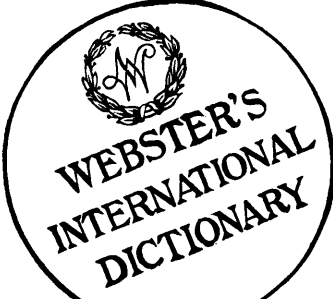
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To take ink stains out of linen take a piece of mould candle, melt it and dip the stained part of the linen into the tallow. It may then be washed without injuring the cloth.

In bottling catsup or pickles boil the corks, and while hot you can press them into the bottles, and when cold they are tightly sealed. Use the tin-foil from compressed yeast to cover the corks.

A WEAK solution of oxalic acid will remove bad mildew stains and iron-rust from white goods; ordinarily mildew will come out if wet with sour milk and laid in the sun. Use oxalic acid with care as it is poisonous. Diluted hartshorn takes mildew from wooden goods.

CREAM CABBAGE.—One-half teacupful each of sugar and vinegar, two eggs, one large spoonful of butter, a pinch of salt and a small pinch of cayenne; stir well together, place in a double boiler and bring to a boil. Pour over the cabbage after adding half a teacupful of hot cream.

BAKED TOMATOES.—Having selected those of equal size, fresh and ripe, wash, and cut out the hard centres. Place them on an earthen pie-dish, and put a little sugar in the core of each, as you would for baked apples. Bake in a quick oven for about twenty minutes or until tender. Grated cracker or bread crumbs could be sprinkled over them if liked.

FRIED GREEN CORN.—Husk and silk several plump ears of sweet corn in which the milk has not hardened. With a sharp knife cut about half the kernel from the cob and scrape the rest off. Heat a large lump of butter in the frying-pan, turn the corn into it, season and cover tightly. Cook quite slowly, not allowing it to brown in the least. Stir often until the milk is cooked in the kernels, and the whole mass has a yellow tinge.

WATERMELON PICKLE.—Peel the white portion of the watermelon, cut away the pink part, and cut in pieces an inch or two long by an inch broad. Allow a teaspoonful of salt to every two quarts of melon, cover with water and boil till tender. Drain from the water and put into a syrup made of three-quarters of a pound of sugar to every pint of vinegar, half an ounce of whole cloves, half an ounce of allspice and an ounce of whole cinnamon. Tie the spice in cheese-cloth bags. Boil the melon in the syrup until it is translucent, pour into a jar and put the spice bags on top. Ready for use as soon as made, though it improves by keeping.

FRENCH ROLLS.—One quart of milk (fresh from the cow), one teacup of yeast, three pints of flour. Make into a sponge, and when light work a well-beaten egg and teaspoonful of salt, two tablespoonfuls of melted butter, half a teaspoonful of soda dissolved in hot water, a tablespoonful of sugar, and enough white flour to make soft dough. Set in a warm place till very light, form into round balls, dip each on one side in melted butter, and put in a baking-pan. When light (in about an hour) cut deeply across each ball with a sharp knife. Bake half an hour. Dipping them in melted butter makes them fall apart readily when turned out from the pan.

LEMON PIE.—Line the pie-pan, prick it with a fork, and bake the crust in a hot oven. When lightly browned remove from the oven and set aside to cool. The juice of two lemons, the grated rind of one, the yolks of five eggs, and five table-spoons of granulated sugar are beaten with the egg-batter for fifteen minutes, and set to cook in a double boiler or in a saucepan set inside of another containing boiling water. When thickened, set away to cool. Beat the whites stiff, re-servyng some for meringue; add to the cold lemon filling the whites and a French coffee cupful of grated and sifted bread-crumbs; mix lightly, and bake in a quick oven. When baked, spread with meringue made by mixing with a spoonful of powdered sugar, and return to the oven until delicately browned.

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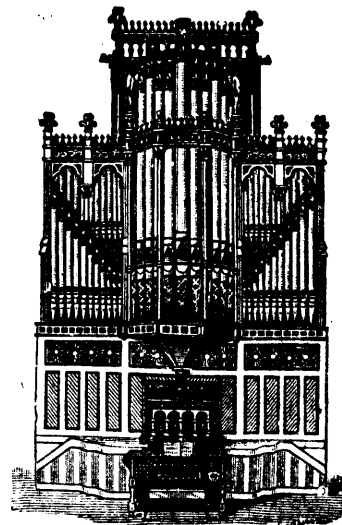
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MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, September 27, at 11 a.m.
GUELPH.—In Knox Church, Guelph, on Tuesday, 20th September, at 10.30 o'clock, a.m.
HAMILTON.—In Knox Church, Hamilton, on Tuesday, September 20, at 9.30 a.m.
KINGSTON.—At Gananoque, Tuesday September 20, at 3 p.m.
OWEN SOUND.—In Division St. Hall, Owen Sound, Tuesday, September 20, at 10 a.m.
PARIS.—In River Street Church, Paris, on October 11, at 10 a.m.
PETERBOROUGH.—At Port Hope, September 20, at 9 a.m.
QUEBEC.—In Morrin College, Quebec, on November 8, at 4.30 p.m.
SARNIA.—In St. Andrews Church, Strathroy, September 20, at 9 a.m. Public meeting on the evening of the 19th for addresses on State of Religion.
WHITBY.—At Port Hope, on October 18, at 11 a.m. The Presbytery will hold a conference on Monday night and Tuesday morning.

BIRTHS, MARRIAGES & DEATHS

MARRIED.
 On Tuesday, September 6, at the residence of the bride's parents, 31 Summerhill avenue, by the Rev. John Mutch, M.A., Fenwick White Ritchie, of New York, to Madge, eldest daughter of Charles W. Asling, Esq.
 At the residence of the bride's father, Stormont County, Ont., by the Rev. Lennox R. Glogg, Newton Cossitt, jr., of Brockville, to Mary Jane, daughter of Mr. George H. Baskly.
DIED.
 At Elmwood, Huntly, on September 2, C. E. Maude, youngest daughter of Mr. Hugh Gourlay, aged 15 years, 8 months and 12 days.

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

THURSDAY, THE THIRTEENTH DAY OF OCTOBER NEXT, AT ONE O'CLOCK P.M.
 At the Department of Crown Lands, Toronto.
ARTHUR S. HARDY, Commissioner.

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

NOTICE TO CONTRACTORS.

Sealed Tenders will be received at this Department until noon of **Thursday, the Twenty-Ninth Day of September**, instant, for (1) works in connection with **New Asylum at Brockville**, and (2) **Electric and Gas Fixtures for Legislative Chamber and Main Entrance and Vestibule of the New Parliament Buildings.**

Sealed Tenders will also be received at this Department until noon of **Thursday, the Twenty-Second Day of September**, instant, for (1) **Slate and Marble Tile Work of entrances, etc., of New Parliament Buildings;** (2) **Alcove Shelving, Furnishings, etc., of Main Library in New Parliament Buildings;** (3) **Cottage at London Asylum;** (4) **Lock-up at Sudbury;** (5) **Lock-up at French River;** and (6) **Addition to Lock-up at Bracebridge.**

Plans, etc., can be seen at Council Chamber, Brockville, at London Asylum, at Sudbury, at Bracebridge, and (for French River Lock-up) at Parry Sound and also at this Department; and printed specifications and the special form of tender as to the works can be obtained at these places.

Tenders are to be addressed to the undersigned, and enclosed in the form and manner set forth in the special specifications in that behalf.

All blanks in the special form of tender are to be properly filled up; and tenders must, as to form, sureties and otherwise, comply with the terms set forth in the specifications.

An accepted bank cheque, payable to the order of the undersigned, for the amount mentioned in the specifications of the special work tendered for, must, subject to and upon the conditions mentioned in the specifications, accompany each tender. Parties tendering for more than one of the said works must, as to each of the works, remit a separate cheque for the amount mentioned in the special specifications relating to each such work.

Security for the fulfilment of any contract entered into is to be given as stipulated in the specifications; but the Department will not be bound to accept the lowest or any tender.

C. F. FRASER, Commissioner, Etc.

Department of Public Works for Ontario, Toronto, 6th September, 1892.

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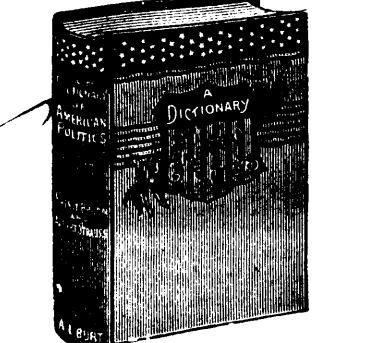
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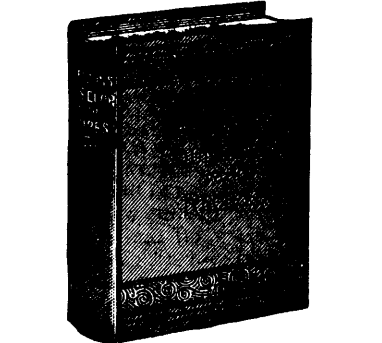
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