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The Canada Presbyterian

Vol. 19.—No. 37.
Whole No. 969.

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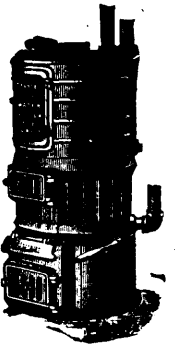


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THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, SEPTEMBER 10th, 1890.

No. 37.

Notes of the Week.

THE *Christian Leader* says: Dr. W. M. Taylor of New York, who sailed for America from the Mersey on Wednesday, spent a happy day with some friends during the previous week in a visit to the field of Drumclog. The party included another eminent divine, Dr. J. Brown Paton of Nottingham, who was a member in youth of the same debating society at Kilmarnock to which Dr. Taylor belonged. The many friends of Dr. Taylor will be glad to learn that before leaving our shores he had received a reassuring cablegram respecting the health of his wife, whose illness has somewhat abbreviated his sojourn this season in his native land.

A CONTEMPORARY says: The Anti-Semitic movement is far from having finished its course in Germany. In several districts, especially in Posen, Silesia, and Hesse, there is a compactly organized party of overwhelming strength that aims at the total exclusion of the Jews from all the rights of citizenship. The agitation is supported by popular newspapers, including one, the *Peasant's Friend*, which informs its readers that the gospel precept to love one's neighbours does not apply to Jews, who are no one's neighbours but strangers and foreigners! The worst passions of the dark ages have been revived in these benighted portions of the Fatherland.

A PRESBYTERIAN Church has been organized in Cuba. Mr. Graybill, a missionary of the Southern Church in Mexico, found in Havana about thirty persons who were in the habit of meeting for prayer and the study of the Scriptures under the direction of Signor Collezo. After holding services for about a month, and instructing them in the principles of the Christian faith and of the Presbyterian Church, he organized a church of twenty-nine members, who elected two elders and two deacons. Then the church was of one mind in desiring Signor Collezo to become their pastor, and after giving him a number of lessons in the Confession of Faith and Church Polity, Mr. Graybill ordained him.

THE *New York Observer* remarks: A British paper thinks that in the matter of divorces Canada presents a remarkable and gratifying contrast to the United States, and points to the fact that from 1867 to 1886 there were in the Dominion only 116 cases of divorce, while in this country during the same period the divorces numbered 328,613. This may be due to the difficulty with which divorces are procured in Canada, where a special Act of Parliament is necessary in each case; but it is also doubtless to a great extent a consequence of the profound regard for the sanctity of the marriage relation which prevails among our Northern neighbours, who have not strayed from the teachings of Scripture upon the subject.

THE other week an extract was given from H. M. Stanley's new book, giving an expression of his belief in God's overruling providence. The following is from the last number of a valued exchange: Many forms of belief, said Mr. Stanley in conversation with a friend, and curious ideas respecting the great mystery of our being and creation, have been suggested to me during my life and its wanderings; but after weighing each and attempting to understand what must be unsearchable, my greatest comfort has been in peacefully resting firm in the faith of my sires. For all the human glory that surrounds the memory of Darwin and his wise compeers throughout advanced Europe, I would not abate a jot or tittle of my belief in the Supreme God and that Divine man called His Son.

It is not generally known, says the *British Weekly*, that the Rev. M. Baxter, of prophetic fame, carries on in addition to his many other undertakings, a milk factory at Avenches, Switzerland, for the manufacture of an article similar to Nestle's Swiss condensed milk. Not being a trained business man himself, the prophet delegates the management to capable men on the other side, and disposes of the goods through a wholesale agent in this country. The *Christian Herald* enterprise, which has lately been converted into a limited company and accom-

modated with a new block of offices near the Embankment, is paying about \$35,000 per annum net profit; and these are not all the rev. gentleman's sources of income, if reports be correct. The above facts show a considerable amount of business enterprise and worldly wisdom on the part of a man who is constantly warning us that in less than six years the world is to come to an end.

THE *Athenæum* remarks that Newman had the head of a lawyer, but the heart of a saint. His true sphere was in action, not thought or literature. It was by personal intercourse that he sought to move the world. All his works were occasional; even the magnificent "Apologia" is but a pamphlet writ large. As a consequence, most of what he wrote has in reality died away with its practical effect; and of his forty volumes but a few sermons, "Lead, kindly Light"—the one hymn of our language—the "Apologia," and perhaps "The Idea of a University," will form permanent additions to English literature. His histories are unhistorical, his criticism uncritical, and much of his theology is founded on his history and his criticism. It is curious that the only two men of our time who have written on theology and possessed a style, Dr. Martineau and Newman, have had Huguenot blood in their veins.

WE are indebted, says the *Christian Leader*, to the Scottish historian, Dr. James Taylor, who has an unsurpassed fund of Scottish reminiscences, for an anecdote which is at once amusing and instructive. Nor is it unseasonable in these days when we hear so much about heresy and its hunters. Shortly after the Disruption a paper entitled the *Border Watch* was started at Kelso in the interests of the Free Church. A layman was its editor, and one column it was his custom to fill with religious extracts; but the orthodoxy of these was constantly challenged by a clerical censor. Annoyed by this interference, the editor culled select passages from Boston's *Fourfold State* and inserted these without mentioning the source. In came the usual remonstrance; the extracts smelled heresy! But when the source was given, the look of the clerical heresy-hunter, who had dared to impugn old Thomas Boston's soundness in the faith, may be imagined. From that day the presumptuous meddler was dumb, and the worthy editor of the *Border Watch* had peace.

THERE is in existence for the benefit of Sabbath school teachers, a vigorous Bible Correspondence School, with headquarters in Philadelphia, under the superintendence of James A. Worden, D.D., the Sabbath school secretary of the United States Northern Presbyterian Church. It began in November, 1883, with 5,000 members; it has increased every year until, in 1889, it had 6,000 members, studying and reciting under 600 presidents. Among these are many of the most eminent ministers and Sabbath school workers in the United States and Canada. These thousands testify, out of their own experience, to its value and helpfulness. In many places it has aroused a new enthusiasm in Bible study. It is preparing thousands for the responsible office of Sabbath school teacher. After a seven years' course the first diplomas have been presented to those who have successfully pursued the studies and passed the yearly examinations. One of these diplomas has been gained by Mr. James McNab of Toronto. The term of study has now been reduced from seven to three years. The correspondence school is carried on in this manner: Isolated members study at home and report directly to Philadelphia. The best way is for each church or Sabbath school to appoint a local president of the Bible Correspondence School, either the pastor, superintendent or a competent teacher. He secures the names of all the teachers and promising scholars, and all the congregation sufficiently interested in Bible study to join the Bible Correspondence School. These names are enrolled and forwarded to Dr. Worden, who records them in the General Roll. The president reports at the end of the term the standing of each member.

THE Non-Partizan Prohibitory Amendment League, with headquarters at Lincoln, Nebraska, makes a stirring appeal for sympathy and aid. In a recent circular it is stated that the adoption of the

pending prohibitory amendment will destroy the liquor traffic in Nebraska. It will complete the extension of prohibition territory from Texas to Canada and from the Mississippi river almost to the Rocky Mountains. It will protect the borders of the present prohibition States of the West, and greatly assist in the enforcement of the liquor laws in all these States. It will be the repudiation of high license by the people who have given it the longest and fairest trial, and the endorsement of prohibition by the closest neighbours of the people of Kansas and Iowa. It will encourage and strengthen prohibition sentiment throughout the nation. The unusual importance of the contest is fully understood and appreciated by the national liquor associations. Their financial resources are practically exhaustless. Great newspapers are being bribed to suppress the truth and disseminate falsehood. Avarice, appetite, ignorance, prejudice and passion are being carefully fostered and appealed to in the interest of the liquor traffic. That wherever possible, fraud will be attempted at the coming election is reasonably certain. But the people of Nebraska are of more than average intelligence. From the presence of the lawless and licentious elements of population which congregate in large cities and in mining and manufacturing communities, the State is comparatively free. If the relative effects of prohibition and license are fairly and fully presented to the voters of Nebraska, a large majority for the prohibitory amendment may be confidently expected. If the friends of constitutional prohibition from without the State will contribute one-tenth as much to secure its adoption as liquor dealers in other States will expend to defeat it, we will be reasonably certain of victory.

DR. HYDE, of Hawaii, has met with some severe criticism because he so effectually destroyed the romance of the late Father Damien's life and death at the leper colony in Molokai. One of his principal antagonists was Robert Louis Stevenson, who has been for some time resident in the Sandwich Islands. Dr. Hyde replies effectively to the distinguished novelist. He shows that the cause and comfort of the lepers had not been neglected, as the interests of that unfortunate class had been fully considered, and means had been adopted for relief before Father Damien had anything to do with them. He says: I submit that such testimony from such a source, confirming what I have said of Father Damien, is presumptive proof that I had equally good reason for saying what else I said in regard to him. That testimony came to me, not as gossip that I heard in some bar-room, but in the course of many years' correspondence and conversation with residents, white and native, on Hawaii and on Molokai, Government physicians, agents, and other officials. Father Damien was a loyal Catholic, a zealous, hard-working priest. He was not close, sour, secretive; but headstrong, bluff, impulsive in his temperament. He had no thorough education, could not even write his mother tongue correctly. He was ordained at Whitsuntide, 1864, at Honolulu in *partibus infidelium* as a member of the Society of the Sacred Hearts of Jesus and Mary, better known as the Piepus Fathers, from the name of the house where their headquarters were first established in the Faubourg St. Antoine. To this society the Sandwich Islands were specially assigned by Pope Leo XII. in 1825. When Joseph de Veuster became "religious," he took the name of Damien, after the second of two brothers, Cosmos and Damien, both physicians, martyrs, saints in the Roman Catholic category. Before going to Molokai he had charge of two other parishes, where it is believed he contracted the disease, and left behind him an unsavoury reputation. There is no doubt about his zeal and activity in his work, but the mere circumstance of his being a leper, or taking up his residence at the settlement, gives him no claim to the position assigned him as pre-eminent among those who have done good to their fellow-men. Other Catholic priests have had the leprosy and gone to Molokai, but they could not live with Damien. They quarrelled, threw stones, and cursed each other in the public road. Damien did not die from some fatal development of leprosy. The immediate cause of his death was an attack of pneumonia, for which he refused to take the remedies prescribed by the physician,

Our Contributors.

CONCERNING MAGNETISM IN MEN.

BY KNOXONIAN.

Were we asked to name a minister of the present day who might be taken as the very antipodes of a "grim Genevan," we should without a moment's hesitation say, the late Prof. Elmslie, of London. His memoir, written all too briefly but with admirable taste and skill by the Messrs. Macnicoll, sets before us a character that every man, healthy in mind and body, will instinctively admire and love. Elmslie was a rare man not exclusively or even mainly because he was an accurate scholar, an eloquent preacher, a brilliant writer and an accomplished man of affairs. There was a "certain something" about him which attracted his fellow-men and did so without any conscious effort on his part. That "certain something" is not easily defined. People call it personal magnetism, and that name will perhaps do as well as any other, but when you have given the power a name how much more do you know about it?

Perhaps the most magnetic man Ontario ever produced was the late Chief Justice Moss. He was the most popular student of his time in the Toronto University. Perhaps the highest compliment ever paid a man was paid to him when it was said he went to the highest place in the legal profession without exciting the envy of one man he passed on the way. The Tory city of Toronto sent him to Parliament by a majority of five hundred; Parliament gave him a first place though a new member, and the Government of the day made him Chief Justice at perhaps an earlier age than any Canadian had ever sat on the Bench. Who ever grudged "Tom Moss," as his friends used to call him, his high and rapidly-obtained honours! Every one rejoiced at his promotion. And why? Because apart from his ability to adorn every high place he occupied there was a "certain something" about him that attracted his fellow-men just as there is a certain something about some other public men we could easily name that repels everybody who comes near them.

One of the best ways in this world to find out all that is in a man and all that is of him is to camp out with him for a week or ten days. Next to this the best way is to travel with him. The angel or the hog always comes out when you get a person away alone. Dr. Marcus Dods, Prof. Drummond and Elmslie tramped for five weeks through the Black Forest and the Tyrol for a holiday and it is intensely interesting to note how these distinguished tourists felt the influence of Elmslie. Dr. Dods writes:—

Often compelled to sleep in one room, and always thrown upon one another from sunrise to sundown, we came to have a tolerably complete insight into one another's character. And for my part I never ceased to marvel at the unflinching good humour and gaiety with which Elmslie put up with the little inconveniences incident to such travel, at the brightness he diffused in four languages, at the sparkling wit with which he seasoned the most common-place talk and at the ease and felicity with which he turned his mind to the gravest problems of life and of theology and penetrated to the very heart of them. His cleverness, his smartness of repartee, his nimbleness of mind, his universal sympathy and complete intelligence were each hour a fresh surprise and were as exhilarating as the mountain air and the new scenes through which we were passing. I have often reproached myself with not treasuring the fine sayings with which he lifted us into a region in which former difficulties were scarcely discernible and not at all disturbing. But, indeed, one might as well have tried to bottle the atmosphere for home consumption, for into everything he said he carried a buoyancy and a light all his own.

One who could thus impress a man like Dr. Dods—and by the way, Elmslie was only about thirty years of age at the time—must have had no ordinary magnetic powers.

Professor Drummond, himself one of the most attractive of living writers, seems to have been even more impressed than Dr. Dods. He says:—

I never heard Elmslie preach, or lecture, or do anything public. I knew him chiefly as a human being. Elmslie off the chair was one of the most attractive spirits that ever graced this planet. It was not so much his simple character, or his bubbling and irresistible *bon-homme*, or even the amazing fertility of his gifts, but a certain radiance that he carried with him, a certain something that made you sun yourself in his presence, and open the pores of your soul and be happy. I think I can recall no word that he ever spoke, or even any idea that he ever forged, but the man made an impression on you indelibly, delightful and joyous.

Now there is a marvellous illustration of personal power. Professor Drummond never heard Elmslie preach, or lecture, or do anything public: he could not recall a word that he heard him speak or an idea that he ever forged, and yet he felt in a distinct and lasting manner the power of the man. Not Elmslie the scholar, or Elmslie the theologian, or Elmslie the orator, but Elmslie the "human being" made the impression upon Prof. Drummond.

Space forbids quoting from the Rev. John Smith, Broughton Place, Edinburgh, or from Dr. Stalker, of Glasgow, to show the impression made upon them by Elmslie's personality during college days and by further intercourse years afterwards. One illustration of his attractiveness must, however, be given. Dr. Blaikie founded a college dinner and you could always tell where Elmslie sat at the table by the crowd and the explosions of laughter that came from that quarter. "Men strove to sit near him and he diffused a glow up and down."

Why do people like to sit near some men and want to sit as far away as possible from others?

Why are some human beings attractive and others repellent if not repulsive?

Why do you feel like shaking hands with some men and like going round a block to avoid others?

Why does one woman you meet impress you most happily and the next one make you inwardly thank the Lord that this world is a large place?

Assume that in the foregoing cases the attractive and repellent are about equal morally and intellectually, why do some attract and others repel? What is the certain something that makes the difference?

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

II.

There were in honour of the occasion six festivals, as we may call them. Though all were of a joyous nature the first five were also of a solemn one. They were the following:—

I.—THE FESTIVAL AT PRANGINS,

which took place on the 16th of August, 1889. Prangins is in Switzerland. Here, that day two hundred years before, Henri Arnaud and his followers set out on their journey, the success of which was now to be celebrated with joy, and with praise and thanks to the Lord.

The early part of the morning was wet. There was every appearance of the whole day being the same. However, it was not. The clouds which covered the slopes of the Jura* above Prangins, were, by and by, scattered, and, with the exception of a heavy shower about 11.30, the rain did not mar the festival.

A party of Waldenses left Geneva by steamer about eight in the morning. At the landing place and at the railway station of Nyon, they met many invited friends. Then a great procession, with the flag of the Waldensian Valleys at its head, started for Promentoux, below Prangins.

The Waldenses carried an elegant banner fringed with gold. On the Italian colours was their coat of arms, the candlestick on a Bible, surrounded by stars, and the motto: "Lux lucet in tenebris" (The light shineth in darkness).

The memorial monument stands on the spot where, according to tradition, Henri Arnaud with his followers began their daring journey, after they had besought help from above. Before you are the mountains of Savoy which he crossed with his troops. To the right, somewhat in the rear, is the chateau of Nyon, flanked by its round turrets. The monument is a small obelisk of limestone from the Jura, on which is the following inscription in letters of gold, commemorating the departure of the Waldenses two hundred years ago: "After three years of sojourning on this hospitable soil, the Waldenses, of Piedmont, set out from this place to return to their country, August 16, 1689. The children of these heroes have reared this monument August 16, 1889."

On the base is the motto: "Lux lucet in tenebris."

M. Bourne, of Geneva, President of the Monumental Committee, in a few words gave an account of the event, the remembrance of which was the occasion of the festival, and heartily welcomed the friends who had come to express their sympathy with his fellow-countrymen on that day of rejoicing.

M. Bosio, vice-Moderator of the Waldensian Table, came next. He read the 126th Psalm, which gives utterance to the joyous transports of the exiles on their return from Babylon to Jerusalem. Every one was struck with the remarkable suitability of these words of the psalmist: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, the Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."

The speaker commented on these verses in a most impressive manner. He blessed God that He had not let the Waldensian Church perish, that He had raised up for it kind friends in its exile, and that He had made it free and permitted it to take up again its historic mission—the evangelization of Italy. He blessed God for these festivals, of which they had that day the first, and in which evangelical Christians over all the earth, united. He spoke, with gratitude to God and to the king, of a letter sent from an old palace of the popes at Rome, by His Majesty, Humbert I. to the Waldensian Church, on the occasion of the bi-centenary. He quoted a passage from an old Huguenot psalm, corresponding with the following one in our version:—

For my distressed soul from death
Delivered was by Thee;
Thou did'st my mourning eyes from tears,
My feet from falling free.

I in the land of those that live
Will walk the Lord before.

Then M. Bosio called to remembrance what Switzerland did in 1689 for the Waldenses driven out of their valleys. He pictured the Genevese going to seek them at the Arve Bridge, contending about them, eager to comfort these unhappy victims of persecution. "It is just, it is good," he said, "that our festivals should begin here, on this hospitable soil, on which I implore the blessing from on high, and that its children should rejoice with us." Then he recited a touching verse from the hymn of the valleys which celebrates the love of the Waldenses of those days to their Swiss benefactors. Next, turning to the communal authority, he committed to him the care of the monument, adding: "Keep it as a medal of honour, and as an expression of homage to these two great impelling principles which have made our fathers and yours act; the love of God and the love of country."

* "And Jura answers through her misty shroud."—Byron.

M. Denogent, representing the municipality of Prangins, thanked him. Then M. Henri Meille took the platform. "This monument," he said, pointing to the obelisk on which, at that moment, a sunbeam shone, "is a stone of remembrance, and a stone of alliance." In glowing terms the speaker extolled the kindness of the evangelical cantons. He next described what they were, to whom it was shown. He represented them during their exile weeping for their country.* Its green plains, its sunny mountain-sides where grew the vine and the fig-tree, and where one saw through the leaves naught but the blue of the sky, and the white of the foaming stream. He made his hearers see them yearning for national and religious independence. This was sure to find an echo in the hearts of the Swiss who, to-day, as Juste Olivier says, are happy and proud.

On their knees before God, erect before kings.

M. Meille showed his forefathers eager to take up again their historic mission, which they expressed in the oath at Sibaoud, in these words: "We, all together, promise to our Lord and Saviour, Jesus Christ, to pluck, as far as in us lies, the rest of our brethren out of cruel Babylon in order to establish and maintain with them His kingdom till death."† Then, in a highly poetic strain, he told the story of the Glorious Return, with the courage and the patience displayed by the Waldenses of 1689 in enduring hunger and cold, and in facing danger. He held them up to view, in the midst of mountains covered with snow, with the enemy in all the passes, without provisions, steadfastly looking to God for deliverance. To the hearers this stirring tale seemed for the moment a reality. "The Waldenses came back to Italy," continued M. Meille, "what did they bring with them? Thanks to their labour the country, by degrees, regained its prosperity, every trace of desolation disappeared and the smoke again went up from the family hearth in rebuilt villages. The Waldenses did more than restore to Italy a prosperous country, they gave it liberty of conscience. They made the State grant the principle of moral liberty—the source of national life and progress. More than that, they brought to their country liberty of conscience, and freedom from all fear of the judgment, and from the slavery of sin. For the spirit of the fathers still lives in the children, and the Waldensian Church to-day carries the Gospel into the whole of the Peninsula, from Aosta—where, in front of the monument in remembrance of the expulsion of Calvin, stands a Waldensian chapel—to Rome itself, where the Waldensian Church has a magnificent temple. You will find it there, in the Via Nazionale, the main artery of new Rome, through which the life of the modern city flows in great streams. This monument is a stone of remembrance. It is also one of alliance between us and you," added the speaker. "We pledge ourselves before you to continue the work of our fathers in Italy. Your fathers saved us in the days of old. Help us to save our country. It cannot be pacified, comforted, and set up again without the Gospel. Help us then to enlighten it, to save it, and to set before it Christ crucified!"

Between the different addresses, there were sung in turn the "Retour de l'Exil," the "Rimpatrio," and, at the close, the "Rufst du mein Vaterland."

M. Peyrot, the pastor of Angrogna, led in prayer.

At that moment a heavy rain, which was soon over, made those present take shelter in the neighbouring houses. The bell at length told that mid-day had come. All then began to go up again to Prangins.

T. F.

Elder's Mills, Ont.

THE PROBLEM OF THE AGE.

BY REV. W. A. M'KAY, B.A., WOODSTOCK, ONT.

The problem of the age is, beyond all question, How shall we improve the condition of the toiling masses? Few will deny the social and industrial hardships which bear heavily upon the working classes in the great centres of the world's population; nor can the most superficial observer fail to note the ever-increasing restlessness with which these hardships are endured. In some places this restlessness is more, and in other places less, discernible, but it everywhere exists. Sometimes it shows itself only as the heaving of the swell on a calm sea, while at times it breaks forth as the bursting into the wild storm and fury of the raging ocean. "Bread or Blood" is the ominous device on many a banner only partially concealed.

Throughout Christendom, writes a high authority, a cloud is gathering whose shadow falls upon the streets of every great city from St. Petersburg to San Francisco. Our civilization, whose present special type dates back now some four hundred years, in spite of all it has achieved and all it promises, has an underside to it of terrible menace; as in ancient Athens, the cave of the furies was underneath the rock, on whose top sat the court of the Areopagus.

How shall unjust restrictions be removed and the evils which threaten the very existence of our civilization averted? Nihilism, communism and infidel socialism are ever ready with their answer; but alas! they only give us stones for bread. The remedy they propose is worse, infinitely worse, than the evils they would remove. Their answer means wages without work; it means arson, assassination, anarchy. They would abolish the State, the Church, the family, and hurl all things into chaos in order that out of the confusion they might reconstruct the world on their own improved principles. The leaders in these atheistic movements are for the

* We wept when we remembered Zion.—Psalm cxxxvii. 1.

† It was taken with the uplifted hand. The taking of the oath at Sibaoud was a scene very like that in Greyfriars' Churchyard, Edinburgh, when the solemn League and Covenant was entered into.

most part mad wretches who deserve no consideration but to be visited with swift and severe punishment. It is not by such men or such measures that the condition of the labouring man is to be improved. Like turning from darkness to light it is to turn from these bloody schemes of wicked men to the gentle, peaceful, but most effective solution of our problem presented by the Word of God. Christianity is both religion and philanthropy, love to God and love to man, the former impossible without the latter. It extends its care from the first and lowest of human wants up to the very highest. No good thing does it withhold. It was, with respect to physical wants, that Jesus said "I have compassion on the multitude." Alas, that so many instead of looking to Him for their daily bread, turn their backs upon Him, and vainly seek to satisfy their hunger on such husks of the wilderness as the strike and the boycott which never have and in the nature of things never can permanently succeed. We are asked to state specifically how the Gospel would improve the condition of the working classes. The request is a legitimate and reasonable one, and our reply will occupy the rest of this paper.

First, the character of Him, who is the central figure of the Gospel reproduced in masters and servants, would promote mutual confidence, respect and sympathy, and would remove most of the difficulties that now appear so portentous. The Lord Jesus was Himself a workingman. In His earthly relationship He was the son of a carpenter, and He chose for His intimate companions, not the rich or the learned, but the humble and industrious. His first recorded words were about His Father's business, and among His last was a testimony that He had finished that business. Every word He ever spoke was in sympathy with the poor and toiling, and His whole life of humility, love, self-sacrifice was a constant protest against their oppression. "It was reserved for Christianity," says Lecky, in his "History of European Morals," "to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments and conditions; has been not only the brightest pattern of virtue but the strongest incentive to its practice, and that has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to soften and regenerate mankind than all the disquisitions of philosophers and all the exhortations of moralists."

Secondly, the general principles of the Gospel if accepted and acted upon would produce confidence where there is now distrust, and plenty where now poverty reigns. I do not now refer to those Gospel principles which condemn intemperance, ignorance, improvidence, which are the three great direct causes of poverty, although much might be said on this point. I refer at present, however, only to those great Gospel truths concerning the mutual relationships of society, and the duties and privileges arising therefrom. We give the following illustration:—

"We are members one of another." "When one member suffers all the members suffer with it." "The members should have the same care one of another." "Let each esteem other better than himself." "Look not every man on his own things, but every man also on the things of others." "Bear ye one another's burdens." "Ye that are strong ought to bear the infirmities of the weak." "If (even) thine enemy hunger feed him." "Do unto others as ye would that others should do unto you."

Let such principles as these permeate all classes of society and who will say that sanctified common sense in our rulers would not so apply them to the unjust industrial conditions that now bear so hard upon millions of our fellowmen that all legal hindrances to a proper distribution of wealth shall be removed and every one left perfectly free in the exercise of those powers, physical or mental, with which God has endowed him.

Thirdly, the Bible, through inspired poets, prophets and evangelists, demands for the labourer fair wages and prompt payment. Take the following passages in illustration: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work."—Jeremiah xxii.

13. "The wages of him that is hired shall not abide with thee all night until the morning."—Leviticus xix. 13.

"Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren or of thy strangers that are in thy land within thy gates; at his day thou shalt give him his hire; neither shall the sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee unto the Lord, and it be a sin unto thee."—Deuteronomy xxiv. 14, 15.

"I will be a swift witness against . . . those that oppress the hireling in his wages."—Malachi iii. 5.

"Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."—James v. 4.

"Masters give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."—Col. iv. 1.

Equally clear is the Bible in enjoining upon servants hearty obedience, and good and faithful service: "Not with eye service as men pleasers; but as the servants of Christ, doing the will of God from the heart."—Eph. vi. 6.

Thus the character of our Lord, together with the general principles and specific injunctions of the Scriptures, indicate to us a perfectly adequate solution of the great problem of our age. Let the Church awake, arise and do her duty to the masses; let ministers remain no longer silent with regard to

great social wrongs, but with all the authority and power that God has given them, let them proclaim the great Gospel truths bearing upon the relation between employer and employed, making it clear that there is no natural conflict between labour and capital, that their interests are for the most part identical, that capital is indispensable to labour in the production of any considerable amount of wealth, that good wages and good profits may go together, yea, that good wages, by increasing the purchasing power of the masses, may increase the profits of capital. Let it be thus clearly understood and appreciated by all classes that "we are members one of another," and that "when one member suffers all the members suffer with it," and speedily those dark clouds which at present overhang us will pass away and the clear shining of the sun will appear.

"The Church," says a thoughtful writer, in one of our magazines, "is the only power on earth capable of settling this momentous question on right lines, and unless it can be sufficiently awakened to exercise its power, the prospect in the early future for modern civilization is dark in the extreme." I am no pessimist. I have faith in the power of the Gospel, and in its ultimate triumph over selfishness and oppression on the one hand, and violence and exorbitant demands on the other. The boycott, the strike and the lockout are not finalities, and but poor, miserable expedients. There is a better way. Boards of Arbitration have been established in the United States and in Canada for the peaceful settlement of all disputes between masters and servants; and not a few victories are already inscribed in letters of gold on the banners of peace. We are persuaded that the spirit of conciliation, compromise and arbitration will make itself felt more and more as the religion of Jesus advances. We close with the words of Henry George:—

In a really Christian community, in a society that honoured not with the lip only, but with the act also, the doctrines of Jesus, no one would have occasion to worry about physical needs any more than do the lilies of the field. There is enough and to spare. The trouble is that, in this mad struggle, we trample in the mire what has been provided in sufficiency for us all; trample it in the mire, while we tear and rend each other.

PRESENTATION OF ANTI-OPIMUM MEMORIALS AND ATTITUDE OF THE CHINESE GOVERNMENT ON THE SUBJECT.

The world has heard the affecting story of the determined and implacable opposition to the opium curse of the Chinese Imperial authorities half a century ago; how the old Emperor Tau-kwang, after burying three sons who had died its victims, made such a desperate effort to suppress the import as to incur a bloody war with loss of territory and the payment of vast indemnities, and yet refused to legalize the traffic in those noble and patriotic words: It is true that I cannot prevent the introduction of the flowing poison, but nothing will induce me to derive a revenue from the vice and misery of my people. It is well known, too, how twenty years later this consistent opposition entailed another war, and how the fourth son and successor, Hien-fung, with his palace looted and destroyed by the "civilized" enemy, finally agreed to the legalization of the traffic with the imposition of a nominal duty. It may be known, also, that four years ago after long delay and haggling an agreement was come to which it was thought would be a final settlement of the question, though as a matter of fact it was open to revision after a period of five years. But nothing is settled till it is settled rightly, and the opium ghost will not down till it is put down by the suppression of the use of the drug altogether.

The time for the possible revision of the agreement having nearly arrived, it seemed good to the editors of the *Banner of Asia* at Bombay to propose a memorial from the Christians of India to the Chinese Government encouraging them in their continued opposition to the iniquity, and reminding them that the Church of Christ is not indifferent to the wrongs inflicted on China and is not willing to concede that India is so dependent that it can be saved from bankruptcy only by the plunder and ruin of its Chinese neighbour. The proposal was heartily seconded by missionaries and others, and with little effort ten thousand three hundred and forty-five signatures in many languages (extending 100 yards), including a few names spontaneously sent from England, America and Australia, were obtained to the following petition: "We, the undersigned ministers and members of Christian Churches, desire to record our sorrow at the moral and physical havoc which has been wrought among the people of China in consequence of the opium policy of the British Government—a policy which has been totally at variance with the principles of the Christian religion. We respectfully express our deep sympathy with the supreme authorities of China in their desire to save their nation from the curse of the opium habit, and, in order to further so wise and laudable an object, we would emphasize the importance of acting upon the opportunity presented in the year 1890, under the Additional Article of the Chefoo Agreement (ratified May 6, 1886) to terminate that article and to secure the execution of a new treaty repealing the Tien-tsin Treaty, as far as it relates to opium, and also enacting the prohibition of the legalized importation of opium into China."

The Scottish Anti-Opium Society, hearing of the movement, sent, unsolicited, a similar memorial signed by between six and seven thousand Christian workers in Scotland—all gotten up in a very brief period of time, showing what might be done in Christian countries by extending the time and effort and duly informing and encouraging the people.

The deputation entrusted with the presenting of these memorials to the Chinese Government, Mr. A. S. Dyer and myself, are happy to be able to report a very gratifying reception in China. The official through whom the memorials were presented was that greatest statesman of China if not of the world, Li Hung Chang, viceroy of the metropolitan Province of Chih-li, and Grand Secretary to the Chinese Government.

He was a most appropriate person to receive them, not only on account of his enlightened and liberal views, but also because of his outspoken opposition to the opium iniquity, he having declared as late as the year 1881 that the legalization of the traffic was "not from choice, but because China submitted to the adverse decision of arms," at the same time going so far as to make proposals to the Indian Government to recoup them for a time for their loss of revenue if they would abolish the exportation of the drug to China. Fortunately his exasperation at America on account of the Exclusion Act had largely abated, so that there was no objection on that ground, especially when he knew I had been a resident in India for eighteen years.

The day appointed for our reception was the 21st of last month, he having but just returned from accompanying the Emperor on his annual visit to worship at the Eastern tombs. Having had communicated to him beforehand copies of the text of the memorials and a rather lengthy explanatory statement, he understood quite well the object of our mission, and this no doubt accounts largely for the cordiality with which he received us. He graciously accepted the memorials and scanned the hundreds of names with evident pleasure, promising to present them and our statement to the central Government with his own recommendation that they should have a most favourable consideration. The unmeasured terms in which he condemned the use of the poison showed that he appreciated the evils caused by it, and sincerely wishes its entire suppression, which he said is the case with the other members of the Government. He said it was useless to try to put down the native growth till the foreign import was prohibited, when there would be hope of success. But running through the whole interview was a note of sadness which found expression in the question: Will not the demand for a prohibition treaty with Great Britain bring on another war—a third opium war?

This question, too, quite agrees with other expressions from Chinese statesmen, especially with the last utterances of Marquis Tseng, the late minister to the Court of St. James, and member of the Tsung-li Yamen or Board of Foreign Affairs. Four days previous to his death we had an appointment for an interview with him at Peking, and though at the time appointed he was too ill to see us, yet he had shown evident sympathy with our mission and had given expression to language which should sink deep into the hearts of all lovers of liberty and fair dealing, to say nothing of Christian principles—"We are not free; we cannot take the first step."

Though these statesmen have been assured that public sentiment would not tolerate another similar war, yet they have seen so much of the duplicity of foreigners that they cannot tell what pretext they may use to carry out their designs, as they did in the last opium war. While looking at the Taku Forts at the mouth of the Peiho, and remembering the part taken in storming those forts thirty years ago by the representative of a neutral Government, United States Commodore Tatnall, it has been not a little difficult to me to reconcile that action with the insertion of the Golden Rule in the treaty consequent thereto—an example followed by the not more consistent British Government.

But let us now prove that it is possible and practicable for nations as for individuals to do as they would be done by, by helping with all our might to remove obstacles and stumbling blocks from this unfortunate land and thus prepare the way for our Lord and His blessed Gospel. Pray for China. Yours for His and China's sake, W. E. ROBBINS.

Shanghai, May 6, 1890.

P.S.—No foreigner as yet having had an audience with the present Emperor, we did not attempt to see him, but we got a communication to his father, the seventh Prince, which has called forth expressions of great interest and a desire for more information on the subject. As he and Viceroy Li are next to the Emperor, we may expect that everything will be done that can be done in the matter.

HIGHER RELIGIOUS INSTRUCTION.

MR. EDITOR,—Copies of the Sabbath School report have been mailed to ministers, superintendents, examiners and successful candidates. If any one has been overlooked, I shall be happy to supply the omission on receipt of a postal card with the address. Diplomas have also been sent to all candidates entitled to them with the exception of a few which it was necessary to re-engage. These will be on hand in time for presentation on September 28. The prize-books and medals have to come from the other side of the Atlantic, and will be delivered as soon as possible after they arrive.

The following names were accidentally omitted from the list of successful candidates presented to the General Assembly: *Junior Biblical*—John Bourns, Whitewood, Assa.; *Junior Doctrinal*—Lillian J. Grant, Moose Creek, Ont.; Ruth English (P), Hastings, Ont.; *Senior Doctrinal*—Maggie Meston, Hamilton, Ont.; *Intermediate History*—Isabella Duff, Lakefield, Ont.; Kate Loudon (P), Toronto, Ont.; Christina Menzies (P), Brussels, Ont.; *Senior History*—Maggie B. Adam (P), Hamilton, Ont.

Can we not unite this year in making the last Sabbath of September a red-letter day in the calendar of every school? Those who wish a prepared service, simple, scriptural, instructive and pleasing should obtain that published by Rev. John McEwen, entitled, "Home Life and Sabbath School Work." It costs only 65 cents per 100 copies. Any orders sent to me will be forwarded to the publishers. This is the concert exercise prepared for the Sabbath School Committee, but which the General Assembly refrained from authorizing out of deference to the views of brethren who do not approve of such methods.

The Committee expects this year a liberal response to its appeal for funds. The increase in the number of candidates will call for larger outlay for postage, medals, prizes and diplomas. Although the revenue of the Committee is very modest, the guardians of the Assembly Fund have notified us that we must conform in future to the law requiring all committees that carry a purse to pay for the printing of their own reports. If the General Assembly insists upon this, as it probably will, an altogether disproportionately heavy burden is laid upon a new and struggling scheme. We trust, however, that it will be loyally borne. Those who do not support the scheme of Higher Religious Instruction should contribute towards the expense of printing our report. Any money sent specifically for that purpose will be reserved for it alone. Yours sincerely, T. F. FOTHERINGHAM.

107 Hazen Street, St. John, N.B., Sept. 1, 1890.

Pastor and People.

GRANT US THY PEACE.

Grant us Thy peace throughout the day,
Though well or weary, sail or way;
Speak to the soul, bid turmoil cease
Grant us Thy peace!

Grant us Thy peace throughout the night,
When lonely thoughts the soul affright;
Touch us anew, bid slumbering cease
Grant us Thy peace!

Grant us Thy peace in joy supreme,
Turn Thy rare light on life's dear dream,
Quiet the soul, bid fever cease
Grant us Thy peace!

Grant us Thy peace in heavy loss,
Help us to bravely hold the cross;
Strengthen the soul, bid sinking cease
Grant us Thy peace!

Grant us Thy peace in dark suspense,
When eyes are blind and clouds are dense;
Hold fast the soul, bid striving cease
Grant us Thy peace!

Grant us Thy peace when swiftly dart
Temptation's arrow to the heart;
Cleanse out the soul, bid weakness cease—
Grant us Thy peace!

Grant us Thy peace in death's stern hour,
When earthly moorings lose their power;
Call to the soul, bid terror cease—
Grant us Thy peace!

PARENTAL INFLUENCE.

The deep and tender interest which parents feel in their children makes home-training the most powerful of all the agencies for securing the well being of individuals and the advance of our race. This is the sphere in which, even above all others, we must desire to see wisdom in growing insight as to diversities of disposition, and a true, living sympathy with every phase of young life. We are not forgetting what is required for success in business, for the good of society, and for the progress of the Church. A healthy family life brings its free contributions to all of these. The French philosopher gave evidence of true penetration who regarded the family as the unit in social organization. Yet France cannot boast of the family life which has brought blessings of the richest kind to our country. It may be that the remark savours of partiality, and ready belief, springing from national sentiment. But we have our basis, in fact, to which we can point, and there are living memories deep in the hearts of many which powerfully support the claim. Long may this silent, yet effective testimony to the power of early training live in the hearts of our people! Burns' "Cottar's Saturday Night" has historic as well as poetic value. Sabbath evening exercises for the children tell further the story of Scotland's training when Bible and catechism were repeated, sometimes with little sense of meaning among the little ones, but gradually with more of the sense, ultimately with treasure in mind and character. Show us the teaching, or the preaching, or the Christian associations which can take the place of this. Blessed are the people who have these four all in line. Give us onwards, in our people's history, these Sabbath evening family gatherings, with God's work in the midst, memory work lightened by singing of favourite hymns, and the sunshine of love everywhere. May such Sabbath influence be as a fountain of happiness, sending a pleasant stream of joy through all the week. Influence in such forms is deep and lasting. The logic of consistency convinces without talking. A true-hearted life is light and joy and hope all in one, spreading the influence of all these into the hearts around. These are the thoughts we put foremost in attempting to say a few helpful words as to parental influence.

It is a strong love which moves in the heart towards the children, who are part of our own life. Sustained by such love, there is a mighty power in the lives of father and mother, whose looks and words and acts reckon for the guidance of the young lives around. Within the door which closes in the home within whose shelter the family gathering is daily complete, there is a dignity of influence, a power to dispense blessings, a pledge of future greatness in the wise and sympathetic life of the parents, which no other form of government can equal. On this account mighty importance must be attached to the conception which parents form of the ideal of home life. To have such an ideal, and to aim at it, is the first thing; to have it as a living reality, embodied in one's daily thought, and brought up betimes as a silent test of how things are going, is a second thing, and more precious. Even the fitting of some ideal before the mind has real value, though it be as the vanishing circular light, which returns to the line of vision only after a period of darkness; better still if it is as the fixed light which shines without flickering with its long pencil of brightness across the sea of life.

But men and women are apt to be too hurried, too burdened, too hustled, too full of care to think of ideals. The word sounds as something too "superfine" for the work-a-day life of an ordinary household. This is one of the popular delusions with which our ears are growing familiar in this busy, bustling age. There is a snare hid under this soft excuse. Every family circle has its ideal fixed by those who rule it—in some cases a lofty one—towards which honest

efforts are made; in other cases, a common-place "ordinary" one, when things get on "as well as can be expected," and movement is like that on the dead flat of a canal. A true, honest Christian ambition is needed to put outside the door anything which may be convicted of the evil spirit of contentment with little things. Yet nothing is easier than that custom should rule the family life by ruling its rulers. So it happens that common-place becomes fixed. And parents see it at times, and feel a sense of disappointment, too, yet do not effect the needed revolution in their ruling, though the reins are in their own hands. It is not that men and women are unwilling to be convinced; it is rather that it seems to them as if there were no room for change.

Three types of family life may stand out clearly before our view, for aid in reaching a reasonable conclusion as to what ought to be aimed at in family history. Even with such contrasts there lies deep in the hearts of all parents a true desire for their children's good. First, there is the home life, tolerably quiet, evenly and smooth-going, in which there is a pleasant sense of daily interest in each other, but where parental life and child life are in great measure apart from each other. There is a daily meeting time, longer or shorter, the mother is oftener with the little ones, and that of necessity, finding some considerable part of her work among them, so that her life is, as it were, a bridge between two experiences, pretty widely sundred. There is a meeting in the morning and in the evening, and as a rule there are common meals. Happy is the family whose common meals mark the ordinary course of life. But in this household we are depicting the parents have no deep, constantly living interest in their children; the children never feel as if there were any such sharing of their joys and sorrows; and they get to feel as if it were not possible that such sharing could go on, any more than the children would think of sharing an apple with their parents. They know a good deal of their mother's love, and some considerable share of their father's; but their parent's life is not in theirs, not with theirs, but only alongside of theirs, so as to touch theirs occasionally. Second, There is the home life, in which old and young are much farther apart. The parents are mostly out of the way, and when the parents are present they are rather in the way, because putting restraint on the merriment of the youngsters. The children are a trouble to the parents, and, as naturally follows, the parents are a trouble to the children. There is a tacit regard on both sides to the possible rise of trouble, so that both are disposed to keep at a respectful distance. The attitude is friendly enough for the most part, but it is a kind of "armed neutrality," and this phase becomes increasingly marked as the young people advance in life. In early life the children are sent out, if the family be in humble circumstances; in better rank, they are sent to the nursery. For later life, results depend largely on what the lessons of the streets are with which they grow familiar, or what is the type of nursery rule. Third, There is the home life in which parents and children are much nearer each other, the older and younger really entwining together, as in the growth of a common stock, each branch in the tree receiving its share, and yielding its share. The genealogical tree, which families often delight to trace as a representation of their ancestry, is a natural and fit emblem of family life. The tree well indicates what the family life should be. As stem and branches are truly one, so ought parent life and child life to be one. In such a case there is a living mutual interest, sympathy and regard; all these being unceasingly active. The young contribute to the life happiness of both parents, and the superior wisdom and larger experience of the parents open the way for the children, providing daily help.

These are three types of family life which stand out to view with sufficient vividness. Each includes many varieties, but the distinctiveness of the three is unquestionable, and it is full of suggestiveness for all fathers and mothers who aim at doing their part, making the home a delight, and future life a witness to the value of home training. How are the two first types to be shunned? How is the third to be secured and fixed in the history of a family?

This question will be most readily answered by considering how the best development of young life is to be provided for. The best thought and purpose of the parents must become part of the life of the children. The family likeness apparent in the countenance must come out in the character. And this can be secured only in a natural way; never in a forced way. It is easy to command or issue orders, but mere authority cannot gain the desired result. This can come only as a natural growth in the young life, aided by the genial companionship of the parents. Parental life and child life grow together, and they grow of the same type. There is no other law of growth and no other product than is implied in saying, "Like produces like." There is nothing worse than taking children by the shoulders and bundling them out of the way; there is nothing better than taking children to your heart, and helping them on the way. But there is a plan in helping which must be understood and stuck to, if we are truly to aid as we wish to do. Let us give children outlet for their energies; let us have regard to differences of physical constitution and sensibility and mental bias; and, more than anything else, let us enter into the moral difficulties and conflicts of our children as if these were our own. Our eyes must see for them more than they see; our understanding must measure the range of difficulty they do not comprehend; our purpose must outstretch theirs, so as to work out a bigger result in the future than children consider, as they are engrossed with the present. These are the things that go to make up training—without these aids children are not getting

"home training." If I could speak directly into the ears of the father and mother of a family, these last sentences, if taken in their full range of meaning, express what I would desire to say. They indicate our real task as parents, provided it be recognized that the end of all the forethought is not money, nor position, nor fame, but character—a high life worthy of our nature, and of our calling as Christians. This is the grand end, and it is the common end for all parents, as it is for all children. All classes are on the same level in respect of the grandest things in life. If this only be clearly seen, and if the one grand end be honestly sought, we may walk trustfully as to "the good things of this life," when we so describe food and clothing, home comforts and social influence. If these things are settled and clear to the mind and heart of parents, the main requisite is secured for a wise home training.

Having so far passed by mere authority, as in a sense secondary to the ideal to be shaped aright, and represented year by year, I return upon it now to recall its real importance in its secondary place, which is still a necessary place in home training. An ideal must be a practical working power, else it is an imagination, and nothing more; in which case it will soon be regarded as a delusion or a dream. The ideal must work out in practise, else all our thought—and, we must add, all our prayer—will be in vain. God's blessing is promised to honest work, which must be persistent work, even when divine agency is promised, as it is in this case.

Government is everywhere the condition of order and progress. This law is for all life, individual and social. From the family to the State it holds, determining all results. Mere authority or force only puts down rebellion, clearing the ground for government. But wise government is essential for a true unfolding of life, and a steady advance in work. Love must fulfil the law; but law stands first, and love works the law into the life, so that bare authority of law, or forceful command, becomes a thing only dimly recognized in the rear. It may be needful for infancy; it should hardly be so for early womanhood and manhood. Yet love is never for us in itself a safe and sure guide. The love of father or mother is never like to the love of our Father in heaven, just because parents always need self-discipline as truly as their children do. But even of the perfect love of God we must remark that it ever works through law, and expresses itself in accordance with law. So it must ever be in the well-ordered family. Our affection is apt to identify itself with the pleasing; and whenever this is so, there is risk, and urgent need for sharp thought. The danger is plain enough. "The pleasing" is apt to be "the pleasant," as this seems to the children in their present mood; and if this be so, the children are ruling, not the parents; in which case the end is apt to be disappointing to the loving hearts of the parents, who are for the time pleased because things are going "so nicely." Law must rule the parents as well as the children. And if it do, there will be a big place for self-denial. To say No! firmly, in face of strong desires and supplications, will mean a good share of self-denial all round, for parents as well as for children. But let us be brave, and make our children brave also. We sorely need this virtue in the present day. There is no great achievement in moral courage without practise of self-denial from youth onwards. We grow strong by exercise of self-denial. The lesson stands before us everywhere. Let us have our eyes open to it, and our lives governed by it. Parents must in this as in other things, bear a share in their children's trials, and firmness will be one part of a parent's burden-bearing, and a necessary part too, if great results are to follow.

Now, we return to the other side of the truth—mere authority accomplishes little. Love must be in the authority, and must be always largely in it. All the family must know and feel that the law obeyed is law for parents and for children equally. These two texts must hang over against each other, as of equal application to old and young: "Hear ye one another's burdens;" "Every man shall bear his own burden." It is impossible to escape the burden of life—impossible to shun the sorrows—impossible to be excused from the struggle of life. This clear, the main question is how to help in meeting all the difficulties involved in doing duty.

The truest help is encouragement in meeting all that comes in the path. Training, to be of use in the world, must be training in self-government, and this must begin very early, as early as training can begin. The child should see from the first, and should see with increasing clearness as life goes on, that there is a law of conduct to which parents and children are equally subject. Whenever a young child understands this in some measure, and begins to shape action in acknowledgment of it, training is begun. Learning to walk alone is one of the exercises of infancy which amuses us all. That of which we are here speaking is a higher exercise of the same kind—it is a balancing of oneself, and learning to move with decision and security. Management of desires and dispositions comes after management of the limbs; it continues an exercise all life through, when we need little effort in directing bodily movement. It is of mighty consequence that self-government should begin early—at the very earliest stage when the young life comes to experience parental control. The best family government is that which is able increasingly to modify human command, because of its being merged in the divine—abating parental authority because the Divine will is being recognized—because "the voice of God" is being heard as the child Samuel heard it.

But parents must understand and measure difficulties, and must sympathize with their children, backing them, cheering

them, strengthening them for the fight they have to wage. All life is full of serious fighting, relieved, fortunately, by times of fun and frolic, and undisturbed merriment—times which parents should delight in, and share in too betimes; but it is the serious fight we most need to watch with tender and sympathetic hearts. Our children must conquer, and they will have our help at every turn if our eyes are open, as they should be, and our wisdom guards them against risks and difficulties. Arduous enough, truly, the fight is, in all cases, against selfishness, anger, pride, stubbornness, fear and deceit. Each child has, besides, his own special sense of difficulty; but each child has to face all these, and to conquer in the fight, if his life is to be true and worthy if his influence is to be fruitful in blessing to others—if he is to follow Jesus, and to find, in an enriching experience, how truly blessed they are who serve God, at whatever cost of weariness and toil and struggle. It counts for a great deal in this fight when a child knows that he has, in father and mother, the truest and most sympathetic helpers. Well it is for the young life to know, by deepening experience—that he is not looked down upon by cold, critical eyes—that his parents are not always uttering orders or taunts, but are often along side, cheering, showing how best to manage temper or the rising feeling of selfishness. A word of cheer has vastly more power in the family, and in the wide world, than the word of blame, needful though this last may be. Most precious is this word of praise when it has been deserved. It will not nourish pride—it will do the very reverse if we make it clear, by look and word, that in the thing done we see duty fulfilled, and are giving thanks for divine help, as we ask our child to hear the Lord's "Well done." Don't let us be afraid of this word of our Master; and don't let us train our children to fear it, or to feel as if it might be safer to have their ears closed to it. The Lord who at the morning hour says, "Go, work!" delights to meet even the little workers at the close of day to say "Well done!" Life's battle is too sore and too constant to warrant parents pouring out reproaches. Even those of us who grow old have not managed to conquer so well that we can afford to forget that much fighting lies before us yet, and much need for sympathy too. What a store of sympathy these little ones need, and how greatly will it lighten the heart, brighten the eyes, nerve the arms, if they feel that father and mother want them to win in this fight! And don't think that the fight is lost because of the failures which are seen and mourned over. Words of rebuke must be spoken at times; and when this must be, let us speak them solemnly and tenderly, but yet ever with the feeling that the future is ours; that over it the promise of God shines as a star; and that Jesus is with us, saying to mother and son, to father and daughter, to older and younger alike, as both need to hear it, "I will help thee," and "Blessed is he that overcometh."—*Professor Calderwood.*

THE STONY, HARD INTERIOR.

It has been the fashion to assume a stony indifference towards strangers, even if one does not feel it, and not only towards strangers is this manifested, but towards those who are associated together in business, and the ones whom one meets every day. It is not necessary for two people to fall upon each other's neck every time that they meet in order to be civil, but in the short life that we live here, why not give and receive all the good that we can? Strangers upon settling in a new place feel this stony and hard interior, and when the cheery-faced, really Christian man or woman is met with, what a blessing, and how one loves to remember the meeting and the kindly look. It is like a perfect June day, or the bursting out of the sun after days of cloud and storm.

THE SACRED BOOKS OF THE WORLD.

These are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindus, the Zendavesta of the Persians, and the Scriptures of the Christians.

The Koran is the most recent, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments, and from the Talmud.

The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages, on the duties of life, but they cannot be traced farther back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the twelfth century before Christ.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ.

Moses lived and wrote the Pentateuch fifteen hundred years before the birth of the meek and lowly Jesus; therefore, that portion of our Bible is at least three hundred years older than the most ancient of other sacred writings.

The Edoas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century, A.D.

Our Young Folks.

WHEN I AM A BOY.

If, when I'm a boy,
I am lazy and shirk
My work upon some one that's smaller,
The chances are good
I shall do the same thing
When I have grown older and taller.

If, when I'm a boy,
I am always behind,
And never make any advances,
When I am a man,
Some one else, and not I,
Will be sure to get all the best chances.

If I use, when a boy,
Cigarettes and talk slang,
Without either thinking or caring,
You will probably find me,
When I am a man,
Chewing navy tobacco and swearing.

If, when I'm a boy,
I drink cider and beer,
And persist, against reason and warning,
You may find me in rags,
And as drunk as a sot,
Fast asleep in the gutter some morning.

Now that's not the kind
Of a man I would make;
The world has too many already;
So I will begin,
Right away, while a boy,
To be temperate, honest and steady.

COMPENSATION.

News came that a baby had been born in the Nelson household, a dear little girl, with blue eyes, but alas! with a misshapen foot which would cause her to limp all her life. When grandma read the message she went to her own room without a word, and the young aunts busied themselves with their work, looking suspiciously moist about the eyes. That night, however, Edith Lee came limping in with her two crutches, and was told all about it, because she was the dear family friend and knew all the home secrets.

"And you feel dreadfully about it, don't you?" asked she, patting one of grandma's withered hands.

"Yes, my dear, we do; how could we help it?"

"She will suffer so! It will be so hard for her when she grows up!" said the aunts mournfully.

"Now, my dears, just listen to me," said cheerful Edith. "She will be sorry, and sometimes mortified, when she remembers she's not like other people, but she will have a great many compensations.

"Look at me! I've stumped through life on helpless limbs, and the consequence is that I trust the world and love it. Other people get blue, and say they can't believe in people. I receive so much kindness every day I know the world is full of warm, loving hearts. When I make a journey I find the merest strangers willing to carry my bundles, check my baggage, help me into the cars, and give me the best places.

"I've heard some of you complain of the railway men who have no hesitation in running you down with a baggage-truck. Those same men push the truck up to me, and ask me if I won't get on and ride to the car or the carriage. Teamsters pull up their horses, to let me cross the streets. Waiters in hotels give me a seat near the door, so that I need not walk further than is absolutely necessary, and in the summer, when we are in the country, not a farmer passes me without begging me to ride.

"Now, all this is because I am lame. The very sight of my misfortune appeals to every heart, and the consequence is that, as I have told you, I believe in the world and the warmth of its sympathies. That baby will have the same experience. The wind will be tempered to her in precisely the same way, and when she is thirty, as I am, she will say, 'Why it's a beautiful world!'"

"Bless you, dear," said grandma, warmly, "I shouldn't wonder a mite if she did!"

And they were comforted, remembering the mercy of God in making merciful people.

GOING ON A JOURNEY.

"Good-by," said a little girl, as she dropped something into a postoffice box that I happened to be standing near while waiting for an electric car.

"Whom are you bidding good-by to?" I asked, for there was no one in sight but myself, and I felt sure that she was not speaking to me.

"Why, to my paper," she answered; "it is going on a long journey. I always say good-by; don't you?"

"Well, not to newspapers."

Then she told me that she sent her copy of *Harper's Young People* every week to a little cousin who lived very far from New York, somewhere in Japan.

"Do you know what good-by means?" I asked.

She thought a moment, and then answered, "Why, you say good-by because someone is going away, and you hope they will have a good time don't you?"

"Well, I suppose you do, for a very clever man once told me that it was the same as the old English saying, or salutation, 'God be with you?'"

"I am very glad to know that," she answered; and then, as the car came in sight and I stepped forward to signal it, she sang out cheerily, "Good-by," and disappeared. This is a true incident.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

JESUS ENTERING JERUSALEM.

GOLDEN TEXT. Blessed be the King that cometh in the name of the Lord. LUKE ix. 48.

INTRODUCTION.

After leaving Jericho Christ, accompanied by His disciples, went to Bethany where he visited the home of Martha and Mary and Lazarus. He attended a feast in the house of Simon, where Mary anointed Jesus. Next morning the triumphal entry into Jerusalem was made.

I. **The Triumphal Procession.** All the ways leading into Jerusalem were crowded with people going to the celebration of the Passover. At Bethphage near Bethany a young ass was found and Jesus rode it into the city. This was done in fulfilment of the prophecy contained in Isaiah lxii. 11, and Zechariah ix. 9. It was a manifestation of His kingly claims. When the brow of the Mount of Olives was reached at the beginning of the descent towards the city, it was seen at its best. The finest view of Jerusalem is from this point. Here the throng was great. The whole multitude of disciples began to rejoice. The common people had a strong sympathy with Jesus. They were attracted by Him and now many are prepared to join with His followers in uttering His praises. So hearty for the time being was the popular enthusiasm that some placed their garments as a carpet on the path by which the Saviour advanced, others spread palm branches. The multitude loudly sang praise to God for the mighty works they had seen. The many miracle wrought by Christ throughout Palestine had made a deep impression on the minds of the people. Doubtless many in that multitude had experienced Christ's compassion and mercy in the healing of their diseases and the sicknesses of those dear to them. The substance of the people's triumphal song is given: "Blessed be the King that cometh in the name of the Lord: peace in heaven and glory in the highest." This was a recognition of Jesus as the Messiah. King promised for ages. God is praised for the bestowment of His greatest gift. The Messiah had come on His mission of reconciliation, bringing heaven's peace to a sin-distracted world. The work of Christ would lead to the highest glory and be the theme of eternal praise to all the redeemed and to all the highest intelligences in heaven. All in the crowd were not friendly to Jesus. Some of His enemies were there. The Pharisees had no liking for the heavenly Teacher. They opposed Him on every occasion when they could do so. Here they and their action form the dark shading of the otherwise beautiful picture. Their fault-finding was the jarring note in the exquisite music of the triumphal procession. The Pharisees had no sympathy with the joy of the people and they appeal to Jesus to silence their cries: "Master, rebuke thy disciples," they say. Jesus has no sympathy with the state of mind that is offended at the enthusiastic praise of the multitude. He replies with emphasis to their complaint "I tell you that, if these should hold their peace, the stones would immediately cry out." The public recognition of Jesus as the Messiah was now made, and could never more be unspoken. If human voices were silenced, nature itself would bear testimony to Christ's kingship, for nature obeyed Him.

II. **The Triumph Shadowed.**—Looking from the brow of the Mount of Olives on the magnificent scene the city presented, as it rose, terrace upon terrace, a city of palaces, with crowning towers and magnificent gardens, and the temple in all its stately grandeur. Jesus wept aloud. He also beheld the awful scene the city would present a generation later. Dr. Edersheim says: "The contrast was indeed terrible between the Jerusalem that rose before Him in all its beauty, glory and security, and the Jerusalem which He saw in vision dimly rising on the sky, with the camp of the enemy round about it on every side, hugging it closer and closer in deadly embrace; then another scene in the shifting panorama, and the city laid with the ground, and the gory bodies of her children among the ruins, and yet another scene, the silence and desolation of death, not one stone left upon another." Then in deepest sadness Jesus says, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes." In these words there is the deepest pathos. The people of Jerusalem had been highly favoured, they had enjoyed every advantage, yet they failed to understand the meaning of all that God had done for them. All to which their history and institutions led up culminated in the coming of Christ, but they knew it not. This was their great opportunity and they missed it. "They are hid from thine eyes." Then follow the prophetic words descriptive of the overthrow of that stately city, words that were fulfilled to the very letter forty years afterwards.

III. **Working while it is Day.**—Every hour was precious and Jesus employed His time in teaching the people that thronged this Temple enclosure. His first act was to drive out the people who were buying and selling in the temple. By this He asserted His authority, and it was recognized without question; at all events it is not stated that the traffickers resisted. The desecration of the place where God is worshipped incurs the rebuke of Jesus. It is set apart for sacred uses and nothing out of harmony with the pure and holy worship of God should find an entrance there. God's house is the house of prayer, but Jesus tells them they had made it a den of thieves. The men who would buy and sell in the temple could hardly be trusted as honest men. He who knew them described them justly. These last days before he suffered were spent in teaching the people, holding out to them offers of mercy, but his enemies were busy. Their hatred had become intense. They were prepared to commit the greatest of all crimes. Scribes and Pharisees were plotting how they might put Him to death. They were not restrained by the fear of God, or the voice of conscience, but they feared the people. As expressed in the Revised Version, "the people all hung upon Him, listening." The place He was gaining in the popular heart alarmed the spiritual rulers of the people. They feared that their power and influence would come to an end. When self-interest is threatened all other considerations are forgotten. Men who are chiefly governed by it are ready to commit the gravest crimes if they can thereby avert the danger that threatens. In their desperation the Scribes and Pharisees were planning how they could put Jesus to death without arousing the indignation of the people against themselves. Minds free from prejudice at once feel the power of Christ's truth. The common people, throughout His earthly ministry, heard Him gladly. As the end drew near "the people all hung upon Him, listening."

PRACTICAL SUGGESTIONS.

The triumphal entry into Jerusalem was prophetic of Christ's final triumph when His kingdom shall be universal.

Let Christ's peace rule in the heart, then shall our praises rise to God with unchecked ardour.

There are always some ready to criticize and find fault with what is done for Christ.

Neglected opportunities do not return. There is an untold depth of meaning in the Saviour's words "but now they are hid from thine eyes."

All Christ's prophetic sayings come true.

THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 10th, 1890.

A Sabbath School Service for Children's Day

ARRANGED BY THE REV. JOHN McEWEN,

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

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

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

THE *Christian-at-Work* calls some members of Congress, who made a disgraceful exhibition of themselves in the House the other day, "brutes." Such language is unfair—that is to say it is unfair to the brutes.

IF the Province of Manitoba can this year export ten or twelve million bushels of wheat besides other cereals in proportion, may the Church not reasonably look for a lessening of the Home Mission grants in some of the more fertile parts of the Province? It must not be forgotten that new fields are opening farther on and that many congregations in Ontario and Nova Scotia have been weakened by making Manitoba strong.

IN a few days we may perhaps hear some stern moralists delivering homilies on the wickedness of the newspapers, because they give so much space to reports of criminal trials. The homily will be delivered immediately after the homilist has pondered over six or seven columns of the Birchell trial. A Boston editor says that only about four per cent. of the reading matter of a popular newspaper he examined had any connection with crime and that people who complain about the space given to reports of criminal trials are people who read little or nothing else.

A WRITER in a British journal who has been making a tour among the English watering places says that he found the sermons "bright," "devotional," "helpful" and "refreshing," but the collections are mainly composed of "threepenny pieces and coppers." In one place there were ninety-three threepenny pieces and in another \$10 in coppers. We hope that none of our readers who have just returned from Canadian summer resorts have been contributing in this magnificent style. Ten dollars in coppers from people enjoying themselves at a seaside resort is a scandal. The ushers should be thankful that they got the plates back in safety.

A CORRESPONDENT of the *Christian-at-Work* commends the practice of preaching to children. He gives six reasons in support of his recommendation. The minister himself will benefit by it, as he comes into closer touch with the lambs of the flock. His own spiritual life will be quickened, and his usefulness augmented. Older hearers also will be interested. The children will become more attached to the Church, knowing that they will get their special portion in due season. The correspondent is of opinion that it will be a means of bringing people to church who are now in the habit of staying away. The children will tell their parents what they have been hearing, and they in turn will be induced to hear for themselves. It may also be a means of getting at inattentive hearers who will out of curiosity listen to what the minister has to say to the little folks. Then the sermon to the little ones will be highly appreciated by the tired mother, who will value the aid and encouragement given by her pastor in her efforts to promote their spiritual well-being.

THE trouble on the New York Central Railway may be narrowed down to two questions: The one a question of fact, the other a question of principle. The question of fact is: Did the railway authorities dismiss fifty or sixty employees because they belonged to a labour organization? The strikers say they did. The railway people say they did not. The question of principle is: Has a railway company the right to manage its own business as it pleases? The latter is by a long way the more important question of the two as it concerns vitally every company, and for that matter every employer of labour in the country. There can be no doubt about the reply that will be given to this question in the end. Public opinion really settles these questions in the long run, and though public opinion may say in many cases shorten the hours, or give the men higher wages, in a free country it will always decide that people must be allowed to manage their own business as they please.

A WRITER in a leading English journal, who evidently knows the inside facts, gives what he believes to be the real reason why Newman went over to the Catholic Church. Newman said the New Testament was full of devotion and self-sacrifice, which is certainly true. He looked for these things in Protestant Churches but looked in vain. He looked at the Roman Church and saw them, or thought he saw them there, "maintained at full strength through the centuries to our day." Having the courage of his convictions he crossed the line into Roman Catholicism. Before accepting fully this explanation one might be excused for asking where and how long Newman looked for devotion and self-sacrifice in the Protestant Churches? Quite likely these things were not easily found in any large measure in the only ecclesiastical body that he would call a church. Still there is enough in the explanation to make serious Protestants think. How is it that in spite of so much that is wrong in their system and repulsive in their dealings with their neighbours, Roman Catholics can always get so much credit for zeal, devotion and self-sacrifice.

REFERRING to the agitation in the Presbyterian Church of New South Wales to limit the pastorate to five years, the *Christian Leader* says:—

The controversy on the subject indicates restiveness and discontent among the laity, and is the reverse of flattering to the occupants of the pulpit. The curious thing is that while these antipodal Presbyterians are seeking to transform the steady old church of John Knox into a coach on wheels, the children of John Wesley, both in Australia and in the Old Country, are agitating for a modification of their three years' tenure of the pastorate.

The children of John Wesley in Canada are doing the same thing. One of the important subjects to be discussed in the General Conference to meet in Montreal in a few days will be the extension of the three years' term. We have heard it stated by those who ought to know that the average pastorate in the Presbyterian, Baptist and Congregational Churches taken together is not as long as the three years' term of our Methodist friends. Somebody who has a liking for handling figures should work up the statistics. What a grim mockery it is to talk about the "permanent pastorate" if the itinerancy gives a longer average pastoral term than the system that is supposed to give permanency in the pastoral relation.

THE *Christian-at-Work* is of the opinion that the pulpit is not the proper place for a pessimist:—

A pessimist is a sorry specimen of the *genus homo* anywhere. He is the pitiable victim of what Addison calls the "vapours," which translated into modern English means the "blues." This melancholy state of mind is often the offspring of dyspepsia, and it reacts in turn to prolong and intensify the wretched malady which produced it. But of all places in the world a pessimist is seen at his worst in the pulpit. He bewails the degeneracy of the times, exalts the fathers and belittles their children, snarls at those present in the prayer-meeting because some are absent, proclaims the meanness and stinginess, and delinquencies of the men and women who support him, sees lions along the pathway of every projected improvement not sanctioned by the old precedents, and tries, in short, to persuade everybody else, after having persuaded himself that things in the church are going to the dogs generally.

Is it uncharitable to doubt whether a chronic pessimist is a believer? Can a man, in or out of the pulpit, who has faith in God and in the promises of God ever become a confirmed pessimist? No doubt dyspepsia intensifies pessimism but lack of faith has probably as much to do with the malady as lack of digestive power. Pharisaism is often another factor. The pessimist is pretty certain to be afflicted with

the idea that he is the only righteous man in the community. Self-conceit aggravates the malady for no small part of a pessimist's trouble often arises from the feeling that sufficient honour is not given to *him*. Just put *him* on a high place and see how suddenly the world and the Church will improve.

A FRENCH-CANADIAN paper says: His eminence, Cardinal Taschereau, considered it his duty to decline the invitation to the Governor-General's State dinner at the citadel. This refusal, it is explained, was dictated by the fact that there was an unwillingness to take into account at this official dinner the order of precedence accepted and followed in England, by which cardinals, as princes of the Church, rank immediately after the princes of the blood royal and before all ministers and members of the House of Lords. Because the Canadian Cardinal cannot have the chief place of honour at the Governor-General's State dinner, he declined to be present. He evidently thinks more of his rank than anybody else does. In not conceding the Cardinal's claim to precedence the Governor-General will have the approbation of the Canadian people. Had Lord Stanley given way to the Cardinal on this point, there would have been an outburst of popular indignation difficult to avert. Give the Roman Catholic dignitaries an inch and they are sure to take an ell. It is not the practice in England to give princes of the Church precedence next to the princes of the blood royal. The Prince of Wales suggested that on a certain commission Cardinal Manning, because of his great age and personal worth, should rank next to himself. This is construed as settling the question of precedence. Canadians are not bound to recognize ecclesiastical rank bestowed by the Pope. If the Cardinal cannot as a Canadian citizen accept invitations to State functions he is at liberty to absent himself and nobody will seriously grieve over his action. In modern civilization "princes of the Church" cut rather sorry figures.

ONCE A CRIMINAL ALWAYS A CRIMINAL?

THE Commission now prosecuting an enquiry in the interests of prison and criminal reform will doubtless have before them a remarkable array of facts and theories, which after sifting and classification may lead to the adoption of improved methods of dealing with the various classes of criminals. The scope of their enquiry has been wide. They have sought information and expressions of opinion from many quarters and from numerous experts. The report of the Commission when completed will no doubt reaffirm several of the conclusions already reached by many who have given attention to questions of great social importance. It may be anticipated that the report will emphasize the evils of intemperance, and show that it is a fruitful source of crime. Another point likely to be insisted on is the increasing neglect of parental restraint. Not only young people, but large numbers of children in towns and cities are permitted a latitude that is positively dangerous. The streets after dark are not the best places for children to spend hours in unrestrained liberty. There will likewise be a repetition of the recommendation of better classification of juvenile offenders and an extension of the system of industrial training. The various methods of prison discipline may be compared, and the conclusions reached by members of the Commission may lead to valuable practical results in the improvement of the Ontario prisons. At all events there is the disposition to adopt the best and most effective methods for the restriction of crime, and promoting the reformation of criminals.

In reference to this last—reform of criminals—those who have been interested in seeking to extend the work of rescue will get a rude shock if they read some of the evidence given before the Commission. Several experts have expressed the opinion that crime is not amenable to the philanthropic modes of reform hitherto pursued. They have hope only if crime is strangled at its source, and some have hinted at the most drastic methods of repression, preventing the natural perpetuation of the criminal classes. Were this practicable, it would not prevent the recruiting of that class by lapses on the part of others and the miserable surroundings that tend to foster crime. One of the most thorough-going advocates of criminal repression at the start is Dr. Bucke, Medical Superintendent of the Insane Asylum at London. He is a full-fledged modern scientist and a profound believer in evolu-

tion. Dr. Bucke is also an authority on the poetic art. He is a warm personal friend and an enthusiastic admirer of the "good grey poet." He is prepared to place Walt Whitman in the first rank of immortals, next if not in equality with Shakespeare himself. The good Doctor is a man of some originality and thorough independence. He has the not too common habit of expressing clearly and firmly the opinions he has formed without waiting to ascertain whether they coincide with or contradict current beliefs. In his testimony before the Prison Commission he has spoken with characteristic directness, and to many his views will be rather startling. He ascribes to heredity a power that seems almost invincible. That the offspring of criminal parents have criminal instincts is a matter of common observation, but that they naturally, necessarily and inevitably lead criminal lives, and never emerge from the shadow of evil, is not borne out by facts. He thinks that even the removal of children from vicious parents, placing them under better and more favourable influences, would not prevent the hereditary taint from manifesting itself sooner or later in some form or other. The doctrine of heredity in the expert's opinion is as all-pervasive as the law of gravitation. He is reported as saying, "Heredity governs everything, speaking broadly—heredity is the thing that governs us all, men, women, animals and everything else, although other subsidiary causes come in as well." Does heredity, then, to go no farther now, dominate the reason and the moral sense? Is matter and material tendencies more potent than spirit?

The learned Doctor holds that "undoubtedly everything is transmitted—physical traits, moral traits and acuteness of sense—everything." If this be so it would seem difficult to account for the endless individual diversities that human life presents. Without calling in question the general principle of the transmission of qualities, it is yet possible to lay undue stress upon it. Giving special prominence to a particular law as dominant over all others is liable to produce a one-sided and inaccurate impression. There is a harmony in the complex laws that govern in nature; no one is paramount, all contribute to the accomplishment of the Creator's design. To Dr. Bucke is also attributed the statement that "the moral nature of man is only a few thousand years old—it is only about three thousand years since man had a moral nature. It may be 100,000 years since he had an intellect, but it is nothing like that time since he had a moral nature." At all events this does not agree with the Scripture statement that God made man in His own image. The patriarchs were not perfect men, but they were not destitute of a moral nature, and they lived more than three thousand years ago. Enoch walked with God. Abraham trusted God, and it was counted to him for righteousness. Noah was a living protest against the immorality of his age. There is an unbroken line of men who by their lives gave evidence of the possession of a high moral nature anterior to the date the expert assigns for the dawn of man's moral nature. The principle that heredity is the dominant law of life, carried out to its logical result, would destroy all sense of moral accountability. Said one of the commissioners to Dr. Bucke: "I suppose your idea is that if we are exactly as we are made we cannot be held responsible for our actions?" This conclusion the Doctor evaded by the use of a vague generality.

Whatever may be thought of Dr. Bucke's views on these speculative questions it is clear that he is hopeless of remedial agencies for the eradication of crime. He would stamp it out. He says: "We law-abiding citizens are more civilized than the criminals, and those who are civilized have a right to protection against savages. I would not punish savages any more than I would punish animals, but they should be prevented from perpetuating the race. I would undoubtedly control their marriages, and I would say that their seclusion as far as possible would prevent their doing mischief." All this comes very far short of Christian ethics. Here there is no attempt at reclamation of the criminal. He is a wild animal and to be treated as such. On the Doctor's theory this is defensible, for he holds that criminals are irreclaimable. That this is out of harmony with the purpose and design of Him who came to seek and to save that which was lost, need not be said. Every genuine conversion shows that the Gospel is the wisdom and the power of God, and that He is able to save unto the uttermost all that come unto God by Him. Happily those who engage in the work of philanthropy and in the God-like mission of raising the fallen have a higher inspiration and a more hopeful prospect than the stern and merciless dicta of a one-sided materialistic interpretation of scientific laws.

PUBLIC SCHOOLS AND THEIR ANTAGONISTS.

IN Protestant countries the Roman Catholic authorities take an active interest in educational affairs; in those countries where the Church of Rome has control education is sadly neglected as statistics abundantly testify. From this it would appear that it is not education for its own sake that is the chief cause of that Church's concern. In Roman Catholic countries the motto has been "ignorance is the mother of devotion." In Protestant lands it is evident that the fear that the education imparted in the public schools develops the power of independent thought, thereby lessening the abject trust in priestly inerrancy that Rome so sedulously inculcates. It is a tacit confession that free and unsectarian schools and Romish superstition and priestcraft are incompatible. In Catholic countries the Church is far from having an easy time of it in its effort to control systems of popular education. In Belgium the fiercest conflicts have been waged and the antagonism to priest-ridden schools has become so deep-seated that its complete triumph is only a question of time. So violent has been the reaction in France against sectarian schools that strong feelings of hatred have been engendered and many have rushed to extremes in resenting the priestly control of primary education.

For reasons best known to themselves the Roman Catholic authorities on this continent in conjunction with those at headquarters in Rome are making a dead onset on the educational systems in vogue. In Brazil and Peru the people have become impatient of the absolute control of educational affairs by the Jesuits, and put an end to a domination they felt to be unbearable. In the United States an excellent system of unsectarian education, on the basis of entire separation of Church and State, has been established and has wrought admirably and to the entire satisfaction of the people. This system, however, has not been acceptable to the Roman Catholic bishops and priests in the United States. Encouraged by the Vatican authorities they have declared war on the entire system. It is well that they have done so. While some are more discreet and diplomatic than others, the purpose and designs of the hierarchy have been so plainly and unmistakably revealed that the American people are on their guard, and they may be relied on to rally to the defence of what is one of the fundamental institutions of their country. In the determined attacks on the public schools of the United States, one does not know which is most to be wondered at, the audacity of the priesthood, or their utter blindness to the inevitable result that must follow the conflict they are so anxious to force.

Here in Canada we made the mistake of making compromises. In this province we yielded the principle of separate schools supported by State taxes, thus violating the principle of religious equality, and subsidizing religious teaching at the public expense. The people of the United States did not make this mistake. Cardinal Gibbons, who writes plausible platitudes about "Godless schools," expresses his admiration for the Canadian system, but it is noticeable that in a symposium in last week's *New York Independent*, not one of the competent writers, outside the Roman Catholic communion, countenance the slightest departure from the present system. None urge compromise or concession. It is clear that it is not the Roman Catholic people who are opposed to public schools. They do not seem to be aware of the awful evils for which these schools are responsible. If the antagonism to the national system of education were a popular movement heated ecclesiastics would have no need to inveigh so vehemently or to fulminate the threats that come so easily to their anointed lips. Why is it necessary to command, entreat, exhort and threaten Roman Catholic parents to withdraw their children from the public and send them to parochial schools? It is plain that the Roman Catholic rulers fear the free air of this continent. If they could only get control of the education of the children they imagine that they can hold in subjection the men and the women thus trained. Even that is a delusion. The very effort to destroy the public school system will make the Romish priesthood an object of distrust and when their people's eyes are once opened they will be distrusted utterly. The view that Romish pretensions are as hollow as they are audacious is not confined to Protestant communities; it is common among educated Roman Catholics everywhere. If the Vatican ranges itself on the side of reaction it has no one to blame but itself, and it must abide the consequences of its own deliberate choice.

Books and Magazines.

MESSRS. ANSON D. F. RANDOLPH & CO., of New York, have forwarded a Descriptive Catalogue of their varied, useful, attractive and beautiful publications.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—This little monthly is deservedly a favourite with its large circle of appreciative readers.

THE PULPIT. (Buffalo: The Lakeside Publishing Co.)—The third number of this new venture contains six discourses on important themes by eminent divines of different denominations.

THE LADIES' HOME JOURNAL. (Philadelphia: Curtis Publishing Co.)—This monthly ably fills the sphere for which it is specially intended. It has been successful in enlisting on its staff of contributors a number of the ablest writers of the day.

ST. NICHOLAS. (New York: The Century Co.)—The new number of *St. Nicholas* is very attractive. Timely and valuable papers on a variety of subjects by eminent writers, and finely illustrated by skilful artists, well-told stories, and graceful poems make up a decidedly excellent number.

THE KINDERGARTEN. (Chicago: Alice B. Stockham & Co.)—The *Kindergarten* for September is nearly doubled in size and presents an unusually interesting table of contents, in which is found: "Froebel's Law on Education," by Bulow; "Schoolishness," by Hailmann; "Eyes Have They and See," by Lucy Wheelock; "Science Lesson," by Professor Howe; "Slojd in St. Paul," by Dr. Alice B. Stockham; Reports of National Education Association; Reports of Kindergartens throughout the world, several stories, etc.

THE ARENA. (Boston: The Arena Publishing Co.)—In variety of subjects of present popular interest and modes of treatment, the *Arena* is faithfully carrying out the intentions announced at its commencement. The September number presents a wide range of topics, ably handled by expert writers. A paper by Mr. Thomas P. Gorman on "The Dominion's Original Sin," has attracted attention in Canada and brought down upon its author unmeasured denunciation from some of his political antagonists. Rev. Dr. Samuel Dilke advocates "Uniform Marriage and Divorce Laws."

HAND-BOOK OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA FOR 1890. Edited by Rev. William P. White. (New York: Wilbur B. Ketcham.)—This compact little Hand-Book, in paper cover, neatly printed, will be found very useful to all who desire accurate and detailed information concerning the Presbyterian Church in the United States. The work abounds in facts and dates of an official character, carefully arranged, facilitating easy reference. As a frontispiece a good likeness of Rev. William C. Roberts, D.D., LL.D., President of Lake Forest University and Ex-Moderator of the General Assembly, is given.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—The September number of this Canadian monthly is of excellent quality. The Editor's "Tourist Party in Europe" is admirably written and copiously illustrated. The same remark applies to Lady Brassey's "Last Voyage," and "In Bunyan's Country." There is a fine and appreciative sketch of "Miss Frances Willard," by Z. B. Gustafson. Other papers of timely interest are "Prison Reform," "An Experiment in City Mission Work," and "The Woman's Missionary Society and its Work."

THE OLD AND NEW TESTAMENT STUDENT (Hartford, Conn.: The Student Publishing Co.)—In addition to the usual features regularly presented in the pages of this most valuable monthly, the present number gives a second paper by Professor E. P. Gould on "The Literary Character of St. Paul's Letters." Professor T. Wytton Davis, of Wales, exhaustively discusses "Bible Leprosy," and Professor Greer, of Princeton, grapples with the "Titles of the Psalms." The symposium on the "Gradualness of Revelation" has brief papers by President Andrews, Dr. Washington Gladden, Professor Johnson, the late Dr. Dwinell, President Alvah Hovey, Dr. Newman Smyth and the late Professor Welch, of Auburn.

THE ROMAN CATHOLIC CHURCH VERSUS THE AMERICAN PUBLIC SCHOOL. By David James Burrell, D.D. (Minneapolis.)—This little pamphlet contains a stirring address on a question that is agitating our American neighbours as well as ourselves. Dr. Burrell speaks out in direct, earnest, manly fashion against the attempts of the Roman Catholic hierarchy to interfere with the educational system of the United States. The propositions laid down and illustrated are "Our Undenominational System of Education is a Vital Safeguard of the Republic;" "The unsectarianism of our public school system is its distinguishing characteristic, the secret of its power, the very essence of its life," and then Dr. Burrell proceeds to show by clear statement and ample citation that "there is only one organization on American soil that distinctly and avowedly antagonizes our non-sectarian system of public schools. The pamphlet states that this address is printed for free circulation by the Session of Westminster Church, Minneapolis. Copies may be had in any number, for the price of postage, on application to S. B. Williams, Minneapolis, Minn.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The leading paper in this month's number, by Prof. Willis J. Beecher, on the "Possible Federation of the Evangelical Protestant Churches," is well considered and ably written. Dr. Murray, Dean of Princeton College, gives cogent reasons why ministers should keep up the study of the Classics. Dr. Luckenbach treats at length "The Decadence of Country Churches," and tells a very sad tale respecting them. Prof. B. B. Warfield writes in a very striking and instructive way on "Dreams and the Moral Life," which may well set one to thinking. "Sensationalism and the Pulpit" is a thoughtful and discriminating discussion of a very pertinent and practical subject. The Sermons this month, eight in all, are by such able preachers as President D. H. Wheden, Dr. Stephen Phelps, J. Hudson Taylor, Principal Edwards, of Wales, Dr. Maclaren, of England, Dr. Rawlins and others. The Prayer-Meeting Service, by Dr. Wayland Hoyt; the Exegetical Section with Drs. Crosby, Chambers and Tryon Edwards for writers; the European under Dr. Stuckenbergh, of Berlin; Current English Thought, by Dr. Joseph Parker, of London, and the Miscellaneous and Editorial Departments all are full of fresh, original and timely matter of special interest and value to the preacher and pastor.

Choice Literature.

STORIES FROM "RESCUERS AND RESCUED."

DICK, THE POACHER.

They are much mistaken who fancy that home mission work is not needed in the country. There is nothing about thatched cottages, or rosy gardens, or clustering ivy, or musical brooks, or green fields, or bracing air, to charm away the native ungodliness of the human heart. Our mission districts are fed by people from the country, and our village outcasts are very like our city outcasts. When we dive down into spirituals, we discover the essential sameness of all sorts and conditions of men. As one said to me, "Folk are juist fowk." Marked variety is found only among the accidents and wrappings of life.

One year I spent some weeks in a remote village. As I took an interest in some successful evangelism there, I became acquainted with the more fervent Christians in the village, and also with their views of the environment. They told me that the village contained only two thorough-going outcasts, who seemed to be hardened reprobates. To quote a proverbial saying in the village, "They were past redemption, and had turned the leaf."

One of the pair was Dick, the poacher. He was the only man in the village who knew what the inside of a gaol was like. Rumour encircled him with a halo of awe. It was hinted that when his blood was up he might do dark deeds on a dark night and prove dangerous to both gamekeeper and game. I soon knew him by sight; a powerful, middle-aged man, with piercing eyes and resolute face, and clothed with dark, deeply-ribbed corduroy.

About five o'clock one summer morning I was awaked by a rapping at my bedroom window.

"What's the matter?" I asked.

"I am sorry to disturb ye," some one replied, "but my mother's deein', and I wad be muckle obleeged to ye gin ye wad come and pit up a prayer for her. I wad nae hae come this soon, but I'm afeard she'll no be lang to the fore. I'm thinkin' it'll soon be a'ower wi' her."

I dressed hastily, and found that my visitor was the poacher. The sluices of healthy feeling had been opened in his soul, and the lumps in his throat grew so big as often to choke his utterance. As we walked some distance in the fresh, sweet breathing summer morning, he described very minutely his mother's condition.

"She was sair ferfochen, gey dune noo;" and then it oozed out that she was quite unconscious. I felt that he had given me a rare opportunity.

"I am very glad," I said, "to visit your dying mother; but I would rather speak to the conscious son than to the unconscious mother. You and I have death to face, and there is only one way of dying well. What do you think about these things yourself?"

"Can ye tell me, sir, what for naeboid ever axed me that same question afore noo?"

"Very likely you have been asked the question, but may be you were not in the mood either to welcome or remember it."

"Na, na, this is the first time ony man ever axed me that serious question."

By this time we had come to the road end leading to his little, ivy-covered thatched cottage. But Dick stood still, forgetting for a few minutes his dying mother.

"The fowk hereabouts dinna ken we ava. They treat me as if I war a beast and no a buddy. It's noo the feck o' twenty ears syne I was inside a kirk door. I had my reasons for't, though they were gey and wake. I kent my duty brawlees, though I did na da'et. But niver a ane o' them ance fashed his head about me, or cam to my fireside to speer why I had turned my back on the hoose o' God. It's a fac', mon. If ony decent neebor had juist reasoned wi' me a wee, and invited me back, I think I wad mebbe hae gaen wi' the lave o' them lang syne, tho' nae doot I hae been biordnar' careless. But, ye see, I fell clean out o' the way o't. I niver got a inch forrit, and I hae aye bidden in the auld bit. Often on the Sawbaths I hae sitten at that wee window there and watched the neebors gangin up to the kirk, wi' their nicely dressed bits o' weans, and I hae often wunnered hoo they niver wanted me to gang up wi' them. It has gaen me mony a sair hert. That's surely no like oor Saviour's wey."

Litling up his arm, he added with a quivering lip and a really touching tone, "Oh, mon, I may weel say wi' Dawvid, "Nae maun cared for my soul."

We then turned into the lane, and walked in silence to his mother's bedside. She was already so far through the last valley that no human spirit could overtake her. We knelt down with the woman and prayed the Lord Jesus to receive her spirit.

I conducted a service at "the coffining," and was pleased that Dick, of his own accord, convoyed me down the road. Under the stars he opened out his heart to me. He had a fine natural stock of filial reverence and loyalty. Under the barren surface lay a rich subsoil which the ploughshare of affliction was now bringing into the sunshine. He was deeply penitent, and in that yielding, consenting frame which befits the seeking soul, memories of his happy boyhood came thronging in upon his heart; it is always so at such a time. The revered image of his father rose before his mind.

"Ah, he was nae like me," said Dick; "he was a rare guid man. I mind hoo he used to tak the beuk (conduct family worship) every nicht. The big Bible he read frae is in oor hoose yet, and he had a great wark wi' it. I niver see't without thinkin' on him. Aye, it wad hae been tellin' me dearly the nicht gin I had taen his advice and leaved the life he wanted me to."

"But you'll begin now. The prayers of your father and mother for you are now surely about to be answered. I daresay you never felt so near the kingdom as at this moment, and, by God's grace, you'll fairly enter it at once. If you come to God as the prodigal son did, you'll be welcomed as he was. Christ is willing to receive you on the spot, and, if you seek it, you'll get grace to keep you right for the days to come. Why should you not take down your father's Bible and have family worship such as he had?"

He was silent for a minute or two and then said:—

"Weel, if ye'll come to oor hoose, and begin family worship, I'll try to keep it on, if it were only readin' a chapter and sayin' the Lord's Prayer."

That interview, which neither of us wished to shorten, lives vividly in my memory.

On the evening of the funeral I had family worship with Dick and his sisters. I had soon to leave for the city, and seldom have I since been near that thatched cottage. But I know that Dick gave up poaching, took to honest labour, lived within the palling of the law and became a frequenter of the house of God.

He has since flitted from his thatched cottage, and followed his father and mother across the last river.

THE "MISSIONAR' GENTLEMAN."

"You should have some share in our Home Mission work," I said to a young business man, who was my intimate friend and also a fellow-worshipper.

"The idea of me rescuing the lapsed masses! I often think that I am a lapsed mass myself."

"Nothing else is so likely to help your own Christian life; it is the very best prescription for spiritual sickness."

"But I can't talk to people about their souls and pray with them. Why, my good aunt, who has the oversight of my spiritual welfare, sometimes speaks to me as if I were a half-heathen; and she is quite right."

I knew my man, however, and believed in him; and so I approached the subject by another avenue. He was full of generous philanthropy and an eager student of present-day questions. I said something like this to him:—

"Mission work is a splendid education. It offers you a larger university and a broader culture than your 'Alma Mater' could give you—he was a university man—"the culture that brings with it discipline, character and fruitful service. It will rescue you from narrowness of view, for we are all too apt to mistake our horizon for the earth. It will open up to you a rare mine and museum of character. There you will get better stories than are found in the best modern novels, tragedies or comedies; and stories not once a month, but all the year round. Surely to know men is a higher thing than to know books. You have a nobler ambition than to be a mere humanity-monger, and drawing-room sayer of pretty things upon social questions. As we wish to serve our generation, we must begin by trying to understand it, and getting into thorough touch with the facts of modern life. There is nothing like that for giving vigour to our pale convictions. Second-hand knowledge here is no better than second-hand shoes or old clothes, and it is lost as soon as gained. Hand-to-hand mission work will teach us more than all the books in the world could about those vast social problems which bulk so largely in modern literature and legislation. It also helps to make the New Testament a real living book, and supplies the best commentary upon it, and often introduces us to the apostolic type of Christianity. There is nothing like it for delivering us from doubts. It will also make you more grateful for the many mercies of your lot. Every way it will tend to bring your Christianity into sympathy with that of Christ and His apostles, for home mission life is just the best Christian life in motion and action. You might at least take a small parish of fifteen or twenty families, keep them informed about our mission and advertise our meetings among them. You might get a hold of some of the drunkards, and if you came across any difficult cases, you might hand them over to the missionary or myself. You need not expect to feel quite at home at first, for we have all to begin as bungling apprentices."

"Well, if it's only to canvass for your meetings, I might try that; but mind, I'm to do no spiritual work; I'll leave that to more spiritual men."

Having amply protested his inability, he began in a very poor and wild "close," with about twenty families.

Soon after he began he knocked at a door where he meant only to leave a printed intimation of the meetings.

"You'll be the 'Missionar' Gentleman," said the woman; "please come in. Ye maun be the very man we hae been prayin' for," she said to the astonished visitor, now seated at the ingle. "It's juist God that has sent ye here the day. We hae seen better days, ye ken, and hae nae kirk noo. My married dochter, the flower o' my family, is in the bed there. She has come hame to die. She kens that she's no to get better, and she's in a sad wey, for she mainteens aye that she's no ready. It's enough to melt a hert o' stane. Will ye no step ben and see her, sir?"

He stepped "ben." The dying woman turned upon him her big, lustrous, consumptive, imploring eyes, and begged him to tell her "the richt wey to dee." He was one of the most generous-hearted of men, and his deepest sympathies were at once engaged. He quite forgot his "Mind, I'm to do no spiritual work." He gave her his favourite Gospel texts, presented Christ to her as a present Saviour, ready to receive her there and then; and before he well knew what he was doing he was praying with her. She welcomed him as an angel from heaven, and the gush of her gratitude caused him a strange confusion. He visited her often and she seemed to receive the message of mercy from his lips. Her fear of death melted away, and in Christian peace she awaited the signal for her home-going. He told me that it was a rare luxury of the heart to visit that dying woman, and that she had made the Christian life a new thing to him.

He asked me to conduct the service at her funeral. Though it was at one of the best business hours of the day, my friend was there, and certainly in no patronizing mood; for so completely had he identified himself with the family that he warmly thanked me for having come to the funeral, as if I had done a personal favour to himself. He was dressed as he would have been at the funeral of his own sister—white necktie, "weepers," crape on his hat, etc. I watched the retreating hearse, and saw my friend walking down the street with a handful of poorly-dressed working men. He walked with them to the grave, and assisted in laying the body in its last resting-place. Portentous alienations between the classes and the masses! These alienations would at least be greatly lessened by scenes like that. Where the spirit of this "Missionar' Gentleman" is wanting, they will be conquered by all the remedies law can devise.

That funeral so interested me that a day or two afterwards I visited all the families in that "close." I began with the bereaved mother. Her gratitude to the "Missionar' Gentle-

man"—she now called him by his own name—was complete. I learnt that the departed had been a great favourite with the neighbours; that they had all known her terror of death, and the way of its removal; and that they were calling down all blessings on the head of the visitor. He had earned the grandest popularity under heaven. I also found that some part of his redundant popularity had overflowed upon myself. The pew had in this case added vastly to the power of the pulpit. I was heartily welcomed as the pastor of the "Missionar' Gentleman."

"Oh, but ye're weel off; ye maun hae some rare guid Christians in your kirk," said a big, fat woman to me.

"It would be a pity if we had not some of them."

"At least ye hae ane o' them ony way—the gentleman that showed sic kindness to my pair niece."

"Oh, it was your niece that died upstairs last week?"

"That she was; and I'm sure a daithbed like you should mak' a hardened sinner like misel' tak' a sarious thoct; Losh keep us a'! it's high time we were thinkin' about thae things. Ye sud get yer hands on oor Tam; that's my auolest laddie. Ye'll fin' the makin' o' a guid Christian in him; gif he's richt guided. He has noo a rare ambition to dae well. He was ta'en up wi' his cousin byordinar', and he has ta'en this gey and sair to hert. He was tellin' me that when his apprenticeship's oot—ye ken there's juist about five months o't to rin noo—he wud buy a Sunday suit wi' his first big pay, and gang up and become a joined member o' your kirk. An' he was tellin' Maggie there"—nodding at a big lassie sitting at the fireside, with her elbows resting on her knees, and her hands supporting her face, which, with emotional eyes, was fixed upon us—"that she sud get herself fettled up and gang wi' him tae. She wud be sure to get the richt instruction at that gentleman's kirk."

I moved through that little parish with a feeling of triumph. For my friend's sake I was clothed upon with an imputed dignity. A pastorate, like a river, owes its power to its tributaries.

This visitor's deep Christian sympathy had, by God's blessing, achieved all these great results.

I soon saw Tam. In due time he became not only a "joined member," but also a mission worker.

I went to the "Missionar' Gentleman," and said:—

"I have visited your district from top to bottom, and I have to say this: There are hundreds of ministers in the kingdom who would be excited with gratitude if they saw as much spiritual fruit in their parishes as you have seen in yours during the last six months."

Now, why should there be in any city or town in our kingdom one single humble "close" without its "Missionar' Gentleman," and the signs following? Why should there be one single Christian flock without the inspirations that flow from this soul-saving work?

During these six months myriads of Glasgow's young men had spent, in the more vulgar forms of pleasuring, ten times as much money, energy and time as my friend had spent in his Christlike work, which had brought him the high honour of being a true saviour of men, and had anointed him with the oil of gladness above his fellows. Was their investment ten times more lucrative than his; What a pity that some prefer to feed on husks which the swine do eat, or on husks which the swine would not eat, while angel's food—heaven's manna—lies around their tent. Seven times blessed is the young man who does something to heal the hurt of the daughter of his people, for he shall not miss the benediction promised to him who considers the poor. He shall have some share of the godlike joys of healing, saving and creating."

This "Missionar' Gentleman" was naturally a chivalrous man. Some people hope that the chivalry of war will be soon supplanted by the chivalry of labour.

Let us hope that the noble chivalry of labour will be wedded to the nobler chivalry of rescuing love, which takes an eternal interest in man as man, is attracted to the forlorn by their very forlornness, and frankly recognizes that they are of the very same stuff with ourselves, and that the differences between them and us are not of our own making. The work of Christ among our poor needs this refinement of spiritual heroism, and a healthy Christianity should produce it. The Christian workers among the destitute are "Christ's militia," who, in a hobler fashion than that of the knights of the Middle Ages, champion the weak, and enlarge the kingdom of God on earth. Why should there not be many who reverse the ordinary social ambitions, and are really proud of the friendship of the wildest? Why should there not be many among us who are more anxious to gain the confidence of our outcasts than they ever are to gain the confidence of those in their own or a higher social sphere, with the single exception that leads to marriage? This chivalry is eminently Christlike, for it clings to the fallen, and it has no fellowship with barren sentiment. It is at once discovered and appreciated by the rudest, and it gives the worker a spiritual tact which is like a sixth sense. Christian chivalry is one of the chief secrets of success.—*Rev. James Wells, M.A.*

SUCCI'S FAST.

The completion by Signor Succi of his self-imposed fast of forty days, regrettable as were its surroundings, is undoubtedly a remarkable feat. The penitential fasts of the Church in the Middle Ages, though sufficiently severe, yet permitted bread and water to be taken, with sometimes a refresher of dry cooked beans and small beer, and an occasional small fish in the evening; but we can recall no modern instance in which total abstinence from food has been, we were going to say indulged in, or at any rate practised, for so long a period without serious results. Most physiologists would, we think, before the fact have pronounced it impossible. The loss by the lungs, the skin, and the urine would have been considered to be too great for the nervous and circulatory systems to bear without the breaking down of some part of the machinery. Cases are on record where an animal has lived a much longer period without food—as, for example, the fat pig that fell over Dover Cliff and was picked up alive one hundred and sixty days after, being partially embedded in the debris; but here little motion was allowed, warmth was retained by the surrounding chalk, and life was sustained by the animal on its own fat. Dogs and wolves, again, are said

to be able to sustain a complete fast for a month; but for a man to resist the depressing effects of a forty days' fast with nothing but water, which can hardly be called food, is certainly exceptional. Signor Succi is described as looking wan, thin, and sallow, and it is stated that he lost weight at the rate of about half a pound a day during the latter days of his fast. The loss was no doubt in great part due to the elimination of carbon dioxide by the lungs and of watery vapour by the skin and lungs. His temperature was well maintained. His pulse varied, but was during the latter days more frequent than natural. The room in which he lived was judiciously kept at a high temperature, and he did not exhaust his nervo-muscular apparatus by exercise. Perhaps the conclusion may be drawn from this experiment that a considerable proportion of our ordinary food is not applied to any useful purpose in the economy, but is converted in the intestinal canal into leucin, tyrosin, and other crystalloids, and that many of the inactive inhabitants of cities habitually eat more than is required to maintain their mental and bodily functions in the highest efficiency.—*Lancet*.

THE APPROACH OF AUTUMN.

The golden rod now waves with regal pride
Beside the gray snake-fence its dusted plumes;
With it, its modest friend the aster blooms,
And 'mong their half-dead leaves choke-cherries hide;
The thistle's fairy flosses laughing ride
The gentle breezes, that though yet at noon
Blow in a balmy concord with the sun,
Chill with November's breath at eventide.

It seems but yesterday since each pine tree
Was sombre set where spring's gold greenness shone;
Now pine and beech and maple, all I see
Blended in green and dusky monotone.
But, ah! to-morrow, in a flaming sea
Or one of naked boughs, the pines shall moan.

—H. W. C., in *The Week*.

AMERICAN LITERARY INDEPENDENCE.

I confess that I am not in sympathy with some of the movements that accompany the manifestations of American social and literary independence. I do not like the assumption of titles of Lords and Knights by plain citizens of a country which prides itself on recognizing simple manhood and womanhood as sufficiently entitled to respect without these unnecessary additions. I do not like any better the familiar, and as it seems to me, rude way of speaking of our fellow-citizens who are entitled to the common courtesies of civilized society. I never thought it dignified or even proper for a President of the United States to call himself, or to be called by others, "Frank" Pierce. In the first place, I had to look in a biographical dictionary to find out whether his baptismal name was Franklin, or Francis, or simply Frank, for I think children are sometimes christened with this abbreviated name. But it is too much the style of Cowper's unpleasant acquaintance:—

The man who hails you Tom or Jack,
And proves by thumping on your back
How he esteems your merit.

I should not like to hear our past chief magistrate spoken of as Jack Adams or Jim Madison, and it would have been only as a political partisan that I should have reconciled myself to "Tom" Jefferson. So, in spite of "Ben" Jonson, "Tom" Moore, and "Jack" Sheppard, I prefer to speak of a fellow-citizen already venerable by his years, entitled to respect by useful services to his country, and recognized by many as the prophet of a new poetical dispensation, with the customary title of adults rather than by the free and easy school-boy abbreviation with which he introduced himself many years ago to the public. As for his rhapsodies, Number Seven, our "Cracked Teacup," says they sound to him like "fugues played upon a big organ which has been struck by lightning." So far as concerns literary independence, if we understand by that term the getting rid of our subjection to British criticism, such as it was in the days when the question was asked, "Who reads an American book?" we may consider it pretty well established. If it means dispensing with punctuation, coining words at will, self-revelation unrestrained by a sense of what is decorous, declamations in which everything is glorified without being idealized, "poetry" in which the reader must make the rhythms which the poet has not made for him, then I think we had better continue literary colonists. I shrink from a lawless independence to which all the virile energy and trampling audacity of Mr. Whitman fails to reconcile me. But there is room for everybody and everything in our huge hemisphere.—*Oliver Wendell Holmes, in September Atlantic*.

THE BRIDGE MYSTERY.

The story of the man who stood on London Bridge and offered gold sovereigns for sale at sixpence apiece is well known, but it points a moral, to wit: That there are lots of good things to be had by keeping one's eyes open. All the best doctors in the Dominion agree that the new undervests for ladies and children, just introduced as the Health Brand, are about the best thing they have ever seen, being both luxurious to wear and making it almost impossible to take cold. When you go down town step into W. A. Murray and Co.'s and ask them to show you this article, and you will see at once that you can go out in any wind or weather with perfect safety if you wear them.

THE MISSIONARY WORLD.

In a letter from Princetown, Trinidad, dated July 21, which appears in the *Presbyterian Witness*, the Rev. W. L. Macrae says:—

In looking over our baptismal register the other day I was pleased to observe how large a quorum of the Halifax Presbytery we have in Princetown. And it may be interesting to state that last Sabbath the *Witness* editor was added to the list under the following circumstances. A Mohammedan man had been under instruction for over a year. Some days ago he became ill and was taken to the hospital. Last Sabbath he sent for me to come to see him. After the morning service he was found in a somewhat anxious state of mind. After a little conversation, in which he gave evidence of trusting in the Saviour, he said: "Ham at tayar hain."—I am now ready. And while lying on his couch he was baptized "Robert Dill—Mohammed," in honour of the *Witness* editor. We trust he may yet bear faithful witness of the truth. After leaving the hospital we found our way to a neighbouring estate, where we came across a blind man sitting alone in the door of his room, who listened to the story of blind "Bartimeus" with apparent interest. He seemed to grasp what is meant by spiritual blindness, and pointing him to the Great Physician, we left him with a little prayer that he might receive his sight. Having gone a little further, the singing of, chajan brought some twenty persons around another harass, one of whom was a leper with the disease in a considerably advanced stage. Since the type of sin is so terrible, how terrible, indeed, must the reality be! The parable of the great supper was read, which by the way finds a counterpart in more than one particular in customs of the people even here. The Gospel invitation was given under difficulties owing to various sources of distraction. Yet in this way many hear the Gospel who, on account of indifference and prejudice, could not be persuaded to enter a church or a place of worship. An appropriate chajan was then sung, in which the feast which God has provided is described as "love, peace, pardon and eternal life," with a refrain something like "O people, the invitation obey" after each line. Our chajans or Hindi hymns are always listened to with very much interest. Man is a "singing animal" the world over, and oftentimes the word finds an entrance to the heart when expressed in song, while heart and ears would be sided against it on other occasions. Thus the many opportunities that are within our reach of making known the "Glad Tidings" to those who are entire strangers to its life-giving power enables one to enter into the spirit of the apostle when he said: "Woe is unto me if I preach not the Gospel."

MISSIONS IN PAPAL EUROPE.

The very caption seems strange. It would have been natural enough when the "Man of Macedonia" appeared to Paul, for Europe was then a heathen country. But the late Professor Christlieb, though entirely in favour of aiding the Protestant Churches of France, Spain or Italy, entered a mild protest against placing any part of Europe in the same category as Africa or China by calling it a foreign missionary field. All enlightened minds aim to make proper discriminations, though this is not always easy. No one who knows anything of the dead Christian sects of the Levant has any doubt that missionaries should be sent to Persia or the Turkish Empire, unless it be the Archbishop of Canterbury, who seems to think that the venerable Greek and Nestorian Churches should be protected against Protestant invasion. There is, in our day, every variety of opinion as to the question: What is legitimate and necessary to missionary work, and what is to be regarded as mere proselyting and unwarrantable interference? The time has come when a discriminating judgment should be applied in all missionary enterprises.

Even work among the heathen should be carried on intelligently. Heathen systems should be thoroughly understood, and should be approached in such a way as to win success and not to block the way against it.

The dead sects of the east should be looked upon in a different light from that in which we place Mohammedans—though even the latter should be approached as those who profess to worship the God of Abraham, Isaac and Jacob. But with Nestorians and Greeks there is an appeal to Christ and to the early historic Christianity. And the same is true of Papists. However the "Light of the World" may be obscured by the worship of Mary or of saints and images, that true Light furnishes the point of hopeful approach.

There should be a broad discrimination between work in Papal countries and that of the heathen world as to their comparative claim. The first and paramount duty of the Christian Churches of this age, whatever be their name, is to proclaim the Gospel to the nations who have never heard of Christ. In this duty Protestants and Catholics should stand upon common ground. It is the reproach of both that they have monopolized the great salvation for nineteen centuries, while the majority of mankind have remained in total ignorance of the Gospel.

American Christians at least should draw a distinction between the claims of Papal Europe and those of the Spanish American States. In the first place there is a geographical consideration. Mexico and Central America are at our door, and South America not only belongs to our hemisphere but is in close sympathy with our political institutions. The Pro-

testant Churches of Europe naturally feel that the responsibility of evangelizing these countries rests largely upon the American Churches.

But there is another and more cogent reason. The type of Romanism which prevails in Spanish America is far lower than that of the continent. European Catholics themselves have spoken of it as a virtual heathenism (for example Abbe Domineck, chaplain of Maximilian). And broad-minded statesmen in America have welcomed Protestant influence as a blessing to the Mexican Church.

But, making all proper discriminations, a good rule in Christian duty is that which Christ Himself laid down, "This ought ye to have done and not to leave the other undone." There are many reasons for aiding the Protestant Churches of Continental Europe. America owes a lasting debt of gratitude to the Huguenots of France. After the terrible massacre of St. Bartholomew in the sixteenth century, multitudes of survivors migrated to this, as to many other countries. The religious faith and life, as well as the national character of our colonies, were enriched by the Huguenot elements, and the kinsmen of those staunch exiles, wherever they may be found, should be regarded as our brethren.

There were others who in those days of terror took refuge in remote fastnesses of their native land, where they long remained shut out from the world. One of their descendants, writing recently of their history and their present needs, says, pathetically: "When our Protestants came down from their rocky peaks or out of caverns or forests they were timid, happy to be allowed to live, more like a degenerated race than like true Huguenots—they had suffered so much and so long."

The same writer complains that much of the work that has been done for this people has been little more than a proselyting process, which, instead of leaving the Huguenot Church a unit, strengthened in its ancient faith and order, has rather tended to break it up into the various sects.

The only alternative to this divisive process is to contribute funds in aid of these Protestant Churches and allow them to apply that aid through their own missionary agencies. But it is not always easy to decide between these methods. On the one hand the Churches left to themselves might preserve their unity, but on the other hand it is claimed that being run over to Baptist or Methodist communions they are quickened into a higher spiritual life, and are more effectually guarded against the prevailing rationalism. The question is a broad one. That the Methodist and Baptist missions in Germany and Sweden have led thousands of Lutheran converts to a more vital faith and a higher life seems clear, although the thousands who have thus been won cannot be classed with converts from heathen races, yet unquestionably they constitute a more vital element in the religious life of the continent than ever before.

We have little sympathy with the idea that missionary work is valuable just in proportion to its undenominational character. The Church is the best of all organizations for the extension of Christ's kingdom, and the different Churches will accomplish most for those who are brought into complete sympathy with them in doctrine and order. Whatever evils attach to sectarian zeal it is better than looseness and disorder, and organized missionary agencies under responsible management are better than the free-lance enterprises which are responsible to nobody and whose general tendency is towards transient impressions rather than established churches and self-perpetuating institutions.

There is one danger just now which may be regarded with no little apprehension, and that is the division of the Protestant mission work of Continental Europe into a number of separate and rival interests, each having an American headquarters in New York or Boston and a network of collecting agencies throughout the country.

One after another these societies—for they are such—are being formed, and their success will lead to the creation of many more. To say nothing of the discouragement and bewilderment of American pastors amid this multitude of rival appeals, and the serious detriment to those great missionary boards which are earnestly striving to get on without collecting agencies, will such a policy be wise and safe even for the churches which are aided?

A sharp and exciting competition in the American market; so much thought and interest turned away from the proper development of a self-reliant, moral purpose and an aggressive zeal in the churches themselves; the handing over of the missionary work of these churches to a central committee, to be carried on largely by foreign funds. Will not all this tend to apathy and to greater and even greater weakness? Even in heathen lands an undue spirit of dependence is fatal to the stamina of the Christian rank and file.

It is essential to the growth and efficiency of the continental churches that they should as fully depend on the development of their own effort and their own liberality as if there were none in any quarter to help them.

Then let that effort be supplemented by systematic and generous aid from more favoured lands. Let this be done without personal solicitation, and by proper concert of action. Our own mission boards will all gladly transmit contributions as directed and without expense. If any discrimination is made let those objects be specially favoured which are most economical of ocean voyages and the expense of collecting. There is need of serious attention to the present drift of these great interests, and of prompt measures to secure system, economy, increased confidence and more generous aid.

Ministers and Churches.

THE Rev. D. Macdonald, M.A., occupied the pulpit of St. Andrew's Church, Perth, on Sabbath week.

THE Rev. W. A. Johnston, of the Presbytery of Quebec, retires from the active duties of the ministry after September 30.

THE Rev. J. W. Mitchell preached in the Presbyterian church, Brooklin, on Sunday the 31st ult., with much acceptance.

THE Presbyterians of Appleton and Ashton have decided to extend a call to Rev. Mr. Shearer, who preached there a few Sundays ago.

DR. BEATTIE, Professor in Columbia College, South Carolina, occupied his old pulpit in the First Presbyterian Church, Bantford, on Sunday week.

THE Rev. B. Canfield Jones, pastor of the First Presbyterian Church, Port Hope, has arrived home from his holidays. He has been visiting in Pennsylvania.

MR. SIMON MACDONALD, of Morrin College, was licensed by the Presbytery of Quebec on August 26, and appointed as ordained missionary to Kennebec Road.

THE quarterly communion services were held in the Presbyterian Church, Acton, on Sunday week. Rev. Mr. Winchester, of Berlin, conducted the preparatory service on Friday.

THE preparatory services in connection with the communion in the Presbyterian Church, Watford, were conducted on Friday week by Rev. Norman Russell, missionary elect to India.

AT a joint meeting of the congregations of Drumbo and Princeton, held in the Presbyterian church, Princeton, it was decided to present a unanimous call to the Rev. W. K. Shearer of Fitzroy Harbor.

THE Rev. Mr. Jordan, of St. Andrew's Church, Strathroy, has returned from his vacation trip and resumed his pastoral duties. The Rev. Mr. Johnston, of Alvinston, preached in Strathroy on Sabbath week.

THE Presbyterian Church of Columbus and Brooklin has extended a most unanimous call to the Rev. Mr. Patterson, pastor of St. Enoch's Church, Toronto. It has since been stated that Mr. Patterson declines the call from Columbus.

THE Port Hope *Guide* says: The Rev. James Craigie preached a good sermon to a large congregation in the Presbyterian Church, Millbrook, on Sunday week, and the Rev. Mr. McGillivray occupies the same pulpit next Sabbath.

THE Hamilton *Spectator* says: Some of the members of the Erskine Church congregation are in favour of extending a call to Rev. Mr. Cruickshank, of Smithville, who preached at St. Paul's Church Sunday evening. The managers have invited him to preach at Erskine Church shortly.

THE sacrament of the Lord's Supper was celebrated at the First Presbyterian Church, London, on Sabbath week. Rev. W. J. Clark, the pastor, preached on the occasion, and had the pleasure of welcoming twenty-four new communicants, fourteen by certificate and ten on profession of faith.

THE Rev. James Sutherland, of Inverness, was invited to become pastor of Bristol congregation. The congregation of Inverness were unanimous in their desire to retain their pastor and to accomplish this resolved to make Inverness a self-supporting charge which means an increase in their giving of about \$100.

THE Rev. John Leishman will be inducted as pastor of the Presbyterian congregation at Chester on Thursday, the 18th inst., Rev. William Frizzell to preside; Rev. G. Burnfield, B.A., to preach; Rev. J. M. Cameron to deliver the charge, and Rev. A. Gindier, B.A., to address the people; the services to commence at 7.30 p.m.

THE Presbyterians of Douglas, Manitoba, whose church is a mile and a half out of the village, are considering the advisability of having it moved down. When the church was built there was no village at Douglas station, and it was then in the centre of the congregation, but, since the village has grown and the country to the south opened up, it is too much to one side.

THE Rev. Mr. Coleman, pastor of the Reformed Presbyterian congregation, Ramsay, has returned home, having been engaged in a mission in which he has been very successful. He has visited in the United States and the Lower Provinces, and has secured \$4,000 for the new church, and \$500 for the mission, the foundation of which was laid some time ago on the "Bay Hill."

THE *Guelph Mercury* says: The Rev. J. M. McLaren, B.A., conducted the services in Knox Church last evening. His discourse gave evidence of much ability and was exceedingly well delivered. Mr. McLaren is one of the rising young men of the Presbyterian ministry. He left this morning for his field of labour at Blenheim, where he will be ordained and inducted to-morrow by the Presbytery of Chatham.

THE Rev. J. A. Murray occupied his pulpit in St. Andrew's Church, London, on Sunday week, preaching to very large audiences. In the course of his opening remarks in the morning he thanked the congregation for their kindness in extending his holiday and also for the attention to church affairs in his absence. In the evening he preached a sermon on "Waiting," taking his text from Psalm xl. 1: "I waited patiently for the Lord."

THE *Galt Reporter* says that the residence of Rev. John Porteous, Cameron Street, was the scene on Wednesday of the marriage of his third daughter, Miss Annie, to Rev. T. B. Porteous, of Glasgow, Scotland. The ceremony was performed by the bride's father, assisted by Rev. J. A. R. Dickson. After a short trip the young couple will return home, and on the 3rd of September they will sail from Montreal for Glasgow, leaving there almost immediately for Harrismith, South Africa, where Mr. Porteous has been appointed resident clergyman of the Presbyterian church.

A LARGE audience greeted Rev. T. G. Thompson on Thursday evening week to listen to the lecture on Vancouver, delivered in Watford. As was expected it was most interesting, containing a great deal of valuable information respecting that new country. Mr. Thomas Stock occupied the chair. A vote of thanks was tendered Mr. Thompson for his highly instructive lecture, moved by Rev. Mr. Robertson, seconded by Mr. Page. The choir gave suitable selections during the evening.

THE *Pembroke Observer* says: At a meeting of the Ramsay auxiliary of the Woman's Foreign Missionary Society, held at the residence of Mr. David Snedden, Mrs. Knowles, wife of the Rev. Robert Knowles, now pastor of the Alice Presbyterian congregation, was presented with a very handsome silver water pitcher and goblet accompanied by an address expressive of appreciation of her valuable services, regret at her departure and warmest wishes for her future prosperity and usefulness.

THE cornerstone of the new Presbyterian church at Arnprior was laid on Wednesday week, Mrs. D. McLachlin performing the delicate ceremony of tapping the stone with the silver trowel and declaring it "well and truly laid." The pastor, Rev. D. J. McLean, gave an introductory address; prayers were offered by the senior members of Presbytery, Rev. Messrs. Crombie and Mylne, and the sermon was preached by Principal MacVicar, of Montreal. Short addresses were also delivered by several gentlemen, amongst whom were the Rev. D. McDonald, of Carleton Place.

A RECEPTION was held in the school-room of the West End Presbyterian Church, St. John, N.B., last week, for the purpose of introducing Rev. Godfrey Shore, the new pastor, to the people of his congregation. The proceedings were opened by the singing of a portion of hymn 249, followed by a brief address by the chairman, Mr. Jarvis Wilson, after which Rev. Mr. Macneil offered prayer. A resume of the church history was then given by Rev. Dr. Bennett. Rev. Messrs. Fullerton, Fotheringham, Morrison and Macneil, and Mr. John Montgomery followed in short addresses. Rev. Mr. Shore then made a brief reply and the proceedings closed with the benediction.

THE Hamilton Christian Endeavour Union is hard at work completing arrangements for the Provincial Convention to be held in Central Presbyterian Church on October 23 and 24. At a special meeting of the Executive Committee held last week reports were received from the various committees, showing that all were enthusiastically endeavouring to make the convention a great success. The young people attending as delegates will be entertained at the homes of the nine church societies in Hamilton. Rev. Frances E. Clark, D.D., of Boston, Mass., President of the United Society, will arrive in Hamilton on the first day of the convention. An excellent programme is being arranged for.

THE funeral of Rev. Angus Robertson, Presbyterian minister at Donald, B.C., was held last week the services being conducted by Rev. Messrs. Herdman and Leech in the Presbyterian church. The funeral procession was a very large one to the cemetery, where he was interred. Deceased went to Calgary in 1883 from Manitoba College as a missionary, holding service in a tent till the first Presbyterian church in Calgary was built, he being pastor for two years. He afterwards took charge of the mission fields of Pine Creek and High River; then he was sent to Donald, where he was taken ill of typhoid fever. The week previous he was removed to the hospital at Medicine Hat, where he died on Friday night. Deceased was thirty-four years of age, and leaves a wife and child.

THE Carleton Place *Herald* says: In the absence of the pastor, Rev. D. Macdonald, who was at Perth, the Rev. Dr. Howie, a native of Syria, who lost his eyesight before he had quite completed his university course, conducted the services in St. Andrew's Church on Sunday, both morning and evening. Although utterly unable to see, yet he read the psalms and hymns, the chapters which he selected for the lessons, and gave out his text in the usual form. In the morning the reverend gentleman took for his subject "Christ's lamentation over Jerusalem," and preached a very able discourse. In the evening, under the head of "The Three-fold Mission of Affliction," he related some interesting incidents of his own career. The Doctor is a pleasant speaker. He lectured the following evening in the same church.

THE Rev. J. A. Macdonald, on a recent visit to his former home at Bridgen, was presented with a very handsome gold-headed cane, suitably inscribed, a purse of money and an address, in which it is said: "We do not wish as citizens to be unmindful of the unwearied service you have rendered us as a minister of the Gospel, in any cause which has had for its aim either the temporal or moral elevation and welfare of the community. In all religious enterprises, in all social movements and moral reforms you have taken a warm interest and have rendered valiant and ungrudging service." The address goes on to speak appreciatively of Mr. Macdonald's high Christian character and personal worth, and gratefully acknowledges the power of his influence and example in the community. The address closes with fervent well-wishes for his future happiness and usefulness.

THE annual meeting of St. John Presbyterian Church, St. John, N.B., Young People's Society of Christian Endeavour was held recently in the parlour of the church. The president, Mr. W. J. Parks, on retiring gave a suitable address, and hoped for good success during the coming term under the new officers. The secretary's report showed a roll of fifty-nine members, forty-four active and fifteen associate. The treasurer reported favourably. The following officers and committees were elected for ensuing term: Mr. D. McLean, president; Miss J. Parks, vice-president; Mr. T. S. Hill, secretary; Miss E. Tremble, treasurer; Rev. T. F. Fotheringham, 107 Hazen street, corresponding secretary; Lookout Committee, chairman, Mr. Parks; Prayer-Meeting Committee, chairman, Mr. F. W. Storms; Social Committee, chairman, Mr.

J. McDaid; Temperance Committee, chairman, Mr. C. H. Doig; Missionary Committee, chairman, Miss Henderson.

THE *Montreal Witness* says: A correspondent sends the following facts relating to the late Rev. James Bauld Stewart of Ashton, Ontario, which will doubtless be read with interest by those who knew Mr. Stewart: He was born at Gargumnock, Perthshire, Scotland, in 1856. In the university of Glasgow he received his literary education for the ministry of the Presbyterian church. After this was completed he came to Canada and took a course of three years in the Presbyterian College of Montreal, McTavish Street, from which he graduated in 1882, being valedictorian of his class. He was licensed to preach the Gospel by the Presbytery of Renfrew and Lanark in 1883, and ordained minister of the congregation of Castleford, Ont., in the same year. There he laboured with remarkable faithfulness till January of the present year, when he accepted a call from the joint congregations of Ashton and Appleton, Ont. The death was very sudden. Those who witnessed it testify that it was one of such triumph and glory as they shall never forget.

REV. T. CHARLES EDWARDS, of the University of Wales, visited Montreal last week. He preached in Erskine on Sunday week, morning and evening, and also addressed the Welsh Union in the Y.M.C.A. in the afternoon. The subject of his morning discourse was St. John, xiii. 17: "If you know these things, happy are ye if ye do them." The surroundings of the text, more particularly Christ washing the Disciples' feet and instituting the ordinance of the Lord's Supper, formed the theme of his discourse, and, as he demonstrated, illustrated the principles of a living Christianity. The first act set forth the Christian life as one of service; the second presented it as one of nearness to and communion with God. The two illustrated a complete Christianity, and to exhibit that perfect Christianity in their daily lives should be the aim of every professed follower of the Saviour. The discourse was an able and logical one. The preacher made no pretensions to oratory, but when warmed up with his subject showed that he possessed many of the characteristics of the true orator. The reverend gentleman is principal of the University of Wales, and one of the objects of his visit to this country is to procure assistance towards replenishing the library of that institution. It was burned down some four years ago and the library destroyed. Largely owing to the exertions of Dr. Edwards the university has been rebuilt, but the library is still wanting. No doubt Dr. Edwards will receive some substantial assistance in Canada, and particularly from his Welsh fellow-countrymen. He left Montreal for Boston, but is expected to return in about a fortnight.

THE "Roll Call Day" idea as carried out in Knox Church Sunday school, Regina, is a re-union of those who are and have been members of the school, and when former members cannot be present they are asked to respond by letter. In this way those who may have dropped out of the school are brought back and an effort made to retain them, while those who have moved from town have their interest revived by visiting or sending a friendly letter to the school. The plan as carried out was a great success. The floral decorations for the concert were allowed to remain over Sunday and added to the attractiveness of the exercises. At eleven o'clock in the morning Rev. Alexander Urquhart, of Brandon, formerly pastor of Knox Church, preached a sermon to the school. The children were out in full force and occupied the centre seats. In the afternoon the roll call took place. Neat programmes were provided and printed in blue on four sheets and tied with a blue ribbon. At a tap of the bell the school rose and sang a doxology followed by responsive reading of the 100th Psalm, and prayer by Rev. Mr. Carmichael. A hymn was sung, a brief review of the past quarter's lessons given, a special anniversary song sung, then came the roll call. During the calling of the roll the following programme was interspersed: Solo by Geneva Fair, chorus by school, duet by Maud Rogers and Fannie Laidlaw, brief addresses by Rev. A. Urquhart, ex-Bible class teacher, Mr. John MacCaul, ex-superintendent; Mr. J. J. Campbell, ex-superintendent. Letters were read from Rev. James Millar, ex-Bible class teacher, now missionary in British Guiana; Rev. N. H. Russell, ex-Bible class teacher, who goes as a missionary to Central India in a few months, and several former officers, teachers and scholars of the school now in different parts of the world. At the conclusion of the roll call another hymn was sung, and the secretary-treasurer reported number answering to roll call, 206; total number present, 238; number present by letter, twenty-four; collection in school, \$20, in letters, \$8, total, \$28. A number of girls sang very sweetly, "God be with you till we meet again," all joining in the chorus. A responsive reading was followed by the chanting of the Lord's prayer by the school, and the pronouncing of the benediction by the pastor.

THE Presbyterians of Renfrew celebrated their semi-centennial two weeks ago. In August, 1840, St. Andrew's congregation was organized under the ministry of the late Dr. Mann, of Pakenham, who was the first Protestant minister in the county of Renfrew. The Presbytery of Lanark and Renfrew, on invitation of Dr. Campbell, pastor of the church, held their August session at Renfrew in order to participate in and assist at the demonstration held from August 24 to 26. Commemorative services were held on Sabbath, August 24, both morning and evening, conducted by Rev. T. G. Smith, D.D., of Kingston, assisted by Rev. S. Mylne and the pastor. Dr. Smith, during his morning discourse, referred to the successful labours of the devoted predecessors of Dr. Campbell—Rev. Dr. Mann and his successor, Rev. George Thomson, of the Old Kirk, and the Rev. S. C. Fraser, first Free Church minister, who came to Renfrew in 1848, and his successor, Rev. William Lochhead, now of Lindsay Presbytery. On Monday evening a concert was held in the church. Historic addresses were delivered by Rev. Dr. Smith, Rev. D. J. McLean, of Arnprior, and Mr. R. Bell, of

Carleton Place, son of the first Presbyterian minister in the counties of Lanark and Renfrew, Rev. Mr. Bell having been sent out as chaplain of the British Army to Perth about seventy-five years ago. Congratulatory addresses also were given by Rev. S. Mylne, father of the Presbytery; Rev. H. Taylor, successor to the late Dr. Mann in Pakenham; Mr. Moffat, of Pembroke, and Rev. C. Allum, of the Methodist Church, Renfrew. These addresses were interspersed by suitable music by the choir and others. Among the soloists was Miss Ettie Airth, granddaughter of the first settler in Renfrew, and the first elder in the Presbyterian Church, also Miss Mann, daughter of the late Rev. Dr. Mann. The picnic in Carswell's Grove on Tuesday brought the jubilee programme to a close. In looking back over the fifty years and contrasting the condition of the congregation in its early days with its present position, the Presbyterians of Renfrew have every reason to thank God for His goodness in the way in which He has led them and to be stimulated to press forward unto still higher and better things.

THE second annual floral concert of Knox Church Sunday school, Regina, held recently, eclipsed all its previous efforts in the line of entertainments. The floral decorations were beautiful, the programme excellent and varied; the attendance and financial receipts large. A motto extending over the choir arch bore the words, "The grass withereth, the flower fadeth, but the Word of our God shall endure for ever." The arches over the side windows were festooned, and brackets, extending up the sides of the windows and on each side of the platform to the motto, held potted plants in bloom. These with festoons, hanging baskets, and potted plants on window sills, platform, etc., gave the church the appearance of a large conservatory, filled with rare beauty and fragrant perfume. The children were arranged on the platform on sloping seats, and were a pretty sight, their rosy cheeks and smiling faces rivaling the floral beauty around them. Miss G. Mellis accompanied with the large organ, Mr. W. Maguire with cornet and Mr. R. Martin led the singing in the choruses. The following is the programme rendered: Chorus by school, "A Summer Song;" prayer by Rev. J. A. Carmichael; recitation by Katie Carmichael, "God hath planted Flowers;" duet by Maud Rogers and Fannie Laidlaw, "Flowers for the Altar;" recitation by Quentin Barker, "Bonnie Blue Bells;" duet by Stella and Jessie McCracken, of Pense, "Buttercups and Daisies;" solo by Geneva Fair, "Blessing for Jesus;" recitation by May Mowat, Cora Rogers, Eva Chatwin, Ruth McAra, Violet McKell, Nellie Carmichael; chorus by school, "Cheer up;" address by Rev. A. Urquhart; motion recitation by Cora Rogers, Nellie Carmichael, Birdie Donahue, Maggie McLachlan, Ruth McAra, Ethel Fair, Rachael McAra, Bertie Chatwin, Gerlie McKell, Jeannie Morrison, Willie Mitchell, Robbie Mitchell, Willie Chatwin, Mac. Carmichael; recitation by Eva Chatwin, "First up;" duet by Lucy and Alice McAra, "Consider the Lilies;" solo by Cora Rogers, "Flowers of Sweet Perfume;" recitation by Maggie McLachlan; chorus by school, "A Time of Joy;" recitation by Myrtle McLellan, "Great Lessons by Little Teachers;" motion song with wreath of flowers, by Flossie Campbell, Minnie Murchison, Sarah Cockwill, Alice McAra, Annie McIntyre, Geneva Fair, Aggie Short, May Mowat, Cora Rogers, Maggie McLachlan, Ruth McAra, Nellie Carmichael, Eva Chatwin, Flossie McKell; chant the Lord's prayer; benediction. The little Misses McCracken, from Pense, sang very sweetly and were warmly received. The motion exercises elicited most enthusiastic applause, and the audience persisted in having a repetition of the song with wreaths. A collection was taken in aid of the Sabbath School Building Fund, which netted the handsome sum of \$40.

PRESBYTERY OF QUEBEC.—This Presbytery met in Morrin College on August 26. Rev. T. Z. Lefebvre was elected Moderator. Elders commissions in favour of Messrs. Daniel Cream and John C. MacLean for Chalmers, Quebec, and Kingsbury respectively, were accepted. The Rev. P. Straith, of Saugeen Presbytery being present, was invited to sit with the Presbytery. Revs. A. T. Love and James Sutherland, commissioners to the General Assembly, reported their diligence. Mr. H. Craig, student, read an exercise, which was sustained. The Clerk was instructed to certify Mr. Craig to the authorities of Morrin College. Certain statements having been made to the effect that Mr. Blue, a student, had not kept faith with several Presbyteries in the matter of appointments given, a committee was appointed to deal with the case. Professor Macadam was appointed Moderator of the Session of Portneuf. A circular letter from the Home Mission Committee was read showing that this Presbytery is expected to contribute \$850 to Home Missions and \$650 to Augmentation for 1890-1891. The Clerk was instructed to apportion their share to the various congregations. It was resolved to put forth efforts to make up the amount deducted from the grants to augmented congregations in consequence of deficiency in Augmentation Fund last spring. To give effect to this the following committee was appointed: Professor Macadam, D. Cream (joint Conveners), A. T. Love, D. Tait and R. Brodie. The amount required is \$225. A committee consisting of Revs. D. Tait and Professor Macadam and Mr. D. Cream, elder, was appointed to visit the French Mission at Spider Lake and report to the next meeting. Mr. Simon Macdonald was licensed to preach the Gospel, and appointed to Kennebec Road for one year. Arrangements were made for Mr. Macdonald's ordination. Mr. W. A. Johnston's resignation of Kennebec Road Mission was accepted, to take effect on September 30. Mr. Johnston retires from the active duties of the ministry after many years of faithful service. Mr. John Hardy was taken under the care of the Presbytery as a student having the ministry in view. The next meeting will be held in Chalmers Church, Richmond, the 11th of November next.—J. R. McLEOD, *Pres. Clerk*.

British and Foreign.

THE Passion Play at Ober-Ammergau is said to be farmed by a syndicate of Jews.

DR. NEWMAN'S last sermon was preached on 1st January, 1890 on the Pope's jubilee.

THE biography of Archbishop Tait will not be published until early in the new year.

A NEW church seated for 522 is about to be erected at Temple, in New Kilpatrick parish.

THE site of the Academy of Plato at Athens, now a large orchard with a dwelling-house, is for sale.

MR. GLADSTONE'S voice is the first from Britain that has been heard in Australia by the phonograph.

AT the communion in the parish church of Cromdale recently the communicants included seventy new members.

ARCHDEACON DENISON says there is to be no harvest home at East Brent this year, as he can no longer carve at dinner.

DR. GRATTAN GUINNESS has been delivering addresses on foreign missionary work to crowded audiences in Belfast.

MR. J. CAMPBELL SHARP, son of the late poet-professor of St. Andrew's, has been appointed sheriff substitute at Inverary.

THE ragged school founded by Dr. Guthrie now derives half of its income from Government grants; Last year these amounted to \$15,155.

DR. LUNDIE, of Liverpool, conducted the evangelistic service in the temperance hall at Tobermory recently, which was filled to overflowing.

DR. DONALD MACLEOD, of Glasgow, is to preside at the annual gathering of the Scottish Benevolent Society in Dublin on St. Andrew's Day.

MR. WILLIAM S. M'CORMICK, M.A., Glasgow, has been appointed professor of English language and literature in University College, Dundee.

THE Rev. John M'Neill was announced to preach at Carnarvon at the annual meeting of the association of the Calvinistic Methodists of North Wales.

DR. LAWS is described as "the greatest man who has yet appeared in Nyassaland," by Consul Johnston in a striking paper in the current number of the New Review.

A LIVERPOOL magnate has bought a portion of the Mount of Olives, in order to forestall an enterprising firm who considered the land "eligible" for the erection of a large hotel.

DR. SMITH, of Cathcart, the father of the Church of Scotland, was ordained on 28th February, 1828; Dr. Cruickshank, of Turriff, on 29th September, in the same year.

A GRANITE monument is about to be erected by his friends throughout the Highlands over the grave of Rev. Alexander Maccolloch, of Lochalsh, who died in the January of last year.

GARIBALDI'S tomb in Caprera is to be made a national monument, and the island, on which a lighthouse will be erected, is to be devoted to the purposes of a home for old sailors.

AN influential movement is on foot in Monmouthshire to extend the Welsh Sunday Closing Act to that county. This is required to put an end to the scandalous Sunday drinking at Cardiff.

THE Rev. Daniel Mackenzie, of Melbourne, who is a native of Irvine, preached in the Relief Church there lately, and made touching allusion to his old connection with the congregation.

MR. BLAIR, of Cambuslang, held one of his monthly open-air summer services on the Preaching Braes recently. They derive their name from services conducted on the spot by Whitfield.

WHEN \$330 was paid, in the November of 1887, for a copy of the original Kilmarnock edition of Burns, many said the book-hunters were going mad, but this year another copy has been knocked down at \$600.

THE Rev. Thomas Crerar, M.A., of North Leith Free Church, brother of the County Attorney, Hamilton, conducted the English service for Dr. Stewart in the parish church of Nether Lochaber recently.

THE late Dr. Henry Muirhead, of Cambuslang, has left the greater part of his means, upwards of \$100,000, to found a college in Glasgow for the education of women in the physical, biological and medical sciences.

AT the entertainment given to the Medical Congress at Berlin by the magistracy of that city 10,000 bottles of wine, the gift of the Berlin wine merchants, were consumed. Towards the close the proceedings became chaotic.

THE congregation of Westminster Chapel has sent a memorial to the London Presbytery urging their claims to Rev. John M'Neill's services in the strongest terms; but no effort will be spared to retain Mr. M'Neill in the north of London.

MRS. ALEX. STRAHAN, wife of the eminent publisher who founded Good Words, died recently at Richmond; as Miss L. G. Seguin she wrote "A French Village;" and other charming travel-books, besides at least one story worthy of Defoe.

MISS WEIR, an M.A. of London, eldest daughter of Mr. J. Galloway Weir, of Hampstead, who has nearly completed her medical studies, has written an essay on medical work for women, in which she pleads earnestly in behalf of their Hindu sisters in India.

A NEW departure has been initiated by the Cardiff Board of Guardians; by twenty-nine to four they have appointed a Nonconformist minister to be chaplain of the workhouse. Hitherto it has been supposed that no paid chaplain could be appointed to workhouse or prison unless he was a Churchman.

THE Prohibition Bill drawn up by the New Zealand Government provides for the taking of a triennial poll of the ratepayers in each licensing district to decide whether any licenses shall be granted. Should the vote go against prohibition; a second poll is to be taken on the question of whether there shall be a decrease in the number of licenses.

THE Rev. David Anderson, of Ceres, brother of the late Dr. William Anderson, of Glasgow, at the celebration of his jubilee recently, was entertained at a public dinner. Mr. Nasmyth, parish minister, who presided, presented him with an illuminated address. The ladies gave a silver tea service. Of the 238 who signed his call fifty years ago, nineteen are still connected with the congregation; and Mr. Anderson stated that two or three of these had heard every sermon he had preached.

Did You Ever Look on the Label

of your favorite baking powder to see if all the ingredients were published?

Some baking powders advertised as "absolutely pure" are shown by the official reports to contain injurious substances, as ammonia or alum.

Housekeepers, therefore, who desire wholesome food should refuse to buy ANY baking powder unless all the ingredients are frankly and fully known.

For years the ingredients used in Cleveland's Superior Baking Powder have been published, and the analysis as stated is verified by the highest testimony in the land.

CLEVELAND BAKING POWDER CO., 81 and 83 Fulton St., New York.

Education Ends Only with Life.

This is only one of hundreds of letters that come to the Chautauqua office: "I am deeply grateful for the benefit I have received from the grand idea of Chautauqua work. The study so wisely planned has helped me to bear the burden of great sorrow and many cares, more than anything has ever helped me before." Fathers, mothers, ministers and teachers, can do much through the Chautauqua system for themselves, and even more for others. Solitary readers may have all the benefits of membership. The readings for this English Year are unusually attractive. Write to John H. Vincent, Drawer 194, Buffalo, N. Y., for all information.

THE WONDER OF THE AGE!



A NEW IMPROVED DYE FOR HOME DYEING. Only Water required in Using. 10¢ a package. For sale everywhere. J. S. ROBERTSON & Co. MONTREAL.

THE GREAT ENGLISH REMEDY OF PURELY VEGETABLE INGREDIENTS AND WITHOUT MERCURY, USED BY THE ENGLISH PEOPLE FOR OVER 120 YEARS, IS

Cockles Pills

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

WHOLESALE AGENTS: EVANS & SONS, LIMITED, MONTREAL.

CAUTION. BE SURE AND CALL ON THE TORONTO FLAG and TENT Co.

172 KING STREET WEST, Before trying elsewhere for the Renting or Buying of Tents. Tents rented from \$2.50 per month. Tents and Camp Furniture Of all descriptions Cheap. We want your custom. We will satisfy you. Give us a trial. Don't forget the place—Toronto Flag and Tent Company, 172 King Street West. N.B.—The Cheapest House in the trade, and head place for Flags, Awnings, Verandah Curtains, Horse Covers, etc.

HENRY MILWARD & SON'S CALYX-EYED Self-Threading Needle. Every Lady Wants them. THE THREAD WILL NOT PULL OUT OR CUT IN THE EYE. SAMPLE PACKAGE BY MAIL 15 CTS. Agents Wanted in every County. Send for Sample Package and terms to CASSGREEN MANUFACTURING Co., 465 PARLIAMENT ST., TORONTO.

PISO'S CURE FOR THE BEST COUGH MEDICINE. SOLD BY DRUGGISTS EVERYWHERE. CONSUMPTION.

ELIAS ROGERS & CO'Y. ROGERS COAL. HEAD OFFICE 20 KING ST. WEST TORONTO

COAL. — WOOD. LOWEST RATES. G. T. MacDOUGALL. COAL AND WOOD. All Orders Promptly Attended to. 251 Queen St. East, near Sherbourne. ESTABLISHED 1856.

P. BURNS & CO. ONLY IMPORTERS OF THE Celebrated Scranton Coal. SPECIAL RATES FOR CUT AND SPLIT SUMMER WOOD FOR ONE WEEK. HEAD OFFICE, 38 KING ST. EAST. Offices—546 Queen St. West, 390 Yonge St. Office and Yard—Yonge Street Dock; Front Street, near corner Bathurst. Telephone communication between all offices. Orders promptly attended to.

STRAUSS * IN CANADA * The undersigned take pleasure in announcing that they have secured for Canada the famous STRAUSS ORCHESTRA OF VIENNA. The performances will take place as follows: MONTREAL: Monday Afternoon and Evening, SEPTEMBER 15th. OTTAWA: Tuesday Evening, SEPTEMBER 16th. TORONTO: Wednesday Afternoon & Ev'g. & Thursday Aft. SEPTEMBER 17th and 18th. HAMILTON: Thursday Evening, SEPTEMBER 18th. LONDON: Friday Evening, SEPTEMBER 19th.

Subscription lists are now open in each of the above cities at the warerooms of Messrs. A. & S. NORDHEIMER. SUBSCRIBERS WILL HAVE FIRST CHOICE OF SEATS. Railroad tickets will be sold to subscribers at one fare for the return journey. Intending subscribers can apply to any of the following gentlemen for further particulars: MONTREAL.—CHAS. G. GEDDES, Local Manager Strauss Orchestra, Montreal. OTTAWA.—CHAS. G. GEDDES, Local Manager Strauss Orchestra, Ottawa. TORONTO.—PERCIVAL T. GREENE, Local Manager Strauss Orchestra, Toronto. HAMILTON.—THOS. RECHE, Local Manager Strauss Orchestra, Hamilton. LONDON.—A. D. HOLMAN, Local Manager Strauss Orchestra, London. For the Toronto Concerts the Plan for Subscribers (ONLY) opens at Messrs. Nordheimer's Sept. 5th, and to the general public Sept. 10th, at 9 a.m. Brochures will be mailed to anyone applying for them. HUGH & ROBERT SKINNER, HAMILTON, ONT., General Managers for Canada.

Bilious Headaches Go. I had Rheumatism in my knees and fingers, bilious headaches, etc., every few weeks. Mr. Higgins, Empire Laundry, urged me to try ST. LEON Mineral Water. I did, and it set me all right; headaches and pains all gone. My wife and three children also use it. We all find St. Leon Water very good and healthy. J. J. ANDERSON, Watchmaker and Jeweller, 316 Queen Street West, Toronto.

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

3/4 ROOFING. GUM-ELASTIC ROOFING FELT costs only \$2.00 per 100 square feet. Makes a good roof for years, and any one can put it on. Send stamps for sample and full particulars. GUM ELASTIC ROOFING CO., 39 AND 41 WEST BROADWAY, NEW YORK. Local Agents Wanted.

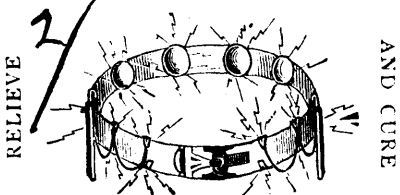
GOLD MEDAL, PARIS, 1878. W. BAKER & CO'S Breakfast Cocoa. Is absolutely pure and it is soluble. No Chemicals are used in its preparation. It has more than three times the strength of Cocoa, and is the most economical, costing less than one cent a cup. It is delicious, refreshing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health. Sold by Grocers everywhere. W. BAKER & CO., DORCHESTER, MASS.

IMPERIAL CREAM TARTAR BAKING POWDER. PUREST, STRONGEST, BEST, CONTAINS NO Alum, Ammonia, Lime, Phosphates, OR ANY INJURIOUS SUBSTANCE. E. W. GILLET, TORONTO, ONT. CHICAGO, ILL. MANUFACTURER OF THE CELEBRATED ROYAL YEAST CAKES.

CLINTON H. MENEELY BELL COMPANY TROY, N.Y. 44/52. MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells. BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O. 14/52. MENEELY & COMPANY, WEST TROY, N. Y., BELLS For Churches, Schools, etc., also Chimes and Pells. For more than half a century noted for superiority over all others. 15/52.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 2200 TESTIMONIALS. ALLS. CHURCH SCHOOL FIRE ALARM NO DUTY ON CHURCH BELLS. M'SHAN EBELL FOUNDRY. Finest Grade of Bells, Chimes & Pells for Churches, Colleges, Tower Clocks, etc. Fully Warranted; satisfaction guaranteed. Send for price and catalogue. HENRY M'SHANE & Co., Baltimore, Md., U.S. 38/52. Mention this paper.

THE DORENWEND ELECTRIC BELT AND ATTACHMENTS



INDIGESTION, RHEUMATISM, SCIATICA, Neuralgia, Liver and Kidney Complaints, Troubles of the Heart, Nervous Debility, Prostration, Spinal Diseases, Lame Back, Paralysis, St. Vitus Dance, all Female Complaints, Seminal Weakness, Impotence and all Diseases of the Nervous System.

OUR BATTERY BELT IS NOT A FAKE. But a legitimate electro-medical invention. It is absolutely the most perfect body attachment in existence. The battery current is larger than in any other, and the force can be regulated to a minimum. The Belt can be worn a any time or in any place. It is convenient, effective and positive in its results. Our Belts and Attachments are the very latest, and ahead of all others. We court expert electrical and medical examination. Our Battery Belt and Attachments are endorsed by leading authorities. Self-application will answer. No consultation necessary. Send for book and particulars.

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By Destroying all living Poisonous Germs in the Blood, RADAM'S MICROBE KILLER

Is a Sure and Safe Cure for all Diseases of the Throat and Lungs, Kidneys, Liver and Stomach, Female Complaints, and for all Forms of Skin Diseases.

Make inquiries; no charge; convincing testimonials at hand. Ask your druggist for it, or write to

WM. RADAM MICROBE KILLER COMPANY, LTD. 100 KING ST. W. TORONTO, ONT.

Beware of imitations. See Trade Mark.



BAILEY'S Compound light-spreading Reflectors. A wonder invention for lighting halls, churches, etc. Guaranteed. Catalogue and price list free.

BAILEY REFLECTOR CO. 308 Penn Ave. Pittsburgh, Pa.

Send at once for a FREE BOTTLE and a valuable Treatise. This remedy is a sure and radical cure and is perfectly harmless. It is used in its preparation. I will warrant it to cure in severe cases where other remedies have failed. My reason for sending a free bottle is: I want the medicine to be its own recommendation. It costs you nothing for a trial, and a radical cure is certain. Give Express and Post Office Address.

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Radway's READY RELIEF. Price 25 Cts. INTERNAL & EXTERNAL. Instantly Stop Pain AND SPEEDILY CURE ALL RHEUMATIC, NEURALGIC, NERVOUS & MALARIOUS COMPLAINTS.

A representation of the engraving on our wrappers.—RADWAY & CO., LIMITED, MONTREAL, CANADA.

Dr. RADWAY'S Sarsaparillian Resolvent Builds up the broken-down constitution, purifies the blood, restoring health and vigor. Sold by druggists. 50¢ a bottle.

Dr. RADWAY'S PILLS For DYSPEPSIA and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Biliousness, Headache, etc. Price 25 cents. DR. RADWAY & Co., Montreal.

Advertisement for Nestle's Food featuring a decorative border, a central illustration of a child, and text: 'CATTLE DIE KINSMEN DIE ONE'S SELF DIES TOO BUT THE FAME NEVER DIES OF HIM WHO HAS WON A GOOD NAME' NORSE SAGA THE FAME OF NESTLE'S FOOD WILL NEVER DIE IT HAS WON FOR ITSELF A GOOD NAME. It came into existence twenty-three years ago in response to a great cry for help from mothers in European cities, whose children were dying from Cholera Infantum. From that time on NESTLE'S FOOD has been regarded as the safest diet and best preventive of Cholera Infantum and other Summer Complaints. A sample will be sent to any mother mentioning this paper. THOS. LEEMING & CO. 25 St. Peter Street, Montreal.

HOUSEHOLD HINTS.

MUSHROOM OMELET.—Prepare the mushrooms as for a stew. Make a plain omelet, and when ready to turn drop the mushrooms in the centre, turn over and brown.

MUSHROOMS IN CRUSTS.—Make a rich paste, cut in small oval shapes while baking. Stew the mushrooms in a little butter. When the crust is done cut off the tops, fill with mushrooms, replace the tops and serve hot.

PICKLED MUSHROOMS.—Select young button mushrooms for pickling, rub off the skin and salt. Put in a stew-pan and season with salt, pepper, mace and cloves. Shake over the fire a few minutes. Then add vinegar to cover, pack in a stone jar. Keep in a dry place. Mushroom pickles are a great delicacy; they should be made about the last of October.

BREAD CRUMB OMELET.—Half-a-dozen eggs, with the whites and yolks beaten separately; add to the yolks half a teaspoonful of salt, one cup of rolled bread crumbs and one cup of milk. Stir and add the whites of the eggs. Heat some butter in a frying-pan, pour in half the omelet, cool and roll, pour in the other half and roll in the same way. Serve side by side on a platter.

BUTTERED TOAST.—Slice the bread nearly an inch thick, pare off the crust, and toast quickly over a clear fire, buttering each piece lightly as you take it from the toaster. Lay in a hot dish until all are done. As soon as the last slice comes from the fire send all to the table. Should a corner scorch, scrape before you butter it. The whole surface should be of a light yellow brown.

MILK AND LIME WATER.—Those who commonly say that milk "does not agree with them," can usually make it agree by adding one or two tablespoonfuls of lime water to the goblet or full half pint of milk. Lime water by the gallon may be made with a few cents worth of lime and pure water. The water will not take up any more than it can hold in suspension, so you can pour off all the clear liquid from one bottle, and add more water to your remaining lime in your quart bottles.

DECEPTIVE COUNTERFEITS.

Manufacturers of adulterated food products, like makers of counterfeit money, grossly deceive an unsuspecting public. Especially is this the case with baking powders containing ammonia, alum and other health-impairing adulterants. The only safe course to pursue as to the purchase of a cooking preparation is to know all its ingredients. The formula of Cleveland's Superior baking powder is published far and wide for the benefit of the public, so that consumers are not left in doubt as to its constituent elements.

Then, too, the highest scientific authorities certify over their own signatures to its purity and reliability. This certainly ought to be conclusively convincing to every housekeeper and food consumer.

AN IMPORTANT SUBJECT.

The subject of health. Good health depends upon good food. It is not what we eat that nourishes the body, but what we digest. To study what to eat and why we eat is important. It was by eating the wrong food that the curse came upon mankind at first. Thousands are miserable with indigestion and dyspepsia from eating the wrong kind of food now. Some eat the same kind of food in hot weather that they do in cold weather, and consequently they suffer and are cast out of the paradise of health. It is always safe to eat Desiccated Wheat, but be sure you get the proper article with the name and trade mark of the Ireland National Food Co. (Ltd.) on the package.

THE QUEEN PAYS ALL EXPENSES.

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

Advertisement for Sunlight Soap: JUST THINK OF IT! WASH-DAY REVOLUTIONIZED! NO BOILING, NO STEAM, NO WASHING POWDER, NO HARD RUBBING, NO SORE HANDS, NO INJURED CLOTHES. WASHING MADE EASY BY USING SUNLIGHT SOAP ACCORDING TO DIRECTIONS. THERE IS ONLY ONE SUNLIGHT SOAP. TAKE NO OTHER. BEWARE OF IMITATIONS.

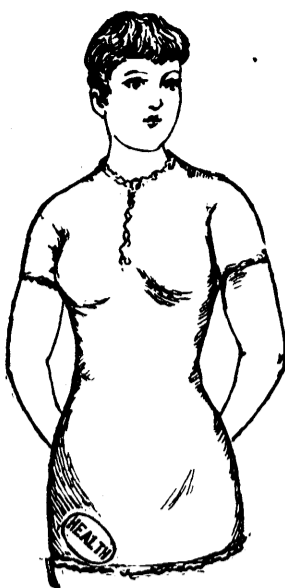
Advertisement for McColl Bros. & Co., Toronto, Ont.: Manufacturers of and Wholesale Dealers in the following Specialties. LARDINE, CYLINDER, RED ENGINE } OIL. WOOL, BOLT CUTTING, KURRKA } OIL. Try our Lardine Machine Oil and you will use no other.

Advertisement for The Great Church Light: The Great Church LIGHT. FRANK'S Patent Reflectors give the Most Powerful, the Safest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. F. FRANK, 651 Pearl Street, N. Y.



Many women find Pyle's Pearline

Indispensable for washing dishes, windows, carpets, cleaning house, etc., etc., but because of its wonderful cleansing properties are afraid to have their clothes washed with it. Well, in the past ten years the production of Pearline has exceeded 150,000,000 packages, and no complaints, but numerous letters praising it. Why, because PEARLINE is absolutely harmless in its place, and one of the best places to put it is in the wash tub. You can soak your finest linens and laces in Pearline and water for a month with perfect safety. That's as much Pearline as they would get if they were washed in it once a week for twenty years. We could not afford to spend our time and money in telling the public, through the newspapers, a single thing about Pearline that would not stand the test; and the sooner you test it, the sooner you'll know that PEARLINE will do more than we claim for it. It is as pure and harmless as the finest imported castile soap. Its success has brought out many dangerous imitations. Beware of them. JAMES PYLE, New York



What's Prettier than a Woman's Figure

When she is beautifully shaped, and wears clothes that fit her. The Undervests just introduced and registered under the name of the "Health Brand" improve the fit of a gown, and at the same time are luxurious and comfortable.

SIR JAMES GRANT, of Ottawa, says: "I feel sure you have accomplished a good work in the production of the Health undervests, which cannot fail to meet the requirements of our people."

They can be bought at

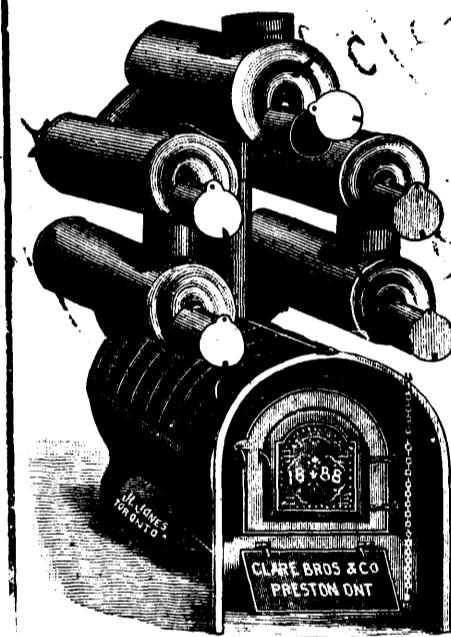
W. A. MURRAY & CO.'S, - KING ST. EAST, TORONTO.

GOOD NEWS FOR THE DEBILITATED.

When Solid Meat cannot be Digested, A Perfect Substitute is



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



"HILBORN" HOT AIR WOOD BURNING FURNACE.

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

WILL SAVE FIRST COST WITHIN A FEW YEARS

As the roughest kind of wood may be utilized.

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

Write for illustrated catalogue of the Largest and Best Variety of Hot Air Furnaces and Registers manufactured in Canada.

CLARE BROS. & Co., PRESTON, ONT.

We manufacture a full line of COAL AND WOOD FURNACES,

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

Have You a First Class Watch?

IF NOT, WHY NOT?

THE IMPORTANT THING IS QUALITY

What is the Thickness of Gold used?

THAT IS WHAT CONCERNS THE PUBLIC!

QUALITY ASSURED TROUBLE AVOIDED

IF YOU BUY THE

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OUR "RAILROAD" WATCH

This Watch is a Perfect Time-Keeper, UNEQUALLED FOR RAILROAD PURPOSES. It has 15 ruby jewels in sunk setting, Compensation Balance, Breguet Hairspring, Patent Pinion, and Regulator adjusted to heat, cold and position, Double Sunk Dial, Stem wind and set. Guaranteed for five years. Fitted to our 14 kt. Gold Filled Hunting Case, warranted to wear equal to Gold for 20 years. Price, \$25.00 Cash. Mailed to any address in Canada on receipt of amount; or on receipt of \$1.00 we will forward by Express, C.O.D. for balance, with privilege of Examination. The same movement fitted to our 14 kt. Gold Filled, open Face, Screw Bezel and Back Case, guaranteed for 20 years, for \$22.00 Cash.

Send for our 320 page CATALOGUE containing nearly 3,000 ILLUSTRATIONS of every description of merchandise, in Jewellery, Diamonds, Watches, Guns, Revolvers and Rifles, Dry Goods, Furs, Clothing, Groceries, Hardware, Harness, Books, Stationery, &c., &c. Price 25 cents. FREE to intending purchasers.

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ORGANIZED 1871. HEAD OFFICE, TORONTO

REMEMBER, AFTER THREE YEARS

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PROVIDES ABSOLUTE PROTECTION AGAINST EARLY DEATH PROVIDES AN INCOME IN OLD AGE, AND IS A GOOD INVESTMENT.

Policies are non-forfeitable after the payment of two full annual Premiums. Profits, which are unexacted by any Company doing business in Canada, are allocated every five years from the issue of the policy, or at longer periods as may be selected by the insured. Profits so allocated are absolute, and not liable to be reduced or recalled at any future time under any circumstances.

Participating Policy-holders are entitled to not less than 90 per cent. of the profits earned in their class and for the past seven years have actually received 95 per cent. of the profits so earned

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MONSTER CYCLORAMA OF

THE BATTLE OF

The turning point of the American War.

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THE SIGHT OF A LIFETIME

DON'T MISS IT.

Admission, 25c. Children, 15c.

Museum of Wax Figures, Chamber of Horror, etc. Admission, 10c.



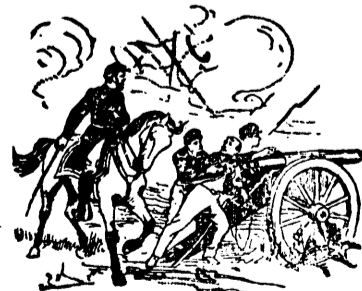
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Thousands of Soldiers in actual Combat.

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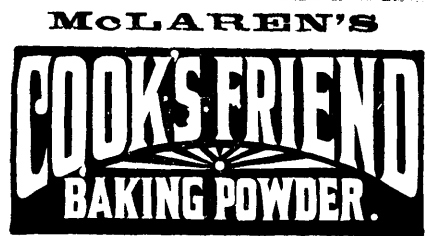


Death of Cushing.

CONSUMPTION SURELY CURED

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOOUM, M.C., 186 West Adelaide St., TORONTO, ONTARIO.

Miscellaneous.



equal in purity to the best and Best Value in the market. Thirty years experience. Now better than ever. One trial will secure your continued patronage.

RETAILED EVERYWHERE.



Will be found invaluable for Cholera Infantum and all other ailments, children especially. It is a most reliable and sustaining when everything else fails. 4 sizes 35 cts. up.

Write to C. A. ... Principal of the ... College, ... for information if you want the best Business Education obtainable in Canada.

FRENCH AND GERMAN After the Berlitz Method

FRÄULEIN GAISER

AND MADemoiselle ...

Will resume their classes on Sept. 1st, 1890. Address or enquire at ROOM M, YONGE STREET ARCADE East End Elevator.

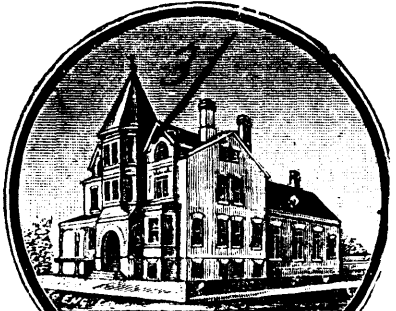
Phonography is the culmination of our day and the necessity of the age.

BARKER'S SHORT-HAND SCHOOL, 45 KING STREET EAST, TORONTO. Circulars free.

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CONSERVATORY OF MUSIC In Affiliation with Trinity University. FOURTH YEAR. Over 1,200 Pupils last Three Years. Pupils May Enter at Any Time

Send for 90-page Calendar containing announcements for present season—gratis—to EDWARD FISHER, Musical Director Corner Yonge Street and Wilton Avenue, Toronto.



TORONTO COLLEGE OF MUSIC (LIMITED) In Affiliation with Toronto University. RE-OPENS SEPTEMBER 4, 1890 Musical Education in all Branches For prospectus address F. H. TORRINGTON, Director, 12 and 14 Pembroke St.

THE ONTARIO ACADEMY. Boarding and Day School for Boys.

Pupils prepared for all Examinations or direct for business life. Young men received and helped in their studies. From October to May. A NIGHT SCHOOL IS HELD. All branches, either for the University or for business taught in it. Address: R. W. DILLON, M.A., F.R.S.L., 108 SPADINA AVENUE, TORONTO.

Demill's Residential Academy AND DAY SCHOOL

For little Protestant girls from 6 to 14 years of age. Fine building and grounds; excellent home influences through educational opportunities.

Terms—Board, washing and English branches, only one hundred dollars per school year of forty-four weeks. A limited number of boarders. Make early application to REV. A. B. DEMILL, 179 Beverley Street, Toronto, Ont.

Miscellaneous.

BIRTHS, MARRIAGES & DEATHS. NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

At the Manse, Colborne, on August 27th, by the Rev. Peter Duncan, father of the bride, assisted by the Rev. D. Sutherland, of Warkworth, and the Rev. Dr. Bredin, of Colborne, Mr. Edgar E. Philp, of Vancouver, B.C., to Miss Kate E. Duncan, of Colborne, Ont.

At the residence of the bride's father, Kincardine, on August 28th, by Rev. J. L. Murray, W. J. Herbison, of Sand Bay, to Louie, only daughter of John Watson, Esq., of Kincardine.

On the 2nd Sep emb, 1890, at the Charles Street Presbyterian Church, Toronto, by the Rev. D. D. McLeod, assisted by the Rev. John Neil, B.A., Charles W., son of the Hon. E. Leonard, of London, to Elizabeth Laidlaw, daughter of the late Hon. David Christie, late Speaker of the Senate of the Dominion of Canada.

MEETINGS OF PRESBYTERY.

BARRIE—At Barrie, Tuesday 30th September, at 11 a.m.

BRUCE—At Port Elgin, on 17th September, at 9 a.m.

GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, 16th September, at 10.30 a.m.

HAMILTON—In St. Paul's Church, Hamilton, on Tuesday, 16th September, at 9.30 a.m.

KINGSTON—In St. Andrew's Church, on the third Tuesday in September, at 3 p.m.

MONTREAL—In Convocation Hall, Tuesday, 30th September, at 10 a.m.

OWEN SOUND—In Division Street Hall, on 16th September, at 9 a.m.

PETERBOROUGH—In Cobourg, on the 23rd September, at 10 o'clock.

QUEBEC—In Chalmers' Church, Richmond, on 17th November.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, September 16, at 7.30 p.m.

BRITISH AMERICAN BUSINESS COLLEGE. ARCADE, YONGE ST., TORONTO. TWENTY-NINTH YEAR.

This Institution offers superior facilities for imparting thorough Business Training. Book-Keeping, Penmanship, Arithmetic, Shorthand, Typewriting practically taught. Send for circulars. C. O'DEA, Secretary.

A Boy or Girl

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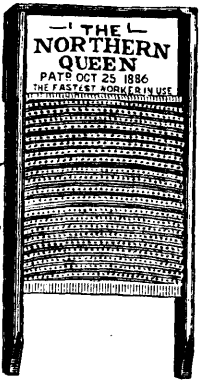
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