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DEAR SIRs,—I have used your Burdock Blood Bitters for biliousness and sick headache, and never neglect to praise it. It brings the flush of health to one's cheeks, and I recommend it highly.—ANNIE BEACH, Stevensville, Ont.

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It is stated in the papers that an Englishman advertises that he "will sell to ministers notes of deceased sermons at five shilling each." If such sermons have been bought and preached pretty generally, it will account for some of the deadness that is complained of in the Churches.

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# THE CANADA PRESBYTERIAN.

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No. 36.

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## Notes of the Week.

THE International Peace Congress opened at Berne August 22, and closed August 27. Three hundred and eight delegates were present, representing nearly all the European nations, and including a large number of Americans. One of the prominent addresses was by Mrs. Belva Lockwood.

THE jubilee of the Young Men's Christian Association in England will come in 1894, and Mr. George Williams has urged the necessity of special effort during the next two years, so that the visitors who will go from all parts of the world may be satisfied and encouraged in view of the work accomplished.

THE Duke of Norfolk, says a contemporary, has written a letter stating that Archbishop Vaughan has requested the Catholic Union to organize a British pilgrimage to Rome in February next, of which the Duke himself will be president. There is nothing extraordinary in a pilgrimage to Rome, but in this instance it is remarkable that—to quote the words of the Duke—"it is proposed that non-Catholics who desire to join the pilgrimage should be allowed to do so." This is evidently a bait to catch Ritualistic fish, and probably it will be a successful one.

A MEETING of ministers and office-bearers connected with the Established Church in the Highlands has been held in Inverness under the presidency of Dr. Norman Macleod, Inverness. There was a good attendance representative of all parts of the Highlands. The proceedings were strictly private, but it is understood that the chief subject under discussion was the attitude which the Church ought to take up towards the Constitutional Party in the Free-Church. Another conference on a larger scale is to be held in Inverness the first week of October.

DR. GREIG, with the Rev. W. H. Gillespie, M.A., the recently-appointed missionary, is about to return to China. His health is now completely restored, and he goes out in the high hope of being even more successful in his work than he was before the series of troubles which obliged him to abandon his work for a time came upon the mission. Strenuous efforts have been made to get compensation for the injuries inflicted upon him at Kirin from the Chinese Government, both by the authorities at Peking and through the Foreign Office. For so far, however, though the claim seems to have been admitted, nothing has been accomplished.

THE Toronto Industrial Exhibition was opened yesterday afternoon, and closes on the 17th inst. With the enlarged grounds, new half-mile track, new grand-stand 700 feet long, many other improvements, and the large number of excellent special attractions provided, the Fair is undoubtedly away ahead of all that have preceded it. The entry list in all departments is larger than ever, and the space in all the buildings has been taken. The usual cheap fares and excursions will be given on the railways. The attendance of visitors from all parts of the country will undoubtedly be great.

THE announcement that Mrs. Rylands intends the Althorp Library to go to Manchester, the *British Weekly* says, has caused some jealousy in literary bosoms. Bookish people, it was said, have

neither time nor means to be chasing references up and down the country. We, on the contrary, think that Mrs. Rylands, as a Manchester woman, is quite right to do her best for Manchester. The centralizing system has been carried too far already. London is richer in books than any capital in the world; Oxford and Cambridge have their needs well supplied. We have no right to impoverish the provinces for the purpose of enriching either London or the universities. To have all the books of the country in a few centres would be as useless as to have all its wealth locked up in the Bank of England. The David Grieves of Manchester will make as good a use of the library as any of our British Museum bookworms, and to many an enquiring young spirit in the north it will be a treasure priceless as the hoards of the Nibelungen.

THE *British Weekly* says: The Rev. J. De Kewer Williams, of the Old Gravel Pit, has issued some interesting reminiscences of Mr. Spurgeon. Referring to Mr. Spurgeon's dislike of Gothic architecture, he says he once heard him preach in Cross Street Chapel, Islington, which had stained-glass borders to the windows. He praised the building very awkwardly, adding that "the effect of it on the congregation was very curious, for he looked at a young man and saw that his face was all green; and there was a young woman who seemed to have puce hair!" Novel were some of the remarks which he made to his students. On one occasion he intimated that "Mr. Cole is about to settle at Burnham," adding, "a very proper place for Mr. Cole." Another time, referring to the Lecture Hall at the College, he said: "I am afraid the woman who sweeps out this room must find many H's which you have dropped." He warned his men against "Spurgeonizing the country," adding: "If I have had any success (and thank God I have) it has not been by copying others, but by being myself."

THE *London Presbyterian* says: The movement for getting education under their control is evidently one which the Roman Catholics are resolved to urge on everywhere. It has assumed considerable prominence in America, and appears to be winning favour even in Protestant quarters. On the Continent, also, they are speaking very plainly. At the general meeting of the Austrian Catholic party at Linz, Prince Rosenberg delivered a speech urging the necessity of founding a Catholic university at Salzburg. This has long been the desire of the Catholic party, who, however, demand the necessary funds from the State. Prince Lowenstein declared that even if all the Austrian universities should become Catholic, the foundation of a Free Catholic university would not be useless. "We want," he said, "a university free from all State control, and only subject to the Catholic Church." Count Kufstein declared that Catholic tax-bearers had a right to universities controlled by the Church, as many professors now teaching at the universities did not belong to the Christian faith or to the Catholic Church, and the spirit of materialism was spreading. Bishop Katschraler, of Salzburg, said that only Catholic professors should be appointed, and argued that as this was not so, the foundation of a purely Catholic university should be the aim of all Catholics.

IN religious circles the one topic of interest just now is the visit of Mr. Moody to Ireland. All the Churches are joining with seeming heartiness in the work of arrangement; and among those who are putting to their hands to make the visit a success are many laymen. The Rev. Dr. Williamson and Rev. Henry Montgomery reported, at a meeting of Committee recently, that they had seen Mr. Moody in Glasgow a few days before, and that the Tuesday following was the day fixed for commencing the series of meetings in Ulster. A start will be made in some of the small Ulster towns, after which the turn of Belfast will come, when almost a fortnight will be given to it; and then a trial will be made in the other provinces. How this trial south and west will work is as yet a problem that has to be

solved. There is a desire expressed on the part of some to reach the Roman Catholics in towns and cities outside the northern province, and it is just possible that the effort may be successful; but at present it is not very likely. At the meeting of the Mission Board at Portrush recently, Dr. Rodgers, Convener of the Jewish Mission, secured the appointment of Rabbi Lichtenstein as an agent in Hamburg in connection with the Irish Presbyterian Mission to Jews there. He is to work under the supervision and direction of the Rev. Mr. Aston and the Rev. Mr. Frank, the present missionaries in that city.

UPPER CANADA COLLEGE, in its new and commodious buildings, occupies one of the most commanding sites to be found around Toronto. It overlooks the city, and on a clear day the shoreline of New York State, across Lake Ontario, can be seen as far east as Charlotte. North, east and west also a magnificent panorama stretches. A better position for this time-honoured institution could not have been chosen. The educational facilities of Upper Canada College are fully abreast of modern requirements, and it gives every promise of educating those who will make their personal impress felt in the higher walks of Canadian life and scholarship, as it has done during its past history. The favour with which this institution is regarded is evidenced by the great number of applications for admission received from all over the world. The ample accommodation provided for boarder pupils has been found inadequate, and now additional accommodation is being arranged for. The staff of instructors is all that can be desired for the thorough education and supervision of the students. The heads of the College are fully impressed with the idea that physical and mental education ought to proceed *pari passu*, and admirable arrangements for the varied forms of athletic exercise have been provided. Nor is the moral and religious training of the students overlooked. Arrangements are said to be in progress for a series of Sabbath afternoon sermons by several prominent ministers of different denominations. Under the able direction of Principal Dickson, Upper Canada College has evidently a prosperous present and a promising future.

THE *Halifax Chronicle* says: The governors of Dalhousie College are to be congratulated upon their choice of a professor to fill the chair left vacant by the resignation of Professor Seth. They have chosen a young man, who has not only proven himself to be a thorough scholar, but an enthusiastic and successful teacher; and they have not found it necessary to go beyond the limits of Canada for the man of their choice. The day has gone by when Canadians were considered necessarily incompetent to fill the highest teaching positions in their own country. Professor Walter Murray, of the University of New Brunswick, is a Canadian born and bred. He received his early education at the Fredericton high school, and while there won the bronze medal and the Douglas silver medal. This was only the beginning of an unusually brilliant career. Entering the University of New Brunswick in 1883, he was graduated B.A. in 1886. During his course he won not only the Governor-General's gold medal for classics and the silver medal for mathematics, but also the alumni prize for a Latin essay and the mathematical scholarship in his senior year. In 1887 he won the famous Gilchrist scholarship, which enables the successful student to study abroad, and among competitors from all over the world ranked third on the honour list. In the same year he went to Edinburgh, where he attained to the degree of M.A. in 1891, with first rank honours in philosophy. Here his course was no less distinguished than it had been at home. Medals in natural philosophy, logic and psychology, moral philosophy and in metaphysics, prizes in mathematics and political economy, and the Newton Bursary attest the solidity of Professor Murray's assiduity as a student. Last year he was appointed professor of philosophy in his own university of New Brunswick, and now he comes to fill a similar position in Dalhousie.

## Our Contributors.

### THE CANADIAN PRESBYTERIAN COUNCIL.

BY KNOXONIAN.

We may well imagine that a Canadian Pan Presbyterian Council will soon be called to discuss the whereabouts of our lost tribes and to devise some measures for their early restoration. We cannot give a *verbatim* report of the proceedings before the meeting is held, but something like the following will very likely take place.

The Hon. John Knox Cameronian took the chair and delivered a brief address. He was pained to learn from Dr Torrance's report that though there are only 755,179 Presbyterians in the Dominion, 2,000,000 or more than one fourth of the number, are missing. The statistics of the Church account for only 525,236. The question was, where are the 230,000, and what is being done to provide them with the means of grace? To him it was a matter of surprise that the General Assembly passed over this vital question in silence while they discussed other and much less important matters at length. Presbyteries were meeting every day, but he did not observe that any of them took any notice of the fact that nearly a quarter of a million of Presbyterian people are not included in our statistical returns. To a business man accustomed to deal with figures it seemed utterly incomprehensible that the Church should pass over this matter in silence. No Church can prosper or even continue to exist for any length of time if one fourth of its numbers are unknown and uncared for. If the Church Courts would not take the matter up he thought this Council should discuss it and start an agitation that would end in the application of some practical remedy.

Dr. Use-and-Won't said he did not attach the least importance to statistics. They were a modern invention and innovation. David was severely punished for numbering the people, and if they were not careful they would be punished too. The apostles gathered no statistics. The fathers published no returns. Away with these reports and bluebooks and figures. He would have none of them.

Dr. Dry-as-Dust said that for his part he had no time to consider questions affecting the people. He was preparing a work on the difference between the supra-lapsarian and the infra-lapsarian theories, and he could not come down to paltry questions of statistics. It might be well to refer the matter to a committee or something of that kind, but theologians should not be expected to concern themselves about mere people.

The Rev. Mr. Fightem thought the mission of the Church was to contend against Popery. The Pope was anti-Christ, and there are too many Catholics in the country. What signifies a few hundred thousand Presbyterians compared with fighting against Popery. It was all very well to preach the Gospel to people as occasion might offer, but he did not believe in spending time looking after Presbyterians while there were so many Catholics in the country.

The Rev. Ishmael Smatterer differed from his friend who had just taken his seat. The mission of the Church was to contend against modern science. A preacher who did not tell his people about Darwin and Huxley and men of that kind at least once a day failed in his duty. It might happen that a few hundred thousand baptized Presbyterians might be without the means of grace, but what was that compared with combatting the scientists?

The Rev. Diotrophes Highstier, M.A., Ph. D., said that the question was beneath the dignity of an educated ministry. He was a University man and had studied theology in Princeton, Edinburgh and Germany, and he was not going to degrade himself by going about the back streets looking for lapsed Presbyterians. If the people did not come to hear him let them stay away.

A youthful delegate whose name we did not learn said the right thing was to hold evangelistic meetings. The two hundred thousand might come to the meetings and they would have a good crowd. Hunting people up on the back streets was a tedious kind of work. In fact it was slow and monotonous, and the newspapers never said anything about it. He greatly preferred a crowd where he could get on the platform and have a chance to speak. He had seen it stated that there were groups of Presbyterian people in some of the rural regions that had no preaching. He did not care to visit such places. The travelling was hard and the board none of the best. When attending meetings he always liked to ride on the cars and board if possible in rich men's houses. His plan was to hold meetings and if the people did not come let them stay.

The Rev. Aggressive Chalmers then addressed the Council. He said that he never had been ashamed of being a Presbyterian, but he came nearer blushing for his Church to day than he had ever done before. He desired to discuss this most important question in an impersonal way, but he could not help referring to some things that had been said. He differed from those brethren who contended that the chief mission of the Church is to fight Roman Catholics and scientists. The chief mission of the Church is to preach the gospel, but the gospel cannot be preached to men unless they come and hear it. If they would not come, the first duty of the Church was to try and bring them. Had they never read the parables of the lost sheep and the lost coin? Who was it that said to go out into the highways and compel men

to come in? His illustrious namesake thought that "excavating" among the lapsed masses in Scottish cities was good enough work for him, but too many ministers unworthy to tie the shoes of a Chalmers or a Guthrie thought it beneath their alleged dignity to ask careless men to come to the house of God. If any of them were above doing a minister's work they should be above taking a minister's salary. It had been said that the mission of the Church was to contend against Roman Catholics and scientists. It would be better for them to imitate some of the zeal of the Roman Catholics. You never hear of them missing a quarter of a million of their people. He had often thought it would be a happy thing if they could prove that the devil is a Roman Catholic, because that was the only way they could induce some so-called Protestants to fight against him. That young man who spoke last thought it would be a good thing to hold meetings. If meetings could remedy the evil there are plenty of them now. The people who attend no Church rarely attend religious meetings of any kind. Evangelistic meetings are generally filled up with church-going people who think their whole duty is done when they go to a meeting of some kind. The lapsed men are not there. To induce such men to hear the gospel you must go to them and deal with them personally. What the Church needs is aggressiveness against the world, not against fellow-labourers. To be progressive you must be aggressive. Did you ever think of how little a minister does who merely keeps good Presbyterians in Church. There is no power in language to describe how little zeal or ability of any kind it takes to keep solid Presbyterian people in Church at least once every Sabbath. Ministers sometimes get credit for making congregations grow in suburbs that are increasing in population by thousands every year. The minister could scarcely keep the Presbyterian part of the influx out, if he and his elders stood at the Church doors armed with pitchforks. The test of efficiency is to bring people in who don't care to come in. The ability and zeal of elders are tested by the efforts they make to reach lapsed and careless men Brethren, if the lost tribes will not come to Church let the Church go out and try to compel them to come in.

### THE JERUSALEM MISSION—RETROSPECTIVE AND PROSPECTIVE.

This article I intend as a friendly conversation with our kind supporters and co-workers dispersed in different lands, but mainly in the United States and Canada. By summarizing, so far as that is feasible, the labours of the first two years of this mission's existence, taking stock of its present position, and looking forward to its prospective future, we desire to take them into our confidence, in order to elicit their valuable counsels and advice and enlist their sympathies and prayers more deeply and permanently.

ROME.

I was labouring in Rome and Italy from January, 1884, to end of 1887 in connection with my parent society, "The British Society for the Propagation of the Gospel Among the Jews," a society composed of Christians of all denominations—an embodiment of the principles of my beloved Evangelical Alliance, the Society which first called me to the mission field in 1848, the year in which I became a member of the Evangelical Alliance, and under whose auspices I laboured in North Africa, Morocco, Algeria, Tunisia, since that memorable date, excepting three years—1855-58—planting the Church of Scotland's missions at Salonica and Smyrna, and ten years—1870-80—with the United Presbyterian Church of Scotland in evangelistic work among Roman Catholics in Spain and Jews and Spaniards in Algeria; when the Committee of the British Society was moved by some of its friends to contemplate the establishment of a mission in Jerusalem.

ROME OR JERUSALEM.

The question came to me, would I exchange the incomparable attractions, advantages innumerable and pleasurable life in Rome and Italy for captive Jerusalem, trodden down by the unspeakable, corrupt Turk? What Hebrew missionary's heart, however benumbed of patriotism, could say "No"? Of course I would go, and go cheerfully too. The project appeared in print, and I myself wrote a paper, "The Queen's Jubilee and a Mission to Jerusalem," which was published in the *Jewish Herald* of June, 1887, arguing "that there are certain localities in which all Christians feel a deep interest, of which they cannot divest themselves, and that Jerusalem was pre-eminently such a spot. It is sacred ground, common to all the Christian world."

PROTEST.

Thereupon the Episcopal London Society for Jews issued a protest in its *Jewish Intelligence* of July following "against that Society opening a mission to the Jews in Jerusalem, and claiming a species of monopoly over the Holy City."

JAFFA.

I was therefore directed to tarry awhile at Jaffa "as a focus from which I could send Gospel beams all round, and very specially into the Holy City of Jerusalem itself." In other words, Jaffa was to be a stepping-stone to Jerusalem so soon as the Committee could summon courage to disregard that presumptuous protest. I laboured in Jaffa, the Lord giving me large access to the Jews from November, 1887, to July, 1890.

WANTED IN JERUSALEM.

All during that time numbers of ministers of all evangelical Churches and Christian laymen, on passing through Jaffa, as well as several workers in Jerusalem, on visiting it, kept urging me to come up to the Holy City, pleading that I was greatly wanted in Jerusalem, for there was no one here (nor is there any one now) that could discuss with the rabbis and learned Jews, so numerous here, in their beloved sacred tongue Hebrew and at all familiar with Talmudic literature, or any that could preach or converse freely with the Sephardim—Spanish Jews—in their domestic vernacular—Judeo-Spanish—and emphasizing the fact that these Spanish Jews were the oldest Jewish inhabitants of Jerusalem, numbering between 15,000 and 20,000, or nearly half the Hebrew population of the Holy City, and that they are the most learned and religious, the most civil, the most accessible to the Gospel messenger, and less bigotted and bitter toward Christianity than the Ashkenazim the Russian and Polish Jews. Others, again, pleaded hard that there was no place where non-Episcopalians could worship God in the more scriptural and spiritual form they prefer and are accustomed to, and, consequently, no place where their ministers could hold forth the Word of Life and testify for the Lord Jesus in the city where He accomplished the glorious work of our redemption.

FIRST VISIT TO JERUSALEM.

In August, 1889, we visited the Holy City for the first time, and during a fortnight I investigated the state of mission work, and found that those deficiencies were only too glaringly true; and, as regards the Spanish Jews, it is even worse now, for then there was at least one lay helper who could talk in Judeo-Spanish. Again several Hebrew Christian brethren pressed me to come up, declaring that I was wanted in Jerusalem.

SCARCITY OF HOUSES.

I enquired and searched for suitable premises, but could not find any to let. At my request several persons, among them a respectable Jew and the U.S.A. Vice-Consul, kindly undertook to be on the lookout for any house that might do.

THE SOCIETY'S FINANCES.

Shortly after I heard that the British Society had got into a serious financial deficit, and it became evident that, so far from occupying Jerusalem, they might rather relinquish the Jaffa station in the belief that the Presbyterian Church in Canada wanted my services for a mission to the Jews in Jerusalem.

CANADA.

From the spring of 1886 I had been trying to second the earnest efforts of the lamented Justice Torrance, of Montreal, and others in the columns of the *Presbyterian Review*, of Toronto, in order to arouse and foster an interest in the spiritual welfare of the Jews, and to induce the Canadian Church to co-operate with the British Society. But we Presbyterians are slow coaches even in missionary enterprises; and it is only now that Canada is moving practically in the matter.

THE CRISIS.

On May 17-22 Mrs. Ben-Oliel and self came to Jerusalem in search of a house, but could find none suitable in location or dimensions. On July 16 the U.S.A. Vice-Consul wrote telling me that one was unexpectedly to let, just the kind of house I wanted, and urging me to come at once, not to lose the chance of securing it, so many would be after it. Within a couple of hours we were on the road, travelled all night, arriving at early dawn; saw the house, discussed terms with landlord, secured it, and by mid-day we started on the way back to Jaffa to complete packing up, already far advanced, and come to the Holy City. It was a solemn question the Lord called upon us to decide. Were we, because the Society had got into financial straits for some cause or other, perhaps more causes than one, may be among them the very disappointment of its friends and supporters that it had not had the courage to disregard the protest and come up—were we also to disobey the Lord's call? I had heard that the Canadian Assembly had put off deciding on any immediate action, though my name had been published in connection with their project. Had we not the Lord's gracious, untrailing promises to rely upon and trust in?

REMOVAL TO JERUSALEM.

And so the night of August 5-6 brought us to the Holy City, trusting wholly on the Lord, who called us to labour for Him in His Holy Hill of Zion, and we have had abundant reasons to bless and praise God for giving us grace to obey His call and come.

THE LATE REV. DR. MILLER.

We had taken counsel with our friends, and our dear deeply-lamented friend, the Rev. A. DeWelles Miller, D.D. of Charlotte, North Carolina, U.S.A., was foremost in strongly encouraging us to follow the Lord's leading, and he gave us devoted, liberal help up to the time when the Lord called him higher, to rest from his consecrated, earnest labour of a generation's length in time, and be for ever with the Lord. "The memory of the just is for a blessing," and his love and prayerful interest in God's ancient people cannot fail to inspire many hearts to walk in his footsteps. He was, in fact, under God, the founder of this mission.

GOD'S FAITHFULNESS TO PROMISE.

And God has raised up, and is raising up, many devoted helpers and supporters to this work of faith and trust.

mainly in the land of the Pilgrim Fathers, which he has so greatly blessed and prospered, to strengthen our feeble hands with their prayers and sustain our humble efforts to spread the knowledge of salvation by grace with their liberality. Their letters, full of encouraging words, cheer us on ward, and they multiply in number as the responsibilities of the work increase and become greater and more arduous.

THE RELIGIOUS PRESS.

We are greatly indebted to the friendly advocacy and generous interest of the Presbyterian press of the United States of America, particularly that of the Southern States, and of other religious periodicals in the United Kingdom, Australia, India, etc. From the outset and all along, this mission has had the unwavering encouragement of the *North Carolina Presbyterian* Wilmington, and not much less of the *St. Louis Presbyterian*, and for longer or shorter periods of some forty to fifty others; and recently even papers that range among the secular press have been publishing notices of this mission work, for all of which we feel truly grateful to God and to the proprietors and editors of all those periodicals.

"JERUSALEM REVIVING."

My papers under the above heading, of which twelve have appeared in print, seem to interest many readers in all lands, and the recent addition of the *Jerusalem Chronicle*, narrating events of general interest, evidently gives much satisfaction. I am advised to issue those articles in pamphlet form, with a few Jerusalem illustrations; and I would be glad to hear the opinion of our friends on that point. If printed, I would like to send copies to all subscribers of £1-5s—and upwards.

"THAT THEY ALL MAY BE ONE."

From the time I came up to Jerusalem the Lord impressed my heart with the earnest desire to labour for the union of all Presbyterians and Evangelical Churches in the City of the Great King, that thereby the divine prayer of the Redeemer for the unity of His Church might be realized, however partially, at least here where that sublime prayer was offered by the Son of God, the embodiment of infinite love. I knew it was no easy task the Lord had laid upon my frail shoulders, for who am I to bring about so grand and happy a result? But 1 Cor. i. 27-29, comes frequently to mind and reassures me.

A PLEASANT EPISODE.

July 23, I was looking at that quotation in 1 Cor. i. 27-29, and meditating on it, when four Jews were announced, I received them at the door of my study and there and then told them the subject that was occupying my thoughts. They sat down and I was reading those verses when three others came in, and then three more in single succession. Of these ten, four had not been in this house before. I went on citing Joseph, Moses, David, several of the prophets, the Lord Jesus Himself and the fishermen of Galilee, as illustrations of that passage. Then, other topics were discussed and two declared faith in Christ, but did not esteem it wise or prudent to court persecution and loss by a public confession, and I had to show them the better way. I was thus engaged from three p.m. till half past seven, when they discovered that it was my dinner hour, and so left.

THE OVERTURE.

With that great object in view I sent the following overture to most Assemblies and Synods meeting in 1891.—

"Whereas, it is the sacred duty and high privilege of every Church to preach the Gospel to the Jews—beginning at Jerusalem—'to the Jews first'—and special blessings are promised to all who seek to promote the spiritual welfare of God's ancient people.

"Whereas, Jerusalem has been long calling loudly and urgently for an Evangelical Mission to the Jews and other residents, as also for Christian visitors, to counteract High Churchism and the misrepresentation of Protestant principles before the degenerate Oriental Churches.

"Whereas, moreover, it were a happy and blessed event for Presbyterian Churches to unite in a mission to Jerusalem and thereby manifest their essential unity in doctrine and primitive ecclesiastical polity.

"Whereas the Lord has led one of His humble servants to inaugurate a Presbyterian Mission in the Holy City.

"It is, therefore, hereby humbly overtured to the . . . to unite with sister Churches in providing for the support and extension of this Mission, and the petitioner's earnest prayer is, 'Peace be within thy walls and prosperity within thy palaces.'"

THE REFORMED CHURCH OF SCOTLAND.

This Church, descendant from the heroic Covenanters, was the first to respond affirmatively to my overture, appointing the Rev. James Kerr, D.D., of Glasgow, to correspond with me and bring the interests of the Jerusalem Mission periodically before the Church, a most happy choice, for he, Dr. Kerr, took part in the first public English services of this Mission on Oct. 2, 1890, conjointly with Revs. W. McMillan, Free Church of Scotland and J. M. Cooper, Congregationalist, of Addison, Mich., U.S.A.

VICTORIA, AUSTRALIA.

The Victorian Assembly referred the overture to its Commission to report on it this year.

NATIONAL, FREL, ENGLISH, ETC.

These having missions of their own to the Jews, very naturally relegated the subject to their Jewish Committees,

who have sent me expressions of their prayerful interest and good wishes, with regrets of their inability to increase their expenditure just yet.

THE U. S. A.

The Northern and Southern, though they have no missions to the Jews, have done nothing practical yet.

PERSEVERANCE.

I must persevere with the faith that overcometh mountains, and when several Presbyterian Churches have agreed to the overture, then approach other Evangelical Churches with it. I still hope to prevail on the National and Free Churches of Scotland to re-unite in the Holy City. That would be a glorious and blessed day. Only last May the Rev. Dr. Alison, of the former, sent me another most kind message from the Jewish Committee of which he is the Convener. "They authorized me, he says, 'to write to you to express their interest in the work of which I had told them,' 'and their hope that you might find increasing encouragement in it, but' Again, financial considerations forbid any addition to their liabilities.

Dr. Alison was here this last travelling season, as also the Rev. Principal Caven, D.D., of Knox College, Toronto; and both preached in the upper room of this mission and conferred with me on the work and its prospects.

INDIVIDUAL CHURCHES.

While Assemblies and Synods, with their habitually dilatory forms of procedure, require time for coming to a decision, separate congregations and earnest individuals, more alive to the exigencies of the Lord's cause and kingdom in the immediate present, and the solemn duty of taking advantage of every opportunity that presents itself for the promotion and extension of that cause and kingdom—of acting "In the living present, heart within, and God overhead,"—are coming forward in increasing numbers, namely, in the United States of America, to take a prayerful, practical interest in this Jerusalem Mission, which dear Dr. Miller designated, "the most important and grandest mission in the world." "It cannot be," he wrote to me on June 4th, 1890, 'that the Churches, through lack of interest, will force you to take one step backward.'

UNION IS STRENGTH.

It is so in every sphere, material or moral; and here in Jerusalem, in face of erring, warring, intolerant, persecuting Papists, Greeks, Armenians, Copts, Jacobites, Maronites, Melchites, Moslems, Druses, Ansarizeh, Jews, Karaites, etc., and High Churchmen, aping at assimilation to the corrupt Latins and misnamed Orthodox, it is most important and desirable that the Presbyterian and evangelical Churches should present a united front, manifesting thereby their essential unity in all the vital, fundamental doctrines of Christianity. And it is only by thus uniting that a vigorous, efficient and fruitful mission can be maintained and consolidated.

This Mission is still in its infancy, and requires time to become known and appreciated. God is raising up helpers and supporters, principally in the United States of America, and I sincerely hope that many more will follow their consecrated example, and God will bless all who love and labour for Jerusalem, for He has said, "they shall prosper that love thee."

CONSECRATED HELPERS.

We want consecrated, self supporting helpers—men and ladies—to enable us to overtake all the work that should be done. Our Episcopal brethren have plenty of such devoted helpers in their Missions in Jerusalem and Palestine. Last winter three were coming to aid us—Miss Shearman, sister of an eminent lawyer in Chicago; Miss Hussey, Evangelical Episcopalian from Ireland; and Mr. Thos. Pullman, an earnest Wesleyan, also from Ireland. But quarantines and rumours of cholera in these parts deterred them, and I myself thought it more prudent that they should defer coming. We are expecting Miss Hussey to join us this coming winter, but are not quite sure that Miss Shearman and Mr. Pullman will come also. May the Lord of the harvest move the hearts of others to come to our help. Surely it is a high and blessed privilege to labour for the dear Master in the city He loved and wept over.

A. BEN-OLIEL.

Jerusalem, July 21, 1892.

(To be continued.)

SKETCHES OF TRAVEL IN EUROPE.

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

THE CONTINENT CONTINUED—BRUSSELS AND WATERLOO—ANTWERP—THE BEAUTIFUL RHINE—MOUNT BLANC AT SUNRISE, ETC., ETC.

THE BEAUTIFUL RHINE.

From Brussels we reached the Rhine at Cologne. Valued as much as the waters of the city are, Cologne needs them all to give to visitors at least a sense of virtuous cleanliness, such as does not now belong to the place. In fact, Cologne is one of the dirtiest and most unsavoury of European cities. Aside from its ancient cathedral—which is certainly a work of masterly architecture and aside from its having been the birth place of the distinguished artist, Rubens, Cologne has no claims to special attention. But the Rhine is the Hudson of the whole German Empire. Its banks rise into highlands and palisades, high as mountains to the view, and generously green with the foliage and fruit of the vine. From Bonn to Mayence the Rhine is extremely picturesque. Old castles, some badly dilapidated, others well preserved, have a commanding prominence and effect along the river. A day's ride on this stream, gliding around its mountain points, which are terraced and teeming with fruitage, leaves a charming impression on the traveller. There are no scattered farm buildings to be seen through the country; but towns and

villages dot the shore, whose buildings are of the most weird and quaint appearance.

MOUNT BLANC AT SUNRISE.

Of course we could not think of leaving this country without seeing the great Mount Blanc under the splendours of sunrise. This mountain can be seen distinctly from Geneva when the day is perfectly cloudless—said to be forty miles distant in an air-line, and about sixty by the usual route. But it requires a rapid drive of more than eleven hours by diligence to reach the base of Mount Blanc. Chamounix, a small town, is situated here, well provided with hotel accommodations. About twenty two years since, Napoleon finished a very fine road, winding up through the Alps to Chamounix. We had not passed from Geneva more than about five miles when we passed the boundary line into Savoy, and a French officer demanded our passports. This was done going and coming. Some of the passengers had left their passports behind at Geneva purposely, not understanding that we were to pass into the French dominions before returning. The officer, with much authority and clamour, insisted upon his demand. A few days previously he sent back a German, as would naturally be expected, but learning that we were Americans, he requested our private cards in lieu of our passports, and we were permitted to proceed on our journey. Arriving at Chamounix, we determined at once to ascend to a point overlooking the highest glacier in these parts—the Mer de Glace or Sea of Ice. This is, of course, in the immediate neighbourhood of Mount Blanc. We succeeded, with much effort, in ascending about 4000 feet above Chamounix, which again is 2000 feet above Geneva. These mountains are differently designated, according to elevation. That portion extending from the base to a height of 4,500 feet above the level of the sea is called the Lower Alps. This reaches to the highest line of vegetation. That portion embraced between the boundary of vegetation and the line of perpetual snows is called the Middle Alps. This, in Mount Blanc, is 3,800 feet on the south side. From our standpoint, the glacier beneath us opened out into vast fields of ice, having a strange, wild aspect. The canon of the village below reported to us that five persons had successfully ascended Mount Blanc to the summit, and returned in safety. Our own descent, which was accomplished by dark, was necessarily and painfully rapid. The next morning we were all up early to see the sun light up the Alps with the splendours of morning. The day was just breaking over mountain and plain. The scene surpassed anything conceivable to the mind. The village was quite astir with preparations for the day. Mules saddled for the purpose, and attended by the guides were quietly moving to and fro. Parties were starting up the steep passes of the dangerous way. The deep plains below were yet dark with the shadow of the silent mountains, the wild torrents gleamed out grandly from the gorges; the first intimations of sunlight were now falling upon the fields of everlasting snow, so far above us, seeming like a beautiful cloud resting upon the mountain tops. In a moment more, when all the mountains around appeared burdened with transfigured splendours, old Mount Blanc, the monarch of them all, lifted his snowy crown into the sky, and seemed to salute the sun. A man can hardly pass through the vale of Chamounix, before the awful face of Mount Blanc, and not feel that he is an immortal being. The great mountain looks with an eye and speaks with a voice that does something to wake the soul out of its slumbers. The sublime hymn by Coleridge, in the vale before sunrise, is the concentrated expression of all the inspiring and heaven directing influences of the scenery. We have only space for a few lines of it:—

O dread and silent Mount! I gazed upon thee  
Till thou, still present to the bodily sense,  
Didst vanish from my thought:—entranced in prayer  
I worshipped the Invisible alone.

Awake, my soul! not only passive praise  
Thou owes: 'not alone these swelling tears,  
Mute thanks and secret ecstasy! awake,  
Voice of sweet song! Awake my heart awake!  
Green vales and icy chills, all join my hymn,  
Thou first and chief, sole sovereign of the vale!

O, struggling with the darkness all night long,  
And all night visited by troops of stars,  
Or when they climb the sky or when they sink;  
Companion of the morning star at dawn,  
Thyself earth's rosy star, and of the dawn  
Co-herald; wake, O wake, and utter praise!  
Who sank thy sunless pillars deep in earth?  
Who filled thy countenance with rosy light?  
Who made thee parent of perpetual streams?

Thou, too, hoar mount, with thy sky pointing peaks,  
Oft from whose feet the Avalanche, unheard,  
Shoots downward, glittering through the pure serene  
Into the depths of clouds that veil thy breast,  
Thou, too, again stupendous mountain! thou,  
That as I raise my head, awhile bowed low  
In adoration, upward from thy base  
Slow travelling with dim eyes suffused with tears,  
Solemnly seemest, like a vapoury cloud,  
To rise before me,—Rise, O ever rise!  
Rise, like a cloud of incense from the earth!  
Thou kingly spirit throned among the hills,  
Thou dread ambassador from earth to heaven,  
Great Hierarch! tell thou the silent sky,  
And tell the stars, and tell yon rising sun,  
Earth, with her thousand voices, praises God!

Thanks to thee, thou noble poet, for giving this glorious voice to Alpine nature—for so befitting and not unworthy an interpretation of nature's own voice, in words of our own inother tongue. Thanks to God for His grace vouchsafed to thee, so that now thou praesest Him amidst the infinite host of flaming seraphim, before the mount supreme of glory, where all the empyrean rings with Angelic hallelujahs! The creation of such a mind as Coleridge's is only outdone by its redemption through the blood of the Lamb. O, who can tell the rapture of a soul that could give a voice for nations to such a mighty burst of praise to God in this world, when its powers, uplifted in eternity, and dilated with absorbing, unmingled, unutterable love, shall pour themselves forth in the anthem of redemption. Worthy is the Lamb that was slain!

(To be continued.)

## Pastor and People.

### OVER AND OVER AGAIN.

Over and over again  
My duties wait for me,  
They ever come in monotonous round  
Breakfast, and dinner, and tea,  
Smoothing the snow white clothes,  
Sweeping and dusting with care,  
There is ever some task in my little home,  
To brighten it everywhere.  
What may I claim for my duties' fee?  
Are these endless rounds of tasks to be  
Over and over again?

Over and over again  
The sun sinks low in the west,  
And birds over and over again  
The clouds come back to the nest;  
The robin sings to his loving mate,  
Close, close to my cott'ge door,  
The same glad song I have heard him sing  
For many a day before  
What does the robin say to me?  
If the heart is tuned to love's glad key,  
No task can be dull monotony,  
Though over and over again.

—Southern Presbyterian.

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### THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

#### THE TWO KINGDOMS OF HOVENWEAP.

The White King had arisen. He saw the flight of Kolowits. "He did not know with all his wisdom and cunning," said he to Ayuta and Mahetsi, "that Montezuma has power to take his life again, that stake and arrows cannot hold me while there are willing people to redeem. Come, my children, and walk with me." So they walked with him along the now desolated, but once beautiful, valley, till they came to the place where he rose before. The rocky side of the canyon was high, and for a long way up a very steep; so that nothing could be seen from below but a great wall of stone that seemed to lose itself in the clouds above. But as the children looked in obedience to their king's command, they saw gossamer ladders whose sides and rungs were threads of gold that hung down the cliff and touched the very bottom of the valley. They were slender as the spider's web, but withal so strong that no iron bar could break them, no human weight rend them asunder. Up the ladders the children climbed, at first in doubt, but soon with strong confidence. Looking down, now and again, from their dizzy height, they saw the Hovenweap far beneath, and at last they beheld a sight that filled them for a moment with terror. It was a moving body, coming nearer at every step, a body that at the distance looked like a swarm of ants, but which they knew to be Kolowits and his black soldiers, closely pursuing. He had got over his fright, just as Pharaoh did after the last terrible plague, and was determined that none should escape who loved the White King.

"Hasten, my children," called a voice above them. It was the voice of Montezuma, and, looking to the broken ledge whence it came, they could see his face and his arms stretched towards them. Then turning their eyes from the scene below, they nimbly sped up the golden ladders, and, taking the king's offered hands, were lifted into a new world, a world as yet by them unseen. The ladders were swiftly drawn up by the reach of man, so that none might follow the fugitives to their new retreat. No one could make a ladder up the rock, only he who dwelt at the top could send the ladder down. So Kolowits, full of baffled rage, stormed away at the foot of the cliff in words so distant that the children could not hear them, and his followers shot up harmless arrows and darts, that might as well have been aimed at the sky. Taking Ayuta's and Mahetsi's hands, one in each of his, the White King led them to his upper kingdom. It was a great and wide terrace, nor can any man tell how long, from one side of which the steep cliff descended to the Hovenweap, and from the other one, equally steep, reared its peaks among the clouds. But the lower part of the upper cliff was carved out into houses and galleries, into courts and granaries, into domed palace chambers and arching temples. The great rock was one vast house of many mansions for thousands and tens of thousands of happy people. And before it spread the wide terrace, full of rich garden soil, watered by little lakes and connecting streams, and buttressed towards the lower cliff by a strong parapet of solid rock, fruit trees and flowers were growing there as once in the Hovenweap, and the birds sang, as of old, their songs of love and innocence.

"This is my kingdom for a little while," said Montezuma; "for a little while till I come again and take all the canyon country for mine and my people's own. But you must make the new kingdom for me, you two children who love your king. Down the ladders you have ascended must you go and tell the poor slaves of Kolowits that I am living, and my home is here. Go, bring all my people here, all who are of Montezuma, and away on yonder altar peak, high up the cliff, keep my fire burning day and night, that I may see it, and that all I love may see it, too. So Mahetsi set climbed the peak and the altar fire, when lo! the bright sun, shining from the flinty face of the rock, sent its rays, like those from a burning glass, down upon the dry tinder that capped the pile. It smoked

before Mahetsi's fond gaze, then burst into a sheet of flame. Ayuta saw it from the terrace and rejoiced with a loud, glad shout. The people down in Hovenweap beheld the column of smoke and then the tongues of flame, far up in a place where from his far-off palace, knew the signal, and rejoiced over the faithful children saved from the power of Kolowits. But the Black King's heart was full of rage, of rage fierce and ungovernable, that fell on all his unhappy servants who were in his power, for he knew that, far above the reach of cursing and dart and destroying flood, were the saved from the Hovenweap, and, if they were, how many more of his victims yet might be!

By day Mahetsi tended the sacred fire, while Ayuta let fall the golden ladders and went as a missionary among the people he knew best down below. Day after day he told the story of the White King and his kingdom, till playmates and parents, relatives and friends who believed him, were won to the foot of the lofty rock. Then, by the gossamer threads they mounted, the old and the young, the weak and the strong, all with the same confidence and safety, till they stood among the terrace gardens and laid themselves at length to rest in the cliff-hewn chambers. Every new man or boy that ascended became a new missionary to win souls out of Hovenweap, and every woman or girl took her turn with Mahetsi at the sacred fire. Kolowits' king tom daily became weaker and the terrace domain of Montezuma waxed stronger and stronger. The corn, the native beans, the sweet potatoes, grew in rich profusion, and filled the granaries and root cellars in the rock. To the people their bread was given, and their water was sure. From year's end to year's end the many hued flowers blossomed; on the orchard trees and bushes fruits and berries were never wanting. No deadly serpent, no ravenous beast was there. The fearless rabbits scampered through the fields and thickets, the gleaming lizards paid no heed to the feet of wayfarers passing under the forest trees, and the birds sang as gaily as those that once made vocal the canyon below. Day by day the mansions in the rock became more fully occupied, day by day the joy of all increased, and the fire burned higher and brighter each night in expectation of Montezuma's return.

The missionaries did not all escape the rage of the Black King, whose subjects they took away. Some were caught by his soldiers, were cruelly tortured and put to death. Others were stoned and beaten by the very people they came to save. Those who were killed their friends brought to the place where the White King had shaken death off from himself, and at once they lived again and ascended; not up the ladders that led to the terrace kingdom, but by others that were longer still and that brought them straight to the place where dwelt the living King in glory. As for Kolowits, he never scaled the cliff nor found a careless ladder hanging. His anger could not harm the dwellers in the happy land. Those who dwelt there, looking away beyond the altar fire far into the south, could see more clearly the shining of the city of gold, could hear more distinctly the chiming of its bells of peace, and catch the notes of a great song ascending day and night. "Our King is there," they said in solemn whispers, "and our martyr missionaries are singing songs of joy about his throne." When the south wind blew gently there was wafted to the terrace kingdom the perfume of roses and the odour of a thousand flowers that was sweeter still. Then the people said: "This is home indeed, but not our rest. A glorious day is coming when our King and our brethren and we shall all be one again." So diligently they kept the fire burning for Montezuma's return, and ever and anon as its flames ascended heavenward, they heard the voice of their beloved king.

At last all the people that would answer to the call, were gathered out of Hovenweap. "You may all come," cried Ayuta and Mahetsi, pleading in vain. Some despaired and said it was useless to try; they had homes and lands and friends in the valley, and could not get away. Many were afraid of Montezuma, and would not believe the kind and true things the children said about him. Their case was a very hard one, because they pretended they wanted to think well of their former monarch, while all the time they listened to the hard words that Kolowits told his friends to speak about the White King. Then there were many who, like their evil master, dearly loved wickedness, and who cared to go to no land where they could not steal and kill and destroy. It grieved the youthful missionaries to the heart to leave so many behind. But a voice they knew well called to them to come up, and, as they mounted the ladders, another voice, strong but sad, cried "The time is come." That night, while all in the Hovenweap were wrapped in slumber, the dwellers on the rock heard from north and east and west a mighty rushing sound, the sound of many waters. It was the great rain floods coming down the canyons. Three great mountain billows, surging on downwards from the three quarters, met in the Hovenweap as a devastating sea. They heard the cries of horror of the suddenly-awakened victims. Leaning over the parapet, they saw them madly strive to climb the awful steep. Then the surging waves swept on, and the city of the Hovenweap, its inhabitants, its wickedness, were no more.

Ayuta and Mahetsi heard a voice of some one close beside them gently saying, "My children." They looked up and saw Montezuma in all the glory of his long white hair, his robe and crown, but with the same kind look as of old, and the same voice so full of music. "Who is your king?" he asked the assembled people on the terrace, and with one consent they all replied, "The White King, King Montezuma."

Then the solid rocks, that seemed to have been there since the world began, opened up before his leading, and, ere they knew where they were, the light of the golden city was upon them, and the sounds of many voices and instruments welcomed them into the palace of the great King, where sickness never enters nor any pain. There Ayuta and Mahetsi became a prince and a princess, as it was meet that a king's children should be. There the old peaceful time returned, now never again to be broken, when all the creatures were the servants and the friends of man.

Part of this story has come true and part has not, for still in the canyon country the Indians keep up their fires in expectation of Montezuma's coming. The White King is our God the loving and good revealed to us in the Lord Jesus Christ. The prince of darkness came, and foolish man believed his falsehoods and sold himself into his power to work wickedness. So this world of ours lies in the wicked one. We see it too well in all the sin and cruelty, the sorrow and suffering, the destruction and decay and death that reign, and in which even the creatures and the very plants, that happily cannot feel, have their share. As we chose that evil one freely, and as God will only have free people to serve Him, we were left to our choice to learn how bitter a thing it is to depart from God. Yet God never gave us up. He came by His prophets, He came by His Son, but His own received Him not. By wicked hands He was crucified and slain. We read of the man who came to earth from heaven and, standing before Pilate, said he was a king. Is he our King? The Jews said, "No, this man, but Barabbas!" Now Barabbas was a murderer. "Ye are of God, little children." O surely not of that wicked one who comes to steal and kill and destroy! That enemy of souls and bodies is strong, but Christ is stronger. Ye are of God because He has bought you back. In this life He has a home for you, far above the power of the evil one; and at last, when this wicked world is destroyed, He will take you to His paradise. As Isaiah said of the man that chooses the godlike life, so shall it be with you: "He shall dwell on high: his place of defence shall be the munitions of rocks. bread shall be given him: his water shall be sure. Thine eyes shall see the King in His beauty; they shall behold the land that is very far off."

Still there are those who worship Kolowits. In many a heathen land the children bow down to devils. Even those who still dwell in the canyon country and burn fires to Montezuma, do not know the real White King. Shall we not make Jesus known to them? May we not be Ayutas and Mahetsis, sending down the golden ladders to bring them up into the happy land of shelter we have found. The ladders are prayers and work and money, not separate but all entwined together, and spun out of one substance which is the grace of the Lord Jesus Christ wrought in us by the Holy Ghost. Then the voice of the loving disciple, who not only rested on Jesus' breast but spent a long life toiling for that blessed master, will sound very clearly in your hearts, saying, "Ye are of God, little children."

(To be continued.)

#### A WISE BOY.

Mr. Hill was busy in his carpenter shop one morning. The door stood open and he heard a voice outside. He turned and saw a bright-faced boy with a brown suit and a red cap.

"Good morning, my little man," said Mr. Hill. "What can I do for you? Do you want a house or a bridge built?"

"No," said the boy. "We've got a house, and there's a bridge now over the creek. My name's Johnny Jay, and I want shavings, if you don't want them yourself." He pointed to the shavings which lay under the bench.

"You do, hey? And what will you do with them, Johnny? Build a bonfire?"

"No; I'm going to sell them to old Miss Clark. She'll give me a cent for a basketful."

"Wall, I guess you may have them."

So Johnny brought his basket and picked up the shavings. When he was nearly done he saw something bright upon the floor. It was a dime. Johnny had never had more than a cent at a time in his life. He looked to see if Mr. Hill had seen it. But he had not. Johnny picked up the dime and slipped it into his pocket. He filled his basket and went out without saying anything to Mr. Hill.

But as he was going away he thought: "This dime isn't mine. It's Mr. Hill's. If I keep it I shall be a thief. But I want it very much. I s'pose Mr. Hill has plenty more dimes. He doesn't know it was on the floor."

And very deep into the little boy's heart came the thought: "What would mamma say? What would God say?" He ran back to Mr. Hill and said:—

"This is yours. I found it on the floor."

Mr. Hill took the money and put it into his pocket. "You are an honest boy," he said.

"You may come every day for shavings."

Do you think Mr. Hill ought to have given the dime to Johnny? He thought of it, but then he said to himself:—

"I'm not going to pay the little fellow for being honest. He will find pay enough in doing right for its own sake."

And if you had seen Johnny running away with plenty of little skips and I shouts you would have said that Mr. Hill was right. *The Sunbeam.*

## Our Young Folks.

### COUNTRY BOYS.

Up with the early singing birds,  
Fresh for the busy day,  
Driving the cows to pasture,  
Tossing the new mown hay.

Hunting for eggs in the barnyard,  
Riding the horse to mill,  
Feeding the ducks and chickens,  
Giving the pigs their swill.

Running of errands for mother,  
Picking the early greens,  
Hilling the corn and potatoes,  
Shelling the peas and beans

Going to school in winter,  
Learning to read and spell,  
Working at home in summer,  
Gathering knowledge as well.

Growing to useful manhood,  
Far from the noisy town;  
One of these country lads may yet  
Be first in the world's renown.

### IF I WERE YOU, MY BOY.

I wouldn't be ashamed to do right anywhere.  
I would not do anything that I would not be willing for everybody to know.

I wouldn't conclude that I knew more than my father before I had been fifty miles away from home.

I wouldn't go in the company of boys who used bad language.

I wouldn't get in the sulks and pout whenever I couldn't have my own way about everything.

I wouldn't let any other boy get ahead of me in my studies.

I wouldn't abuse little boys who had no big brother for me to be afraid of.

I would learn to be polite to everybody.

I wouldn't cry for anything when mamma or papa told me it was not good for me.

I would try to see if I couldn't get people to like me, by being civil to everybody.

I would never make fun of children because they were not dressed nice.

I would try to learn something useful every day, and whenever I saw men making anything I would watch to see how they did it.

I would keep my hands and face clean, and my hair brushed without having to be told to.

I would be respectful to old people, and behave so that my parents would not be ashamed of me.

I would be in earnest about everything. When I had to work I would do it with all my might, I would study with all my might, and I would play with all my might.

I would read books and papers that would make me want to know something, and do something that would benefit other people.

I would have as good a time as I could in this world, but I wouldn't tell lies, nor steal, nor be mean to anybody.

I would say my prayers every day, and I would ask Jesus to make me a good boy, and show me how to go to heaven.

### HOW THE BELLS CONQUERED.

There is a very interesting narrative told of a small town in one of the valleys in the Tyrol, near the seat of the long war between France and Austria, in the early years of this century. One Easter day, the population woke as usual; but, to their dismay, those who looked forth saw that the heights about the town were occupied by a large military force—30,000 men, under General Dessaix. A hurried council of the chief townfolk was held, and all agreed that any defence was impossible. Some advised that a deputation should go forth to surrender the town into the hands of the enemy; but the most part decided—"We can do nothing to defend ourselves against so formidable a foe, so let us betake ourselves on this Easter day, as at other times, to worship God." All the church bells, therefore, rang out lustily, and, though with sorrowful hearts, the people betook themselves to the houses of that God who is full of mercies. In the clear morning air the sound of the joy-bells went up high amongst the hills, and the French in their camp heard the sound of those Easter bells, and saw through their telescopes the people betaking themselves to church; and from what they saw and heard, concluded that during the past night an advanced corps of the Austrians must have occupied the town, and under this impression Dessaix at once withdrew his troops, and the little town was saved from pillage and assault.

### GOD'S EYES.

One beautiful autumn morning Sam Turner and Jim Strong started out to wander off among the hills eight miles from their homes in the city, in search of mischief. Each carried a good sized bag in his hands, and they started straight for Farmer Brown's apple orchard, for they knew that the whole family were away, spending the day in the city. They stole quietly into the orchard, after looking all about to see if any one was watching them. No eyes were

in sight but God's, they thought; and for Him they did not care.

At first they kept quiet, but, becoming more bold, they shouted and pelted each other with apples, and after eating as much of the fruit as they wished and filling their bags, they started for town. Yes, God's eyes had seen them, and he told Professor Mitchell in the observatory dome to turn his big telescope in that direction as he was setting it for his hunt after a new star that next night. And in looking through the big telescope, he saw eight miles away, our two wicked boys in the orchard stealing apples.

Prof. Mitchell, the good old white-haired astronomer, went and informed the police of what he had seen. And when Jim and Sam reached the city with their apples, they were taken possession of, and immediately carried off to the police station, and afterward sent to the house of correction.

God's eyes are not only more wonderful than the microscope, but more powerful than the telescope, which brings things near enough for us to see them when they are a great many millions of miles from us. The Father in heaven sees and cares for all that He has made, from the tiny atom of life to the largest creature. And he also sees the bad we do and say, as well as the good.

### A KIND VOICE.

There is no power of love so hard to get and keep, writes Ethu Burrito, as a kind voice. A kind hand is dead and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing which love so much needs as a sweet voice, to tell what it means and feels; and it is hard to get and keep in the right tone. One must start in youth, and be on the watch night and day, at work and at play, to get and keep a voice which shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or tone which is sharp, and it sticks to him through life, and it stirs up ill will, and falls like a drop of gall upon the sweet joys of home. Watch the voice day by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is to the heart what light is to the eye. It is a light which sings as well as shines.

### HASSAN AND THE THREE YOUNG MEN.

The wise old Hassan sat in his door, when three young men pressed eagerly by.

"Are ye following after any one, my sons?" he said.

"I follow after Pleasure," said the oldest.

"And I after Riches," said the second. "Pleasure is only to be found with Riches."

"And you, my little one?" he asked of the third.

"I follow after Duty," he modestly said.

And each went his way.

The aged Hassan in his journey came upon three men.

"My son," he said to the eldest, "methinks thou wert the youth who was following after Pleasure. Did'st thou overtake her?"

"No, father," answered the man. "Pleasure is but a phantom that flies as one approaches."

"Thou did'st not follow the right way, my son."

"How did'st thou fare?" he asked of the second.

"Pleasure is not with Riches," he answered.

"And thou?" continued Hassan, addressing the youngest.

"As I walked with Duty," he replied, "Pleasure walked ever by my side."

"It is always thus," said the old man. "Pleasure pursued is not overtaken. Only her shadow is caught by him who pursues. She herself goes hand in hand with Duty, and they who make Duty their companion have also the companionship of Pleasure."

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Sept. 18,  
1892.

### REVIEW.

{ Acts of Apostles,  
Ch. i. viii.

THE ASCENSION OF CHRIST.—The Acts of the Apostles, like the third Gospel was written by Luke the Evangelist, and dedicated to Theophilus. The Gospel details Christ's life and teaching; the Acts record the planting of the Christian Church. The latter takes up the historical narrative where the former leaves off. The final counsels of our Lord to His apostles were given on the Mount of Olives. They were told to await in Jerusalem the fulfilment of the promise of the outpouring of the Holy Spirit. The apostles asked Him concerning the restoration of the kingdom to Israel, and he replied that it was not for them to know the times and the seasons, but they were under the Holy Spirit's guidance, to be His witnesses in the world. Jesus was then parted from His disciples and a cloud received Him out of their sight. Two angels then told them that He should come again in like manner as they had seen him depart.—Acts i. 1-12.

THE DESCENT OF THE SPIRIT.—In obedience to the Lord's command, the apostles and the other believers in Christ waited day after day in prayer and fellowship for the outpouring of the Spirit. It came accompanied by visible and audible manifestations. A sound as of a rushing, mighty wind was heard, and appearances, like parted tongues of flame, were seen to rest on each one present. The assembled Christians began to speak other languages. When the people learned this—large numbers from many lands were at the time present at Jerusalem—they were astonished because they heard their respective languages spoken by men and women who had never learned them by ordinary process. This manifestation created a deep impression and aroused general attention.—Acts ii. 1-12.

THE FIRST CHRISTIAN CHURCH.—Peter, immediately after the descent of the Holy Spirit, began to preach Christ's truth with uncompromising boldness. People were aroused and asked what they

were to do. He told them that repentance and faith in Christ were necessary for their salvation, and held out God's promises to them. The result was that about three thousand professed their faith in Christ and were baptized. The new Church was animated by a sincere desire to glorify God, and promote the well-being of each other. Many of them sold their property so that all might be maintained, "as ever, man had need." It was a happy and a joyous time in the first church. Their conduct produced a favourable impression on those without, and their numbers steadily increased. As the Revised Version says "The Lord added to them day by day those that were being saved."—Acts ii. 37-47.

THE LAME MAN HEALED.—At the hour of evening prayer, Peter and John were going up to the Temple. At the gate called Beautiful, a lame man sat begging. He asked alms of them. Peter, fixing the man's attention on them, said, "In the name of Jesus of Nazareth rise up and walk." The man was cured and went joyfully praising God into the Temple courts with the apostles. A great commotion was raised. Peter and John led the vast crowd into Solomon's Porch, and there preached Christ, showing that He who had been rejected by them was still the powerful deliverer. It was He who had healed the lame man.—Acts iii. 1-16.

PETER AND JOHN BEFORE THE COUNCIL.—While Peter was addressing the multitude in Solomon's Porch, the priests, the Sadducees and the captain of the Temple came upon them and arrested them and put them in prison. This did not prevent many from believing their message. Next day the apostles were brought before the Council and examined. Peter with undaunted courage preached Christ before the Council. They were convinced of the truth of what Peter said, and the lame man healed was a living witness. They could not deny, yet in the true sense they did not believe. So the rulers "commanded them not to speak at all nor teach in the name of Jesus."—Acts iv. 1-18.

THE APOSTLES' CONFIDENCE IN GOD.—To the command of the Council forbidding them to speak in the name of Jesus, Peter replied by asking "whether it be right in the sight of God to harken unto you more than unto God, judge ye." They dared not be silent. The rulers were afraid to punish them, because the people favoured the apostles. They were allowed to depart and went to where the Church was assembled and told all that had happened. The Christians lifted their voices with one accord, and applied the words of the second Psalm to their circumstances.—Acts iv. 19-31.

ANNANIAS AND SAPPHIRA.—A man and his wife made it up that as the other wealthy members of the Church had sold their property and given the money for the common use, they would also sell theirs, but keep back part of the proceeds for themselves. Peter by the inspiration of the Holy Spirit knew what they had done and questioned Annanias who boldly lied. Peter showed him that he had not only lied unto men but to God. Annanias fell down dead. He was carried out by the young men and buried. Three hours after Sapphira came in, and on being questioned, she also lied. After a few words of reproof she too fell down dead and was carried forth and buried beside her husband. An impressive awe fell on all who heard of these things.—Acts v. 1-2.

THE APOSTLES PERSECUTED.—The apostles did not stop their work for fear of the Jewish authorities. They were again arrested and put in prison, but an angel was sent to set them free. Next morning they were in the Temple courts as usual preaching the Gospel. The Council had met for their trial and were astonished to find that they were not in prison. The captain and his men were sent to bring the apostles before the Council, and when they appeared the high priest questioned them sternly. Peter replied, "we ought to obey God rather than men," and boldly accused them of the crime of putting Jesus to death. Him God had raised from the dead and made Him a Prince and a Saviour. The rulers were exasperated and desired to kill the apostles, but Gamaliel, one of the most respected and learned teachers, counselled moderation, laying down the worldly wise rule, that if the apostles were engaged like some formerly, in an insurrectionary movement, it would come to naught, but if it was of God they could not overthrow it. His advice prevailed. The apostles were again cautioned and then discharged, "rejoicing that they were counted worthy to suffer shame for His name."—Acts v. 25-41.

THE FIRST CHRISTIAN MARTYR.—Stephen, one of the most prominent of the deacons appointed to attend to the distribution of relief funds, was a zealous and able preacher of the Gospel. The authorities soon ordered his arrest. He made a powerful defence, drawn from the Old Testament, before the Council, but, like Peter, he brought the truth home to the conscience of his judges. They were cut to the heart and filled with rage at his words, and were determined on his death. Filled with the Holy Ghost he saw heaven opened and Jesus standing on the right hand of God. He told his enraged persecutors what he saw. They could restrain themselves no longer, but rushed upon him and cast him out of the city and stoned him to death. The witnesses, whose part it was to cast the first stones, to enable them to do so more freely laid their outer garments at the feet of a young man named Saul. The dying Stephen knelt and after commending his spirit to the Lord Jesus, prayed the Christ-like prayer, "lay not this sin to their charge." Then it is said of him, "he fell asleep." The sleep from which Jesus who is the resurrection and the life shall awaken all who rest in Him on the glorious resurrection morn. The Church was scattered by persecution, but the apostles remained in Jerusalem. Saul, destined for a far nobler service, was for a time a more relentless persecutor than ever.—Acts vii. 54-60; viii. 1-4.

PHILIP PREACHING AT SAMARIA.—Philip, one of the first evangelists, went to a city of Samaria to preach the Gospel. His message was heard with joy and acceptance. Miraculous cures confirmed his words and the city was filled with joy. There was a magician by the name of Simon, who exercised great influence over the people, but when they heard Philip they deserted the charlatan. He too professed belief, and like the others was baptized. The apostles in Jerusalem when they heard of the success of the work in Samaria sent Peter and John to instruct the people and confirm them in their faith. They imparted the Holy Ghost by the laying on of hands. When Simon saw this, he longed not for the gift of the Holy Ghost, but for the power to bestow it on others by the laying on of hands. He offered a bribe to the apostles if they would confer this power on him. Peter's rebuke was severe and pointed, and urged him to repent of the wicked thought he had cherished in his heart. He sought the apostles' prayers to avert the threatened calamity. After preaching in the towns and villages of Samaria the apostles returned to Jerusalem.—Acts v. 5-25.

PHILIP AND THE ETHIOPIAN.—By an angelic messenger Philip was told to leave Samaria and go along the road leading from Jerusalem to Gaza that passed through the desert country. He obeyed, and as he journeyed he saw an official high at the Court of Candace, queen of Ethiopia, who had been in Jerusalem for the purpose of joining in the Jewish worship. On his way home he was reading the scriptures. Philip was directed to join him, and asking if he understood what he read, the Ethiopian replied that he needed a guide and invited Philip to come and sit with him. He had been reading in the fifty-third chapter of Isaiah of the humiliation and sufferings of the Messiah. This, Philip explained, applied to Jesus Christ. As they reached a stream the Ethiopian asked what hindered his baptism. In answer to Philip's question he confessed "I believe that Jesus is the Son of God." He was then baptized into the faith of Christ, and Philip was suddenly removed from him. He went onward rejoicing. Philip went on his way preaching Christ. He reached Caesarea, where he made his home.—Acts viii. 26-40.

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 7th, 1892.

THE proposal to build a monument to Spurgeon is a good deal like an agitation to write the name of the great dramatist, William Shakespeare, *Esq.*

WE cordially reciprocate the neighbourly kindness of the *Christian Guardian* when that excellent contemporary expresses the wish that the members of the Pan Presbyterian Council may have "a pleasant and profitable time." When Brother Dewart's stalwart form appears among the sons of Calvin—and no doubt he will appear frequently—we hope he may have a good time, too.

THEORETICALLY, the American method of electing judges by a popular vote may not be the best, but the fact remains that the courts of three States have declared the Gerrymander unconstitutional, mainly because practically it deprives the people of the franchise. Another court has just declared a railway combine illegal, and its actions contrary to public policy because the object of the combine was to make the people pay an extra \$40,000,000 for their coal. Judges and all other officials may be much better or much worse than the system under which they are appointed. The main thing is to get good *men*.

THE threatened approach of cholera should remind us of how highly favoured a country Canada is. We know almost nothing of war, or famine, or pestilence, or epidemic disease except in certain localities. The last visitation of cholera was, if we rightly remember, in 1854, and since that time Canada as such has been singularly free from anything like a general epidemic, with the exception of the grippe visitations, which we had in common with all the rest of the world. Our fair land has been highly favoured, and there is too much reason to fear that whilst our national mercies have been exceptionally great, national gratitude has been exceptionally small.

THE difference between a statesman and a mere politician is well illustrated by the manner in which Salisbury retired from office. By quibbling over the fact that no single party had a larger following than he, by pandering to the labour vote, by bidding higher for the Home Rulers than Gladstone, by bribing the nine Parnellites, or by some other trick known to the mere politician, the ex-Premier might have retained office for a short time at least. But Salisbury is a statesman, a Tory with the instincts of a high-minded Englishman, and the moment Parliament pronounced against him, he handed the keys to his Sovereign and went out like a man. He would not besmirch his record with any shuffle, nor bring down the statesmanship of the Empire to the low game of the political trickster. There is as much difference between a British statesman and a mere politician as between a peanut vender and a wholesale merchant.

THE annual blue book just published throws some rays of light on the attendance at the General Assembly that are not highly encouraging. Only two Presbyteries in the entire Church, Guelph and Orangeville, were represented by all the elders appointed. Eight Presbyteries had not a single elder present. These were Wallace, Lunenburg, Shelburne, Miramichi, Glengarry, Brockville, Maitland, Rock Lake and Regina. One can easily understand why an elder could not come from Wallace or Regina, but what about Glengarry or Brockville, Presbyteries only two or three hours' ride from Montreal? Many Presbyteries had not half their lay delegates present, and some had but one solitary

representative on the floor. The reason often given for this painfully slim attendance is that a few ministers monopolize the whole work of the Assembly, and the other delegates, lay and clerical, are expected to do nothing but sit and vote.

NO doubt the Canadian statesmen who secured self-government for Canada honestly thought they were doing a good service for their country, and in the main they certainly were. But Downing Street rule was not by any means all evil. What patriotic Canadian does not feel intense relief when he reflects upon the fact that the settlement of the canal dispute is in the hands of British statesmen? To please the jingoes on one side and the tail-twisters on the other, the kind of politician we breed on this side of the Atlantic might think nothing of bringing both nations to the verge of war. In fact, we are engaged in commercial war now. The smallness of the matters at issue, the fish cans on the one side and the peach baskets on the other, show how unsafe it would be to entrust the destinies of the Dominion entirely to the Dominion. We can easily understand now why such men as Principal Grant strongly advocate Imperial Federation. Before this dispute is ended the most bumptious youthful advocate of Independence may thank his stars that we are not independent. One breathes freely when one feels sure that the Canadian side of this wretched tangle will finally be straightened out by a statesman like Salisbury or Rosebery—not by any reckless local politician in search of votes. Thank the Lord for British connection.

SIDE by side with the views of the leading political journals of the United States on the canal question—views that are laid before our readers every day by their secular journals—we put the opinion of a leading religious journal, the *Inter-ior* of Chicago, and ask them if they have seen anything fairer than this:—

By exhibiting a prodigious amount of selfishness on both sides, the United States and Canada have succeeded in precipitating a commercial war that may eventually destroy the trade relations of the two countries. In accordance with the mandatory act of July 26, to "enforce reciprocal relations with Canada," the President has issued a proclamation levying twenty cents per ton on all freight "passing through the St. Mary's Falls Canal in transit to any port in the Dominion of Canada, whether carried in vessels of the United States or other nations." This act of the President puts the United States technically in the wrong, as Canada was technically in the right. If, as the Washington Government has continually asserted, Canada violated the treaty of 1871 by allowing rebates on grain shipped to Canadian ports, the United States becomes equally guilty of breaking faith by the imposition of tolls on freights bound to Canadian ports. We thus lose all reason for complaint, and are deprived of the advantages which attach to a case morally and legally in the right. Nevertheless, as an act of self-defence, the President's proclamation is justifiable on moral grounds. It is unquestionably true that by a cleverly conceived system of rebates the Canadian Government has forced American shippers to pay seventy-two per cent. of the tolls imposed on account of the Welland Canal. This the Ottawa Government has tacitly admitted in its proposal to abolish the present rebate system at the close of the present navigation season. But if the rebates are justifiable, why should they be abolished at all? Or if they are illegitimate, and without the terms of the treaty, upon what possible ground can their continuance to November 15 be defended? To this the Canadian representative replies that existing contracts are based on the continuance of rebates during the whole season, and that to make a change at present would result in confusion and detriment. But, upon the supposition that the rebate system should be abolished, it is difficult to see upon what ground the American people should be expected to suffer the consequences of Canada's misdeeds. The Canadian authorities have simply sought to evade the issue while persisting in a self-evident discrimination against American shippers.

The opinion of our contemporary is that both sides have displayed a "prodigious amount of selfishness" and that both have violated the spirit if not the letter of the treaty of 1871. That is precisely how the matter stands. There is this, however, to be said in our favour. Canada has practically acknowledged her error by proposing to abolish the rebates at the close of navigation. President Harrison and his friends are trying to make political capital out of theirs.

### THE PRESBYTERIAN ALLIANCE.

THE seal of the Alliance very aptly sets forth the reasons for its existence. "Many lamps, one light" is the equivalent in English of the legend beneath the seven-branched lamp-stand that forms the chief device engraved on the official seal. Nearness in doctrinal belief and closely allied ecclesiastical policies do not always help denominations to intimate fellowship. Past history shows that animosities have sometimes been keenest where the dividing line has been narrowest. In days gone by

it could not always be said "Behold how these Presbyterians love one another!" These days are happily gone by. A different and a larger spirit now prevails. There is less disposition to enlarge upon differences and to exaggerate disagreements. The tendency is the other way. The Presbyterian Churches have been leading the way to union. In this respect the Canadian Church has been in the forefront, for has she not within three decades virtually seen the union of the Presbyterian Churches in this Dominion? No wonder, then, that men prominent in her communion have taken a deep and active interest in the formation of that Alliance, whose Fifth Council, embracing representatives of the Presbyterian Church in almost every land, is soon to assemble in this city.

Although there may be many branches of the Presbyterian Church, they grow out of the same tree and produce similar fruits. The Presbyterian Church, though differing in minor matters in some of its sections, is essentially one. Thoughtful and influential men in different lands came to the conclusion that it would be an excellent thing to bring out more clearly the large measure of agreement and the comparatively unimportant character of the differences that divide Presbyterians ecclesiastically. With this purpose in view a tentative conference was held in London, in 1875, the result being the formation of the Alliance of Reformed Churches holding the Presbyterian system, a platform broad enough to hold all who profess Presbyterianism.

To give the reader a clear and comprehensive view of the nature and purpose of the Alliance, we cannot do better than submit its constitution, presenting as it does in clear and concise form the reason of its existence. It is as follows:—

CONSTITUTION OF THE ALLIANCE.—Preamble to Constitution.—Whereas, Churches holding the Reformed faith, and organized on Presbyterian principles, are found, though under a variety of names, in different parts of the world: Whereas, many of these were long wont to maintain close relations, but are at present united by no visible bond, whether of fellowship or of work; and whereas, in the Providence of God, the time seems to have come when they may all more fully manifest their essential oneness, have closer communion with each other, and promote great causes by joint action; it is agreed to form a Presbyterian Alliance, to meet in General Council from time to time, in order to confer on matters of common interest, and to further the ends for which the Church has been constituted by her Divine Lord and only King.

In forming this Alliance, the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready, as heretofore, to join with them in Christian fellowship, and in advancing the cause of the Redeemer, on the general principle maintained and taught in the Reformed confessions that the Church of God on earth, though composed of many members, is one body in the communion of the Holy Ghost, of which Body Christ is the Supreme Head, and the Scriptures alone are the infallible law.

ARTICLES.—I. Designation.—This Alliance shall be known as "The Alliance of the Reformed Churches throughout the World holding the Presbyterian System."

2. Membership.—Any Church organized on Presbyterian principles, which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the Consensus of the Reformed confessions, shall be eligible for admission into the Alliance.

3. THE COUNCIL.—1. Its Meetings.—The Alliance shall meet in General Council ordinarily once in three years.

2. Its Constituency.—The Council shall consist of delegates, being ministers and elders, appointed by the Churches forming the Alliance; the number from each Church being regulated by a plan sanctioned by the Council, regard being had generally to the number of congregations in the several Churches. The delegates, as far as practicable, to consist of an equal number of ministers and elders. The Council may, on the recommendation of a Committee on Business, invite Presbyterian brethren not delegates to offer suggestions, to deliver addresses and to read papers.

3. Its Powers.—The Council shall have power to decide upon the application of Churches desiring to join the Alliance. It shall have power to entertain and consider topics which may be brought before it by any Church represented in the Council, or by any member of the Council, on their being transmitted in the manner hereinafter provided. But it shall not interfere with the existing Creed or Constitution of any Church in the Alliance, or with its internal order or external relations.

4. Its Objects.—The Council shall consider questions of general interest to the Presbyterian community. It shall seek the welfare of Churches, especially such as are weak or persecuted. It shall gather and disseminate information concerning the kingdom of Christ throughout the world. It shall commend the Presbyterian system as Scriptural, and as combining simplicity, efficiency and adaptation to all times and conditions. It shall also entertain all subjects directly connected with the work of evangelization, such as the relation of the Christian Church to the evangelization of the world, the distribution of mission work, the combination of Church energies, especially in reference to great cities and destitute districts, the training of ministers, the use of the Press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic beneficence, the suppression of intemperance and other prevailing vices, and the best methods of opposing infidelity and Romanism.

5. Its Methods.—The Council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered and published, by the circulation of information respecting the allied Churches and their missions, by the expo-

sition of Scriptural principles, and by defences of the truth; by communicating the minutes of its proceedings to the Supreme Courts of the Churches forming the Alliance, and by such other action as in accordance with its Constitution and objects.

6. Committee on Business.—The Council at each general meeting shall appoint a Committee on Business, through which all communications and notices of subjects proposed to be discussed shall pass. The committee appointed at one general meeting shall act provisionally, so far as is necessary, in preparing for the following meeting.

Change of Constitution.—No change shall be made in this Constitution, except on a motion made at one general meeting of Council, not objected to by a majority of the Churches, and carried by a two-thirds vote at the next general meeting.

The Churches connected with the Alliance are represented in the Council by a number of delegates proportionate to the number of their congregations. For example, a Church with a hundred congregations or under has the right to appoint two members to the Council; a Church having five hundred congregations sends ten; one with a thousand congregations can appoint a delegation of twenty; while a Church possessing two thousand congregations sends thirty; and a Church numbering four thousand congregations is entitled to a representation of fifty.

The Council is not an administrative but only a deliberative body. It is beyond its province to formulate laws for any of the Churches of which it is composed. It did consider whether it would be desirable and possible to frame a consensus creed to which all the component parts of the Alliance could severally agree. This came up for decision at the Council held in Belfast eight years ago, and it was deemed best to relinquish the attempt. While the Council is in no sense authoritative, it nevertheless fulfils a most important function. It is of the utmost value for the representative office-bearers in the respective Churches to meet from time to time for the consideration of the most vital questions that emerge. The thought of the best minds is thus brought to bear on subjects deeply affecting the welfare and progress of evangelical Christianity throughout the world. The great missionary enterprise of the modern Church has received due consideration at every Council yet held, and much has been done directly by their influence to unify and consolidate missionary effort in India, China and Japan. The scattered Protestant Churches in continental Europe have been greatly helped and strengthened by the agency of the Alliance, and since the appointment of Dr. Mathews as permanent secretary, through his individual endeavours this branch has received much attention during the last two or three years.

As already stated the approaching meeting of the Council in Toronto on the 21st of the present month is the fifth since the formation of the Alliance. The first was held in Edinburgh in 1877; the second in Philadelphia in 1880, the third in Belfast in 1884, and the fourth in London in 1888. All of them have been interesting and instructive, and all of them have been remarkably well attended, and there is the confident expectation that the one about to convene in Toronto will be as attractive and useful and as well attended as any that have preceded it. Not only will delegates in large numbers be present, but citizens of Toronto and people from all over the country will endeavour to see and hear for themselves what the Pan Presbyterian Council is like. As the list of delegates appointed to the Council have appeared oftener than once in THE CANADA PRESBYTERIAN, readers will have been able to form a tolerably good idea of the eminent men likely to take part in the proceedings. The Principal of Knox College and Moderator of the Presbyterian Church in Canada, Dr. Caven, is appointed to preach the opening sermon. Papers on subjects of great interest, as well as a series on Present Day questions, will be read and discussed at the meetings. It may be confidently affirmed that not only will Presbyterianism in Canada, but vital religion generally be advanced by the meetings of the Fifth Pan-Presbyterian Council in Toronto.

CHRISTIAN ENDEAVOUR.

FEW movements have shown the vitality and expansive energy of the Young People's Society of Christian Endeavour. Taking its rise in Portland, Maine, in 1881, it has spread around the world. It is fitted from the nature of its work and constitution for universal adaptation. Like Christianity, which it is specially designed to promote, it knows no national limitation, no geographical restriction. At the present time the founder of the movement, Rev. F. E. Clark, a native Canadian, who has devoted his

talent and energies to its advancement, has started on a tour round the world for the purpose of encouraging existing societies, and planting new ones. There is no doubt that when he returns he will be able to report a large extension of the movement that has so generally commended itself not only to the large class whose spiritual welfare it more immediately seeks to promote, but to the Christian Church as a whole.

In Canada the movement is striking its roots still more deeply into congenial soil. Last week two important county conventions were held, and county unions formed. The first convention in Simcoe county was held in Barrie. There was a large representation of members of the various societies throughout the county. It was not surprising to find that the Presbyterians have entered heartily into the Christian Endeavour work. The pastor of the Church in Barrie, Rev. D. D. McLeod, took a leading part, delivering the address of welcome, and in various ways striving to promote the success, profit and enjoyment of the meetings. Rev. Robert Moodie, of Stayner, and Rev. R. N. Grant, of Orillia, were present and contributed their quota to the interest and instructiveness of the occasion. The Rev. J. A. R. Dickson, B.D., of Central Church, Galt, an ardent and enthusiastic supporter of the Christian Endeavour Society, was also present, and, as President of the Provincial Society, it was fitting that he should take a leading part in the proceedings. The papers report that at the public evening meeting Mr. Dickson's was the address of the evening. The people of Orillia, noted for their hospitality, are said to have served to the delegates "a bountiful supper" in the basement of the Presbyterian Church. The meetings in Barrie awakened general interest, and the result will be not only that the Christian Endeavour Society has deepened its hold on popular affection, but that the main objects for which it exists will be greatly advanced throughout the county.

On Friday and Saturday of last week a convention was held in Cookes Church for the purpose of forming a union of all the Endeavour Societies in York county. The meetings were remarkably interesting, and evoked a feeling of enthusiasm in connection with the movement. The Rev. William Patterson, the popular pastor of the Church, has taken an active interest in the work of the Society, and in connection with his congregation there is one of the most vigorous and flourishing societies in the city. He is frequently invited to take part in advancing the work of the Society throughout the Province. Members of various societies took part in the day's proceedings. After preliminary business, short and pointed five-minute papers on The Prayer-Meeting were read and considered. Then came the pastor's hour, when a number of brethren of different denominations embraced the opportunity by addressing to the assemblage brief, pithy and appropriate observations, which could not fail to be helpful. The public meeting in the evening was large and enthusiastic. The large and commodious church was completely filled. The Mayor, who was expected to be present, sent an apology, stating that he could not get away from another meeting, and expressing cordial sympathy with the movement and its great objects. Interesting addresses were delivered by Mr. Tozo Ohno, of Japan; Lieut. Burrows, of H. M. Royal Navy; the Hon. John Dryden and the Rev. William Patterson.

As an indication of the progress of the Christian Endeavour movement it may be stated that at the International Convention held in New York, in July last, it was reported that there were 21,080 societies throughout the world. Of these 1,377 were in Canada, 830 being in Ontario; 260 in Nova Scotia; ninety-seven in Quebec; fifty seven in New Brunswick and forty-two in Manitoba. Thirty-two societies have reported from India, twenty from Turkey, nineteen from Mexico, twelve from the East Indies, nine from Samoa, nine from Africa, nine from China, six from Japan, and there are societies in Bermuda, Brazil, Chili, Norway, Spain, Persia, the Hawaiian Islands and in almost every land. Thirty evangelical denominations are represented in this grand organization. The Presbyterians lead with 4,806 societies; the Congregationalists come next with 4,495, while the Baptists hold the third place with 2,736. Last year, ending July, 1892, through its instrumentality 120,000 persons were brought into Church membership, as against 82,500 in the previous year. Ontario and Manitoba carried off the banners given at the New York Convention for the largest proportionate increase during the year, and the Ontario banner adorned Cookes Church at the first meeting of York County Convention.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—Every number of this standard weekly contains some of the most noteworthy contributions to literature and science of the time.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.) An admirable little monthly, specially adapted for and much appreciated by the interesting circle of readers for which it is designed.

ST. NICHOLAS. (New York: The Century Co.)—The September number of *St. Nicholas* is one of rare excellence. The illustrations are effective, the contributions are varied, timely, entertaining and instructive.

THE ILLUSTRATED NEWS OF THE WORLD, the American issue of the great London weekly, is ably conducted. The illustrations are numerous and of superior quality, and the literary departments are enriched by contributions from the pens of the leading writers of the day.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.) The position taken by this splendid weekly publication is due to the decided excellence it has so steadily maintained. Its illustrations are plentiful and of decided artistic merit. Its articles are carefully written on all subjects specially interesting to the class of readers for whom it is prepared.

THE CENTURY. (New York: The Century Co.)—The place of honour in the September *Century* is assigned to the great Bohemian composer, Antonin Dvorak, a fine portrait of whom forms the frontispiece, and he forms the subject of a paper by H. E. Krehbiel. The illustrated papers of the number are "The Grand Falls or Labrador," "Pioneer Packhorses in Alaska," "Claude Monet," "An Elk Hunt at Two Ocean Passes," "Architecture at the World's Columbian Exhibition," "Tintoretto," and "A Bachelor's Counsellings." Emilio Castelar Columbus papers and Edmund Clarence Stedman's on "The Nature and Elements of Poetry," both of great value, are continued. The fiction of the number, consisting of serials and short stories, is fully up to the high average usually maintained. A new Southern writer, John Fox, jr., makes his appearance in a story entitled "A Mountain Europa." Among the poetical contributors to the number is the young Canadian poet, William Wilfred Campbell.

THE ARENA. (Boston: The Arena Publishing Co.)—The *Arena* for September presents a rich and varied table of contents, as will be seen from the following: "The Future of Islam," by Ibon Ishak; "Old Stock Days," by James A. Herne, with full page portrait of Mr. Herne; "Psychical Research," by Rev. M. J. Savage; "The Communism of Capital," by Hon. John Davis, M.C.; the third paper in the Bacon-Shakespeare controversy, by Edwin Reed; "Successful Treatment of Typhoid Fever," by Dr. C. E. Page; "Under the Dome of the Capitol," by Hamlin Garland; "Walt Whitman," by Professor Willis Boughton, Ph.D.; "Bricks Without Straw," a story of the modern west, by John Hudspeth; "A Symposium on Woman's Dress Reform," prepared under the auspices of the National Committee of Women of the United States, containing papers by May Wright Sewell, President of the National Council; Frances E. Russell, chairman of the Dress Reform Committee; Mrs. Jenness Miller, Mrs. Elizabeth Smith Miller, and Frances M. Steele. The editor writes on "The Menace of Plutocracy," and Books of the Day are critically reviewed. The *Arena* should be read by thoughtful people, interested in the new thought of the age and the reformative impulse of the hour.

THE TREASURY OF RELIGIOUS THOUGHT. (New York: E. B. Treat.)—The number for September comes to our table brimful of varied and excellent matter, adapted to aid both clergymen and laymen in every department of their Christian work. This number gives a portrait with biographical sketch of the late President Bomberger, of Ursinus College, with an excellent baccalaureate sermon, and a view of Bomberger Memorial Hall; other full sermons are on "The Power of Quiet Forces," "The Rent Veil," and "Modern Jerichos." There is also furnished capital Leading Sermonic Thoughts, on "Preaching and Praying," "Delivered by the Minority," "The Value of God's Tests," and "Beginning in the Spirit and Ending in the Flesh." "A Critical Comment on the Name of the Hebrew's God," by Dr. Steele, will be read with interest. The Living Issues discussed are "Sources of Morals," and a rabbi's view of the "Work of the Higher Critics." Dr. Burdett Hart gives the first of a series of articles on "Noted English Preachers;" the Archbishop of Canterbury is thoroughly analyzed. There are valuable Thoughts on Questions of the Day, on Pastoral Work, on Christian Edification, on Camp Life in Palestine, on Family Life, on Mission Fields, on Sunday School Lessons, on Christian Progress, on Current Religious Thought, with seasonable editorials.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.) Most readers of the September number of the *Atlantic Monthly* will be first attracted by the beautiful verses addressed to Oliver Wendell Holmes, on his eighty-third birthday, by John Greenleaf Whittier, now in his eighty-fifth year. It is fitting that this poem should appear in the magazine of which these two writers are now the oldest and most distinguished contributors. Mrs. Deland's new serial, "The Story of a Child," opens the number. The opening chapters are devoted to the history of an imaginative child, brought up with some rather formal relatives, in the old town which is the scene of some of Mrs. Deland's other stories. Mrs. Olive Thorne Miller has a paper on "The Cliff-Dwellers in the Canyon," the cliff-dwellers being not a savage tribe of men, but a flock of birds. Mr. Bishop continues his papers on "An American at Home in Europe," and tells about "A French Moving," "A Year in a Mediterranean Villa," and "A House-hunting Tour in England." Stuart Sterne has a sonnet called "Night after Night," and Mary J. Jacques a sketch entitled "Catherine." Mr. Hale's delightful papers on "A New England Boyhood" are devoted to his life at home, and have all the liveliness and brightness of their author, and are a really valuable picture of domestic life in New England fifty years ago. Mr. S. R. Elliott's article on "The Romance of Memory," Miss Scudder's third paper on "Shelley's Prometheus," Mr. Crawford's installment of his exciting serial, "Don Orsino," nor to forget a poem by Elizabeth Stuart Phelps, called "The Lost Colours," are the chief remaining contents of a well-coloured number.

## Choice Literature.

O CHERRY BLOSSOM SAN

(Concluded)

Miss Southworth was, perhaps, ten years older than this young man. When he had been her pupil she had liked him. His absolute truthfulness, his way of looking straight in her eyes with entire belief in what she told him, even his exaggerated diffidence, all had been pleasing to her. She thought now that he did not seem so very much younger than she. Looking at him as he sat upright and stiff in his chair, with the moonlight full on his face, she was surprised at the beauty of that face.

"Really Greek," she thought. "But his shyness is so great as to be almost a disease. How odd that Joshua Meserve should turn out to be such a handsome man! Poor fellow! Can't he speak?"

Some one else spoke, softly, hesitatingly. Cherry Blossom was making an attempt to converse, as if she were an American lady.

"Mr. Meserve, on your honourable legs did you come? or by the honourable horse?"

Joshua started, and gazed eagerly at the small figure at the doctor's feet. How pale and mildly brilliant the oblique-eyed face was in that light!

"What say?" he asked.

Cherry Blossom, with the utmost care, repeated her interrogation. She now began to question as to whether she was doing right. She would ask her doctor as soon as they were alone. Her doctor knew everything.

"I—I walked," answered Joshua.

"Handsome the night is, very," said Cherry Blossom, after a slight pause.

If there was one thing upon which this Japanese girl prided herself, it was upon her ability to speak English. Had not Dr. Southworth taught her? Had not she, Cherry Blossom, applied herself with all her powers to the learning of the honourable language of her honourable friend? And the doctor had encouraged and praised, as indeed the girl had deserved. And there was something in the extreme diffidence in the man before her that made Cherry Blossom wish to make him more comfortable.

Miss Southworth leaned back in her chair and smiled rather broadly. She felt herself a very experienced woman. In this kind of light, and dressed as she was, she did not look more than twenty-five.

Joshua Meserve, looking at her, felt that it could not be that Mabel Southworth was old enough to have taught him. The effect of the moon and the night, and the warm perfume from the flowers in the old-fashioned garden was upon the young man. He wished he could say something beautiful. But it was of no use trying to do that. He moved his feet uneasily.

"It's a beautiful night," he said, in response to Cherry Blossom's last remark. "And the flowers seem to smell sweeter, somehow, don't you think?"

He looked from one to the other. Cherry Blossom bent her head in assent. Here was a person who was more shy even than she had ever been. She would tell her doctor that she felt a—she thought it was a tenderness, for this being, who was a man, and yet who was shyer than she.

"These August nights," responded Miss Southworth, "bring out perfumes very strongly."

"Yes, ma'am; that must be it."

After this access of conversation there fell a long silence upon the group. Joshua crossed his legs and then uncrossed them. This he did several times. He wondered if he ought to go home. He had never called upon ladies before. He knew that fellows who were courting their girls would stay until eleven or twelve; but that was very different. He was not courting; at least he supposed he was not.

A whippoorwill in the field opposite the house gave forth his song.

Joshua said it was rather late in the season for whippoorwills to sing. This voluntary remark encouraged him greatly.

Miss Southworth responded by saying that she had heard those birds as late as September. She thought the sound mournful.

When a bat flew over them Joshua had the power to say almost with animation, that he did not like bats.

Then the doctor smiled and said: "No; a bat was neither bird nor beast. It was no wonder he didn't like them."

After this he uttered several sentences. He had a feeling as if he were doing uncommonly well. He was exhilarated. Then he began to be tormented with the thought that he ought to go home. As for him, he could sit there all night and look at those two.

It was really very warm. Dr. Southworth had a fan. Sometimes she held it before her face. The young man did not know that she was beginning to yawn quite recklessly.

But Cherry Blossom did not yawn. She sat there on her little footstool by her doctor, and her gentle face showed all the time a gentle interest, or seemed to show it.

But at last Joshua picked up his hat from the ground beside him, and rose from his chair. He said, in a melancholy manner, that "he guessed he'd better be going."

The two women also rose. Dr. Southworth said she was glad he had called. She hoped she should see him again while she was at home. As it had been noised abroad that she would be at home a year, this was not an extremely encouraging remark. But Joshua did not think of that. He stood with his hat held in front of him by both hands.

"How very handsome he is!" was what the doctor was again thinking. Then she put up her fan and yawned behind it.

"If you'll be at home Saturday evening," said Joshua, "I should like to call."

He spoke in a quietly desperate manner, and he turned a burning red all over his perfectly featured face.

"Perhaps we shall get as far as algebra then," pleasantly responded Miss Southworth.

Then, as he still stood, she made a decided movement toward the house.

He said "Good-night," forlornly, and walked away.

Dr. Southworth laughed silently as she went into the house. But she made no remark. When the two were upstairs in their room Cherry Blossom sat down on the edge of her little cot and gazed earnestly at her companion.

As the doctor went about the chamber she had an amused expression on her face. She did not appear to notice the girl for some time. At last she felt the gaze upon her. She went and sat down by Cherry Blossom and put her arm about her. The caress brought an almost poignantly happy look to the girl's countenance.

"What did you think of him?" asked Miss Southworth.

Cherry Blossom paused before replying deliberately:—"He is truly lovely. It was pleasant to me to look at him."

There was so much simple fervour in the voice as it gave this answer that the elder woman turned abruptly and fixed her eyes questioningly upon the ingenuous face close to her.

"Do not say this to anyone else," she remarked, after a moment.

The young face instantly clouded over.

"It was not the right, the correct sentence."

"In you it was right. I understand, but others might not," was the response.

Cherry Blossom knew that her doctor was telling the truth. She put her two hands softly together. Alas! She did not yet know, she thought, all about the English language.

Meanwhile Joshua was walking rapidly along the high way. He held his head up for the first time in his life, and this attitude gave him such a different appearance that his mother, standing on the stoop watching for him, hardly knew him at first.

Joshua must be courting. She trembled with fear and anxiety and hate, she did not know what to do. Joshua! It was incredible. He turned in at the gate. The moonlight showed how fine his face was. Why did he appear so changed? His mother slipped back through the sitting-room into her bedroom; she could not meet him. He went on up the stairs; then all was still in the little old house. Joshua was sitting at his open window, looking out into the radiant flower garden.

For the next three months young Meserve went two evenings in a week to Simon Southworth's. Everybody in the neighbourhood soon knew of these visits. A great many spoke of them to Mrs. Meserve; but all the response she ever made to these remarks was:—

"I guess I know where my son goes."

Having spoken these words the woman nipped in her lips in a way that was very expressive.

People began to say that Mabel Southworth was a great deal too old for Josh. Some wished that they had the courage to ask Mrs. Meserve if she thought Mabel would carry Josh back to Japan with her. Of course she would take him when he offered himself. She could talk fast enough if he couldn't, they said; but she was too old.

Joshua did not walk home from meeting with his mother now; he always went "acrossit."

In those long, hot autumn days and nights when Joshua went about so absorbed and so unlike himself, the widow Meserve came to think that she did not care what happened if only her son would not go to Japan. When she saw the strange, glorified look on Joshua's face she was conscious of an almost murderous impulse. Not toward him, oh, no; but toward the cause of this change. He was no longer her boy. He did not care for her. He did not obey her. He had never been the same since he went "acrossit" that day and she walked round the road. In her solitude she would sometimes say aloud:—

"I wonder if he could talk to me if I'd be'n different."

Too late now to be different.

The young man could not now sit under the syringa bush with the ladies. The cold of the fall had driven them into the house. He sat in the little, close parlour and looked at them. Try all he could, he did not find much to say.

Dr. Mabel grew restive often under these visits; but Cherry Blossom never seemed to be so. She always sat near her friend, and she gazed at Joshua with a shy mildness.

Miss Southworth now rarely exerted herself to make any remarks, and the silences were sometimes so prolonged that they were ludicrous.

"What is he thinking about?" she would ask herself. "And why is he so handsome?"

She used to laugh when she heard jokes made about Joshua's courting, and once she retorted that Josh was no more courting than she was.

"What is he doing, then?"

"I'm sure I don't know. He said first he came to talk about algebra."

And she laughed again. Suddenly there was a rumour that Dr. Southworth would go back to Japan much sooner than she had intended, that she was going in a few weeks.

On the night when he heard that rumour, Joshua appeared, pale and excited, at the Southworth house. It was not his night, for he had been there the preceding evening. An air of desperation completely overpowered his shyness. It was the doctor herself who opened the door to him. He stepped inside the bit of an entry. He held on to the hand she extended to him.

"Is it true?" he asked, not responding to her words of greeting.

"Is what true?"

"That you are going. Don't go in there—stay here. I must speak to you."

He kept her in the hall. His voice vibrated; his eyes burned; his head was flung up.

Miss Southworth was silent. But her heart began to beat faster. She waited, while he still clung to her hand. She was extremely interested. In all the weeks during which he had been coming she had never been able to decide for whose sake he came; whether for hers or for Cherry Blossom's. She had never been so puzzled in her life. As soon as she could speak calmly she answered:—

"Yes, we are going on the 30th."

"That is in two weeks."

"Yes."

"Then you must let me see her. You must let me see her alone! I tell you I can't bear it! I can't!"

Now Miss Southworth knew.

"Poor fellow!" she exclaimed, involuntarily.

"Let me see her now!" repeated Joshua, not noticing her exclamation.

She turned away.

"I will tell her," she said. She put him into the parlour.

She went up into her own room, where Cherry Blossom was sewing with a steady patience for "her doctor."

"Mr. Meserve is here," remarked Miss Southworth, with her eyes on her companion in much the same way that she would have held her finger on her pulse under other circumstances.

Cherry Blossom began to fold up her work.

"We shall go down, shall we?" she asked.

"He doesn't want me," said the doctor.

"Not want you?" repeated the other, as if it were impossible not to want Mabel T. Southworth.

"No. Only you. He is waiting."

Cherry Blossom stood confounded a moment. She put her hands softly together in that way she had. At last she said:—

"Go I cannot without my doctor. No, no."

The elder woman hesitated a little. She was asking herself if she should command this girl. She decided not. She turned away.

"I will go down and tell him." She left the room.

Being left alone, Cherry Blossom crouched down on her heels on the floor, and remained perfectly motionless. America was a strange place. She thought the foreign women who had come to her own country had shown her how very strange women could be. But she had not known until she came here. She could not understand things.

Presently the doctor came back.

"He will not go away until he has seen you," she said.

Cherry Blossom did not stir.

"I think you had better see him," said Miss Southworth, and she added, "He seems to be suffering very much."

"Suffering?"

"Yes. You see in this country men are different."

"Oh, yes. Extremely much different."

A faint red spot was coming upon the girl's cheeks.

"Does my doctor say that I must go?"

"I advise it, strongly."

Cherry Blossom rose to her feet.

"If my doctor will go with me," she said, with something like despairing earnestness; "but without her I cannot—cannot!"

She came to Miss Southworth's side. She took one hand of her friend and pressed it closely upon her heart. Although the action was quiet, there was in it a pathetic passion that suddenly made the woman's eyes dim. She bent over and kissed the little quivering mouth. Cherry Blossom trembled beneath the caress. Her doctor was the only person in the world who had ever kissed her. For even a mother in Japan does not kiss her child.

The two went down the stairs. The young man was standing in the middle of the room.

"I am sorry for you, Joshua," said the doctor; "but she would not come without me. You know things are very different in her country."

But Joshua did not pay any attention to this remark. He did not notice the speaker at all. His eyes were upon Cherry Blossom, who stood with lowered eyelids just within the door. He walked up near her.

"I was afraid you would go without my telling you," he began, hurriedly. "But I guess you must know already. You can't help knowing, when I feel it so that I'm a different person. I ain't the same man. I don't care for any thing I used to. I don't care for anything but you. I want you to marry me. I love you."

Dr. Southworth, as she saw and heard Joshua now, thought that it must be a peculiar girl who could easily say no to him.

Cherry Blossom, instead of flushing, grew paler than usual. She felt as if she were choking. She had her hands crossed over her breast.

Joshua repeated:—

"I love you," and put out one hand as if to touch her. She shrank just beyond his reach. He went on hurriedly. "No woman was ever like you. The others are rough and—and horrid. If you can only love me—oh, you don't know how I will take care of you."

He stopped as if his voice had failed him.

Cherry Blossom now seemed to make a great effort. She raised her eyes and looked softly at the man before her.

"Great sorrow I feel," she said, hesitatingly. "But no—but no."

She turned, and moved quickly to Miss Southworth's side.

"It is my doctor that owns me. It is my doctor that I love—love. I will not leave her. No."

The doctor's keen face softened in a wonderful way.

"Joshua," she said, almost tenderly, "I don't think you have the least chance in the world. She is as firm as she is gentle. You won't believe me; but you will get over it. Now leave us."

Joshua obeyed. He fumbled blindly at the latch, then he walked down the road toward his home. —*Maria Louise Peck, in the Independent.*

## THREE THINGS TO REMEMBER.

Hood's Sarsaparilla has the most MERIT.  
Hood's Sarsaparilla has won unequalled SUCCESS.  
Hood's Sarsaparilla accomplishes the greatest CURE.  
Is it not the medicine for you?

Constipation is caused by loss of the peristaltic action of the bowels. HOOD'S PILLS restore this action and invigorate the liver.

## TORONTO'S GREAT FAIR

The Toronto Industrial Exhibition opens on Tuesday next, the 6th September, and closes on the 17th. With the enlarged grounds, new half-mile track, new grand stand 700 feet long, many other improvements, and the large number of excellent special attractions provided, the coming Fair will undoubtedly be away ahead of all that have preceded it. The entry list in all departments is larger than ever, and the space in all the buildings has been taken. The usual cheap fares and excursions will be given on the railways. The attendance of visitors from all parts of the country will undoubtedly be great.

SIR DANIEL WILSON.

OR, MDCCLXII.

IN MEMORIAM.

"God gives to his beloved his good gift, sleep"  
After the long day's turmoil and the heat,  
The weary moments, and the quickened beat  
Of fevered pulses, comes a yearning deep  
For rest, while o'er the slumberous senses creep  
Benumbing shadows, and oblivion sweet  
Enshrines the soul, until dawn angels greet  
The sleeper's wondering gaze with rays which leap  
Into a flood of glory. When life's shades  
Gather, and evening falls, as in the west,  
The sunset's splendour into softness fades,  
With reflex gleamings from the land of rest,  
So longed for,—at God's touch, the weary eye  
Closes,—to wake in immortality.

With reverent hands I lay these cypress leaves,  
Twined with the laurel he so meekly wore,  
Upon his quiet grave, where evermore  
The whispering wind a solemn requiem weaves.  
Remember, though the wounded spirit grieves,  
The words he spake, the life he lived, the store  
Of heaven born compassion that he bore  
Toward the friendless ones whom Christ receives.  
The nine-fold Muses miss his fostering care,  
And the wide world of letters mourns. O heart,  
So kindly and so earnest with rare art  
Didst thou stern duty's rugged tasks make fair,  
So that the Master's mind, as in thee wrought,  
Seemed, even here, to full fruition brought.

Mourn not the shadows, dark, intangible  
That, like a veil, obscure his home from ours,  
Ev'n while the darkening tempest o'er us lowers,  
The fullest trust shall surely in us dwell,  
With power, deep, abiding, that the soul,  
Loved by his Maker, in His likeness grows,  
And wisdom learns, as cycling ages roll,  
Diviner than mere human dreams. He sows  
Infinite realms of thought, and reaps,  
And ever reaps the infinite in realms  
From which forever grief and death and night  
Are banished, and in the trackless deeps  
Of love and light, no gathering storm o'erwhelms  
His barque, no dimming doubts obscure his sight.

—Margaret Eadie Henderson, in *The Week*.

THE MISSIONARY WORLD.

BUDDHIST MONASTERIES IN KOREA.

Mr C. W. Campbell, of the British Consulate at the capital of Korea, made last year a journey into the northern parts of that country, exploring regions never before visited by Europeans. His most interesting report of his expedition has been sent to the British Foreign Office, and presented to both Houses of Parliament by command of the Queen. We will quote from it part of his description of the Buddhist monasteries in the Keum-kang San, or Diamond Mountains, which stretch through the middle of North Korea downward from the thirty ninth parallel of Korea, as given in the *Mission Field* :—

"Few places are more celebrated in any country than these mountains are in Korea. Their fame, indeed, extends beyond Korean limits, but chiefly as a Buddhist centre the Koreans, who are not remarkable devotees of Buddhism, esteeming them solely on æsthetic grounds. At Seoul a visit to Keum-kang San is very fashionable and supplies all the material necessary for reputation as a traveller.

"The early Buddhists were evidently the first to explore these, to all appearance, uninviting highlands. The absolute seclusion of the place and the severe grandeur of the scenery fulfilled conditions dear to the monastic mind in days when Buddhism was more of a reality and less of a sham than it is now. The religion seems to have spread to Korea some time in the fourth century of our era, and the first historical notice I have been able to unearth relating to Keum-kang San announces that in the reign of Pop-heung (A.D. 515), a monarch of Silla, the monks Yulsa and Chin-pyo repaired and renovated the Ch'ang-an monastery.

"So far as I am aware, the region is only penetrable along the route which the monks have pioneered, and this may be briefly described as seven or eight miles of extremely rough torrent winding up the west slope to the watershed, which is four thousand two hundred feet above sea-level, and a twenty five miles descent of wild mountain path on the other side. Ch'ang-an Sa is superbly situated a little way up the western slope. The lofty hills, which wall in the torrent on the north, recede for a few hundred yards, and rejoin it again, leaving in the interval a semicircular space of level ground upon which the temple is built. Nothing could be more effective than the deep green setting of this half circle of hills rising up like a rampart from the rear of the buildings, and rendered additionally pleasing to the eye by a symmetrical covering of leafy forest and shrub. In front the water swishes and swirls through huge tumbled granite blocks, here and there softening into a clear pool, with just enough commotion in it to invite the bathers. Beyond this again towers a conical buttress of the Keum-kang San, thickly clothed with pines and tangled undergrowth for half its height. The peak

possesses the characteristics peculiar to the range. Gaping seams and cracks split it vertically from the summit down until vegetation hides the rock, at sufficiently regular intervals to give one the impression of looking at the pipes of an immense organ. The topmost ribs are almost perpendicular, and gleam bare and blue in the evening sun, but lower down the cracks and ledges afford a precarious lodging to a few adventurous conifers and stunted oaks. The whole forms a *coupe d'* *œil* of mountain, forest and flood which it would be hard to match anywhere.

"The monastery consists of half-a-dozen detached buildings scattered about in no particular arrangement, the best of them no more than forty feet from the ground to the pitch of the roof. Externally, all are of the usual Korean type—oblong, with massive tiled roofs and deep overhanging eaves, which often shelter an abundance of wood-carving. The panels of the doors are cut into a sort of open-work, which allows a modicum of light to penetrate into the interior. The horizontal beams on which the roof rests are ornamented with figures of mythical animals in green and gold, the projecting rafters are gaudily painted, and over the entrance to each structure is an inscription-board bearing its name—usually fanciful and high-sounding—in white or gold letters.

"The interiors of the shrines proper are lofty, huge pillars, a yard in diameter, made of single timbers, support the roof, and the ceilings are paneled, and curiously, though pleasingly, embellished with intricate designs in many colours. The principal shrine at Ch'ang-an Sa is called the Sa saing Chon, or 'Hall of the Four Sages,' and contains three Buddhas in different attitudes of meditation, sixte a Lo-hans with their attendants, and a remarkable picture worked in silk and gold, of Buddha and his disciples, which the monks declared had come from China at the foundation of the monastery, some one thousand four hundred years ago. The altar is canopied with a bewildering reticulation of woodwork in three tiers, also gorgeously painted and decorated. This, too, belonged to the original building, as did the massive pine pillars; everything else is modern. The figures of Buddha are of clay, gilt, and the cast of countenance is distinctly Korean. Behind the Sa-saing Chon is an annex containing three images of Hindu appearance. They are of cast-iron, gilt as usual, and came from S'yo, the Chinese Hsi-yu (India) a long time ago. A magnificent 'salisbury' shades this annex in front, and the parterre is brightened by a bed of asters.

"The only other shrine of importance is dedicated to the ruler of the Buddhistic Hall, Chi-chang, and his ten Tai-wang, or princes. Behind each prince hangs a picture representing him sitting in judgment, and depicting the horrible tortures and punishments that await violators of the law.

"From Ch'ang-an Sa the ponies, with the heavier baggage, had to be sent back a portion of the way we had come, in order to turn the northern flank of the Keum-kang San, and follow the practicable route across the mountains to the east coast. This done, the monks took complete charge of us. To ascend the torrents a species of mountain chair is kept at all the principal monasteries. It consists of two stout ten-foot poles, lashed a couple of feet apart, with a narrow seat across the centre, which is provided with slender supports for the back, arms and legs. The bearers are lay members, usually kept to attend to menial services, whom long practice has enabled to manipulate the rickety 'na-myo' over ugly ground with great steadiness and dexterity.

"Our wants in every particular were studied by the good monks, a stamped circular was despatched to the temples in front asking them to prepare for us, and a cicerone accompanied us to explain the 'sights,' supervise the conduct of bearers, and hand the party safely into the custody of the relieving contingent. I ought to mention that the road jurisdiction of each monastery is fixed to a point half way toward its neighbour on either side, and we never failed to meet the fresh chairs and bearers at these boundaries.

"The 7th, 8th and 9th of September were spent in crossing the mountains and visiting the principal monasteries. From a hill behind P'yo-un Sa, where we stayed the first night, the great view of the Keum-kang San, called 'The Twelve Thousand Peaks,' is obtained. I was impolite enough to protest against the needless exaggeration of numbers which the first glance at the chain in front revealed, but my expostulations were met with the news that every little jagged protuberance was a peak, and that in any case no one had ever attempted to count them. The path all along here was about as bad as it could be. The sides of the glen sprang up straight from the bed of the rushing stream, and there was no option but to clamber laboriously over the huge boulders. When the road left the torrent it was to traverse slippery, sloping rocks, some of which the monks had assayed to render less dangerous by a foothold of pine trunks held in place by pegs driven into crevices.

Our cicerone had a story to tell of every pool or abnormal rock, and the place teemed with associations, mythical, historical and Buddhistic. From P'yo-un Sa we follow the torrent through Man-pok Tong (grove of myriad cascades), where a round hole, evidently worn by pebbles in the solid granite bed of the stream, is pointed out as the wash-basin of some Bodhisattva with a terribly long name; past Po-tok Am, an altar to Kuan-yin (Goddess of Mercy), built some one hundred feet up in the face of the rock, and partly supported there by a hollow cylindrical pillar of iron resting on a projection below; past the Lion Stone, beyond which the

Japanese invaders of 1592 were too scared to advance; the Fire-Dragon Pool; several second-rate shrines; the Myokil Sang, a figure of Buddha thirty feet high, carved in the living rock, and on up to An-mun Chai (Goose Gate Terrace), the dividing ridge and the highest point (four thousand two hundred feet), reached by me in the journey across Korea.

"The estimation in which each particular scene or prospect was held by Korean pilgrims might be easily gauged by the number of names chiseled in the rocks near at hand. The fantastic confusion of Man-pok Tong appealed especially to their sense of the picturesque, for every accessible foot of stone surface had its quota of Chinese characters, which were very useful indeed in affording a foothold on the smooth, treacherous rocks.

"At An-mun Chai the Yu-chom Sa (first temple on the eastern slope) people awaited us, and we were born rapidly down, halting on the way at a beautiful pool to partake of a reflection which the monks had thoughtfully sent out to meet us. What struck me most about Yu-chom Sa was its newness, explained by the fact that the old buildings had been burned to the ground seven or eight years previously, and its cleanliness, not so easily explained at first sight. Koreans generally have an unmistakable regard for the 'great molecular author of existence,' but the monks at Yu-chom Sa were astonishingly clean in dress, person and belongings, all out of respect, it afterwards appeared, to the wishes of the superintendent, who was a determined enemy of dirt in any shape or form. The principal altar, a twining structure with niches in which fifty-three little images of Buddha are placed, and the excellent decorative paintings and frescoes, are also noteworthy. Besides, Yu-chom Sa is almost as well favoured by nature as Ch'ang-an Sa in situation and surroundings."

MISSIONS TO THE NORTH-WEST INDIANS.

In paying sympathetic visits to the centres of our Indian Mission work, the Rev. A. H. Cameron, of New Glasgow, N.S., has done what we hope many of the ministers from the older Provinces will do in the course of their western tours. Mr. Cameron's impressions are recorded in the following letter to the editor of the *Western Missionary*:—Rev. and Dear Sir,—In July I had the pleasure of visiting the Industrial School at Regina and the Indian encampment at Prince Albert. Our missionaries at these places are doing most excellent and self-denying work. In the school at Regina there are ninety-six names on the roll, and the average attendance is eighty-five. During the last quarter thirty-three names were added. In the classes there are seventy-one in the first book and twenty-five in the second. The work in the house, and on the farm is done by the scholars under the watchful eye of competent instructors. My interest in the "Indian work" of our Church is very much increased and deepened by my visit, and I would strongly recommend ministers and elders to seize the first opportunity to see this work for themselves. Principal McLeod says that there is a marked improvement in the conduct of the children. They certainly seem well content and give a prompt and cheerful obedience to the rules of the school and the commands of their teachers.

A boot and shoe factory, carpenter and paint shop, and a blacksmith shop are all necessary establishments, and should be provided as soon as possible by the Government.

The work at Prince Albert is carried on at a great disadvantage. It would be well to press on the Government the advisability of duplicating their work for the Indians at Regina by giving the Indians at Prince Albert the same advantages.

On the occasion of the Rev. W. S. Moore's departure for a visit to his old home across the Atlantic, the people of his mission field and their neighbours gathered together to wish him and his wife a safe journey, a happy visit and a speedy return. The programme published in the local papers shows that they do these things as handsomely on the banks of the Qu'Appelle as anywhere. There were music and speech-making; there were loaded tables and tables loaded more than once, evidently, for many of the participants came from a considerable distance, and made a day of it; there was an address; and, last but not least, there was "a well-filled purse." Well done, Mascowpetungs! It was seemly that you should send your missionary off with a well-filled purse, for many a time within the past five years it has been emptied to provide for your Indians.

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ALL MIRACLES DO NOT OCCUR AT HAMILTON.

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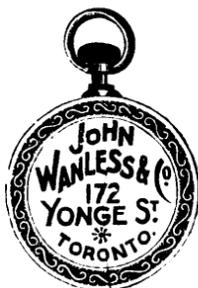
(From a letter of Marion Harland's, written February 5, 1892.)

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said to a lady of the hautton (a patient): "As you ladies will use them, I recommend Gouraud's Cream as the most harmful of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin. FERD T. HOPKINS, Proprietor, 37 Great Jones St. N.Y. For sale by all Druggists and Fancy Goods Dealers throughout the U. S., Canadas and Europe. Beware of base imitations. \$1,000 reward for arrest and proof of any one selling the same.



Off in the stillly night, When Cholera morbus found me, "Pain Killer" fixed me right, Nor wakened those around me.

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and often its very best friends, because for many years they have found it a friend in need. It is the best Family Remedy for Burns, Bruises, Sprains, Rheumatism, Neuralgia and Toothache. To get rid of any such pains before they become aches, use PAIN KILLER. Buy it right now. Keep it near you. Use it promptly.

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### Ministers and Churches.

THE Rev. Dr. Parsons, of Knox Church, in this city, who has been confined to his bed through illness the past three weeks, is now on fair way to recovery.

THE Rev. C. Pitblado, California, passed through Toronto on his way east last week. Mr. Pitblado expects to attend the meetings of the Pan-Presbyterian Council.

THE Rev. Alexander McMillan, formerly of Manchester and Smith's Hill, Presbytery of Huron, who has been spending some time in Scotland, has returned to Canada.

THERE has been received from an anonymous giver, through Principal Caven, a donation of \$1,000 for the Jewish Mission, and \$500 for the Aged and Infirm Ministers' Fund.

THE Rev. C. P. Way, of Donald, B.C., has resigned the pastorate of the Presbyterian Church at that place, but has been asked to reconsider his decision. Mr. Way was formerly stationed at Keewatin.

THE Rev. S. Mylne and family, of Smith's Falls, have returned from their trip to California, and have been so pleased with the southern climate that they will shortly remove to Los Angeles to reside.

We are glad to notice that A. G. Sinclair, son of the Rev. R. G. Sinclair, of Mount Pleasant, was one of the successful scholarship men in the University examinations, having obtained first class honours in Classics, Mathematics and English.

ON a recent afternoon the basement of Knox Church, St. Mary's, was filled by an audience of ladies, met to listen to an address from Mrs. Wilson, wife of Rev. W. A. Wilson, of Neemuch, India, the first pastor of Knox Church. Much useful and interesting information was given by Mrs. Wilson in regard to mission work among the native women of India and the results achieved, which could not fail to inspire the ladies of our missionary societies with more zeal and courage in the pursuit of their noble work.

ON September 18 a small but courageous band of missionaries will embark on the Canadian Pacific Railway steamer at Vancouver en route for the mission field in the East on behalf of the Presbyterian Church in Canada. Dr. and Mrs. Malcolm, of Galt; Rev. W. H. Grant, St. Mary's, and Miss S. Graham, of Toronto, are going to Honan, north China, while Rev. William and Mrs. Gauld are bound for Tamsui, Formosa. Another party, composed of three ladies, will leave in October for the same fields.

THE congregation of West Toronto Junction, under the pastoral charge of Rev. James A. Grant, has had a useful and prosperous career. The handsome and commodious church erected at the junction is rapidly approaching completion, and it is intended that it shall be opened for divine service on Sabbath next, the 11th inst. The service in the morning will be conducted by Principal Grant, of Queen's University, in the afternoon by Rev. Dr. Potts, of the Methodist Church, and in the evening by Principal Caven, of Knox College.

DR. REID acknowledges receipt of the following additional subscriptions for the sufferers by the fire in St. John's, Newfoundland: For general fund, Ridgetown, \$40; St. John's, Markham, \$5; Brown's Corners, \$1; Bridgen, \$8; Bethel, \$17; Ridge, \$3; Friend, \$5-\$79. For rebuilding Presbyterian church, John Wighton, Toronto, \$1; Ridgetown, \$43; Unionville, \$6; St. Johns, Markham, \$6; Brown's Corners, \$1 50; Grimby, \$12.53; Muir's Settlement, \$3.87; St. Andrews, King, \$22; Inverness, Quebec, \$23; Melville Church, Fergus, \$56-\$174.

THE designation of Dr. Lou Graham to the Honan Mission took place in Westminster Church, Toronto, on Thursday evening last. A large number of representatives from the various city congregations were present. Mr. Hamilton Cassels, Convener of the Foreign Mission Committee, presided. Addresses were delivered by Professor McLaren, R. P. Mackay, Foreign Mission Secretary, and Rev. J. Neil. Dr. McTavish and Rev. J. McP. Scott took part in the devotional exercises. Mrs. John Harvey spoke on behalf of the Board of the Women's Foreign Missionary Society, and Mrs. Ewart, president of that organization, presented the designated missionary with a copy of the Sacred Scriptures.

THE matriculation scholarships of Queen's University, Kingston, have been awarded upon the results of the July examinations as follows: Prince of Wales, value \$60, J. B. McDougall, Almonte; Governor-General's, value \$75, Norman Kinghorn, Kingston; the Chancellor's, value \$60, L. McNab, Renfrew, with honour of Leitch memorial No. 1; Mackerras memorial, value \$100, F. Playfair, Almonte, with honour of Gunn, value \$100; Forbes McHardy's, value \$30 and exemption from class fees for one year, I. H. McArthur, Almonte; Watkins', value \$70, Richard J. Clark, Kingston; the mayor's, value \$50, for general proficiency, K. G. McLean, Arnprior; Senate No. 2, value exemption from class and registration fees for a four years' course, R. W. Geddes, Deseronto; Senate No. 3, value exemption from class and registration fees for a four years' course, A. H. Brown, Pembroke.

A VERY interesting and instructive discourse by the Rev. Ghosnel Howie was listened to and appreciated by a large audience in Knox Church, Warwick, on the evening of Monday, the 29th ult. (he also having occupied the pulpit on the previous Sabbath, his subject being "Mary of Bethany"). His descriptions of and Scripture references to Mount Lebanon was very instructive. Clad in the costume similar to that worn by our Blessed Saviour and the Patriarchs, he illustrated many Scripture passages, etc., viz.: posture at meals, Shem going backward, Elijah's mantle, the hem of Christ's garment, the coat without seam; also in the absence of rain Jordan overflowing his banks in

the time of harvest. Mr. McKenzie, M. P. P., occupied the chair.

THE officers, teachers, scholars and friends of St. Pauls Presbyterian Sunday School, Hamilton, picknicked at the Brant House Park last week, and had a grand outing. They went by the electric cars to the steamboat dock, and thence to Burlington by the *Maceppa*. There were about four hundred present. At the park the children took part in the usual games, the winners receiving very nice prizes. Tea was served in the pavilion. Among those who contributed to the happiness of the children were Rev. Dr. Laidlaw, Mr. D. Morton, senr., superintendent; Mr. R. S. Wallace, assistant superintendent, Mr. R. Haight, and vice-president of the Y.P.S.C.E. About an hour before leaving the Park the rain storm came on, and it had the effect of dampening the enthusiasm of the party, but all reached home safely, declaring that it was the most enjoyable picnic held by the school.

IN connection with the coming Pan-Presbyterian Council it is announced that arrangements have been made as far as railway fares are concerned. Liberal rates will be given to all delegates from Toronto to any point west from Quebec and Sherbrooke, and east from Port Huron and Windsor, as far north as Fort William and Sault Ste. Marie, and as far south as Suspension Bridge and Buffalo. A report has gone abroad that the money collected from the different congregations will be utilized in giving the delegates a trip to the Pacific coast. This is quite a mistake. While provision is made for cheap trips, each delegate must pay his own way, and the money collected will be used only for the legitimate expenses of the Council. As before stated, the Council, under the presidency of Rev. Dr. Blaikie, of Edinburgh, will assemble in St. James Square Church at eleven o'clock on Wednesday, the 21st of September. Rev. Dr. Caven will preach the opening sermon. During the session morning and afternoon meetings will be held in St. James Square Church, and evening sessions in the Pavilion and Cookes Church.

THE *Guelph Mercury* says: At Knox Church the pastor, Rev. R. J. Beattie, conducted the morning service. The Rev. W. G. Jordan, of Strathroy, conducted the evening service, delivering an eloquent and original discourse, which delighted the large congregation present. Miss Bauld, of Toronto, soloist in Westminster choir, sang with feeling and good musical taste the hymn "Abiding Rest." Mr. Jordan is a friend of the Rev. B. B. Williams, having been settled in the same city with him in England. In Chalmers Church Rev. Dr. Wardrope preached what might be termed a memorial sermon from John xi. 23 and 24, the lesson to believers from the resurrection of Lazarus, and in the course of his preaching made feeling reference to the life and death of the late Mrs. Andrew Armstrong, for many years an attached member of the Church. At the close of the service Rev. Dr. Torrance, Clerk of the Presbytery, read a notice calling a meeting of the congregation in accordance with the citation of Presbytery, to be held on the evening of Tuesday, 6th prox., to consider what steps should be taken in view of the resignation of Rev. Dr. Wardrope as pastor of the Church.

THE Rev. Dr. Warden occupied the pulpit of St. Gabriel Church on Sabbath morning week, and it was soon evident to those of the congregation who had not already heard the news, that another sad affliction had befallen them. In St. Gabriel Church what afflicts the pastor and his family afflicts the congregation, the bond of affection being close between them. It is but a short time since the congregation assembled at the funeral of Miss Eleanor Campbell, whose lovely character had endeared her to everyone. Yesterday morning her brother, Robert Milnes, Dr. Campbell's eldest son, breathed his last in Strong's Hospital, where he had been under treatment for some time. The young gentleman had been studying medicine, was a great favourite with his classmates, had been a teacher under the Protestant Board of School Commissioners, and was widely known by the younger portion of our citizens. He was in his twenty-sixth year. The sad affliction was alluded to in most touching terms by the Rev. Dr. Warden. Everyone gave close attention, and there were many eyes moistened with the dew of kindly sympathy for the pastor and his family in their present trial.

IN St. Andrews Church, Perth, on Monday evening week the Rev. Andrew Dowsley gave a very interesting lecture on his life as a missionary in India and China, specially describing the life of the Chinese and their ancient civilization. Seeing only their very poorest class, we are somewhat accustomed to look down on the Chinese, but Mr. Dowsley gave quite a different view of them. The educated Chinaman, though an idolator, possesses a civilization thousands of years older than our own, and the Mandarin class, so far from looking up to us, looks down on the European with infinite contempt, as being utterly unable to teach him anything new, and this makes the work of the missionary amongst them very hard. In the North they are a taller and finer race of men. Lord Wolsey regards them as the coming conquerors of the world, and thinks that there is no question that where educated in scientific warfare and supplied with modern arms, they will crush Russia in the conflict which is now rapidly coming on. Mr. Dowsley illustrated his lecture with a large and valuable collection of Indian and Chinese manufactures and curiosities, including valuable silks, velvets, chinaware, idols, and many curiosities collected in his travels through the East, which are well worthy of a close examination. He lectured again in Knox Church on Wednesday evening.

AN exchange says: As announced, Rev. J. J. Cameron preached a much appreciated sermon to the United Workmen on Sabbath afternoon at Woodlands. The Workmen, of whom there were seventy, met in the manse grounds and marched in procession to the Church, which was filled to the doors. The rev. gentleman first referred to some of the objections brought against the order, such as that to join such a society was to show a distrust of

Providence; that it was doing the work that the Church should do; that it and kindred societies are secret; that they seem selfish in their aims and tendencies, etc. After refuting these, he showed that both Scripture and reason sanctioned the providing for the wants of the household, not only for the present, but the future, and as the order was based on the highest Christian principles it was worthy of every man's support. He said true Christianity provides for the body as well as the soul. The principles of the Order taught the Fatherhood of God and the brotherhood of man, and that truth, duty and immortality are eternal verities. Indiscriminate charity was not always to be commended, and while Workmen were self-interested they were by no means selfish. To be a true Workman was to be a true Christian, and he urged his hearers to have Christian love inspire the heart and Christian charity the life.

THE *Winnipeg Free Press* says: Several learned divines of the Presbyterian Church in Ireland visited Winnipeg Thursday week on their way to the Pacific coast via the C.P.R., returning by the N.P. The most prominent was Rev. William Park, ex-Moderator of the General Assembly of the Presbyterian Church in that country, a resident of Belfast and pastor of the Rosemary Church. The others were Professor Leitch, D.D., of the Assembly College, Belfast; Rev. George McFarland, D.D., one of the Church's high officials, and editor of their paper, the *Missionary Herald*; Rev. Dr. Wylie, an eloquent divine in charge of the Coleraine Presbyterian Church; Rev. Alexander Cuthbert, of College Square Church, Belfast, and his father, James Cuthbert, J.P., ruling elder in a leading congregation at Coleraine. The latter two are stopping at the Manitoba, and will continue their trip to-morrow, joining their companions at Banff. The rest of the gentlemen left in the afternoon, and will stop at the C.P.R. hotels at Banff and Vancouver. Their object in visiting the country is to attend as delegates the Pan-Presbyterian Council which opens this month in Toronto, and they are at present satisfying their curiosity. They are all anti-home-rulers, and cannot believe that Gladstone will ever pass a Home Rule Bill. They are of the opinion that the Irish want from the British Parliament nothing short of complete separation, which alone will satisfy.

THE induction of the Rev. John Young, M.A., formerly of Niagara, to the pastorate of St. Enochs, Toronto, took place on the afternoon of Tuesday, August 30. Rev. William Reid, Weston, Moderator of Toronto Presbytery, presided. There was a large representation of the Presbytery present. The discourse was preached by Rev. Alexander Wilson, Fairbank, from Rom. x. 13. After the questions of the formula had been put and answered, and prayer offered, Mr. Young was duly inducted pastor of St. Enochs Church. Rev. A. McGillivray, Bonar Church, delivered an appropriate and suitable address to the newly-inducted minister, and the people received becoming counsels from Rev. J. G. Stuart, St. Marks. At the close of the service Mr. Young received a cordial welcome from the members and friends of the congregation. After ample refreshments, elegantly served in the lecture-room, a reception meeting was held in the church in the evening. Rev. Dr. McTavish presided with pleasant tact and dignity. Addresses were delivered by Mr. J. Thom, Rev. William Reid, Weston; Dr. Moffat, Rev. A. C. Crewes, of the Methodist Church, and Rev. J. McP. Scott. Mr. Young suitably responded to the addresses of welcome. Music of a high order, by accomplished vocalists, was interspersed, and Mr. J. Alexander gave an entertaining and effective reading. The new pastor of St. Enochs, with his excellent record of past valuable service, enters his new sphere with very encouraging prospects of a successful and useful city pastorate.

THE *Orillia Packet* says: There was a good sized gathering in the Presbyterian church last Thursday evening week to hear Sir Oliver Mowat, though much smaller than it might have been had there

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been time to advertise the lecture as fully as the occasion would seem to warrant. The Rev. R. N. Grant occupied the chair, and the excellent choir of the Church, under the leadership of Mr. H. Cooke, surpassed itself in the quality of the music with which the proceedings were enlivened. Sir Oliver's lecture occupied about an hour and a quarter in delivery, and was listened to with the greatest attention. But still, if one may speak quite frankly of a guest so distinguished, who comes at considerable inconvenience to himself to do a kindly act, the effect was one of general disappointment. To the quality of Sir Oliver's essay no exception could well be taken, though it contained little if anything new or striking. But the disadvantages of a voice not over strong, the closest possible adherence to one's manuscript, a monotonous tone, and the entire absence of gesture or other oratorical accessory, are to be overcome with most hearers only by a quality in the matter itself far beyond the commonplace. Still, it must have been a pleasure to all present, of whatever political affiliation, to see and hear the distinguished Premier of the Province, whose singularly successful career shows him to possess a genius for leadership seldom surpassed in any country. Sir Oliver was looking remarkably well, and is almost as sprightly at seventy-two as he was ten years ago. He was in capital spirits, and appeared to much enjoy his visit to Orillia.

THE Rev. Charles A. Tanner has just been appointed Principal of St. Francis College, Richmond. He is well known in the eastern townships. Many years ago he entered St. Francis College as a student, when Dr. Thorburn was Principal, and was afterwards appointed one of its professors under Dr. Graham's principalship. Since then he has had much experience as a teacher, and for the last six years, he has been teaching in Morrin College, Quebec. Principal Tanner is to be assisted in the College and College School by nine professors and teachers. The buildings have just been put in thorough repair, so that this educational institution, with its ten professors and teachers, bids fair to be more useful than it ever has been, and to become one of the leading colleges in the Province of Quebec. St. Francis College is a non-sectarian institution. The building stands in the midst of high, undulating grounds, nine acres in extent, within the picturesque town of Richmond, on the Grand Trunk Railway, 76 miles from Montreal and 96 from Quebec. The locality cannot be surpassed for beauty and convenience, and in a sanitary point of view Richmond yields to no part of the Dominion. The Board of Trustees is composed of clergymen and laymen of several evangelical denominations, and the design of its management is to conduct successfully a higher institution of learning on the basis of Christian union. All the students and pupils attend religious exercises in the lecture-room of the college every morning, except Saturday and Sunday. Careful attention is given to the promotion of good habits. As parents may direct, pupils attend public worship and Sabbath school at the English Church, Methodist, Congregational, Presbyterian or elsewhere. This institution aims at giving a thorough education at the least possible cost. Principal Tanner hopes the day is not far off when St. Francis College will be in a position to offer as good and as cheap an education to ladies and gentlemen as can now be obtained in Roman Catholic institutions.

THE Petrolia Topic says: Since the opening of the new Presbyterian church here in December, 1890, when the Rev. Mr. Milligan, of Toronto, preached to overflowing congregations, there has been no such concourse of people there as assembled to hear Mr. Beamer preach his farewell sermon on Sunday night week. Every seat was occupied, and chairs were placed in the aisles; all present listened in hushed silence to the eloquent and soul-stirring words of the departing pastor, who preached from Gal. vi. 9: "Let us not be weary in well-doing, for in due season we shall reap if we fail not." He made one last eloquent appeal for Christ and the Church, urging people to "depart from evil and

do good," and extolled the beauty of the Christian's life and the peace of the Christian's death. He referred to his work here during his pastorate; besought the people to sustain their new pastor, whoever he might be, by their prayers and consecrated lives, and concluded his last remarks to the congregation, for which he has laboured faithfully and well, with Numbers vi. 24, 25, 26: "The Lord bless thee and keep thee. The Lord make His face shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace." The choir then sang in a very tender and touching manner "God be with you till we meet again." During the singing of this hymn and at different points in the sermon, there were few if any dry eyes in the audience, everyone being visibly touched at the thought of the cord being broken, which has bound pastor and people together for the past six and a-half years. The service throughout was eminently impressive; the seed sown on the occasion of the divine's last entreaty, as in all previous sermons, being of that nature which bears an abundant harvest and for which the credit will be given in that day when the Lord acknowledges His own and rewards His followers.

PRESBYTERY OF KINGSTON.—This Presbytery, at a meeting held on August 16th, accepted the resignation of Rev. W. K. McCulloch, and loosed him from the charge of Elphin, etc., (Dalhousie, Snow Road and North Sherbrooke). The Rev. Mr. Gracey, of Gananoque, was appointed interim Moderator of the Kirk Session, and Rev. Mr. Houston and the Clerk of Presbytery were appointed to act in conjunction with the Session, as a Committee on supply of the pulpit during the vacancy. The Clerk was instructed to furnish Mr. McCulloch with a Presbyterial Certificate when required. A pro re nata meeting of the Presbytery is appointed to be held in John Street Church, Belleville, on Thursday, September 1st, at 4 p.m., for the examination and licensure of T. B. Scott, B. A., M. D., who has received an appointment from the American Board of Foreign Missions to labour in Ceylon, and whose ordination, in the event of his being licensed by the Presbytery, will take place in John Street Church, Belleville, at 8 p.m. of the same day, September 1st; the Moderator of Presbytery to preside. Rev. Mr. Houston to address the newly-ordained missionary, and addresses on the subject of Foreign Missions to be delivered by representatives of our own Foreign Mission Committee and of the American Board, the pastor of John Street Church, Belleville, being appointed to arrange for the presence of such speakers at the meeting. The Clerk intimated that the Convener of the Presbytery's Home Mission Committee, Rev. M. W. Maclean, had been advised by the physicians to accompany his son to California, and would have to set out before the next meeting of Presbytery, at which it was his intention to apply for three months' leave of absence. Provisional arrangements were made for the Rev. H. Gracey, assistant Convener, to take charge of Home Mission matters within the bounds of the Presbytery, during Mr. Maclean's absence; and after the first of September all communications on Home Mission matters in the Presbytery of Kingston, should be addressed to Rev. H. Gracey, of Gananoque, until intimation is made to the contrary.—WM. THOS. WILKINS, Pres. Clerk.

PRESBYTERY OF SARNIA.—This Presbytery met at Beachwood on the 26th of July. The Presbytery took up consideration of the resignation of Rev. Mr. Beamer, which had been laid over on the table on July 6. The Clerk intimated that according to instructions he had cited the congregation of Petrolia to appear for their interests in the matter. Parties were called. Compared Messrs. Robson and Gibson from the session and congregation of Petrolia, and Mr. Beamer for himself. There was read a resolution from the congregation of date 19th ult., intimating that the congregation offered no opposition to the acceptance of the resignation by the Presbytery. Parties were heard in the above order; the commissioners expressing regret that circumstances seemed to indicate the necessity of the pulpit again being left vacant, but expressing respect for Mr. Beamer. Mr. Beamer having intimated that he still adhered to his resignation, it was agreed, on motion of Mr. Jordan, that having heard parties in the matter and also taking into consideration the resolution of the congregation in reference to Mr. Beamer's action, the Presbytery accept the resignation; express their estimate of Mr. Beamer's worth, acknowledge the good that he has done during the past six years in Petrolia and also his readiness to efficiently take his share in the general work of the Presbytery, and further, while regretting parting with Mr. Beamer, they have full confidence that a new field of usefulness will be opened up to him by the Church's head. The Presbytery ordered the resignation to take effect on the 31st day of August, and appointed Mr. Cuthbertson to preach and declare the pulpit vacant on the first Sunday in September, and thereafter act as interim Moderator of Session. The Presbytery proceeded to the induction of Rev. James Elliott into the charge of the East Williams congregation. The edict was returned with certification of having been duly served. No objections being offered, Rev. William Lochead proceeded to the pulpit and preached an excellent sermon from 1 John iv. 19. Sermon being ended the Moderator gave a narrative of the various steps taken in the call, and then the questions usual in such cases, which were satisfactorily answered. After induction prayer the Moderator inducted Mr. Elliott into the charge of East Williams congregation, in token whereof he gave him the right hand of fellowship as did the other members present. Mr. McLennan addressed the minister and Mr. Cuthbertson the people in suitable terms in regard to their respective duties. Mr. Elliott was allowed one month's vacation during the year. Mr. Lochead, interim Moderator of Session, was then presented with a well filled purse in recognition of his services. The next meeting of Presbytery was appointed to be held in St. Andrews Church, Strathroy, on Tuesday, September 20, at 9 a. m.

Arrangements to be made for a public meeting on Monday evening prior, when addresses will be delivered on the State of Religion and Temperance, by Rev. Dr. Thompson, Revs. McKee and William Lochead. Messrs. Graham, Jordan and McKinnon were appointed a committee to draft a programme of proceedings for the evening.—GEO. CUTHBERTSON, Pres. Clerk.

HIGHER RELIGIOUS INSTRUCTION.

OUR HINDU CANDIDATES.

The report of the marks of our Hindu candidates has been delayed through unavoidable circumstances. We have now much pleasure in laying it before our readers. The papers were, on the whole, most excellent; the best were fully equal to the best of our home papers. The examiners note interesting indications of having studied the Bible from a new point of view. One says: "And he appointed the priests of high castes at Bethel." Another: "Tarshish" (which is called Ceylon, some say Spain); but another more positive "some think it Spain, but in reality it is Ceylon;" another: "When Naaman saw Gehazi he came down from the elephant," etc., and the dishonest servant of Elijah is made to ask for "two talents and two white dresses." Occasionally we have the Scripture narrative supplemented, as when we are informed that, by following Christ, Nicodemus "became poor and got much trouble." Is it not touching to find that to the Hindu mind this is such an inevitable consequence? The midnight arrest of our Saviour becomes orientally illumined as we read in one of these papers: "When the Sepoys came to catch Him." Recollections of Lucknow and Cawnpore cast their lurid light on the page.

The answers of one candidate are in Hindi and those of another in Urdu. Any minister or superintendent wishing to show them to his scholars may obtain a leaf by writing to Rev. T. F. Potheringham, St. John, N. B.

The following are the names of candidates and their marks:—

SENIOR BIBLICAL.

92. Pooran Lal, 326 (82 p.c.); P; 90. (Mrs.) Rachel Pooran Lal, 172; 89. Sunoo, 128; 91. Herbert, 100.

INTERMEDIATE BIBLICAL.

196. Kesho Rao Ram Rao Thomrey, 180, M; 199. Ganga Sahay, 180, M; 195. Punna Lal, 175, P; 193. Ganput, 150, P; 197. Chumpa Lal, 70.

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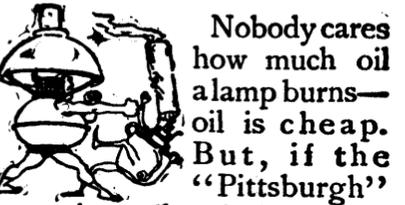
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**British and Foreign.**

THE Rev. J. B. Melharry, of Crouch Hill, is recuperating in Switzerland.

THE Rev. Charles Whyte, of Dundee, has been unanimously elected to the charge at Dunrossness, Shetland.

THE Rev. C. J. Ritchie, M.A., assistant in St Giles, Edinburgh, has been elected to the charge at Lamington.

BRECHIN Presbytery have sustained the call from Carleton congregation to Rev. D. McMillan, M.A., of Aberdeen.

THE Rev. John Jameson, M.A., of Firth, Orkney, has received a call to succeed Rev. I. S. Wilson, of Canonbie.

MR. R. E. GILBERT, probationer, Edinburgh, has received a unanimous call from Grange U. P. Church, Banffshire.

THE late Mrs. Dunseath, of Ballymena, has bequeathed \$4,000 to various funds of the Irish General Assembly.

LADY HENRY SOMERSET is preparing to set out for India as the first English lady "white-ribbon" worker in that country.

EDAY congregation, Orkney, have given a unanimous call to Rev. R. G. Hunter, M.A., assistant in Allan Park Church, Stirling.

THE Rev. John Stuart, B.D., of Selkirk, has been chosen, out of 122 applicants, for the vacancy at Kirkton, near Hawick.

THE Rev. Henry Hamilton, M.A., of Bonny bridge, has been ordained to the pastorate of the South Church, Auchterarder.

MR. A. STUART, M.A., a licentiate of the Route Presbytery, has been appointed by the Board of Missions as a missionary to Damascus.

THE Rev. Colin Nichol, late of Banchory, has been ordained to the pastorate of Clydebank Union Church, in succession to the late Rev. A. H. McGregor.

A FRIENDLY correspondence has taken place between Ellon Free Presbytery and Aberdeen U. P. Presbytery in regard to co operation between the two Churches.

MISS EMILY McNEILL, daughter of Rev. Jas. McNeill, of Drumbo, Ireland, has, at the recent Royal University examinations, taken the degree of B.A., with honours.

By a large majority, Rev. R. Gillespie, B.D., assistant in Glasgow Cathedral, has been appointed to Eckford Parish Church, in succession to the late Rev. Joseph Yair.

By the will of the late Mr. Macpherson, of Ballyongry, Derry, the Sustentation Fund receives \$2,500, the Foreign Mission \$2,500, and the Orphan Society \$500.

OUT of a total income of \$1,165,000, the Irish Presbyterian Church, with its 557 congregations, expends annually nearly \$150,000 on home and foreign mission work.

THE next volume of the "Heroes of the Nations" series, to appear in September, will be "John Wyclif, last of the Schoolmen and First of the English Reformers."

THE Rev. S. McComb, B.D., late of First Armagh, and formerly of Reading, has been installed to the pastorate of Elmwood Church, Belfast, in succession to the late Dr. Murphy.

A BEAUTIFUL three-light stained-glass window has been placed in Wallacetown church, Dundee, by Mr. James Hunter, of that city, in memory of his parents and other of his relatives.

THE Rev. Francis Anderson, M.A., has been ordained in Polmont Church—of which his father is pastor—previous to his departure to take charge of the Union congregation at Pera, Constantinople.

THE Rev. James Gilliland, M.A., of Glasgow, has received a call from Longtown U. P. congregation, Langholm, to succeed Rev. Peter Carruthers, who has just retired after a pastorate of over fifty years.

HER MAJESTY'S Minister at Peking has demanded compensation from the Chinese Government for the outrage committed on the Irish Assembly's missionary, Dr. Greig, but no definite result has yet been obtained.

DR. JAMES STEWART, of Lovedale, has been appointed by the Free Church Assembly's Commission as interim occupant of the Chair of Evangelistic Theology in the New College Edinburgh, during next winter.

WALLACE GREEN congregation, Berwick, has decided to call Mr. J. M. Witherow, M.A., Belfast, a probationer of the Irish Presbyterian Church. The pulpit has been vacant since the translation of Rev. W. A. Walton to Paisley.

THE Rev. W. Young, of Halderneck, conducted the re-opening services in Tarbolton Church on Sunday. The Rev. Evan Bisset, under whose charge the congregation has been for the past two years, raised the money for renovating the Church by delivering lectures throughout the country.

THE Rev. A. Matheson, of Jarro, has received a call from Blair Athol Free Church. When Mr. Matheson went to Jarro six years ago he preached to about a score of people. He now ministers to a large congregation, and schools have been added to the Church. He is chairman of the local School Board.

THE BOYS AT SCHOOL.—Boys who are away at school should always have some quick and sure remedy for sudden attacks of Cramps, Diarrhoea or Dysentery, for a physician is not always near, and an hour's delay in cases of this kind often lead to serious results. Therefore parents should supply their sons with PERRY DAVIS' PAIN KILLER which is as efficacious as it is simple and harmless. Directions are with each bottle, and one dose rarely fails to bring relief to a sufferer from any bowel complaint. Only 25c. for a bottle double old size.

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**Household Hints.**

**EGG BROTH.**—Beat an egg very light and pour on it gradually half a pint of boiling water, very slowly at first, and stirring the mixture vigorously to prevent curdling. Sugar or salt to taste.

**SPANISH PUFFS.**—Put into a saucepan half a pint of water and a quarter of a pound of butter; stir it till it boils, and mix in five tablespoonfuls of flour; stir it well together, and add six yolks and four whites of eggs, two at a time; let it cool and with a dessert spoon drop it into boiling clarified dripping or lard. To make ginger puffs, a teaspoonful of pounded ginger may be added.

**FRENCH HASH.**—Chop up very fine any kind of meat; put it into a frying pan or stew pan; season with butter, salt and pepper; put in some water and allow it to cook well; just before it is done put in a little cream; have some bread nicely toasted, place in a large dish and put a spoonful of hash over each piece, pouring any gravy in the dish over it; this makes a very nice breakfast dish.

**MILK SHAKE.**—To three and one-half pounds of granulated sugar add two quarts of boiling water, and let it simmer until it is entirely dissolved. It is not necessary to boil. After cooling add three teaspoonfuls of cooling add three teaspoonfuls of extracts, any flavour, and a small lump of citric acid will improve the syrup. Citric acid is harmless, as it is used in the manufacture of all the lemon drops on the market, and may be put in in quantities to suit the taste.

**CENTENNIAL GEMS.**—Take one quart sifted flour (loosely put in), one measure each of acid and soda or (two heaping teaspoonfuls of acid and one moderately heaping teaspoonful of soda) or Horsford's bread preparation, a little salt; then sift and add sufficient sweet milk and water, or milk alone, to make a thick batter, and drop with a spoon into a gem baking pan; the mixing should be done with a spoon, and the batter should be as thick as can be conveniently stirred; do not mould it; use no shortening; heat the gem pan.

**SANDWICHES.**—There are three essentials in making sandwiches. Very nice light bread, home cured ham, and a very sharp knife. The bread should be cut into paper slices, and the ham into the thinnest shavings. After the crust is cut from the end of the loaf, spread the slices with nice fresh butter upon cutting. Have the ham already shaved, and as you cut each slice of bread divide it in half, sprinkle one half well with ham on the buttered side, and place on it evenly the other half of the slice, buttered side down; press lightly together and lay on a plate. Continue until you have made all you want. If the ham, bread, butter and knife are what they should be, you would better make a great many. The slices of bread may be squared after cutting off the crusts and then divided from corner to corner, making triangles, or the whole slice sprinkled with ham may be rolled up and tied with little ribbons. This makes a pretty variety in serving sandwiches at an afternoon tea.

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**Household Hints.**

**BROILED SARDINES.**—Place with in a double broiler one dozen good sized, boneless sardines and broil for two minutes over a brisk fire. Serve on hot toast with butter and accompanied with quarters of lemon. The sauce is made by mixing a teaspoonful of very finely chopped parsley to one ounce of fine butter, and adding the juice of half a lemon. Flavour with nutmeg very slightly.

**ICING FOR CAKE.**—Beat the whites of two eggs to a stiff, dry froth, so that it forms a lump when beaten, and slides in a solid mass from the dish. Add a large teaspoonful of granulated sugar, beat it well into the egg and mix with it two drops of vinegar. This makes it dry quick and prevents cracking. If flavouring is desired, a very few drops.

**TOMATO BUTTER.**—Twenty pounds of ripe tomatoes, ten pounds of brown sugar, two tablespoonfuls of ground cinnamon, two tablespoonfuls of ground cloves, two tablespoonfuls of ground allspice, three or four sliced lemons, one quart good cider vinegar. Remove the skins, mash the tomatoes up fine and take out the hard parts. Mix all the ingredients together and put them in a preserving kettle and boil three or four hours. When cool put in sealed jars.

**PICKLED CABBAGE.**—Slice nice heads of purple cabbage across from side to side, place in a stone jar, sprinkle with salt, and let stand twenty-four hours. To a gallon of best cider vinegar, add an ounce of whole black pepper, an ounce of mace, and half an ounce of mustard seed. Drain the cabbage, scald the vinegar and spices, and pour over the cabbage. Repeat the scalding on two successive days. Cover tightly. This makes a very ornamental pickle.

**TO CAN TOMATOES.**—Scald the tomatoes; then cover with cold water, which will easily remove the skins. Drain the surplus juice off the tomatoes; cut out the hard parts and salt them a little; then fill the jars with them and seal. Put leaves or a cloth in a preserving kettle, then put in the jars of tomatoes and pour in sufficient lukewarm water to almost reach the top of the jars. Let the water come to a boil, and boil fifteen or twenty minutes, then take out the jars and keep in a cool, dark place.

**ROAST SHOULDER OF VEAL.**—A roast shoulder of veal makes a very tempting dish when served on a bed of boiled macaroni and mushrooms. After you have taken the drippings from the pan put in about a quarter of a pound of boiled macaroni, cut in six-inch lengths, and half a dozen mushrooms. Let the veal roast over the macaroni on the rack about six minutes longer. Then take up the veal. Pour a good cream sauce into the pan with the macaroni and mushrooms, and let them cook about six minutes longer in the oven. At the end of this time pour them around the veal on the platter, and serve the dish at once.

**DEVONSHIRE CREAM.**—Not many people know what Devonshire cream is, supposing it to be the particularly rich cream of the county in question; whereas every American housekeeper may have Devonshire cream on her own table if she will take the trouble to prepare it. A lady who has lived a good deal in England tells us how it is made. Rich, new milk is put in a very shallow vessel with an extended surface, and is then set on the range, where the milk will be warmed, but on no account must it boil or even scald. The heat will cause all the cream to rise to the surface in a very short time and the pan is then taken off and placed in the ice box or in a cool place. When thoroughly chilled, the cream may be taken off and will be nearly of the consistency of newly-made butter. This is put in jars, and at breakfast is helped with a spoon and is delicious with oatmeal jams, berries—everything in fact that ordinary cream is used for, its merits being that not only does one obtain the richest of cream, but it will keep for two or three days without becoming sour. Why this English dainty is not used in this country to the same extent as in England is to be wondered at, but our dairy folk seem to know nothing about it.

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MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, September 27, at 11 a.m. BROCKVILLE.—In Presbyterian Church, Hyndman's, September 13, at 5.30 p.m. Followed in the same place on the 14th inst. by the annual P. S. S. Convention.

GUELPH.—In Knox Church, Guelph, on Tuesday, 20th September, at 10.30 o'clock, a.m.

HAMILTON.—In Knox Church, Hamilton, on Tuesday, September 20, at 9.30 a.m.

HURON.—In Brucefield, on the 13th September, at 10.30 a.m.

KINGSTON.—At Gananoque, Tuesday September 20 at 3 p.m.

LONDON.—The Presbytery of London will meet in Knox Church, St. Thomas, on Monday, 12th September, at 2 p.m., for Conference, and on Tuesday morning, 13th September, for business. Elders' Commissions and Session Records examined.

MAITLAND.—At Wingham, on Tuesday, September 13th, at 11.15 a.m.

ORANGEVILLE.—At Orangeville, September 13 at 10.30 a.m.

OWEN SOUND.—In Division St. Hall, Owen Sound, Tuesday, September 20, at 10 a.m.

PETERBOROUGH.—At Port Hope, September 20, at 9 a.m.

REGINA.—At Regina, on 2nd Wednesday in September.

ROCK LAKE.—In Knox Church, Pilot Mound, Wednesday, September 14, at 1.30 p.m.

SAUGER.—At Mount Forest, September 13, at 10 a.m.

WHITBY.—At Port Hope, on October 18, at 11 a.m. The Presbytery will hold a conference on Monday night and Tuesday morning.

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

BIRTH.

At Orillia, on Saturday, August 27, the wife of H. Cooke, of a son.

MARRIED.

At the residence of the bride's father, Mount Forest, on August 23, by the Rev. D. M. Ramsay, Mr. James E. Reid, of Ayr, to Georgina, third daughter of Mr. Jonathan Conklin.

At Niagara Falls South, on 1st inst., by Rev. John Young, M.A., Mr. W. H. Smith to Mrs. E. A. Pearce.

At Tottenham, on September 2, by the Rev. W. Reid, D.D., assisted by the Rev. John Neil, B.A., and the Rev. J. McD. Duncan, B.A., the Rev. H. E. A. Reid, B.A., of Stouffville, to Nellie, second daughter of the Rev. James B. Duncan, of Parry Sound.

DIED.

At East Toronto, Napiera, eldest daughter of the Rev. J. R. Johnston, pastor of East Toronto Presbyterian Church.

In Montreal, August 28, Robert Milnes Campbell, son of Rev. Dr. Campbell, of St. Gabriel Church, aged twenty-five years and seven months.

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