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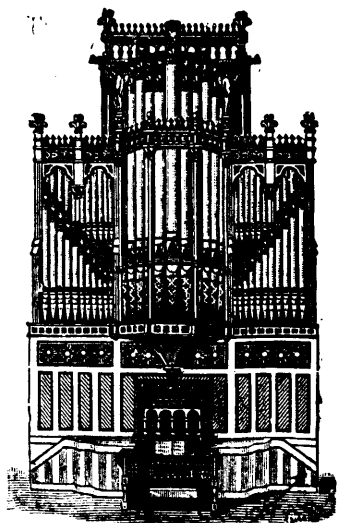
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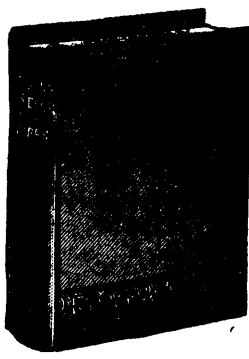


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MAN is a good deal like a fish. You know the fish would never get in very serious trouble if it kept its mouth shut.
DEAR SIRs,—My baby was very sick with diarrhoea, and everything we tried failed. But on trying Dr. Fowler's Extract of Wild Strawberry we found it gave prompt relief and very soon cured him completely.—MRS. JOHN CLARK, Bloomfield, Ont.
"THAT is an angel of a house!" said she. "Not quite," he replied. "It has only one wing."
"I WISH I was twins," said Willie. "Why?" "I'd send the other half of me to school, and this half would go fishing."
A PERFECT cook never presents us with indigestible food. There are few perfect cooks and consequently indigestion is very prevalent. You can eat what you like and as much as you want after you use Burdock Blood Bitters, the natural specific for indigestion or dyspepsia in any form.
IT is a lamentable fact that Pride often wears patent-leather boots and begs its tobacco.
A GREAT many things are laid before Congress, but comparatively few of them hatch.
GENTLEMEN,—About five weeks ago I was taken with a very severe attack of diarrhoea and vomiting. The pain was almost unbearable, and I thought I could not live till morning, but after I had taken the third dose of Fowler's Wild Strawberry the vomiting ceased, and after the sixth dose the diarrhoea stopped, and I have not had the least symptom of it since.—MRS. ALICE HOPKINS, Hamilton, Ont.
THE cyclone country is the place to look for real estate transfers.
THE kind of "reading" which "maketh a full man" is probably the wine when it is red.
DEAR SIRs,—About three years ago I was troubled with dyspepsia in its worst form, neither food nor medicine would stay on my stomach, and it seemed impossible to get relief. Finally I took one bottle of B. B. B. and one box of Burdock Pills, and they cured me completely.—MRS. S. B. SMITH, Emsdale, Ont.
HIS FORTE.—Cousin Sue: Mr. Bungle told me he was somewhat of an athlete. What does he do? Jack: Oh, he's very skillful in tossing glasses over a horizontal bar.
THE four cardinal points of health are the stomach, liver, bowels and blood. Wrong action in any of these produces disease. Burdock Blood Bitters acts upon the four cardinal points of health at one and the same time, to regulate, strengthen and purify, thus preserving health and removing disease.
"AND why, Jennie, did you tell Willie you wouldn't be his little wife?" "Tause he didn't ask me till he knowed I had five cents."
BINGO: What's the matter with your clothes, Bobby? Bobby (meekly): I fell down on my way from school. Bingo: Who licked?
GENTLEMEN,—Last summer our children were very bad with summer complaint, and the only remedy that did them any good was Dr. Fowler's Extract of Wild Strawberry. We used twelve bottles during the warm weather and would not be without it at five times the cost.—JAS. HEALEY, New Edinburgh, Ont.
THIS is the time of year when a woman can go into the back yard with a rake, a broom and a match and drive the neighbours all away from home.
A LITTLE girl went into a fancy goods store in Saco the other day, and asked the proprietor if he had any 10-cent baby stockings thirteen months old.
GARFIELD Tea is positively a cure for constipation and sick headache. All druggists sell it. Trial package mailed free. Address Garfield Tea Agency, 317 Church St., Toronto.
LOVE is blind; but the neighbours are not blind.
"I CAN take a hundred words a minute," said the stenographer. "I often take more than that," remarked the other, in sorrowful accents; but then I have to. I'm married."

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With agonizing Eczemas and other Itching, Burning, Bleeding, Scaly, Blotchy, and Pimply Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin cure,
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SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies. This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA REMEDIES are, beyond all doubt, the greatest skin Cures, Blood Purifiers, and Humor Remedies of modern times. Sold everywhere.
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"How to Cure Skin Diseases" mailed free.

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is the cause of most of the depressing, painful and unpleasant sensations and sufferings with which we are afflicted; and these sufferings will continue so long as the Liver is allowed to remain in this sick or sluggish condition.

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RADWAY'S PILLS,
The most perfect, safe and reliable Cathartic that has ever been compounded—PURELY VEGETABLE, positively containing no Mercury or other deleterious substances; having all the beneficial preparations that Mercury is possessed of as a cathartic without the danger of any of its evil consequences, they have superseded Mercury, and have become the Pill of Modern Science. Elegantly coated and without taste, there is no difficulty in swallowing RADWAY'S PILLS; mild and gentle or thorough in their operations, according to the dose, they are the favourites of the present time. The letters of congratulations from thousands who have and still use them in preference to all other Pills, bear evidence of the good works which they continue doing in restoring health and renewing vitality, without the slightest chance of any harmful results whatever.

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THE CANADA PRESBYTERIAN.

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No. 35.

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IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to frequent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting the necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls, 60 cents per doz. Price of School Registers, 20 cents each. Address—

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Notes of the Week.

THE British Medical Association have virtually agreed to admit lady-practitioners to their membership. Fifteen years ago there were but eight qualified medical women in the country; now there are 140 qualified and 130 in the schools.

THE Free Church Congress, which meets in November at Manchester, has arranged a three days' programme, each day having a special general subject: First, the idea of the Church; second, the influence of the Church on home and foreign work; third, its influence on national life.

IT is proposed to disendow twenty-four Roman Catholic dioceses in France, as the present occupants of the sees die off; also, to suppress the salaries of vicars-general, as they are not "ministers of worship." By degrees the Catholics in France will become a voluntary community as in Britain.

DR J. G. PATON writes. Have had a hard contest against the reopening of the Kanaka labour traffic between Queensland and our islands, but it is reopened and going on, vessel after vessel leaving for the islands to get natives for the sugar plantations. The revised code of regulations for agents is very little changed, and, no doubt, evils will be soon heard of as formerly in it.

PROF. JOHN STUART BLACKIE having completed his eighty-third year while staying at Kingussie, the people of that town held a demonstration in his honour. There was a procession through the streets, and to a bonfire he was carried, shoulder high, in spite of his protests that his legs were yet good. In thanking the people, he dwelt on the land laws, pointing out the dangers of absenteeism of landlords and the need for reform in the interest of the tillers of the soil.

THE death is announced of Rev. Professor Adams, of the Chair of Hebrew and Oriental Languages in the University of Edinburgh. In the year 1871 he was ordained to his first charge, that of St. Davids, Edinburgh. In 1875, he was elected minister of Monimail, Fifeshire. About this time, during the sessions before and after the death of Professor Crawford, he conducted the divinity classes in Edinburgh University. It was in 1880, after he had acted for six years as an examiner for the degree of B.D., that he was elected to the Chair of Hebrew and Oriental Languages in Edinburgh University.

A CORRESPONDENT of the *British Weekly* writes: Mr. D. L. Moody's mission to Preston, Lancashire, was the most remarkable that the town has ever known—remarkable not only in the thousands of people who flocked to hear the evangelist's message, but in the manifested power of God accompanying the word. We look for very considerable additions to the Churches as the outcome of the movement. Mr. Moody closed another brief mission at Carlisle on Sunday last, and after spending two days in Scotland expects to be in Newcastle-on-Tyne for a few days when he will visit Sunderland.

A WHITE marble statue of Edward Irving, from the chisel of Mr. Dods, of Dumfries, was unveiled in Annan on 4th inst., the hundredth anniversary of the preacher's birth there. Prof. Charteris, Moderator of the Established Assembly, himself an Annandale

native, performed the ceremony. Contrasting Chalmers, Carlyle and Irving, whom he called the three great idealists of their day, he declared the last's ideal to have been the highest, Chalmers never having risen to the height of the prose poem spoken as an ordination charge to the minister at London Wall. The cost of the statue has been £500, of which only about £200 has yet been subscribed.

AN exchange says: A "Prayer for Landlords," which was approved by the ecclesiastical authorities of nearly 350 years ago, appeared in the last primer of Edward VI., published about 1550. It is as follows: "We heartily pray Thee to send Thy Holy Spirit into the hearts of them that possess the grounds, pastures and dwelling-places of the earth, that they, remembering themselves to be Thy tenants, may not rack and stretch out the rents of their houses and lands, nor yet take unreasonable fines and incomes, after the manner of covetous worldlings, but so let them out to others that the inhabitants thereof may be able to pay the rents, and also honestly to live, to nourish their family and to relieve the poor."

THE purchaser of the Althorp Library is Mrs. Rylands, of the Isle of Wight—widow of the late John Rylands, the Manchester millionaire. Her late husband was a Nonconformist with some interest in literary matters; it was at his suggestion and expense that a concordance on a new system was compiled by the late Rev. Fitzherbert Begby, his own library will in itself form no mean addition to that of Earl Spencer, while Mrs. Rylands has been herself collecting of late, through Mr. J. Arnold Green, of Pater noster Row. Mr. Green is a son of Rev. S. G. Green, D.D., secretary of the Religious Tract Society, for many years an intimate friend of Mr. and Mrs. Rylands, and there is little doubt but that Dr. Green has been the adviser of Mrs. Rylands in this matter. This magnificent gift has been given, as is most fit, to the city of Manchester.

A CONTEMPORARY states that the Rev. Charles A. Berry crossed the Atlantic lately with Mr. Rudyard Kipling, and as there are many who are a little afraid of the tendencies of that brilliant young writer, it may be well to put on record the impression which he made on the great preacher. "I was struck," says Mr. Berry, "with Mr. Kipling as a man. He bore evident marks of downright hard work. Although he talks just as he writes, in short, sharp, brilliant sentences, it is quite clear that both tongue and pen are servants of a brain that has been disciplined by hard and long intellectual effort. Genius in his case does not mean the involuntary spring of heaven-sent ideas and ideals. The faculty of expression, the keenness of insight, the originality of conception, the freshness and rapidity of description in Kipling might betray even the most wary reader into the idea that all his wealth was as easily acquired as it was prodigally spent. Such is certainly not the case. Kipling is a hard, steady worker."

IN connection with Rev. James Blyth, the senior minister in the English Presbyterian Church, it is interesting to note that his pastorate at Branton is the longest of three successive ones, which together extend over half a century. In 1784 Mr. James Somerville, who had previously been pastor of two English Presbyterian congregations in Westmoreland (now extinct), was inducted at Branton. He remained there till his death in 1808, and after only a few months' vacancy Rev. Newton Blyth was inducted. In 1835 Mr. Newton Blyth's advancing years caused him to require some help, and his son, now the *emeritus* minister, was ordained as his assistant and successor. Mr. Newton Blyth survived till 1853, being at his death the father of the Presbyterian Synod in England. Thus from 1784 to Mr. Blyth's resignation in 1891, a period of 107 years, there was only a few months' vacancy in this pastorate. Rev. James Blyth saw the formation of the English Presbyterian Church in 1836 (though his Presbytery was not admitted till six years later), and was a member of the Union Synod in 1876.

LORD CHANCELLOR HALSBURY delivered the address at the annual meeting of the Victoria Institute, a society whose main object is to reconcile any apparent discrepancy between Christianity and science. The Lord Chancellor contended that there were limits to human faculty. Especially in things spiritual is there a sphere which the microscope and the scalpel cannot penetrate. He held that when science goes out of its own sphere and presumes to dictate to religion, it makes itself quite as foolish as religion does when it usurps the functions of the scientific teacher. The Lord Chancellor also ridiculed the modern methods of spiritual manifestation among the credulous. Some years ago they made an oracle of a dining table, but the dining table had been relegated to its own normal position, and spiritual manifestations were precipitated from the Mahatmas of the Himalayas. Lord Halsbury still more warmly condemned the philosophical and scientific sophistry which paltered with right and wrong in the matter of opinion till people were losing the sense that there is a right to be received and a wrong to be rejected, and that right and wrong cannot exist alongside of each other in the human mind. He felt deeply that faith, against which the gates of hell could not prevail, would not be overcome by sophistical phrases or investigations in any one province of human experience.

REV. F. E. CLARK, D.D., who has just started on a journey around the world in the interests of the Christian Endeavour Society, sailed from San Francisco for Australia August 19, and will spend a month in Australia attending various Christian Endeavour Conventions in the different colonies. He will then visit Japan, China, India, Syria and Turkey, in all of which countries meetings have been arranged in the interest of the Society. In many of these lands the Society is already firmly rooted, and missionaries find it of as much value as pastors in the home Churches. In Australia the Society is growing with the same marvellous rapidity as in America. Dr. Clark's purpose is not so much to establish societies, for this is always left to the pastors and Churches, but his wish is to study the missionary problem, especially as it is related to young people's societies, and to see what adaptation may be necessary to promote the growth of the movement in missionary lands. Meetings have also been arranged for Dr. Clark in Paris and Berlin, also in San Sebastian, Spain, and in various places in England, and the last meeting which he will attend before leaving for America in season for the convention in Montreal will be the National British Christian Endeavour Convention in Bradford, in June of 1893.

THE *British Weekly* says: Mr. Blake's speech at the Eighty Club had been looked forward to with eagerness. His reputation for eloquence, dignity and breadth of view had preceded him. When, in accordance with Transatlantic custom on great and weighty occasions, he closely read every word of his address on Ireland, there was considerable astonishment in his English and Irish audience. His manner of delivery was not so damping in its effect, however, as if it had been resorted to by a shamefaced Englishman. As to the matter of the address, it justified the expectations of those who regard Mr. Blake as one of the most important acquisitions to the House. He is evidently in touch with English political life and feeling. His large experience of Canadian Home-Rule may not altogether convince Unionists who insist on looking at the differences rather than the likeness between the two cases, but it makes him a weighty witness for Nationalism all the same. His position with regard to the relative claims of Home-Rule and English social questions is the one taken up by the advanced Liberal party, and his statement on this point, coming from one who has left Canada late in life for the main purpose of devoting himself to the settlement of the Home-Rule question, was a great concession. The Nationalists, it is understood, accept him as their spokesman. Mr. Blake's speech is, therefore, a hopeful augury that there will be less friction in the majority in the New House than was anticipated in some hopeless quarters.

Our Contributors.

THE LOST TRIBES.

BY KNOWNIAN.

We do not mean the lost tribes of Israel. Dr. Wild and other specialists are looking after them. We mean the missing Presbyterians that the census enumerators find in the Dominion, but who are not found by the Presbyterian Church.

There are about two hundred thousand of them—not two hundred thousand tribes, but two hundred thousand individual Presbyterians.

The exact figures are 220,000. In round numbers say 230,000.

Allowance must be made for Presbyterians who are not connected with the Presbyterian Church in Canada. American Presbyterians, Kirk men, who did not come into the Union, Covenanters and various other members of the Presbyterian family.

How many are of these? It has been suggested that there may be thirty thousand. We doubt very much if half that number can be found. Probably ten thousand would be a generous estimate, but let the number go at thirty thousand. When the Pan-Presbyterian people are extolling our United Presbyterianism in Toronto next month, no Canadian delegate will care to rise and say that there are thirty thousand Presbyterians in the Dominion who have not come into the United Church. As a matter of fact there is no such number.

But supposing there are thirty thousand Presbyterians in the Dominion outside of the United Church, the question still remains, where are the two hundred thousand that the census enumerators find, but that the Church gives no account of in our statistical returns?

It will not do to say the Government figures are incorrect. They are much more likely to be correct than the Church figures. Dr. Torrance, our highest authority on statistics, says there is every reason to believe that the enumerators are correct. Dr. Cochrane is of the same opinion. Principal Grant alluded to the discrepancy in a speech in the General Assembly, which he certainly would not have done had he considered the census returns untrustworthy. There is nothing to be gained and a good deal may be lost by the ostrich policy of sticking our heads in the sand and ignoring the discrepancy. A much better way is to go down to the roots of the matter and try to remedy the defects in our system of working that permits such a discrepancy to exist. Congregations are made up of people, and two hundred thousand people represent a large number of large congregations. Toronto is an important city, but the number of Presbyterians in the Dominion we know nothing of, or at all events have not counted, is larger by about twenty-five thousand than the entire population of Toronto. It is almost as large as the population of Montreal, our largest city.

Where are the missing two hundred thousand?

Various theories have been sent us to account for the discrepancy. One is that "in all our towns and cities there are very many families that have not, so far, been found by the pastors and office-bearers of our Churches. Presbyterians coming from Britain and other countries are exceedingly slow in many cases in presenting their certificates. They need to be excavated or dug out, as Dr. Chalmers said. The regular pastors are not to blame for this state of affairs. It is simply impossible for them to undertake more than they are doing." The remedy suggested is to have an assistant pastor or Home Missionary connected with such congregations whose principal duty shall be house to house visitation.

This theory no doubt accounts for part of the missing two hundred thousand, and the remedy is practical.

Another theory is that the two hundred thousand is largely composed of single persons who float about our city and town congregations, but are not counted in any. If this theory is correct there is ample work for the Christian Endeavour Society. But is it not part of the duty of Sessions to look after young people? Must the Church confess that its own machinery has broken down, and that part of its work has to be delegated to a society or left undone?

A third explanation is that in many country districts there are "groups" of Presbyterians that neither the Presbyteries nor the Home Mission Committee reaches mainly for the lack of funds. Dr. Robertson and Mr. Findlay should know how much this explanation explains in regard to the Home Mission fields under their care. Surely the number of such groups in our older Presbyteries is few. Can it be possible that Presbyteries meet half-a-dozen times a year and discuss all manner of questions, but never take a survey of their field to see if there are groups of Presbyterians destitute of Gospel ordinances? We rather incline to the opinion that there is not much in the group theory, at least so far as the great Home Mission Presbyteries are concerned. The Home Mission Committee is one of the best business committees in the Church, the mission superintendents know every corner of their districts, and if there were many destitute groups the Church would have heard of them long ago. Of course the Home Mission field reaches from the Atlantic to the Pacific, and census enumerators paid by the Government may go where even Home Missionaries are not to be found, but there are no groups containing Presbyterians equal in number to the population of Montreal. The Home Mission Committee has done its work too well for that.

There is too much reason to fear that the great majority

of the two hundred thousand are lapsed or semi-lapsed Presbyterians, and that they are to be found in nearly every city, town, village and township in the Dominion. They tell the census enumerators that they are Presbyterians, but the Church authorities say: "Oh, they don't belong to us," and hence the discrepancy.

Is there no remedy for this state of things? There is no remedy that will entirely remove the evil, but there is one that might lessen it to a great extent. The remedy is PERSONAL DEALING. Let the minister, the elders, the active workers in the congregation, the Christian Endeavour Society go systematically to work and try to bring lapsed and semi-lapsed Presbyterians to hear the Gospel. One tap root of the difficulty is too much dependence on meetings. The class that the enumerators find, but that the Church does not reach, give meetings a wide berth.

This branch of the question will stand some further discussion.

REMINISCENCES OF STUDENT LIFE IN CANADA FIFTY YEARS AGO, AND THE ORIGIN OF TWO PRESBYTERIAN COLLEGES.

I. QUEEN'S COLLEGE

From the year 1830 the Presbyterian Church several times discussed in its Synod the need of a theological institution in Canada for the training of young men for the Gospel ministry. At the Synod held in July, 1840, instructions were given to Presbyteries to collect funds for the endowment of Queen's College, Kingston. Meantime several young men brought up in Canada had devoted themselves to the service of the Lord in the work of the ministry. Rev. Angus McColl, of Chatham, began his studies in 1835, under the care of the Presbytery of Hamilton, with Dr. Rae, Principal of the Grammar School, a teacher eminent for scholarship and urbanity. Dr. Rae had been appointed by the Synod to take charge of such young men as might wish to study for the ministry. In February, 1838, Mr. McColl was joined by the writer, and in September, 1838, by John McKinnon, late of Carleton Place. Then followed Balmer and Durno, George Bell (now Dr. Bell, Bursar of Queen's College), and Lachlan McPherson, late of Williams. Dr. Tassie, the famous teacher of the High School, Galt, was assistant to Dr. Rae.

There was then but one small Presbyterian Church at Hamilton, St. Andrews, of which Rev. Alexander Gale was pastor. Mr. Gale was a scholarly man and an excellent preacher, but, above all, a most devoted and able pastor. He held several district prayer meetings besides the weekly meeting in the Church, and he got the students to assist him in conducting these. The students also taught in the Sabbath school, under the able superintendency of Mr. James Walker, who has just passed away to his home above. Each teacher had to take his turn in opening the school by prayer. The writer found that a formidable undertaking the first time, being only seventeen; but he resolved to do his duty, however difficult.

The students also divided the city into districts and visited every family in their district, distributing tracts, praying with the sick, and enquiring whether there were children who did not attend any Sabbath school, and, if so, inviting them to attend St. Andrews Sabbath school, or the school of the Church to which the family belonged. The result was that we doubled our Sabbath school in one season, and it thus kept on increasing from year to year. The writer often spoke to boys playing on the streets on Sabbath and invited them to come to the Sabbath school, and gave them tracts. After three years at Hamilton, the writer studied during 1841 under the care of Rev. Wm. Rintoul, of Streetsville, and the teacher of the Grammar School, Mr. Adam Simpson, following up his classical studies. The writer had the great privilege of several times accompanying Mr. Rintoul in his visits to the sick and others, and thus learned to sympathize with people in their trials, and to cheer and guide them to the great Friend of man. He did also similar work to that done at Hamilton. While at Hamilton, the Presbytery regularly held examinations of the students. Towards the end of February, 1842, the writer travelled during thirty-six hours, by open stage, from Toronto to Kingston. The mud roads were frozen, and the wheels of the waggon stuck several times in the deep ruts, and Sir George Simpson, Governor of the Hudson Bay Company, was generally the first to run to the fence to get a rail to pry up the wheels. We travelled on, day and night. I was almost frozen, so that I could scarcely eat, my jaws were so affected by the frost. Such was travelling then in Canada. On 7th March, 1842, Queen's College was opened, the professors being: Principal, Rev. Thomas Liddell, D.D., and Rev. P. C. Campbell, M.A., Professor of Classical Literature, etc. The college began with the following theological students: Angus McColl, John McKinnon, George Bell, Robert Wallace, Thomas Wardrope, William Bain, and John Corbett, the three last not having studied at Hamilton. Then followed Patrick Gray, the late esteemed pastor of Chalmers Church, Kingston; Alexander Wallace, of Huntingdon, Quebec; and Lachlan McPherson. Most of these continued together for three sessions, until the end of April, 1844. This little band of praying students formed a happy brotherhood, very much attached to each other and to their profession, applying themselves closely to their studies, seldom having relaxation, save for a walk together on a Saturday afternoon, more rarely a row in a boat or a drive with a friend. Some times they met for an hour or two of a Friday evening at the

house of some friend for music and genial intercourse, a promotive of elasticity of spirits, health, and happiness. The writer enjoyed very much the interchange of thoughts and feelings on literary, social, and religious topics, and felt that he derived much benefit from them. Young men, during their course of study, need relaxation, and nothing tends more to their education, in the broader sense, than the enjoyment of good, select society, such as will give elevation and expansion to their views, and ease and grace to their manners. The leading families of our Church would confer a great boon on the rising ministry and on the Church and country, if they would kindly and prudently open their houses to at least such students as may be properly introduced to them, and thus assist them in becoming acquainted with cultivated society and with its customs and privileges, as ministers ought, from their education, to be fitted for easy intercourse with all classes of society. Two of the students (George Bell and the writer) established union Sabbath schools, the one on Point Henry, the other at Portsmouth, west of the present penitentiary. The latter, superintended by the writer, was carried on till lately by Professor Mowat.

We also formed and carried on a prayer meeting and distributed religious tracts, and, in short, did very much the same kind of work that is now done by the Y. M. C. A. We also often talked with young men and others about their spiritual interests. Indeed, of all the reminiscences of college life, none are so delightful as those connected with efforts to advance the cause of the Redeemer and the salvation of souls. Such efforts always brought an immediate reward, and left no sense of uneasiness lest precious time had been wasted or not employed as profitably as it might have been. Students might do much good by speaking tenderly and faithfully to their friends, companions, and others whom they meet about the value of the soul, and the nature and necessity of an interest in Christ. Some things pain us in the recollection, this gives unalloyed satisfaction. Young men can often obtain readier access to the minds of others than ministers of the Gospel, their professional character acting as a hindrance in the way. The professors of Queen's College invited the students occasionally to breakfast, dinner, or tea, and endeavoured to combine instruction with recreation. Geological and other cabinets, thrown open at such a time, might be made highly conducive to the profit of the students. Principal Liddell was a kind, genial, fatherly man, to whom the students were much attached. He held frequent examinations on the lectures, and also required essays by the students on the subjects they had gone over. Prof. Campbell was very familiar with the Greek poets, Homer, Æschylus, Euripides, Demosthenes, etc. He examined us in Brown's "Mental Philosophy," Blair's lectures on "Belles Lettres," and we had to write out an epitome of the lectures for examination. Dr. Liddell himself gave us occasional lectures on elocution, especially on reading the Scriptures. He also gave us a course of lectures on "Natural Science," using chiefly "Arnot's Elements of Physics," a subject which the writer found exceedingly interesting. These subjects were in addition to his lectures in theology. Professor Williamson was appointed Professor of Mathematics and Natural Science by the second session. He was both able and amiable, but the writer never studied under him. The writer was appointed successor to Thomas Wardrope (now Dr. Wardrope) to assist Wm. Bain (afterwards Dr. Bain) as teacher of the preparatory school of Queen's College, taking charge of classes in both Classics and English branches, having under their care youths from various Protestant Churches, and from his experience then he has ever been in favour of united education in colleges and public institutions.

Thus, quietly and profitably, did that little band that formed the first class of theological students at Queen's follow up their studies until near the end of April, 1844, when, owing to the disruption of the Church of Scotland in 1843, the relation of most of them to their "Alma Mater" was changed. Six of the seven theological students then attending Queen's College joined the Free Church. But, though constrained by conscience to be "one of the six," the writer never had a personal quarrel with those who differed from him. It seemed to him a matter between himself and the great Head of the Church, and his personal friendship with those who remained continued unbroken, and he was right glad when he was able to shake hands with his old friends over the union so happily effected in 1875.

II.—KNOX COLLEGE

At the end of April, 1844, six of the seven theological students then at Kingston joined the Free Church, which led to the immediate formation of Knox College, Toronto. The event which occasioned this was the disruption of the Church of Scotland on the 18th of May, 1843, an event which has told upon vital Christianity to the ends of the earth. No event since the expulsion of the 2,000 Puritan ministers from the Church of England has been so important in its character and so marked in its influence as that movement, springing, as it did, from the deepest convictions of many of the ablest and most earnest ministers of Scotland that the purity and spirituality of the Church were of more importance than the favour of men, or worldly ease and comfort; yea, that duty to Christ in upholding His crown rights as the only King and Head of His Church, and therefore the purity of the Church and its independence of all state control or interference in its spiritual affairs, is of paramount importance. The self-sacrifice of those ministers who formed the Free Church of Scotland has been owned by the King of Zion, who has

honoured the Church in greatly advancing the cause of vital godliness at home and abroad, granting her open doors of usefulness among the heathen and the Jews. The great English statesman, W. E. Gladstone, referred to the Free Church in Parliament as a model Church both in zeal and success. The mighty wave of spiritual influence which thus had such power in Scotland could not but reach our shore, as we were a branch of the Church of Scotland, and we felt that we were in duty bound to certify our adherence to the principles for which the Free Church contended.

On the 19th and 20th of April, 1844, Dr. Robert Burns, of Paisley, visited Kingston, and addressed the public on the Free Church movement. Six of the seven theological students then at Queen's attended these meetings, announced to Dr. Burns their intention to join the Free Church, and requested that professors should be sent out from Scotland to organize a Free Church theological college in Canada. The six who came out were Angus McColl, John McKinnon, Thomas Wardrope, Patrick Gray, Lachlan McPherson, and the writer. In July, 1844, the disruption of the Synod of Canada followed that of the Church in Scotland, Dr. Bayne, of Galt, and his friends holding that our Church should separate from the Church of Scotland, thus freeing it from any participation in or approval of what had occurred in Scotland, and thus prevent any need of a disruption here. During the autumn Rev. John McNaughton, of Paisley, and Rev. Andrew King, of Glasgow, were sent out by the Free Church as a deputation to visit the Presbyterians in Canada. By request of our Synod, Mr. King (afterwards Principal of Halifax Free Church College) consented to remain for a time in Canada, and act as interim Professor of Theology and Hebrew.

On Friday, 8th November, 1844, Knox College was organized in a small hired house on James Street, Toronto (No. 23), in rear of the present Shaftsbury Hall or Auditorium, the professors being Rev. Andrew King and Rev. Henry Esson, Professor of Moral and Mental Philosophy and General Literature. The first band of students were Angus McColl, John McKinnon, and Robert Wallace (who were in the last year of the theology, and were licensed in 1845), Patrick Gray, John Black (afterwards of Kildonan), John Ross, Wm. R. Sutherland (Eckfrid), Wm. S. Ball, Wm. J. McKenzie (Milton), David Barr, David Dickson, and Andrew Hudson—fourteen in all. Thomas Wardrope had previously settled at Ottawa as headmaster of the Grammar School, and afterwards as pastor there. Professor King was highly esteemed by the students as a most able and faithful labourer in the Master's service. His prelections in theology were rich and racy, and delivered freely without any manuscript. They seemed to well up spontaneously from a well-stored mind that had thoroughly mastered the science of didactic theology. He took as the basis of his lectures the Westminster Confession of Faith, and gave a most luminous exposition of its various articles. I consider it a testimony to his ability that, with all the late works on theology, I sometimes refer to my notes taken down from his lectures. He was equally able as a preacher. Seldom have I listened to more lucid, systematic and scriptural exposition of divine truth than we have been privileged to hear in Knox Church from our beloved Professor King. Professor Esson greatly endeared himself to his students by his warm, genial, loving disposition, and his earnest desire to promote the happiness of all with whom he came in contact. His manners were animated and his style discursive, and he delighted to dwell on the wisdom and goodness of God as displayed in the works of His hands, as well as in the government of the world and the Church. His mind seemed a vast storehouse of learning, and so delighted was he to impart instruction that he often forgot when the hour expired, and had to be reminded by the students holding up their watches to let him know, as they had to attend another class.

During the first session of Knox College, the students formed prayer meetings in several localities; and the fourteen students of Knox College united with the six students of the Congregational Church, under the care of Dr. Lillie. Dividing the city into ten districts, and going two and two together, we visited nearly all the families, distributing religious tracts among them, and as we had opportunity engaging in conversation, reading the Scriptures and prayer. They originated the Toronto City Mission, which for years did good service in the cause of Christ and humanity under the faithful labours of that devoted city missionary, Rev. Wm. Johnston, a student of Knox College. The same kind of work is now carried on by the Toronto City Mission, the Y. M. C. A. and the Women's Associations. Mr. Johnston not only formed and carried on Sabbath school and prayer meetings, visiting many families neglecting the means of grace, and often getting them to attend some church service, but he also visited the prison, the Magdalen Asylum, etc. The writer felt it to be one of the privileges of his life to have originated that movement by first visiting families, distributing religious tracts for some time, and then calling on F. H. Marling and inviting his co-operation and that of the other Congregational students. We met at Knox College, and formed the union referred to above—the precursor of the Y.M.C.A. of the present day. Mr. Marling (afterwards minister of Bond Street Congregational Church, and now of New York) and the writer going around together on the same beat. The missionary spirit which has so largely characterized Knox College began during that first session. The students took a deep interest in the French-Canadian mission, and sent John Black to forward the work in Quebec Province, and thus was he prepared to offer him-

self as a missionary to the Red River, where he spent his life doing good work for the Church. We also had our students' prayer meeting, in which the various missions were earnestly remembered.

During the summer of 1845, Dr. Burns returned to Canada, having accepted a call to become pastor of Knox Church, and at the same time was appointed Professor of Theology in Knox College. Of his earnest and devoted labours on behalf of the college it is unnecessary for me to write, as they are well known throughout Canada. With him was associated a devoted fellow-labourer, who has been long since called to enter into the joy of his Lord—the Rev. Wm. Rintoul, Professor of Hebrew and Exegetical Theology. He was a man of very respectable scholarship, most upright in all his dealings, of a modest and amiable disposition, dignified in his manners, most orderly, systematic, and conscientious in the arrangement and use of his time, and faithful in the discharge of all his duties as a pastor, generally devoting the mornings from an early hour to study, and the afternoons to visiting among his people and other similar duties. He was also a kind and generous friend to the student; and this poor tribute to his memory is but a faint expression of the gratitude which the writer will ever cherish for his kindness to him when studying at Streetsville under his supervision in 1841.

In the fall of 1845 Knox College was transferred from the humble edifice on James Street to a more suitable building, "The Ontario Terrace Academy," on Front Street (now the Queen's hotel), the academy and boarding house for the students being under the supervision of a very able and judicious man, the Rev. Alexander Gale, previously pastor of St Andrews Church, Hamilton. During the second session there were twenty-two students, and up to the present time April, 1892, Knox College has sent forth some 480 graduates, and a considerable number, nearly 100 more, have taken part of their course at this college—that is the greatest number sent forth by any Presbyterian theological college in the Dominion. Soon after the events related, in the year 1857, the Church, through Dr. Bayne, of Galt (the leader of the Free Church in Canada), secured the services of one of the ablest theologians in Scotland, Dr. Willis, who for many years presided over the college, and imparted sound scriptural instructions to a large number of the present ministry of our Church. Such, then, was the origin of two Presbyterian colleges in Canada. Several graduates of these colleges are now labouring in various parts of Canada, extending from the Atlantic to the Pacific, others in India and China, and in several cities of the United States and Britain. Some hold the honourable position of professors, not only in their own colleges, but also in the colleges of the American and other Presbyterian Churches. We rejoice, too, that our professors walk in the old paths, and teach scriptural theology, and are not carried away by the unwise and unscriptural speculations of German theologians. When we look back on the wonderful progress of our Church during the past fifty or sixty years we have reason to thank God and take courage; and when we anticipate what the next fifty years have in store for us, we see rising before our mind's eye a mighty agency for good, numbering thousands of congregations and ministers, proclaiming throughout the broad continent of British America the glorious Gospel of the blessed God, and cordially co-operating with all other branches of the evangelical Church of Christ in establishing the glorious kingdom of our blessed Lord throughout our entire Dominion.—Robert Wallace, in *Knox College Monthly*.

SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. 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 capital of Belgium is the fairest city in the kingdom. Brussels is the seat of the Belgian Government, containing nearly 500,000 inhabitants, and is one of the most interesting scenes in Europe. Antwerp is very attractive on account of its harbour being one of the best on the continent, its churches and cathedral. They are mostly Catholic, however—Roman Catholic, we mean. The people who are restless under Rome become infidels. Ah! this is a great cause of regret, when they lose faith in their old Church, they throw off all religion. Among the most notable of historical places in Brussels is the hall where a ball was given to the Duke of Wellington and his officers prior to the battle of Waterloo. This is a monument of Gothic style, dated from the fifteenth century, whose tower, more than 300 feet high, is sculptured like real lace. From the top of this tower is discovered a magnificent panorama, extending to the battlefield of Waterloo. It is twelve miles from Brussels to Waterloo village, over a beautiful drive recently opened up; and one of the most intelligent guides we have yet found conducts the party over the field "where the universe changed front." The position of the two armies and all subsequent changes are admirably indicated and illustrated on the spot. One side of the "sunken road" in which Napoleon's old guard disappeared has been carried away, and the earth has been used to make a monument in honour of the Belgian dead who fell on this field. The terrible battle marks of that day are still to be seen all around.

And Ardennes waves above them her green leaves,
Dewy with nature's tear drops, as they pass,
Grieving, if aught inanimate e'er grieves,
Over the unreturning brave—alas!
Ere evening, to be trodden like the grass
Which now beneath them, but above shall grow
In its next verdure, when this fiery mass
Of living valour, rolling on the foe,
And burning with high hope, shall moulder cold and low.
—Byron.

CATHEDRAL, ST. GUDULE.

Brussels possesses some remarkable churches, notably the Collegial Church of St. Gudule, built on a rugged slope and overlooking the town. This church, or cathedral, as it is called, contains a canopied, velvet-curtained throne seat for the use of Leopold II., where he attends service every Sunday. He generally goes at two in the afternoon. The throne looks very grand, with the enormous golden crown on top, and King Leopold becomes it well, as he sits, dignified but reverent, through the service. There are modern buildings of all descriptions, of which the principal are the Palais de Justice—Palace of Justice, and the Bourse de Commerce, or Brussels' Exchange. In the park we saw a very grand and striking monument in commemoration of the consolidation of the Kingdom of Belgium. It has nine sides, one for each of the nine provinces of Belgium, and King Leopold I. stands under the canopied marble. On the very tip-top is a flying figure of victory, which one can see from all over Brussels, as it springs above its setting of magnificent forest trees. There are also rich museums, containing ancient and modern pictures, sculptures, antiquities, natural history, etc., etc. The town is divided into upper and lower. The upper town contains the elegant parts.

KING'S PALACE.

The palace is a homely building, facing on the Parc Royal, and attractive neither within nor without. Leopold II. is a large, athletic, imposing-looking man, with courtly manners, and good conversational ability; he is of the phlegmatic Belgian temperament, of abstemious habits, fond of outdoor exercise, and a deep reader and thinker. Only once in the course of his reign has he displayed any enthusiasm, and that was called forth by the visits of Gordon and Stanley, who met with a warm reception from him. He rarely touches wine, and prefers water to any other beverage, his primitive camp-bed and plain bare-looking bedroom are lessons in large type, to extravagance and luxury in high places.

BELGIUM AND THE ARDENNES.

Belgium is one of the most accessible, interesting and varied little countries for inexpensive travel in Europe. Its ancient picturesque old cities, its bright little capital, its art and architectural treasures, and its historical centres, the stories of which are so closely interwoven with the story of our Mother Country, will always afford much instructive pleasure to English and American tourists. Look where you will upon the Belgian map, the name of place after place recalls some story of the great Wellington and Marlborough campaigns. South of Brussels lies the rolling country where Napoleon staked his last die and lost, beyond are the Meuse fortresses, and among them Namur, where "my uncle John" received his wound. East of Brussels is where Churchill won his Marlborough Dukedom. It is in this pleasant verdant district, dotted with Flemish cities, that tourists will find a good deal to interest them to-day. Take them in any order—Alost, Oudenarde, Courtrai, Bruges, Ghent—none is more than two hours by rail from Brussels, or three hours from Antwerp. Then within an hour or two's journey south of Brussels lies the now popular Ardennes country. The Ardennes tours include some of the finest wild forest scenery in the world. In point of cheapness they are remarkable as being the most inexpensive in the range of continental travel. The inclusive hotel expenses in some districts are as low as four francs per day.

HOW TO GO.

The most comfortable route and one of the most expeditious is via Harwich to Antwerp or Rotterdam. Harwich was formerly the chief point of embarkation and trade for Holland. That was so, especially in the days of the Georges, whose hearts were in Hanover all the time their bodies were on English soil. When the steamers commenced running, London was the port for the continental departure. But as steam power became developed, Harwich got back its original trade and a good deal more. If you want to go quickly and pleasantly to Rotterdam or Antwerp or Hamburg, you must step into a Great Eastern railway carriage at Liverpool Street, London, and in a couple of hours you will find yourself alongside one of their fine steamers, destined for the ports in question. There is no occasion to hire a cab or to take a walk, as you have at Grimsby or Liverpool. The Great Eastern train places you by the ship's side, and all you have to do is to walk on board. Passengers are due at Antwerp, Brussels, Rotterdam and Amsterdam early next morning, and at Cologne in the afternoon.

(To be continued.)

THE SALVATION ARMY.

MR. EDITOR,—In your issue of August 10 you had an editorial on the Salvation Army, in which you spoke of the result of a recent investigation into its financial management in England.

With your permission, I want to say something about the "Army's" doings here in Canada. Specially I want to draw attention to the way it forces itself into places which have now twice too many churches and preachers. The only way the "Army" can build up a cause in hundreds of places in Canada is by drawing people from their present churches and Sunday schools. That is just what is being done in scores and scores of villages and towns and rural districts. If those who have been proselytized by the "Army" would return to their former Churches, the "Army" would be wiped out in many, many places.

Now where is the gain to religion in thus emptying pews and Sunday school classes into the Salvation Army? It does not increase the number of worshippers. Certainly these proselytes don't listen to a higher order of preaching, or get a better grounding in their Bibles, in their new quarters. Then, much harm is being done to thousands of young people who have not joined the Army, but frequently attend their meetings. In almost every instance these people are seriously injured by so doing. They get unsettled in mind. They lose relish for quiet, solemn services and for sermons which require some thinking. Love of change, and noise and excitement get possession of them, and they become almost useless in Church and Sunday school. After a close and lengthened examination into the doings of the Salvation Army in Canada, I am compelled to say that the harm it has done far exceeds the good. If people would only withhold their money these able-bodied officers would be compelled to go and earn their living by working. OUTLOOK.

Pastor and People.

A PRAYER.

"MY TIMES ARE IN THY HAND."

Father, I know that all my life
Is portioned out for me,
And the changes that are sure to come
I do not fear to see;
But I ask Thee for a present mind,
Intent on pleasing Thee.

I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And to wipe the weeping eyes;
And a heart at leisure from itself,
To soothe and sympathize.

Wherever in the world I am,
In whatsoever estate,
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do,
For the Lord on whom I wait.

So I ask Thee for the daily strength,
To none that ask denied,
And a mind to blend with outward life,
While keeping at Thy side;
Content to fill a little space,
If Thou be glorified.

There are briars besetting every path,
That call for patient care;
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on Thee
Is happy anywhere.

In a service which Thy love appoints
There are no bounds for me,
For my inmost heart is taught the truth
Which makes Thy children free,
And a life of self-renouncing love,
Is a life of liberty.

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THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

THE TWO KINGDOMS OF HOVENWEAP.

"Ye are of God, little children."—John iv. 4.

Extending over a great part of the south-western States of the Union is the canyon country. In far back ages that country was a vast table rock, soft enough in parts, when running water fell upon it to enable the water to wear the stone away. Little by little grooves were made in the solid rock; the grooves grew to gutters and gullies; and the gullies in time became ravines and broad rock valleys or canyons, as the Spaniards, who first of white men occupied that country, are wont to call them. Some of these canyons are deep and broad, their sides in a few places being 6,000 feet, or more than a mile high; and these sides are not all perpendicular and uniform, but here and there broken with ledges and terraces, with peaks and the semblance of towers and battlements. In the midst of the canyons also are often found enormous pillars made of hard stone that has resisted the encroachment of the running waters, and these stand like the giants of ancient days to dominate the scene. On some of the high ledges the Indians of former days had their dwellings, covered, like those of the Kenites of Arabia Petraea, out of the perpendicular rock. There they dwelt securely, as eagles in a lofty nest, drawing up or down, as the case might be, the ladders by which, from below or from above, they reached their terrace villages, so that no wandering tribe of hostile Indians could follow them into their rocky retreats.

Hovenweap is now a wilderness, but once there was a kingdom there. In a broad valley three rivers met, flowing from north, east and west, to pour their united tide into the Pacific Ocean. It was a pleasant country, bordered with green woodlands and grassy slopes where many wild flowers and wild fruits grew; and all within were fertile fields and gardens yielding Indian corn, native beans and sweet potatoes, with orchards whose trees bore many of the fruits that children love so well. The city of Hovenweap was full of pretty houses, whose dwellers tilled the ground for their daily food, and wrought into suitable clothing their substitutes for cotton and flax. Their king was Montezuma, noble in figure, beautiful of countenance, and so good of heart that no flaw could be found in his character. His complexion was very fair, and his hair as white as his flowing robe, so the people all knew him as the White King. Time would fail me to tell of all his people, so, as I am talking to young people, I will only mention two, a brother and a sister, the boy named Ayuta, and the girl, Mahetsi. What a happy life they led! When not engaged in pleasant work, which never made them tired and weary, they played under the trees or on the grassy slopes, talking to the birds that sang among the branches, scampering along with the long-eared rabbits which gambolled with them like kittens in their tameness, or watching the half-transparent lizards at their meal of flies and other insects. Nobody ever dreamt of hurting these living creatures made by the great and good God. When the flowers and fruit were gathered from stem and twig and branch, they straightway grew again. There was no poverty, no want, nothing but lavish abundance in all the happy land. And when the

White King walked among his people and talked with them about their work and their play, or put his kindly hand in blessing on the heads of the children, oh! then there was joy indeed.

One day the king called the people, both young and old, together, and every one saw that he had a troubled look, whereat they were much astonished, for until this time none had known what trouble was. He said but little, yet that little amazed them. "My children," and turning to the young people, "my little children, believe me that I love you with all my heart, and believe nothing else than this." And so he went away while the people wondered. Soon it was noised abroad that there was a stranger in the city, a king also, for he wore a crown, but he was dark of hair and complexion, and his robe was black and red and ornamented with much gold. He was King Kolowits from the cold north, and was known as the Black King. Why did Montezuma allow this evil-looking monarch to come into his fair city? Ah! that is a difficult question to answer; we only know in part now that it was for the greater good of his faithful ones and for his own happiness to come, his happiness in them, but we shall know more hereafter. Kolowits talked freely with the people, and a great change took place. At first they were startled when he spoke to them, his words and the thoughts they revealed were so different from all that they had heard or dreamt. "Are you happy?" he asked the children, and they answered: "Yes, how can we be otherwise?" "You would be otherwise if you knew more," he replied. "You can't do as you please; you have to do as your Montezuma pleases. He keeps things back from you which if you knew would give you pleasure and make you wise. Look at that rabbit," he said, as an innocent creature went hopping toward the wood. "You think it runs faster than anything else; I will show you a new beast that will catch it. See that singing bird on the branch; if any of you will hit it with a stone it will fall down dead." The children shook their heads doubtfully, for such things they had never seen. One boy picked up a stone mechanically as the Black King's eye fell upon him, the evil eye. He knew how to throw stones so as to cut a ripe fruit by its stem from the tree, and to skim far over the river to the other bank, now in the water and now in the air. Something moved him that he did not know. He raised his arm, and before he had time to repent the deed, the stone flew straight at the confiding songster. The bird fell to the ground, covered with blood, and gasping for its little life of joy. At the same moment a hideous cat-like beast appeared, bending to the ground, creeping with long, stealthy, noiseless steps to where the rabbit sat, suspecting nothing. In a moment the timid creature saw its enemy, and, trembling, made for the thicket, but too late; with one spring and a hissing sound the beast of prey was upon it, then growling, tore it to pieces. The children looked with horror on the sickening sight, then turned and fled homewards. But the Black King was full of glee, and said to himself: "They have had their first lesson, the rest will come easier."

Next day all was changed. The people feared wild beasts they had never known before; they even dreaded the good king who had allowed them to enter the kingdom with Kolowits. The living creatures were panic-stricken, and came no more when they were called. "Montezuma has sent a curse on everything," his subjects said, but it was not Montezuma, for from his lips no curses came, but only blessings. A blight sat upon the flowers, the fruit trees, the garden and field crops. The river that flowed from the north brought down sand that covered over the rich vegetable mould on the banks, and strange seed that sprang up in time into unsightly weeds, cruel and sometimes deadly and poisonous, whereof if any one ate he would die. The laughter and song died out of Mahetsi's life. She was very sorry, but Ayuta said he was lord of the animals, and would treat them as he pleased, and as he said so his face grew dark like that of the Black King. Then he took a twig, and showed a new savage delight in switching off the lizards' tails, and like the boy of the day before, he gathered stones to throw at the now frightened birds, whom it was hard to hit. The Black King was exulting, when Montezuma appeared on the scene. The children fled, but came back when they beheld that their own king had called the people together in the market-place. There he stood, noble, beautiful and good, and oh so patient and gentle! Once more he addressed them as "My children," and added: "You have made your choice, as you are free to do, and as I will have no slaves, in Hovenweap at least, to serve me, I must go. Make trial of your new king, and tell me what you think of him when I come again." As he turned to go, Mahetsi made Ayuta follow him with her till he disappeared down the canyon; then she wept, and Ayuta wept with her; he knew not why, unless that his sister's friend was gone.

The Black King asked them, when they returned to the city, why they were sorry, and they answered that the departed king had done them naught but good, and they, either in thought or deed, had done him evil, and had driven him away. "Nonsense," he replied, "your monarch was too good for free people to live with, and you are every bit as good as your neighbours, very likely much better." So the children were puffed up with pride and self-conceit. Mahetsi heard her mother's call. "Never mind answering the old woman," said Kolowits; "stay here and talk with me, and when you go home say you didn't hear her." Thus falsehood came into Hovenweap, and thereafter cheating and anger and every ill thing beside, until at last one boy in rage

and jealousy killed another boy with a club. Now nobody dared go abroad without a weapon of some kind, for violence reigned in the once happy valley. Rattlesnakes lurked in the grass, and wild beasts in the thickets. Kolowits had made an army of soldiers, and they went about killing and doing deeds of violence. Some good men at night heard Montezuma calling to them from the south, and received messages from him telling them to be loyal and true, and withal patient, for he was coming soon. The Black King heard this, and when they told their message to the people, he had many of them beaten and some of them killed. Plagues came from the bodies of the unburied dead and swept hundreds away, both young and old. More floods from the north swept desolation over the fields and orchards. The birds stopped their singing and the flowers ceased to bloom. Ayuta had taken service, and was one of the Black King's soldiers.

One night he came home to where Mahetsi sat trembling, a miserable spectacle. Kolowits had had him beaten because he had done what he pleased, not as the Black King desired, because he still remembered the old days when Montezuma ruled. "This is a miserable life, Mahetsi," he cried, "a miserable life, full of anger and lies and shame and suffering too, and what is worse, we are all afraid to meet our dear White King, who never did us harm." "O let him come," she replied, "let him scold us, let him punish us, if he will only take us back again." As she spoke the door opened, and the exiled king came in. The glory of his long white hair was gone, and the robe was scant though spotless as ever, but the children knew the beautiful voice sounding to their ears like no other voice in the world. "My poor children," he asked, "will you have me, will you let me come in to your house?" For answer they flew into his arms sobbing and crying as though their hearts would break. Gently he comforted them, and said: "I am come to buy you back from Kolowits." Then when he had rested awhile with them he went forth to the people. Some of them said: "We don't know you; our king had glory on his head and a long white robe; you are an impostor." But many others knew his touch and his voice. They followed him, and desired to make him king. But he answered: "Not yet; the people are not ready for me." Kolowits heard all this, and came. He knew him, if some of the people did not. "Come, Montezuma," he said; "come and be king under me, and all these people will obey you, if you only will be my lieutenant in the kingdom."

Then the White King drew himself up in all his grand but gentle nobility, and told Kolowits that he had come and was yet coming to destroy his rule over the enslaved people of Hovenweap. "I am come to save my children," he continued; "I offer myself for them; now take me and let my people go." The Black King thought to gain all; he accepted the White King's offer, and at once Montezuma became a sorrow-stricken man. Kolowits told the people to look at the sad exile who pretended to be a king. He bade them mock and insult him, and they said he was no king. Montezuma answered: "I am your king," and Mahetsi and Ayuta cried: "He is the only king for us." So the Black King sent his officers to seize them, to flog them and drive them away, lest they might bring others to their way of thinking. The children escaped, and came back again. Searching for the king they had acknowledged, they heard the hoarse shout of the new monarch's soldiers, and then came darkness and a great earthquake that shook the sides of the rocky canyons. When the darkness cleared away they came to a mound, and on its summit fastened to a stake and pierced with arrows, was the body of their king, their Montezuma. The soldiers and people had fled in terror from the darkness and the earthquake; but they took down the royal body and sat down by his side, Ayuta watching and Mahetsi chaffing his hands and bathing his head. Kolowits appeared suddenly on the scene, remarking: "I have you and him by this bargain," he cried, exultingly. Then the White King, to the children's great joy, opened his wondrous eyes, turned, arose, and the arrows fell to the ground. The Black King, shuddering, fled.

(To be Continued.)

LEARN TO FORGIVE.

Learn to forgive. Do not carry an unforgiving spirit with you through all your life. It will hurt you more than anyone else. It will destroy the happiness of many around you, yet its chief feeding ground will be found in your own heart. You hate your neighbour. Yonder is his dwelling, one hundred and fifty yards away. You pass by a wood fire, you pluck a half-consumed brand from it, flaming and gleaming, and thrust it under your neighbour's dwelling to burn it. Who gets the worst of it? You find your garments on fire, and your own flesh burned before you can harm your neighbour. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. I know of some who are calling themselves Christians, who are miserable because of their own revengefulness. Forgive your enemies, and get down on your knees and pray for them, and salvation will come into your own soul like a flood. "Father, forgive them." Sweet prayer and a blessed example.

To the Editor:—I wish to tell all Christian readers, clergymen, brothers and sisters of the Church, that the Brandenburg Mfg. Co., of Dayton, Ohio, is investing small sums of money, secured by mortgage as lien, so that investors of \$10 get \$1 each month dividend, and each year the \$10 is handed back to them in addition to their monthly profits. The only stipulation they make is that you must be a member of some religious denomination. Why don't our brothers and sisters write them for particulars? J. R.

Our Young Folks.

THE EVENING STORY.

"No, we are not sleepy, mother, See how wide awake we seem; Tell us something sweet to think of, Tell us something sweet to dream, Tell the very sweetest story That you ever heard or read, And you'll see that we'll remember Every single word you've said."

Then I told them of a midnight In the very long ago, When the sky was full of angels, And from every shining row, In a voice of heavenly music, Came a loving message, given For the sake of one sweet Baby That had come that night from heaven.

"Now, please tell us just another, Tell the saddest one you know." And I told of One who suffered, As He wandered to and fro; Doing good to all around Him, Without fear or sin or pride; Blessing those who most ill-used Him, For whose sake at last He died.

"Now, please just one more, dear mother, Tell us now the strangest one." So I told them of a journey On a mountain-top begun; Through the azure in a body, Just as here on earth He trod, Up through shining ranks of angels, To the very throne of God.

Four blue eyes and two sweet voices Waited till my tale was done, Then they cried: "Why, that was Jesus, These three stories are but one."

FOUR FABLES.

THE THISTLE.

"Whatever is the good of this thistle?" said Dobbin, the horse, one fine morning. "Simply so much waste herbage!" "Precisely!" agreed Molly, the cow, who came up at the instant, "I can't eat it, or any other well-regulated beast."

"Not the least good in the world," acquiesced Woolly, the sheep; "gets in my coat awfully, and makes no end of a tangle."

"Not good at all," barked Rover, the dog, who, bounding up, had overheard the talk. "Can't even get a decent roll on it," and he grubbed his nose at the root and began to rub his matted coat on the ground.

"So—ho!" sighed Neddy, the donkey. "I've been looking for a salad ever so long; but, Rover, you sad dog, you've spoilt a fine morsel there."

Moral.—Do not gauge the tastes of other people by your own.

THE SMALL SCREW.

A screw in the crank of an engine of an express train at full speed thus addressed itself to the surrounding machinery:—

"I'm very small, but exceedingly important. Without me the whole fabric would come to grief. Upon me depends the successful working of the whole engine. Now just you observe how important I am!" and then, without much more ado, the screw leaped from its socket, involving the whole train in hopeless wreckage.

Moral.—Do not parade your own importance at the expense of others.

THE CLOCK.

"Come, hurry up!" said the second hand of a clock to the minute-hand; "you'll never get around in time if you don't. See how fast I'm going," continued the fussy little monitor as it fretted round on its pivot.

"Come, hurry up!" said the minute to the hour-hand, utterly oblivious of being addressed by the second-hand. "If you don't be quick you'll never be in at the stroke of one."

"Well, that's just what our young friend there has been saying to you."

At this point the clock pealed forth the hour as the hour-hand continued, "You see we're all in time—not one of us behind. You take my advice—do your own work in your own way, and leave others alone."

Moral.—Mind your own business.

WHICH WAS THE FOOL?

A king gave his fool a staff, telling him to keep it until he met a greater fool than himself; and if he met with such an one to deliver it over to him.

Not many years after the king was on his death-bed. His fool came to see him, and was told by the dying master he must shortly leave him.

"And whither wilt thou go?" said the fool.

"Into another world," replied the king.

"And wilt thou come back again within a month?"

"No."

"Within a year?" "No."

"When wilt thou come, then?" "Never."
"Never! And what provision hast thou made for any entertainment whither thou goest?" "None at all."
"What!" said the fool. "None at all? Then take my staff. Art thou going away for ever, and yet makest thou no preparation for the journey? I am not guilty of such folly as that."

So the question returns: Which was the fool? The king took the staff; what became of the cap and bells?

APRON STRINGS.

"I promised my mother that I would be home at six o'clock."

"But what harm will an hour more do?"

"It will make my mother worry, and I shall break my word."

"Before I'd be tied to a woman's apron-strings!"

"My mother doesn't wear aprons," said the first speaker, with a laugh, "except in the kitchen sometimes, and I don't know that I ever noticed any strings."

"You know what I mean. Can't you stay and see the game finished?"

"I could stay, but I will not. I made a promise to my mother, and I am going to keep it."

"Good boy!" said a hoarse voice just back of the two boys.

They turned to see an old man poorly clad and very feeble.

"Abraham Lincoln once told a young man," the stranger resumed, "to cut the acquaintance of every person who talked slightly of his mother's apron-strings, and it is a very safe thing to do, as I know from experience. It was just such talk that brought me to ruin and disgrace, for I was ashamed not to do as other boys did, and when they made fun of mother I laughed too—God forgive me! There came a time when it was too late," and now there were tears in the old eyes—"when I would gladly have been made a prisoner tied by those same apron strings, in a dark room with bread and water for my fare. Always keep your engagement with your mother. Never disappoint her if you can possibly help it, and when advised to cut loose from her apron-strings, cut the adviser, and take a tighter clutch of the apron-strings. This will bring joy and long life to your mother, the best friend you have in the world, and will ensure you a noble future, for it is impossible for a good son to be a bad man."

It was an excellent sign that both boys listened attentively, and both said "Thank you" at the conclusion of the stranger's lecture, and they left the ball-grounds together, silent and thoughtful. At last the apron string critic remarked, with a deep drawn sigh:—

"That old man has made me goose-flesh all over."

"O, Dick," said his companion, "just think what lovely mothers we both have got!"

"Yes; and if anything should happen to them, and we hadn't done right! You'll never hear apron-strings out of my mouth again."

MODEST AND TRUTHFUL.

Whoever undertakes to question bright children must be prepared for most surprisingly truthful answers at times.

King Frederick VI. of Denmark, while travelling through Jutland, one day entered a village school, and found the children lively and intelligent, and quite ready to answer his questions.

"Well, youngsters," he said, "what are the names of the greatest kings of Denmark?"

With one accord they cried out, "Canute the Great, Waldemar, and Christian IV."

Just then a little girl to whom the school-master had whispered something, stood up and raised her hand.

"Do you know another?" asked the king.

"Yes, Frederick VI."

"What great act did he perform?"

The girl hung her head, and stammered out—

"I don't know."

"Be comforted, my child," said the king: "I don't know either."

NEVER GIVE UP.

Never sit down and confess yourself beaten. If there are difficulties in the way, struggle with them like a man. Use all your resources, put forth all your strength, and "never say die." The case may seem hopeless, but there is generally a way out somehow. Are you bound and fettered by hurtful habits? Do not despair. You can't do much to help yourself, it is true, but there is One who never fails to strengthen the young man when he makes an honest attempt to overcome temptation and master every evil passion. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." That is the experience of thousands of fellows who have felt their feet slipping, who have begun to sink in the quicksands of sin, and have reached out a hand to accept the loving help of the strong and gentle Christ. While He lives and loves, no man need ever give up.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Sept. 11. } PHILIP AND THE ETHIOPIAN. } Acts. viii. 1-40.

GOLDEN TEXT.—He that believeth on the Son hath everlasting life.—John iii. 36.

INTRODUCTORY.

Philip, the evangelist, having done his work in Samaria, is divinely instructed to enter on another field of labour. The Gospel had been preached to many in Samaria, and now the evangelist is found in the south-western part of Judea, near the shore of the Mediterranean. In Samaria he had encountered Simon Magus; here he meets with an Ethiopian Government official, whose reception of the Gospel is in striking contrast with the selfish and sordid spirit of the sorcerer.

I. Seeking Christ.—A message came to Philip, and an angel was the messenger, telling him to go southward by the road that led from Jerusalem to Gaza. This last was one of the principal cities of the Philistines, and of great antiquity. It was the scene of several of Samson's exploits in the time of the judges. It was strongly fortified, and looked upon as a point of great strategic importance in ancient and in comparatively modern wars. It occupies a large space in the history of the crusades. Gaza is still a town of considerable importance, having a population of about 16,000, and is pleasantly situated among olive orchards. The road leading to it by which Philip was to proceed lay through a desert country, that is a region sparsely inhabited, and the land scarcely fit for cultivation. Philip did not doubt the message he had received, neither did he question its wisdom; he obeyed, and in obedience found the path of duty. "He arose and went." As he went he saw an Ethiopian driving in a chariot. The name Ethiopia is given to a large portion of the African continent, exclusive of Egypt. As applied here it is understood to mean the ancient kingdom of Mesopotamia, at that time and for long afterwards ruled over by a queen. The Ethiopians were negroes, usually of large and powerful build. This one held an important office of trust under the queen; he "had the charge of all her treasure." He was responsible for the safe-keeping of the money and jewels and whatever was deemed most precious belonging to the queen. She is styled "Candace, queen of the Ethiopians." It is understood that this was not her own name, but the title of her office or the name common to the dynasty, the same as we read of the Pharaohs of Egypt, the Cæsars of Rome or the Czars of Russia. There were many Jews in Ethiopia at the time, but this royal official was an Ethiopian, not a native Jew. It is probable that he had become a convert to Judaism. He had been up at Jerusalem for the observance of one of the great festivals of the Jewish year. He was now on his way home. While journeying along the quiet road he is engaged in reading the Scriptures. The portion he was reading was the Prophecy of Isaiah. The Holy Spirit prompted Philip to go and join himself to the chariot. Here again he promptly obeys. "He ran thither to him and heard him read the prophet Esaias." That is the Greek form of the prophet's name, and it is most likely that it was the Greek translation of the prophecy, known as the Septuagint, that the Ethiopian was reading. He was reading aloud, for it is the universal custom for orientals to read aloud.

II. Finding Christ.—As Philip runs alongside the chariot listening to the words of the reader, he addresses to him the question, "Understandest thou what thou readest?" The passage he read was difficult, especially to one who could but dimly perceive God's purpose in the mission of the Messiah, so he replies: "How can I, except some man should guide me?" This court official was a sincere truth-seeker. He was willing to receive light from whatever quarter it should come, and so he urges Philip to take a seat beside him in his chariot. The part the Ethiopian was reading at this time was in the fifty-third chapter of Isaiah, and refers to Christ's sacrificial death. "He was led as a sheep to the slaughter." The meek and lowly Saviour was led unresistingly to death; as the Lamb of God He was offered in sacrifice for the sin of the world. The expression, "Who shall declare His generation?" is perhaps the most difficult to explain. Able and scholarly interpreters give different explanations. One or two of them may be mentioned: Who can describe the wickedness of the generation in which Christ lived? "but though so lowly, so mean, so poor was His semblance on earth, who shall declare His generation? It is ineffable! for He is the Eternal Son of God, begotten from everlasting of the Father." Then His spiritual children will form a multitude whom no man can number. The Jewish authorities before the time of Christ were unanimously of the opinion that these words of the prophet applied to the Messiah, but after the crucifixion, as that view would condemn their conduct, they sought for other applications. The Ethiopian may have heard discussions on the subject, and now he asks: "Of whom speaketh the prophet this?" Here was Philip's opportunity. He "began at the same Scripture, and preached unto him Jesus." Whatever doubts some of our learned men may affect on the subject of Messianic prophecy, we see that the evangelist who was divinely guided in his work had no difficulty in applying the fifty third of Isaiah to Christ, and finding in Him its fulfilment.

III. Confessing Christ.—The Ethiopian official was convinced that Jesus Christ was the promised Saviour. He found the truth for which he had been seeking: the light toward which he had been struggling had dawned on his soul. He is now resolved to follow the leading of the truth and light. As they journeyed they came to a place where water was plentiful; the new convert exclaims: "See, here is water; what doth hinder me to be baptized?" He believed in Christ; he is now ready to profess his faith in Him. The evangelist points out to him the one condition of admission into Christ's kingdom, "If thou believest with all thine heart, thou mayest." To this he readily responds, and makes the good confession: "I believe that Jesus Christ is the Son of God." Then the chariot was stopped. Both Philip and the Ethiopian went down into the water, and he was baptized in the name of the Father, the Son and the Holy Ghost. As Philip had unexpectedly approached the Ethiopian, he was now as suddenly and unexpectedly parted from him. As they "came up out of the water the Spirit of the Lord caught away Philip, that the eunuch saw him no more," and he went on his way rejoicing. He rejoiced in the spiritual light he had found, in the blessings of salvation he had received. He rejoiced in God. For him the true joy of his life had begun. Philip was found at Azotus, the ancient Ashdod, ten miles north of Gaza. He went on with his evangelistic work, preaching in all the cities through which he passed till he reached Cæsarea.

PRACTICAL SUGGESTIONS.

God inspires and guides the movements of His servants.

Personal dealing on the subject of religion is often productive of the greatest blessing. Philip was as ready to preach the Gospel to a single hearer as he was to address a large assemblage in a Samaritan village.

The reading of the Bible was blessed to the Ethiopian eunuch.

INTERNATIONAL LESSON SCHEMES

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The Canada Presbyterian.

TORONTO, WEDNESDAY, AUGUST 31st, 1892.

THE President of the Grand Trunk Railway, at present in Canada, is reported to have said the other day in an interview that Mr. Blake is unknown in England, that he has made no impression over there, and that he should have remained at home where he is known and respected. That is all very well as the big talk of a railway magnate, but this same railway magnate ran for a seat himself, and got beaten by a majority about the same as the one that elected Mr. Blake—something in the neighbourhood of 2,000, if we rightly remember. The *Illustrated London News* says Mr. Blake is the most conspicuous of the new members.

ENGLISHMEN manifestly believe that age and experience count for something in public affairs. The majority of the members of the new Government are well advanced in years. Mr. Gladstone is eighty-three, Mr. Mundella is sixty-seven, Lord Kimberly sixty-six, the Marquis of Ripon sixty-five, Sir William Harcourt the same age, Mr. Fowler sixty-two, Lord Spencer fifty-seven and Sir Charles Russell fifty-nine. Even in Canada and the United States experience counts for a good deal when money is at stake. It is only when matters pertaining to their souls are at stake that people even on this side of the Atlantic want a very young man.

AT a meeting of the Free Church Constitutionalist Party, held at Inverness under the presidency of Rev. M. Macaskill, it was unanimously resolved to form an Association of the Party, including two ministers and two elders from each of the Presbyteries in the Synods of Moray, Ross, Sutherland, Caithness, Glenelg and Orkney and Shetland. From these will be chosen seven ministers, and the same number of elders, to form a committee, which will meet in September next to consider the plan of campaign. In the meantime it was agreed to have the Declaratory Act, and the resolutions adopted at the Inverness and Glasgow Conferences, together with an explanatory statement, translated into Gaelic, and circulated among the people in the North and Western Highlands and islands.

THE Presbyterian Church is not the largest numerically in the United States, but it is, perhaps, the most influential. The four gentlemen who have an eye on the White House are Presbyterians, and many of the most influential jurists and other public men belong to the Presbyterian Church. Presbyterianism is strongly represented in some of our Provincial Legislatures and Governments, but it has for years been an unknown quantity in the Dominion Cabinet. In fact there is no Presbyterian in the Dominion Government unless John Haggart happens to be one. The present Chief Justice of Nova Scotia was a Presbyterian, and so was the Hon. David Laird and a number of others, but they disappeared long ago. For years the Dominion Government has been almost exclusively Episcopalian and Roman Catholic. Presbyterians, however, generally come out ahead if you give them a little time, and in all probability a stalwart Presbyterian of the very best type will preside in Rideau Hall and open the Canadian Parliament. When the Earl of Aberdeen comes to represent Her Majesty, we venture to hope that he will put an end to the expensive tom-foolery that has been carried on in Rideau Hall for many years.

COMMENTING on the recent strikes, an esteemed contemporary on the other side of the line says:—

If organized labour is to command the sympathy of the country it will need not only to assert its respect for law, but also to take active part in vindicating and upholding it. It will need to expose and bring to punishment those who break the law—whether union or non-union men. Strikes when necessary will have to be conducted upon the basis of every man's solemn obligation to obey and uphold to the utmost the law of his country regardless of considerations of self interest or profit. When that principle is recognized, labour organizations, when contending for the rights of their members, may expect and command the sympathy and assistance of all just men.

That is all right, but is the standard not put rather high? How would it go with the municipal authorities of New York and Chicago, for instance, if they were asked not only to respect the law, but to take active part in vindicating and upholding it? It is hardly fair to ask a labour organization to show more respect for law than is shown by men who make and administer laws.

THE *Interior* has this to say on a vital point:—

No action of the Assembly was more important than that appointing a committee of conference with other denominations regarding weak Churches in rural districts. Our present policy is fast bringing down the whole living of the clergy to a scale of about \$600 or \$800 a year. Such a policy for the next fifty years will be suicidal. It will result in giving us a body of clergy without libraries, without the possibility of educating themselves or their families properly. The multiplication of feeble Churches means unavoidably the multiplication of a feeble ministry which must lose the respect of the community. If we as denominations insist upon having weak Churches, we must be content to have weak preaching, weak for lack of nourishment. There is no alternative.

True. There is no alternative. As Dr. Guthrie once put it "poverty in the manse will soon reproduce poverty in the pulpit," and poverty in the pulpit must eventually destroy the Church. The Church whose ministers have no libraries is not far from its end. In these days of numerous societies too many people forget that Jesus Christ ordained that preaching is the principal means for the conversion of the world.

DURING the recent general election in Great Britain, many ministers of different denominations took a very active part in the political conflict. As a consequence, several of them are, no doubt, wishing that they had not been so energetic. They have had to submit, more or less gracefully, to the comments and criticisms their actions have evoked. Some people hold that ministers should keep themselves aloof from active participation in election contests, while others contend that as citizens they have an undoubted right to exercise the privileges of their citizenship. In Scotland, where the disestablishment question held so important a part in the election campaign, it was but natural that ministers of the Church of Scotland should feel deeply. For this reason they were unusually active, but the result showed that, beyond a reduction of majorities in some instances, the gain was far from being commensurate with the effort put forth. In Ulster ministers were also deeply interested in the election, but as they were mostly in accord with the sentiments of their people, there was no great disposition to find fault with them. At a recent meeting of the Reformed Presbytery in Belfast, the members passed a vote of censure on a brother for addressing a political meeting. It would seem that it depends very much on what side a minister is politically, whether his opinions are meritorious or censurable.

EPIDEMICS are now better understood than they were in former days. Cholera is still as much of a scourge as ever, but its progress does not impress the popular mind, in intelligent communities at least, with that vague dread, productive of panic, and forming a predisposing cause for the spread of the disease, which accompanied its former visitations. It is pre-eminently a filthy disease, originating in pilgrimages to Mecca, and to religious shrines in India. The positive disregard of the commonest sanitary laws provokes a terrible punishment. These filthy pilgrims carry infection with them wherever they go. The overcrowded portions of European sea-port towns are weak spots on which the deadly disease first fastens, and the mortality is swift and extensive. Though cases, imported from Hamburg, have been reported in Great Britain, there is not much possibility, at this advanced season, for the spread of the disease there this summer. Still, it may break out next year, and it is within the range of probability that it will reach this continent next season. Meanwhile the public authorities are alert,

and they may be relied on to do all in their power to prevent the ravages of this fell scourge. Cleanliness, which is next to godliness, is an indispensable requisite for personal and domestic safety. The observance of the laws of health is at all times a duty, especially so when pestilence threatens.

THE English Presbyterian Church has been for some time past dealing with a peculiar case of discipline. The Rev. G. McGuffie, minister of Etal congregation, in the Presbytery of Berwick, got into difficulties with a portion of the membership. The quarrel had grown in bitterness as time went on. At first the Presbytery endeavoured to restore harmony, but was unsuccessful. The case ultimately came before the Synod, and commissioners did their best to solve the difficulty, but failed. It appeared then, after the congregation had been divided, that the resignation of the pastor was necessary to save it from disaster. To this Mr. McGuffie would not listen. He was warned that if he persisted in his opposition to the decision, of the commissioners, he would be suspended. Still he was obdurate. In due course, so far had matters gone, that he was deposed for contumacy. He continued to hold the fort, and kept possession of the church. The Presbytery has now resolved, it is said, to intimate to Rev. G. McGuffie, of Etal, that unless he complies with the resolution of the Presbytery, whereby he was deposed from the ministry of the Presbyterian Church, legal steps will be taken for the recovery of the church and the manse at Etal. It is thought to be likely that the case will go to the Queen's Bench. Such proceedings do not impress outsiders as evidence of the continuance of brotherly love. Pure and undefiled religion is not advanced by these unseemly contentions.

CLERGYMEN and Church Courts are often charged with a weakness for making a great fuss about small questions and fine distinctions. Statesmen usually get credit, often much more than they deserve, for being large-minded men who take broad generous views of men and things and by no possible chance ever get down to anything small. The relations existing at present between us and our next door neighbour throws some light on the theory that statesmen and their questions are always large compared with the problems discussed by narrow-minded persons. Under the treaty of Washington fish was to be admitted into the United States free, but the American statesmen taking a broad, comprehensive view of international questions taxed the cans that contained the fish. Small fruits were to be admitted free to Canada, but our statesmen not wishing to be behind the statesmen of the great Republic in breadth of view taxed the baskets that contained the peaches. Freight passing through the Welland canal paid a toll of twenty cents a ton, but our Solons thought they were not violating even the spirit of the treaty by handing back eighteen cents of the twenty to shippers who transhipped their cargoes at a certain Canadian port. To make things even, the statesmen of the Republic have levied three-fifths of a cent on every bushel of grain passing through the "Soo" canal. It now remains for the statesmen of Canada to add half a cent more to the rebate. When this is done the theologians of both countries, if tempted to discuss small questions, will think of the fish cans, the peach baskets, the three-fifths of a cent and the half cent, and never again touch a small issue during the term of their natural lives.

UNLESS some wise man comes forward with a feasible plan for the settlement of disputes between labour and capital, the end on this continent must be civil war. In fact, a state of affairs not distinguishable from civil war has already existed at Homestead and Buffalo. Had the firemen, or locomotive engineers or both, joined the strike at Buffalo, no one can doubt that the end might have been bloodshed on a large scale. We have had fair warning in Canada to avoid the causes that exasperate workingmen. One of these causes is vulgar display and loud swagger about millions. It is a common thing in some city restaurants over there to point to certain seats and say that so many millionaires sit in them every day for lunch. One of the ways of describing a marriage or social party is to say that so many millions were represented at it. Clergymen are blamed for toadying to the rich; and, no doubt, some of them are guilty of that meanest and most contemptible of clerical habits. Whilst the so-called pastor may be shunning the poor and

fawning on the rich, the Socialist and Anarchist are doing their work among the masses, and one of these days there may be an uprising that the Pinkertons and swaggering millionaires cannot put down. In both of the recent contests labour won until the militia were called out. It is well understood that the militia have no liking for their new work, and it is doubtful if they would fire upon their fellow-citizens if ordered to do so. The Churches seem to have lost their hold on the working classes, and the reason given is that the Churches worship wealth. There will be no excuse if Canadian society gets into a similar position. The warning is right here at our very doors.

THE POPE AND THE MANITOBA SEPARATE SCHOOLS.

AT the close of last week a cable despatch announced that "The congregation of the Propaganda has requested the French Government to protest to Great Britain against the closing of the Catholic schools in Manitoba. The request is made on the ground of the rights guaranteed to the French Catholics of Canada when that country was annexed by Great Britain, the Roman Catholics of Manitoba being largely of French descent." The genuineness of this despatch has been called in question. On its face it is improbable. The action of the Roman Church is not in every, if indeed in any, case dictated by infallible wisdom, but it may reasonably be doubted if it would be held responsible for an act so manifestly foolish. The despatch may owe its origin to the ill advised eagerness of some upholder of separate schools, hoping thereby to influence the action of the Canadian authorities when they come to deal with a troublesome question. If, therefore, it is a baseless fabrication it will only tend to weaken still further the hope that the decision of the Privy Council may not be the final settlement of a perplexing question.

Should, however, the despatch prove authentic, instead of helping to smooth the way for a final and peaceful settlement of the educational question in Manitoba, it will only complicate matters, and perpetuate bitterness of sectarian and racial strife. The people of Manitoba themselves are perfectly competent to manage their own affairs without outside alien interference. More especially would they justly resent the intrusion of a Government that has no right whatever to intrude in a matter of strictly domestic interest. The ground of the suggested interference is moreover of so shadowy a character that any remonstrance from that quarter is hardly deserving of serious attention. Guarantees given at the cession of Quebec do not cover everything. Roman Catholic dignitaries may propose a hundred years later. Neither are the portions added to the Dominion of Canada within recent years properly covered by the guarantees to Quebec. Each Province has the right to determine what system of education shall prevail, and the will of the people so clearly expressed, and ratified by the supreme tribunal of the Empire, is not to be set aside and over-ridden by dictation from any foreign source.

It is also very unlikely, supposing the despatch to be genuine, that the French Government, which has itself for years past been endeavouring to free itself from ecclesiastical interference in its own affairs, will care to meddle in a matter that nowise concerns it. In any case what at first blush looks like an ominous announcement is but a weak invention, silly as impotent. The Manitoba people have evidently resolved to manage their own educational affairs, Papal telegrams to the contrary notwithstanding.

CHRISTIAN SOCIOLOGY.

THE complex condition of modern industrial life, the progress of scientific discovery and the adaptation of inventions and improvements to arts and manufactures, have greatly changed the direction of the moral forces that influence human life and conduct. There can be no question that one of the forces most visible in the social and industrial world to-day is human selfishness. The spirit of the Gospel of Jesus Christ and the spirit of nineteenth century materialism can hardly be said to be in harmony. Self-denial is much lauded by certain poets, and it is inculcated from our pulpits, but how little it is practised in the ordinary affairs of life. How many of us regard the self-sacrificing spirit of the Gospel as a grand and lofty ideal, on which we may concentrate our thoughts in odd moments in dreamy but imperative contemplation?

When two or more nations are involved in international disputes, much diplomatic discussion on the rights and wrongs of the issue takes place, but these are not essentially the determining factors. Each party in the struggle tries to possess the controlling forces of the situation. Each nation desires to have a material guarantee that her contention shall, if possible, prevail. What is all the squabble over canal tolls, and threats of retaliation, but each party to the dispute seeking to get an advantage over the other. Were our North American diplomats to apply the principles of the Sermon on the Mount to the settlement of present international difficulties, they could be adjusted in a surprisingly short time. The same is equally true of the fierce and truculent conflict between capital and labour. Selfishness—not what is fair and equitable—is pitted against selfishness. Both parties to the struggle use whatever force they can, lawful and unlawful, as the case may be, to obtain a victory. The strike as a means of bettering the condition of labour is a complete failure, but the repression of the strike by overwhelming military force does not bring the solution of this fundamental problem of modern industrial life one whit nearer. Other principles and other methods must be found and applied if the relation between capital and labour is to be anything else than a succession of fierce and lawless outbreaks, succeeded by seasons of sulky armed neutrality.

Thoughtful minds are looking around for some satisfactory adjustment of present strained relations. Markedly antagonistic theories are propounded, but the most hopeful are those that originate in the spirit and teaching of Christianity. As an exposition of the Christian theory relating to these subjects the following extract from an address to professors in McCormick Theological Seminary, Chicago, by Mr. Holliday, president of the board of directors, may be taken as a fair example. So deeply impressed is he by the serious aspects of the case, that he suggests Christian Sociology as a distinct subject of ministerial training. He says:—

Science has taken hold of these conditions of life that civilization must meet, and out of its investigations and studies we are learning to deal with them to such an extent that a new department of knowledge has been created. Sociology is developing, and is showing that these great forces move on definite lines, that many evils can be arrested and prevented. Earnest men and women are giving their time and labour to the alleviation of distress, to the prevention of crime and poverty, to making the down trodden and broken self-helpful, to the saving of the children. But their number is few comparatively. It needs a great reinforcement and it must come from one source.

Sociology is teaching how to meet many difficulties. But there is only one remedy. That is the Gospel of Jesus Christ. The ruling spirit of selfishness is the sworn foe of Christianity. When that is put down, society will have its cure. Christianity is the only solution of the social problems. It alone can bring in a reign of justice and righteousness. The Church must be up and doing then if it would not prove false to its duty. It must show its faith by its works of philanthropy, getting a hold upon men by convincing them of its sincerity. The Church always has been marked for its philanthropy, but this does not mean alms-giving now. The Church can give no proxies. It must do the work itself. It must concern itself with physical as well as spiritual wants. Sanitation and sewerage, the improvement and cleaning of streets, the character of dwellings, the establishment of baths and parks and play grounds, the suppression of disease and scores of other things that will make life better and more comfortable come into its domain. It must approach those who are better off with sympathy and kindness, and always with the evident purpose of doing good to everyone. This is the spirit that will commend the doctrine. It is the life and not the doctrine that is most needed now. The most influential men in persuading the multitude of the truth they profess are those who live their doctrines, and so it will be always. The life will speak loudest. When men come to know that the Church means love and justice, we shall have no more of their indifference to it. But the kingdom of heaven will not come by miracle any more than by violence. It is the work of Christians to bring it in, and the work is likely to be a slow one, calling for plodding and the patience of detail. To produce the best results the work must be intelligent, persistent, and studied in every line.

Now who are to lead this modern conflict and be the heralds and messengers of the Gospel? The ministers, who are to be trained in this and other seminaries, whom you are to impress and to whom you will give bias and direction. No doubt they will be thoroughly versed in the controversial and polemical side of theology, they will comprehend the sweep of history and be instructed in the work of preaching. They will be ready to defend the faith. But in the light of the facts that I have glanced at, will that be sufficient? Would it not be of great benefit to them if their course included a systematic study of social science? Ought we not to look forward as the next act of progress in this institution to the establishment of a chair of Christian Sociology? Is it not really a branch of theology, and shall we leave it to the irreligious and unbelieving? Can the Church afford to lose any such power? I do not believe it can. It should make all knowledge its helper in every field of human activity. The thought of the Christian world is turning to this field. Within a month Professor Tucker, of Andover Seminary, has declined to become President of Dartmouth College for the reasons that the work of training men for the ministry is a far more important one to him, and that the object in which he is most directly concerned is the creation of a department of Christian Sociology in that seminary.

Books and Magazines.

DR. S. WEBB MITCHELL'S "Characteristics" will be published in book form by the Century Co., which will bring out also "Crow's Nest and Belhaven Tales," by Mrs. Burton Harrison, and "Old Ways and New," a collection of tales by Miss Viola Roseboro. "Love in the Calendar" is the tentative title of a volume of poems by Mr. Robert Underwood Johnson, which the same "concern" is preparing to publish.

JULIAN RALPH, in an important article which he will contribute to the next number of *Harper's Bazar*, will relate what women have done and are doing in the preparations for the great Fair, and how their work will be represented there. In the same number of the *Bazar*, Helen Marshall North will begin a series of valuable papers, entitled "My Lady Spinster," which will be of especial interest to unmarried ladies who have attained to the dignified title of "old maid."

HARPER & BROTHERS have just ready for publication "The Danube: From the Black Forest to the Black Sea," by F. D. Millet, richly illustrated by the author and Alfred Parsons; "A Family Canoe Trip," by Florence Watters Snedeker, illustrated; "The Woodman," a novel, by M. Guernay de Beaurepaire, Procureur-General of France, translated by Mrs. John Simpson; and "The Principles of Ethics," by Professor Burden F. Bowne, of the Boston University.

MR. ROBERT WATERS, author of a 'Life of William Cobett,' and "Shakespeare as Portrayed by Himself," is about to issue, through the Worthington Co., a volume entitled "Intellectual Pursuits; or, Culture by Self-Help"—a collection of brief essays first contributed to the *Christian Advocate*, the *New York Home Journal* and *Far and Near*. "The Homes and Haunts of Genius," "The Secret of Literary Success," "The Influence of Surroundings," "How Genius is Awakened," "Ideals," "Hobbies" and "Debate and Debate Societies" are among the thirty eight themes discussed.

FRANCOIS DISCIPLINE. By Janet Brown. (Edinburgh: Oliphant, Anderson & Ferrier.)—"Eleanor's Discipline" is a good story well told. It deals with the quieter paths of common life. We hear a great deal of sensational novels, which a jaded and thoughtless reading class seem to demand. It is clear from the number and excellence of many works of fiction that find numerous readers, that healthful reading is largely enjoyed. This story forms the third of a new series that these publishers have inaugurated, "Pocket Novels." The paper-covered volume is one of remarkable neatness. The illustrations are above the average, and the mechanical execution is a credit to typographic art.

IN order to stimulate American composition, the *Ladies' Home Journal* has just made public an attractive series of liberal prizes for the best original musical composition by composers resident in the United States and Canada. The prizes call for a waltz, a piano composition, a pleasing ballad and a popular song, an anthem and the four best hymn tunes. The competition is open until November 1 next. The opportunity has an additional attractiveness since the prize compositions will form part of a series for which Strauss is writing an original waltz, and Charles Gounod and Sir Arthur Sullivan each an original song.

A NEAT pamphlet, issued by the Young Men's Era Publishing Co., Chicago, contains the admirable inaugural addresses of Wilms Green Craig, D.D., LL.D., McCormick Professor of Didactic and Polemic Theology, and of Andrew C. Zenos, D.D., Professor of Biblical and Ecclesiastical History in McCormick Theological Seminary, Chicago. Dr. Craig's address is on "Systematic Theology Viewed in Relation to its Kindred Disciplines," and that by Dr. Zenos on "The Cultivation of the Historic Sense, the Need of the Church in the Present Crisis." The addresses are worthy of the men, the occasion and of the institution in connection with which they were delivered. They are preceded by an admirable charge to the professors by Mr. J. H. Holliday, President of the Board of Directors. The three are worthy of permanent record.

THE DOMINION ILLUSTRATED. (Montreal: Sabiston Publishing Co.) This Canadian magazine improves with time. The August number is one of great excellence. It presents its readers with a capital and well-executed portrait of Sir Oliver Mowat, and the frontispiece is a good representation of Mr. Harris' picture, "Bass-Fishing on the Chateauguay." The first paper, both in matter and illustration, is one of great interest on "Comic Art," by A. M. MacLeod. No less interesting is the one that follows, "The History of a Magazine," by George Stewart, D.C.L. Then follows "A Day on Alberta Plains," "A Plea for Shelley," "En Route," "In the Old Prison," a story; "Cricket in Canada," "Historic Canadian Water Ways," "The Queen's Highway, Port Arthur and Lake Superior," and the usual features that add to the attractiveness of the magazine.

JAMES ANSON FARRER has compiled a curious treatise on "Books Condemned to be Burnt." It seems that bonfires were used as official arguments in literary controversies at a very early date. Before the Christian era the books of Protagoras, the first known agnostic writer, were burned at Athens; the Roman Senate burned obnoxious books in the Forum. In the twelfth century all of the famous Abelard's books were burned by order of Pope Innocent II. All Catholic countries adopted the custom, and England was one of them. "The first printed work of an Englishman that was so treated," says Mr. Farrer, "was actually the Gospel. The story is too familiar to repeat of the two occasions on which Tyndale's New Testament in English was burned before old St. Paul's; but in pausing to reflect that the book which met this fiery fate and whose author ultimately met with the same, is now sold in England by the million (for our Revised Version is substantially Tyndale's), one can only stand aghast at the irony of the fearful contrast which so widely separated the labourer from his triumph." It seems that bad books, in the opinion of the English authorities of the sixteenth and seventeenth centuries, were those that dared to dissent from the established theories of Church and State. Mere indecency or immorality was not considered cause for disapproval. The court was never better than the common people in point of morals, but it had a lively sense of its own dignity.

Choice Literature.

O CHERRY BLOSSOM SAN.

"I s'pose she's a human being."
 "Yes," somewhat hesitatingly. "I s'pose she is."
 "And mebbly she's got feelings."
 "Mebby. But I never wanted much to do with these outlandish folks. You don't know what they'll do. It ain't quite safe. I should think Simeon Southworth and his wife'd be dretful tired. But they always did think what Mabel did was just right. Tain't well to bring up a child that way. If she'd brought home a wild ostrich I guess the Southworth's would have pretended it was beautiful. I mean to be charitable; but if my Joshua had been to foreign parts and come back with one of these creatures with him, I don't know what I should do."

In the excitement of this thought, Mrs. Meserve, relict of Marshall Meserve, untied her bonnet strings and then retied them with a nervous movement.

The other woman said, soothingly, that she didn't believe Joshua would ever go to foreign parts. As the talk seemed to have veered a little from its course, this speaker recalled it by exclaiming abruptly:—

"And what kind of a name do you call that, any way? Cherry Blossom? Tain't Christian."

"Of course," said Mrs. Meserve; "she was a heathen when 'twas given to her. Tain't no name at all!" with some violence. "But, then, I s'pose we had ought to be charitable. She's a Christian now. They say she's been baptized and is a member of the Baptist Church in good and regular standing."

"I know they say so. But it don't seem as if I could take it in. Will she be to meeting next Sunday, do you think?"

"I expect so."
 "If it's generally known I guess there'll be a lot there. The Southworth pew is located quite central. She can be seen considerable well."

Apparently it was generally known; for when the Rev. Mr. Whitmarsh ascended his pulpit on the following Sabbath he was much gratified at the size of his audience. He began to think his eloquence was being appreciated.

The Southworth pew was not yet occupied. This family lived at some distance. They always came in a covered wagon, which was drawn by a horse that never arrived until after the first prayer had been made and the first hymn sung.

Mrs. Southworth, and whoever was with her, waited in the vestibule until Mr. Southworth had put his horse into its accustomed shed behind the church. Mrs. Southworth felt that it would be a violation of all propriety to go up the aisle with out her husband to walk ahead, and then to stand back for her to pass into the pew.

Just as the congregation were sitting down after that first hymn, Mr. Southworth was seen moving slowly up toward his seat. Everybody looked.

Behind the lady was her daughter, Dr. Mabel T. Southworth, erect, alert, as she had been when she had gone to Japan five years before, a full fledged physician, to be doctor and missionary among those women.

And behind her was another figure. It was small and slight; it moved with short steps and with feet that "toed in somewhat"; still it did not seem awkward.

This person was dressed in a little plain gray suit and wore a gray hat and gray gloves. She had a queer fan hanging from one hand. She sat very close indeed to her friend. But her eyes did not once swerve in their gaze upon the minister through the entire service.

Everybody knew that this was Cherry Blossom, the converted Japanese girl, whom Mabel Southworth had brought home with her when she had returned to spend a year in rest and recuperation.

No one here had ever seen a Japanese before. The country village was desitute even of a Chinese laundryman.

Dr. Mabel was herself so accustomed to seeing these patient, pleasant faces that she did not at first notice the attention given to her companion. When she did become aware of it, she smiled slightly and glanced at the girl by her side. The girl, at least, was entirely unconscious of everything but the business of seeming attentive.

When the benediction was pronounced everybody was eager to speak to Dr. Southworth. To the majority it seemed incredible that that Southworth girl was "a truly doctor." Hadn't they always known her?

She took the eagerness good naturedly. She knew that, without Cherry Blossom, she would be something of a lioness, having been to Japan and come back safely—but with the addition of Cherry Blossom it was almost embarrassing.

They pressed around her. Two of the women said:—
 "Can't you introduce me?" But the doctor shook her head; she explained that Miss Cherry Blossom was very shy.

Meanwhile the young girl did not seem precisely shy; only very quiet and pleasant. She smiled when she met a gaze. Her eyes were long and turned up at the outer corners in a way that was afterward described as "dretful heathenish." But they were soft and gentle. She had only delicate hints of eyebrows, a black line, far up over the eyes. Her mouth was so small that it was almost a disfigurement when compared with the same feature in the faces about her. It was very red. She had no colour in her cheeks. Her face was extremely white, with the faintest tint of yellow in it.

She had altogether so different an appearance from the people about her that she might have come from a different planet instead of only from the other side of this one.

As soon as there was a chance, the doctor began to walk toward the door. Cherry Blossom was immediately behind her.

It had been quite a reception, though informal. The doctor's mother was flushed with pride. It was a great day for her. She was keenly conscious of how many people in this assembly had openly asserted that "no woman could be a doctor; it was throwing money away to try it."

At the outer door, on the long wooden steps, in the sultry August sunlight, Joshua Meserve was standing with several other young men. His hands were in the pockets of his Sunday coat. His face was so intent and resolved that it was hardly recognizable.

Though there were others there, it was he whom Miss Southworth saw. Perhaps his gaze drew hers. He had been

to school to her when she was a district teacher trying to get money for her own education.

Joshua's mother had just touched his arm, and whispered authoritatively. "Come along, Josh."

But Joshua had not answered, he only stepped away from her. Now he pushed forward with a bold movement; but his face showed a pitiable diffidence.

"Don't you know me, Miss Southworth?" he asked.

The doctor scanned him for another instant, then her vague look flashed into recognition.

"Of course I know you. You are Joshua. How do you do?"

The young man blushed distressfully; but he stood up manfully and shook hands with almost painful cordiality. It was trying to him to know all the time that his mother was standing a few yards away, waiting for him to walk home with her. He had always gone home from church with her since he could remember anything; first in petticoats—though this memory was very dim—then in jackets, and at last in a regular man's coat.

But now he resented the fact that she was waiting. After he had shaken hands with his old teacher he did not know what to say. Others went on by the group down the steps; but he kept his place.

"Still on the farm, I suppose?" said Miss Southworth, encouragingly.

"Yes, ma'am."

"You know about crops and all kinds of farming now, don't you?" went on the doctor, pitying him.

She knew that she must wait until her father came round from the shed with the carriage, and she knew also that Joshua did not know how to get away.

"Yes, ma'am," he said again. He was thinking that he wished it was proper to shake hands over again. He was sure such a ceremony would relieve matters somewhat. When he looked at Miss Southworth his gaze unavoidably took in that little foreign girl who was born a heathen. Just as he said "Yes, ma'am" the second time, the fan dropped from Cherry Blossom's hand.

Joshua made an awkward lurch forward and picked it up. His face was red and eager as he extended it toward the owner. She took it, and said, just above a whisper, speaking with extreme care and distinctness:—

"Grateful I am to you." There was no change in the hue of her ivory-tinted cheeks. Immediately she half turned toward Dr. Southworth as if to ask if she had behaved appropriately in the porch of a Baptist meeting-house in New England.

The doctor gave a reassuring glance in response, and Cherry Blossom glowed silently and colourlessly.

Joshua Meserve's rough hands now again returned to his pockets, were trembling with excitement. There was the Southworth horse coming round the corner of the building. If he said anything more he must say it immediately.

"Miss Southworth," he began, desperately, "I should like to call and talk about algebray."

"I shall be glad to see you, Joshua," answered the doctor, in her brisk, business manner. Then she moved toward the carriage, and Joshua turned to go down the steps. He was so absorbed that he had, for the instant, forgotten his mother.

But she had been watching every movement of his, though she had not been able to hear what he said. She had seen him pick up the fan. The sight had given her a "turn." She would as soon have expected her old turkey gobbler to restore a fan to a lady as her son Joshua. He never spoke to a woman if he could possibly avoid it.

Now, as mother and child walked down the dry, hot road, there was silence between them for a long time. The cicadas were shrilling among the dusty leaves of sumach and horse-briar. The sun poured down a fervent heat. Mrs. Meserve carried her checked gingham parasol pointed exactly at the part of the heavens where the sun was riding. At last the woman could keep silent no longer. She saw no sign of speech on her companion's face. Indeed, she had a dull perception that his face was in a way unfamiliar to her. And, dully also, she was angry because of this perception.

"I did not know you was such a beau, Joshua," she said. She gave a little exasperating laugh.

He looked at her in a casual manner, much as he would have looked at a woodchuck that ran across his path.

"What?" he asked.

"I didn't know as you was such a beau," she repeated, in a much louder tone.

He made no reply. He kicked a pebble far ahead of him.

"What did that heathen woman say to you when you was so polite to her?"

There was great decision in the speaker's voice. Her spectacles glittered as she turned them toward her son.

He did not glance at her as he answered that he "hadn't seen no heathen woman."

"Oh, gracious!" exclaimed Mrs. Meserve. "If you're gittin' so smart as all that, you can't talk to common folks like me. Praps you're goin' to call on Miss Cherry Blossom—Cherry Blossom!"

She tossed her head.

The two soon reached some bars in the wall by the roadside; Joshua turned toward them.

"I guess I'll go acrossst," he said, in his slow way.

"What you say?" she asked, in a high voice.

"I guess I'll go acrossst," he said again.

He put his hand on the upper bar and jumped over.

She stared at him in stupid amazement. He had all his life until this day, gone home from meeting "round the road."

He walked up the slope and down it, and across the meadow to the brook. He sat down on a rock at the edge of the stream. He rested his head on his hand and gazed down into the water where it ran over the yellow sand and curled round the stones. He had forgotten his mother entirely. He was seeing again two women walking up the aisle of the meeting-house and then sitting side by side in the pew. Women were wonderful, strange beings. He had never thought of them before save to plan how he could get out of their way, so that he need not be obliged to speak to them. It was dreadful to have to smile and answer when they addressed him.

He wished he knew how soon it would be proper to call. Miss Southworth had said she would be glad to see him. It was a comfort to know she would be glad. He would go Wednesday evening. He was sure the hours would be interminable between now and then. He felt in a dazed way that it was also wonderful that he should want the time to pass.

He "pitched into the work" in such a way that Wednesday evening came tolerably soon. He spent a long time brushing his hair at the little looking-glass over the sink in the kitchen. Then he went into his bedroom. When at last he emerged he was in his best suit; a resplendent new blue and white necktie spread its folds over his breast. He strolled restlessly about until seven o'clock. He had decided that seven was the time to go. Then he put on his hat and walked down the road. It was very warm. There was a large moon rising from behind the hills in the east.

In the front yard of Mr. Southworth's house were some syringa bushes. When he had swung open the gate of this yard Joshua heard a laugh from near these bushes. He saw two women dressed in white sitting there. One was in a chair, the other on a footstool close to her companion.

"Why, it's Joshua," said Dr. Mabel. "Bring a chair from the stoop and sit with us. We are watching the moon rise. It is too close in the house. Perhaps you are not so sentimental as to watch the moon."

When Joshua brought the chair Miss Southworth extended her hand to him in her cordial fashion; but Cherry Blossom rose and made him a little salutation by bending herself toward the ground. Then she resumed her place on the footstool. She glanced at her friend. There was a look of uncertainty on her face as if she now began to doubt whether she ought to greet an American gentleman in that way. She had also started to bring the chair for their guest, but the doctor had restrained her.

Joshua sat and gazed at the two women. A deep glow was coming to his eyes. It did not occur to him to say anything.

"Hay all in?"

Miss Southworth asked this. Then she tried to seem interested in his reply, which was brief, and not stimulating to further exertion on her part.

"Yes, ma'am," he said.

"You've had unusually good hay weather," she said.

"Yes, ma'am."

(To be continued.)

ROMAN CATHOLIC PARTIES IN THE UNITED STATES.

A mandate which was received by Cardinal Gibbons from the Prefect of the Roman Propaganda, a week or two since, is fraught with much interest, not only for Roman Catholics, but for all classes of citizens in the United States. The Cardinal is instructed to require each Archbishop in the nation to direct the Bishops in his diocese to state individually their views in regard to the policy which should be pursued by the Catholic Church in the matter of the education of Roman Catholic children. At their next meeting after the reception of these reports, the Archbishops are expected to agree upon the policy which they will recommend for universal adoption throughout the Union. The question to be decided is really whether the Church shall seek the extension of the parochial school system, or shall accept the policy of the Republic by permitting the children to attend the public schools and arranging for their religious instruction after school hours on week days, and in Sunday schools. For some time past a great struggle has been in progress within the ranks of the Roman Catholic clergy in the Republic, between the Progressists, led by Archbishop Ireland, and the Reactionists, led by Archbishop Corrigan, in regard to this and other questions. The former party consists of those who deem it the true policy of the Church to make the best of circumstances by conforming to and utilizing the institutions of the country in which it is located. The Reactionists, on the other hand, would keep up the struggle against the democratic system, and for separate or parochial schools, and conservative methods generally. The Papal authorities are said to incline to the view of the Progressists, and the zeal of Archbishop Corrigan in opposition has led him to write letters to Rome which are said to have drawn upon him the displeasure of the Pope. As a matter of fact, the school question seems to have almost settled itself, for there are several times as many children of Roman Catholics in the public as in the parochial schools. Under the circumstances it seems highly probable that the Archbishops will recommend making a virtue of necessity and patronizing the public schools, trusting to special Church agencies, such as those above mentioned, for the religious education of the children. Such a decision will but be in accordance with the traditional wisdom which marks the policy of the Church of Rome.—*The Week*.

A CURIOUS effect of the wear and tear to which the earth's crust is ever being subjected is exhibited in the singularly capped pinnacles existing on South River, in the Wahsatch Mountains, says the *St. Louis Republic*. There are hundreds of these slender pillars ranging in height from forty to four hundred feet, most of them crowned by large caps of stones. They are not works of human art, as might be supposed, but are the memorial monuments of the hill from which they have been cut by the action of air and water. Those pinnacles alone remain of many square miles of solid rocks, which have been washed away to a depth of some four hundred feet. The greater hardness of the surface has caused it to resist corrosion more than the underlying rock, thus leaving huge caps of stone perched high in the air on the points of their column. One double column, capped by a single stone, forms a natural bridge both unique and picturesque.

TAKE HOOD'S and only HOOD'S because HOOD'S Sarsaparilla CURES. It possesses merit peculiar to itself. Try yourself.

THE MISSIONARY WORLD.

JAMES GILMOUR OF MONGOLIA.

In recent times it has been seen more than once that even a remote and isolated career, when fired by holy consecration, rapidly becomes the common treasure and inspiration of the whole Church. This is especially true of the unique life of James Gilmour.

He was born near Glasgow, on 12th June, 1843. His father was a wright in very comfortable circumstances, and James, owing to the diligence and ability he showed at his first school, was allowed to attend the High School in Glasgow, and subsequently the University. He says of his school-days: "I went to school wondering whether I should ever be able to learn and do as others did. I was very nervous and much afraid, and wrought so hard and was so ably superintended by my mother that I made rapid progress. . . . I was dreadfully jealous of any one who was a good scholar like myself, and to have any one above me in class annoyed me to such a degree that I could not play cheerfully with him." It was different afterwards. In a keen debate with some friends, finding they could not agree, Gilmour gets up and says, "I love you all the same."

At the age of nineteen he entered Glasgow University, and afterwards attended Cheshunt College. "Throughout his college career," writes a student friend of his, "Gilmour was a very hard-working student, his patience, perseverance, and powers of application were marvellous; and yet, as a rule, he was bright and cheerful, able in a twinkling to throw off the cares of work, and enter with zest into the topics of the day. He had a keen appreciation of the humorous side of things, and his merry laugh did one good. Altogether he was a delightful companion, and was held in universal esteem. One of Gilmour's leading thoughts was unquestionably the unspeakable value of time, and this intensified with years. There was not a shred of indolence in his nature; it may be truthfully said that he never wilfully lost an hour. Even when the college work was uncongenial, he never scamped it, but mastered the subject." During his two years' stay at Cheshunt he made many lasting friendships. "How well," writes one of his friends, "I remember his coming to Cheshunt. I was acting-senior at the opening of that session, and, according to custom with the new man, went to his room to shake hands with him. He said, 'Who are you?' I told him, 'What do you want?' I told him I had come according to custom to welcome him, and held out my hands; whereupon he put his hands behind him and said, 'Time enough to shake hands when we've quarrelled. But where do you live?' 'Immediately over your head.' 'Then, look here,' he said, 'don't make a row; and so we parted. Dear old fellow; his memory makes life richer." Another writes, referring to this period of his life: "I can see that it was then he began to reach the high-water mark in Christian life and devotion, which was so steadily maintained throughout his career in China and Mongolia. An apostolic passion for the salvation of his fellow-men took hold of him. He would go out in the evening, mostly alone, and conduct short open-air services at Flamstead End, among the cottagers near Cheshunt railway station; seize opportunities of speaking to labourers working by the roadside or in the field through which he might be passing."

On 10th February, 1870, Gilmour was ordained as a missionary, and twelve days later he sailed for China. Just before sailing he wrote to a friend: "I have been thinking lately over some of the inducements we have to live for Christ, and to confess Him, and preach Him before men, not conferring with flesh and blood. Why should we be trammelled by the opinions and customs of men? Why should we care what men say of us? Salvation and damnation are realities, Christ is a reality, Eternity is a reality, and we shall soon be there in reality, and time shall soon be finished; and from our stand in Eternity we shall look back on what we did in time, and what shall we think of it?"

Gilmour's intention was to reopen a mission begun half a century before among the Mongols, a nomadic people inhabiting a large territory not much explored, lying between China Proper and Siberia. Their nomadic habits rendered it exceedingly difficult to reach the people, otherwise than by sharing their roving tent life. This Gilmour resolved to do. Enduring all the hardships and suffering all the inconveniences of tent life, his terrible isolation among a strange people threatened, at first, to break down his nerves. "I felt," he writes, "a good deal like Elijah in the wilderness when the reaction came on after the slaughter of the priest of Baal. He prayed that he might die. I wonder if I am telling the truth when I say that I felt drawn towards suicide." But the isolation had its reward. He rapidly acquired the colloquial; and he also won the hearts of the natives, who ever after spoke of him as "Our Gilmour"—just as he was called "Dear old Gillic," by his college friends. His genius for adapting himself to circumstances was marvellous. On one occasion when travelling with Dr. Edkins in China, Gilmour, who was a keen dialectician, got into earnest argument with his companion, and as the mules on which they rode were always wont to go single file, Gilmour wheeled round and sat facing the tail of his mule and Mr Edkins who rode behind, in order to carry on the argument. Gilmour had also long and deep arguments with the Mongols. Buddhism is the universal religion, the majority of the males being Buddhist priests or lamas. Possessing an elaborate religious ritual and literature, they were able to object sometimes obvious and sometimes subtle difficulties. Such questions were asked as—"Is hell eternal?"

"If a man prays for a thing does he get it?" "Do your unbelieving countrymen in England all go to hell?" "Has any one died, gone to heaven or hell, and come back to report? [a Mongol has]." Gilmour calls them "most delightful and profitable talks."

Gilmour had great faith. In 1873 he was staying at Peking with a brother missionary newly married. While there, he heard much of Miss Prankard, sister of his hostess, and, entrusting the matter entirely into God's hands, he sent home a proposal to marry her. The errand prospered, and, in December, 1874, he was married to one who proved a most loving and loyal helpmeet, and "a better missionary than myself."

For twelve years Gilmour laboured unceasingly among the Mongols. At the end of that time he was compelled to seek change and rest, and so, in 1882, he and his family returned to England. During this furlough he wrote his book, "Among the Mongols," a book which was at once hailed on all sides as a missionary classic, and which has given Gilmour a place among English writers alongside Defoe. He was also a fluent speaker, and so, during his furlough, he had seldom a free Sunday.

At the close of the year 1883 he returned to China, and shortly afterwards made one of his most remarkable missionary journeys. On foot, without medicines, in a strictly spiritual capacity, he visited the Great Plain of Mongolia, subjecting himself, for upwards of a month, to risks and hardships of a very serious order. To rest he was unwilling, although his feet, owing to much walking, gave intense pain; and so he went from tent to tent, from settlement to settlement, always speaking for Jesus. During the winter of 1884-85, owing to the absence of the missionary, the Rev. S. E. Meech, his brother-in-law, he had in hand the regular work of the Peking Mission.

In the autumn of 1885 he sustained a sore bereavement in the loss of his wife. Hitherto he had been labouring in Central and Western Mongolia, but now the claims of the agricultural Mongolians in Eastern Mongolia gradually pressed themselves upon him. It was rather a rough and unsafe district, 270 miles north of Peking, with the disadvantage of being new and requiring time to work up. His final decision to change was prompted by the fact that no one else could or would go. "God, too," he said, "has cut me adrift from all my fixings, so that I feel quite ready to go anywhere if only He goes with me." Travelling in this new district was even rougher than in Central Mongolia. He was turned out of two respectable inns because he travelled on foot; coming as a tramp, he had to content himself with a tramp's tavern. On his next journey he hired a donkey, which was his passport to respectability. Gilmour alone, of all the missionaries of the London Missionary Society, adopted the native dress and habits of life. He thought it was a mistake for missionaries to dress as foreigners; and in order that he might get into closer touch and perfect sympathy with the people, he became a vegetarian in true Chinese style, which forbids eggs, leeks, carrots, etc., the Chinese looking up with great regard to this supposed asceticism. Living thus, his average expense for food was sometimes no more than threepence a day.

His ceaseless activity is seen from the fact that in an eight months' missionary campaign he preached to 25,755 people, treated 5,717 patients; sold 3,067 books, distributed 4,500 tracts; and travelled 1,860 miles.

Though advised to give more attention to his health, Gilmour did not cease his untiring labours—he considered himself in very good health. Dr. Smith, who reached Mongolia in March, 1887, thus describes his colleague: "Gilmour arrived, and I shall never forget that first meeting. I had pictured quite a different looking man to myself. I saw a thin man of medium height with a clear, shaven face, got up in Chinese dress, much the same as the respectable shopkeepers in that part of the country wear. On his head was a cap lined with cat's fur. I was struck by the kindly, but determined, look on his face. . . . He looked worn out and ill." Dr. Smith had not been long with him when he found that he was indeed worn out, and was overstraining his nerves. At last, being strongly urged by the alarm and influence of his colleague, he revisited England in May, 1887; but as soon as the medical authorities would sanction his return—in April, 1890,—he was back among the Mongols, visiting, preaching, and journeying. He ceased to be a vegetarian on his homeward voyage, and did not resume the practice when he returned.

In a letter to a friend, in the beginning of 1891, he playfully alludes to twenty or thirty years of work as yet remaining to him, and he was in such good health that this prospect seemed reasonable, but in the beginning of summer, when on a visit to Tientsin, he caught fever, and after a ten days' illness he passed away. Miss Roberts, who was with him when he died, wrote: "It was the last day but one of his life; he was more restless than usual, trying all the time to rouse himself, as if for a journey, when he looked up and said, 'Where are we going?' 'To heaven,' I answered, 'to see the Lord.' No, he replied, 'that is not the address.' 'Yes it is, Mr. Gilmour, I said again, 'we are going to heaven; would you not like to go and see the Lord Jesus?' Then he seemed to take in the meaning of my words, and reverently bowed his head in assent, his lips quivered, and his eyes filled with tears; and he was quieted, like a weary child who has lost his way and finds on enquiry that only a few more steps and he will be at rest and at home."

Very great and touching was the sorrow of the Mongols when they heard of his death. Grown up men sobbed like

children. Mr. Parker writes of his journey north immediately after Mr. Gilmour's death: "All along the route where Gilmour was such a familiar visitor, in the market-places and at their fairs, the first question they asked as soon as they saw me was, 'Has Mr. Gilmour come? And at my reply there was always great astonishment, accompanied by expressions of sorrow. Every day at evening prayers I can hear Gilmour's name mingled with their petitions. Christian converts said: 'Pastor Gilmour in his preaching and doctoring truly loved others as himself, was considerate and humble, and had the likeness of our Saviour Jesus. Not only the Christians thank him without end, but even those outside the Church (the heathen) bless him without limit.'—*J. A. R., in U. P. Record.*

LETTER FROM INDIA.

The *Perth Courier* gives the following interesting letter which has been received by the Rev. N. Campbell, of Elmsley, from Miss O'Hara, who left Elmsley for India about eight months ago:—

MY DEAR MR. CAMPBELL,—It is now nearly eight months since I said "farewell" to all the dear familiar friends and places, and started for India. The heat in India is beyond anything conceivable to people who have not had to endure it for months, but I have not felt it so much as one would expect. Miss Oliver was telling Mr. and Mrs. Robb, of the Scotch Presbyterian Missions, who spent a day with us, that she never saw two "Griffins" stand India so well as Miss McWilliams and I have done. Miss McWilliams had no work until the past week except the language, while I have been busy ever since I came to the country with medical work. Miss Oliver has been ill all summer, and is far from being strong yet. She went away for a two weeks' holiday, and picked up wonderfully, but on beginning work has had to remain in bed for the past three days. I believe that the Church should pray most earnestly for an outpouring of God's Spirit on the Christian people of India. Canadian people are not suited for this climate, and there are enough of Christian people in India to-day to evangelize the whole country in a short time if only they would rise in the strength of the Lord and do it. But those who are Christians, the majority of them at least, seem content to allow their brothers to remain in heathendom unless some European or American is urging them on in their duty. They are so apathetic, lazy and indifferent—even those who are called by Christ's name. I sent you a report of the work, and you will see for yourself how few there are in Central India, with a population of over 90,000,000, who profess to serve the true God, and I think the majority of these have come from Ceylon and other missions. But it seems that as if the people are becoming more awake to their privileges since Mr. Wilkie has returned from the hills. At five o'clock every afternoon there is a half hour spent in prayer with and for the workers, and then goes each on his or her way to tell the story of the Cross. Three of my Bible class yesterday expressed a desire to go out to some of the villages and start a Sabbath school. I was very much pleased. Perhaps you are not aware that I have the only class in the Sabbath school who speak English. They are young men. Yesterday I had six Christian and five heathen boys. The lesson was "the fiery furnace." Our lessons are just one month behind those at home. The college building rising slowly, although there are over 150 people working at it. Imagine so many at one building at home. I wish you could see them walking up to where the bricks are lying. Each man and woman carries a saucer-shaped basket made from bamboo on their head. When the bricks are reached he sits down on his heels, removes his "hod," sits on the ground, places about a dozen bricks in it, raises it leisurely to his head, places a hand on each thigh, and slowly rises and as slowly walks toward the building—no jostling of each other in order to be first. When Mr. Wilkie is free from college work, things move somewhat faster, as he is a most energetic little man, and things usually move where he is. When the building is finished it will be a great relief to him and a credit to the mission; and I trust from its halls many, many may go forth to spread the light of the Gospel amongst their benighted brethren. Life is very strange here so different from the West. The Bible seems a new book. Anyone who doubts the verbal inspiration of the Bible would, I fancy, have some difficulty in seeing anything but a literal interpretation of such chapters as Isaiah iii. and Rom. i., etc., if he were to spend a few months in India. Dr. McKellar is spending a few days with me before going to Nee-much to open up work there. The Jamiesons have not yet returned from the hills, and she has no one to receive her till they return. She is looking better than when she left for England, but is far from strong yet.

With kindest regards to all the friends, and earnest prayer that God may abundantly bless your labours in Elmsley.

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How Mr. W. D. Wentz, of Geneva, N.Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pouring melted lead into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent if you write C. I. HOOD & Co., Lowell, Mass.

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Ministers and Churches.

THE Rev. Mr. Ross, Lachine, has left for a six weeks' visit to Scotland.

DR. LOU GRAHAM is to be designated to the Honan Mission on Thursday evening, in Westminster Church; Mr. Hamilton Cassels to preside. The Rev. Dr. McLaren, Rev. R. P. Mackay, Rev. I. Neil and others will take part in the proceedings.

AN exchange says. It is with much pleasure that we notice among the students who have just passed their matriculation examinations the name of Miss Grace McIntosh, of Vancouver, B.C., who graduated at the Ladies' College last June. Miss McIntosh gained the mayor's gold medal for general proficiency, the silver medal for British history, the mathematical prize, the Alumni prize for the best essay, a prize for modern languages, and now adds the Governor-General's medal to her list of honours. We congratulate the college, as well as the young lady, on having such students.

THE Rev. Ghosnel Howie, of Palestine, preached Sunday week morning and evening in the Presbyterian church, Warton, and in the afternoon at Lake St. Charles. Large congregations greeted the speaker on each occasion, and his discourses were quite interesting. Although totally blind, he recites whole chapters of the Scripture, speaking fluently with a Jewish accent which is rather musical. On Monday evening he delivered a lecture on recent changes in the Holy Land, and on a later evening in the Baptist church, under the auspices of the Royal Templars of Temperance he gave a lecture on the Palestine massacres of 1890, and their relation to the liquor traffic. In his lectures he appears in the Jewish costume with his wife, who contributes a part of the lectures, which are very interesting institutions.

DR. C. A. WEBSTER, who is soon to enter the mission work in Palestine, was married July 20 to Miss Annie Walker Troup, daughter of the late Rev. Mr. Troup, at the residence of the bride's mother, No. 56 Hunter Street, Hamilton. The ceremony was conducted by Rev. S. Lyle, assisted by Rev. J. A. McDonald, of St. Thomas, and Rev. J. G. Shearer, of Hamilton. The bride was attended by her sister and Miss Webster, sister of the groom, and Rev. J. McP. Scott, of St. Johns Presbyterian Church, Toronto, attended the groom. The ceremony was witnessed by a goodly gathering, principally of relatives of the two families. In addition to a splendid lot of wedding presents, the bride received a purse of gold, \$150, from the Sunday school teachers of Central Presbyterian Church, Hamilton, of whose number she had been for years. The young men's Bible class of Knox Church Sunday school, Hamilton, sent a kind remembrance in the shape of a purse of gold \$100, and the graduating class of Knox College, of Dr. Webster's year, sent a cheque for a neat sum. Dr. and Mrs. Webster left on a two weeks' trip through Muskoka and Parry Sound region. They will not leave for Palestine until after the meeting of the Pan-Presbyterian Council in Toronto in September. Before entering upon his labours Dr. Webster will pass an examination in medicine at Constantinople.

THE congregation of Knox Church, Acton, assembled recently to bid good bye to Dr. Lowry and his family. The meeting was a very large one, the seating capacity of the church being taxed to its utmost limit. After tea had been served to all, the Rev. J. W. Rae, pastor of the Church, took the chair, and proceeded at once to the special work of the evening. An address, beautifully illuminated, expressive of the congregation's appreciation of the valuable services rendered and the cordial interest manifested by Dr. Lowry and his family in its welfare, and wishing him prosperity in his new field of activity, was read in behalf of the congregation by Mr. D. Henderson, M.P. Dr. Lowry replied in well chosen words to the address, making reference to the good feeling that always existed between himself and each member of the Session, managing board and choir. A gold watch and chain were next presented to Mrs. Dr. Lowry. Dr. Lowry replied, on behalf of his wife, to the words of the pastor, who had made the presentation on behalf of the ladies. Mrs. Lowry, senr., was next remembered by the teachers of the Sunday school, she having been a member of the teaching staff of Knox Church Sabbath school for many years. Mr. J. J. Lawson, assisting superintendent, after making mention of her efficiency and faithfulness, presented her with a Bagster's Teacher's Bible and an elegant rocking chair, finished in old oak and beautifully upholstered. When Mrs. Lowry, at the urgent request of friends near her, took her place in the chair, the building rang with cheers. Dr. Lowry responded on behalf of his mother in his usual graceful manner. Addresses were then delivered by Rev. G. B. Cooke, Church of England; Mr. Henderson, M.P.; Rev. R. B. Cook, Baptist Church; Mr. John Warren, Mr. John Burns, Mr. T. T. Moore and Rev. J. Rae.

THE Rev. W. H. Grant, B.A., of St. Mary's, missionary elect to Honan, China, was made the recipient of an address and presented with an elegant gold watch as a token of the high esteem in which he is held by the Presbyterian congregation of Oneida, Haldimand County, his father's former charge. The presentation was made at the residence of Mr. W. Humphreys, Hagersville, where the Rev. W. H. Grant and his mother were visiting. During the evening a large number of the friends of the Rev. Mr. Grant had assembled to wish him good speed and say farewell, but before the company dispersed an address referring to the interest the congregation had in Mr. Grant, wishing a pleasant and prosperous voyage and abundant success in his missionary labours, was read by Mr. Grant by Mrs. Grace Murray, and Mr. Robert Rutherford presented the gift. Mr. Grant replied as follows: There are times at which it is very difficult to speak. This I find to be the case now. It is quite impossible for me to express my

gratitude for the beautiful present which you have just given me. I am quite unworthy of any such kindness on your part. You speak in the address which you have just presented as if great favour had been conferred upon you by my presence among you now, I, however, consider that it has been a great privilege which I have been enjoying during the last few days in being among the scenes and friends of my boyhood days once more, before I leave for a foreign land. I realize that I have today looked into the faces of many old friends for the last time in this world, but we shall all meet and see one another again, if not here, in a brighter and happier world. Then, I trust that the crowns of you, who bear me up by your prayers, sympathies and contributions, and my crown, shall be brighter through the success which our heavenly Father may grant in this work to which He has called me, and to which I soon go forth. I again thank you for this and other kindnesses which I have received from you. I thank you for this handsome gift. I shall, as often as I look at it, think of your kindness, which has from my early boyhood been shown to my family and me in so many ways, and of which this is but a fresh proof.

THE Rev. Dr. C. A. Webster, the missionary who is to enter the field in Palestine as the first representative of the Canadian Presbyterian Church, was ordained at Central Presbyterian Church, Hamilton, on Thursday, July 28. There was a large attendance, and the ceremony was of much interest. Among those on the platform were Rev. Dr. Wardrope, Guelph; Rev. Mr. Bell, Niagara; Rev. Dr. Laing, Dundas; Revs. J. G. Shearer, J. Black, T. G. Thomson and S. Lyle, of Hamilton; Rev. Dr. Benson, of St. Catharines, and Messrs. Hamilton Cassels, Toronto, and A. I. McKenzie and George Rutherford, Hamilton. Rev. Mr. Bell read the lesson and Rev. Dr. Wardrope made the opening prayer. Rev. S. Lyle briefly addressed the congregation. He said that the Presbyterian Church in Canada was taking a new step in sending a missionary to the Jews in Palestine. The Board offered the position to Dr. Webster, and he having accented, the ordination had been set for that night. Before the ordination he had a few questions to put to Dr. Webster, with which he immediately proceeded. Having answered all the questions prescribed, Dr. Webster was ordained. Rev. Dr. Benson then addressed the newly-ordained missionary, dwelling upon the great work which he had before him and the honour conferred upon him in being chosen for the office. He also spoke on the text, Colossians iv. 17: "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Mr. Hamilton Cassels, Convener of the Board of Foreign Missions, was called upon. He said that it was in the city of Hamilton in 1856 that the project of establishing a mission among the Jews in Palestine first saw the light, at which time a fund of over \$5,000 was handed over to the General Assembly for that purpose. The selection of Dr. Webster he looked upon as very important not only on account of his zeal and ability in the cause of religion, but also on account of being a medical doctor as well. After a touching address Mr. Cassels, on behalf of the Board, presented Dr. Webster with a copy of the sacred Scriptures. Rev. Dr. Laing, of Dundas, followed with an address to the congregation as representing the Presbyterian Church in Canada—the body which was to send Dr. Webster forth. Every member of the Church was bound to give a hearty and an intelligent support to the new scheme, the object of which was to bring the natural seed of Abraham back to their covenant privileges. The fund for the mission is now \$8,000, but that will not do. Other missionaries must be sent and institutions equipped, so that much money was yet needed. The choir, with the assistance of members of other choirs, led the singing, Mr. W. Gillespie sang a solo during the evening. A collection was taken up at the close in aid of the mission.

PRESBYTERY OF GUELPH. This Presbytery met in Chalmers Church, Guelph, on the 19th July. Dr. Jackson's term of office as Moderator having expired, the Rev. A. M. Hamilton, M.A., of Winterbourne, was unanimously chosen as his successor, and, on taking the chair, thanked the Presbytery for his appointment, and referred briefly to the changes that had taken place among the ministers since his settlement in his charge. A cordial vote of thanks was given to the retiring Moderator for the able and energetic manner in which he had fulfilled his duties, and for his courtesy to all the members. Representative elders produced their commissions, which were approved and the names placed on the Roll. Commissioners to the General Assembly gave in their report of their discharge of the trust committed to them, with a statement of their railway expenses. It appeared that all those appointed had been in attendance at the Assembly. The list of vacancies and Mission Stations was revised, and attention was called to the fact that as the station at Drayton was supplied by a student who had not placed himself at the disposal of the Home Mission Committee, that Committee might consider itself relieved from the per se Sabbath which they had promised. The Clerk was instructed to write to Drayton, mention this circumstance, and request them to assume in full the payment of the student while officiating among them. Session Records were produced and a committee appointed to examine them. The following standing committees for the year were appointed: State of Religion—Dr. Dickson, Galt, Convener; Dr. Smellie, Rev. Messrs. Blair, Carruthers and Marsh, with Messrs. A. J. Little and Charles Hay. Temperance—Rev. R. M. Craig, Fergus, Convener; Messrs. Beattie, Mullan and Strachan, with Messrs. John Shaw and Robert Cranston. Sabbath Schools—Rev. J. W. Rae, Acton, Convener; Rev. Dr. Jackson, Rev. W. Robertson, and Messrs. John McQueen, Robt. G. Strachan and Professor Pantou. Evangelistic Services—Rev. J. B. Mullan, Fergus, Convener; Dr. Middlemiss, Rev. Messrs. Smith and McLaren, with Messrs. John Thompson, Wm. Shaw and Robt. Cranston. Finance—Mr. Chas. Davidson, Guelph, Convener;

Dr. Torrance, Rev. A. M. Hamilton, and Mr. Samuel Hodgskin. Systematic Benevolence—Rev. Dr. Torrance, Guelph, Convener; Rev. Dr. Wardrope, Rev. Messrs. McInnes and Norris, with Messrs. F. B. Anderson and James Loggie. Superintendence of Students—Rev. A. M. Hamilton, M.A., Winterbourne, Convener; Rev. Dr. Dickson, Rev. Mr. Armstrong, with Messrs. James Wallace, M.D., John Eason and Wm. Shaw. Sabbath Observance—Rev. R. J. Beattie, Guelph, Convener; Rev. Messrs. Haigh and McLaren, with Messrs. Robt. Smyth and James Auld. The Clerk reported the names of Kirk Sessions that had not sent in their records for examination at last meeting. Reasons were given for the absence of Messrs. Mullan and McInnes. A communication was read from Mr. Craig stating that all health had forced him to the seaside, and that he had made temporary provision for the supply of his pulpit. The Presbytery agreed to express its sympathy with Mr. Craig in his affliction, and its hope that, through the Divine blessing, his health may be soon restored. The auditors submitted their report to the effect that they had examined the treasurer's books, and found them correctly kept with a balance on hand. The Clerk reported that no further reply had been received from the Post Office Department, in reference to the opening on Sabbath days of the post office at Lethbridge, when he was directed to write, and respectfully ask to be informed as to the decision reached as the result of the "consideration" into which the matter had been taken, and the Moderator and himself were authorized to conduct any further correspondence that may be necessary till next meeting. Mr. Rae reported verbally from the committee appointed to make enquiry into the trouble that had arisen between the Sabbath school teachers and the session and congregation at Doon, and see if an amicable arrangement could not be effected, the statement going to show that there had been a friendly meeting between all the parties that kindly feeling prevailed, and that there was reason to believe that concord would prevail. Mr. Haigh handed in a letter addressed to him by the Sabbath school superintendent, tendering his resignation of that position, and asking for his certificate of Church membership as he was going to worship elsewhere. Looking at all the circumstances the Presbytery agreed to continue its committee under its previous instructions, and ask to report in writing at next meeting. The following resolution of condolence with Dr. Middlemiss was presented and adopted on the affliction he has been called to bear, first, in the death of his sister-in-law, who had been for years a member of his family, and next and more recently, in that of Mrs. Middlemiss. The Clerk was instructed to send a copy of the resolution to Dr. Middlemiss: That this Presbytery tender to their esteemed brother, the Rev. James Middlemiss, D.D., the expression of their sympathy in the severe loss he has been called to sustain in the removal by God, in His adorable Providence, of his partner in life, who since their last meeting as a Court of Christ, has been called away to her everlasting home. In the death of his beloved wife, Dr. Middlemiss has had removed from him one who, during the long period of their married life, proved herself to be a help-meet for him as a Minister of the Gospel, not only in making him comfortable, and putting in his way every facility for his preparations for the pulpit, so that he might be able to bring out of his treasures things new and old, but also, in counselling, encouraging and co-operating with him in his pastoral labours, and thus contributing, so far as in her power, to his success in his official duties. Of good educational attainments, of an amiable and affectionate disposition, and evidently governed by Christian principle, Mrs. Middlemiss to all the duties devolving upon her in the relations which God called her to fill, showed an active interest in works of Gospel obedience, was a comforter of those in affliction, and a frequent and welcome visitor to the bedsides of the dying; she gave both her prayers, her advice and example to the young that they might be guided in the right

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way in the beginning of their history; she was a friend to all organizations in the congregation whose aim was the glory and advancement of the Master's kingdom, and she carefully watched the efforts that were made for the progress of the Gospel among the heathen, and even to the utmost ends of the earth. Having served her generation by the will of God, she has now fallen asleep; and her bereaved husband can take the comfort of the assurance that she has gone to be with the Lord, and that there is awaiting her the resurrection of the just. The Presbytery would also note that this is the second stroke of a bereaving Providence that has fallen upon their brother within the short space of ten weeks, his wife's sister, who had been for years a member of the household, having pre-deceased her, after having attained a good old age, and long given evidence of the reality, strength and transforming influence of sanctifying grace in the soul, and of her readiness to every good work. The amount of supply allotted to the Presbytery by the General Assembly's Committee on the Distribution of Probationers was reported, with the disposal of the same that had been made. A communication was read from Dr. Wardrop, tendering his resignation of the pastoral charge of Chalmers Church, Guelph. After remarks by several of the members, and deliberation upon the matter, it was resolved that the resignation lie on the table till next ordinary meeting, and that the Clerk cite the Session and congregation then to appear for their interests. Mr. Haigh put in his resignation of the pastoral charge of Doon and Hespeler. After reasoning, it was agreed that the Committee previously appointed in connection with the trouble at Doon be requested to make enquiry and ascertain if arrangements could not be made to confine Mr. Haigh's labours to the Hespeler section of his charge, and thus, by lessening the amount of labour now required of him, secure his active ministerial services. Attention having been called to the fact that in the late destructive fire at St. John's, Newfoundland, the church, school, house and manse of St. Andrews Presbyterian Church had been utterly destroyed, that over one hundred and twenty families of the congregation had been left homeless, and lost everything they possessed on earth, it was agreed to bring the case by printed circular before the congregations and stations in the bounds, appeal to their sympathy and liberality for aid to the people in restoring their church and other buildings burned, and to ask the representative elder in each to interest himself in procuring or taking in charge contributions for the purpose, and send them to the Clerk for transmission. The Committee appointed to examine the Session records handed in at the forenoon sederunt gave in their reports, which were sustained, and the records ordered to be attested accordingly. Payments were made by the congregations in arrears to the Synod Fund. Next meeting was appointed to be held in Knox Church, Guelph, on the third Tuesday of September, at half past ten o'clock in the forenoon. The roll having been called and the names of those present recorded, the proceedings were closed with the benediction.

PRESBYTERY OF LONDON.—This Presbytery held its quarterly meeting in First Presbyterian Church, London, on Tuesday, 12th July. The attendance of members was good. The following were appointed a committee on examination of students: Dr. Proudfoot, Messrs. J. Currie, W. A. Cook, G. Gilmour and Angus McNish. Messrs. Ball and D. Currie received leave of absence for two months. Commissioners to the General Assembly reported diligence in attending that Court of the Church. Petitions from St. James Church, London, and Alma Street Church, St. Thomas, were presented, asking leave to borrow money on mortgage, to be expended on enlarging and repairing church buildings. The prayer of the petitioners was granted. Mr. John Cameron, Convener of Committee on Aged and Infirm Ministers' Endowment Fund, reported progress. Messrs. A. Henderson, J. A. McDonald, John Cameron and D. K. McKenzie were appointed a committee to

bring in a deliverance on the reduction of the grants to aid-receiving congregations and reported at a future stage of the proceedings as follows: 1. That the application for \$200 for Aylmer be renewed and the committee instructed to prepare a full statement of the case for the September meeting of Presbytery and lay the same before the Executive of the Home Mission Committee in Toronto. 2. That further consideration of the grant to Wardsville be postponed till the September meeting. 3. That no further action be taken in regard to Alma St. Church, St. Thomas, as they acquiesce in the reduction. 4. The Committee refer the case of London East to the Presbytery. The report was received and considered *seriatim*. The first items were approved, and the following motion in regard to London East was agreed to: "That a committee be appointed to enquire into the state of matters in London East congregation and to ascertain the reasons why the grant applied for was refused by the Home Mission Committee." The following compose the Committee so appointed: Messrs. J. A. McDonald, Convener, W. A. Cook, E. H. Sawers, and John Cameron. The committee on re-arrangement of fields reported. The report was duly received and the following recommendations of uniting Lobo and Hyde Park, North and South Caradoc, North Delaware and Komoko into separate pastoral charges were remitted to the following committee: Messrs. John Currie, Convener, A. Henderson, W. J. Clark and W. A. Cook, with instructions to visit the congregations interested with the view of carrying those arrangements into effect. Committees previously appointed reported that the Session Records of Belmont, Aylmer, and St. James Church, London, were carefully and correctly kept. Mr. Joseph Elliott, minister of the Presbyterian Church of the United States, was duly received as a minister of the Presbyterian Church in Canada, leave having been obtained from the General Assembly. A motion by Mr. W. J. Clark, duly seconded, in favour of a bi-monthly meeting of Presbytery, after being discussed to some extent, was laid on the table till next regular meeting. The Presbytery adopted the following finding in reference to an application from Mr. Alfred Fowler, a graduate of Cobourg University and College in Arts and Theology, to be received into the ministry of this Church: That in view of the full course already taken in Arts and Theology, by Mr. Fowler, this Presbytery make application to the General Assembly for leave to take him on trial for license after he has taken an extra-mural session as directed by the Senate of Manitoba College, or by one of our theological colleges. The Presbytery agreed to transfer Mr. Fowler to the Presbytery of Winnipeg. The following report was given in by Dr. Proudfoot on behalf of the Examining Committee, and adopted: Your Committee beg leave to report that Messrs. Hugh Leitch and Neil Harris are members in good standing in the Church; they both have second-class non-professional certificates, and have studied Latin and Greek—that they propose studying at McGill College, Montreal. That your Committee is satisfied with their view of the office and work of the Christian ministry, and of their motives to engage in it. We recommend that they be certified to the Senate of the Presbyterian College of Montreal. Mr. W. Gauld, graduate of Knox College, after undergoing the usual trials appointed by the Church to the satisfaction of the Presbytery, was duly licensed to preach the Gospel, and his ordination as appointed missionary to Formosa was arranged to take place in St. Andrews Church, South Westminster, on Thursday, 21st July; Mr. Sawers to preside, Mr. G. Sutherland to preach, Mr. John Currie to address the missionary, and Mr. J. A. McDonald the people. Standing Committees were appointed for the year, the Conveners of which are as follows: State of Religion—Mr. Thomas Wilson. Sabbath Schools—Mr. George Francis. Temperance—Mr. Talling. Home Mission—Mr. Alex. Henderson. Systematic Beneficence—Mr. T. B. Hamilton. Statistics—Dr. Thompson; the report to be given in at the September meeting of Presbytery. Finance—Mr. James Gordon. Sabbath Observance—Mr. Dugald Currie. Returns of Assembly were also read. The Presbytery adjourned to meet in Knox Church, St. Thomas, on Monday, 12th September, at 2 p.m., for conference, and on Tuesday morning, at nine o'clock, for business.—GEO. SUTHERLAND, *Pres. Clerk*.

PRESBYTERY OF HONAN.—A regular meeting was held in Hsin-chen, on June 2nd, Dr. McClure, Moderator, in the chair. Reports were received from both of the stations of the mission and arrangements made for the baptism of the first converts, the two Messrs. Chou, father and son. A scheme of study in the Chinese language, covering a period of three years, was approved. A resolution was passed expressing sympathy with Rev. John MacDougall, B.A., who has recently returned to Canada through the serious illness of his wife.—J. H. MACVICAR, *Pres. Clerk*.

THE SYNOD OF BRITISH COLUMBIA.

The first meeting of the Synod of British Columbia was held in St. Andrews Church, Vancouver, on Wednesday, July 20, at half past seven o'clock in the evening. It was an occasion of very deep interest to the whole Church in the Province. Much regret was felt and expressed, however, because of the absence on this interesting occasion, of the members from Victoria, and the small representation from the Presbytery of Calgary.

The quarantine regulations in force against Victoria, where small-pox existed, prevented the brethren there being present; and the deterring cause on the part of the Calgary members was that no meeting of Synod under the circumstances would likely be held. Such members of the old Presbytery as were present nevertheless met in St. Andrews Church, and with them a fair congregation, as it was thought that in all probability after Synod was constituted it would proceed to business. Mr. Macrae, of West Church, Victoria, having by letter delegated to Rev. E. D. Maclaren the authority he had received from the General Assembly to act as first Moderator of the new

Synod, the latter proceeded to the pulpit and preached an able and eloquent sermon from Proverbs xxix. 18. He then read Mr. Macrae's letter delegating his authority to him and also the extract minute of the General Assembly erecting the Presbytery of Columbia into the Synod of British Columbia with three Presbyteries, and the Presbytery of Calgary added. On the question being put as to the advisability of proceeding to business, an affirmative answer was returned. The Moderator then constituted the Synod with prayer. Mr. Ross, of Knox Church, Sapperton, New Westminster, was then elected Clerk of the Synod. Mr. D. Macrae, of Victoria, was elected Moderator for the ensuing year. In his absence Mr. J. M. McLeod, Vancouver, was appointed to act as Moderator *pro tem*. The members whose names were first on the rolls of the several Presbyteries were appointed to act as the first Moderators. The place and date of meeting of each Presbytery with its Moderator were then agreed to as follows:—

The Presbytery of Kamloops at Vernon, on the second Tuesday in August, at two o'clock in the afternoon, with Mr. George Murray as the first Moderator; the Presbytery of Westminster, in St. Andrews Church, New Westminster, on the Monday following at two o'clock in the afternoon, with Mr. J. M. McLeod as the first Moderator; the Presbytery of Vancouver Island, in the First Presbyterian Church, Victoria, on the second Thursday in August, at two o'clock in the afternoon, with Mr. P. McF. McLeod as the first Moderator. Messrs. Maclaren (Convener), Macrae (Nanaimo), Langill and Ray were appointed a committee to strike Standing Committees. Messrs. Dunn (Convener), Maxwell, Wright and Jamieson were appointed a committee to bring in a deliverance on the death of the Hon. John Robson, Premier of the Province and an elder of the Church. The first sederunt was then closed with the benediction. The Synod met in the morning of next day at ten o'clock and was constituted with prayer.

Mr. Dunn, Convener of the Committee to bring in a deliverance on the death of the Hon. John Robson, reported as follows:—

That the Synod of British Columbia this day assembled, participating in the sorrow now prevailing throughout the Province in consequence of the death of the Premier, the Hon. John Robson, place on record its deep sense of the loss this Church has sustained by Mr. Robson's premature removal. His influence and sympathy and means were ever cordially given in our behalf, and in behalf of the cause of religion and morality generally. He was a witness of the origin of Presbyterianism in this Province, when it was merely a streamlet. He followed its fortunes through shade and sunshine, through reverses and successes with unswerving loyalty and devotion. He never was a disinterested spectator of the Church's trials and triumphs; always a warm and generous supporter. The tiny seed of Presbyterianism which he saw planted in Victoria over thirty years ago, he was privileged to see grow up and expand until it became a majestic tree extending its branches over the whole Province. Had his life been prolonged a few more weeks he would have rejoiced with peculiar joy in the grand consummation now attained, the formation of this Synod, which has gladdened all our hearts. Mr. Robson fought his way from the ranks to the high position which he filled and adorned at his death. But with increasing honours and prosperity, his love to the cause of Christ appeared to lose nothing of its first fervour. His voice in denouncing immorality and in defending the truth never faltered. His zeal for the progress and extension of the Church never abated. Probably none of the numerous church buildings erected throughout the Province but shared in his Christian liberality.

Whilst this Synod thus deplores the untimely removal by the hand of death of one of its most loyal sons, one of its efficient and honoured office-bearers, it would respectfully tender to Mrs. Robson their sincere sympathy with her in this the crowning grief and bereavement of her life, and would pray that Almighty God may give to her the strength and consolation which her sorrowing heart this day craves.

The report was received and adopted, and it was ordered that the same be engrossed in the Records of the Synod, and a copy transmitted to Mr. Robson's widow and family.

The Clerk was authorized to purchase books for recording the proceedings of the Synod.

The next meeting of the Synod was appointed to be held in the First Presbyterian Church, Victoria, on the first Wednesday in March, 1893, at half past seven o'clock in the evening. Mr. Maclaren, Convener of the committee appointed to strike Standing Committees, reported that the committee recommended that the following be the Standing Committees of Synod, namely:—

State of Religion—J. C. Herdman, Convener; D. G. McQueen, P. F. Langill, W. G. Mills and A. Fraser, ministers; Thornton Fell and D. Matheson, elders. Sabbath Schools—J. W. McMillan, Convener; A. Tait, Dr. Campbell, T. H. Rogers and C. Stephen, ministers; A. Shaw and Major Walker, elders. Sabbath Observance—D. A. Macrae, Convener; A. Young, T. Scouler, C. P. Way and C. P. McKillopp, ministers; T. M. Henderson and James McQueen, elders. Temperance—J. K. Wright, Convener; A. Lee, C. W. Gordon, A. Dunn and W. J. Smith, ministers; A. Sharp and Thomas Tweed, elders. Foreign Missions—P. McF. McLeod, Convener; Dr. Campbell, B. K. McElmon, T. S. Glassford, J. K. Wright, George Murray, J. C. Herdman and D. G. McQueen, ministers; A. Shaw, John McKee, E. Wood and the representative elder from Edmonton. Home Missions—E. D. Maclaren, Convener; G. R. Maxwell, D. Macrae, D. A. Macrae, P. F. Langill, C. P. Way, J. C. Herdman and C. McKillopp, ministers; Major Walker, J. McKelvie, the representative elder from St. Andrews Church, New Westminster, and the representative elder from St. Pauls Church, Victoria. Systematic Beneficence—A. Young, Convener; J. A. Macdonald, A. B. Winchester, ministers; W. H. Fraser and J. MacKee, North Arm, elders. Statistics and Finance—T. Scouler, Convener; D. Macrae, R. J. Adam-

son, ministers; A. Bethune and A. H. Menzies, elders. The report after due consideration was received and adopted. Mr. Scouler was appointed treasurer of the Synod. The Clerk's salary was fixed at \$100. The date of the meeting of the Vancouver Island Presbytery was, by suspension of standing order, changed to the second Tuesday in September, at two o'clock in the afternoon, with Mr. McLeod of Victoria as the first Moderator. Mr. Maclaren received the thanks of the Synod for his excellent sermon. Mr. J. M. McLeod was thanked for his conduct in the chair, while acting as Moderator *pro tem*. Thanks were also voted to the people of the city for their hospitality to the members of the Synod, and also to the city newspapers for their excellent reports of the Synod proceedings. The doxology was then sung, and after prayer by Mr. Macrae, of Nanaimo, the Moderator announced the time and place of the next meeting of the Synod and closed with the benediction.—WALTER R. ROSS, *Synod Clerk*.



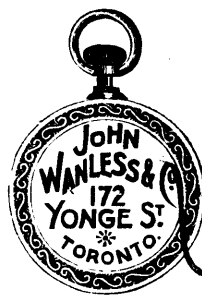
Mr. Chas. N. Hauer

Of Frederick, Md., suffered terribly for over ten years with abscesses and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking

Hood's Sarsaparilla

which effected a perfect cure. Mr. Hauer is now in the best of health. Full particulars of his case will be sent all who address C. I. Hood & Co., Lowell, Mass.

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for Toronto and enjoy yourself sight-seeing in our city. We shall be pleased to do our share by showing you through our fine Jewellery Warehouse. If you want a good Watch, Ring, Clock, Diamond, etc., we can supply you with New Goods at Attractive Figures.

HOME MISSION COMMITTEE.

The Executive of the Home Mission and Augmentation Committees will meet in St. Andrews Church, Toronto, on Tuesday, 11th October, at 9 a.m.

All Ministers, Missionaries and Students (under summer session or otherwise) desiring employment during the winter must send in their names to the Convener, or Rev. Dr. Warden, Montreal, the Secretary, prior to October 7th.

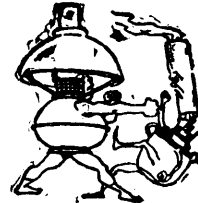
All appointments must be made by the General Assembly's Home Mission Executive. Private arrangements made by Mission Conveners of Presbyteries, or others, will not be recognized.

All Presbyteries in Ontario and Quebec, as well as in the North-West, wanting winter supply, should send to the Convener or Secretary the names of the fields requiring such.

It is absolutely necessary that all claims and other papers be forwarded by October 7th. This applies to both Home Missions and Augmentation.

WM. COCHRANE, Convener H. M. C.

Brantford, August 27th, 1892.



Nobody cares how much oil a lamp burns—oil is cheap. But, if the "Pittsburgh"

burns less oil and gives more light than any other central-draft lamp, we all care; and we care a good deal; for it shows that the other lamps evaporate oil without burning it, while the "Pittsburgh" burns it.

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

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A Throat and Lung Specialty.

Those who have not used Boschee's German Syrup for some severe and chronic trouble of the Throat and Lungs can hardly appreciate what a truly wonderful medicine it is. The delicious sensations of healing, easing, clearing, strength-gathering and recovering are unknown joys. For German Syrup we do not ask easy cases. Sugar and water may smooth a throat or stop a tickling—for a while. This is as far as the ordinary cough medicine goes. Boschee's German Syrup is a discovery, a great Throat and Lung Specialty. Where for years there have been sensitiveness, pain, coughing, spitting, hemorrhage, voice failure, weakness, slipping down hill, where doctors and medicine and advice have been swallowed and followed to the gulf of despair, where there is the sickening conviction that all is over and the end is inevitable, there we place German Syrup. It cures. You are a live man yet if you take it.



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ST. LEON TRIUMPHANT.

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British and Foreign.

THE price of the Althorp library is stated to be \$1,125,000.

THE Rev. Dr. Woodside has accepted the pastorate of Ballinasloe.

THE Rev. Dr. Talmage preached recently in Free St. Georges, Edinburgh.

SINCE the beginning of the fifteenth century sixteen Popes have lived to be over eighty.

DR. ROGERSON, of Lockerbie, is moving for the erection of a statue of Carlyle in Ecclefechan.

A LAW has been promulgated in Russia extending to that empire the sphere of activity of the Jewish Colonization Association.

MRS. SPURGEON says in the Sword and Trowel that her late husband's attitude in the Down-grade controversy cost him his life.

THE Rev. John McMillan, M.A., late of Dundalk, has been inducted to the pastorate of the new Co. ke Centenary Church, Belfast.

SIR WALTER PARRATT, organist of St. Georges Chapel, Windsor, one of the new knights, took the whole of a church service at the age of seven.

MR. J. M. BARRIE, who has written so much about "Thrums," has contributed \$100 to the building fund of the New Original Secession church at Kirriemuir.

IN Fordoun church, on a Sabbath evening, Mr. William C. Maughan, of Rosneath, author of "Highlands of Arabia," gave an address on missions in India and China.

NEARLY \$6,000 have been expended in the renovation of the Minterbourne church and manse, the bulk of which was raised in America and elsewhere by Rev. D. Manderson.

"PLAIN Words on Great Themes" is the title of a volume of sermons by Dr. Oswald Dykes, issued by Sampson Low & Co.; the sermons have been selected and edited by Dr. Dykes himself.

AN "Interpretative Recital of the Book of Job" was given in Old Greyfriars Church, Edinburgh, on Sabbath evening by Professor R. G. Moulton, M.A., of Cambridge and Chicago Universities.

IN an interview granted by the Pope to a French lady journalist he is alleged to have declared that this is an age of silver, attempts being made to subjugate both Church and people by means of money.

THE University of Padua will celebrate on December 7 the ter centenary anniversary of Galileo's instalment as professor of mathematics, when he delivered the discourse which laid the foundation of his renown.

A MEETING has taken place in London, under the auspices of the Liberation Society, of members of Parliament favourable to religious equality, to concert action in regard to the various measures before the country.

IN this month's number of the United Presbyterian Magazine there is an article by Rev. W. Roberts, M.A., of Brisbane, confuting the charges of Rev. Dr. Paton, of the New Hebrides Mission, in regard to the Kanaka traffic.

KETINS Church has been enriched with a stained-glass window representing the Last Supper, erected by the Hallyburton family in memory of the late Mr. Graham Menzies and his eldest son, Mr. Robert S. Menzies, M.P.

A CIRCULAR has been issued signed by Mr. Macneilage, honorary secretary of the Glasgow Committee of Opponents to the Declaratory Act, inviting co-operation in action on the lines of the statement and protest adopted at Inverness.

MRS. MARY COWDEN CLARKE still lives, "eighty-two years young," at her villa in Genoa, and still continues to write with early enthusiasm. Her "Concordance to Shakespeare" was published in 1845, after the labour of sixteen years.

A LEGACY of \$15,000 by Dr. Robert Paterson, of Glasgow, for industrial ragged schools or mission schools is the subject of litigation, in which a claim is to be made for the Glasgow Presbyteries of the three leading Presbyterian denominations.

MR. BURNET, who succeeds Professor Lewis Campbell in the Greek chair at St. Andrews, is, like his predecessor, a Scotsman with English university training. Professor Campbell's literary work has been concerned mainly with the Greek drama.

THE Clarendon Press has just published in two volumes "The Principal Speeches of the Statesmen and Orators of the French Revolution, 1789-1795." The work is edited, with introduction, notes and indices, by Mr. H. Morse Stephens, Balliol College, Oxford.

DR. JAMES GIBSON M'NAUGHT, eldest son of the minister of Abbotsford Parish, Glasgow, has gained at an examination at Netley the highest number of marks among the surgeons on probation of the army medical staff and of the Indian medical services, and secured the Burnett prize of \$100.

THE order issued by the Chinese Government for the arrest of Chou-Han, the author of the virulent and obscene publications against the Christians, has resulted in his disappearance. But the blocks of the pictures have been destroyed, and the printers punished. The authorities affect to believe that the chief offender who has "escaped" is mad.

SUMMER HEAT.—This is the season for Bowel Complaints. Green apples and cucumbers produce them, and PERRY DAVIS' PAIN-KILLER cures them. To the troubled stomach it comes like a balm, the wind is assuaged and the trouble ceases. Every druggist in the land keeps the PAIN-KILLER, and no father should be without it in his family. New Big Bottles 25 cents.

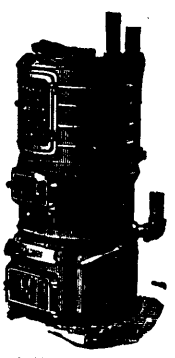
A FAMILY MEDICINE

For constipation, dyspepsia, sluggishness of the liver, bilious attacks, jaundice, sick headache, rheumatism, malaria, fevers, and the common complaints of the stomach and bowels, Ayer's Cathartic Pills are most efficacious. They are sugar-coated, contain no injurious drug, and are purely vegetable in their composition. The most popular and well known medicine in use, doctors everywhere recommend them. Dr. Connors, Centre Bridge, Pa., writes: "Having long used Ayer's Pills with good results, I can confidently recommend them above all others."

"Ayer's Pills are the best medicine I ever used; and in my judgment no better general remedy could be devised. I have used them in my family and caused them to be used among my friends and employes for more than twenty years. To my certain knowledge many cases of the following complaints have been completely and permanently cured by the use of Ayer's Pills alone: Third day chills, dumb ague, bilious fever, sick headache, rheumatism, flux, dyspepsia, constipation, and hard colds. I know that a moderate use of Ayer's Pills, continued for a few days or weeks, as the nature of the complaint required, will prove an absolute cure for the disorders I have named above."—J. O. Wilson, Contractor and Builder, Sulphur Springs, Texas.

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Is a good food for children, supplying as it does the material that forms "Flesh," "Muscle," and "Bone."

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Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless. Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London; And sold by all Medicine Vendors throughout the World. N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

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

FREE ALL ABOARD **OCALA, FLA.**
 A City of 6,500 Population.
 \$14,000,000 Annual Trade.

\$250,000 CASH LOANS

From the profits of the Company we will loan an amount not exceeding \$1,000 cash to each person desiring to build a house in Ocala, Florida, who answers this advertisement. For security, a mortgage payable in ten years, will be taken on the property built upon. Thirty-four new houses were started last week. Twenty House Plans furnished free.

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

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

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

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

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



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Household Hints.

SOFT-SHELL CRABS.—Remove the inedible portions, rinse and wipe the crabs, dip them in beaten egg and then in bread crumbs, fry a delicate brown in deep fat, and serve.

EGGS FOR LUNCH.—Boil the eggs for four and a-half minutes, remove the shells, cut them in halves lengthwise, sprinkle on salt and pepper, and pour over them melted butter. Arrange on a platter and serve. A plate of dry buttered toast is a fitting accompaniment to this dish.

COFFEE JELLY.—Soak one-half box Cox's gelatine in half a pint of water one hour. Then add a pint of freshly made coffee boiling hot, and stir till the gelatine is dissolved. Then add the juice of two lemons, and three-quarters of a pound of sugar. Bring to a boil and strain into moulds.

CUCUMBER PICKLES.—Sprinkle salt on small cucumbers and cover them with boiling water. In twenty-four hours pour off the water and put in cold water for six hours. Scald together one gallon vinegar, a tablespoonful of alum, three tablespoonfuls of celery seed, and pour over the cucumbers, first slicing green peppers with them. Over the top put sliced horseradish.

MUFFINS.—Two cups of flour, two heaping teaspoonfuls baking powder, half a teaspoonful salt, two eggs, three-quarters of a cup or less sweet milk, one-third cup melted butter and, if for tea, one-quarter cup of sugar. Beat the yolks of eggs until smooth and add the milk. Sift the flour, salt, baking powder and sugar together, add them to the egg and milk, then add the melted butter. Beat until very light. Lastly, add the whites beaten to a stiff, dry froth. Fill gem tins two-thirds full and bake in a hot oven from fifteen to twenty minutes.

A BOTTLE OF SWEET OIL.—A bottle of sweet oil is an absolute necessity in the household. Few women know of the many uses to which it may be put. Sweet oil cleans bronzes; after being carefully rubbed on they should be polished with chamois skin. Do your shoes squeak? Then rub them with sweet oil. Sweet oil will clean Britannia metal; rub it well with a flannel cloth and then wash off in warm suds. For sunburn, sweet oil and lime water—two parts oil to one of lime water—will be found very efficacious.

DESSERT OF PEACHES is made by paring sufficient fruit—the yellow is best for this—to make a solid pint. After having been passed through a coarse sieve then stir in one-half a pint of sugar, and allow to stand while one ounce of gelatine dissolves in a little water. Have one cup of milk boiling hot and stir the gelatine smoothly into it, and then stir in the sifted peaches. When cold, but before it solidifies, beat to a smooth and perfect froth in a cool place, not in a warm kitchen; and then beat in one pint of whipped cream. Beat thoroughly and pour into a wet mould, and put upon the ice. It should be made the day before wanted, as should most desserts of which gelatine forms a part.

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Household Hints.

NOT TO BE BOILED.—A custard should never reach the boiling point or it will curdle.

MEAT AND ICE.—Never allow meat to be placed directly on the ice, as the water draws out the juices; it is even worse to lay it there wrapped in paper. It should always be laid in a clean porcelain vessel.

TO GET RID OF FLEAS.—To get rid of fleas, put into a bucket of hot water enough pennyroyal oil to make it quite strong. Dip the broom into this, beat out the water and sweep a small space of the carpet, dip in again, and so continue until the carpet has been thoroughly cleaned.

SNOW SUFFLE.—Beat the whites of two eggs to a stiff froth; dissolve one-half box of gelatine in three cups of hot water, two cups of sugar and juice of two lemons. When dissolved and cooled stir it into the beaten eggs. Beat until white and stiff. Mould and pour around soft custard or whipped cream.

CORN BREAD FOR THREE.—Two tablespoonfuls of butter and four of sugar beaten together until creamy, one egg; one-half cup of flour, two-thirds cup yellow corn meal, a little salt and one heaping teaspoonful baking powder sifted together. Make a thin batter with sweet milk and bake twenty minutes. Very fine.

FLEMISH SALAD.—Take one pound of cold boiled potatoes, a boiled beet, a few spring onions, and one small lettuce; shred them all very fine, and mix well with one can of salmon. Add three apples cut in very thin slices; season it all to taste, add a gill of salad oil, a gill of vinegar, and a pinch of sugar; mix thoroughly together, place in a salad bowl, and serve at once.

RUSKS.—With a pint of milk and yeast make sponge as for bread. When light add a quarter of a pound of butter melted in a pint of warm milk, three well-beaten eggs, and a heaping coffee cup of white sugar, with flour to make dough. Work all well together into a loaf, and put in a warm place to rise. When very light roll out and cut into small cakes an inch and a half thick. When these are risen bake a light brown.

SHOULDER OF LAMB STUFFED.—Take the bladebone out of a shoulder of lamb, fill up the hole with nice force meat, and sew it up with coarse thread; put it into a stewpan with a few slices of bacon under and over the lamb. Add a bunch of sweet herbs, two onions, half a head of celery, and a quart of rich stock. Stew gently for two hours, reduce the gravy by boiling to one-half, pour over the lamb, and serve.

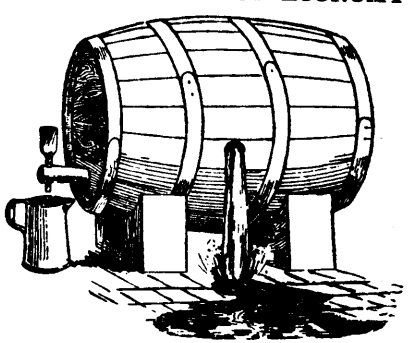
SPANISH CREAM.—One pint of milk, one-fourth package of gelatine soaked half an hour in the milk, then put in a kettle and stir till all is dissolved and the milk reaches the boiling point. Beat the yolks of three eggs with one cup of sugar and stir into the hot milk. Then remove from the fire and stir in the beaten whites of the eggs. Flavour with vanilla. Pour into a dish and set on the ice.

TO DISPOSE OF COCKROACHES.—A housekeeper who was recommended to try cucumber peeling as a remedy for cockroaches, stewed the floor with pieces of the peel cut very thin, and watched the sequel. The pests covered the peel in a short time so that it could not be seen, so voraciously were they engaged in sucking the poisonous moisture. The second night this was tried the number of cockroaches were reduced to a quarter, and none were alive on the third night.

TO KEEP FLOWERS.—Flowers may be kept fresh for a long time by putting a pinch of soda into the water in which they are held. They should not be gathered while the sun is shining upon them, but early in the morning or after the sun has been down for an hour. To revive wilted flowers, plunge the stems to about one-third their length into boiling water. This will drive the sap back into the flowers, causing them to become fresh. Then cut away the third of the stem, which has been heated, and place the flowers in cold water.

MINARD'S Liniment cures Dandruff.

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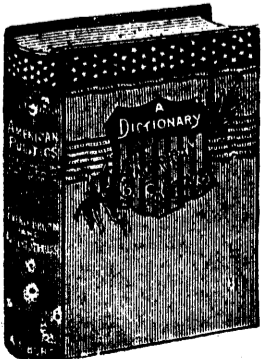
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Miscellaneous.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, September 27, at 11 a.m. BRANDON.—At Brandon, on Tuesday, 6th September, at 8.30 p.m. BROCKVILLE.—In Presbyterian Church, Hyndman's, September 20, at 5.30 p.m. GUELPH.—In Knox Church, Guelph, on Tuesday, 20th September, at 10.30 o'clock, a.m. HAMILTON.—In Knox Church, Hamilton, on Tuesday, September 20, at 9.30 a.m. HURON.—In Brucefield, on the 13th September, at 10.30 a.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. MONTREAL.—In Presbyterian College, Montreal, Tuesday, September 6, at 10 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. SAUGERN.—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.

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MARRIED.

On August 24, at 51 Oxford street, the residence of the bride's brother, by Rev. R. McIntyre, of St. Thomas, brother-in-law of the bride, assisted by Rev. Wm. Patterson, of Cookes Church, David A. Findlay to Mary A., youngest daughter of the late John Richardson, of Caledon, both of Toronto. On August 24, at the residence of the bride's father, "The Cedars," Bradford, Ont., by the Rev. Stuart Acheson, M.A., of Toronto, George A. McBride, of New York city, to Etta Victoria, youngest daughter of John E. Stoddart, Esq.

DIED.

At 200 Chestnut street, Toronto, on the 24th inst., Thomas Sampson, of Magherafelt, Ireland, in his 77th year.

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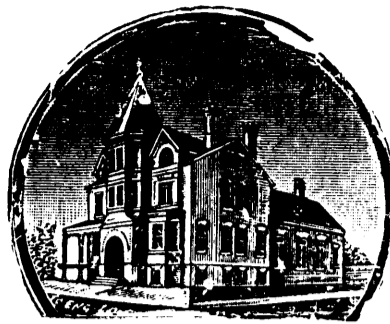
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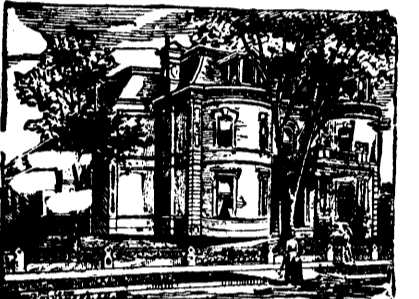
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