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REV. W. E. GIFFORD, Bothwell was cured of Dyspepsia and Liver Complaint by three bottles of Burdock Blood Bitters; previously his life was almost burdensome with suffering.
ELEPHANTS have been known to live to the age of four hundred years. Moral: Young man, don't be in too much of a hurry to see the elephant. He'll keep.
It is now generally known that many cases of consumption of long standing as well as advanced cases of catarrh and asthma have been permanently cured by SLOCUM'S OXYGENIZED EMULSION OF PURE COD LIVER OIL. This famous medicine is manufactured at 186 West Adelaide street, Toronto, Ont., and every druggist in Canada has it for sale.
NEW NURSE (singing): Rock-a-bye baby, on the—Precocious Child (starting up): Don't sing that old song, or I shall never go to sleep; sing something new.
MILNARD'S Liniment Cures Colds, etc.
OMAHA TEACHER: I would like some one of the class to define the meaning of vice versa. Bright Boy: It's sleeping with your feet toward the head of the bed.
ANNIE HEATH, of Portland, states that her face was disfigured by eruptions, but she regained her former pure complexion by using Burdock Blood Bitters.
"Dear conductor, how comes it that we've reached our destination half a minute late?" "Front end of train's on time. Rear end's allus late."
HEALTH giving Herbs, Barks, Roots and Berries are in Burdock Blood Bitters which regulate all the secretions, purify the blood and strengthen the entire system.
CLARA: Well, aunt, have your photographs come from Mr. Snappershott's? Miss Maydeval (angrily): Yes, and they went back, too, with a note expressing my opinion of his impudence. Clara: Gracious! What was it? Miss Maydeval: Why, on the back of every picture were these words: "The original of this is carefully preserved."
MILNARD'S Liniment Cures Diphtheria.

Cuticura Soap
FOR COMPLEXIONS
BAD ROUGH HANDS
AND BABY HUMORS.
BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelously beautifier of world-wide celebrity. It is comparable as a Skin Purifying Soap, used in the Toilet and without a rival for the Nursery.
Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands, and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurements, while it admits of no comparison with other skin soaps, and rivals in delicacy the most noted toilet and nursery soaps. Sales greater than the combined sales of all other skin soaps. Price, 35c.
Send for "How to Cure Skin Diseases."
Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.
Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 30c.

SURPRISE SOAP
EVERY WOMAN
Can save half the hard wearing-out toil of wash day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flannels not to shrink, cotton rot, nor hands chafed, but soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it!
READ THE DIRECTIONS ON THE WRAPPER.
St. Croix Soap Mfg. Co. SOAP
Send us 25 SURPRISE wrappers and get one of our beautiful engravers.

FAT FOLKS
"Fat Folks" Compulsive Pills" lose 15 lbs. in 30 days. No danger. No sickness. No pain. No loss of appetite. No loss of strength. No loss of color. No loss of hair. No loss of teeth. No loss of nails. No loss of skin. No loss of bones. No loss of marrow. No loss of life.
SEATTLE: blizzards, heavy snows or cyclones average winter temperatures 45 to 50 above zero. Seattle largest port in Puget Sound. Population 26,000. Commercial, educational and financial center of Puget Sound country. Full information Queen City, SEATTLE, O. HAN, H. KITTINGER, CITY. SEATTLE, Wash. Territory.

Wistar's Malt Extract
"IT'S ONLY A COUGH"
has brought many to untimely graves. What is a cough? The lungs, throat or bronchial tubes have been attacked by a cold; nature sounds an alarm-bell telling where the disease lies. Wisdom suggests "WISTAR'S Malt Extract of Wistar's Malt of Wild Cherry" as it has cured thousands of persons. As long as you cough there is danger. For the cough is a Danger Signal. Use "Wistar" and be cured. None genuine unless signed "I. BUTTS" on wrapper.

Physicians strongly recommend
Wyeth's Malt Extract
(Liquid)
To patients suffering from nervous exhaustion; to improve the Appetite, to assist Digestion, a valuable Tonic.
40 Cents per bottle.
The most satisfactory BLOOD PURIFIER is
Channing's Sarsaparilla,
It is a Grand HEALTH RESTORER.
Will cure the worst form of skin disease; will cure Rheumatism; will cure Salt Rheum.
Large Bottles, \$1.00.

ALLEN'S LUNG BALSAM
For CONSUMPTION, Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs.
In three sized bottles 25c, 50c, and \$1.00.

FOR HEADACHE AND NEURALGIA,
MENTHOL PLASTER
For Lumbago, Sciatica, "Crick" Tic, stitches, Rheumatic Pains and Chronic Rheumatism.
Each plaster in an air-tight tin box. 25c.

WYETH'S BEEF, IRON AND WINE.
For Pallor, Weakness, Palpitation of the Heart.
Valuable Restorative for Convalescents. Combines Nutrient with Stimulus.
Be careful to ask for WYETH'S, the only GENUINE.

THE CANADA PRESBYTERIAN.

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No. 50.

Notes of the Week.

It is a mistake to suppose that Dr. Newman was a man of great learning. The *Manchester Guardian* is probably right in saying: "He was a fair Latin but an indifferent Greek scholar. Of Hebrew and its cognate languages he was ignorant. He was familiar with no modern languages, but could read French and Italian. His historical knowledge was almost exclusively confined within the third, fourth and fifth centuries of the Christian era."

THE Rev. W. Robson Notman, of the Manse, Paget, Bermuda, sends the *British Weekly* notes of a sermon recently preached in his church by the Rev. President Patton, of Princeton College, New Jersey. Mr. Notman writes: "The sermon was delivered to a crowded and deeply interested audience. Dr. Patton is a Bermudian, and the Bermudians are very proud of him. He speaks very rapidly, has a most exquisite command of language, and is almost provokingly logical."

A CONTEMPORARY says: "It is not organization but personal intercourse that tells. Dr. Billing, Bishop of Bedford, lately complained to the incumbent of a populous parish that his church was empty and advised him to give two hours a day to visitation. The vicar replied that with so many committees it was impossible to do this, whereupon the bishop bluntly informed the vicar that he was not instituted to attend committees, but to work his own parish. The lesson is not unneeded. Many an able man has spoilt his true mission by diverting energy and time to committees. Church business has marred Church work."

MR. M'VARISH, the Highland convert from Romanism, in a Sunday evening lecture in Ladywell Church, Glasgow, said that no one could live in the monastery at Fort Augustus without being sincerely sorry for poor Brother Oswald, who had left great possessions to become a monk. If ever any man took a step which he regretted, Brother Oswald was that man. The monk referred to is Mr. David Oswald Hunter Blair, son of Sir E. Hunter Blair, of Blairquhan, Ayrshire, who on becoming a monk handed over his estates to the Church. The best known member of this family was the printer for Scotland of the authorized version of the Scriptures during the later years of the Bible monopoly.

At the Medical Congress in Berlin a Russian specialist in nerve diseases declared that most of the influenza patients had simply suffered from "neurotic contagion"; and the same physician prophesied that before long the world would be afflicted by an epidemic of neurosis, which would cause strange things to be seen. He recalled the doings of the "convulsionists" of the seventeenth century and of the latter-day revivalists in America, and he foretold that the wealthy classes, in their craving for new sensations, should one of these days go crazy for a few weeks altogether, and behave like maniacs. The prophetic vision, moreover, warned him that "luxurious London" was the city where the inevitable epidemic was most likely to break out.

THE *Christian Leader* says: "No one who has marked the course of the proceedings, and who has noted the advantage which the law so often gives to the wrong-doer, will be surprised to learn that Dr. Barnardo has been worsted in that case which he carried to the Queen's Bench. He is ordered to deliver up the boy for whom he had provided a home and Christian nurture when there was no one to care for the poor creature; and the lad is nominally reclaimed by the woman M'Hugh, his mother, but in reality by the priests. Of course, Dr. Barnardo has to pay all the costs; and he is, moreover, subjected to the insults which the daily secular press is in the habit of heaping on the Protestant philanthropist in such cases. Every lover of righteousness, however, will deem it an honour to bear a part of the burden that has been laid by priestly malevolence, and by mechanical law, on the orphans' friend."

PROFESSOR DRUMMOND, on the eve of sailing from New South Wales for the New Hebrides, was shown Sydney Harbour by the kindness of Mr. and Mrs. Goodlet. About 120 ladies and gentlemen were on board the steamer by invitation, including lay and clerical representatives of all the churches. A sumptuous lunch was provided, and the Moderator of the Presbyterian Assembly, Rev. T. E. Clouston, proposed Mr. Drummond's health. In reply the Professor said no such honour had ever before been conferred upon him. Australia he thought was very like the old country with this difference that he was far more appreciated at the Antipodes than at home. On returning from the New Hebrides Mr. Drummond was again to address the students at Sydney.

THE *New York Observer* says: "We are not surprised at anything that Swinburne writes, but it is a pity that the *Fortnightly Review* should be blotted by his wild utterances. His latest production is a denunciation of the Russian Czar and practically a call for his blood. It is not merely an excuse for tyrannicide, but demands it. The cause of humanity will not be advanced by such doggerel, and the editor of the *Review* showed a want of good taste in giving publicity to the wild shriek for imperial blood. Speaking of the tyrants the author says, 'these, if God's hand smite not, how shall man's not smite,' thus setting himself against God, who has said 'Vengeance is mine, I will repay.' The cause demands pity whose inspiration is drawn from such a source as Swinburne."

WE must all sympathize, says the *Christian Leader*, with Mr. Spurgeon when, referring to Dr. Horatius Bonar, he says: "One's own family circle seems to have been invaded by the death of this dear Asaph of modern times." But we cannot follow this English mourner at the grave of the Scottish hymn-writer when he adds, rather truculently: "Of a race of champions he has brought up the rear-guard; and now there follow hordes of camp-followers, who have little left them but the tradition of a glory which used to be. And yet—who knows?—the Lord may raise up out of the stones of Scottish brooks children unto Knox and Chalmers." Only the other day Mr. Spurgeon was loudly praising a new book by one of those camp-followers, "Imago Christi"; and Dr. Stalker is but one of many of the younger generation who deserve to be spoken of in very different terms. Mr. Spurgeon had better have a care lest he be the bearer of false witness against brethren who are as faithful as himself to the great verities of the Christian faith.

A WORD of recognition for musical progress achieved is due to the Irish Presbyterian Church, which in the past has been very backward in its psalmody. Classes for singing are now held at both of the Assembly's theological colleges, and attendance at them is compulsory. This year every student who presented himself at the final theological examination possessed a certificate of attendance at one of these classes. The cultivation of music in the Presbyterian day schools is also growing; most hopeful sign of all is the earnest and enlightened spirit of the ministers. Rev. D. Taylor, Convener of the Psalmody Committee, says that the Church's praise may be regarded as her spiritual barometer. Slovenly psalmody indicates deadness, and boisterous ranting indicates superficiality. Rev. W. J. McCracken says that in preaching God addresses us through a man like ourselves, in praise we have the privilege of addressing God through the Divine Mediator. Let the people live up to these sentiments, and their psalmody will prosper.

THE first triennial report, just issued, of the British and Foreign Arbitration Association furnishes statistics, says the *Christian Leader*, which mock the claims of the European nations to be called by the name of the Prince of Peace. France, Germany and Russia are now expending between them \$551,194,650 a year in maintaining armies and navies, mustering in all ten and a half millions of men. There are upwards of five millions, physically the flower of the population, under arms in Europe to-

day, but if the complete military forces of the whole continent were mobilized there would be upwards of seventeen millions of armed warriors, trained and disciplined to war. In the ninety years of the present century the tax-payers of our own land have had to pay for their army and navy \$11,490,178,800. This indicates the cost of our preparations for war alone, without reckoning the extraordinary expenditure incurred in the wars that have been waged since the century began. For this monstrous and criminal waste the Christian churches of Britain must be held mainly responsible. Had they been faithful to the principles of the New Testament, and if Christian professors had applied these to their political action, it goes without saying that the expenditure on our army and navy would have been infinitely less.

FROM the official calendar of the Toronto Conservatory of Music it is learned that the opening of its next season takes place on Monday, September 1. Since its incorporation in Toronto in 1886 the Conservatory has had very gratifying success, the number of its pupils having increased from year to year. This was only to be expected when once the people began to understand the character of the institution and the high tone of the instruction it affords. The large staff of teachers it employs are all well known for their artistic abilities and attainments and this year several new names have been added to the list. Provision is made for instruction in every branch of music, piano, voice, organ, violin, orchestral and band instruments. Harmony, sight-singing, church music, elocution and dramatic action, etc., the system adopted being such as to lead the student through well-graduated courses from the first rudiments to a high degree of proficiency. An admirable feature of the institution is the series of lectures, concerts and students' recitals which are given at regular intervals and to which all students have free access. This year also the establishment of a reference musical library will be a great boon to the students. As an institution where thorough instruction on the most scientific and approved methods can be obtained the Conservatory is worthy the attention of all interested. A calendar giving much information as to the different courses of study, fees, etc., can be had free on application to the musical director, Mr. Edward Fisher, who has been associated with the institution since its establishment.

READERS may have seen an outline of the Rev. W. A. Crawford-Frost's scheme for securing Christian union. The London *Christian World* has got hold of it, but by a curious mistake it abbreviates the young divine's patronymic by omitting the last and essential part of it. Mr. Frost before entering on his sacred functions did good work while engaged in Toronto journalism. Here is the *Christian World's* paragraph: "Rev. W. A. Crawford has undertaken a labour compared with which those of Hercules were child's play. He is rector of New Glasgow, Nova Scotia, and founder of the Christian Unity League, to further the objects of which he is now in this country. Mr. Crawford is young, sanguine and courageous, or he would never hope to persuade 'men of all creeds and nationalities,' beginning with the bishops, clergy and laymen of the Anglican Church, to take this four-fold pledge: That I will endeavour to refrain from the use of unkind words towards individuals or bodies of men of all classes or creeds; That I will not allow an unkind word to be spoken in my presence without attempting, so far as I may be able, to prevent, divert, or mitigate the same; That I will strive to see beauty in every object, goodness in every character, and truth in every system of thought; and, That I will endeavour to avoid noticing ugliness in nature, faults in individuals, error in philosophy, and controversy in religion, in so far as I may be able conscientiously so to do. By the time Mr. Crawford has thoroughly converted the Anglican clergy to speaking kindly of and fraternizing with Jews, Turks, heretics and papists, leaving out the Moslem, Buddhists and Confucianists, nothing else ought to be able to stop him on his career of reconciliation."

Our Contributors.

SEVERAL MEN SOLILOQUIZE ON THE FIRST WORKING MORNING.

BY KNOXONIAN.

The morning a man begins work after his vacation he is very likely to indulge in a soliloquy more or less mournful. He feels very much as students feel the first morning after the Christmas holidays. That morning, as some of our readers may remember, is rather blue. College work seems irksome after Christmas festivities and boarding house fare contrasts painfully with Christmas turkey. Still any sensible student knows that he cannot have Christmas all the year round, and any sensible man should know that his vacation cannot last for ever. Indeed, no sensible man would want a longer vacation than he needs. Work is better than idleness; duty is better than pleasure; home is better than any summer hotel. The man who wants to go idle all the year round is a loafer. The woman who has no higher aim in life than to visit and have what she calls "a good time," is not in any immediate danger of turning into a Florence Nightingale.

We may imagine different kinds of men indulging in a soliloquy on resuming their work. Here is the soliloquy of

THE HON. SOLOMON SOLON.

"Back again at my desk—work terribly in arrears—dozens of letters to read and answer—any number of matters to look into—office-seekers coming down upon me like an avalanche—political opponents plotting—papers on the other side lying most infamously—friends jealous and quarrelling—wish I could have remained away another month."

Go slow, Mr. Solon, please. No doubt the public are hard to serve. Opponents are often unscrupulous and friends often cruelly unreasonable. But, Mr. Solon, you should remember that you can't have all the honour of being a Cabinet Minister and all the quiet of insignificance at the same time. If you were nobody in particular, Mr. Solon, nobody would ask you for anything bigger than a match to light his pipe with. But you are in a high place. You enjoy high honours, and have a good deal of power. You must just take the bitter along with the sweet, Mr. Solon. You cannot sit down and stand up at the same time. You can't eat your cake and have it. You can't be a big man and a nobody on the same day. If you don't like to take the worry of prominence along with the honour, just step quietly down and out and the rush of men to take your place will make your hair stand with astonishment.

THE DOCTOR'S SOLILOQUY.

"Ah, yes, that hysterical creature wants to see me already. How did she know I got home? Let's see—at least a dozen visits to make to-day. Of course I shall be called up to-night half-a-dozen times. Pity a man can't have one good night's rest in his own house."

Yes, Doctor, it is a pity, but it would be a far greater pity if you had no patients at all. What would become of you if all your patients had recovered in your absence? Now just make some bread pills for your hysterical patient, and get into your cart and go your rounds like a good little man, and be thankful that your business does not consist mainly in waiting for people to call you.

THE MINISTER'S SOLILOQUY.

"Back in my study again—almost overwhelmed when I think of the amount of work to be done—nearly a hundred sermons to prepare during the next year and several hundred visits to make—many meetings to attend—addresses to deliver—any amount of worry to endure—hobby horse men to keep in their place—cranks to straighten out—grumblers to keep in humour—quarrelsome fellows to keep quiet, etc., etc."

Dearly beloved brother, don't take on so. If you are an industrious, methodical worker you will have a day to do every day's work in. As your day is so shall your strength be. A clock would be paralyzed at the beginning of the year if it could count the number of ticks it has to give before the year closes. For every tick there is a second to tick in. Somebody has said that genius consists in doing the thing at your hand first and then the next and the next and the next until every duty is overtaken. Whether that is genius or not it is the right way to work. You don't need to write all your sermons on any one morning or make all your visits on one afternoon. Take important duties as they come, and stop running to every kind of meeting at which your duties mainly consist in posing as a figurehead or in pronouncing the benediction.

THE LAWYER'S SOLILOQUY.

"Business all in a mess—everything behind—have lost the run of all our cases—can never catch up—clients complaining—clerks doing nothing—confusion everywhere—court's coming on—can never get ready, etc., etc."

Come now, Mr. Blackstone, don't get worried. A legal gentleman should never lose his head. If he does his clients will soon be in a bad way. Take the most urgent business first, and a little time and labour will soon put everything right. Too much business may be burdensome, but too little would be worse. None at all would mean potatoes and point for your dinner with perhaps few potatoes and nothing to point at.

MRS. GADABOUT'S SOLILOQUY.

"Back again to the old drudgery. Always did hate house-keeping. And those children! Mercy, what will I do? Wish I could have stayed away another month, etc."

No comments on Mrs. Gadabout. A woman who does not like her house better than any other place is far beyond the pale of reason.

Nothing need be said about

THE EDITOR'S SOLILOQUY.

The editor seldom gets a holiday, and when he does get a short one he is so busy the morning after he returns that he has no time to soliloquize. For consolation the editor must generally fall back upon the fact that

VIRTUE IS ITS OWN REWARD.

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

Last year, the close of the two hundredth since this "red letter" event in their history took place, was observed in a most fitting manner by the descendants of the Italian Covenanters, as we may well term them.

I purpose giving the readers of THE CANADA PRESBYTERIAN, in this and a few more papers, accounts of the different celebrations of the occasion. This one I shall make a kind of introduction to the others.

On the 12th November, 1887, the Table* addressed a circular to the churches of the Valleys and their sessions, insisting on moral and spiritual preparation at this celebration, as by far the most important, and pointing out as means to be used to gain this end, (1) a more open profession of faith; (2) the reconciliation of families at variance with each other (3) the abolition of worldly merry-makings; (4) meetings for humiliation and prayer.

On the 25th July, 1888, the foundation stone of the Waldensian House at Torre Pellice, designed to be a memorial of the Bi-centenary, was laid. The following articles were placed in it: A New Testament printed in Rome in 1872, copies of the Reports of the Table and the Commission of Evangelization to the Synod of 1887, and of the minutes of that Synod, a duplicate of the *proces verbal* of the ceremony, and a leaden plate bearing the following inscription in Italian: "In the year one thousand eight hundred and eighty-eight, July 25th, at Torre Pellice, during the reign of His Majesty Humbert I., in presence of the members of the Waldensian Table, and of many persons expressly invited, there was laid the foundation stone of this Waldensian House, reared in remembrance of the Glorious Return of the Waldenses in 1689, and as a monument of the gratitude of the sons of that people to the merciful and faithful God, J. P. Pons, Moderator; E. Bosio, Vice-Moderator; E. Tron, Secretary; Cavalier Paolo Meille; G. B. Olivet." After prayer, the Moderator read in Genesis the vow of Jacob, and his words on returning from his exile, and in Psalms cxxvi. and cxxix. the verses which describe the sufferings of the past as well as the deliverances bestowed by the Lord, and gave a short address, followed by a few words in Italian by Sig. Vola the advocate. After the reading and the signing of the *proces verbal* by 129 persons, among whom was the Senator, General Corte, the stone was sealed with cement, and the blessing of God was asked.

With the sanction of the Synod of 1888, the Table set about building the schoolhouse at Balsille, and the monument at Sibaoud. Regarding these, I shall say more hereafter.

At a meeting of the pastors in April, it was decided to hold special meetings for humiliation and revival during May and June. Good Friday was set apart as a special day of fasting, and Sabbath, August 4th, as a day of thanksgiving.

On the 18th of May, 1889, King Humbert addressed a letter to the Waldenses through the Moderator, of which the following is a copy:—

WALDENSIAN TABLE.

GENTLEMEN AND HONOURED BRETHREN,—Four centuries of persecution did not reduce the Waldensian Church to such an extremity as that in which it was found two hundred years ago, when, after having been almost annihilated by war and dungeons, in 1686, its feeble remains, to the number of about three thousand persons, were transported far from their earthly home to the land of exile.

The Table addressed to sister churches a circular from which I take the following passages:—

HIS MAJESTY'S PRIVATE OFFICE.

ROME, May 18, 1889.

Very soon the faithful Waldenses will celebrate the second century of their return into their native land which they have loved so much as to suffer for it.

The event, which is the cause of such a natural rejoicing to so many citizens who have set an example of strong virtues, is also hailed with joy by our King who well knows the unwavering attachment of the Waldenses to the House of Savoy. And this faithfulness to the dynasty, united to a warm love of country, having given Italy brave soldiers and very loving sons, His Majesty the King, to show his feelings towards that loving people, and to keep up always among them the cultivation of the civil and moral virtues, gives five thousand lire (\$1,000) for the Waldensian House and School which are to be opened on the occasion of the two hundredth anniversary of the day which marks the end of their exile.

Have the kindness, sir, to inform the Waldensian people of this royal gift, and to explain to them the object thereof, and accept the expression of my high esteem.

The Minister of the Royal House,

VISIONE.†

But God, who had purposes of mercy to that little dispersed people, brought them back in a wonderful manner into their country, in the year 1689. The Glorious Return of our ancestors, after a year's heroic struggle, was crowned with peace with their Sovereign and their re-establishment in their native Valleys.

*The word "Table" has here the same meaning as "Board" in the sense of "Committee." We often use the word "board" in the sense of "table" in connection with eating. In the days of old, there was a court in the Presbyterian Church of Scotland, called a "Table," of much the same nature as that so called in the Waldensian Church.

† A most remarkable document to come from an old palace of the popes! The palace of the Quirinal in Rome, is one. How true it is that "time works wonders"!

Since then, there has been no crusade against the Waldenses; and the edict of emancipation of 1848, having removed the last barriers which separated them from their fellow-citizens, they have been able to carry the Word of life, even to the extremities of the Italian Peninsula.

The Waldensian Synod of 1887 has decided that the Bi centenary of the Return should be celebrated in a solemn manner.

For this purpose, on the 27th of August, and the 1st of September next, two large meetings shall be held at Balsille (Val St. Martin-Massel) and at Sibaoud (Val Pelis Bobi); and on the 2nd of September, the day of the opening of our yearly Synod, the Waldensian House which our churches and their children, scattered a little everywhere, have built at Torre Pellice, as a monument of their gratitude, shall, God willing, be inaugurated.

We are happy to carry out the desire of our last Synodical Assemblies, in inviting sister churches to rejoice with us, by means of a special deputation, for which we have a hearty and brotherly welcome.

Among the most important of the other preparations for the celebrations, was the formation of a popular committee, of which Cavalier Arthur Peyrot of Le Fort was chairman. Its object was to enable everyone to decorate and illuminate his house, giving, on an average, a small sum, and to close the celebrations in grand style with fireworks, of which Sig. Chiabotto, of Turin, was given the charge. The following is the greater part of that committee's circular:—

Waldenses, we are fast coming to the days appointed, by common consent, for the celebration of the Bi-centenary of the Glorious Return of our ancestors into their Valleys. These dates remind us of the joy which they felt when they again saw, and again conquered their dear country, and when they obtained from their Sovereign peace, the restoration of their goods, and above all, their liberty of conscience. These dates remind us also of the sufferings which they endured, and the blood which they shed abundantly in these Valleys, even at the doors of their houses, in order to obtain with the almighty help of God, those earthly and spiritual good things of which we have become the heirs.

Our respected and highly esteemed pastors, to whom we owe all gratitude, have organized religious celebrations of thanksgiving to honour the victory of these heroes of the faith. Waldenses, it is also our duty to organize a celebration to honour in a way more material, more tangible, in the eyes of our dear fellow-citizens, the memory of these noble facts.

We all, old and young, rich and poor, must unite for this end, according to our means, but with the firm resolve that this celebration shall be the bright display of the gratitude which we cherish towards our ancestors, and the joy and pride which we have on account of being their descendants.

A committee has just been formed for this object, to prepare bonfires which are to be lighted at the same time in the capital of our Valleys, and the surrounding parishes on Monday evening, the 2nd of next September, at 8 o'clock. The Committee proposes: (1) That from August 26, to September 3, the national flag shall be hoisted in all the houses in our Valleys; (2) That at eight o'clock in the evening of September 2, all private houses, all churches, and all buildings under the charge of the Church, shall be illuminated; (3) That the same evening bands of young people, carrying lighted torches, shall leave Bobi, Villar, Angrogna, Rora, and St. Jean, and march to Torre Pellice, to be present at the magnificent display of fireworks which is to take place on the heights of that parish; (4) That the same evening and hour, as many bonfires as possible shall be lighted on the surrounding mountain tops and slopes.

In my next, I shall begin my accounts of the different celebrations.

T. F.

Elder's Mills, Ont.

THE GOSPEL IN FORMOSA.

Two letters from Rev. Dr. G. L. Mackay, dated Tamsui, July 15 and 16 respectively, have, through the courtesy of Rev. Dr. Wardrope, Convener of the Foreign Mission Committee, been forwarded for publication. They are as follows:—

MY DEAR BROTHER,—Travelling here in 1873 I came across a school teacher, thirty years of age, in height a little above the medium, but quite sharp and thin-featured. His wife had been dead several months and father only as many weeks. Altogether he was depressed—somewhat naturally—but much more so on account of circumstances. He viciously, obstinately and angrily attacked myself and students present. After a few meetings he came out to Tamsui and remained in my small Chinese house a short time, then began to attend chapel services. Seeing this his old associates poured forth wrath and indignation, reviled and persecuted him, his own mother being one of the most bitter. He remained quite unmoved though. In 1874, November 15, at the Chih-nih chapel, Lièn Hô was baptized, after which he travelled and studied with us until he took charge of a station as helper. In 1877 he was preacher at Kelung, and married a widow twenty-six years old on August 26. From that time he laboured at several stations until appointed teacher in Oxford College. Latterly he was at Tsin-tui-á, near Tamsui, where we held preaching services. On April 11 of this year we closed a series of meetings up the river at Toatin-tia and came out here. I was immediately sent for to see Lièn Hô, who was very ill. On entering the room I saw he was hopelessly gone, for he was in the last stages of pneumonia brought on by exposure during damp weather. Next morning early I hurried to see the last and found the end was near. On being asked if able to think and, if so, on what subjects, he replied "O, yes; all the time. Christ is precious to me now." Being further questioned he said, "Sing, yes, sing, be quick and sing." We sang our tenth hymn, *i.e.*, Psalm 121, then he muttered, "I heard all, how sweet now! now!! now!!!!" I said, "Lièn Hô, we have been together many a day, and now we part and will sing hymn forty-one. 'Forever with the Lord.'" When near through he gazed straight in my face, then all round with a shining and smiling countenance. Wonderful! There is no doubt about it, there is no sentiment, no imagination about the fact—physical fact—that his whole face suddenly changed and wore a bright, cheerful and happy look. I am not concerned just now about the cause thereof but merely state the fact. After a moment's suspense I left, to see no more that living countenance here, left to hear no more

that familiar voice, left that his family might gather around and bid him a last and long farewell.

A little later word came that his spirit fled—had gone forever. Entering the house again and looking on that couch—silence reigned there, but around was weeping and wailing. On the 13th, at two p.m., Mr. and Mrs. Jamieson, Mrs. Mackay and children, preachers and wives, students and converts, followed his remains to their resting-place near by in the Tamsui burying ground. Thus Lién Hò, who from baptism till death remained an honest, humble and faithful worker in North Formosa, passed from here to those halls of Zion.

Brief life is here our portion,
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life is there.

Ever yours sincerely

G. L. MACKAY.

2.—The doctrinal basis of organic union shall be: (a) The Apostles' Creed. (b) The Nicene Creed. (c) The Westminster Confession and Catechisms.

3.—Presbyteries shall be composed of the missionaries, the pastors and the churches occupying the same territory. These Presbyteries shall, for the present, constitute one Synod, which shall meet once in five years.

At a meeting of the full delegations held in Shanghai, May 14, it was resolved:—

That Rev. Dr. Happer, Rev. J. Goforth, Rev. J. Ross, Rev. John L. Stuart and Rev. T. C. Fulton be requested to present this basis of union to their respective bodies for their approval, with a view to bringing the matter fully before the Assemblies of 1891. That these delegates intercommunicate the action of the respective bodies as soon as practicable.

That these resolutions, with the whole action in the matter of organic union, be printed for distribution among the delegates.

S. I. WOODBRIDGE,

Secretary.

A. P. HAPPER, D.D.,

President.

THE INFINITE IN MAGNITUDES AND IN MINIMUMS.

How wonderful is the power of nature—how great in magnitudes and distances—yet how equally wonderful in small things—infinitely small—showing to the intelligence of man how great is that God who secretly governs all. I speak of matter great and small. But if so great over matter and its life and modifications, yet how infinitely grander must be the moral powers, the powers of love, thought and beautiful sentiments of the mind of Almighty God!

Some years ago I bought a few prunes to eat; they were apparently free from any decay; the naked eye could discern nothing living on them. They might, I thought, be eaten with safety, but I applied a magnifying glass of only one hundred magnifying power, and there I saw living creatures crawling in delight on the prunes. One looked as big as a house-fly. It had legs, eyes, wings in perfect shape, and moved and seemed enjoying life. So a single sparkling point of water, barely capable of being seen on a flower bright in look, the sunlight shining through it, under a powerful magnifying glass is like a little pond of fish. There hundreds, perhaps thousands, of diminutive animals, seemingly enjoying life, are seen gamboling, darting hither and thither, as full of enjoyment as the fishes in a large water globe before you. The insects seem to discern each other—have eyes—for their brief moment of life enjoy it. They live for a moment and die. So in fact the darkness of all matter seems full of the light of life. Silence to us is not silence to them. I could have eaten my prunes and crushed, or at least swallowed, hundreds of organized—perfectly organized—beings, who, like the house-flies, were full of joy and life. Secretly hidden nature is like mighty displayed nature—wondrous and beautiful. Supposing this world of ours is a million years old—since it was in a state of chaos—there are suns and systems of worlds like ours whose light, travelling at the rate of a cannon ball from the cannon's mouth for millions of years towards this world, has never yet reached us. The sizes of Sirius, the great Sun-Star, is supposed to be as much greater than the sun as the sun is greater than our earth.

But whilst the human mind is overwhelmed by magnitudes of matter and distances, and minutudes of animal life invisible to the naked eye, it is yet still more astonished at the power of itself, and at the beauty of moral power, the elevating, delighting (spiritually I mean) influences of love, charity, benevolence, adoration, humility, forgiveness. We can suppose what are the qualities of angels—what is the atmosphere of a pure, glorious heaven, devoid of all sin, where all are striving to see who can make the other the most happy, where we see even as we are seen—guiltless, and know even as we are known. Whilst matter stands out in infinite variety and grandeur, and the aim of nature seems to be to make everything beautiful and happy in organized matter, yet behind it stands an unseen world of spirits, over whom God—Him whom we call God—that loving Father, whom Christ addressed in such loving words, presides more immediately in Spirit, and whom He loves to make happy as He does all organized matter.

How beautiful must be those mansions of bliss which Jesus has gone to prepare for those that love Him and follow Him to the death! Would they come again—those dear ones of ours who have left us? Those dear eyelids which we have pressed in death, those bodies whom we have decorated with choicest flowers: would they open again on this life or mingle in earthly strife again? Ah no! Once in heaven, or in a glorious spirit upper life, no more of earth for them. The higher, the more beautiful, will not descend to the lower;—we all go to them, they not to us, as David said of his son:—

There is a land of pure delight, where saints immortal reign,
Eternal day obscures the night and pleasures banish pain.
There everlasting spring abides, and never-withering flowers,
Death, like a narrow stream, divides that lovely land from ours.

St. Paul has said at the end of the eighth chapter of the Romans what the love of God is—verses 38, 39—and in another place he says: "Eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive the glory God hath prepared for those who love Him."

If God can so clothe infinitude of matter with such glory and the secrets of unseen matter with such wonders, why cannot He much more clothe the invisible world of angelic spirits and saved men and women with a glory and spiritual enjoyment inconceivable to us in our present state. Nature in this world is wonderful. Look, for instance, at the grub changed to the beautiful-winged painted butterfly. Look at the deadness of nature all around us in winter and the marvellous beauty of spring and summer in May and June. Look at the grassy fields, the variety of flowers, the mild skies of June and the songs of birds—their affections around their young—the whisperings of passing winds, the fleecy or gol-

den clouds lit up by the sun, the heavenly sunsets, the happy buzzing insects—delighted with existence—the beautiful landscapes of quiet glittering waters, undulating lands or majestic mountains. This is our world, given to us by God, a God of love, who only wishes it to be a passing scene, not of long continuance. He wishes it to be one of a sinless nature where we may all strive to make each other happy and good. Cannot we do so? Do we try to do so? I fear not as we should. What a noble example we have to do so in the Lord Jesus, who spoke so kindly to Martha and Mary, who looked gently on sinning Peter, who allowed the loving John to lean on His bosom the night before He suffered, who girt Himself with a towel and washed His disciples' feet, who said: "Father, forgive them, for they know not what they are doing," whilst His hands were nailed to the cross.

I was speaking a few days ago to a young lady at my table of the prevalent wickedness of many around us in Toronto—how liable they were to sin, how selfish, how unkind to each other—and she remarked, "God made them so." "No," said I, "God made us all free agents, as He did the angels who fell, and as no doubt the angels in heaven are. But He gave us the power to abstain from sin. Would you wish to be a machine—not having power to do what you can?" She seemed to think God did not exhibit love in all His works, and I think the same objection was once taken to God's works by the philosopher, Mills. How unjust is this! Infinite space, as does the present world in which we live, shows God (or nature, whose author is God) made everything apparently to give pleasure to sentient creatures. He made the light of the sun to suit the eye, the green foliage and grass to soothe it, the beauty of flowers to delight it. He made the eye to gaze on beauties, the birds to sing sweetly, sleep to revive the spirits and body, the gentle moon to light the darkness of night, the rings of Saturn to cheer its people. He studded the heavens with countless stars, when all might have been darkness. No, God is good. Oh how lovable, how holy, and in Jesus we see what God is. CHARLES DURAND.

Toronto, August 20, 1890.

THE PROBATIONERS' SCHEME.

MR. EDITOR,—It appears from the reports of the last Assembly that what is known as the Probationers' Scheme has at last been run into the ground. Considering the way in which it has been managed, the wonder is that it was not landed there long before. The Assembly that adopted it, in 1886, was very anxious to better the financial condition of probationers and ministers without charge, and made it one of the regulations of the Scheme that when a vacancy occurred the Presbytery of the bounds shall consider the circumstances thereof and decide what remuneration they should give for the supply rendered; but in no case shall it be less than \$10 and board. But one of the first things the committee into whose hands this Scheme was entrusted did was to take it out of the hands of Presbyteries, and decide and publish abroad in their circular: "The remuneration is \$10 and board." By this the Presbyteries were relieved of all concern in the matter, and the labourers have suffered less. Some time after the Scheme came into force a minister without charge supplied a vacancy within the bounds of the Sarnia Presbytery for two Sabbaths, and when his work was done the treasurer came to him and said: "I believe it is to be \$10 a Sabbath in the future, but we have not been notified," and paid him at the rate of \$8 per Sabbath. So, by the blundering or action of this committee, and the neglect of the Presbytery of the bounds, caused in all likelihood by the former's conduct, the poor man was made to suffer at least to the extent of \$4, if not more. It is true the committee in time tried to correct their own blundering after it had been pointed out to them in public prints. But it was then too late, and so \$10 came to be looked upon as the right sum to give by both large and small, rich and poor congregations. Thus the well-meant design of the Assembly was frustrated. How much better it would have been if the Assembly had decided directly and positively that the remuneration shall be at the rate of a certain proportion, say seventy-five or eighty per cent. of the salary of the last pastor. This would have settled the matter at once and made the remuneration in proportion to the ability of each congregation.

Again, this considerate committee classed all ministers without charge under the common head of probationers, and in such a way as that no one could tell from their list who were ministers and who were not. Every one at all acquainted with the Presbyterian Church knows that a probationer is one who is licensed to exercise his gifts by way of preaching with a view to the office of the ministry. They thus degrade ministers to the status of probationers, and at first they had not the courtesy to place before their names the usual Rev., while those with whom they were directed to correspond had not only this prefix to their names, but also not a few affixes from D.D. down to Ph.D., which a learned professor of one of our colleges many years ago told me just meant fiddle-dee. Indeed the whole course of this committee tended to degrade ministers rather than conserve their rights and privileges and promote their happy settlement in pastoral charges.

Once more, at their own recommendation a few years ago the Assembly gave them absolute power to remove from their roll, when two years thereon, any name they pleased without any previous notice, or even after notice that this was done, or assigning any reason why or affording any opportunity of appeal. If the poor unfortunate minister had been a labouring man he would have been entitled to at least a month's notice, but being an ambassador of Christ, such courtesy and fairness were not thought necessary by this mighty committee clothed with absolute authority. Any minister, however excellent he might be, who has had any experience under this committee, knows to his sorrow, from various causes that could be mentioned, might be on their roll for two years and see very few vacancies at all desirable or in a position to call and have the opportunity of labouring within the bounds of very few Presbyteries. To clothe this committee, at their own recommendation, with absolute power was one of the most foolish things the Assembly ever did. It went far, however, to kill both it and the Scheme. In framing another scheme I hope the lessons which past experience is well fitted to teach will not be unheeded. With your permission I may at some future time give an outline of a scheme to promote the settlement of vacancies which has been in my mind for some time and which experience has suggested. A. WILSON.

August 9, 1890.

PLAN OF UNION PROPOSED AT THE SHANGHAI CONFERENCE.

A Conference on Union, composed of the representatives of seven Presbyterian Churches labouring in China, was convened in Shanghai, China, May 12, 1890. At this conference it was found that on account of the diversity of language and the difficulties of travel, the representatives of two Churches believed organic union impracticable. After the adjournment of this conference an informal meeting of delegates, representing five different Presbyterian missions was held, at which were present: Rev. A. P. Happer, D.D., Presbyterian Church, U.S.A. (North); Rev. John Ross, U.P. Church of Scotland; Rev. T. C. Fulton, Irish Presbyterian Church; Rev. John L. Stuart, Presbyterian Church, U.S.A. (South); Rev. D. McGillivray, Canadian Presbyterian Church (in Honan).

Dr. Happer was called to the chair. It was recommended that steps be taken to form an organic union between the Churches here represented and any others who may desire to join them. A plan of union, similar in some respects to the one adopted by the Presbyterian Churches in India, was proposed, and at a subsequent meeting of the full delegations unanimously approved. Following is the plan:—

1.—That a constitution be drafted for the Presbyterian Church in China, based upon the constitutions of the Presbyterian Churches in Europe and America. (a) That if foreign missionaries and ministers retain their connection with their Home Church Courts, they shall have no vote in the China Church Courts, but only the right to counsel and advise; but if they sever their ecclesiastical connection with the Home Churches and submit to the discipline of the ecclesiastical Courts in China, they shall be full members of these; in all cases it shall be left to each individual foreign missionary or minister to choose for himself one or other of these two relations. But during a temporary sojourn at home he may resume full connection with his former Church Court.

Pastor and People.

NONE OF OUR BUSINESS.

A little girl was heard to finish her evening prayer with these words: "And I saw a poor little girl on the street to-day, cold and barefooted; but it's none of our business, is it, God?"

"None of our business!" wandering and sinful,
All through the streets of the city they go,
Hungry and homeless in the wild weather
"None of our business!" Dare we say so?

"None of our business!" children's wan faces,
Haggard and old with their suffering and sin;
Hold fast your darlings on tender, warm bosoms
Sorrow without, but the home light within

What does it matter that some other woman
Some common mother—in bitter despair,
Wails in a garret, or sits in a cellar,
Too broken hearted for weeping or prayer

"None of our business!" Sinful and fallen,
How they may jostle us close on the street!
Hold back your garment!—scorn? they are used to it.
Pass on the other side, lest you should meet.

"None of our business!" Oh, then, the music:
On with the feasting, though hearts break forlorn
Somebody's hungry, somebody's freezing,
Somebody's soul will be lost ere the morn

Somebody's dying (on with the dancing!)
One for earth's pottage is selling his soul;
One for a bauble has bartered his birthright,
Selling his all for a pitiful dole.

Ah! but One goeth abroad on the mountains,
Over lone deserts, with burning deep sands!
Seeking the lost ones (it is His business!)
Bruised though His feet are, and torn though His hands

Thorn-crowned His head and His soul sorrow-stricken
(Saving men's souls at such infinite cost),
Broken His heart for the grief of the nations—
It is His business, saving the lost!

CHRISTIAN TRIALS.

All Christians do not have the same trials, nor are they in all cases of equal severity. But no Christian is entirely exempt from them. Some there are who seem to have almost uninterrupted prosperity and happiness. Others go mourning all their days.

Some of our earthly trials are loss of health, friends, property, reputation. There are Christians who hardly ever need to say, "We are sick," and who know but little from experience of the sorrow of bereavement. They are prospered in worldly things. They have but seldom reason to complain of the assaults of the backbiter or slanderer. To others full cups of disappointment, sorrow and suffering are wrung out. The Christian, observing this apparent inequality in the divine dealings with the people of God, and feeling that the hand of God is laid heavily upon himself, is sometimes perplexed and troubled, as though strange things had happened to him.

But there is really nothing strange or inexplicable in the sharpest trials any of God's people are called upon to endure. If they are quite free from them, there is more reason for surprise. The early Christians were subjected to "fiery trials," and yet the Apostle Peter exhorts them not to think it strange when these trials overtake them, as "though some strange thing had happened unto them."

Every Christian ought to expect trial in some form. Christ Jesus, the High Priest of our profession, was "in all points tempted (tried) like as we are." He suffered the trials of poverty; He endured bodily pain; He was persecuted and despised. He felt the pangs of hunger, the weariness of long journeys and exhausting labour. The servant of the "Man of Sorrows" ought not to expect to be free from like hardships.

The trials of Christians do not come upon them accidentally. "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground." "Shall there be evil in the city, and the Lord hath not done it?" Whatever men of the world may think in regard to afflictive dispensations, Christians "know that we are appointed thereunto." They expect them; they see in them not the hand of an angry God, but of a loving Father who "doth not afflict willingly, nor grieve the children of men." Job's friends looked upon his afflictions as expressions of the divine wrath against him, when they should have regarded them as the corrections of a loving Father. "In a little wrath I hid My face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer."

The late Albert Barnes said he never knew a Christian that was not benefited by trials. It is natural for us to shrink from them and desire to escape them, and yet if we thought less of present evil and more of future good, they would come to us with a less cheerless aspect than they frequently do. "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

A comforting thought in connection with the trials of Christians is this: that when they are born with submission to the divine will they supply the best evidences we can have of our sonship. Peter was unwilling that his Lord should perform the menial service of washing his feet, but when his Master said, "If I wash thee not, thou hast no part with

Me," then Peter begged him to wash not his feet only, but also his hands and head. Knowing that the trials which overtake the Christian are designed for his good, are necessary, and afford proof of his gracious relationship, he "counts it all joy when he falls into manifold trials." *United Presbyterian.*

THE DAY OF REST.

One of the commonest reasons for not attending divine services is this. "I was too tired after my week's work, and wanted rest!" Sunday is a day of rest; but if we are to use it rightfully, we must use it reverently as the day of worship. We should remember that it is a sign of weakness and insincerity to be ever pleading that poverty-stricken plea, "I have no time," when duty calls. If one is a little worn and fatigued, will a day spent in mere loitering be one of the best? To spend a day in doing nothing and accomplishing nothing ought to leave behind such a sense of dissatisfaction with self as would spoil one's rest instead of refreshing one. To a man or woman honestly tired, the best of rest is not dalliance, but a change of occupation. To refresh the soul is the very best way to relieve the body. Sunday is given to us for this refreshment, and he who forgets or refuses to discern this profound truth will find his Sunday stale and unprofitable, if nothing worse. Have not many of us discovered that we can make it a weary day, yet spend no hours in public worship?

The man who is turning a crank rests his right hand by using his left. We who are turning the crank in the labours of the world can rest both mind and body by educating the soul. The main trouble with men's faith to-day arises from the sheer neglect of that education. The best cure for that neglect stands waiting for them in the means of grace, and the first of those is the public services of Sunday.

Bring to the cure of your world-weariness the conscientious and regular use of those services, and soon they will grow up to be to you your highest privilege! As many another has found, you may also find in these quiet, restful hours in church, relief to strained nerves, a better knowledge of Christ's religion, peace of mind, and exaltation of soul!

WORKING THE PARISH.

Some pastors are diligent workers in, while others are skillful workers of, the parish. The labour of the former is often useful and productive of great good, but it lacks comprehensiveness, and therefore fails of the best result; while that of the latter has the advantage of employing all the working force of the charge in united and energetic effort to accomplish a fixed end. Its happy results appear in the general prosperity of the cause, as well as in the greater variety of work performed. So have we seen one gardener, who assiduously cultivated certain favourite plots of ground, beds of plants or flowers, but neglected other parts as rich in promise and as greatly in need of his care; while we have seen another, with no greater resources but with more comprehensive plans, take in at a glance the character, condition and wants of his garden, and as promptly find means near by to accomplish all in it he deems necessary. He sees that the fence is broken, and he has it repaired; that here is a spot still in its native wildness, and he sets about reclaiming it; that yonder is a poor piece of ground and he has it enriched. He also discovers the soil suited to this particular plant, and the plant craving that particular soil, and speedily has them successfully adjusted one to the other. He turns all the forces of nature and all his working force to improve the condition and promote the prosperity of his whole garden. Soon we find not a few spots only, but his whole area clothed with health, beauty and productiveness.

The first consideration with a pastor, who wishes to work well his parish, is not how he may soonest get himself engaged in the work; but how he may best get all the workable and working materials of it utilized and employed. To this end he considers the condition, needs and capabilities of all its elements, and sets not himself alone to do the work, but everyone according to his fitness and ability.

He finds many departments of work, in one or other of which there is room and employment for all. There is the Sabbath school with its doors wide open before him inviting everyone, as teacher or pupil, to the privilege of its work and to a share in its responsibility. So much has been the care and attention given to the organization and operation of this branch of Christian work, that we dare hardly suggest an amendment. We would, however, venture to call attention to what we regard as an evil growing out of the high estimate formed of its value, that is the substitution of attendance upon it for attendance upon the public worship of the sanctuary. We have seen a Sabbath school dismissed a few minutes before the beginning of public worship in the church, and found that most of the children, many of the young people, and some even of the teachers went home and did not return to the morning service. Surely this is training the young in a wrong and dangerous direction, which should promptly be counteracted in the family and in the Sabbath school.

There is also a good work which the pastor might profitably operate, or set in operation, in the shape of Bible classes and Bible readings or studies. These need not be held on the Sabbath day alone, but on afternoons or evenings of week days, and be attended by persons of both sexes, separately or together as may be judged best. The less conventional and

the more free and familiar these meetings are, the better. They prove still more profitable when prayer is combined with these meetings for study, at their beginning or close or at both.

Then, again, there are persons found in every congregation who combine in themselves fine Christian intelligence with tender sympathy. Such qualities are of unspeakable value in parish work, and should have a special sphere of exercise assigned them. A committee of two, three or more such persons, near the pastor's hand, could do precious service in visiting the sick or poor, in calling on strangers or neglected ones in the bounds. In their rounds they might not only give help and comfort to many, but exert a most beneficial influence over young persons, many of whom they might win to the love of God and attendance on His house.

Then in the forefront of all the useful and approved forms of Church work comes the great one of missions, which is the work of the age, of the Church at large, as well as of every live congregation. Plans advancing this work in all its home and foreign interests cannot be held in abeyance, but must be pressed forward in every well-worked charge; which should not only have its monthly concert of prayer, but one or more missionary organizations, working specially and solely in the interests of missions. We have known a boys' and girls' missionary society do good work, both in developing interest and collecting money as auxiliary to the greater one of the congregation. We know no good reason why the young should not in some way be initiated in the work. Is it not from those who are now boys and girls that we are, by and by, to get our best recruits for the missionary field and for missionary work? Why then may they not now begin their training for the work?

In such ways may pastors, who would skilfully work their charges, at once build up the Christian life of their people and strengthen the cause of God. Thus also may they, while obeying the order, "Go work to-day in My vineyard," be agents to assign to many a fellow-servant his proper work, and deepen in both their people and themselves a sense of responsibility to work for God, such as the Master felt, when He said, "I must work the work of Him that sent Me." *J. J. in the Central Presbyterian.*

RELIGIOUS CONVERSATION.

We make a distinction between religious conversation and conversation about religion. We have listened to long interviews in which there was much talk about the Church and the ministry, and many pious remarks on Christian life and experience, interspersed with discussions of Bible doctrines, but from which the spirit of genuine and earnest piety was conspicuously absent. Again, we have heard extended conversations between Christians, both men and women, in which there were no strictly spiritual themes introduced, but which were permeated and controlled by truly Christian sentiments. From this very plain distinction it will be readily understood what we mean by religious conversation; and yet very many seem to have wholly mistaken the nature and value of the duty of engaging in it.

There is no doubt it is a duty binding upon all. Our speech forms an important part of life and its responsibility. It takes up a very large proportion of our time; it is, when intelligently applied, a very sure test of religious character and state, it is a powerful means of imparting and receiving good, and it is often an instrument of extensive mischief. We speak strongly of the power of the press, but that of the tongue is far mightier. For one that reads and writes, there are scores that talk and hear; and there is a vast amount of what may be called conversational ability. The Word of God wisely addresses itself to this talent and invokes its agency in promoting truth and piety, and warns men against perverting it to evil ends.

That word recognizes the excellence and yet rarity of good conversation, and dwells much on the sin of its opposite. "If a man offend not in word, the same is a perfect man and able also to bridle the whole body." The wise man says, "A word fitly spoken is like apples of gold in pictures of silver." Why is it that we hear so little genuine religious conversation even in Christian circles? Many reasons may be given. We mention a few. One is, that even professors of religion are, to a sad extent, more interested in worldly matters. "Out of the abundance of the heart the mouth speaketh." Their hearts abound in secular desires, and naturally they talk about secular things. Of how many church members is it true that you may spend hours and days in their company and never hear a word that indicates that their affections are set on things above, or that they are governed by the truths and precepts of God's Word. Their whole conversation, and it is generally carried on with zest, relates to money making, temporal promotion, carnal indulgence, social life, with its pleasures and fashions, fashionable people, dress, equipage, furniture and the ten thousand other topics that make up the circle of a worldly life. Their talk reveals an earthly, if not a sordid, sensual, or trivial mind. To introduce a religious subject in such a circle, however justified by circumstances, or in whatever spirit, would be considered a grand impertinence. It would be adjudged wholly out of place, and it would be soon dismissed. *Southern Presbyterian.*

The British House of Commons has rejected the proposal for a religious census next year when an enumeration of the population of the United Kingdom is to be taken.

Our Young Folks.

HOW DO YOU DO

How do you do? "I do with my might
Just as I am told, when told to do right.
I strive for promotion by doing my best,
My mother and teacher can tell you the rest.
I speak when I'm spoken to, come when they call,
And strive to be kind and respectful to all.
It is nothing to boast of, whatever I do,
I wish it were more and were better, don't you?"

How do you feel? "Sorry and mean,
When I do a wrong act, whether hidden or seen
But I feel like a bobolink, joyous and bright,
When I take the straight path and try to do right
It sometimes seems hard, but it turns out the best,
And then I feel glad and can laugh with the rest
I can caper, and jump, and turn somersaults, too,
It may not look nice, but I like it, don't you?"

What do you know? "Very little, it's true,
Compared with my elders, but that's nothing new
If I study in earnest, I hope to know more,
When I get to be twenty and on to four-score
Wisdom may come with gray hairs, if not now,
When wrinkles of cares settle deep on my brow,
And boys will look up and honour me then,
When I am a judge and stand among men."

What do you do? "I study and work,
I don't want to be a mean sneak or a shirk.
I have my home duties, and do them with care,
In that and everything try to be square:
Tobacco and liquor I shun as a foe,
And stand by my colours wherever I go.
What more can I do, except love and obey
My Maker and parents, and heed what they say?"

THE EARLY AND THE LATTER RAIN.

In the climate of Palestine there are two rainy seasons on which the harvest especially depends—the autumnal and the spring rains, called in the Scriptures the early and the latter rain. The early rains of the Scripture usually commence in the latter half of October or beginning of November, not suddenly, but by degrees, which gives opportunity for the husbandman to sow his fields of wheat and barley. The rains come mostly from the west or southwest, continuing for two or three days at a time, and falling especially during the nights. The wind then chops round to north or east, and several days of fine weather succeed. During the months of November and December the rains continue to fall heavily; afterwards they return only at longer intervals, and are less heavy; but at no time during the winter do they entirely cease to occur. Snow often falls in Jerusalem, in January and February, to the depth of a foot or more, but it does not last long. Rain continues to fall more or less through the month of March, but it is rare after that period. At the present time there are not any particular periods of rain, or successions of showers, which might be regarded as distinct rainy seasons. The whole period from October to March now constitutes only one continued rainy season, without any regularly intervening time of prolonged fair weather. Unless, therefore, there has been some change in the climate since the times of the New Testament, the early and the latter rains for which the husbandman waited with longing, seem rather to have implied the first showers of autumn, which revived the parched and thirsty earth, and prepared it for the seed; and the latter showers of spring, which continued to refresh and forward the ripening crops and the vernal products of the fields. In ordinary seasons, from the cessation of the showers in spring until their commencement in October and November, rain never falls, and the sky is usually serene.

THE TIME TO BE PLEASANT.

"Mother's cross," said Maggie, coming out into the kitchen with a pout on her lips.

Her aunt was busy ironing, and she looked up and answered Maggie:—

"Then it is the very time for you to be pleasant and helpful. Mother was awake a good deal of the night with the poor baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her—"The very time to be pleasant is when other people are cross."

"True enough," thought she, "that would do the most good. I remember when I was ill last year, I was so nervous that if anyone spoke to me I could hardly help being cross; and mother never got cross or out of patience, but was quite pleasant with me. I ought to pay it back now, and I will."

And she jumped up from the grass on which she had thrown herself, and turned a face full of cheerful resolution toward the room where her mother sat soothing and tending a fretful, teething baby.

"Couldn't I take him out to ride in his carriage, mother? It's such a sunny morning," she asked.

"I should be so glad if you would," said her mother.

The hat and coat were brought, and the baby was soon ready for his ride.

"I'll keep him as long as he's good," said Maggie, "and you must lie on the sofa and take a nap while I'm gone. You are looking dreadful tired."

The kind words and the kiss that accompanied them were almost too much for the mother, and her voice trembled as she answered:—

"Thank you, dear, it will do me a world of good. My head aches badly this morning."

What a happy heart Maggie's was as she turned the carriage up and down the walk! She resolved to remember and act on her aunt's good words.

"The very time to be helpful and pleasant is when every body is tired and cross."

ONE THING AT A TIME.

"Early in the morning," relates a gentleman who has spent many decades in the service of God and his fellow men, "I learned from a very simple incident a wholesome lesson and one which has been of incalculable benefit to me."

"When I was between twelve and fourteen years old my father broke up a field on his farm and planted it with potatoes, and when the plants were two or three inches high he sent me to hoe it. The ground of that piece was very hard to till; it was matted with grass roots and sprinkled with stones. I hoed the first row and stopped to look at the general task before me. Grass as high as the potatoes was everywhere, and looking at the whole from any point it seemed to be a solid mass. I had the work to do all alone, and as I stood staring at the broad reach of weedy soil, I felt a good mind not to try to do anything further than with it.

"Just at that minute I happened to look down at the hill nearest my feet. The grass didn't seem just quite as thick there, and I said to myself: 'I can hoe this one well enough.'

"When it was done, another thought came to help me. 'I shan't have to hoe but one hill at a time, at any rate.'

"And so I went to the next, and next. But here I stopped again and looked over the field. That gave me another thought, too: 'I could hoe every hill as I came to it; it was only looking away off to all the hills that made the whole seem impossible.'

"'I won't look at it!' I said; and I pulled my hat over my eyes, so I could see nothing but the spot where my hoe had to dig.

"In course of time I had gone over the whole field, looking only at the hill in hand, and my work was done.

"I learned a lesson tugging away at those grass roots which I never forgot.

"It was to look right down at the one thing to be done now, and not hinder and discourage myself by looking off at the things I hadn't come to. I've been working ever since that summer at the hill nearest my feet, and I've always found it the easiest way to get a hard task accomplished, as it is the true way to prepare a field for the harvest."

THE MUD FISH.

Africa is the home of many extraordinary animals, but there is no more remarkable creature than the mud fish, which inhabits certain of the rivers of western Africa, and, as its name implies, it lurks in the muddy bottoms of these rivers. At first sight there is perhaps nothing especially striking about this animal; it looks very much like an ordinary fish except for its curious, long, slender fins. A visitor who knew nothing about the creature would probably go away with the impression that he had seen nothing out of the common, unless one happens to be encased in a ball of dried mud, lined with mucus from its body, and perforated by a small aperture to admit of breathing. This "cocoon," as it is sometimes called, on account of its analogy to the earthen case fabricated by many caterpillars in which to undergo their metamorphoses, on being placed in warmish water is dissolved and the fish liberated. The habit which the mud fish has of making an earthen chamber of the mud at the bottom of a river is a most wonderful provision of nature for the exigencies of the climate. The rivers which the fish inhabit are liable to periodical draughts. When such a draught is imminent the fish retires to deep water and excavates a pit, in which it lies, covering itself over with a thick layer of mud. It can suffer with impunity the complete drying up of the river. But the most interesting fact about the creature is that during the time of its voluntary imprisonment it breathes air directly through an aperture left in the cocoon, by means of lungs, just like a land animal. When the returning rains dissolve the mud and liberate the fish it breathes by means of gills, just like any other fish.

A SHORT RULE FOR FRETTERS.

A young friend has been visiting me who was a fretter. She fretted when it rained, and fretted when it shone. She fretted when others came to see her, and fretted when they did not. It is a dreadful thing to be a fretter. A fretter is troublesome to herself and troublesome to her friends. We, to be sure, have our trials; but fretting does not help us to bear or get rid of them.

I have lately come across a short rule for fretters, which they shall have. Here it is: Never fret about what you can't help; because it won't do any good. Never fret about what you can help; because if you can help it, do so. Say this when you get up in the morning, say it at noon, and say it at night; and not only say, but do; and that will be, do not fret at all—a fine doing.

"But we have our trials!" my young readers say. Yes, you have; and your little trials are as hard to bear as our big ones. But fretting doesn't help them, nor wishing we were somewhere else or somebody else, or dwelling upon them till they look a great deal bigger than they really are.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

PARABLE OF THE POUNDS.

GOLDEN TEXT.—Unto every one which hath shall be given
LUKE xiv. 29.

INTRODUCTORY.

The Saviour was still the guest of Zaccheus. The parable which forms the subject of to-day's lesson was spoken to the people assembled at the house of the chief tax-gatherer in Jericho. A similar parable is recorded in Matthew xxv., but the occasion and some of the details are different. The reason given by Luke for the parable here is that Jesus was nigh to Jerusalem. It related to the kingdom of the Messiah, and as Christ's visit to Jerusalem had a most important bearing in relation to that kingdom, the sacred city was a fitting place for the offering up of that sacrifice on which God's redemptive kingdom rests.

I. **Talents Entrusted.**—There is no room for doubt as to the application of the truths taught in this parable. The nobleman represents Christ Himself. He is the eternal Son of the Everlasting Father. Christ is of kingly descent and character. To Him all power in heaven and earth is given. The supposition that the colouring of the parable is derived from the existing state of things among the Jews at the time is by no means improbable. The successors of Herod the great went into a far country to receive the right to reign in Palestine. They had to obtain the sanction of the Roman power before they could claim the throne. The nobleman goes into the far country to receive his kingdom. Jesus was to ascend into heaven after His resurrection. He receives the kingdom and is to return. The people there expected that the reign of Jesus was to effect a speedy transformation on the earth. They were eager for its visible appearance, impatient for its beginning. The Scriptures leave no doubt as to the certainty of the coming and glory of Christ's kingdom but the time of its full and glorious manifestation is purposely kept back. The counteractive to what is at best but idle curiosity is given in this parable, as well as elsewhere in Scripture is that we are to be diligent in the discharge of present duty and leave the times and the seasons in the Father's hand. Ten servants of the nobleman were entrusted with ten pounds, one each not different amounts as in the parable of the talents. The pound, the money then current in Palestine, was equal to about \$17 of our money. The instruction given at the time was, in the Authorized Version, "Occupy till I come;" in the Revised, "Trade ye herewith till I come." Both translations virtually mean the same thing. The money with which the servants were entrusted was to be put to profitable use by them. Each one whatever station may be occupied receives from God precious endowments and opportunities which are to be used under a sense of direct responsibility to God. Opportunities may differ, modes of service may vary, the one thing required is the faithful and loyal use of what God has entrusted to our care.

II. **Talents Used.**—It seems marvellous that any should be found who hate the Heavenly King. We know however from the Gospels how bitter was the enmity with which Jesus was regarded by many. Good people are sometimes actually disliked because of their goodness. The sinful human heart is not naturally in sympathy with the sinless Son of God. So there are those who owe Christ reverence, submission, trust and love, who in their hearts say "we will not have this man to reign over us." This was the message sent after the departed nobleman. In his own time having received his kingdom, the nobleman returns and reckons with his servants. A strict account is required of each. The fidelity and diligence with which they had used the money—the gifts and opportunities—placed at their disposal is the subject of strict enquiry. The first that came before the returned nobleman was able to say "Lord, thy pound hath gained ten pounds." It was with his lord's own gift that he had been able to work and the result proved successful. This good account he was able to render meets with approval and reward. Faithful service for Christ, sincerely rendered, never goes unrewarded. Here the word of approval is "well done, thou good servant," and the reward follows, "because thou hast been faithful in a very little, have thou authority over ten cities." Diligence and fidelity in the humblest sphere prepares for higher and more extended service. The second comes forward and says, "Lord, thy pound hath gained five pounds." The language used is the same as that employed by the first, but the amount is only half what had been gained by the first. The gifts and graces God bestows are varied in their measure. It is not the amount gained that is the criterion by which their work is judged, it is their faithfulness in the circumstances in which they are placed. This is brought out in the words of approbation that follow the rendering of his account by the second. The same words of commendation are spoken to him. The reward in this case corresponds to the increase. He is given authority over five cities. He is entrusted with a position for which his capacities are exactly suited. In the heavenly kingdom the servants of the King will be in the spheres for which they are best fitted.

III. **The Talent Abused.**—Only three of the ten servants are represented as rendering their accounts. The reason why the cases of all are not repeated in detail is that the principle of judgment and award is the same throughout. Now we have the case of the one who refused to improve the opportunities given him. He has safely kept what was entrusted to him. The pound he had received was not lost or squandered. It had been hid away for safe keeping, in the manner common then and common still in Eastern lands. It was concealed in a handkerchief. This servant, however, seems to have been conscious that some defence of his neglect was needed and so he lays the blame on the nobleman's character, which he represented as harsh and exacting. This was an unjust aspersion on the character and spirit of the nobleman. Those who neglect duty must have some excuse for it, and they lay the fault on others, not on themselves. Some lay the blame of their failures on God and His providence. But this is wrong is brought clearly out in the nobleman's reply to the indolent servant's explanation. He does not correct the man's mistaken judgment by repudiating the false estimate his words imply, rather he takes the man's own ground for showing him that he had acted both foolishly and wickedly. If the nobleman was such a hard man, why then had not this servant so disposed of the pound that when it had to be given up it might have been accompanied with at least the interest it was capable of earning. The pound was taken from him. He was deprived of what he had. Gifts unused are withdrawn. The command was issued that the pound be given to him who had gained ten. In explanation the nobleman says "That unto every one that hath shall be given; and from him that hath not, even that he hath shall be taken away from him." The diligent employment of means, talents and opportunities enhances the power and capacity that possess them.

PRACTICAL SUGGESTIONS.

Christ is the king who rightfully claims our loyal and loving service.

He entrusts each one with the means and opportunity of rendering faithful service to Him.

Faithful self-denying service will receive the commendation of the Heavenly King, and an exceeding great reward.

Indolence and faithlessness only meet with rebuke and deprivation.

To reject Christ is to court destruction.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, SEPTEMBER 3rd, 1890.

A Sabbath School Service for Children's Day

ARRANGED BY THE REV. JOHN McNEILL.

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

This form of Service for Children's Day has been carefully prepared; will be found most interesting, and cannot fail to be useful to the pupils of the school. The words of the hymns are accompanied with the music, and the programme is neatly printed in four-page form, making it very convenient for handling by the children. Schools should order at once so that we may be able to form some idea of the number of copies likely to be required. Price per 100 \$3.00.

PRESBYTERIAN PRINTING AND PUBLISHING CO.
JORDAN STREET, TORONTO.

IT is a mistake to assume that Church Courts are the only places in which a few men do all the talking. During the present session of the British House of Commons six members had up to the 15th ult. delivered 732 speeches!

THE Supreme Court of the great Methodist Church will meet in Montreal early in the present month. Several vitally important matters will come up for settlement and among others the much discussed Federation question. The leaders of Canadian Methodism are, taken as a whole, wise men and they will no doubt do what is best for the interests of their Church. Large deliberative bodies such as General Conferences and General Assemblies are always at their best on large important questions. Special preparation and special prayer are made for the handling of grave and important issues and that is one reason why they are always handled more creditably than small, irritating, unimportant questions.

IT is both curious and significant that on this free continent the papal system aims at the intellectual and spiritual subjugation of its adherents. Vicar-General Preston, of New York, is credited with having said:—

Every word Leo speaks from his high chair is the voice of the Holy Ghost, and must be obeyed. You say: I will receive my faith from the pontiff, but I will not receive my politics from him. This assertion is disloyal and untruthful. . . . You must not think as you choose; you must think as Catholics.

If that is the view held by high dignitaries of the Roman Catholic Church in America, those who value civil and religious liberty have reason to be satisfied that the representatives of the Romish Church should be so outspoken. Even Roman Catholics of average intelligence will be compelled to enquire on what authority these astounding assumptions rest. Enquiry will be followed by emancipation from a despotism that rational and intelligent people will find intolerable.

AS a specimen of the free and easy way in which religious journals make comments in England, we clip the following from the *British Weekly*:—

In the House of Commons Sir George Campbell further distinguished himself as an insufferable bore. As he brings considerable discredit on Liberalism, it may be hoped his Kirkcaldy constituents will cut short his career at its climax.

The foregoing is a fair sample of the manner in which our lively contemporary often criticizes public men, clergymen sometimes included. If a Canadian religious journal treated a member of Parliament in that way what a howl there would be. It should be stated, however, that whilst respectable British journals are outspoken in the matter of criticism, they never descend to mean, low, cowardly attacks upon the men they criticize. Goodness of motive is usually assumed whilst faults of manner are mercilessly condemned. It should also be stated that up to the 15th of August Sir George had spoken 168 times during the present session.

WHEN congregations make choice of a manifestly unsuitable man for pastor after hearing many that were suitable, good-natured optimists bound to defend the system at all hazards often say:

"Oh, well, a little time will put it all right, every man will find his level in the long run." That may be true, but the statement assumes that congregations exist for the purpose of finding the level of ministers. Granted that an utterly unsuitable pastor will make his unsuitability painfully manifest in three or four years how much does the demonstration cost? How much does the congregation lose during these years? How much might it have gained under the ministry of a suitable man? How much pain if not scandal does it cost to rupture the tie when facts prove that there is a round peg in a square hole? The unfortunate minister himself perhaps suffers more than any one else. No, it will not do to lightly say every man will find his level. The Church of God does not exist for the simple purpose of adjusting clerical levels. The level of most men may be found but the finding may easily cost too much.

IT is to be hoped that the distinguished Scottish nobleman and his family at present on a visit to Hamilton for purposes of health will be allowed to make their visit in peace. Canadians are not noted for toadying. We are not a nation of sneaks. There is as much self-respect in the typical Canadian as in any man under the sun. But it is unfortunately true that there is in every part of the country a few people who are always anxious to bore distinguished visitors with addresses, entertainments, calls and attentions of various kinds not because they have any special regard for the visitors but because they want notoriety for themselves. It is not at all necessary that every society in the country should bore Lord Aberdeen with a stupid address. Nor is there any reason why people should trot after him every place he goes and ask him what he thinks of us. If some distinguished visitor would soundly snub the parasites who run after and bore him, ninety-nine out of every hundred Canadians would give that visitor three rousing British cheers.

PROTESTANTS the world over have been impressed by the death of John Henry Newman. His pure character, great abilities, and perhaps more than all his "Lead, kindly Light," have for the time being led untold thousands to forget that Newman was a Catholic prelate, and not only a Catholic, but the leader of a movement Rome-ward from the English Church. The man was so great and good that many thought nothing of his Church. This fact proves that character is greater than ecclesiastical relations. A man may be so pure and good and useful as to win the hearts and, to a certain extent, the confidence, of Christendom, even though he belongs to an apostate church, and he may be a nobody or a nuisance even though his ecclesiastical surroundings are of the most orthodox kind. Bad as the world is, goodness is the greatest power in it. Purity, self-sacrifice, devotion allied with ability give influence in any church. This does not prove that the church is right, but it does prove that the greatest power in the world is character. John Henry Newman was a good and great man in spite of his ecclesiastical environment.

MORE than once we have pointed out that there should be a marked increase in contributions for Christian purposes this year if the harvest turns out as well as expected, and prices keep up. The *British Weekly* makes substantially the same observations about the Churches in the old country:—

The prosperity of the country seems to be at its highest, judged by every possible test. During the past fortnight no less than £1,400,000 of notes and coin has been taken from the Bank of England into general circulation, which is £200,000 more than for the corresponding fortnight in 1873, the most prosperous year the country has ever known. Wages are high, but not so high as they will be. There is plenty of work; labourers cannot be had for the harvest field; and in Scotland and Ireland there is an increase of more than half a million in the circulation of Scotch and Irish bank notes, compared with what it was last year. We should be glad to see a corresponding increase in the contribution to Christian and benevolent objects. They should be going up by thousands. Yes, they certainly should, but will they? There is grave reason to doubt whether a time of unusual business prosperity is the best time for the Church. A "boom" is certain to make many people reckless in their personal expenditure. Mild depression makes people more careful, more thoughtful and perhaps more prayerful. The last was not a good year for business, but the Church accounts balanced well. So far as human eye can see there should be thousands more in the treasury next June.

A GOOD many people seem to be exercised about finding a suitable field of labour for the Rev. John McNeill. It is assumed by many that he is not the right kind of preacher to succeed Ham-

ilton and Dykes, mainly, we suppose, because he is very unlike them. The appearance of his first volume of sermons makes the *New York Evangelist* speak in this way:—

If the same congregation remains that used to hear Dr. Dykes, the question arises, [Will McNeill suit it? Is he not a "square board in a round hole?" Time will tell. As "a man of the people" he would seem to be better adapted to the East End. His style is racy, familiar, illustrative, personal, story-telling, altogether adapted to the common people; and the preacher ought to have an immense throng, far larger than Regent Square will hold, to hear his sermons. They contain a lesson to the minister who does not know how to attract and keep the masses, and they are good reading for the average man anywhere.

Is there not a possibility that Mr. McNeill may be the right man for Regent Square just because he is unlike his predecessors. Dykes and Hamilton, no doubt, did work that Mr. McNeill cannot do, and Mr. McNeill may do work that neither of them could do. As Arnot said: "One man ploughs and another man cross ploughs." To be useful it is not by any means necessary that a pastor should be like his predecessor. Quite frequently he is successful with classes his predecessor could not reach just because he is unlike him. No man, not even a Hamilton or a Dykes, teaches the whole truth or teaches any part of it in a way best adapted to meet the wants of everybody.

IS RELIGION PROGRESSING?

A RECENT interview with Louis Kossuth in Turin gives a somewhat sad picture of his present condition. The one-time popular Magyar hero has fallen into the sere and yellow leaf. He is aged, weary and worn. To the question, Is life worth living? the venerable Hungarian, wearily, answers that were it not for duty life is to him no longer worth living. Age and disappointment are great disillusionists. To the young life's outlook is resplendent with rich and glittering promise, while to those who have travelled far along life's dusty highway nearly everything appears stale, flat and unprofitable. Personal experiences have much to do in colouring the views taken of the progress of Christianity and the influence it exerts. With some the conclusion formed is mainly a matter of temperament. People enjoying the best of physical health and in moderately prosperous circumstances are usually disposed to take a rosy view of the world in which they live; the sick and the sad can seldom look upon any but leaden skies, and all things to them seem draped in funereal gloom. There are many who see much of the dark side of human life, as it can only be seen in the slums of great cities, yet these are far from seeing eye to eye. The detective is seldom an optimist. He sees almost everything and everybody through a haze of suspicion. If naturally of a sunny humour, his occupation affords admirable training for a cynic. The city missionary has to do with dwellers in the slums as well as the detective, yet, though his heart is often saddened, and his hopes sometimes grievously disappointed, he continues cheery and hopeful in the main. It makes a great difference to one whether he is in quest of goodness or looking out only for evil.

So not a little depends on the capacity we bring for seeing. If we fasten our gaze intently on the evil around us, and see only the degenerating tendencies present in this as in every time, we will be disposed to keep on uttering lamentations that we have fallen on evil days. It is noticeable that grim and lugubrious prophets almost always assume that they are all right themselves; that they are faithful found among the faithless few. If on the other hand we shut our eyes as much as possible to surrounding evil and see only the bright side of things, and take some of the noisiest workers, even in the best of causes, at their own valuation, our vision of life and religious progress will be optimistic in the extreme, but it will be very unreal.

Professor W. G. Bjaikie, D.D., of Edinburgh, in a recent communication to the *New York Observer* discusses whether they are gaining or losing religiously in Scotland. The good Doctor looks at things discreetly. He has the common sense and caution characteristic of his nation, and states his conclusions with commendable moderation. The first point he touches on is Sabbath observance. He acknowledges that the old-fashioned, severe and strict methods of Sabbath keeping no longer generally prevail. In other words, the Puritanic day of gloom has given place to a brighter and more joyous method of keeping the Lord's Day. The best day of the seven ought to be a day of gladness. With many, however, there is a tendency to make the Sabbath what it is in European countries,

simply a holiday. This summer, Dr. Blaikie tells us, he has seen Sunday pleasure parties starting out for Roslin Chapel and the Forth Bridge, but railway companies do not run Sunday excursion trains, as is done in some places in the United States. Passenger and freight trains are run in Scotland, and a few excursion steamers carry people to popular resorts, where nominally they can come under the description of *bona fide* travellers, within the letter of the Forbes Mackenzie Act. This entitles them to intoxicating refreshments, which the hotel-keepers are quite willing to supply. In Scotland, as everywhere else, the Sunday excursion is a demoralizing institution. Then the number of those who attend church only once a day is multiplying perceptibly. The spread of Broad Church principles as the result of recent discussions is held by many to be a religious retrogression.

Over against these indications of religious degeneracy, Dr. Blaikie places the rise of missionary enthusiasm, and the readiness with which large numbers of educated men and women are offering for Christian service at home and abroad as one of the most encouraging signs of the times. He is not disposed to lay so much stress as some do on the increasing interest taken in Sabbath school work and its steady expansion. It is nevertheless to be regarded among the hopeful indications of present-day Christianity. The development of Christian liberality in giving is noted. He states that in the recent animated discussions in the Free Church General Assembly on the Dods and Bruce cases, "hardly a man spoke who did not declare himself *ex animo* an upholder of the old system of truth." The Committee of the Free Church entrusted with the work of Confessional revision are proceeding cautiously and on conservative lines. It is his opinion that the venerable standards will remain virtually untouched, and that the work will end in the adoption either of "an Explanatory Act, supplementing and explaining some of the articles, or a less stringent formula than the present or both." The conclusion he reaches is one that will commend itself to all sober-minded people who are convinced that the Christian faith is imperishable, and that under the guidance of Him who is Head over all things to His Church, it will in due time reach its destined triumph. Dr. Blaikie's impression is thus expressed: "I cannot help thinking that we are in a better position than was supposed, and that we may look hopefully forward to the future, on the whole, to be a better age than the past."

THE GAMBLING MANIA

THE action taken by the United States Government to deprive the Louisiana Lottery of the use of the mails for business purposes will put an effective check on the operations of a concern that enriches a few, plunders many and demoralizes all. The Louisiana Legislature had not sufficient moral fibre to abate the nuisance when the opportunity offered. The temptation to share in the ill-gotten gains of the lottery was too strong for the public and private virtue of the community. The Executive of the National Government has wisely and opportunely stepped in and to a large extent undone the mischief the State legislature by its weakness was powerless to prevent. Making the transmission of lottery literature by the mails illegal and the suppression of the open and covert forms of advertising in newspapers will evoke cordial support and approbation of the moral element among the American people.

Here in Canada we might profit by the action of our neighbours in this respect. There are anomalies in our laws relating to gambling that were they not serious they would be simply ridiculous. Gambling is admitted to be a great evil, injurious to those who engage in it, and one that necessarily exercises a corrupting influence in the community. But lotteries under ecclesiastical sanction and management are permitted by our law. Nor have ecclesiastics been slow to avail themselves of the exemption from penalties by which Church lotteries are protected, if not encouraged. Father Labelle's lottery, ostensibly for patriotic purposes, is well known and in no sense differs in principle from that of Louisiana or any other that preys on a credulous and greedy public. It is a curious question how, in framing the statutes relating to gambling, our lawmakers thought of giving such latitude to religious bodies to engage in what to all others were illegal transactions. How did it all come about? Did reverend fathers indulge in a little lobbying, and resort to the devices unknown to our constitution, but notwithstanding powerful factors in our modern legislation? Was it from sheer good nature and

benevolent feeling, from oversight or a desire to conciliate the voting power that our legislators consented to stultify themselves by making an exception in favour of ecclesiastical lotteries? It is not self-evident that gambling, being an inherently wicked and demoralizing pursuit, changes its moral aspect when carried on by black frocks instead of black-legs. Gambling is evil and only evil whoever engages in it, and wherever it is carried on. There is no apparent moral difference whether lottery drawings take place in a church parlour, or in a gambling saloon. Gambling is gambling whether it is indulged in on the Stock Exchange, or in an ecclesiastical edifice. It is difficult to understand how under any circumstances it can be sanctified by the word and prayer. For the good name of our country and for the preservation of those exposed to temptation to act dishonestly the sooner the absurd anomaly of permitting under the name and guise of religion what the law expressly forbids under other conditions the better. No Church worthy of the name would care to have the equivocal distinction of doing under legal sanction what is immoral in itself and legally forbidden to others.

Canadian newspapers that respect themselves and are held in public esteem do not insert lottery advertisements or open their news columns to the specious recommendations which are freely furnished. Attempts to give publicity to the Louisiana Lottery in Ontario have been promptly met by legal action, which is strong enough to prevent repetitions of this mode of catching victims for the sharks on the shore of the Gulf of Mexico.

Something more than this is needed to put an effective check on those who systematically prey on the credulity and cupidity of the unwary, who are only too willing to jump at the glittering bait held out. The postoffice must be guarded from becoming an ally of those who live by plunder. Already the authorities have the power to prevent the mails from being used for the dissemination of immoral publications. All that is needed is the extension of this power so that it may cover matter circulated by lottery companies. At present Canadian mails are freely used for this purpose. It is true that in a measure means for the evasion of such a law might be adopted. Before us lies an innocent-looking wrapper, addressed to a reputable business firm in this city, which encloses circulars and blanks relating to a lottery on the European continent. One document, couched in wondrous English, intimates that \$125,000 will be given in prizes, and holds out to the recipients the usual high-sounding inducements for investment. The head of the concern intimates that "My business has been established since sixty-nine years and received the concession from the state." As a further guarantee of the high-toned character of the institution, would-be patrons are assured that the tickets, "all bearing the Government stamp and the signature of the Lottery-Management," can be had for a comparatively trifling cash value. As a specimen of the inducements held out and of European lottery English, the following is culled from the circular:—

The animated commercial traffic which has hitherto developed itself between your country and Germany, and which has acquired greater extension, induces me, with your permission, warmly to recommend my Bankbusiness and Chief Lottery-Office, which has been established since 1821. By the new connections with your town, the posts are very regular in their deliveries, and it is to be foreseen that, by the present cheap state of the money market, the trade and traffic will always acquire an increasing extension, and, in the expectation that you also wish to be favoured by Fortune, an opportunity offers itself to you to win a large capital without any considerable risk on your part.

Again this guileless mediating agent for the dupes who "wished to be favoured by Fortune" says:—

There are really thousands continually ventured in commercial undertakings, of which the prospect of gain is often very doubtful, here, however, every one is recommended to offer Fortune the hand, and by partaking in this Great Money Lottery, which is so richly provided with prizes by risking a trifle in order eventually to win suddenly a large capital. I have thereby often had the opportunity of establishing the fortune of many families and paying them the sums of the bonus and chief prizes.

There is no royal road to wealth any more than there is to learning. Both can only be gained by earnest, honest effort. There are many by-paths to wealth, which only too many are willing to tread. Many try, but few succeed in the acquirement of wealth by disreputable ways. The lottery is one of the meanest and most bare-faced swindles, and few but unfledged youths and those whose moral integrity has been seared would think of seeking its aid. It is a truism that money dishonestly obtained brings no blessing with it. The blessing that maketh rich and with which no sorrow is added can never be gained by means of the lottery nor any of the other modes of gambling unhappily so rife in these days when all are hastening to be rich.

Books and Magazines.

LITTLE'S LIVING AGE. (Boston: Little & Co.)—The excellent record maintained for so many years by this publication is kept up weekly with unabated vigour.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This leading weekly for young people presents a pleasant variety in its contents so that different tastes are fully suited. Its aim is to instruct, entertain and cultivate the minds of its many readers. Its illustrations are numerous and of excellent quality.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—Theodore Child gives a fine description of a trip "Across the Andes," a subject affording fine scope for pictorial illustration. The frontispiece, "Junction of the Rivers Juncal and Blanco," forming one of a number of very attractive pictures. Finely illustrated papers are: "Recent Discoveries of Painted Greek Sculpture;" "The Social Side of Yachting;" and "The Wild Garden." There are also papers on "The Metric System," "Mountain Passes of the Cumberland," and "Harvard University in 1890." Alphonse Daudet's story "Port Tarascon" is continued. There are a number of excellent short stories and several meritorious poems, while the departments are as usual brimful of good things.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The September number opens with a flavour of the sea. Rufus F. Zogbaum is both artist and author. He supplies as frontispiece, "In the Morning Watch," *apropos* of his paper "With Uncle Sam's Blue Jackets Afloat," the first of a series. The fifth in The Rights of the Citizen series is a paper by James S. Norton on the citizen's right "To His Own Property." Donald G. Mitchell writes appreciatively on "The Country House." Thomas Stevens describes the "African River and Lake Systems." The other noticeable papers are: "The Sheikh Abdallah," "Nature and Man in America;" "A Crown Jewel, Heligoland," and "Millet and Recent Criticism." "Jerry" has reached the second part and grows in interest. There are excellent short stories and poems.

FOUND OUT, and other Sermons. By Rev. John McNeill. (Toronto: Willard Tract Depository.)—The pastor of Regent Square Church, London, is holding his own in popular estimation. His services are crowded and he is in constant demand for special services in all parts of Great Britain. Judging from this paper-covered little volume and from other sources there are no evidences that he has lost his equilibrium and been spoiled by popularity. The reason why his ministry is so attractive lies in his intense earnestness and naturalness. There are no finely poised periods, no effort at a highly-cultured style, no affectation of profound learning. He speaks God's message with all the sanctified force of a man in downright earnest, and in the plain language that common people themselves use every day. His discourses abound in fresh and well-told illustrations and anecdotes, mostly drawn from actual every-day experience. The ten sermons in this volume, published so cheaply that it is within the reach of all, afford most enjoyable and profitable reading.

THE CENTURY. (New York: The Century Co.)—A fine portrait of the Princess de Conti forms the frontispiece of the September Century, introducing Amelia Gere Mason's fifth paper on the "Women of the French Salons." Much space in the number is devoted to Western subjects. John Muir discusses the "Features of the Proposed Yosemite National Park," and George Hamlin Fitch tells "How California Came into the Union." Other attractive papers are: "The Social Problem of Church Unity," by Charles W. Shield, D.D., in the Present Day Paper series; "Our New Naval Guns;" "The Autobiography of Joseph Jefferson," "Wells Cathedral," by Mrs. G. van Rensselaer; "In the Marble Hills," and "An Artist's Letters from Japan," by John La Farge; "The Anglo-manics" is completed, and "Friend Olivia" fully sustains the high reputation of its gifted authoress. The other features of the magazine are up to the usual high standard it has uniformly maintained.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—Mr. Lowell's "Inscription for a Memorial Bust of Fielding" though brief is the most remarkable piece of writing in the *Atlantic* for September. Dr. Holmes, in his instalment of "Over the Teacups," discourses on the fondness of Americans for titles, and gives a lay sermon on future punishment, and ends it, as do many preachers, with some verses. Mr. Justin Winsor considers the "Petils of Historical Narrative," and Mr. J. Franklin Jameson contributes a scholarly paper on "Modern European Historiography;" Mr. Fiske adds an article on the "Disasters of 1780," and these three papers furnish the solid reading of the number. Hope Notnor continues her amusing studies in French History, this time writing about Madame de Montespan, her sisters, and her daughters. "A Son of Spain," the chronicle of a famous horse, Mr. Quincy's bright paper on "Cranks as Social Motors," and "Mr. Brisbane's Journal," the diary of a South Carolinian, written about 1801, are among the other more notable papers. Mrs. Ireland's and Miss Fanny Murtree's serials, a consideration of American and German schools, and reviews of the "Tragic Muse" and other volumes complete the number.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The leading article in the new number is from the pen of the venerated Dr. Anderson Thomson, of Edinburgh, on "The Mission in Basuto Land." Dr. Ellinwood, of the Presbyterian Board of Foreign Missions, writes on "Woman's Work for Woman," a paper worthy of the writer and of the theme. Dr. Pierson, one of the editors, has a masterly article on "The Supernatural Factor in Missions." The article by Rev. D. L. Leonard on "Mormon Proselytism" will not only interest but astound the public by its array of historical facts. The great conference of missionaries at Shanghai, 432 members, receives large attention. The *Review* sent a special representative from Japan to report its proceedings; and besides, Dr. Happer, of the Christian College of Canton, a leading member of the Conference, gives a ringing paper on its important action, also the four appeals to the Churches are given in the *Review*. The translations from foreign missionary periodicals are full and valuable. The other seven departments are each and all full of intelligence, correspondents, able original papers on China, Japan, Korea, etc., editorial notes, reports of societies, statistics of missions, and the latest news from all parts of the world. It is fully up to its own high standard of merit.

Choice Literature.

ONE WOMAN'S REVOLT.

(Concluded.)

Night after night, when the household was hushed to rest in her little room, that was but a closet in size, where she dared not utter a single sigh of joy, lest the sound of it should rise to the gable and fall over the partition into other ears, she would softly push back the blinds, lay her pillow on the window-sill, and take in, through moments that were her very own, all the mystery and the rest of the night on shore and ocean.

Miss Janet mingled very little with her "boarders." She was pleasantly shy of their companionship; but, in some magnetic way that she was unconscious of exercising, they were greatly drawn toward her; but their was no one to satisfy their curiosity concerning her past. She, happy soul, had forgotten that she had had a past, until, one night, Mr. Ingersoll handed her a letter from home that announced her mother's serious illness.

Miss Janet read it. It was nine o'clock; too late for action that night. Elizabeth was gone with her mother to the Salvation Army meeting at Asbury Park.

Mr. Ingersoll had been politely observant as she read the letter, and knew that there was trouble in it.

An hour later Mr. Ingersoll strolled leisurely into the cottage, and, at once announced to his sister that he was going up to New York in the morning, and would she ask Miss Pierson if she would be so kind as to let him have an early breakfast. "Tell her," he said, "I would not give the trouble were not the business urgent."

"Why, Cooper!" exclaimed Mrs. Lawrence, "where have you been?"

"I strolled into the Gospel-tent up here by the lake, Edna, and whom should I hear speaking and singing there but Dinah Morris. I never realized before that there was no fiction in that character. She is slight, fair, with gray eyes, a sweet, low voice, full of rapture, that thrills through and through you as she breaks from speech into song, singing, 'I am the child of a king,' and subsides into the words: 'I was washing this morning. My line was filled with clothes. It broke and my clothes fell into the mud. I am afraid you will not believe me, but Jesus Christ helped me to pick up the clothes. He helped me wash them again. He helped me tie up the line. Yes, I was helped this morning by the Son of the King. I am helped in all that I do by Him. Why should I be troubled, when always I have a royal helper at hand?' I tell you, Edna, the woman was in terrible earnest. She believes it. You must go and hear her. I'll wheel you up some evening."

Mrs. Lawrence made no reply for a moment; then, she asked, "What is it that takes you so unexpectedly to the city?"

"It is about that place up the river. I shall come back to-morrow night," he said. "Any commands for me?"

"No, Cooper! I was thinking of going myself, only I have promised Miss Pierson to keep house for her. She is going home to-morrow. Her mother is ill."

"I am sorry to hear it," said Mr. Ingersoll; and then he said "good-night."

It was mid-day when Miss Janet reached Templeton. She took a carriage for the farm. How delightful it seemed to be able to ride thither. From a carriage point of view the region was quite lovely. The hills were superb. Never before had the country worn so comfortable a look as it did under the mid-day sun of that July day to Janet Pierson.

Margaret, sitting by the window in her mother's room, had her watch cast up the road for her sister's coming. She knew it was not time yet. Suddenly she called out: "If there isn't Janet in a carriage! Katharine, do you hear? Janet is coming, in a carriage! Do you think we shall have anything in the house good enough for Janet?"

Now, had Miss Janet walked home as usual, her sisters would have made haste to meet her at the gate and assure her that their mother was much better. As it was, she walked up to the door, and, with trembling hand, opened it herself.

"How is mother?" she asked, before her feet had crossed the threshold.

"Why, that's Janet!" exclaimed Margaret, and Katharine and she met the home-comer with kisses, and the assurance that their mother was much better.

"It has been so long to me since I got your letter last night," said Janet, making haste to Mrs. Pierson's room.

They allowed her to go in alone.

"Did you ever see such a change in anybody in your life?" questioned Margaret.

"My!" said Katharine. "How young she has grown. Do you suppose she made that suit herself? Positively, I did not know Janet was so good-looking."

"You don't really suppose she is going to pay her way, do you? I dare say she has taken the first money that came into her hands to buy that dress with, and has left the market bill to grow meantime," suggested Margaret.

"I've been thinking," said Katharine, "that, if mother gets better, I will go down there and take board with her, though, what does Janet know about cooking, or housekeeping either? Maybe she has come home for good and all."

Miss Janet came out of her mother's room at last, a great weight lifted from her heart.

"I do believe," her mother had said, "that it was the longing to see you that brought me here. I didn't say much about it, child, but I was very hungry in here," and the white hand pressed the counterpane over her heart.

"Never mind, mother," Miss Janet had consoled, "you have seen me now. That I am alive and well and happy, you know; and just as soon as you are able to go out, I am going to have you down with me. I want, mother, to have you see and know the ocean."

"But the expense, child!" moaned Mrs. Pierson.

"I am perfectly able to pay it, mother. So you must hurry and be your own best self, and I'll do for you what I have refused to do for anyone else. I'll borrow a bed and put it into my parlour."

"Mother's been awfully pinched-looking ever since you went away, Janet," said Katharine. "We think she has been homesick for you."

"That's always the way!" observed Margaret. "The sons and daughters that stay at home and work their fingers off for father and mother are never repaid. It's always the prodigal species that get the reward."

Miss Janet was sitting at the dinner-table when Margaret said that. "And that," she thought, "is Margaret's estimate of me. How charming it is to be thus appreciated by the beings to whom Nature has tied us by our heart-strings, and who jar us at every movement." She made no answer but ate in silence, and went again to her mother's room. The same evening Miss Janet journeyed back to Ocean Park. A happy weariness was over her as she left the train. Longing for the rest of the ocean, she took a carriage for the shore, to walk homeward on the beach.

Something in Margaret's remark to Katharine, concerning her, had so hurt Miss Janet that she had refrained from giving to her sisters the slightest detail of life at the cottage.

As she left the crowded board-walk at Killgores and stepped down upon the sands, she thought of her sisters with pity. Never in their lives had they had the opportunity that now lay before her. Cool and strong the breeze blew in from the ocean. She could see before her that there were groups of persons sitting on the dunes or walking the sands. It was rare to find them utterly deserted for the entire distance to the Infants' Home. Two miles down the coast hundreds of lights lit up the horizon. Up the coast it was one blaze of light all the way to Deal. Where Miss Janet walked, there was no gleam on shore or sea. She passed on, past the last living person. The tide was thundering in, breaking up the shore, and dragging down the sands. She had not seen it so rough since the first week of her arrival.

There was courage in its strength; rest in its turmoil. Half the distance over, Miss Janet sat down at a respectful distance from the breakers to enjoy the scene for a few moments more, ere she took up again the cares of the cottage.

Sitting thus, clad in brown, one might have passed near without notice of her presence. Suddenly, as she looked out at sea, something flitted down the sands. What it was that moved she could not make out. It seemed to have wings. It was the colour of the sand itself. It disappeared in the direction of the waves. It was far too large for any fluttering bird, too tall for a dog. The uncanny flitting occurred between Miss Janet and the Home. Whatever it was, was out there in the star-lit gloom that she must traverse.

Miss Janet was not nervous, she was not timid; but she was sensible of much wholesome awe, as she arose and walked hastily homeward. Keeping her eyes fixed on the distance into which she searched, she thought she saw a moving thing going up toward the bank, that shut out the plain beyond. She hastened her steps, wishing with all her heart that she could somewhere see that resemblance to a man that she had hastened from only the night of yesterday.

The breakers thundered and shook the beach. She had sometimes to hug the bank to escape the seething surf.

Again she saw it! Coming now in a straight line down from one of the sand-dunes—coming straight to the point in front of her—going to the angry sea. Miss Janet ran not from it, but toward it. "Stop! Stop!" she cried. There was sharpness, fierceness, terror, in Miss Janet's voice. She clutched at the figure. It eluded her, and stood still. A wild laugh answered her cry.

"Miss Janet! Is that you?"

"Mrs. Lawrence!" was all that Miss Janet said.

"My feet are wet. Did I frighten you? Don't tell any one of my folly. Cooper would scold me. Don't, Miss Janet. How is your mother?"

Miss Janet sat down a little suddenly. She had not found the rest she sought in coming the way she loved. "I found my mother much better," she said. "Will you wait a little for me? I was too tired to come this way."

Mrs. Lawrence laughed. I took advantage of Cooper's absence to come out by myself. You see I put on my sand suit, so that I could move along, almost unseen. I wonder who invented it. You can't think, Miss Janet, how comfortable one feels in it—long shawl, that flutters about you in the wind like wings, and you, from hat to boots, the colour of the sand. You feel like more than first cousin to the beach. You must have one."

"I am ready to go home, now," said Miss Janet, concealing with difficulty the tremour in her voice. "Will you take hold of my arm, to assist you, Mrs. Lawrence?"

"You foolish child you!" cried that lady, as she accepted the proffered aid. "How you tremble! Did my frolic so frighten you? Don't mention it to my brother when he comes. Cooper is very peculiar about some things. I am trying my best to persuade him to leave me here and take a trip to the northward. I am so well cared for, and you are so kind to me."

"Why should I mention it, Mrs. Lawrence? You certainly did frighten me, more than I knew."

"I'm not surprised, coming down so suddenly from above that I did. I seldom, Miss Janet, have a chance to do the things I like best to do."

And so they came to the Home, toiled up the way to the walk, and reached the cottage.

Said Mrs. Knapp to Miss Janet: "I'm as glad to see you as any ship-wreckers ever was to see a safe-boat a-coming. However you stand all the fuss and worry of all the things you do every day, is more than I can tell. My! how pale you do look! I know your mother is better or you would not be here to-night. Hurry, Elizabeth, and give Miss Pierson her supper."

"And may I have some with you?" asked Mr. Ingersoll, who had entered so quietly that no one had heard him.

"Cooper!" called Mrs. Lawrence from above, "I will be with you in a moment. Don't come up!"

Before supper was ready Mrs. Lawrence entered the dining-room, dressed in black, with one of her sweetest smiles of welcome.

In August Mrs. Pierson visited Miss Janet. Never did a poor soul late come into the pleasant places of life find more exquisite enjoyment in everything about her than did Mrs. Pierson. Her visit continued to the end of Miss Janet's season. Margaret and Katharine remained at the farm.

In August Mr. Hine sought admission at the cottage. Miss Janet tried her utmost to build a room for him in imagination, but could not.

John Robin was appealed to. John Robin knew where there was a room near by, and Mr. Hine came to Miss Janet for his daily bread. He was very proud of her success.

"I owe the ideal part of it to you," said that lady to Mr. Hine. "My imagination, unaided, could never, never have soared as high as the Scribner Cottage. Never!"

Mr. Hine was very devoted to Mrs. Pierson. He drove with her all along the coast, escorted her to all the meetings at Ocean Grove that she wished to attend, and even caused her to enjoy life on Wesley Lake.

Miss Janet had no time for the daily excitement that was in full flow around her. Miss Janet was making money; not growing rich, but making money.

In September, before the storm wind of the Equinox came down, Mrs. Lawrence and Mr. Ingersoll took their departure; the six boarders went away; the last cent of the rent was paid.

Then, Miss Janet sent for Margaret and Katharine. She arranged it all; provided a suitable person to take charge of the farm during their absence; one to whom even Margaret could not object, and sent them the money for the trip to Ocean Grove.

"We had best go," said Margaret. "Isn't it curious how she is able to send the money. I'm afraid she borrowed some, Katharine, off Mr. Hine when he was down there. I wish I dare ask him, if she did."

"We had better go and see her," said Katharine, "and then we can judge for ourselves."

They went, they saw, and their words were very few. For the first time in their lives they were able to make sharp negatives of their sister Janet.

Elizabeth lingered still in the cottage. She staid until the very last day and the very last hour. It was Elizabeth whose tears blinded the key-hole, so that she had to wipe them away before she could lock the cottage door. It was Elizabeth who cried out that night to her mother: "I wish I had never gone up to meet grandmother that day. I wish I had never seen Miss Pierson. I do."

Elizabeth changed her mind one day in October, when Miss Janet sent to her an invitation to visit the farm.

It was during that visit that Miss Janet went one day to Templeton alone.

The leaves had nearly all fallen. November was at hand. Margaret was in the kitchen making the first pumpkin pies of the season. Elizabeth was watching the operation, when Katharine ran in, saying: "Look! Look up at the stone-wall! See Janet sitting there, and a man with her! Whom do you think it can be? Nobody around here."

"Why!" said Elizabeth, "that is—yes, it is Mr. Ingersoll! Oh, he is the nicest gentleman that the Grove or the Park ever saw! Why, he is as rich as rich can be; houses and gold, more'n you could count, and my! Isn't he the best brother that ever lived? I shouldn't wonder!" and then Elizabeth pressed her hand over her open mouth and ran out and up the road to the stone wall. Elizabeth was too loyal to Miss Janet to suggest anything that that lady did not choose to tell.

And these were the words that Mr. Ingersoll was saying, as the interruption came: "I know, Miss Pierson, of but one reason why I should forbear to urge my own happiness in this case. I shall tell you frankly and unhesitatingly that my sister, Mrs. Lawrence, suffers from occasional attacks of insanity. It always takes the form of a desire for suicide, and I never develops unless she is left alone. I cannot tell you what I suffered the day I left her at the cottage, nor my relief when she called over the balcony to me that night. Insanity does not exist, save in her case, nor has it in the past, in the family. My poor sister has had many trials. Tell me frankly, did you ever suspect the truth regarding her?"

"Only once," replied Miss Janet.

"And that time?"

"Was the night we came home in August. I went by the coast."

And Mr. Ingersoll learned then, for the first time, the peril his sister had escaped.

"Nothing but your presence saved her life," said Mr. Ingersoll, "and me from the life-long agony of unavailing regret."

When Elizabeth had left the kitchen, Miss Janet's sisters looked, the one at the other, for an instant, and then Margaret interrupted her pie-making and they stood in silence, their eyes on the two figures at the stone-wall.

It was Katharine who first spoke. She said:

"What do you suppose Mr. Ingersoll has come to see her for?"

"I—I—" faltered poor Margaret, "do not think that I ever rightly understood my sister Janet. I hope Mr. Ingersoll will. Can't you see, Katharine," she moaned, "that we have lost Janet; that she will not be long at the farm?"

"Margaret," comforted Katharine, "it's rather early; but you are such a good housekeeper! Suppose we secure the Scribner Cottage for next season. Maybe Janet will come and board with us."

HOW THE CZAR READS THE NEWS.

At present the Czar eschews all Russian newspapers; their peans and lamentations never reach his ears. Among the many departments of the Ministry of the Interior there is one (the *Telegraph* says) called the "Department of his Majesty's Journal," which is charged with preparing day by day a carefully worded *résumé* of some mild articles and items of intelligence meant for the Emperor's eye. A *tchinovnik* of the Censure rises from his bed in the gray of the early morning and hurries off to the department, where advance-sheets of the journals come in damp from the press. These he reads over, marking with red pencil all the passages the interest of which is not marred by injudiciousness. There are certain events as well as numerous words and phrases which a Russian Emperor, like a certain French King, must never be allowed to hear. "Fou le roi d'Espagne!" (the late King of Spain). "What does *feu* mean?" asked a French King once indignantly. "Oh, it is a title, your Majesty, taken by the King of Spain after the lapse of a certain time." The marked passages are then cut out, pasted together on sheets and handed over to the director of the department, who, after carefully considering and if needs be curtailing them, signifies his approval. The extracts are then copied caligraphically on the finest description of paper, forty or fifty words to the page, and the journal in this state is given to the Minister of the Interior or his adjunct. If this dignitary is satisfied it is passed on to the General-in-Waiting, who deposits it on his Majesty's table about four o'clock the following day. The news that slowly dribbles through this official filter is seldom of a nature to discompose the feelings of the Czar or disturb his sleep.

THE GARDEN'S BLOOM.

The garden's bloom fills all the summer day—
 A thrilling odour scents the drowsy air ;
 The tender flowers yield to the Zephyr's sway ;
 Each seems to cry " Behold me I am fair !"
 Their warm, rich hues reward my tender care,
 They breathe on me in such a subtle way,
 That my whole being feels with rapture rare
 The garden's bloom fills all the summer day.
 The eager bees the honeyed breath obey,
 And from their hives with busy wings repair,
 And, while among the varied tints they stray,
 A thrilling odour scents the drowsy air.
 I have no thought of winter's pale despair,
 Of lowering clouds with aspect drear and gray ;
 No thought of storms when the sad earth is bare—
 The tender flowers yield to the Zephyr's sway.
 The humming-birds their rainbow hues display
 With tireless wings they dart now here, now there ;
 The flowers to me are not one whit less gay,
 Each seems to cry, " Behold me I am fair !"
 Of all the joys earth renders as my share,
 One joy most closely to my heart I'll lay,
 No other joy from me this joy shall tear,
 But, like pure incense, in my life shall stay—
 My Garden's Bloom.

—T. G. Marquis, in *The Week*.

TRIAL BY JURY.

Mr. Jelf writes from the Oxford Circuit to the *Times*, making a bold declaration in favour of the abolition of trial by jury. He was impelled to do this because in three causes in which he had been counsel lately the jury had disagreed. A judge's mind, he points out, cannot be divided, and, he adds, the judge is generally right. Well, suppose this is accepted, we do not know that it follows that for all cases a judge is the most satisfactory tribunal. There are undoubtedly cases upon which twelve minds cannot agree: those are cases in which there is no obvious right and wrong. Some people may hold one opinion, some another. A positive decision in favour of either party may be an injustice. The judge is bound to decide: the jury can disagree. The latter contingency is always considered a regrettable incident, but it is not an unmixed evil. Trial by jury is a cherished institution having its drawbacks, but, on the whole, giving satisfaction. We doubt very much whether Mr. Jelf expresses the opinion of any large section of the legal profession or of the public. —*Law Times*.

DR. TALMAGE'S FIRST SERMON.

Ah, how well I remember the first Sunday in my first church!

The congregation gathered early. The brown-stone church was a beautiful structure, within and without. An adjacent quarry had furnished the material, and the architect and builder, who were men of taste, had not been interfered with. A few creeping vines had been planted at the front and side, and a white rose-bush stood at the door, flinging its fragrance across the yard.

Many had gone in and taken their seats, but others had staid at the door to watch the coming of the new minister and his bride. She is gone now, and it is no flattery to write that she was fair to look upon, delicate in structure of body, eyes large and blue, hair in which was folded the shadows of midnight, erect carriage, but quite small. She was such a one as you could pick up and carry over a stream with one arm. She had a sweet voice and had stood several years in the choir of the city churches, and had withal a magic of presence that had turned all whom she ever met into warm personal admirers. Her hand trembled on her husband's arm as that day they went up the steps of the meeting-house, gazed at intently by young and old.

The pastor looked paler even than was his wont. His voice quavered in reading the hymn, and he looked confused in making the publications. That day a mother had brought her child for baptism, and for the first time he officiated in that ceremony. Had hard work to remember the words, and knew not what to do next. When he came to preach, in his excitement he could not find his sermon. It had fallen back of the sofa. Looked up and down, and forward and backward. Fished it out at last, just in time to come up, flushed and hot, to read the text. Made a very feeble attempt at preaching. But all were ready to hear his words. The young sympathised with him, for he was young. And the old looked on him with a sort of paternal indulgence. At the few words in which he commended himself and his to their sympathy and care, they broke forth into weeping. And the foot of the pulpit, at the close of the service, the people gathered, poor and rich, to offer their right hand.—*T. De Witt Talmage in Ladies' Home Journal*.

BETTER LOOK AT IT.

Amongst the advertisements in our columns there is one well worth the attention of every lady. It consists of a picture of a pretty young girl, and a description of the newly introduced "Health" undervests, highly recommended by the medical faculty, and for sale by W. A. Murray & Co.

THE MISSIONARY WORLD.

BIBLICAL THOUGHTS ON THE CONVERSION OF THE JEWS.

The Sacred Scriptures are the Word of God. Or, should we say more correctly, the Sacred Scriptures contain the Word of God? Both are correct. Our Saviour, in giving the cup to His disciples at the institution of the Lord's Supper, says: "This is the new covenant in My blood," and this has the same import as though He had said, "This is the cup which contains My blood," namely, the blood which establishes a new covenant—a new testament. However, the connection between the Holy Scriptures and the Word of God is much closer than the connection between the cup and its sacramental contents. The cup is the work of man, made of lifeless metal; the Holy Scriptures, however, are written by men, but from the workshop of the life of the soul; they are a human work which is at the same time a divine work, as God has taken human thought and writing into His service, and, through the impulse and direction of His Spirit, has used this to present His revelations. The Holy Scriptures are God's Word, and they contain God's Word, for they come from Him, the God of revelation, but out of the souls of men, and written by the hands of men as the authentic documents of His plans, will and ways.

But, we are told in reply, is there not a great deal in the Scriptures which stands in no connection with the plans, will and way of God, as e.g., when in 1 Kings iv. 22 seq. we read an account of the daily needs of the royal kitchen in the days of Solomon; or, when Paul, 1 Timothy v. 25, tells his young friend to drink a little wine for his stomach's sake? Is this, too, God's Word? This objection is just as if one would ask in reference to the biblical statement that God created man in His image, whether the finger-nails, or the eyelids, or the spleen belonged to this divine image. These cases, however, cover each other, or in part. For all men, not only the first of the race, but also those born of woman, are in every part and particular God's handiwork (cf. Job x. 8). The Bible, however, is not a created work of God, is not a product of absolute authorship on the part of God; but is a body of writings in the production of which the God of revelation made use of men of the most varied types and times and conditions; a book, then, which is not less human than it is divine, in which the human side is sometimes more prominent than the divine, and sometimes the divine more prominent than the human.

As man consists of a soul that is the life-giving principle in him, and of a body that receives from the soul its vitality, thus, too, in the Scriptures we can distinguish the inspiration as their central fact and life-giving spirit from their body—that is, the external features forming their periphery. Not as if we could say, "So far goes the inspiration, and there it ceases." Just as the activity of the soul in the human body is felt even to the tips of the fingers, thus the spirit of inspiration permeates the whole of the Scriptures, from their centre to the farthest circumference, and of the whole is true what Isaiah says (xxxiv. 16). And yet there is always a difference in what in the Scriptures can be compared to the vital principle of the soul and to the life-receiving body. There are Old Testament selections, such as Psalm cxxx., which reflect almost completely already the religious standpoint of the New Testament, and there are others, like Esther ix. 7, 10, in which the Old Testament standpoint is represented in an almost repellent, carnal phase. And yet the book of Esther belongs to the Old Testament Scriptures, for its purpose is to show us, according to its divine purpose and plan, how, on the one hand, the Sun of the New Testament was nearing the horizon, and how, on the other hand, the old covenant was becoming old and weak, more and more.

But why these thoughts to-day, at the annual celebration of our Jewish mission work? These thoughts are to prove to us that in those portions of the Scriptures, too, from which our mission work draws its authority and the certainty of being acceptable to God, the divine and the human are found together, and that, in accordance with the demands of the New Testament spirit, we must set aside the Old Testament restriction, in order not to forsake the Christian standpoint for that of pre-Christian Judaism.

As clear and light as the sun are those passages which proclaim it as our right and our duty to proclaim to the Jews that Jesus is the Christ; they are divine words which our Father in heaven has put into the hearts and mouths of the prophets and apostles. Even more than this, they are direct divine words—words of Christ Jesus, in which the Old Testament longing for an earthly visible appearance of Jehovah have been fulfilled. Israel had the first right to the fruits of development. He Himself declares that He was sent only to the lost sheep of the house of Israel. And He commands His disciples not to go into the streets of the Gentiles, or into the cities of the Samaritans, but to seek the lost sheep in Israel. But when after His death He as the Risen One had entered into the limitless life of perfection, in which His whole work is referred in a like manner to all men, the mission, too, which He had entrusted to His disciples breaks the bounds of nationality, and they are told to preach the Gospel "to every creature." Does this, perhaps, mean all creatures henceforth except the Jews? How could that people be excluded for whose pardon He petitioned upon the cross? All the congregations outside of Palestine to whom the apostles wrote consisted of Jews and Gentiles alike, and more than twenty years after the death of the Lord, that apostle who more than all the others was appointed to preach to the Gentiles, declares that the Gospel was a power unto salvation, first to the Jews and also to the Greeks.

Our mission work is done in obedience to the will of God; it seeks to serve that gracious will of God which embraces all mankind. Preaching the Gospel to the Jews, of whom there are now six and one-half millions, is the same as the work of evangelization of any other nation. If the friends of mission work among Jews or Gentiles would expect to convert every single individual of any particular nation to Christ, they would forget the word of the Lord, that the way is narrow that leads to eternal life, and that few there are who find it. All biblical promises that speak of the conversion of nations do not refer to the great mass of people, but to the kernel in the midst of the mass; or, to speak with the prophets, to a "remnant," proceeding from the supposition that through the judgment of God a certain portion shall be separated from the mass, and this shall accept the grace of God and His Christ. This is especially true of Israel. After Isaiah has joyfully proclaimed the birth of the Messiah, who, as the visible presence of God, is called the Mighty One (ix. 5), he predicts that, even if the people were as many as the sands on the seashore, yet only a remnant shall be converted to the mighty God, who has made His appearance bodily in the Christ (x. 21-23). By this "remnant" is not to be understood a minority within the majority of the people, but rather the nation itself filtered into a kernel, which, as Isaiah was informed when called to his work (vi. 13), was to grow forth anew from this kernel and become prosperous. This it is, too, what Paul means when, in resisting self-exaltation of the Gentiles, he announces the secret of the all-embracing grace (Romans xi. 25 seq.), that "all Israel shall be saved"—all Israel, because to the Christ-believing Israel of the New Testament period, to which the apostle himself belonged, a Christ-believing Israel of the last times shall be added.

That ban and banishment shall not eternally be the lot of Israel; that at the end of days it will turn to the Lord, to the second David—that is, to God, the Father of Jesus Christ; and that, when this conversion has taken place, it, with the help of the Gentile Christian nation in whose midst it has been dwelling, will again secure the possession of the land which has been given to it with an oath. This is taught by all portions of the Scriptures alike, and this is confirmed by Him who is the incarnate Word of God (cf. Matthew xxiii. 39). That this word shall become true is confirmed by another word spoken at His departure from earth (Luke xxi. 24). According to this, Israel shall not be scattered for all times; Jerusalem will again become the chief city of a Christ-believing Israel dwelling in the Holy Land. And, as a result, this will be an independent people. The answer which the Lord gave to His disciples, when questioning as to the hour when He would re-establish the kingdom of Israel, does not refer to the fact itself, but only leaves the time to be settled by the Father. We are here considering words of God, from which we dare take nothing; words of God which are a fixed part and portion of the divine plan of salvation.

In the Old Testament times the clear light of this divine idea is obscured in rising in the hearts of the prophets in so far as it is coloured by a national and ceremonial method of thought, which is inseparable from a revealed religion in its preparatory stage. In the first place, although the prophets in a determined and cutting manner chide a dead—i.e., a heathen—ceremonial worship, as is also done by the Psalms (Psalm i. 13 f.), yet not a single prophet or psalmist can picture to himself the worship in the last times without a restored sacrificial system. On this point the Old Testament view is corrected by the New Testament. Christ Himself is the end of the law; His voluntary sacrifice has for all times removed the shadowy form of the old sacrificial culture. Secondly, the Old Testament views the temple in Jerusalem as the central place of worship for the last times and the place to which the nations will flock. But Christ, in His answer to the Samaritan woman, tells us that true worship is not bound to any particular locality. The New Testament revelation knows of no other world cathedral except the spiritual temple of the one Christian Church. And, thirdly, in general the New Testament does not recognize any particular nation which more than any other is the people of God; no nation around which other nations circle, as the planets circle around their suns (cf. Romans x. 12). And, fourthly, while in the Old Testament the people of God and the congregation of God are one and the same, the New Testament interest builds up the Church from among the nations; but the Church is a spiritual organization distinct from the national and state organizations. While a nation in case of necessity can defend itself with carnal weapons, the true Church can never make use of fire or the sword—her weapons are the Word, prayer, suffering and martyrdom.

But even if we take all this into consideration, the word of the apostle still is applicable to the Jews, spoken (Romans xi. 29) then, or spoken in view of the end of days. Israel has fulfilled its world mission in having given to the world the Church of God, but it has not exhausted its world mission thereby. When it shall once have recognized Him whom they have rejected so long, and accept Him with contrite hearts, then will be fulfilled what is said by the Apostle Paul (Romans xi. 15): "If their rejection became the reconciliation of the world, what can come with their reception but life from the dead?" (According to the original text.) Life from the dead, a new spiritual springtime, will proceed from the newly-arisen Israel. The fullness of the Gentile nations will then have entered, but not in their entirety. Christ-believing Israel will help in completing the evangelization of the world. And when then on the ground where the temple of Solomon stood, and where there is now a Moslem mosque, sacred next to the Casba, of Mecca, a mighty Christian temple shall be erected, then this will, indeed, not be the centre, but yet a mighty beacon of light for all Christendom.—*Dr. Franz Delitsch, in Missionary Review*.

Ministers and Churches.

THE Rev. E. Cockburn has returned to Paris after a month's outing at Ocean Beach.

THE Rev. Alexander Henderson, of Appin, has arrived home from his trip to Great Britain.

THE Rev. Dr. MacVicar has been re-appointed a member of the Montreal Protestant Board of School Commissioners.

THE Rev. Mr. Bryant, of Toronto, occupied the pulpit of St. Andrew's Church, Peterborough, on Sunday evening week.

THE Rev. W. A. McKenzie, B.D., of Brockville, occupied the pulpit of St. Andrew's Church, Almonte, on Sabbath week.

THE Rev. S. S. Craig, of Oakville, has received a unanimous call from the Oakville Presbyterian Church. Salary offered \$1,000.

THE Rev. Mr. McIlraith, of Balderson, delivered a very earnest discourse in St. Andrew's Church, Perth, on Sabbath morning week.

THE Rev. E. F. Torrance occupied his pulpit in St. Paul's Church, Peterborough, at both services on Sunday week, having returned after several weeks' vacation.

THE Rev. Norman, H. Russel, B.A., who is going as a missionary to India, preached in St. Andrew's Church, Lindsay, Sunday week, morning and evening.

THE Rev. J. McClung, formerly pastor of the Presbyterian Church, Shakespear and Hampstead, paid a visit recently to many of his old friends and parishioners.

MR J. C. WILSON, Macville, has supplied with much acceptance the pulpits of Unionville and Melville Churches during the absence of the pastor, Rev. D. Macintosh.

THE Rev. Mr. Tolmie, of Brantford, preached on Sabbath week to large audiences at both services in Knox Church, Galt, his subject morning and evening being "Elijah."

THE Young Men's Association of the Presbyterian church, Orillia, have had in contemplation the merging of their organization into a branch of the Christian Endeavour Society.

THE Rev. E. W. Panton, of St. Andrew's Church, Stratford, has returned from his brief summer outing at Bayfield, greatly invigorated. He has resumed his pastoral work.

THE Rev. Dr. Reid, treasurer of the Presbyterian Church in Canada, is enjoying a well-deserved holiday at Preston Springs. He will return to the city at the close of this week.

THE Rev. W. H. W. Boyle, of St. Thomas, who was progressing most favourably, being able to drive out, took a cold a few days ago and had a slight attack of hemorrhage on Sunday week. He is better since.

AT a congregational meeting of the Virden Presbyterian church, held recently, Messrs. Meek and Muldrew were elected managers in place of Messrs. Watkinson and A. Frame, who have left for other parts of the Dominion.

IN another column will be found the report of a Presbytery meeting of more than usual interest. It is the report of the meeting of Honan Presbytery. Reports from that far distant Presbytery will always be cordially welcomed.

THE Rev. James Ross, B.D., of Perth, and Dr. D. Kellock, of Spencerville, have returned from Great Britain. Both gentlemen feel very much improved in health by the trip, which their many friends are glad to know.

SUNDAY evening week Rev. Dr. Moment, of Westminster Pusey Church, preached in St. Andrew's Church, St. John, N. B., and Rev. James Carruthers preached Sunday week morning and evening in St. Stephen's Church.

THE Rev. Mr. McColl, of Rochester, N.Y., very ably occupied the pulpit of the Presbyterian church, Georgetown, on Sunday morning week. There was a large congregation, among whom were many old acquaintances of the preacher.

THE Rev. G. B. Howie gave an interesting lecture on Palestine, in the town hall, Lanark, recently, under the auspices of the Young People's Society of Christian Endeavour. It was listened to by a large and appreciative audience.

THE Auxiliaries of Port Elgin and Underwood Woman's Foreign Missionary Society of the Presbyterian Church, forwarded last week to the Rev. W. S. Moore, Balgonie, two bales of clothing for the Indians of Muscowpetung's reserve.

ST. ANDREW'S CHURCH, Blyth, being closed for some time undergoing improvements was reopened on the 10th of August by Dr. McMullen, of Woodstock, who preached very able and impressive discourses to highly appreciative audiences.

THE Rev. D. J. Macdonnell, of Toronto, and Rev. Robert H. Warden, D.D., Montreal, left last Wednesday, by instruction of the General Assembly, for Prince Albert, N.-W.T., to enquire into the state of affairs in connection with the missions there.

THE Rev. W.-S. Ball, Vanneck, writes: You will confer a favour upon all who wish to preach at Ailsa Craig by stating in THE CANADA PRESBYTERIAN that all communications on the subject should be sent to Dr. Gunn, Ailsa Craig, with whom all such arrangements are left.

THE Perth Star says: Mr. Graham, student of Queen's, who has occupied the pulpit of Knox Church here during the absence of Rev. Mr. Ross, will leave town this week, probably on Thursday. He will long be remembered by the members of Knox Church.

AN auxiliary of the Woman's Foreign Missionary Society in connection with the Presbyterian Church has been formed at Portauquique. Mrs. T. D. Crowe, president; Mrs. M. Starrat, vice-president; Mrs. W. H. Ness, secretary. The Society meets on the first Saturday of each month.

DR. LEE, of Springfield, Ohio, was married on Friday week to Miss Sarah McKillican, daughter of

Mr. William McKillican, of Vankleek Hill, Ont., and was to have left on Monday as a medical missionary for Siam, but caught cold on his way to this city, and is now seriously ill at the house of the Rev. John McKillican.

THE Rev. Mr. McLeod, of Newbury, N.Y., who has so acceptably occupied the pulpit of St. Andrew's Church, London, during the absence of the pastor, Rev. J. Allister Murray, preached to a large congregation on Sabbath evening week. He exhorted them to fill their minds with everything that was good and pure, to the exclusion of everything evil. Rev. Mr. Murray, says the *London Advertiser*, enters on his regular pastoral work this week, much improved in health.

THE *Algona Pioneer* says: The Rev. John Rennie removed his family from Sault Ste. Marie to Spanish River by the *Atlantic* on Monday week, where they are followed by best wishes for their happiness and success by a large number of people in this community. Mr. Rennie has placed his mark upon the Sault by the remarkable growth and prosperity of the Presbyterian congregation while under his careful administration, for which he is entitled to the lasting gratitude of the Church.

THE Rev. William Frizzell, Rev. John Neill and Rev. William Patterson returned last week to Toronto. They attended the Jubilee celebration of the Church Assembly held at Belfast, Ireland, July 7, worthily representing the Canadian Church. Rev. Dr. McTavish, Rev. J. A. Grant and Rev. R. P. McKay accompanied the delegates to Ireland, but are not expected to return to Canada for three weeks yet. The delegates witnessed the 12th of July celebration in Belfast.

THE *Whitby Chronicle* says: The Rev. G. C. Patterson, M.A., of Toronto, occupied the pulpit of the Presbyterian Church, Columbus, Sabbath week, and from all accounts left a favourable impression upon the congregation both here and at Brocklin. As previously announced, a meeting of the two branches was held here on Tuesday evening, at which it was decided they were ready to go on with a call. The day being fixed for September 1, at 9.30 a.m.

THE *Strathroy Despatch* says: The pulpit in the Presbyterian Church, Strathroy, was filled on Sunday morning week by Mr. William Miller, of Adelaide, and in the evening by Mr. H. McColl, of this town, both gentlemen giving very acceptable discourses. Rev. M. L. Leitch, of Elora, who had been announced to occupy the pulpit during Mr. Jordan's holiday trip, was prevented from coming by sickness in the family. The Rev. J. R. Johnston, of Alvinston, was announced to preach on the following Sabbath.

THE *Bowmanville Statesman* says: Mr. John Clark, who has so ably filled the pulpit of St. Paul's Church for the past few Sabbaths in the absence of the pastor, Rev. R. D. Fraser, brought his preaching to a close for the present, by preaching two excellent discourses last Sunday. In the evening taking his text from 1 John iii. 2, he enlarged very ably and pointedly on the present life and the great hereafter, his discourse showing much thought and capability of mind in such a young man. Mr. Clark is sincere and intensely in earnest, has already made his mark here and will be gladly welcomed back again.

THE *London Free Press* says: The Presbyterian Church at Springfield has recently undergone extensive repairs. The re-opening services were conducted on Sabbath, August 24, by the Rev. W. J. Clark, of the First Presbyterian Church, London. The church was crowded morning and evening. Mr. Clark delivered his excellent sermon in a very pleasing and forcible manner. An entertainment was given on Monday evening in the church, which was well-filled. A pleasant and profitable evening was spent. The musical part of the programme was particularly good. Short addresses were given by the Rev. Messrs. Clark, Brown and Fancher. The Rev. J. B. McLaren, pastor of the congregation, occupied the chair. The receipts from the re-opening services amounted in all to about \$100.

THE extensive alterations and new additions to the Presbyterian Ladies' College, Toronto, in progress during the summer months, are now nearing completion, and the re-opening is announced for the 4th of September. The prospects are that the accommodation will still be taxed to its utmost. Students are prepared, under practical teachers, for university matriculation, and thoroughness will characterize the work throughout. The music is in connection with the Conservatory, and the art under the charge of T. Mower-Martin, R.C.A. A location of the college, on Bloor street west, and the able staff in charge of the educational work, have already combined to make the institution a marked success. Calendars are issued giving full information, and may be obtained from the principal, T. M. Macintyre, M.A., LL.B., Ph.D.

THE annual picnic of St. Andrew's Church, Berlin, Sunday school, was held at Doon on Saturday week. The scholars, with a large number of parents and friends of the school, were conveyed by the G.T.R. to Mr. McNally's Grove—a beautiful spot on the banks of the Grand River. Although the weather was unseasonably cold, a huge camp fire was built around which the ladies assembled to prepare the mid-day meal in true romantic style, while the younger members of the party enjoyed themselves to their heart's content in roaming through the woods gathering ferns, playing croquet, or other amusing sports. In the afternoon a series of foot-races, which caused much merriment, were successfully carried out. After again partaking of refreshments, the party wended their way to the railway station there to await the coming of the special train, which arrived in Berlin shortly after six o'clock. All seemed tired but happy after their day's outing.

AT a gathering in the manse of the Presbyterian Church, Markdale, last week, Mr. A. C. McFarland, elder and Sabbath school superintendent, was presented by the members of Sabbath school and church with an address and six volumes of valuable books, expressive of the high esteem in which he was held and in recognition of the deep interest he took in Sabbath school and congrega-

tional work. Mr. McFarland has been in connection with Markdale Church for ten years. He goes to Brantford to engage in business in that city.

THE *Hamilton Spectator* says: The members of Erskine church are disappointed because Rev. Dr. Campbell, of Collingwood, has decided not to accept the unanimous call extended to him by that congregation. At the time when his name was mentioned as the probable successor of Rev. W. J. Dey it was understood by the managers that he would accept a call, particularly as he had occupied the pulpit for two Sundays. At the meeting when it was decided to extend the call a few were in favour of Rev. Mr. Sinclair, but when they ascertained that they were in the minority they went for Dr. Campbell. Now that he has decided not to come here it is difficult to say just what the congregation will do. Fresh candidates to fill the vacancy are being heard. Among some of the members there is a desire to have Rev. Thomas Scouler, of British Columbia, who was formerly pastor of the church, back again.

THE Presbyterian church pulpit, Keewatin, will be supplied for the next six months by the Rev. C. P. Way, who has recently arrived in Canada from one of the English Channel islands, where for several years he was acting chaplain to the Presbyterian troops; and was honoured by having the Gordon Highlanders under his ministerial charge for a considerable period. Mr. Way has accepted the charge of the Keewatin Church by the strongly expressed wish of the congregation, whose petition to the Presbytery that he might come amongst them was granted at its last meeting to the gratification of all concerned. Mrs. Way arrived shortly after her husband and has accepted the position of organist and Bible class teacher together with the presidency of the Keewatin branch of the Woman's Missionary Association. The congregation is increasing and the outlook most encouraging.

WEDNESDAY evening, the 27th ult., the Rev. W. Frizzell, pastor of the Leslieville Presbyterian Church, in company with his two children and Mr. and Mrs. James Fox, returned from Ireland, where he had been spending two months with his parents in Dungannon. On Friday evening the school-room in connection with the church was crowded to the doors with members and adherents of the congregation, who had assembled to extend a welcome to their pastor. Mr. Edwin Heskin occupied the chair, and addresses were delivered by Mr. David Macdonald, Mr. Thomas Yellowlees, Mr. Scott, also members of the Session and Managing Board, after which Mr. Frizzell replied, expressing his gratitude to the congregation for the kind manner in which they had welcomed him home. The church choir rendered a number of suitable selections, after which refreshments were served by the ladies. The school was beautifully decorated for the occasion.

PUNDITA RAMABAI, who visited Canada about two years ago, sends favourable news in the latest bulletins received. She has three new widows for next month in her school. She says: Besides these, we have M., a starved widow, who has been here only three weeks. Though still a skeleton she is improving, is happy and interested in everything, and willing to work. The girls all like her. A letter comes to me this morning that the mother, recently widowed, begs that we take her also. Pundita Ramabai's school is located in Bombay, is an attractive building, nicely fitted up in the English and American fashion, and is industrial as well as educational. The Pundita is out lecturing on its behalf almost constantly, and working much harder than she ought. Miss Frances E. Willard, who is one of the vice-presidents of the Ramabai Association in America, will be glad to receive and forward to the treasurer any money that philanthropic people may be willing to give; also to answer questions in relation to this enterprise. The Woman's Christian Temperance Union has favoured it from the first, and done all in its power to aid, both by influence and money.

THE erection of a Presbyterian church at Macdonald Station has been begun. It is expected that it will be completed in the course of a few weeks. The *Manitoba Liberal* says: The land in the vicinity of Macdonald is of the best quality and the labours of the farmers are blessed with an abundant harvest. The need of a church to promote the moral and spiritual interests of the people has been felt for some time, and when a subscription list was circulated a few weeks ago the settlers responded very generously, putting down their names for large amounts. Dr. Cowan has granted a free sight and other outsiders possessing property in the district have contributed liberally to help on the good work. It is expected that by the time the church is built sufficient subscriptions will have been procured to provide for the entire cost of the building, along with its furnishings. The plans and specifications were prepared by Mr. John Duncan, of Portage la Prairie. The building committee are very much pleased with these, and express their satisfaction in unqualified terms. They feel that the plans provide for a symmetrical, neat, comfortable building, and one that can be erected at a low cost. The church when completed will seat 160 people. The foundation will be of stone, and the building will be heated by a furnace.

THE *Perth Courier* says: Large congregations attended St. Andrew's Church last Sunday to listen to the services conducted by Rev. Ghosh B. Howie, the blind minister. His sermons were those of a man of deep thought and extensive knowledge, and displayed a wonderful memory. Being unable to read, he recited chapters from the Bible as the reading lessons, and also recited all the psalms and hymns sung, among which was "Sun of my Soul." In the morning the text was from Mark viii. 22. The subject was: The redeemed soul knows most about Christ and His work, but the most that soul knows is that which Christ has done for it. What Christ has done, and what His influence is now doing for the world, cannot be known perfectly. His condescension to lead the blind man by the hand, to help the poor and the afflicted, affect society now. The lessons are two—first, that which we learn from Christ, namely, to make our religion

practical, lead the blind and help all the sons and daughters of need. Second, is that which we learn from the blind man himself, unquestioning and without doubt or misgiving. He suffered Himself to be led out of the town, thus teaching us complete surrender and absolute trust. In brief, the first lesson, "Do this in remembrance of me"; the second, "In Thee, O God, I put my trust." His text in the evening was from Luke xix. 41. The subject was: View of Jerusalem as it appears now, and as it must have appeared to Christ as He viewed it from the overhanging Mount of Olives close by; the causes which led to the weeping and lamentation of Jesus, and the relation of these facts to us here and now.

DR. ROBERTSON, superintendent of Presbyterian Missions in the North-West, writes: In six weeks or two months many of our student missionaries will have left for their respective colleges and we are most anxious to secure suitable supply for the fields that will be left vacant. Ten congregations are ready and anxious to call pastors; fourteen promising missions are asking for ordained missionaries, and twenty-four fields require catechists. This season is of more than usual interest. The crop prospects are excellent and if suitable men are in charge of the fields we may confidently expect a decided advance. During the past six years nineteen congregations became self-sustaining and twelve missions became congregations—the number would have been larger had we been able to give continuous supply. The prospects were never brighter than now if we can man our fields with suitable men. That more joined the Church in this Synod last year than the total number on the rolls eight years ago shows what we may expect with efficient service. To young men especially is work in this new country stimulating and sustaining. The ministers are laying foundations, influencing the future and making new congregations for the Church. Our Church lost heavily in all the provinces of the East by neglect. We must guard against a repetition of that ruinous policy in the West. The welfare of the Church and the salvation of souls demand that this work be not neglected. Applications for appointment can be sent to the Rev. Dr. Cochrane, Brantford, or to Dr. Robertson, Winnipeg, before the beginning of October.

THE Rev. E. R. Hutt, formerly of Port Dalhousie, was inducted into the pastorate of St. Paul's Presbyterian Church, Ingersoll, on Tuesday afternoon week, Rev. Mr. Myers, of Norwich, presiding. The church, says the *Oxford Tribune*, was filled to its utmost capacity, and it must have been very gratifying to the incoming pastor to note the deep interest which was taken in this very interesting ceremony. We noticed among the congregation the familiar faces of pastors of churches of other denominations in the town, as well as a large number of the clergy of the Presbyterian Church from neighbouring towns and stations, among whom were Rev. R. H. Myers, of Norwich; Rev. Messrs. Cockburn, of Paris; Sinclair, of Mount Pleasant and Burford; Mackay, of Woodstock; Munro, of Embro, and Cameron, of Thamesford. The Rev. S. W. Sinclair, of Burford, opened the proceedings with divine service. He preached a most eloquent sermon to the large Assembly. Among other things he said that a question congregations often asked themselves was, "How may we enlarge our attendance?" The answer was often given, "Get a popular pastor or a fine choir." He would say nothing against these, but what was wanted was the enthronement of the Lord Jesus Christ as the living head of the congregation. A body could no more be separated from its head than could Christ be separated from His people. He counselled the people to pray for their pastor and never to hear him slandered. The congregation must work in unity if anything was to be accomplished. Also there must be life in the church. A church without life was like a dead body, and could not accomplish anything. It should not be the minister and a few noble ladies who do all the work, but all should work and have as their great aim the winning of souls for Christ. Mr. Hutt having satisfactorily answered the questions of the formula, the Moderator formally inducted him into the pastorate of St. Paul's Presbyterian Church, Ingersoll, and on behalf of the Presbytery extended to him the right hand of fellowship. The Rev. Mr. Myers delivered the address to the pastor, and pointed out to him his several duties in a plain and somewhat outspoken manner, cautioning him to use great judgment in the exercise of them and in his preaching. Rev. Mr. Cockburn, of Paris, addressed the people in a kindly and earnest manner, urging them to do all in their power to hold up the hands of their minister and to assist him in his pastoral duties. If they wished to make their minister a failure, he advised them to stand off a while to see how he got on; to attend church for a Sunday or two till the novelty of it was over, and then come irregularly; to attend no prayer-meetings and not to pray for him. A minister could not succeed unless the congregation prayed for him, attended church and prayer-meetings regularly and worked in unity. He earnestly urged them to stand by their pastor and his wife, and not to expect too much of their hands without the united help of the congregation. The Moderator and Mr. Hutt then took up a position in the vestibule, and as the vast assembly passed out of the edifice the new pastor received a hearty hand-shaking from those who were to sit under his ministrations in the future. In the evening a reception was held in the school-room of the church, at which a munificent repast was served. The attendance was very large, not only of the Presbyterian townspeople, but large numbers also dropped in who were adherents of other churches in town. A very interesting programme of music, readings and felicitous speeches was gone through, much to the delight of those present, Mr. Hutt bringing the proceedings to a close by a short address, in which he said he believed that God had called him to this place, and he would do all that lay in his power for those placed under his charge.

On the evening of Friday, August 22, the Rev. James Hamilton was inducted into the pastoral charge of the congregations of Keady, Desboro and

Peabody in the Owen Sound Presbytery. The services were held in Chalmers Church, Keady, and were well attended, Desboro and Peabody being well represented. Rev. Dr. Fraser, of Annan, preached an appropriate and impressive sermon from John iii. 1-4, with special reference to verse 4, "I have no greater joy than to hear that my children walk in truth." Rev. J. Somerville, Owen Sound, after having put the usual questions to Mr. Hamilton, addressed him in earnest terms concerning his life and work in the ministry. Rev. J. Ross, Meaford, then addressed the people, giving them some wholesome advice regarding their duties to their Church and minister. Mr. Hamilton, who is a son of Rev. R. Hamilton, Motherwell, graduated in Knox College in 1886, and has since been labouring in the North-West. He is a young man of promise and enters his new charge with every prospect of success.

PRESBYTERY OF STRATFORD.—This Presbytery held a *pro re nata* meeting in Knox Church, Stratford, on August 21, the Moderator, Rev. J. W. Cameron, in the chair. The Rev. Andrew Henderson, M.A., in the absence of Mr. Tully, Clerk, was appointed Clerk *pro tempore*. The conduct of the Moderator in calling the meeting was sustained, and the irregularity as to notice of meeting condoned. The report of the Moderator of Knox Church, Stratford, as to the action of that congregation in connection with the payment of the retiring allowance to Rev. T. Macpherson, was presented by Rev. Mr. Turnbull. Rev. Mr. Macpherson stated that he accepted the cheque for \$1,500 solely on the ground that it recognized the authority of the Synod. It was moved by Rev. Mr. Pyke, and seconded by Mr. Baird, that the report be received and adopted. Carried. A call from the congregation of Knox Church, Stratford, in favour of Rev. Robert Johnston, of Lindsay, was laid before the Presbytery by Mr. Turnbull, with reasons for translation. The call was in due form, signed by 411 members and 202 adherents, and accompanied by a guarantee of stipend for \$2,300 annually, to be paid monthly. The conduct of Mr. Turnbull in moderating in the call was approved, and commissioners from the congregation were heard, viz., Messrs. Ireland, Hamilton and Mowat, and some correspondence between Mr. Johnston and Mr. Turnbull was read. It was moved by Mr. Henderson, seconded by Mr. Pyke, that the call be sustained as a regular gospel call, and the usual steps in such cases be taken. Carried unanimously. Rev. Messrs. Turnbull and Hamilton were appointed to prosecute the call on behalf of the Presbytery of Stratford before the Lindsay Presbytery. It was also agreed that the Presbytery request the Lindsay Presbytery to call a special meeting of Presbytery, if necessary, to issue the matter of the call as speedily as possible. Presbytery was then adjourned to hold its regular meeting in Milbank on September 8, at 2.30 p.m.

PRESBYTERY OF HONAN.—The third regular meeting was held on Friday, June 20, but on that day no business was transacted. Immediately after the confirmation of minutes the following resolution was passed: "Whereas God, in His all-wise Providence, has recently seen fit to remove by death the infant daughter of Mr. Murdock Mackenzie, a member of this Presbytery; Resolved, That we express to the bereaved parents our heartfelt sympathy in what is to them and us a loss, but to the little one a gain. As we shared their joy, we do now divide their sorrows; for if one member suffer all the members suffer with it. We assure them of our prayers that God, who is the Father of us all, may comfort, strengthen and establish their hearts. May this affliction, which is but for a moment, work out an exceeding and eternal weight of glory. And be it further resolved, That in consequence of this visitation, and out of respect for the bereaved, this Presbytery do now adjourn." On the following Tuesday Presbytery resumed sitting, and reports were received from Messrs. Goforth and MacGillivray, who had returned from attending various conferences on the coast. At one of these a plan of union for the Presbyterian Churches in China was agreed upon and transmitted to the different Presbyteries for approval and action. Consideration of the plan was deferred by this Presbytery till further desired information should be obtained through correspondence. A report was submitted by the same members on the subject of Treaty Rights. They had consulted with the British Consul at Tientsin, whose advice had been to the effect that if the people of Honan were averse to the settlement of missionaries among them, it would be unwise to attempt such a settlement, and that in the meantime continued touring would be likely to prove more satisfactory. A copy of the treaty between England and China was produced, and attention drawn to the only clauses which relate to residence outside of treaty ports from which it appeared that British subjects have no right whatever to reside in the interior, but only the right to travel. One clause, known as the "Most Favoured Nation Clause," which stipulates that whatever privilege may be granted to the missions of any other nation must be granted to the missions of Britain, might be construed as entitling British subjects to the privilege of residing inland, since that privilege has been accorded to French missionaries, but many experienced workers on the field have advised against placing any reliance on Treaty Rights, especially in pioneer work. The members who reported were both of opinion that for the present it would be advisable to keep clear of the Property Question in Honan. In view of this report, and in view of the fact that within the last twelve months the China Inland Mission has been three times driven out of points in Honan after renting, steps already taken for securing premises in Chang-teh were recalled for the present. It was agreed to despatch the native helper, Mr. Fu, to points visited on the last tour with a view to ascertaining any noticeable results of that tour, and also the present feeling of the people. A good prospect of obtaining another helper from the American Presbyterian Mission was reported. Other items of business were disposed of during the four sederunts held.—J. H. MACVICAR, *Pres. Clerk*.

British and Foreign.

The call from Crawfordsburn, Greenock, to Rev. Robert Candlish Strang of Dundonald is unanimous.

The sister of the late Dr. Wm. B. Robertson, of Irvine, contemplates publishing a volume of her brother's sermons.

The native Christians of Bombay have held a meeting to organize systematic work for the spread of the Gospel in that city.

The Rev. F. T. Havergal, prebendary of Hereford, a brother of Frances Ridley Havergal, the poetess, died recently in his sixtieth year.

MR. WELLS of Pollokshields has been appointed Convener of the Jewish Committee of the Free Church in room of Dr. J. Hood Wilson.

The Rev. Walter Little of Orwell, Kinross-shire, ordained in 1844 died lately. The charge now passes to his colleague, Rev. W. L. M'Dougall, M.A.

BESIDES donations to the fund for restoring the ancient church of St. Michael's at Linlithgow, a bequest of \$2,500 is intimated from the late Capt. Urquhart, of Vellore.

MR. CAIN will be accompanied on his proposed visit to India by a young Scottish artist who will take sketches for a book he intends to write recording the incidents of his visit.

MISS KATHERINE DUKE, daughter of the Free Church minister of Campsie, has gained the distinction of passing in all the subjects for the LL.A. degree at St. Andrew's in one year.

The Good Templars, who celebrated their twenty-first anniversary by a great procession in Glasgow recently, have a larger membership in Scotland now than in any year since 1882.

ABERDEEN Free Church Presbytery has sent the call from Toorak to Rev. G. Adam Smith for consideration; it is signed by 231 members and eighty-one adherents. The stipend is \$5,000 with manse.

DR. MURRAY, of Oxford, the distinguished lexicographer and an active deacon, is the son and grandson of Border peasants who helped to form one of the first congregational churches in the south of Scotland.

The members of Elgin-place Church, Glasgow, at a meeting recently received the formal intimation of Dr. Goodrich's acceptance of the Manchester call, and took the preliminary steps towards securing a successor.

DR. SCOTT, of Edinburgh, introduced Dr. Norman Macleod to his new charge at Inverness recently in the forenoon; and in the evening Dr. Macleod preached to a crowded congregation on the parable of the Lost Sheep.

The late Lord Carnarvon regarded the pending prosecution of Bishop King as the most serious crisis in church matters which had arisen in his day. There is, according to his lordship's forecast, an imminent danger of disruption.

MR. S. SMITH, M.P., sternly protested in the House of Commons against the Government proposal to recognize a French protectorate of Madagascar, which is certain to be inimical to the Protestant missions in that island.

A COMMITTEE has been formed to arrange the issue of a volume of selected sermons by the late M. B. Riser, of Paris. A fund of 12,000 francs is being raised to defray the greater part of the cost, so that copies may be sold for one franc each.

The appointment of Rev. G. Rodney Eden, vicar of Bishop Auckland, to be bishop suffragan of Dover is approved by the Queen; and the Primate has appointed Mr. Eden to be canon and arch-deacon of Canterbury, in succession to the late Dr. Parry.

The Wesleyan conference ask Lord Salisbury to take such steps as should promptly secure the immediate withdrawal of all official recognition of the canon law in Malta, and the restoration and confirmation of the liberty which her Majesty's subjects in that island have hitherto enjoyed.

MR. BLAIR, of Cambuslang, has established a "Children's Church," and the success of the experiment was shown at a flower service recently, when the bouquets brought by the little folk numbered 500. These were sent the same afternoon to missions in the poorer quarters of Glasgow.

The Rev. George Mitchell, of Alloa, in an eloquent eulogy of Adam Smith, expresses the opinion that in no way could he be better commemorated than by a centenary edition of "The Wealth of Nations," with the essence of the comments of Garnier, Macculloch and Thorold Roger.

PROF. BRUCE, with the pastor, Rev. David Millar, M.A., preached on a recent Sunday at the re-opening of Stranraer Free Church after improvements which include reseating, painting, a new pulpit and stained-glass windows. Instrumental music and the hymnal were used for the first time.

The Rev. Joseph Mitchell, of Dundee, has been elected successor to the late Dr. Edgar at Mauchline by 167 against seventy-four for Rev. Robert Cumming of Pollokshields, and fifty-four for Rev. John C. Thomson, M.A., Annan. The minorities united to make the final vote unanimous in Mr. Mitchell's favour.

The Rev. James B. Macpherson, M.A., assistant at Corstorphine, has been offered the appointment to the Presbyterian Church of Port Elizabeth, Cape of Good Hope; the stipend is \$3,250 and a manse. Principal Caird and Mr. William Dunn, of London, are acting as the commissioners to look out for a minister.

Two pupils of the Free Church Girls' Normal School have passed the M.B. examination at Calcutta University; both are Christians. One, Bidhu Mukhi, B.A., is about to practise among ladies in Calcutta; the other, Virginia Mary Mitter, had already obtained an appointment at Cawnpore under Lady Dufferin's fund.

The Rev. G. Adam Smith, called to succeed the late Mr. Ewing, of Toorak, went to Aberdeen about ten years ago to teach the Hebrew class in

the Free Church College while Dr. Robertson Smith was under suspension; and was afterwards first pastor of what soon became the fashionable west end church in the Granite City.

MR. MACGREGOR, the minister-elect of Renfield Church, Glasgow, exchanged pulpits on a recent Sunday morning with Mr. Smith, the parish minister of Troon, and in the afternoon gave an address to the children of the church which is about to lose his services. His induction to the pulpit of Dr. Marcus Dods will take place in September.

MR. W. E. BAXTER, who succeeded Joseph Hume in the representation of the Montrose burghs and who was secretary to the Admiralty under Mr. Gladstone, died recently in his sixty-fifth year. An earnestly religious man and a staunch Congregationalist, his political life was distinguished not less by its stern integrity than its ability.

The Rev. Daniel Mackenzie of Melbourne, ex-Moderator of the Victorian Assembly, was introduced to Glasgow Presbytery lately and conveyed the greetings of his Church. He stated that many of the best ministers in Melbourne had come from the ranks of the Free Church, and they would be pleased to receive many more.

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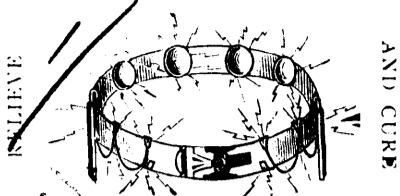
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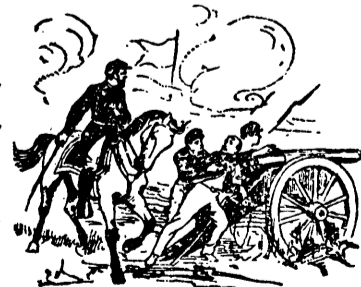
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MUSHROOM SALAD.—Trim and clean the mushrooms, using flap and button, together with a half-dozen truffles to the half-pound of mushrooms; slice the larger ones and truffles with a silver knife; mix them together. Make a good unflavoured mayonnaise, seasoned with cayenne and salt. Pour this over a few seconds before it is to be used, and decorate with rings of lemon and truffles.

VEGETABLE PIE.—Scald some Windsor beans; cut into dice young carrots, turnips, artichoke bottoms, lettuce, mushrooms, celery and parsley, with green peas; onions and spinach may be added if liked. Stew the vegetables partially in gravy, and season with pepper and salt. Trim the edges of a dish with parsley; put in the vegetables, pour the gravy over this, cover and bake. Cream or milk slightly thickened with flour and butter may be used instead of gravy.

MUSHROOM CATCHUP.—Select full-grown mushrooms. Gather always in dry weather. Put a layer of mushrooms in an earthen pan and a layer of salt until the pan is full. Break into pieces and set in a cool place for three days. Then strain and measure the juice, allow to each quart of juice one ounce of allspice, half an ounce of ginger, cinnamon and mace, with a teaspoonful of cayenne pepper. Put in a stone jar, cover and set in a kettle of water to boil. Cook for three hours. Let stand twelve hours. Strain and bottle. To each quart add a gill of vinegar or a table-spoonful of brandy. Cork and keep in a cool place. This catchup is excellent for eating with cold meats, flavouring soup or gravy.

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

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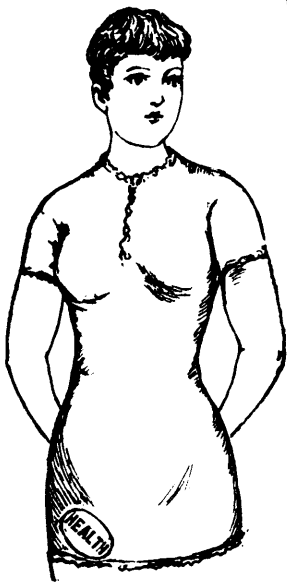
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When she is beautifully shaped, and wears clothes that fit her. The Undervests just introduced and registered under the name of the "Health Brand" improve the fit of a gown, and at the same time are luxurious and comfortable.

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

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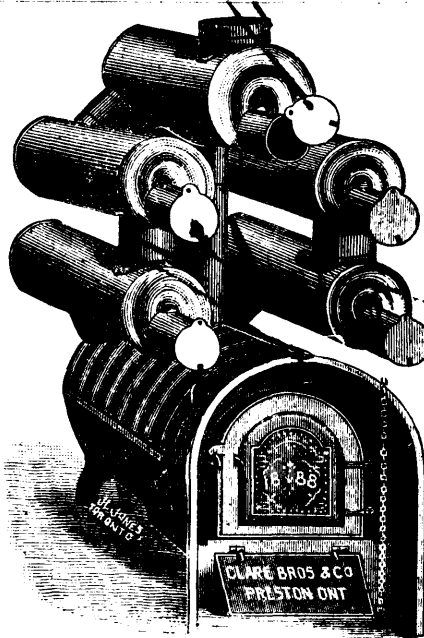
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Also Farinose, Wheatlets, Gem Flour, Whole Wheat Flour, Graham Flour, Rye Flour, Corn Flour, Buckwheat Flour, Rolled Oats, Granulated Oatmeal, Standard Oatmeal, Pearl Barley, Pot Barley, Rolled Wheat Flakes, Corn Meal in barrels or bags and in car loads or small lots.



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

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As the roughest kind of wood may be utilized.

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

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

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For the Cure of all DISORDERS OF THE STOMACH, LIVER, BOWELS, KIDNEYS, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, COMPLAINTS PECULIAR TO FEMALES, PAINS IN THE BACK, DRAGGING FEELING, etc., INDIGESTION, BILIOUSNESS, FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the internal viscera.

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RADWAY'S PILLS are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability to contract disease.

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Will be accomplished by taking RADWAY'S PILLS. By so doing DYSPEPSIA, HEADACHE, FOUL STOMACH, BILIOUSNESS will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste and decay of the body.

Price 25 Cents per Box. Sold by all Druggists.

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OF PURELY VEGETABLE INGREDIENTS
AND WITHOUT MERCURY, USED
BY THE ENGLISH PEOPLE FOR
OVER 100 YEARS, IS

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

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A NEW IMPROVED DYE
FOR HOME DYEING.

Only Water required in Using.

10¢ a package. For sale everywhere. If your dealer does not keep them, send direct to the manufacturer.

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CURE FOR ALL.

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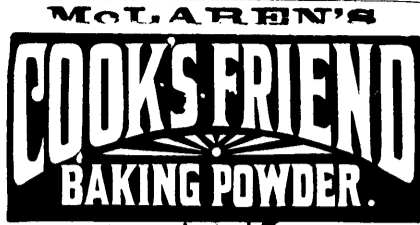
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For Disorders of the Chest it has no equal.

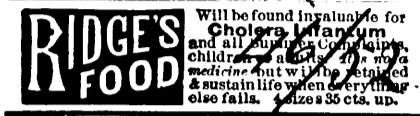
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Miscellaneous.



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GUM-ELASTIC ROOFING FELT costs only \$2.00 per 100 square feet.

THE HISTOGENETIC SYSTEM OF MEDICINE

I have suffered from Asthma for twenty years, gradually growing worse and worse.

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I was attacked with congestion of the liver and inflammation of the kidneys on the 17th of August.

MRS. McCULLOUGH, 60 1/2 Adelaide Street East, Toronto.

Like thousands who did not recover from the effects of la grippe. I was left with bronchial troubles after a severe attack.

Call for free book explaining the Histogenetic System. Consultation free. Telephone 2112.

S. DesBRISAY, General Agent in Canada, 17 Queen Street E., Toronto.

Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

MARRIED. At "Braeburn," the home of the bride's father, on Tuesday, August 26th, by the Rev. J. McP. Scott, B.A., cousin of the bride, Mr. J. F. Middlemiss, of Wolseley, Assa., to Miss Mary H. Scott, daughter of John Scott, Esq., South Dumfries, Brant County.

At No. 15 Cameron street, Galt, by the father of the bride, assisted by Rev. J. A. R. Dickson, B.D., Rev. Thos. Binning Porteous, of Harrow, Orange Free State, South Africa, to Annie, third daughter of Rev. John Porteous, Galt.

On the 22nd ult., at the residence of the bride's father, Vankleek Hill, Ont., by the Rev. John McKillop, uncle of the bride, assisted by the Rev. D. Macdunn, Maxville, Glengarry, Wm. R. Lee, M.D., of Springfield, Ohio, to Miss Sarah McKillican, daughter of Mr. William McKillican.

To Contractors.

Sealed tenders addressed to the undersigned, endorsed "Tenders for Works," will be received until noon on TUESDAY, SEPTEMBER 9TH, for the following works:

ASYLUM FOR INSANE, London.—Duplicate Pump, and the construction of a Piggery.

ASYLUM COTTAGES, Mimico.—Houses for the Engineer and Farmer and Piggery.

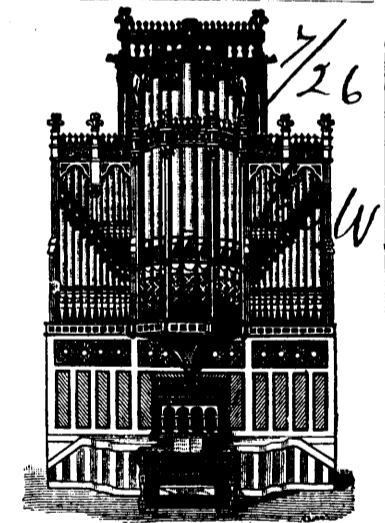
ASYLUM FOR INSANE, Hamilton.—Iron Pipes and Hydrants for fire protection, Slaughter House, Piggery, and additions to Coal Vaults.

ASYLUM FOR IDIOTS, Orillia.—Iron Pipes and Hydrants for fire protection, Soft Water Cistern, Storekeeper's House, Driving Shed and Barn.

Plans and specifications for the above works can be seen at this Department, and at the Asylum for the Insane at London and Hamilton, and Asylum for Idiots, Orillia, where forms of tender can be procured.

The bona fide signatures of two sureties for the performance of the contract to be attached to each tender. The Department will not be bound to accept the lowest or any tender.

C. F. FRASER, Commissioner. Department of Public Works, Ontario. TORONTO, September 1, 1890.

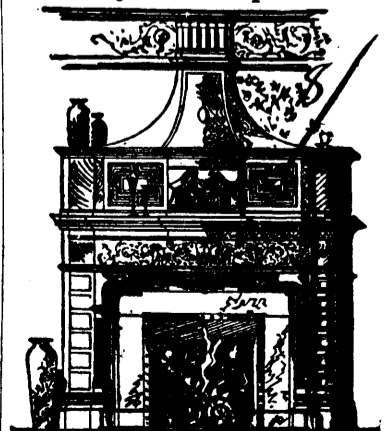


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Miscellaneous.



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So SAY ALL.—That MINARD'S LINIMENT is the standard liniment of the day, as it does just what it is represented to do.

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CURES CHOLERA CHOLERA MORBUS, COLIC, CRAMPS, DIARRHOEA AND DYSENTERY AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS.

Miscellaneous.

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MUSIC in connection with the Toronto Conservatory of Music. ART under the able direction of T. MOWBRAY-MARTIN, R.C.A.

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Miscellaneous.

to C. A. FLEMING, Principal Northern Business College, Owen Sound, Ont. for information if you want the best Business Education obtainable in Canada.

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