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### Sparkles.

MANY English clerygymen treat their curates with scant courtesy. Good-morning, Mr. H.," said a curate recently to his rector, "I hope you are better." "Thank you," was the reply, "I am quite you," was the reply, "I am well; but I do not expect my ate to address me until I first speak to him." But the curates are not always without fault either. A number of curates were recently met together, and got to discussing a popular preacher. "How I should like to be one of his curates," remarked one of the clergymen, "and preach him "and preach him down.

RICH PLUM PUDDING.—This delicious confection is nicely calculated to produce dyspepsia, heartburn, biliary troubles and headache. Burdock Blood Bitters is equally well calculated to cure these troubles and has proved its power in hundreds of cases. B. B. B. regulates and purifies the entire system.

IT does indeed.—Shingiss; I see by the newspapers that the Ameer of Afghanistan has sent to Queen Victoria a letter of condolence on he death of the Duke of Clarence, the letter being enclosed in a box of pure gold weighing a pound. I arimer: What a magnificent gift that was! Shingiss: O, no. It was Ameer trifle. Larimer: Still it shows what he Khando.

A FAMILY FRIEND.—Sirs, I have used Dr. Fowler's Extract of Wild Strawberry in my family for years and can highly recommend it for summer complaint, diarrhæ1, cramps, etc.—Mrs. George West, Huntsville, Ont.

TEACHER: Hans, name three beasts of prey. Hans: Two lions and a tiger.

"PAPA, when a man takes up "PAPA, when a man takes up the law it means he starts in being a lawyer, doesn't it?" "Yes."
"And when he's a judge and lays down the law is that when he quits?" But his father told him it was time he was in bed long ago.

CHANGE IS WELCOME.—Gentlemen, for twenty years I suffered from Rheumatism, Dyspepsia, Poor Appetite, etc., and received no benefit from the many medicines I tried, but after taking five bottles of B. B. I can eat heartily of any food and am strong and smart. It is a grand medicine and has made a wonderful change in my health.— MRS. W. H. LEE, Harley, Ont.

An Accommodating Boy. -Old Lady (sharply to boy in drug store): I've been waiting for some time to be waited on, boy. Boy (meekly): Yes'm; wot kin I do fer you? Old Lady: I want a two-cent stamp. Boy (anxious to please): Yes'm. Will you have it licked?

ALICR's grandpapa had set her bantam hen on eleven cunning white eggs, and Alice was greatly interested in watching the result. One day she ran into the house calling excitedly, "Mamma, mamma, two chickens have bloomed!"

THE Great British North America act nowadays is to buy a bottle of B.B.B., and cure yourself of dyspepsia, constipation, headache, liver complaint or bad blood, and it is an act that always attains the desired result.

GOVERNOR TAYLOR, of Tennes-see, recently told of a coloured clergyman who preached a sermon on the text: "And the multitudes came to Him and He healed them of divers diseases." Said he: "My dying congregation, this is a terrible text. Disease is in the world. The smallpox slays its hundreds, the cholera its thousands, and the yellow fever its tens of thousands, but, in the language of the text, if you take the divers you are gone. These earthly doctors can cure the smallpox, cholera and yellow fever, if they get there in time, but nobody but the good Lord can cure the divers.

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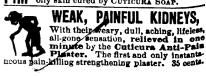


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# THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, OCTOBER 12th, 1892.

No. 41.

### Motes of the Meek.

DR. ALEXANDER MACKENNAL truly says: The Churches will do well to learn that there are many ministers, besides the half score whose names are often in the newspapers, who are worthy of the largest confidence and able to render first-rate service.

A LARGE number of the friends of the pupils and of educationists assembled in Upper Canada College to witness the distribution of prizes to the students who had merited them. This famous Institution is keeping up its splendid record and is fully abreast of present day educational methods.

DR. STOKES, Professor of Ecclesiastical History at Trinity College, Dublin, and Professor Lias, of Cambridge, agree in the opinion that since dises tablishment the Irish Protestant Church has become richer in activity and service, but that the change has lessened the number of the clergy with learned leisure—a more bustling type being in demand.

MR. DOUGLAS BRYMNER, Dominion archivist, has left for London, Paris and other points on the European continent to continue his work in procuring historical manuscript and other valuable information for the Dominion archives. This department of the public service could not be entrusted to one more capable or energetic than Mr. Brymner, whose labours asar chivist have earned him a world-wide fame.

It is announced that Mr. D. L. Moody will conduct a series of united meetings in London, from October 9 to 16 inclusive. The committee have gladly accepted the offer of the friends at the Metropolitan Tabernacle, who have placed that building—the largest available in London—at Mr. Moody's disposal. The programme is a pretty full one, two meetings on Sunday, afternoon and evening, and three on week-days. A large choir is in course of formation to lead the singing.

THE Belfast correspondent of the British Weekly writes: During the past week Mr. McNeill has beaten the record. He has attracted crowds even greater than Mr. Moody. His voice has filled every corner of the great Convention Hall, which Mr. Moody's did not do satisfactorily. The midday meetings for business and professional men were a very marked success. Everyone wonders at the marvellous and continuous freshness of Mr. McNeill's expositions, and at how he can draw powerful spiritual lessons of a new sort out of passages and incidents hitherto regarded as almost too trite for ordinary pulpit treatment.

THE Rev. James M. Witherow, M.A., a licentiate of the Irish Pressbyterian Church, has been called to Wallace Green congregation. Berwick-on Tweed, the charge which had the pastoral services of the late Principal Cairns. Mr. Witherow is son of the late Rev. Dr. Witherow, of Magill College, Derry, and it is said has many of the intellectual qualities of his father. The call when it came before the Presbytery of Down was signed by 450 members and adherents. The Moderator, in placing the call in the hands of Mr. Witherow, congratulated him upon succeeding such eminent divines as the late Dr. Cairns and Rev. John Smith in the pastorate of Wallace Green Church. Mr. Witherow accepted the call, and said he felt conscious of the responsibilities which were about to devolve upon him, but he would strive to discharge his duties fathfully and to the best of his ability

A TABLET to the memory of the late Rev. John Inglis, D.D., has been placed beside the pulpit on the wall of the church at Aname, in the island of Ancityum, New Hebrides. The inscription is in the

native language, and in bold letters, so that the people may easily read it. The words are as follows: "In grateful remembrance of Rev. John Inglis, D.D., and Mrs. Inglis, missionaries at Aname for twenty-five years, from 1852 to 1877. They came to a heathen people and left them a Christian Church, taught them to read and write, translated the Word of God and got it printed, instructed many in useful arts, cared for the orphans, did good to all, and were themselves examples of all they taught, and were much beloved. Mr. Inglis died in Scotland, July 18, 1891, aged eighty-four years. Mrs. Inglis died in Scotland, August 3, 1885, aged sixty-four." Rev. Dr. Steel prepared the inscription, and obtained from a few friends the means for its erection.

M. ERNEST RENAN, the brilliant French litterateur, has ended his life work on earth. The character of that work so far as a living faith in the divine verities is concerned has been destructive. In his youth he was being educated for the priesthood in the Church of Rome, but he was unable to accept the doctrinal teachings of that Church. He drifted into unbelief, and in due time produced the "Life of Jesus," which obtained a phenomenal circulation. The fine literary and scholarly finish of the volume helped its sale and extended the injurious spiritual influence with which it was charged. The late Dr. Cairns remarked that the only word the real Christ would have for the delineation of Renan would be "Repent." His subsequent works are all of them characterized by marked scholarship, charm of literary style, and unhappily the same unbelief. M. Renan was one of the forty immortals having been elected a member of the French Academy of Sciences.

THE Christian Leader, commenting on the discrepancy revealed by the last census in the number of Presbyterians in the Dominion, says: Some say that in all the towns in Canada there are many families from the old country who are slow at presenting their certificates, and have not yet been found by the pastors and Church officials. There are also many who, moving from one part to another, have lapsed from direct Church connection. Then there are small and isolated communities scattered through the new provinces who are not yet supplied with regular ordinances. Having thus attempted to diagnose the cause of the great discrepancy, the Church in Canada must come to the remedy. It seems to us to consist in a Presbyterian census taken by the pastors and office bearers in each section, to check the figures of the official enumerators locally, and, as a practical result, to unearth all those 230,000 who are declared Presbyterians in their own homes, but who have never put their names on the Church books, to the Church's great loss and their own. If the Canadian Presbyterian Church does not tackle this work instantly. it is neglecting a great opportunity. But we are quite sure that it will rise to the occasion.

THE Montreal Witness says: According to the most reliable information, the following is the true version of the incident at the recent meeting of the Catholic section of the Council of Public Instruction, Montreal. The remark about the clergy was not made by Mr. Masson, but by the Hon. Judge letté. When the question of the examination of both religious and lay teachers came up, the Judge remarked that, a sad affair having created a hostile feeling towards the clergy, he had advised Mr. Masson not to press the consideration of this matter, for the present. One of the bishops then made the remark: "This ill-feeling on the part of the public mentioned by Judge Jetté, is temporary only. It is only a straw fire, which will soon burn itself out." The Hon. Judge Jetté then substantially spoke as follows: "You are mistaken, my lord, the Guyhot affair has simply been the last straw breaking the camel's back. For the last ten years, my lords, I have been warning you, in a friendly manner, of the ever progressing movement,

but you always seemed to take no notice of my remarks. I meet men of both political parties, and I have been in a position to ascertain that there is a very strong feeling against the clergy in both camps. I warn you once more, that you may profit by the present circumstances."

MR. MOODY'S Bible Institute in Chicago is making great preparations for the coming winter and next year, with especial reference to the need there will be for aggressive Christian work among the vast crowds who will visit the Fair. Two new storeys upon the main building are about completed. These will afford accommodations for one hundred additional men. Mr. Moody, himself, expects to spend a large proportion of the year, 1893, in Chicago, and is trying to secure leading men from the old country and America to preach the Gospel in English and other languages, and also to give instructions in the Institute, in addition to the regular corps of teachers. Those who enter the school in October, or as soon after that as possible, will have the best opportunities in the work. In accepting applicants, preserence will of course be given to those expecting to stay throughout the year. None are admitted but such as are preparing for some form of Christian work. It seems likely that more room will have to be provided for the Women's Department in order to accept all the promising applicants. Special attention will be paid to the work of the Musical Department of the Institute. It is proposed to gather and train a large male choir, to sing at the services to be held during the World's Fair, and extra privileges will be granted to pupils having exceptionally good voices, who will remain during that period. The musical terms begin the first Tuesdays of October, January, April and July. All enquiries regarding any of the Departments should be addressed to Bible Institute, So Institute Place, Chicago, Ill.

THE venerable missionary, Rev. A. W. Murray, of Samoa, died at Sydney on the 8th July last. He was a native of Jedburgh, Scotland, born in 1811, and brought up in his early days in connection with the Relief Church there. He was apprenticed to a grocer in Kelso, and joined the congregation of Rev. Robert Lundie, the parish minister, whose son, Rev. G. A. Lundie, afterwards went to Samoa, and died there. Mrs. Lundie took much interest in the religious welfare of Mr. Murray, and directed his energies so that when his apprenticeship was over he was employed as a missionary in the town. He had an intense longing to devote himself to foreign missions. After much difficulty his way was opened. He was accepted by the London Missionary Society, and placed under training, first at the hands of Rev. R. Cecil, and afterwards at Homerton College, where Dr. Pye Smith presided. Mr. Murray was selected as one of a band to go to Samoa to undertake the work which John Williams had initiated. Mr. Williams was at the time in England. Mr. Murray was ordained in 1835, and reached the scene of his labours in 1836. He spent forty years in the mission work, was much blessed in his work, and witnessed the power of the Gespel upon the natives. He frequently took voyages in the mission vessel, and was instrumental in planting native teachers on various islands, especially in the New Hebrides. He also had a share in beginning the mission in New Guinea in 1870. He spent two years superintending the work there. He then retired to Sydney, where till his latest days he employed his pen in furthering the cause of Christ. He published the following works: "Missions in Western Polynesia," 1863; "Forty Years' Mission Work in Polynesia and New Guinea," 1876; "The Martyrs of Polynesia," 1885; "Eminent Workers for Christ," shortly after; and "The Bible in the Pacific," in 1888, the last being a record of the translation of the Scriptures into Polynesian languages. lation of the Scriptures into Polynesian languages. He was a man of very devoted piety, of great catholicity of spirit, and of fervent missionary zeal. He was very highly esteemed by all. It is understood that Rev. Dr. Steel, of Sydney, has been requested to prepare a biography of Mr. Murray.

### Our Contributors.

THE GOOD WORK SHOULD GO ON.

BY KNOYONIAN

There was no better address at the Alliance meeting than that delivered by Dr. Monro Gibson on the strong and weak points of Presbyterianism The Doctor read, but as the old lady said about Dr Chalmers, it was "fell" reading. Dr Gibson can do well what many preachers never learn to do at all-he can write in a spoken style. There is a vast amount of difference between the essay style and the style in which a man can speak easily and naturally. Any number of the papers read at the Alliance were essays. No man on earth could have read them impressively. They were written for the printer and not for popular delivery. Dr. Gibson "wrote to speak" and hence it was that his address coming in among a lot of essays made a tairly-sized sensation. By way of parenthesis, we may say here that if a preacher can write as Dr. Gibson writes, or as Principal MacVicar writes, in a spoken style, reading his sermon may be a positive advantage rather than the reverse. Not long ago we heard Principal Mac-Vicar preach two sermons of rare merit-new sermons, by the way, for the Montreal Principal really does continue to make sermons-to a congregation not specially in love with manuscripts. The people were delighted, and there was not a word about the reading. Why? Because the reading in no way lessened the power of delivery. The writing was done with a view to delivery. An audience and not a printer was manifestly before the mind of the preacher as he prepared the sermon. A sermon read as Principal MacVicar reads or as Dr. Gibson reads is an infinitely better thing than an "extemporaneous effort" in which nothing is said in verbose broken-backed sentences.

But to return to Dr. Gibson's appearance in the Alliance. His address fairly bristled with good points splendidly put. One of the best was his reference to those excellent people who are so much taken up with the Reformation of three hundred years ago that they cannot see anything to reform in their own day. That there are too many such people most ministers know to their cost. They talk by the nour about Luther and Knox and Calvin and "The Fathers," but rarely spend an hour or give a dollar to carry out the principles for which these heroes contended. Some of them are so much concerned about the "Fathers" and the Reformers, who for centuries have been safe in heaven, that they cannot give any attention to their own children, exposed to much temptation on earth. Surely the Church of a living and tempted son needs as much attention as the Church of a dead and glorified grandfather. Is there nothing to reform now in society or in the Church? Are good men compelled to go back three hundred years in order to find some evil to fight? The very man who goes back to the Reformation to find the World and the Flesh and the Devil will tell you that this is a most degenerate age. Well, if it is there is then no necessity for going back and trying to fight over again the battles that were won centuries before we were born. A manly Christian should find some better work to do for the Lord than hanging on to Martin Luther's coat tails.

Let it be assumed that Rome was as black in the Reformation period as any ex-monk or escaped nun ever painted her. Let it also be assumed that every man who sided with Luther and Knox were saints of the purest kind and that they are all in heaven. Say that Satan himself was ashamed of Mr. Teetzel, if you will. Assume everything bad about one side and everything good about the other. These are fairly large assumptions, but let them go. When we have assumed all that let us look around and we may, perhaps, see as many things to reform in our own day as Luther and Knox saw in theirs. An honest examination may reveal the fact that many of the abuses that are now ulcers on society and on the Church are just the swing of the pendulum to the other extreme from the Popery of Pre-Reformation times.

The Reformation gave men free institutions, popular government, but popular government has brought a deluge of bribery that buys up voters like as many sheep. At this very moment the pivotal states in the great American Republic are being bought; but we do not need to go nearly s far from home to find citizens who can be bought for half the money that would buy a decent dog. Surely there is room for another reformation here.

A free press is always considered one of the blessings that have come to us by the Reformation. Was there anything in Rome, even before the days of Luther, much more disreputable than a low, scurrilous, lying, cowardly newspaper? Further reformation is needed here, too.

Free speech is another Reformation blessing. But free speech\_brought the campaign liar and a host of other dirty spouters who are a greater scourge than mild cholera. More reformation needed.

Rome teaches that marriage is a sacrament, and divorce for any cause a sin. Some Protestants go to the other extreme, and divorce for any cause or no cause at all. More reform needed.

Rome teaches that the Church has unlimited power. Too many Protestants go to the other extreme, and hold that the Church is a mere club and has no authority at all.

Priests are accused of exercising undue influence over their people. A good many Protestants consider a minister a kind of hired man.

Priests have power to make their salary come in some way or another. Too many Protestants starve their minister while he is able to work and turn him out to die when he can work

Priests come to their parishes without consulting the people. Some Protestant people have the right of selecting their own spiritual advisers. Sometimes it takes them two or three years to make a choice, and during this time what they call the worship of God is very likely to be little more than an exhibition in the pulpit to spectators and judges in the pews.

Scores of illustrations might be given showing very clearly that there is no necessity for any man going back three hundred years to find something to reform. Some of the opposite extremos from Rome need reformation almost as much as Rome Then there is any number of crying evils not specially connected with either Popery or Protestantism. There is, for example, that blighting scourge of modern civilization, Intemperance. There is the growing disregard for parental authority, for ecclesiastical authority, in fact for authority of any kind. Ah yes, there is much to reform without going back three hundred years or even one year. There is plenty to do in our own day and at our own door.

### NOTES OF A TRIP TO BOSTON, PROVIDENCE AND NEW YORK.

A journey devoted entirely to business, hardly gives one a fair opportunity to justly describe what a traveller notices, or a busy man is apt to see. If anyone, however, is disappointed in the following observations, let the opening remarks be taken for explanation, and if necessary accepted as an apology. The writer's business trip consisted of the short period of ten days. Leaving Toronto on a Saturday morning I arrived in Kingston on the afternoon of the same day. As the General Assembly met there last year, perhaps a few words regarding it will be of interest to the numerous readers of THE CANADA PRESBYTERIAN. It is one hundred and sixty-five miles from Toronto, and one can take their choice of going either by the Grand Trunk Railway or Canadian Pacific; if one is not in a hurry I would advise going by steamer, as it is a delightful sail. Although the oldest city in Ontario, the population at present is only 20,000. It is pleasantly situated on the river St. Lawrence. There are three flourishing Presbyterian Churches, viz. . Cookes, St. Andrews and Chalmers, while the mission in Pine Street has excellent prospects of becoming a good fourth. On Sabbath morning I attended Chalmers Church; the pastor, Mr. McGillivray, preached a thoughtful and instructive sermon from 1. Cor. 7-29, "Brethren, the time is short."

In the evening I went with a friend to Cookes Church, the pastor, Mr. Houston, however, was absent in Ireland, but his place was ably filled by Dr. Hooper, who delivered an eloquent and thoroughly evangelical discourse. The following day I left for Montreal, where I spent a pleasant and it is to be hoped also a profitable day. My journey to Boston was made during the night; this was a source of disappointment, as it prevented me from seeing some of the beautiful scenery on this route, such as the White Mountains, etc. I reached Boston at eight o'clock a.m. My business appointments were completed in a couple of hours, and I had therefore most of the day left for sight seeing. But after all this is not any too much time to visit a city with a population of 416,000; our first view was the magnificent harbour, thence to the public gardens, Commonwealth Avenue, which contains a fine monument of William Lloyd Garrison and other celebrities; we next looked at the State House and Faneuil Hall, which call to mind the days when Daniel Webster, Wendell Phillips and other great orators delighted multitudes by their marvellous oratory. Towards the middle of the afternoon we took a street car (which on the other side of the line would be called a horse car) and went out to Cambridge, and had a glance at Havard College; it was a matter of deep regret that time and opportunity did not permit a personal inspection of this famous seat of learning. I found that most of the churches held their week-day meetings on Thursday evening, and as I was there on a Wednesday I did not have an opportunity of hearing any of the preachers of "modern athens." We left Boston for Brockton, a thriving manufacturing town twenty miles distant. of some 2,700 inhabitants, and it was one of the neatest manufacturing centres that we passed through. It is noted principally for fine shoes, shoemakers' tools and findings. It has nineteen churches, having one for every 1,500 of the population. It has also a prosperous Y. M C. A., who have for their object, "the improvement of the spiritual, mental, social and physical condition of young men," which is truly an important and noble aim. A two hours' journey by rail brought us to the beautiful city of Providence and capital of the State of Rhode Island. This city is delightfully situated on the famous Narragansett Bay. The principal buildings are the Brown University, Rhode Island Hospital, the Masonic Temple, City Hall, Courthouse, National Exchange Bank and the Y. M. C. A. The latter is one of the best equipped of the kind on the continent, and would be a credit to any city. The population of Providence is about the same as that of Toronto; it is a most enjoyable place to visit and will well repay a tourist. We left Providence on a Friday afternoon by the daily steamer to Fall River; this is the wellknown cotton manufacturing centre, where many thousands are employed in the various factories. Here we had an hour and a-half to wait for the steamer from Boston, known as the "Fall River Line." They have three elegant steamers, viz.:

the Plymouth, Puriton and Pilgrim. We left on the latter and found it all that it had been described. The only noted place that we stopped at of importance before arriving at Nts York was the summer resort of Newport; this place on a met evening at ten o'clock did not present its usual inviting ap. pearance. After a comfortable night's rest we arrived at New York between six and seven o'clock, Saturday morning. Those who have had the experience of entering a strange and vastly crowded city on a rainy morning can imagine my feel. ings. It was far from feeling at home. Fortunately by noon the weather cleared somewhat, and we were enabled to view more favourably the first city on the American continent The first object which strikes the visitor's eye is the elevated railway, but after a few hours a person gets accustomed to it When this great work was first projected it met with a great deal of opposition, but time works wonders, and now those who were formerly strong opponents wonder how it would be possible to get along without it, as it is certainly a great convenience, but at the various stopping places one has to be very quick in getting on and off.

New York has now a population of nearly two millions, or two-fifths of the population of the Dominion of Canada. The aim of the vast majority in this great city appears to be to attain wealth by the shortest possible way; this combined with the struggle for bread makes the "race for riches" very difficult to win. Oh that more would heed the Great Master's command, " Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you. If this were remembered there would be fewer scandals, less embezzlements, less misery, and a thousand fold more peace and contentment. I will now endeavour to give my impressions of a Sabbath in New York. The first sad sight that met my eyes was to see the saloons open and the street cars running, then at almost every corner was a newspaper stand with the Sunday newspaper for sale, while close at hand were bootblacks, and vendors of flowers and button-hole bouquets, and all appeared to be doing a large trade, I will not say a profitable trade, because business done on the Lord's Day is contrary to the laws of God and man, and never in the history of the world has it been profitable. It is distressing to find so many professing Christians patronize the Sunday car on the other side of the line. I gave the matter deep consideration and failed to understand either reason or necessity for such inconsistency. When brought to task they give a flimsy excuse by saying, "When you are in Rome, you must do as the Romans do;"as well say, "When you're among the Cannibals, you must do as they do." On Sabbath morning I concluded to hear the eminent Dr. Wm. M. Taylor, and although some thirty-five blocks away, I found the walk on that beautiful May morning delightful and agreeable. I was fortunate in finding the Doctor in his own pulpit. The general appearance of Broadway reminded me of what, Knox Church, Toronto, was like in the old days. The interior of the Church is of a pleasant drab colour. The membership is 1,220. The income is mainly made up of pew rents, which yield nearly \$33,000. Dr. Taylor's salary is \$16,000. The choir cost \$6,000, while the sexton receives more than many of our ministers, viz., \$1,650. Anyone who has seen Dr. Taylor will remember his kindly and sympathetic manner. He is barely medium height, yet one cannot but recognize his venerable presence. His very walk to the pulpit showed that he felt the importance of his mission. He chose for his text Acts xxvi. 19, "Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision." I will only attempt to give one or two thoughts of his able discourse. He considered in the first place, "the great means of the conversion of a soul." The vision startled, changed and convinced. The vision of the living Christ converted Paul; in the second place he considered "the co-operation of the divine and human agency in the conversion of a soul." The divine gives the vision, the human obeys the vision, of the risen Lord. The great quesiton is-have we seen Him? have we heard His voice? If not we have been using our time chasing butterflies, God knocks at the heart. waits, He will not force an entrance. The man receiving the vision must act with promptitude. Paul did not trouble himself with thoughts. Follow then the example of Paul, for to postpone obedience is to postpone happiness and usefulness. Such are a few of the thoughts of one of the most earnest and practical discourses I ever listened to. In the evening I went with a friend to hear the celebrated Dr. Talmage; so dense was the crowd that we had to wait an hour before obtaining admittance. It was truly a thrilling sight to see six thousand people assemble to hear a Gospel sermon. Dr. Talmage appeared at his best and preached an eloquent discourse from Daniel xi. 32, "But the people that do know their God shall be strong and do exploits." He said that although some might think that the day had passed for chivalry and mighty deeds of valour, there were yet three great and mighty exploits which a person might accomplish. First, To save a man. He described in graphic terms the danger of a man when drowning, and the shout of triumph when a man was saved. The second great exploit was to save a woman, and the third to save a child. He also dwelt on the great responsibility of those able to lend a helping hand, but who preferred comfort and ease. The following day I visited Central Park, the post office and a number of the leading business houses. In one of the latter the following lines were framed and hung conspicuously in the office, viz.:

Our life being business, business soon must end ; In business path our business speed we mend.

Business beyond is our real business here, Thro' business here we push to business there. Our future business will be business real, For business here is business but ideal.

Had time and opportunity permitted I would have returned by boat from New York to Albany, and thus had more leisure to view the magnificent scenery along the Hudson River. However, by taking the afternoon train on the New York Central one does the next best thing. Albany, the State capital of New York, is the first leading stopping place. In the morning you reach Rochester, then Buffalo; thence, via Niagara Falls, one soon reaches the quiet and calm shores of Lake Ontario, and once more we are on Canadian soil, "where the foot of a slave never trod." It is marvellous what one accomplishes in a few days. This trip which I have attempted to describe occupied ten days, and every day was full of pleasure and profit.

Little by little, sure and slow,
We fashion our future bliss or woe,
As the present passes away;
Our feet are climbing the stairway bright,
Up to the regions of endless light,
Or gliding downward into the night,
Little by little, day by day.

J. K., JR.

# GAMBLING AND PRIZE-FIGHTING IN THE UNITED STATES.

MR. EDITOR,—I cannot omit to call the attention of all good men—particularly ministers of the Gospel in the United States and in Canada—to the growing evil of prize-fighting and gambling of a terrible kind accompanying it. Gambling is not confined to prize-fighting only, but to most kinds of modern sport, such as boat and horse-racing. Three infamous and bloody prize-fights have just taken place at New Orleans, such as have not been seen before in this century—the last, between Sullivan and Corbett, was peculiarly atrocious and cruel, nearly causing the death of the wicked man Sullivan.

I see it is mentioned in the public newspapers that \$300,000 have been spent in carrying out the prize-fights and for seats in the fighting arena and bets. Besides this, the sums won or lost by the combats amount to \$50,000. Suppose the people of New Orleans had been asked to give these great sums for charity, for famine-stricken Russia or any great religious movement. Not one-tenth, perhaps not one-twentieth part of that sum would have been raised. Yet how much more useful to mankind would it have been to bestow the money for charitable, missionary or religious purposes! This vast sum has been spent on vice.

The examples set by these cruel bruisers is vicious, the morals of men and women and children are injured, the whole public of the State of Louisiana, if not the United States at large, should be ashamed that in this enlightened Christian age tens of thousands can be found who applaud such savage fights between men. Is it a wonder that suicides and murders are so common and morals falling so low among our Southern neighbours, when we see such acts as these universally upheld in New Orleans, at least it seems to be so? Let the universal, moral and religious press of the United States denounce this moral pestilence of gambling and prize-fighting. Let their Christian ministers and ours, too, preach it down! I may add that the after effects of these horrors is often still worse, for I observe by recent notices that suicides and murders have resulted from the losses incurred and the quarrels aroused. Will the Christian and humane public arouse itself?

Toronto, September 10, 1892. CHARLES DURAND.

### KNOX COLLEGE OPENING.

The formal opening of Knox College session of 1892-3 took Place on the afternoon of Wednesday last. Principal Caven presided. Dr. Wardrope conducted the opening devotional exercises.

Dr. Caven welcomed the students who had come to the institution, and those who during the past summer months had gone into various fields of labour throughout the Dominion to work for Christ. He had been absent from these halls for a long time through the kindness of his colleagues and friends of the College, but was glad to be home again. He had visited the eastern portion of the world, and hoped that what he had seen and learned while in Palestine and other places would be of some value to the students at Knox. Dr. Caven referred tenderly to the memory of Sir Daniel Wilson had departed this life since he went away. That distinguished scholar had always felt at home in Convocation Hall of Knox College, and the many kind words he had spoken to the students would ever linger in their hearts. All regretted his departure, but now that he had gone it was gratifying to know that a gentleman of eminence in academic work, Professor Loudon, had been chosen as his successor. The principal then paid a tribute to the memory of the late Mr. McLaren, of Buckingham, brother of the Rev. Dr. Mc-Laren. In speaking of the sessions of the Reformed Church Council, which closed a few days ago, Dr. Caven said that he felt sure that all would be greatly benefited. The tone of the Council from opening to closing could not but meet with the highest approval of all Christian people. In conclusion he reminded the students that they had come to that institution for two purposes, viz., for study and for the cultivation of spiritual life. He asked the blessing of God on the session.

Rev. Dr. Gregg delivered the inaugural lecture on Dr. Chalmers. The following is a condensed report of the reverend gentleman's address:—

It is now forty-five years since Scotland was startled and saddened by the announcement of the sudden death of one of the great-

est of her sons. Nor was it in Scotland alone that deep emotions were stirred. Throughout the Christian world, on both sides of the Atlantic, all hearts were moved by the intelligence that Dr. Thomas Chalmers had suddenly passed from earth. He had recently returned from London, to which he had been summoned to give evidence before a committee of the House of Commons on the subject of the refusal of some landowners to grant sites on their estates for the erection of Free Churches. The General Assembly of the Free Church was then sitting in Edinburgh. On Sabbath evening he had retired to rest, expecting next morning to give to the Assembly the report of the College Committee, of which he was Convener. The morning came, but his spirit had fled to join the General Assembly above. The profound emotion with which the announcement of his death was everywhere received could not appear surprising to any who were familiar with his career, had perused his writings, listened to his overpowering eloquence, or who had come within the sphere of his personal influence. There was such a massiveness in his character, such a moral grandeur in his aims and undertakings, so identified was he with every great religious, social and even political movement of his age and country, and so great was the power which he wielded both in Church and State, that when he was unexpectedly taken away it could not but seem as if a mighty oak which had sheltered and adorned the landscape had been suddealy uptorn from its roots.

Since the death of Dr. Chalmers in 1847 there has sprung up and grown to maturity a new generation, who can hardly be expected to be so familiar as the generation now passing away with his life, character and work. It would be matter for regret if the present generation, and especially if candidates for the ministry of the Gospel should fail to cherish his memory. I have, therefore, from time to time given to the students in the Church History class some reminiscences of what I knew of him while a student in his class, hoping that, in this way, I might be enabled to stir up or stimulate, in some measure, the Christian enthusiasm which his memory is well fitted to inspire. It has occurred to me that besides theological students, the friends who favour us with their presence at the opening of our college session might derive some benefit from having a sketch given to them of the life, character and opinions of Dr. Chalmers. Such a sketch I shall now endeavour to give.

Dr. Chalmers was a native of Anstruther, in Fifeshire. He was born on the 17th of March, in the year 1780. As his birth was on the same day of the year which is held sacred to the memory of St. Patrick; who is regarded as Ireland's patron saint, so, in future years, when professor of theology in Edinburgh, he was accustomed, on each returning 17th of March, to invite his students from Ireland to dine with him. They were thus furnished with special opportunities of witnessing his cordiality, genial disposition and simplicity of character and of deriving benefit from his instructive conversation, which was not without occasional sallies of wit and humour; and we all esteemed him for what we found him to be in his own house, not less than we admired him for the eloquence which entranced us in the classroom.

While a pupil at Anstruther school young Chalmers is described as "joyous, vigorous and humorous, taking part in all the games of the playground, ever ready to lead or follow when schoolboy expeditions were planned or executed; and, wherever for fun or for frolic, any little group of the merry-hearted was gathered, his rich, full laugh might be heard rising amid the shouts of glee." He was by no means a diligent scholar; he was rather the reverse. At the age of twelve he was enrolled as a student at the College of St. Andrews. There for two sessions he sustained much the same character for study and play as at Anstruther school. But with the third session a new era in his intellectual development commenced. He now became an enthusiastic student. The study of mathematics was his favourite study. For the demonstrations of pure geometry he had a special relish. This he never lost. He regarded geometry as one of the best instruments of intellectual training. The benefit he himself derived from this study is very evident from his writings, of which clearness of statement and closeness of reasoning are very striking characteristics. For the study of languages he seems to have had little taste, and in this department of study he made but little progress at college. In future years, however, when settled as the minister of a parish, he imposed on himself the task of making up for his deficiency in the knowledge of languages, and especially of

Having completed his literary and theological course of study at St. Andrews, Mr. Chalmers was licensed as a preacher of the Gospel. He was licensed when he was only some months over the age of nineteen. Twenty-one was the earliest age at which young men were usually licensed. But an exception was made in his case, on the ground, as stated by a member of the Presbytery which licensed him, that he was a "lad of pregnant pairts." While a licentiate he officiated for some time as assistant to the Rev. Mr. Elliott, the parish minister of Cavers. At the age of twenty-three he was ordained as minister of a country congregation, that of Kilmany, in Fifeshire, about nine miles distant from St. Andrews. For several after his ordination he gave to the work of the ministry only a subordinate place. His mind was chiefly absorbed with teaching and delivering of lectures on mathematics and chemistry in St. Andrews. There he spent the greater part of each week during the winter months, barely giving to his parish some time on Saturday evening for the preparation of sermons and the services of the Sabbath. He felt not at this time the overwhelming importance of spiritual and eternal things. When afterwards in the General Assembly he had spoken strongly against pluralities and was twitted with having been a pluralist himself, inasmuch as he had been a teacher of mathematics in St. Andrews while minister of Kilmany, he arose, and, labouring under deep emotion, acknowledged that in those early years he had given too much attention to mathematics and neglected matters far more important. "What," he said, "is the object of mathematical science? Magnitude and the proportions of magnitudes. But, sir, I had forgotten two magnitudes. I thought not of the littleness of time; I recklessly thought not of the greatness of eternity." It is said that for some time after these words were spoken a deathlike stillness reigned throughout the house, and that the power and pathos of the scene were overwhelming.

It was in the year 1811, after he had been seven years minister of Kilmany, that Dr. Chalmers experienced that great moral and spiri-

tual change which formed the starting point of his career as a true evangelical minister of Christ. The deaths of an uncle, of a brother and a sister, personal and long continued sickness, which brought him to the brink of the grave and face to face with eternal realities, the reading of Wilberforce's "Practical View of Christianity," "Pascal's Thoughts," and other religious works; the studies engaged in while preparing an article on the evidences of Christianity for the Edinburgh Cyclopedia, and above all the special study of the word of God, were the means which the Holy Spirit employed in affecting the great change in his views and feelings.

Very marked and marvellous were the results of this great change, as seen in Chalmers himself and in the Parish of Kilmany. The Bible was now his constant study. The notes in his diary, quoted by Dr. Hanna, reveal how deep at this time was his self-abasement, how jealous he was over his own spirit, and how earnest were his wrestlings with God in prayer. In Bible society and missionary operations he now took a deep and active interest. In earlier years he devoted barely a fortnight in the twelve months to pastoral visitation and catechising. Now throughout the whole year he busied himself in the discharge of these important ministerial duties. The sick and dying were the objects of his special attention, and very affecting are the accounts of the tenderness and the earnestness with which he dealt with the afflicted, according to their special needs. It is not deant with the afflicted, according to their special needs. It is not surprising to find that, in his own case, was now realized the truth of the maxim which afterwards he was wont, when professor, to repeat to his students, that "a house-going minister makes a church-going people." Before the great change his ministry was unpopular and his church poorly attended. Afterwards the church was crowded by eager and deeply interested congregations. Nor was it merely from his own parish that his hearers were gathered. They came from other his own parish that his hearers were gathered. They came from other parishes and from great distances. Side by side in the same crowded pew might be seen ministers and laymen, some of them from Dundee, some from Edinburgh and some from Glasgow.

Of the sermons which Dr. Chalmers preached while a minister in Glasgow several volumes have been published. They are all saturated with Gospel truth. The grand aim manifest in them all is, in the first place, to bring home to the hearts and consciences of his hearers the conviction of their sinfulness and exposure to the wrath of God, and then to unfold to them the fulness and freeness of the great salvation.

Of his work in the Tron Church and St. Johns Patish, Glasgow, and the organization of the latter into parochial districts, the speaker gave an interesting sketch, and after telling how the heavy work required after it a period of repose, told of the entry of Dr. Chalmers upon professorial duties in the following words:—

In the providence of God, a door was opened through which he was led to enter upon a new sphere in which, without lessening his usefulness, he might escape from the exhausting labours of his Glasgow pastorate. This was a call to the professorship in his alma mater, the College of St. Andrews. The professorship to which he was called, and which he resolved to accept, was that of moral philosophy. It was with grief inexpressible that his people in Glasgow heard of his resolution, and very affecting were the scenes which were witnessed when leaving them. His farewell sermon in St. Johns Church was preached on a week day within the walls of the church, which was seated for 1,700 persons; it is said that double that number was crowded in. The sermon was founded on the text, Psalm exxxvii. 5-6. "If I forget thee, O Jerusalem, let my right hand forget her cunning," etc., and very pathetic and impressive was the farewell address to his affectionately attached congregation.

On November 14, 1823, Dt. Chalmers was formally installed as Professor of Moral Philosophy in St. Andrews. On the following day he entered upon the duties of his office by delivering his introductory, which was listened to, not only by students, but by a large number of professional men, merchants and other citizens who came to hear him. For five years he conducted the class of Moral Philosophy in St. Andrews, and these five years formed a new era in Scotland in the history of college ethical teaching. The dry, cold, Christless system of morality was discarded, and the grand constraining motives to piety and virtue which are found in the Word of God were exhibited and enforced with wondrous eloquence. As said in an article in the North British Review, "Instead of withered maxims from a pagan text-book, his code of morals was fresh from heaven's Statute Book. It is not enough to say that into this system of morality he flung his heart and soul. He threw in himself, but he threw something better; he threw the Gospel; and for the first time in a Northern university was taught an evangelized ethics—a system with a motive as well as a rule—a system instinct with the love of God and buoyant with noble purposes."

The transformation of the character of the students of St. Andrews under the guiding of the new professor gave opportunity for comment on the power for good of personal example, and the professor's career was traced briefly through the changes that followed till his death in 1847. He was transferred to the Chair of Divinity in the University of Edinburgh in 1827, and laboured there till the disruption of 1843, when he began to build up the Free Church College, with splendid results. The closing scene was thus described:—

The death of Dr. Chalmers, as already mentioned, was a sudden death. It was, I may add, solitary as it was sudden. He was alone when the last messenger came. No eye was upon him when he died but the eye of God. On the evening of his last Sabbath on earth, after bidding good-night to the members of his family, he retired alone to his room. Next morning the housekeeper, who had been long in the family, knocked at his door, but received no response. She went away, unwilling to disturb his rest. After some time she returned, and supposing him to be asleep entered the room and spoke to him, that she might awake him from sleep. Again there was no response. 'At last (as this biographer relates) she threw open the window shutters and drew aside the curtains of the bed. He sat there, half erect, his head reclining gently on the pillow, the expression of his countenance that of fixed and majestic repose. She took his hand, she touched his brow; he had been dead for hours; very shortly after that parting salute to his family he had entered the eternal world.' The deep sorrow which was felt on account of his death, and the high esteem in which he was held, were very strikingly manisested by the vast concourse of persons at his funeral. There were there the members of the General Assembly of the Free Church, which was adjourned for the occasion. Along with these were the deputies from the Presbyterian Churches of England and Ireland. The ministers, magistrates and Town Council of Edinburgh were there in large Professors, rectors, masters, students and pupils of colleges and academies swelled the funeral procession. Never had Scotland witnessed such a scene. It is said that altogether 100,000 were present. They came from near and from far, and from all classes of the community. Among others it was affecting to see his old beadle, in St. Johns parish, John Graham, in whom neither time, distance nor the disruption had abated the love and reverence he felt for the minister he had attended in long bygone years, and who had walked all the way from Glasgow to be present at the funeral. In the Grange burying ground, Edinburgh, in a spot near to which his colleagues, Dr. Cunningham and Dr. Duncan, were afterwards interred, his mortal remains were deposited. There, while his soul, which at death was made perfect in holiness, passed immediately into glory, his body, being still united to Christ, doth rest in the grave, awaiting the resurrection of the just. Who, as he bends over that grave, does not feel constrained to breathe the prayer, 'Let me die the death of the righteous, and let my last end be like his.'"

# Pastor and People.

LIFT UP YOUR VOICES!

BY A. 1. M.

Lift up your voices all ye hills, Pour forth Jehovah's praise Throughout the sounding aisles of space A glorious anthem raise; Swell, swell the chorus ocean waves To Him your Lord and King. winds of heaven chant His praise, Oh Nature! praise and sing.

Lift up your voices, sons of men, our forth Jehovah's praise, Throughout the sounding aisles of Time A glorious anthem raise ; Swell, swell the chorus ransomed ones, To Him our Lord and King, Deliverer from eternal woe, And God of love, Oh ! sing.

Hosannah to Thee, God and King, . Let universal praise Be wasted to Thy courts of light, Thro' all the fleeting days, Till from the purging earthly fires And praise thro' all eternity, The Author of our grace.

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THE CHILDREN'S PULPIT.

EDITED BY M. H C

THE YOUNG ROAD-MAKERS.

Half the day the children stood waiting, while other petitioners were being heard by the great Khan. At last one of the secretaries cried . "Alik and Prestha of Koleda," and startled them so much that they were hardly able to obey the summons. But they went forward and bowed their heads before the throne, as they had seen others do. The Khan looked at them for a moment, then asked the secretary where Knleda was. He answered that it was beyond the great northern mountains, fifteen hundred miles away. So, after some more questions as to how the children had come, in which Alik recognized the names of the Greek merchant and Captain Peyen, the lord of all the earth said kindly: "What will you have me do for you, my children?" Alik answered: "O, mighty lord, up in our poor country the strong rob the weak, for there is no law, no protector there. My grandmother's house they have often plundered, my father and mother they have killed. One day among the mounds my sister Pretsha found a "babee," and I found a dagger and a cup through our dog Tship. The Donki chief Talingu took them away from us, and when Pretsha said she would have him punished for robbing children, he told us laughing that there was only one judge, the lord of all the earth, whose home is in Khanbalig, and that when he made a road to Koleda and came there with his hosts we might get him to punish Talingu. We have come to ask you to save us and all our people from the robbers. And if you do we will work for you and fight for you as long as we live." Fretsha listened to her brother with pride, but when he had ended his petition she threw herself down again before the throne, and said: "O lord of all the earth, when you punish Talingu, please do not let him be beaten like the poor Donki I saw the other day." The great Khan smiled, though he had looked very stern the moment before, and made Pretsha tell the story of the Donki who had been flogged through the streets for stealing. Then he said: "My children from the far north country, if you will build a road from Koleda to meet the one that leads down to Karakorum, I will come with my army to punish the robbers and protect your people. You must make it level and smooth, straight and broad, for chariots and horsemen and a great host to pass over. You must cut through the mountains and fill up the valleys and bridge over the rivers. Will you do it?" Alik and Pretsha bowed down again, and said firmly. "We will, lord of the earth, if it takes all our lifetime. So the great Khan sent them away, but sent a messenger after them with instructions for Captain Peyen. When the children got back to the barracks, and told the Captain their story, he looked very grave, but after the messenger had spoken to him he could hardly forbear laughing out for very joy.

A week longer they stayed at Khanpalig, seeing all the sights of that great city, and then, to their great delight, they heard that the good officer was going to take them home. He had been to see the Khan, who had been very kind to him, and had made him commander of a thousand men. Next day the march began. In it were a thousand horse soldiers and as many men on foot, but they were not soldiers, a great number of waggons, some of them for living in, others without covering, full of all kinds of iron tools, be sides a drove of cattle and a flock of sheep. I need not tell you of the long journey to Karakorum, of the visit to the Greek merchant's family there, nor of the famous adventures of Tship, who had learned to herd cattle and drive sheep on the way. From the Mongol city Officer Peven sent the children in charge of twenty soldiers, and accompanied by five men on horsebick, who carried strange bundles behind them. Alik and Pretsha had little horses of their own, for they had learned to ride during their travels. So, in less than half the time it had taken them to walk

from Koleda to Karakorum, they found themselves back in the dear old village. As they entered it they saw some of the Donki stalking about; but what a fright these Donki got when they caught sight of the fierce Mongol soldiers, and how they did run into the woods! Good old Grandmother Dachaim was almost beside herself with joy at getting her children back again, and when the five attendants opened their bundles and spread before her the rolls of cloth, the china dishes, the cases of tea, the knives and axes and saws, the spades and hammers and picks, with many other presents the great Khan had sent for her and the children, she could only fall on her face, old as she was, to thank the God of heaven and His servant whom He had made lord of all the earth. The iron tools were for the children's great work, and as Alik looked at them he could hardly help running out at once to plan his road. That night the soldiers stayed in the village, and talked with the people. In the morning when they were going away everybody came to see them off, and many said: "Tell the great Khan to let you stay with us for our protection. We are his servants, and will do all we can for you." Soon the troop was out of sight, and the Donki came from their hiding places to see what they had left. But as the villagers were all gathered together about Dachaim's house they did not dare to come near it.

While all the Koleda people were looking at the presents Alik told them what the iron tools were for, and what he and Pretsha had promised the great Khan. They all laughed at him, saying: "You foolish children, we shall all be dead long before the road is made if we do nothing else than work at it." This frightened Alik a little, but not Pretsha. She said: "The lord of all the earth must come here, and he has promised to come. But he will not come any other way than over the road, so that road must be built. If you will not help us, Alik and I will make it alone. Come, Alik, let us begin at once." So Alik and she went out and planned the road. From the village it was to run to the river, then for some distance along the level river bank, which was covered with large stones. But after that, in order to be straight, it must cut through a little hill and cross a ravine beyond. "Do not look any farther," said Pretsha, "or we shall be afraid to begin the work, like the cowardly people of the village." So they went back to their duties in the house and field. and when these were over began the work of road-making. Out came the tools, axes for cutting down trees, saws to cut them up, picks to loosen the stones and spades to shovel the earth. When a stone was too large to move they built a fire over it till it was almost red-hot, and then, removing the ashes, poured water upon it, when it cracked into many pieces. With these pieces they filled up the hollows, and with those that were large and flat they bridged over the little streams that watered the fields and ran across the road. Soon the road from the village to the river was as broad and level as the one that led to Karakorum. The villagers who walked over it said it was a great improvement, and praised the children, but would not give them any help. When the winter came Alik made a sled out of the felled timber, and harnessed Tship to it. On the sled he and Pretsha placed large stones and pieces of timber neatly sawed. Tship pulled with all his might, while they pushed behind, and along the river bank, up the hill and down into the ravine beyond, the stones and wood were carried day by day, until they formed two great piles waiting for the spring.

The spring time came at last. Now the road was carried along the river bank, and this was easy work, for a road had been there in the old Khitan days. Alik and Pretsha cut down strong saplings with which they pried the stones out of their beds and sent them thundering into the river, while Tship chased them with loud barks and every expression of joy. One afternoon, however, they went to the end of their road, which had reached the hill, intending to begin cutting a way through it when to their grief they found their tools gone. Spades and axes, picks and levers had all been taken away. Alik and Pretsha looked at each other and for a moment were speechless. Then they both said: "It is Talingu again," and went home very sad. Soon they returned with two more spades and a pick and made good progress with the hill. Tship was harnessed once more to the sled, and the earth and clay which the children dug out was dragged by the strong dog into the ravine. That night they hid their tools under the pile of wood they had brought in the winter, thinking them safe there. But next day they too were gone. What could the children do? They had no more spades. Alik set to work and made two wooden shovels of tough hard wood and they worked with these, but the work was very slow. One day they saw a horseman on the opposite ridge looking intently at them, but as soon as the saw they had noticed him he turned and galloped away. Next afternoon there were two new iron spades in the place where they had left their wooden ones, and somehow it seemed that their road looked better than it did the day before. Now the road makers began with the ravine. With square blocks of stone they made a wall on each side of the stream that flawed through it; from wall to wall they stretched the timbers that had been cut and carried during the winter; over them they laid more stones, and spread earth over the whole. Then having put into their places the other stones they had brought there, they dug through the hill and with what they took out of it filled up the valley.

Strange things began to happen now. Their tools were often taken away, but new ones always came in place of them.

Many a time the children caught sight of the tall hat of a horse-soldier or heard the neigh of his horse, but never did he come up to them. Great blocks of stone they could not move the night before rolled away at the slightest touch into the very place they were meant for. Through the night the cutting through the hill became larger and deeper, and the road over the ravine broader and higher. Sometimes, too, when the wind blew from the south-east the people of Koleda heard great noises of crashing trees and rolling stones, of axe and hammer strokes and human voices, and were greatly terrified. At night when the moon shone, those who could not sleep heard sounds nearer home and when they went out in the morning they saw the village street more level and perfect than before. So they said "it is these foolish children of Dachaim who, not content to work half the day at their road, must needs spend half the night at it." But it was not Dachaim's grandchildren. They slept soundly enough after their hard labours and were more astonished than any one else when they awoke to find their road growing better and better. One morning Dachaim went into a shed that had only been used to hold firewood, since the Donki took away her goats, and there to her amazement she found a cow and a large calf old enough to graze. Another morning she was awakened by the sound of animals bleating, and when she opened the door there was a flock of sheep and goats. The bell-wether was an old ram with great horns, but he allowed her to take the bell off his collar. This she showed to Alik, who had learned from the officer, Peyen, to read the Mongol writing. Alik read the words round the bronze bell and they were, "the great Khan's gift to his Koleda children. So they put the bell back on the ram's collar, but wondered very much how the great Kublai had sent his presents. Tship knew all about it, but he would not nor could not tell. The cow and calf, the sheep and goats were old friends of his, so he led them out to pasture and looked well after them.

In the meanwhile, Talingu was very happy. The spades

and other tools he stole were just what he wanted. He set his people to work with them digging in the mounds and sent great loads of gold and silver vessels, together with ancient arms, idols and ornaments which they found in them off to Karakorum for sale. As he found that the children always had spades and other tools in spite of his robbing them so often, he came to the conclusion that they must have a very large number of these in their house. So he determined to take possession of the house and all that it contained. One day while Alik and Pretsha were working at their road he and four of his men walked into the room where Dachaim was sitting and made themselves at home. Talingu and three of his followers began searching the house for tools and other valuables while the fourth went out to kill one of the sheep. When he returned with the dead animal, Talingu ordered Dachaim to take it from him and cook a large part of it for their supper. Then after they had finished their search the plundering Donki sat down in a circle upon the floor and played a gambling game with square pieces of wood with figures upon their sides which they took turns to throw into the air and let fall into the space between them. So they waited for the coming feast, while the poor grandmother went on sadly with her cooking. Meanwhile Alik and Pretsha were working on the far side of the ravine where the bank rose a good many feet higher than the road. They laboured diligently, digging out the earth, but often were tempted to run away, for quite near to them, though they could see nobody, they heard sounds as of a great multitude of people talking and working. They had heard their cousin the hunter tell stories of spirits, the ghosts of the Ancient Khitts, that wandered at night along the river banks or flitted in great armies over the plains or held great meetings among the mounds, so they thought surely these sounds must come from some such visitors from another world of invisible beings. They were not sorry then when the sun was preparing to go down to leave their tools and journey homewards. On the way they caught sight of a troop of horse soldiers who this time strange to say seemed to be riding towards Koleda. "It must have been their voices be riding towards Koleda. "It must have been their voices we heard," said Pretsha; "for I do not believe the great God of Heaven would allow the ghosts of dead people to come and frighten His children for nothing." Alik agreed with her and wondered what the soldiers were doing in the Yenieses country.

What a sad disappointment they had when they reached home! Instead of their old friends the kind Mongol soldiers, they found Talingu and his four men in occupation of the house still gambling, drinking Dachaim's tea and waiting for their supper, which was roasting over the fire and sending forth a savoury smell. "Ha, ha children "said Talingu, "you did not expect us here, did you? Have you found any more babees, any pretty daggers or silver-cups? When is the lord of all the earth coming to punish Talingu?" Then he laughed at his own wit till he shook, and his inen laughed with him. Pretsha went without a word to take the place of the tired grandmother. Alik asked Dachaim where Tship was. She said that he had been out with the sheep, but could not understand how the Donki had managed to get one of them away from him. Talingu heard part of what was said, and rising up went savagely towards Duchaim. At the same moment Alik dashed out of the house in spite of the efforts of the chief's companions to stop him. When he came to the shed he heard a loud whining and scratching. Hastily he opened the door of the part that was reserved for a stable, out bounded the dog. Suspecting no harm, been napping beside the cow, and the Donki had shut the door upon him before he killed the sheep. Now the boy picked up an axe used for chopping firewood, and with Tship hurried back to the house They were just in time The cowardly Talingu had quarrelled with Dachaim, and in his anger had struck her to the ground. One of his followers was holding Pretsha who had gone to help her grandmother. In sprang Tship as Alik opened the door; in an instant he had palled the Donki chief to the floor and stood growling over him. The man who held Pretsha let go his hold when her brother dashed upon him with the uplifted axe. "See to-the grandmother," cried Alik, "Tship and I will fight these bad men." But by this time the four Donki had weapons in their hands, the tools they had searched the house for. Two of them advanced towards Tship and their prostrate chief, and the other two set upon Alik. Pretsha with her grandmother's head in her lap looked on and prayed to the great God of Heaven.

(To be continued.)

# Our Young Folks.

A LITTLE SAMARITAN.

On mighty London's crowded street The rain was falling fast, And through each lane and thoroughfare Cold swept the wintry blast,

Slow omnibusses heavy rolled And crested carriage proud, While fast along the splashing street Ha tened the busy crowd.

Too eager o'er their own affairs, That ever changing throng, To see a ragged little boy, Who slowly crept along.

No coat the poor child's slender form Protected from the cold, While sad his youthful face its tale Of want and hunger told.

"'Tis strange," he muttered to himself,
"'Mong all the folk I see,
I have not met a single soul
That seems to care for me."

As thus he sadly wandered on, With worn and wears feet, 'He saw an ill-clad little boy Run down the darkening street

Who, stopping, said with pitying look, "The rain must wet you through: You have no coat, see mine is large, 'Twill serve to shelter two!"

Glad to him came the shivering child, And round his shoulders bare Half of his little ragged coat He spread with anxious care.

Few passing on them turned to look, But few the thought impressed How noble was the heart that beat Within that ragged breast.

Small and unheeded here below, But angels far above Bent silent from their harps of gold To watch that act of love.

As in the Bible's page that man Was blessed who mercy showed To him whom others coldly left To perish by the road.

So God, who views our actions still, The evil and the good. Will bless the gentle deed of him Who hath done what he could.

### A STOLEN BIBLE.

Some years ago there lived in a peaceful mountain home an Arabian vine-dresser. His life was quiet and uneventful. But suddenly war broke out, and he was drafted into the Turkish army, and was forced away from his budding vines and quiet home. The change in his life was bad for him, and before long he had become as rough and as reckless as any of his comrades, the Mussulman soldiers. While the company with which he served was out on one of their foraging expeditions they attacked a small Christian village. The terrified villagers fled, and the soldiers ransacked their houses, seizing all the booty they could carry off. The Arabian soldier loved reading, and took away several books, choosing them haphazard, regardless of their contents.

One of the books thus carried off proven to be a Bible. He scarcely glanced at its contents till the war was over; but as soon as he was allowed to return home, and he was away from the excitement of camp life, he began to read the stolen Bible. He determined to read it carefully. As he read, his attention and interest grew, and soon the said to himself. "This book is far better than the Koran; and he was filled with wonder at its contents. Then he began to wonder at himself; for in the study of His word God revealed Himself to the young soldier, and in its light the poor man saw the sinfulness of his own heart and life. He had no human teacher; but he earnestly studied and searched God's Word. It taught him to pray, and to whom to pray. It taught him his sinfulness, and pointed him to the Saviour. He came to the Redeemer of whom he read, and was soon rejoicing in Him as his own Saviour and Friend. His family and friends were most indignant when they found that he had "turned Christian," and persecuted and insulted him as much as they They mobbed him in the streets; they destroyed carefully-kept fruit-trees. But nothing could shake his faith and his love to God. An English minister heard of his distress, and gave him employment. More and more precious did the Bible become to the persecuted Arabian vine-dresser. Prayerfully he studied it; and rapidly did he "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Three years afterwards he was happily settled as a Christian teacher and preacher in a Syrian village on Mount Lebanon; and among the converts there under his charge were some who had been his bitterest enemies and persecutors when first he began to serve the Lord.

This is just one proof that "the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

WHAT ARE YOU GOOD FOR?

"Children," said Mr. Brown, "what is my watch good for?"

"To keep time," the children answered.

- "But suppose it can't be made to keep time, what is it good for?"
  - " It is good for nothing," they replied.
  - "And what is this pencil for?"
  - "To mark with," said the children.
- "But suppose it has no lead, and will not mark, what is it good for?"
  - "Good for nothing."
  - "Well," said Mr. Brown, "what is the use of my knife?"
  - "To cut with," answered the little ones.
- "Suppose it had no blade," he asked again, "then what is the knife good for?"
- "Good for nothing."
- "Tell me now," said Mr. Brown, "what is a boy or girl good for? What is the chief end of man?"
- "Oh, that's catechism," cried Willie Brown. "'To glorify God and enjoy Him for ever."
- "Very well. If a boy or girl does not do what he or she is made for, what is he or she good for?"

And the children all answered, without seeming to think how it would sound,-

"Good for nothing."

Dear boys and girls, if you are not seeking "to glorify God and to enjoy Him for ever," is it not just as if you were "good for nothing"?

### LOST AND FOUND.

"I don't care! you can go home as soon as you like-so there!"

Slam went the door.

I confess I was surprised and grieved to hear the angry voice of the princess. "Poor child!" I thought, "how unhappy she must be!" If she had not been a princess, you know, it would not have been so hard. Princesses suffer dreadfully when they are angry.

While I was thinking, I wrote a little note and pinned it on my study door. Here it is:—

"Lost.—An article of great value to the owner at about four o'clock on the afternoon of January 25, 1888. The finder will receive a liberal reward on returning the same co

THE LITTLE PRINCESS."

Pretty soon she came in with a bright pink spot on each cheek. She was going to tell me all about it, when the notice caught her eye. She read it through, then glanced at the clock and looked puzzled.

- "I know you want me to advertise it, dear," I observed, as if it was all quite a matter of course.
  - "What do you mean, please?"
  - "Why, of course, you are hunting for it now."
  - "Hunting for what?"
- "Princess," said I, glad to notice that her eyes were brighter and her cheeks of quieter colour than when she came in, "oblige me by looking up a word in the dictionary "T-E—have you found it so far?—W-P ER. What is the definition, please?"
- "'Calmness or soundness of mind,'" read the princess slowly. "Now, if you please, read this verse: Prov. xvi. 32."

That she read to herself.

"Once more, dear Ps. xiv. 13, the first half of the verse. You see, Your Highness, it's a pretty serious thing for a King's daughter to lose her temper, so I thought you'd like to have me help you find it."

The brown curls dropped upon my coat-sleeve for a moment, and I am not sure that her eye-lashes were not wet when they were lifted again.

The princess bestowed a dainty little kiss upon me, and pausing only to say, with a dimpling smile through her tears, "That's your liberal reward, sir!" hurried from the room. A moment afterward I heard the outer door close once more, softly this time.

Fully ten minutes later it opened again, but it let in the sound of light footsteps and happy young voices chatting and laughing gaily

I took down my notice and threw it into the fire.

JOSEPH RUBY, of Columbia, Pa., suffered from birth with scrofula humor, till he was perfectly cured by Hood's Sarsaparilla.

### C. C. RICHARDS & CO.

Gents,—My daughter was suffering terribly with neuralgia. I purchased a bottle of MINARD'S LINIMENT, and rubbed her face thoroughly. The pain left her, and she slept well till morning. Next night another attack, another application resulted as previously, with no return since Grateful feelings determined me to express myself publicly. I would not be without MINARD'S LINIMENT in the house at any cost.

J. H. BAILEY.

Parkdale, Ont.

MINARD'S Liniment cures Colds, etc.

# Sabbath School Teacher.

INTERNATIONAL LESSONS

Oct. 27. } PETER AT CESAREA.

AT CESAREA. { Acts x. 30-48.

GOLDEN TEXT. Through His name whosoever believeth in Him shall receive remission of sins. - Acts x. . . . 3.

### INTRODUCTORY.

The vision seen by Cornelius at Casarca and that which l'eter witnessed at Joppa had prepared the minds of each for what followed. Cornelius was prompted to send for Peter that he might sobtain more spiritual light and leading than he then p sessed. Peter, who clung tenaciously to Jewish ideas, was not in a pisition to comprehend God's world-wide purposes for the diffusion of the Gospel among all nations. The vision he saw, though it perplexed and bewildered him, was a necessary step in preparing him to be the first preacher of the way of salvation through Jesus Christ to the Gentiles. Both Peter and Cornelius obeyed the message conveyed to them in their respective visions, so in the lesson for to-day we have the two brought into personal contact, with most important results following.

- I. Peter Responds to Cornelius' Invitation. After entertaining the men who brought him the message from Cornelius, Peter prepared to set out on the journey to Cesarea. He was accompanied by six of the Joppa brethren, who would be useful in the work in which he was engaged, and who would be able, from what they learned by personal observation, to commend the extension of the Gospel to those beyond the Jewish pale. Before the arrival of Peter, Cornelius had assembled a number of his friends and acquaintances, who doubtless sympathized with him in his spiritual desires. A congregation had been assembled and were ready to be addressed by Peter when he arrived. The Centurion in a few words told why he had sent for Peter and gives him a hearty welcome, for he tells him: "thou hast well done that thou art come." The place where that interview took place was not filled with people drawn together by idle curiosity. Cornelius assures the apostle that "we are all here present before God, to hear all things that are commanded thee of God." They were conscious of the divine presence. They had met that they might learn God's way of salvation. They were prepared to do what God commanded, for when they express their readiness to "hear all things that are commanded thee of God," it does not mean that they were to sit in judgment on God's message, but were disposed to obey its requirements. Peter they regarded as God's messenger to them.
- II. Peter's Address.—The apostle begins by making a most important statement, showing that he had not always been of that way of thinking. Like the rest of his nation, he held the opinion that special religious privilege was the possession of the Jewish people. By means of the vision and the providential circumstances following it, he now understands that God is no respecter of persons. External circumstances recommend no man to God's special favour, neither do they disqualify anyone for receiving spiritual blessing. The apostle recognizes the fact that all, whatever their nationality, who strive to live up to the measure of religious enlightenment they possess, who fear God and work righteousness are accepted by Him. We are not to understand that they are saved for what they are, or for what they do. There is only one way of salvation for Jew or Gentile, by faith in the Lord Jeius Christ. This is clearly seen from what Peter proceeds to say: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ.' It is the purpose of the Gospel to reconcile men to God, thereby bringing peace to the soul, and to reconcile men to man. The apostle adds the explanatory words: He is Lord of all. His Gentile hearers had heard of the teaching and miracles of Christ. They may have been disposed to regard Him as a wonderful person; here Peter asserts his divine sovereignty over all men. In a few direct sentences the apostle proclaimed Christ as the Saviour, by showing that He did the works of God and that the divine approval rested upon Him. The fact of the resurrection of Jesus is prominently stated. Peter gives his personal testimony, and refers to the abundant and clear proofs as to the certainty of the fact. This same Jesus is also the universal judge, "it is He which was ordained of God to be the Judge of quick and dead," that is of all mankind. Peter in this address states unhesitatingly, "to Him all the prophets witness that through His name whosoever believeth in Him shall receive remission of si
- III. The Result of Peter's Preaching.—Peter's address was accompanied by a full manifestation of the Holy Spirit. Afterwards the apostle stated that the Holy Spirit descended on the Gentiles "as on us at the beginning." There may have been a visible manifestation; at all events the special gifts of the Spirit, as bestowed on the saints at Jerusalem on the day of Pentecost, were received by these Gentile converts at Cesarea. The men who accompanied Peter were astonished at the results. They had not been prepared, as Peter had been, for this evidence of the divine approval of preaching the Gospel to Gentiles. Peter then proceeded to formally open the door for the admission of Gentile converts into the Christian Church. God had approved of their reception by bestowing on them the Holy Ghost. It was not for man to exclude them. They were received by the administration of the ordinance of baptism in the name of the Lord. In this divinely-instituted ordinance all who accepted Christ as their Saviour made public profession of their faith in Him. It was symbolic of the truth here proclaimed by Peter, the remission of sins. Baptism is an outward ordinance and in itself it does not wash away sin, but it is a symbol of the renewing of the Holy Ghost, that savingly applies the cleansing efficacy of the blood of Christ that cleanses from all sin. It is the public recognition of the devotion of the life to the service of Christ. These converts at Cesarea openly and solemnly acknowledged the risen Christ as their Redeemer and Lord, and were pledged to obey Him. They were deeply impressed by what they had heard and experienced, and desired the apostle to remain with them for a time that they might obtain fuller instruction in the truth as it is in Jesus. From a careful study of this and many other passages in the Acts of the Apostles, we see clearly the missionary character of the Apostolic Church as it was founded by Christ. The Church in its first days was essentially a missionary Church. The apostle who was distinctively th

### PRACTICAL SUGGESTIONS.

They that seek find; to them that knock the door of God's kingdom is opened. Cornelius was earnestly seeking God and the way of eternal life. God sends to him the glad tidings.

God is no respecter of persons, and, if He is not, neither should men be.

It is through Christ, and Him alone, that salvation is obtained. God sets the seal of His approval on missions to Jews and Gentiles alike.

### IMPROVED SCHOOL REGISTER

Forthe use of Superintendents and Secretaries.

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

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# The Canada Presbyterian.

TORONTO, WEDNESDAY, OCTOBER 12th, 1892.

NEWSPAPER abuse of Professor Goldwin Smith hurts nobody and nothing but the journals that indulge in it. Socially the learned Professor stands on the highest rung; as a writer he ranks among the first twenty in the world. If his deliverances in favour of what he calls continental union are answered at all, they should be met by men who can do something better than call bad names. Shafts of that kind never reach Goldwin Smith.

THE British Weekly says English Wesleyans fraternize with the Established Church, and speak of accepting the Historic Episcopate and doing other wonderful things while they cannot unite the different branches of the Methodist family. That is nothing at all. Some prominent Presbyterians over here speak about uniting all the Protestants in one great Church, though there is scarcely a Presbytery in the Dominion that can unite two small congregations or even two mission stations. Union is something to make oratorical flourishes with at public meetings—not something that anyone seriously tries to bring about.

In an intensely interesting character sketch of the Gladstone Government the Review of Reviews has this mysterious reference to Canada: "It is understood that the Aberdeens are going to Canada when Lord Stanley returns. Before their term of office expires the Dominion may be the pivot on which may turn the destinies of the Empire." Well, yes, the moon may turn into green cheese, or Mars may collide with some other planet, or the sky may fall, and anyone of the three is just as probable as that this country will be a pivot in a few years on which the destinies of the British Empire may turn. Mr. Stead should not poke fun at our country in that way.

CLADSTONE has asked a distinguished Welsh minister to draft a Bill disestablishing the Episcopal Church in Wales. Only about one-tenth of the people belong to the establishment, and the Premier is of the opinion that the nine-tenths should not be compelled to support a Church they do not attend, and in whose polity and doctrine they do not believe. And just here arises a good deal of the opposition that is said to be against Home Rule. Home Rule is not what stirs the blood most in certain quarters. The hands of certain ecclesiastics have long been elbow deep in the pockets of Welsh Presbyterians, and Gladstone is about to take them out. That is the front of the Old Man's offending.

PROFESSOR GREGG was specially happy in his selection of a subject for the opening lecture at Knox College. The trend of modern religious life is towards societies and organizations of one kind and another rather than towards dependence on pulpit power. Even among those who believe in an educated ministry, more importance is often attached to the capacity a minister has for organizing and attending to the details of pastoral work than to his ability in the pulpit. There is reason to fear too that some professors of theology forget that a college course is merely a means to an end, and that the end is powerful presentation of

Gospel truth in the pulpit. Dr. Phelps says that some people always refer to a popular preacher with a sneer as if power to attract men were proof positive of inferior scholarship. It is well that in this age of multiplying activities the Church should be occasionally reminded that preaching is the main business of a preacher, and that one Chalmers may have more power for good than a hundred lesser men.

SOME interest was created last week in political and Presbyterian circles by the announcement that a member of the Ontario Legislature had been received by one of our Northern Presbyteries as a catechist and that the hon, gentleman intends entering one of the Leological halls next autumn. Why should such a pleasant event astonish anybody? Is political life so hopelessly unclean in Canada that a member of Parliament cannot be thought of as a minister of the Gospel? Whatever may be the fact in Ottawa or in some of the other Provinces, fortunately the Legislature of Ontario has not sunk that low. Most of the members of that body are prominent in some Church already, and that one of them should devote the remainder of his life to the ministry, is a fact creditable to himself and to the Legislature in which he sits.

OR some years after confederation there was a good deal said about "this great country.' Dull times, depression in agriculture and the last census have about killed that ambitious phrase. For some years after the union of 1875 it was the correct thing to say, "This great Church." The fact that we cannot find about a quarter of a million of our people and several other considerations have dealt rather harshly with that expression. Few sensible people use it now. Two or three years ago there was a real estate boom in Toronto, and all the papers began to write about "This great city." Five thousand vacant houses have about banished that phrase from all serious newspaper matter. The lesson lies right on the surface. The big talk of young countries, and young Churches, and young cities should be repressed.

'ROM the eagerness with which London journals are discussing the succession to the poetlaureateship it would seem as if it were an office of the greatest possible consequence to the perpetuity of the British constitution. After all it is only a post of honour for a distinguished poet, and neither English institutions nor poetry would suffer in the least should the vacancy become permanent. The three last occupants of the position were by their merits worthy of the honour conferred on them. Though Byron was very satirical on Southey's appointment, it was nevertheless satisfactorily receiv-Of Wordsworth it may be said that his fame has extended rather than diminished with the passing years. The greatest that ever filled the position is the one who has now crossed the bar. To fill the place left vacant by Tennyson is not possible. Algernon Charles Swinburne, Sir Edwin Arnold, are good poets, but if half the rumours respecting them be true, they are scarcely worthy to succeed Alfred Tennyson. It would be difficult for ordinary people to discriminate between a brilliant poet and a vice-stained man. Better abolish the office of poetlaureate altogether than appoint one who would burlesque the moral elevation it attained under Wordsworth and Tennyson.

M INISTERS and others who have had much experience in raising money for Church purposes, know that lack of information is one of the chief difficulties against which they have to contend. The people will not give liberally to schemes the object and working of which they do not understand. Who can blame them if they do not? Money is not so easily obtained in this country that the average man will contribute for purposes about, which he is not sufficiently informed. Years ago we heard a worthy elder declare, with some warmth, at the close of a missionary meeting, that no one had ever told them what "Augmentation" meant. The elder was distinctly right. It was the duty of some-one to have explained to the people what it was proposed to augment. A speech from Mr. Macdonnell would have made the matter clear, but Mr. Macdonnell cannot speak in every congregation. The Church press does much in the way of affording information, but the people who need the information most do not read Church papers. Were Dr. Gregg's "Short History of the Church" in the homes of the people it would do a vast amount of good. In that

admirable little book there is an account given of the origin, progress and present position of every scheme for which the Church asks money. The sketches given of the different missions and colleges supplies all the information any reasonable man could want. Nobody could read the book and say he does not know what money is wanted for. The putting of that book into every home in the Church would do more for the Presbyterianism of Canada in a twelvemonth than the Pan-Presbyterian Council will do in the next half century.

THE Presbyterian College, Montreal, is to be congratulated on the addition just made to its professorial staft. The Rev. John Ross, B.D., who has been for a number of years the efficient and esteemed pastor of Knox Church, Perth, was formally inducted as professor of Homiletics, Pastoral Theology, Sacred Rhetoric and Church Government last Wednesday evening. Principal MacVicar presided, and on the platform were Professors Scrimger, Coussirat, Campbell, Dr. Mackay, Dr. Campbell, Dr. Barclay and Rev. Messrs. J. Fleck, J. Patterson, J. McGillivray, W. H. Pulsford, James Ross and Dr. Patterson, of Quebec. The Rev. Dr. Barclay delivered the charge to the new professor. At the close of the inaugural lecture by Professor Ross, Dr. MacVicar made the following remarks bearing on the past and future of the institution with which from its origin he has been so honourably identified:—

We open this session under circumstances for which I am profoundly thankful. It is the twenty-fifth session since I began my work in the College as its first and sole professor in the basement of Erskine Church. Through the energy and liberality of our many friends, things have greatly changed for the better since that date. We had then little beyond our charter and faith in God and in His people to undertake the founding of the institution. At the outset it fell to my lot to teach nearly every branch of the curriculum, and for twenty-four years I have had three departments in my hands Gradually we were enabled to make a division of labour, and to night, through the large-hearted munificence of one of our friends, I rejoice in being privileged to place two of my departments and one of Dr. Scrimger's in charge of Professor Ross. We have now four English and one French professor, and four lecturers. We have 199 alumni by whom we are most worthily represented on foreign mission fields and in all parts of this Dominion. We have nearly one hundred students, and of our library, buildings and other equipments it is unnecessary to speak except to say that we expect their continued enlargement. Our determination is, by the divine blessing, to keep abreast of the age in all respects—to be thoroughly progressive in the best sense of that term; and I feel confident that we have in Prof. Ross, whom I most cordially welcome as a new member of our staff, a gentleman who, by his Christian character and spirit, his ability and scholarly attainments, will greatly aid us in carrying out this determination and in adding lustre to the fair fame of our institution.

### COLLEGE OPENINGS.

GAIN the various halls of learning, from the A public night school to the greatest university, have been throw open to the numerous aspirants in the pursuit of knowledge. While we wait for the experiment of a summer session in theology, the various theological colleges connected with the Church have been opened, and the students with characteristic ardour are endeavouring to master the various branches of sacred science which are, by general consent, supposed to equip them for their life work. The good custom observed in past years of beginning the session with an inaugural lecture by one of the distinguished preceptors is still kept up. In Knox College the venerable Dr. Gregg, professor of Church History, delivered the opening lecture in that institution on Wednesday last. He chose for his subject "Dr. Thomas Chalmers," one which he was peculiarly well fitted to discuss. As a pupil of the great theologian, and as one in fullest sympathy with his religious, ethical and economic views, Dr. Gregg was thoroughly at home in the treatment of his theme. His difficulty was putting all he wanted to say in the limited time at his disposal. There was no bell, as in the Pan-Presbyterian Council, to ring him down, but in his effort to time himself he had to omit not a little of the interesting matter he had prepared.

As might be expected in an expert Church historian, Dr. Gregg's lecture on Dr. Chalmers was careful, compact and comprehensive. Side-lights were thrown on the intellectual, moral and spiritual condition of Scotland in the time when the power of Chalmers began to be felt. The leading incidents in the life of the great Free Church leader were concisely yet graphically sketched. The intellectual awakening and activity, and still more fully as the matter deserved, the spiritual awakening of the pastor of Kilmany were presented in a manner that brought out their significance, and which in

after years led to such important results. Subsequent events in the career of the great Scottish divine were briefly sketched, such as his Glasgow ministry, so faithfully and so beneficently pursued; his occupancy of the chair of Moral Philosophy in St. Andrews, and of Divinity in Edinburgh; the part he took in the principal movements of the time; the formation of the Free Church, in which he was the leading spirit, and the swift death that overtook him in 1847. The last-named event was told with much feeling, in sublime yet simple language. Though to those advanced in life the chief historical points in the lecture were in a measure familiar, to the younger generation they would come with an attractive freshness. It was well, therefore, that one who had received so much from the most distinguished of Scottish theologians, and who had gazed lovingly on the leonine countenance of Thomas Chalmers, should tell the theological neophytes of this generation the manner of man he was.

Of late years the Presbyterian College, Montreal, has been remarkably fortunate. It has as its principal, Dr. MacVicar, a man of matured yet progressive mind, a profound theologian and one who has a wide and generous sympathy with youth. The gentlemen associated with him are fitted to adorn any institution of learning. Through the generosity of a rich resident in Montreal, a new chair has been founded, thus the Montreal College has come into possession of a new professor. For this honourable and responsible position the Rev. James Ross, M.A., B.D., has been selected with the approval and sanction of the General Assembly. Last Wednesday evening at the opening of the College he was formally inducted by the Presbytery of Montreal, and thereafter delivered his inaugural lecture. It is one of great ability and promise. The new professor dealt with what is a vital present day question, "The Preacher for the Age."

The lecture gives evidence that while Mr. Ross was discharging faithfully the duties of the pastorate in a provincial town of considerable importance, he was diligently studying the drift and spirit of the time, especially the relation of the Christian ministry to the complex needs of the age. It voices the

to the complex needs of the age. It voices the thought of those who have given serious attention to the religious condition of the Church and of those who are outside its more direct influence. Mr. Ross is not an indiscriminate laudator of the past, nor is he an imaginative enthusiast in regard to the future. He recognizes that this is a time of transition, and his perception of the great responsibility resting on religious teachers prevents him from taking other than a grave, though not a pessimistic, outlook. The Positions taken in the lecture, which he amply and forcibly illustrated, were that the Christian preacher for this age must be a man of wide acquaintance with truth; he must be a man of unswerving loyalty to truth; and he must be a man of skill and power in using truth. A bare recapitulation of this orthodox threefold division would give the reader but little idea of the varied matters, rich and fresh, which they cover. The Presbyterian College, Montreal, is to be congratulated on this the latest addition to its distinguished teaching staff.

### ALFRED TENNYSON.

Py this name the deceased Poet-Laureate made his fame: this is the name enchrised in the his fame; this is the name enshrined in the Popular heart, and thus the name that will live for many generations as that of one of the most distinguished writers who adorned the literature of the Victorian era. In saying this, there is not necessarily a reflection on the bestowment and acceptance of a place in the peerage. Regal recognition in this case was disinterested, and in its acceptance there was no sacrifice of manly independence, a worthy quality that marked Tennyson's life throughout. If such honours are bestowed it is well that individual worth and literary eminence should be occasionally recognized in their distribution. As Lord Tennyson he was honoured, but as Alfred Tennyson he was more widely known and be-

The late Poet-Laureate enjoyed excellent educational advantages in his early youth. His father, a clergyman in the Church of England, was careful in the training of his boys, all of whom turned out well, and subsequently achieved more or less distinction in their respective spheres of life. At Cambridge, Tennyson received his academic training, and while pursuing his classical studies cultivated the muse with some assiduity. He competed for a prize poem and gained the Chancellor's gold medal for his "Timbuctoo," a production of his earlier

years, which has found a place in the later collection of his works. His dear friend, Arthur Henry Hallam, the subject of "In Memoriam," was at the same time an unsuccessful contestant for the prize. Like most beginners Tennyson had to wait for public appreciation of his merits and the recognition of his genius. Friends perceived the promise apparent in his earlier efforts, but it was not for some time that popular discernment assigned him a place among the sweet singers of the age. In company with his elder brother, Charles, he prepared a volume of poems entitled, "Poems by Two Brothers," which was published in 1827, but attracted little attention. After this, two or three attempts were made to gain the public ear, still with indifferent success, though in one of these volumes two or three of his most widely known and much admired poems, such as the "Dream of Fair Women," Enone," and "The May Queen," made their appearance. For a period of ten years he refrained from publishing, but he was not idle. His genius grew in strength, and he bestowed ceaseless labour in culturing and maturing his poetic art. In 1842 he published two volumes of "Poems by Alfred Tennyson" that obtained immediate recognition, and he soon afterwards took rank as one of the chief poets of the century. Next in order came "The Princess," and in 1850 appeared that great commemorative poem "In Memoriam," in which profound thinking and heart felt grief are blended in ever varying modulation. To the strong yet graceful stanzas of this master piece, thoughtful readers will turn with growing admiration and profit. Like the friendship of David and Jonathan, that existing between Alfred Tennyson and Arthur Henry Hallam, son of the historian, has been immortalized in an extended poem of wondrous beauty and power.

In due time much else flowed from his pen. Much that evidenced the power of the sublime thinker and in varied forms showed the mastery of the subtle and highly cultured artist. Occasionally also came some little things far below the level of Tennysonian achievement, but for the most part these were prepared to meet certain exigencies. Tennyson, like Homer, sometimes nodded. "The Idylls of the King," "Enoch Arden," and the dramatic compositions of recent years will long find interested and delighted readers.

The gift of genuine poetic song is valuable in every age; it is especially valuable in an age when material things bulk so largely as they do in the century which Tennyson adorned. All that was best, purest and noblest in nineteenth century English life found melodious expression in the cultured verse of the great poet over whom the grave has just closed. For his service in the best interests of humanity this, generation ought to be profoundly grateful. He understood the spirit of the times in which he lived. All that was picturesque and worth preserving in the past found in him a true admirer. He shared the aspirations for progress characteristic of the age and endeavoured to aid in their realization. The conflict between faith and doubt is well defined in "The Two Voices." Amid all the changes and the raging of contrary winds he held his religious convictions with a firm grasp to the end. The reverent spirit that pervades his work is an evidence of that trust in the unseen which characterizes the devout soul in every age. In what may

less than the homage and worship of the humblest. Beautifully prophetic were its lines. The wish for a peaceful departure was fully realized in the tranquil death of the aged poet, who wore "the white flower of a blameless life," and died in the faith that was his solace and inspiration. His memory will long be affectionately cherished by all who appreciate what was among the best, the noblest and the purest in English literature in the nineteenth cen-

rightly be regarded as his farewell ode, "Across the

Bar," can be clearly traced that abiding faith in Him

who is worthy to receive the tributes of the great, no

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;

For the from out our bourne of Time and Place,
The floods may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

## Books and Magazines.

We have received a copy of the first number of "The Christian Idea," edited by Rev. Kenneth F. Junor, M.D., pastor of De Witt Chapel, New York. It promises to be attractive and useful, and is published in the interests of the congregation.

THE MOTHER'S NURSERY GUIDE. (New York: Babyhood Publishing Co.)—This monthly magazine contains much valuable information on the care and training of infants and children. Men of eminence in the medical profession and other specialists write in its pages. The publication has an important mission, and its work is well done.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—Dr. Withrow continues his interesting series of illustrated papers on "The Land of the Pharaohs," and W. S. Caine's description of "India: its Temples, its Palaces and its People," loses none of its attractiveness. Other contributions to which readers will readily turn are: "The 'Darkest England' Social Scheme," by Archdeacon Farrar; "A Rare Young Man," by W. E. Gladstone; "The First Hundred Years of Modern Missions," by Rev. J. S. Ross, M.A.; "The Newer Parts of Canada," by Cyrus C. Adams, and several other papers on subjects of present interest and importance.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls Co.; Toronto: 11 Richmond Street West.)—In the Review Section of the October number of the Homiletic will be found able papers on "The Historicity of the Gospels," by Dr. J. H. Barrows, of Chicago; "Our Inheritance of Sacred Sings," by Professor S. A. Martin, Lincoln University; "Church Confederation," by Professor Crooks, D.D., Madison, N.J., and "Hints for the Division of Themes," by Professor Raymond, L.H.D., Princeton. The sermonic section is full, rich and varied, having contributions from eminent preachers, European and American. The other departments are, as usual, filled with useful, valuable and suggestive material.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—The latest issue of this valuable and suggestive publication is a double number. It is for September and October. In addition to its brief and pointed editorials, and the regular features finding a place in each number, the present issue contains papers of great interest to intelligent students of Scripture. Harlan Creelman discusses the question, "Are There Maccabean Psalms?" Dr. Goodspeed supplies a second paper on "The Book of Job in other Literatures." Other papers are: "Peter's Life and His First Epistle;" "Is it Necessary for a Clergyman to Know Hebrew?" "Paul and the Parousia," "The Hebrew New Testament of Franz Delitzsch," and much else that will be read with interest.

WE have received from William Briggs, of the Methodist Book Room, a copy of St. Matthew, by Rev. A. Carr, M.A., Oxford, one of the excellent series in the smaller Cambridge Bible for schools. It is admirably adapted for the purpose for which it is intended. There is a brief introduction containing a life of the writer of the first Gospel, and a few paragraphs on the authorship, origin and characteristics of the Gospel. A very fine map of Palestine faces the title page. The text is given, and short, clear explanatory notes are placed beneath the text. From the same publishing house we have also received a specimen copy of the larger work, "The Cambridge Bible for Schools and Colleges." The series is under the editorial supervision of Dr. Perowne, Bishop of Worcester. The volume before us is the Second Book of Samuel, with maps, notes and introduction, by Rev. A. F. Kirkpatrick, B.D. The work is most conveniently arranged, and a copious and carefully-prepared index makes reference to any part of the volume easy. The average reader of Scripture, no less than the student, will find this admirable series a valuable help in the study of the sacred volume.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The same energy and adaptiveness that have characterized this popular monthly are still apparent. The frontispiece of the October number is from a drawing by A. B. Frost, and the subject is, "Sorcery." The four hundreth anniversary is producing a literature of its own. "The Baptismal Font of America," copiously illustrated, forms the opening paper, and Professor Ruge, of Dresden, contributes one on "Columbus." A. B. Frost, the artist, comes in for treatment, and a number of his drawings are reproduced. Other papers that will attract the attention of the general reader are: "Tiger-Hunting in Mysore;" "Elucation in the West," by Professor Thwing;," Paris along the Seine," by Theodore Child; "Beaumont and Fletcher," the fifth paper on old English Dramatists, by the late James Russell Lowell; and a second paper on "A Collection of Death-Masks," by Laurence Hutton. Poetry and fiction have the usual space allotted them. In the former our Canadian poet, Archibald Lampman, appears with advantage. "Jane Field," by Mary E. Wilkins, and "The World of Chance," by W. D. Howells, are continued. Nor must mention of the good stories and the usual departments be

The Treasury of Religious Thought. (New York: E. B. Treat.)—The number for October is pre-eminently good. In illustrations, text and general make-up, it is the peer of any magazine of its class published. All its articles are rich in matter and timely in theme. The illustrations are portraits of Dr. Farrar, Brooklyn, and Henry Ward Beecher. There is a biographical sketch of the former by the editor, and of the latter by Dr. T. L. Cuyler. A beautiful view of the First Reformed Church, of Brooklyn, is also given, and a sermon by its pastor, Dr. Farrar. There are three other excellent full sermons, and the leading thoughts of five others; also, a Thanksgiving Service by President A. A. Johnson. "The Apocalyptic Dreams of Solomon" are discussed by Professor M. S. Terry; and "The Biblical Criticism of Our Day," by Professor G. H. Shodde, Ph.D.; "Christ's Claim on Men of Influence" is enforced by Dr. Burdett Hart, and "Christian Ambition," by Dr. A. J. Gordon; "Family Religion" is urged by Dr. McConnell, and "The Importance of the Holy Spirit for Christian Workers" is considered by Dr. Kittredge; "France and Her Reformation" is briefly depicted by Rev. C. M. Alford; "Calvary and the Tomb of Christ" pointed out by R. H. Smith. The Sabbath School Lessons, explained by Dr. Moment, and Sabbath School Instruction in Bible Doctrine, earnestly urged by Dr. Broadus—Current Religious Thought, Survey of Christian Progress, Illustrative Thoughts, and Beautiful Thoughts, with brief, timely Editorials and Reviews of Books and Magazines, complete a number of great excellence.

### Choice Literature.

A VOICE IN THE NIGHT.

"And the word of the Lord was precious in those days; there was no open vision.

Not only in our village, but for miles around the country. everybody knows the story of Lemuel Latimer's strange experience, but it is explained in very different ways. There are some who say the whole affair was but a series of coincidences; others who assert that any man, even such as Lemuel, started out in search of adventures, would be sure to find them; while still others laugh and say nothing. For my own part, I took the story as Lemuel gave it me; and as he looks at it, so do I. Neither of us tries to explain it, and, in truth, where would be the use? That it is true, there are many people to testify; how it came to pass, there is no one

It happened in this way. Lemuel was asleep in his bed when he was suddenly awakened by a great light, which filled the room so he could see everything as though it was day, even the Golden Treasury, which was lying on his table where he had been reading before he went to bed. Wirst he was a little confused by the radionce but to bed. At first he was a little confused by the radiance, but then pare ving the moon was shining, and remembering it was the harvest moon, and therefore brilliant, he smiled, and would have gone to sleep again. But this he could not do, and he was the more willing to stay awake because it had always appeared to him that it was almost a wickedness to be sluggish and refuse to watch the glory of God as it is revealed in the skies at night. And so, lying there, many thoughts came into his mind, and it seemed to him that perhaps one of the reasons why God has so withdrawn Himself from us, and why we no longer understand His dispensations, is because we now live in the day only, when the bustle of the affairs of the world pushes away all revelations of the Divine will. In the olden time, when both the shepherd and the traveller slept out under the stars, and gave their attention to the sights and the sounds which belong to God, such as the shooting of the stars, or their tranquil passage in the darkness, or the moan of the dove and the rustle of the leaves—which is different from their rustle in the daytime-they came nearer to the heart of the Creator of all things, and comprehended much that is now unknown to us. There is nothing truer, as Lemuel often says, than this, "that the thing we hear is the thing we listen for;" and, as I once heard a minister say, upon the one night of the world there must have been, as now, wise people studying by the light of lamps, and great people awake feasting in their palaces, but it was not to them the message came, but to the watchers of the works of God. Often as I am awake at midnight I feel there is a great holiness visiting the earth, and I wonder if the angels are not at the moment singing, and if, although we cannot hear them, we do not feel there is a difference. Hard indeed must be the heart that does not understand this, and which in the night does not have thoughts strange and solemn. For my own part at such times I remember with great peace that when my dear aunt Eunice died, it was in the night, and when we found her in the early morning—having no thought that she was to go so soon—she was lying with the sweetest smile on her face, and her eyes open and clear, looking up to the skies through her ivied windows as if she had watched the messengers coming for her through the air, and had gone away with them as a child takes the hand of its mother and passes into the garden with her. And if I may stop to speak of some of the fancies we have, Lemuel and I, one of them is that God is still creating worlds, and that when the astronomers find one they have never seen before, it is not always one that has simply been invisible, but may be one just placed in the universe. And so also they disappear, God saying to them, "Go in peace, the work appointed to you has been fulfilled." We never speak of such fancies to the neighbours, as they would laugh at them, but we talk of them when we are alone.

But I must now come to the story. As Lemuel was lying quietly thinking about such things, he heard a voice which said, "Go to the house of Simon the Tanner." Now it is not reasonable that any man who reads his Bible as Lemuel does should pay any attention to such a saying as this. It was no more to him than one of the texts that come to us when we are going about our duties, with our mind strayed, and he planned some of the work for the next day a little differently from what he had intended, and, for one thing, decided that he would not go to the mill, but stay and keep the men closelv at their tasks. Then he went to sleep again, and when it began to be day he was awakened with the impression that his dead wife had laid her hand on his shoulder, just as she did in life when he overslept himself, and again he heard the voice saying, "Go to the house of Simon the Tanner." As this man had lived in Joppa ages ago, he laughed at the idea, and getting up, began to prepare for the day, but for some reason he made a mistake, and thinking it was Wednesday, instead of Tuesday, he put on his clean linen. Well, he had his breakfast and went into the field, but for some reason he could not settle to the labour, and finally he determined that he would go to the mill, and try if a ride would not rid him of what in a woman would have been called nervousness. But when he got out into the road from the lane which leads to the house, the horse deliberately started briskly in the opposite direction from which Lemuel meant to go, and when his master tried to turn him, he stood still. After several attempts to make him go towards the mill, Lemuel gave him the rein.
"Go, then, where you choose," said he; "In the Lord's

name, choose your own road. If it is a day's journey, or if it is intended that I shall travel preaching over the land as my father and my grandfather did before me, it is well.'

Having spoken in this way, and really meaning what he said, he let the horse go as it would, and soon they were on the road that leads to Scrub Hill, going at a very good pace. Many a time have I since gone over this road with Lemuel, and he has pointed out to me every spot connected with the

They had gone about ten miles, when the horse stopped in front of a little house where a woman sat sewing upon the porch, who, when she saw a man stopping as if he did not know what to do next, arose and came to the gate. For a moment the two looked at each other, and she has since told me that she was alarmed, thinking he had come with bad news of her

son, who was an engineer on a railroad; but when he asked if she could tell him where a man called "Simon the Tanner" lived, he seemed so confused that she laughed.

I suppose," she said, "that you mean my husband, as he is so nicknamed, but he is not a tanner, and his name is not Simon.

"It seems to me rather strange, then, that he should so be called," Lemuel replied.

The woman, who was very good natured and comely, smiled again. "It came about in this way. When we lived over in Pennsylvania our post-office was Joppa, and my brother, who boarded with us, was named Peter, and when a man who lived near, and whose name was Cornelius, got into the way of coming to the house, nothing would do for some of the folks but that they must call my husband 'Simon the Tanner.' And, if you will believe it, after a while he was called that twice where he was by his own name once! In some way it seems to stick to him, perhaps because he thinks it a joke and tells it."

To this Lemuel made no reply, because, although he comprehended that thus far he had done right, he could see no intimation of what he was to do next, and was about to ask the woman where he would find her husband, when around the corner there came a funeral, and it was at once borne in upon him that he must follow it; and so, without a word, he turned his horse, and rode after the waggon that carried the

It was truly a sorrowful and forlorn little funeral. There was a waggon drawn by oxen, in which lay the corpse, and around it, on hay piled up, sat two little children and a man. In a light cart, such as people about here carry truck around the neighbourhood, was an old couple, and although there was not a tear shed, the whole party looked so miserable that Lemuel fancied they were grieving because they too were not dead. And thus they went a good many miles over a road that Lemuel hardly knew, creeping as the oxen choose to go, and no one taking the least notice of the stranger who had joined them. Presently one of the children went to sleep ith her head on the coffin, and when I think of this, I cannot help the tears from coming into my eyes. It was late in the afternoon before they reached the graveyard, which lay upon the side of a hill, and where many people were waiting, standing in a bunch around the open grave. When the man saw them he began to tremble, and getting out of the waggon, he lifted the child who was asleep and held it in his arms, keeping it between himself and the people. The old couple took no notice of the crowd, but climbing down waited for the grave-diggers to lift the coffin out. After it was placed in position ready to be lowered into the grave, there was a pause and some of the men took off their hats as if they expected the service to begin. Then the old man looked up in a be-

"Where," he said, in a weak and trembling voice, that yet was sharp—"where is Charles Holman? sent word that we were coming with the body of my daughter, we expected not only the grave, but the minister. is Charles Holman? Is he no longer among you?"

Now Lemuel had noticed that the coffin was too short for man and too broad for a child, so he had supposed it to hold the mother of the children and the wife of the man who rode with them; but he had thought the old people were the parents of the man. After he had said this there was an awful silence, until it became plain that someone must answer, and they looked at each other as if they each felt it to be the duty of someone else. At last a voice from the very centre of the groups said:—
"He could not come. She sent him no message of repen-

tance.

The old people flushed at this; i but the man answered sternly :-

"There was a message. The Lord sent for her! Surely this should be enough for Charles Holman.'

And then, like a flish of great light, Lemuel comprehended, and knew that he had been sent to speak at the grave of this poor woman. What he should say did not trouble him, because when the Lord sends a messenger, He sends the message also. But getting down from his horse, he pushed his way through the little crowd, and standing by the grave, prayed that there might be peace upon the earth and rest in the life to come. After this he stood still, and for a moment harkened to his own heart. Then he spoke :-

"The thoughts of God are sometimes not clear, often seeming slow beyond our faith. How often in the fall of the year, when I have been ploughing the field, have my thoughts turned to the long and mysterious changes that were to take place before the seed which I should plant would become food! I have remembered how young and tender the blades would be; fit, it might seem, only for the sunshine and the dew; when the snow would come and heavily lie upon it, freezing as if it would kill; and then of the awakening spring and the ripening summer; of the mill that should crush it, of the yeast that would corrupt it, and the fire that would burn it, and of all the long and cruel processes that are needful before it is ready for us. And then it has seemed to me that if God was good to us, He would have given us food as He has given stead of labour and trouble. Why should we, who are told that eternity is to be won through time, be absorbed in the struggle to live the life that is so short and in itself useless? If it is because of our wickedness, why should we of all creatures be wicked? We know that what is wickedness to us is nature in the beast of the field and the birds of the air. They not only slay their enemies, but they are permitted to kill their very young."

At this there was a great agitation among the people, as if they wondered how he could say this, and for a moment it seemed as if they were going to bid him stop. But he con-

"With many such vain meditations have I wearied myself when I have been alone and given up to profitless musing; but I cannot count it sin because in my heart I have not questioned the wisdom of the Lord even while I wondered why He should have it so. It has been as if he said to me, What I do thou knowest not now, but thou shalt know hereafter.' It may be that in this life the earning of rest is even sweeter than the rest itself, and it may mean what we cannot at all comprehend. But it is upon the hidden lessons of the Lord that I wish to speak to you. Of this brother who is in grief, and of these children who, it is clear, are bereaved, and of the father and mother, I know nothing, nor am I acquaint-

ed with the circumstances of the death of the woman; but I was constrained to quit my work to search for them and then to follow them; whether it is meant that I can give comfort, I do not know. But as I came slowly over the roads to-day, with the dead in front of me, I thought much of our Lord, and not only of the griefs which He bore, but also of those He es-How great are the pains which he never personally knew, and how many the sorrows which He escaped! He never knew what it is to watch with the innocent eyes of a child the degradation of a parent, and to blush in after years at the mention of his name." (And here again was a little movement among the people, as if they wondered what he would next say.) "He never had a daughter dear to his heart snatched away by a swift and sudden death. He knew nothing of the wrong that can cut to the very soul because it is inflicted by one of our own blood, of the grief without remedy, of the sin that cannot be atoned for; of these great afflictions so common among the children of men He had no personal knowledge, and yet what is there in this sorrowful life that He does not comprehend, and help us to bear? It is not without reason that we go to Him with all that so heavily ladens us, nor without hope we throw upon Him the burdens which we can no longer carry. Which of us in the day of our affliction has not said, "Surely He was a man of sorrows and acquainted with grief?" And so it comes that one of the lessons given us to learn-one He came to teach-is this: that we shall comprehend the desolation that has passed us by, and the bitterness of the cup which other lips must drink. as He understood the suffering of the world, so shall we. Pain must mean more to us than the empty offer of sympathy or even the support of real help. It must be something to us—to us! And the knowledge shall give to us a greater tenderness, a new patience, a stronger courage. From every prison cell, from every dying bed, there goes a message to the free and the living that there is another reason for carrying into the daily life the example of the Lord-the helpful and the comprehending bearing of the sorrows of the world. We are newly bound to look at sin with eyes enlightened, with a tenderness that hesitates to condemn without knowledge, and a charity that does more than forgive. This is what the coming into our midst meant to our Lord. In His heavenly life He saw our troubles, and as a father He pitied us, but He came to realize what it was. And this is what He did for us. He did not heal without understanding what the new health was to mean, nor did He raise the dead without feeling the grief and the joy of those who had mourned."

Thus far had he gone, and perhaps might have got into a talk that would have missed the ma k, when suddenly he stopped and said, as if he was forced to it:—

Who was this woman?

(To be continued.)

### THE MISSIONARY WORLD.

THE PEOPLE OF KOREA.

The Korean people occupy a peninsula which lies sandwiched in between Japan and China, being separated from the former by the Japan Sea, and from the latter by the Yellow Sea. It has a territorial area of about one hundred thousand square miles, and a climate very much like the southern part of the Middle Atlantic States. The population is variously estimated at from twelve millions to sixteen millions, and is divided into three great castes, which are each again subdivided into several classes. The three great divisions are (1) Patricians; (2) Middle Men; (3) Low Men.

The Government is a monarchy, patriarch al in form, but absolute in fact. The king ascended the throne twenty-nine years ago, and is a gentle, kind and progressive ruler. The customs of the land are managed by foreigners, the army has been partly reorganized under American officers, while the Government school is under the supervision of Rev. D. A. Bunker, a graduate of Union Theological Seminary.

Korea has an antiquity which carries us back to the time of Abraham, and a tranditionary past which introduces us to the times of Noah. Its authentic history begins with the sage Kija, who came to Korea from China about B. C. 1122, and introduced Chinese civilization into the peninsula. Before King David sang the mad spirit of Saul to rest with the strains of his harp, Kija had built his city, the ruins of which still remain, and dug his famous well, the waters of which still flow clear and limpid, and have quenched the thirst of more than

The Koreans average about five feet six inches high, have an open, frank cast of countenance, are very courteous in their bearing, and very kindly dispositioned and hospitable. They dress in silk, linen, cotton, and grass-cloth, their garments being long and flowing in style. Their costume is generally white, though colours in red, blue and green, with the delicate tints in pink, pale-blue and cream are often seen. A Korean gentleman in full costume has a most courtly and impressive appearance and, though a heathen, manners to coincide. In the winter their clothing is thickly padded with

Their houses are built with mud or tile laid in mortar, and have straw thatches or tile roofs. The rooms are usually eight feet square, with stone floors all nicely papered over with oiled paper; under the floor are flues for the fire, which is lit every day throughout the year, and as the Koreans sleep on the floor we may say they sleep with a fire under the bed. Whenever they see our bedsteads, their first remark usually is, "But isn't it very cold to sleep with no fire underneath you?" The furniture of a Korean house consists of cabinets to put things into, scrolls to ornament the walls, prettily embroidered mattresses about two inches thick to lounge or sleep upon, small tables only large enough for one, and in the Patrician houses the apartments are sometimes hung with heavily padded, quilted and embroidered hangings. They have no chairs, tables, carpets, pictures, stoves, bedsteads, bureaus

washstands or curtains. These houses are always neat and dean, though they look very badly from the outside, for a Korean never wears his shoes inside the house; he keeps his bat on instead.

The food is always served on small, round tables or stands, tight inches high and two feet in diameter, and supposed to contain only enough for one. The dishes consist of bowls, either brass or earthenware, little saucers used as plates, and small cups holding about a tablespoonful, with brass spoons and chop-sticks. The food consists of rice, vegetable or meat soups, salted vegetables which smell very badly and taste like cayenne pepper, red pepper sauce, pulse, beans, rice flour bread, cakes cooked in fat, vermicelli, fresh or dried fish, shrimps, oysters, crabs, slugs, park, beef, chicken and different kinds of game. For fruit they have persimmons, plums, peaches, pears, melons, apples, grapes, dates, nectarines, apricons and cherries, and very fine walnuts and chestnuts. They drink hot water, a beer made from barley, and a liquor distilled from rice.

Their main religions are ancestral worship, Buddhism, and a species of demon worship which prevails throughout the and. They build tablet houses for their ancestors, temples and monasteries for their Buddhas, and shrines to the spirits. Buddhism, as in other lands, has monks and nuns (in Korea they wear the same costume), rosaries, printed prayers, altars, images, saints, a celibate priesthood, a strongly organized heirarchy, fasts, penances and martyrs. The Kore ins call God "Hananim" or "Sang-Chei;" the devil, "Ma-gwee;" and man, "Saram." They have a vast pantheon inhabited by spirits, good, bad and indifferent-some of them kings. potentates and powers; some of them beggars, tramps and criminals. The dragon has a real and terrible existence for them, and so have ghosts.

They have sorcerers, soothsayers, witches and fortunetellers, all of whom are kept busy. Sorcery or divination of erery description is practised. The soothsayers are generally blind men, of whom there are great numbers, and among whom you seldom, if ever, see one poorly clad or hungrylooking. The witches are in great demand as priestesses to preside over the sacrifices to demons.

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A Korean boy begins his education at five years of age, and for ten or more years spends much of his time in shouting Chinese characters lustily, which develops his lung power, \*eakens his eyesight, and shocks the auditory nerves of every foreigner who has the courage to visit the school. There are no native schools for girls, the Methodist Episcopal Church having had the honour of first introducing that innovation into Korea. Girls and boys marry at the age of fourteen to eighteen, though in the country instances have been known of boys being married as young as nine years of age. The choice of bride and groom is entirely in the hands of the parents, the boy and girl never seeing each other until the solemn moment when they take each other for life. Even then the girl is not permitted to see her husband, for her eyes are glued together and not unfastened until three days after the ceremony. Concubinage is widespread, men, especially those in official life, having sometimes as many as eight con-

While Korean society is divided into three great castes, in reality there are four, the King's Clan forming a separate and distinct class, numerous and honoured, though now hardly as miliential as a clan as in former days.

The Patricians devote their entire time to politics, an adustrial occupation being forbidden them on pain of forkiture of all caste. Party lines are sharply and irrevocably drawn, party affiliation being determined by birth. So strong is the division that different party affiliation is a sofficient barrier to all intermarriage. A democrat will not marry the daughter of a republican, wherein possibly he is

The Middle Men are the virtual back-bone of the country, for they are both numerous and wealthy. In this class we find the merchants and real estate men, farmers, contractors, the lower administrative and executive officers of the government, official secretaries, counsellors, writers, clerks, the lower officers at the palace and the major domos (a most important functuary) in the residences of the great patricians.

The Low Men comprise the labouring classes and the skilled artisans, carpenters, masons, stone cutters, paperhangers, blacksmiths, cabinet makers, upholsterers, printers and small store keepers, coolies, servants, soldiers, saloonseepers, criminals, slaves, butchers and priests.

The Roreans own no railroads, steamers, nor stage-toathes; instead they travel in chairs carried by coolies, on borseback, or by junk. Officials and patricians always travel with a numerous to-lowing of servants, who are very insolent conof the law of subjection to the patrician class.

Criminals are punished by beating with long, heavy,padeles or staves, imprisonment, decapitation, strangulation or inflocation. Torture, often cruel and disgusting, and, in ome of its forms, simply indescribable, is used to extort con-

ession from obstreperous malefactors.

The centre for missionary work is Seoul the capital (Han Yang), a city of 300,000 people.—Rev. George Heber Jones.

### THE TESTIMONIALS

Peblished in behalf of Hood's Sarsaparilla are not extrava-rani, are not "written up," nor are they from its employes. They are facts, and prove that Hood's Sarsaparilla possesses absolute merit and is worthy the full confidence of the people.

Hoon's Pills are purely vegetable, perfectly harmless, effective, but do not cause pain or gripe. Be sure to get

### A LONDON MIRACLE.

AN IMPORTANT STATEMENT BY A WELL KNOWN CITIZEN.

MR E. J. POWELL, OF 33 ALMA STREET, RELATES HIS RE-MARKABLE EXPERIENCE TO AN ADVERTISER REPRESEN-TATIVE—TORTURED BY MALIGNANT RHEUMATISM FROM BOYHOOD, HE AT LAST ESCAPES FROM AGONY- A STORY FULL OF HOPE FOR OTHER SUITERERS.

London Advertiser -

At 33 Alma Street, South London, lives Mr. E. J. Powell, a gentleman who has resided in London and vicinity for about six years, and who enjoys the esteem of a large circle of friends here and elsewhere throughout the Province. Those who know him are doubtless aware that he has been a suffer er since his youth from rheumatism in its worst form. His acquaintances in the city, who remember the long siege of the illness he stood a year ago last winter, and who had come to look upon him as almost a confirmed invalid, have been surprised of late to see the remarkable change for the better that has taken place. The haggard face and almost crippled form of a year ago have given way to an appearance of robustness, vigour and agility that certainly seem the result of miraculous agency.

Hearing of this a reporter called on Mr. Powell in order to ascertain by what magic means this transformation had been wrought. The scribe first asked if the reports concerning his wonderful restoration to health were true. "I am thankful to say they are," said Mr. Powell. "My case is pretty well known around here."

To what do you owe your recovery! ' was asked.

"I owe it to the use of/a certain remedy," he replied; but I would prefer saying nothing at present. I have suffered nearly all my life with a malady I had begun to regard as incurable, and the fact that I am permanently relieved appears incredible. In common parlance, it seems too good to last. want to be sure that I am permanently cured before anything is made public, so that when I do give a testimonial it will have son, weight. You may call again later on and I will let you k

About two months later the reporter knocked at Mr. Powell's door, and was admitted by that gentleman himself. The latter said he was now absolutely convinced of the permanency of his cure, but being a man who did not care for publicity, he had hesitated long before he could make up his mind to allow his name to be used. Coming from one of his conscientiousness and probits of character, his words cannot

fail to have the weight they deserve.

"The primary cause of my rheumatism," said Mr. Powell, "I attribute to a severe thrashing administered to me by a school teacher when I was thirteen or fourteen years of age. I received injuries then which subsequently brought me years of suffering. The first time I really felt any rheumatic trouble was one day when carrying an armful of wood up a flight of stairs in Victoria College, Cobourg, which institution I was attending as a student. This was in 1872. A twinge of pain caught me, but passed away in an instant. I did not know what it was. Again, when playing football, I experienced a like sensation and that marked the commencement. After that I was attacked at various periods, though it was not until 1876 that I began to grow alarmed. I was living then in Toronto, keeping books for my brother, who was in the wholesale tea business, and as I resided on North Pembroke Street and had to walk to Wellington Street every day, I found that my rheumatism was getting pretty bad. I did not consult a doctor, but took different patent medicines advertised to cure complaints of my nature. I was not benefited, however. The rheumatism passed away only to return in the fall and spring. In 1878 I engaged in mercantile business in Essex County. From that out I was at indoor work, but the pain returned at intervals. I suffered from sciatica in the left leg: it was very acute at times. In taking stock one day it became so severe that I was hardly able to move around. the first acute symptom—that is, where the effects remained for any length of time. I suffered the most intense pain for That was about the year TSSo.

days. That was about the year 1000.
"For a number of years afterwards I continued to grow the real estate busiworse and worse. In 1884 I went into the real estate business in Toronto, and having a good deal of walking to do, I experienced the pain constantly that summer. It was all day and at all times, frequently so bad that I would have to stand on the street, relax the muscles of my left leg and let it swing until the spasm was over. At most, I could walk but three or four blocks and would then have to halt. I consulted medical men and was advised to try electricity. I took the treatment steadily for several weeks, getting sometimes two or three charges a day on the hands and feet from an electric battery. But it did me not the slightest good. At last my health became so bid that I decided to quit the real estate business and enter upon rural life, thinking that the change of air and occupation might have a beneficial effect. So I exchanged some property for the old Dr. Woodrust fruit tarm near the city. I worked it one year, but found it was too laborious for my complaint, which was fast rendering my life a burden. I reluctantly left the farm and came into London three years ago last May. I did some building here, but my malady prevented me from actively engaging in business.

A year ago last winter the first snow fell on December 1; I went out to shovel the snow, and before I got through I was seized with a pain and had to go into the house. fourteen weeks I never left it. The only way in which I could be moved was by being wheeled around in an easy chair. What I suffered during that period no one but myself can ever realize. I was attended by the best physician in the city of London. Possibly his treatment was not without temporary effect; at any rate I gradually recovered until I was able to be on my feet once more. I decided to try country life again, and went back to my farm last year, but I still found I had it as bad as ever. I was living in dread of having to go through another ordeal, when I read in the papers about this Marshall miracle in Hamilton. I had then as much faith in Pink Pills as I had in other patent medicines-and that wasn't very great. I did not bother with them nor did I think of the mat-ter again until last September. I saw Mr. Marshall at the Western Fair and he advised me to try Dr. Williams Pink Pills. I told him I did not think the remedy claimed to cure rheumatism, and that although I had certainly ocular proof that his own was bona fide, my complaint was different to his. Mr. Marshall said he could not say whether it would cure rheumatism or not, but the pills were good for the blood anyway, and at least it would do me no harm to try half-a-dozen

boxes. I neglected his advice; it would be useless to try a medicine, I thought. Many of my friends, who had probably read of the remarkable cures accomplished by Pink Pills, kept urging me to give them a triai.

"At last I yielded and bought six boxes as a sort of forlorn hope; I took four boxes and received no benefit that I could recognize, but while taking the fifth I noticed that for a period of three or four days I felt no pain. This was a novelty to me, as for three or four years I had not known what it was to have a moment's freedom from suffering, whether in bed or out of it. I supposed it was a temporary relaxation due to natural causes. However, it gave me some hope to finish the sixth box. Then I knew I was getting better-much better. The pain which had been constant became intermittent and less severe. My friends and family told me that I was beginning to look like another man. My face, which had begun to wear a drawn expression, common with people who are suffer-ing, commenced to show a better colour. My system was being toned up. Inspired with increased hope I purchased six more boxes from Mr. Mitchell, the druggist, and continued to take them, and with each box I realized more and more that it was a cure. I used up thirteen boxes in all, and when the thirteenth was mushed I had had not a symptom of pain for three months.

"At that time Mr. Mitchell spoke to me about it in the store. I told him what a blessed change had been wrought for me through the use of Pink Pills. He asked me if I would object to giving a testimonial to the him – Dr. Williams' Medicine Company, of Brockville. I said I was not a man who cared for notoriety of any character, and did not relish the idea of having my name published broadcast over the land. That is one of the reasons why I have been so long in making this public. But I am so profoundly grateful for my rescue from a life of pain to one of health and strength that I feel I would be niglecting a duty I owe to suffering himanity if allowed these scruples to mierture any longer with an avowal of what Dr. Williams Pinkh'ills have lone for me. I discontinued taking Pink Pills the 1st April last. I started again in June and have used all boxes, not because I have had any recurrence of myold complaint, but because I want to thoroughly drive it out of my system. I think the pills as good as a tonic.

"Now "concluded Mr. Powell "you have my experience."

"Now," concluded Mr. Powell, "you have my experience. I know what I was; I know what I am. I know that from boyhood I have been a victim of malignant rheumatism, which has been a torture the last few years. I know that I have tried every remedy and been treated by the best medicalskill, but in vain; and I know that Pink Pills have succeeded where everything else has failed and that they have brought me back health and happiness. Therefore I ought to be thankful, and I am thankful." And Mr. Powell's intense earnestness of manner could admit of no doubt as to his gratitude and sincerity. The reporter shook hands and took his leave. "You may ask Rev. Mr. McIntyre, of the Askin Street Methodist Church, or Rev. G. A. Andrews, B.A., pastor of the Lambeth circuit, whether I was a sick man or not," were his parting words.

### REV. MR. M'INTYRE'S TESTIMONY.

The reporter dropped in on Rev. C. E. McIntyre at the parsonage, 82 Askin Street. "I know Mr. Powell well," said the reverend gentleman when questioned. "He was an esteemed parishioner of mine when he lived on Askin Street. He afterwards moved into the country, but he has since reurned and is attending the Askin Street Church again.

Do you remember Mr. Powell's illness a year ago last

Yes; I frequently called on him. He had a very bad attack of rheumatism which laid him up for a long time. He had to be wheeled around the house in a chair."

You notice that he has recovered?

"Yes; he appears to be a well man now. I heard he had heen cured by Dr. Williams' Pink Pills."

"You know Mr. Powell to be a thoroughly honourable gentleman and that if he says these Pills cured him, he beheres that to be the truth?"

"I do. Mr. Powell is, in my opinion, a most conscientious

person, and any statement he would make would be perfectly

### WHAT MR. MITCHELL SAYS.

"Dr. Williams' Pink Pills are the best selling and most popular medicine in the store," said Mr. B. A. Mitchell, the well-known druggist, upon whom the reporter next called.

Do you know of Mr. Powell's case?" asked the reporter. "Yes, and I consider it a most remarkable one. I remem-ber that Mr. Powell was a great sufferer from rheumatism. He was continually buying medicine of some sort, but seemed to get no better. Then he commenced to try Pink Pills. I saw he was beginning to look like a different man, so I asked him one day about it. He told me that he traced his cure to the use of Dr. Williams' Pink Pills. As I have already said, the demand for Pink Pills is something astonishing, and they invariably give the best satisfaction. I know this to be so from the voluntary statements of customers, and if necessary the proprietors could get scores of testimonials from people here who have been benefited by the use of Pink Pills. I have sold thousands of boxes, and have no hesitation in recommending them as a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the aftereffects of la grippe, diseases depending on humours in the bland, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, over-work or excesses of any nature."

Mr. Hodgins, the head clerk, corroborated what Mr.

Mitchell had said. The sale of Pink Pills was extraordinary,

and the general verdict was that it was a wonderful medicine. These Pills are manufactured by the Dr. Williams Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold only in boxes bearing our trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50. Hear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you, and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive, as compared with other rem-

edies or medical treatment.

The best that money, science and 26 years experience can produce is

# levelands

Baking Powder. It does the most work and the best Cake made with it keeps moist and fresh.



"Our readers who are in the habit of purchasing that delicious performe. Crash Apple Blossoms, of the train it fortuners tompany, danied procure on a performent of the form and programme. As more rapid or pleasant cure for a headache in possible." In Julie, Pares.

Seed of Lyman, know & Co., Toronto, and all leading druggists.



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

Perry Davis' PAIN

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

Have you seen the New

BIG BOTTLE Old Price 25 Cents.

### Ministers and Churches.

REV. JAMES POTTER, of Merrickville, has accepted a call to the South Side Preabyterian Church, Toronto.

THE Rev. William Dempster has resigned his charge in Hull to seek a warmer climate for the benefit of his health.

JAMES CATIANACH, B.A., Queen's, has received a unanimous call to Dunbar and Colqu houn, in the Presbytery of Brockville.

THE collection taken up in the Pirst Presbyterian Church, London, Tuesday evening week in aid of Dr. Paton's work, amounted to \$128.54.

St. Johns Presbyterian Church, Almonte, was rydpened on Sunday week. Professor Orr, of Edinburgh, Scotland, preached at both services. A tea meeting was held the following evening, when Rev. A. A. Scott was among the speakers on the platform. the platform.

THE congregation of West Adelaide and Arkona, Presbytery of Sarnia, is now prepared to hear probationers, with a view to calling. Applications for a hearing should be made to the Rev. J. McKinnon, B.S., Springbank, Ont., who is Moderator of Sarsian. Session

THE Rev. Dr. Henderson, Patsley, gave two very powerful discourses in Melville Church, Fergus, on Sunday week. Communion was observed in the morning, and in the evening a united service was held, the subject at night being "A Present God on Earth."

On Saturday, October 1, the Rev. Dr. Atmstrong of Ottawa, underwent an operation at Strong's Private Tospital, Montreal, by which it by expected that he will receive permanent refief. Dr Armstrong has been laid aside the greater part of the year by the effects of la grippe, which affected his right ear and side of the head.

THE semi-annual meeting of Chokes Church Christian Endeavour Society was held in the church on Tuesday evening week, when the following officers were elected. Miss J. McNabb, president: Messis Tait and Kirkpatrick, vice-presidents: Miss Smith, treasurer; Miss M. Pennington, recording secretary; Mr. McCullough, corresponding secretary; and various sub-committees.

At the close of the preparatory services the other night in the Port Stanley Presbyterian Church, the pastor, Rev Mr Nixon, was agreently sur prised by having a purse of \$40 presented to him by the congregation, and a complete act of Washington Irving's works in nine volumes by the members of the choir. Miss Bowes read the address and Miss Stuart presented the purse.

Tite harvest home services in connection with the Preslyterian Sunday school, Orillia, Sunday afternoon week, was well attended, the school-roon totag fitted with children and brends. Flowers and four in abundance, bought by the chil-dien, furnished beautiful and appropriate decoration for the room, and were afterwards thoughtfully disthis to the fly among those detained at home by allo-ss. The feature of the meeting was a powerful address from Dr. MacVicar, Principal of Montreal Presbyterian College, supplemented by hearty responsive readings, led by the superintendent, Mr. If Cooke, and excellent singing by the children.

THE handsome parlours of the Bloor Street Presbyterian Church were crowded to the doors last Thursday evening on the occasion of the first social reunion given under the joint anapiecs of the Momen's Association and the V.P.C.A. of the Church. An informal programme of vocal and mstrumental music was rendered, and was most enjoyable. Prominently among those who took part were Miss Edith Miller, Miss Cameron and Messrs. C. I. Bagueley and R. Dunald. A apecial

Messrs. C. I. Bagueley and R. Dunald. A special feature was the presentation of a travelling bag to Mr. S. McDonald by a few friends on the occasion of his leaving to spend a few months in Denver, Col. Rev. W. G. Wallace made the presentation and presided during the evening.

THE Rev. M. P. Talling, the popular pastor of the St. James Presbyterian Church, London, last week entered upon his third year since his ordination, and the occasion was pleasantly celebrated by a gathering of the adherents and friends of the church. Rev. Dr. Paton, the celebrated missionary, was present, and gave a very interesting description of his earlier work among the savages of the south seas, of his first landing among the canthe zouth seas, of his first landing among the cannihals on his errand of love and good will and the events that followed. Rev. Mr. Talling presided, and took occasion to review some of the more important evidences of the advancement made by the congregation since his coming amongst them. The lecture-room had been erected, and paid for too, with \$200, and 151 members were added to the Church membership. Addresses were also given by Rev. W. J. Clark and Rev. J. A. Murray, and Mr. Fred.

THE Rev. Dr. Smith, who left Kingston two years ago for Honan, China, as a medical missionary, reports the first conversions since his arrival. He writes that the men. Messes. Chous, two years ago entered the inn at Hsuin Hslen, eager to know if the "foreign devil "doctor could do anything for a man who was blind. The old man had been blind for six years, and had to be led about from place to place. An operation for cataract was performed, which was most successful. For twelve days both men remained at the inn listening to the oxys both men remained at the inn intening to the preaching. The young man became quite interested, while the old man learnt to repeat the commandments and a short prayer. On each succeeding visit to the city, these men were the first to greet us, and each time they gave evidence of increased knowledge, and showed an earnest desire to bring others to the knowledge of the truli as they them-selves knew it. They have both been diligent students of God's word. The old man is fifty-six,

cocomah, Cape Breton, into the pastoral charge of the congregation of Ashfield. Rev. Mr Murray, of Kincardine, preached. Rev. D. Forrest, Moderator of Presbytery, presided The Rev. M. Mc-Kenzie, of the Free Church, Inverness, Scotland, being present, was invited to sit as corresponding member of Preshytery, and was asked to address the congregation in English and Gaelic, which he did after Rev. Mr. Miller addressed the newly-inducted minister. Mr. McKenzie's address to the people was interesting and profitable. The report of the Board of Management was very satisfactory. After the services were concluded, the Rev. Mr. Sutherland, Moderator of the Session during the vacancy, introduced Rev Mr. Rose to the congregation, giving him as they were retiring the handshake of come. Mr. Rose enters on his labours in Ashfield congregation under most favourable auspices. The congregation is large, united and harmonious. call to Mr. Rose was unanimous and cordial.

THE students of Morrin College assembled last Week in the College Convocation Hall, Quebec, where they were met and addressed by the Vice-Principal, Rev. A. T. Love, and Professors Crockett, Walters and Lefebvre. In the course of his remarks the Vice-Principal referred to the fact which he said did not appear to be generally known, even in Quebec, that the College was fully known, even in Quebec, that the College was fully and that are a coppendilitated in Arts to McGill and that, as a consequence, the degree given to graduates of Morrin College was the B.A. of McGill University. He maintained that the University training of Morrin College in Arts was quite equal to that given in McGill, since in smaller classes such as attended Morrin College the students obtained individually more of the personal attention of their professors than they could possibly have in such large classes as those of McGill. He laid particular stress upon the fact that the examination papers given in Morrin College in second and fourth years are identical with those set for McGill, and said that in all prowith those set for activity and said that it are pro-bability the first and third year papers in these two colleges would soon by made identical also. The formal opening of the College will take place during the first week in November when Professor Crocket will deliver the inaugural address on "College Education and Its Relations to the Masses."

Miss Jassie Duncan, Stratford, was on Mon-MISC JESHE DUNCAN, Strailord, was on Monday evening week farmally designated to the field of labour in Central India as a missionary of the Preshyterian Church in Canada. The Rev. R. Hamilton presided, and Rev. Mr. McDougall from Honan, China, who is now on furlough, preached from Ezzkiel xxxiii 1-12. The sermon was listened to with deep attention. Mr. Hamilton Cassels, Convener of the Foreign Mission Committee, then addressed Miss Duncan, and on behalf mittee, then addressed Miss Duncan, and on behalf of the Woman's Foreign Mission Society, presented her with a heautiful copy of the Scriptures. Mrs. Harvey, president of the Society, being unable to be present, sent an address and other tokens of love me present, sent an access and other tokens of love and sympathy which were read and presented by Miss Moderwell, of Stratford. The meeting was addressed by Mr. McKay, secretary of the Foreign Missionary Society, and Mr. Panton, of St. An-drews, Stratford Both were highly appreciated. Mr Leitch, Miss Duncan's former pastor, conveyed to her in a few well chosen words the love and sympathy of hunself and congregation, and assured her that she would be remembered by them ever at the throne of grace. Mr. A. J. McPherson sang "Abide With Me," and the meeting was closed by Rev. Mr. Tu'ly, of Mitchell, pronouncing the bene-

THE monthly meeting of the Toronto Auxiliary of the McAll Association was held in the library of Association Hall on Thursday, October o, Mrs. Ldward Blake presiding. After the meeting had been opened in the usual manner, Mrs. Blake announced her intention of resigning her position as president. She was sorry to leave the work and her co-workers, but she and Mr. Blake would sail early in November, and he absent during the great-er part of our working year. She thought another president ought to be chosen at once so that the work may not suffer. On motion of Mrs. Cowan, seconded by Mrs. J. L. Brodie, and carried by a standing vote, it was decided not to take Mrs. Blake's name off the roll till the end of the year, and then elect her honorary president, two of the vice-presidents meanwhile taking the duties. The treasurer reported \$187.12 on hand. Miss Carry read a very interesting outline of the "Annual Meeting in Paris," and Miss Wood read extracts from a letter of Mrs. Chamberiam's, treasurer of the American McAll Association, in which she says that "a record of the work done by the mission boat, the Good Messenger, would read like new chapters in the Acts of the Apostles." "There is probably no parallel in history to the readiness with which the French people are listening to the New Testament message." The decoration of the Legion of Honour, which has been conferred on Dr. McAll by the French Government, is a fresh proof of what the Government and the French people think of the McAll Mission and its founder

WENTWORTH Presbyterian congregation, Hamilton, held a very pleasant entertainment last week n celebration of the fifth anniversity of the opening of the church. There was a fair attendance and a select and attractive programme. Rev. James Marray, B.A., D.D., the pastor, occupied the chair, and after an anthem by the choir, gave a lifief sketch of the encouraging progress made since the founding of the Church. He expressed the opinion that not only in spiritual and moral, but also in material, ways the presence of, and influence exerted by. Wentworth Church and the sister church across the street (St. Matthews) had been of great benefit to the community. Every property owner, he said, felt that the presence of these churches enhanced the value of his lots in their vicinity. While he felt that had Wentworth vicinity. While he felt that nau vicinity. Church been located farther east the congregation church been located farther east the church been located farther east the congregation church been located farther east the church been might have been more speedily augmented, he felt thankful and encouraged that it now numbered and the young man thirty-four years of age.

THE Presbytery of Maitland on Tuesday, the 20th alt., inducted the Rev. John Rose, lately of Why.

The Description of God's word. The old man is fifty-six, and must be building had now become a necessity, and must be built. How it would be paid of the didn't know, but it would be paid for. A

few days ago he had asked for money and he got it-\$400 in cash put on the collection plates. The programme consisted of brief, racy addresses by programme consisted of brief, racy addresses by by Rev. Messrs. Boville and Kerby, a solo by Miss Phillips, two duets by Rev. Mr. Kerby and Mr. Irish, two solos by Mr. Spalding, a quintette and solo by Mrs. Murray (solo), Misses Towers and Hyslop, and Mr. C. Leckie and Mr. Kempton.

On Wednesday, Thursday and Friday, October 19, 20 and 21, there will be held in London the tourth annual convention of the Young People's Societies of Christian Endeavour of the Province of Ontario. This organization, a branch of the great Endeavour which has spread the world over, has been growing very rapidly in Ontario during the past few years. Last year there were in the Province at the time of Peterborough convention 546 vince at the time of Peterborough convention 546 societies, there are now 827. The object of the society is to foster the religious life of the young people in the Churches, and is all guided by the motto, "For Christ and the Church." Total number of societies in the world is now 2,180 with 1,370,200 members. It is expected that upwards of 800 delegates will be present at these meetings, at which addresses will be given, and papers read on subjects relating to the work and spread of the Gospel. The outline programme issued a few days ago gives promise of a most interesting series of ago gives promise of a most interesting series of gatherings. On Wednesday, the delegates will be welcomed by Mayor Spencer and the local ministers. Thursday will begin with a sunrise prayer meeting, and throughout the day there will be reports and addresses given by Bishop Baldwin, of London; Rev. Dr. Rose, of Montreal; Rev. A. London; Rev. Dr. Rose, of Montreal; Rev. A. Gandier, of Brampton, and others. In the evening a social will be given for the visitors in Princess Rink, where accommodation will be made for a thousand visitors. On Friday the convention will be addressed by Mr. H. W. Frost, of the China Inland Mission, Rev. Dr. Burwash. Chancellor of Victoria University, Rev. Dr. Dickson, of Galt, and other well-known speakers. Societies sending delegates should send word at once to Mr. A. J. Clark, 3801 Simcoe Street. London, who will see that the visitors are billeted to the houses of that the visitors are billeted to the houses of friends. Every arrangement is being made for the comfort of the visiting delegates, by local Endeavourers, aided by city and Church officials, and everyone coming will have cause to long remember their visit to London. Every society should try to send at least one delegate, and those within easy reach of London as many as five or six, for incal-culable benefit will be gained from the hints thrown out by the speakers for special lines of work. The London people will be able to give accommodation to all who come.

THE San Fernando Gazette says: The Rev. John Mackie is a Presbyterian missionary, and he speaks with enthusiasm of the island and of the good work done by his co-missionaries. There is not a man Trinidad that will not re-echo all the good things he says of the Rev. K. J. Grant's ministry among the East Indians. With the system of Government that obtains in the Colony, much, very much indeed, depends on the clergy of the different denominations of Christians to keep our people from sinking more and more de-ply into the abyss of ignorance and vice which the extravagance of the Legislative Council in enormous salaries to sinecurists and expense of commissions to degrade and subjugate our judiciary, has dug along their path. For education no money can be found; teachers' salaries are, therefore, derisory, in consequence of which the good men are gradually making way for men whose efforts to gain a live lihood as juurneymen tailors or shoemakers and similar occupations have proved abortive. The similar occupations have proved abortive. The wrigglings of the Legislative Council and the Board of Education from one absurdity to another deceive no one. The pith and marrow of all their efforts in the matter of eduction is "how not to do it," whilst saving appearances. Their theory is that little niggers are not educable. Why, therefore, spend money to educate them? Po-

# hispepsia

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

### Horsford's Acid Phosphate.

A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach, and making the process of digestion natural and casy.

Descriptive namphlet free on application to

Rumford Chemical Works, Providence M.I.

Beware of Substitutes and Imitations

For Sale by all Druggists.

lice, gaols, hospitals and that corner-stone of civifirstion—the gallows—must be fully provided; but education? Faugh! Cui long? Fortunately Christianity, the source and origin of all real and lasting civilization, has never, at any time in the history of the world since its advent, failed in sup-plying men equal to every occasion. The slaves of plying men equal to every occasion. The staves of Rome and Greece were raised to the dignity of children of Christ by the apostles. Modern sla-rery had its Wilberforce, and the venerable Cardi-nal de Lavigerie has laid the foundation stone of the destruction of the Arab slave trade which, at the destruction of the Arab stave trade which, at the present day, desolates Central Africa. Men like the late Archbishop Gonin and the ever-regetted Bishop Rawle, and their followers, the priests, and ministers who are lighting the good hight of Christian civilization, may, and do, as a rule, keep aloof from politics, but the political results of their ministry are not the less visible. But for them, and their staunch advocates of the equal nights of all men, no matter their race or colour, to the blessings of education, this fair country would have been, long ago, turned into an abode of ignorant serfs, exclusively occupied in tilling the soil for the enrichment of absentee capitalists. Therefore do we at all times hail with infinite pleasure the labours of such men as Mr. Grant, no matter to what denomination of Christians they may belong. If we more particularly refer to the good work undertaken by the Rev. Mr. Grant than to those of other men belonging to the Methodist, the Anglican and Roman Catholic persuasions, it is because Mr. Mackie, his co-religionist, has, as a matter of course, dwelt more particularly on the good effected by the reverend gentleman. We have no room for long quotations from the work of Mr. Mackie, and short ones would give no adequate idea of its merits. We will increly say that it is well worth the reading.

A pro re nata meeting of the Presbytery of Chathim was held in Leamington on September 26, at one p.m., the Moderator in the chair. A petition from Knox Church, Learnington, was read, giving reasons why the resignation of their minister, the Rev. M. Watson, should not be accepted. Commissioners from the Session and congregation were also heard. Mr. Watson, however, pressed his resignation, and urged that it take immediate effect. I was therefore moved, seconded and agreed that Mr. Wasson's resignation of the charge of Knox Church, Leanington, be accepted, the same to take effect at coce. Mr. Shaw was appointed to preach in the church on Sabbath, October 2, and to declare the publi vacant. Mr. Gray, of Windsor, was appointed Moderator of the Session, with leave to moderate in a call if required. The Session was instructed to proceed at once to the election of additional elders. The matter of supply was left in the hands of the Session was instructed to proceed at once to the election of additional elders. Session till next meeting of Presbytery. Mr. Shaw, Moderator of the Session of Blytheswood, Goldsmith and Strangfield, reported that that field would nue \$500 per annum for stipend if a faithful man was sent to labour among them. A committee, with the Moderator of Presbytery as Convener, was ap-pointed to procure supply, and Dr. Battisby was instructed to apply to the Home Mission Committee lar a grant of \$200 per annum for the field, so that as ordained missionary might be stationed there.— W. M. FLEMING, Pres. Clerk.

PRESENTERY OF OWEN SOUND.—This Presby-tery met in Owen Sound, September 20th, Judge Cresor in the chair. Standing rules were adopted. A call from Thornbury and Heathcote to Rev. J. L. Simpson, of Fort William, salary \$950, was susuned, forwarded to the Clerk of Winnipeg Presby the Preshytery in prosecuting it. A call from Kilish and North Derby to Rev. Peter McNabb, alary \$750, manse and globe, was sustained, and Rev. Dr. MacRae, of St. John, appointed to prosecute it. The committees appointed to visit mission

"German Syrup

Martinsville, N.J., Methodist Parsonage. "My acquaintance with your remedy, Boschee's German Syrup, was made about fourteen years ago, when I contracted a Cold which resulted in a Hoarseness and a Cough which disabled me from filling my pulpit for a number of Sabbaths. After trying a Physician, without obtaining relief-I cannot say now what remedy he prescribed aw the advertisement of your remedy and obtained a bottle. I received such quick and permanent belp from it that whenever we have had Throat or Bronchial troubles since in our family, Boschee's German Syrup has been our favorite remedy and always with favorable results. I have never hesitated to report my experience of its use to others when I have found them troubled in like manner." REV. W. H. HAGGARTY, of the Newark, New A Safe Jersey, M.E. Confer-

C.G. GREEN, Sole Man'fr, Woodbury, N.J.

Remedy.

fields reported; all reporting successful summer's The Convener was instructed to apply for work. grants due to mission fields and augmented congregations. Mr. Forrest was appointed for six months longer to Markdale. The term of appointment of Mr. Rodgers, of Crawford, having expired the congregation unanimously asked that his services be continued. He agreed to remain till the end of October. Mr. McAlpine reported for the committee appointed to enquire into arrears of stipend of Mr. Emes in Markdale. The report was received, and Judge Creasor, Messrs. McAlpine, Waits, Fraser and Sometville, were appointed to consider the remost in detail and lying in pointed to consider the report in detail and bring in a finding at next meeting. The Clerk was instruct ed to allocate the \$875 required for Home Missions the \$350 for Augmentation, and the \$80 required for Assembly Fund to the various congregations of the Presbytery. Mr. William Dewar presented a certificate from Princeton Theological Seminary of having finished two years in theological Schillary of having finished two years in theology. He was recommended as a third year student in theology to the Senate of Knox College. Mr. Thomas Smith and Mr. A. E. Thompson read discourses, and the Clerk was instructed to certify them in the usual form. Mr. McLaren reported that the committee had examined Mr. Thomas Miller, and he cordially recommended that he be granted the status of catechist. The Clerk was instructed also to certify Mr. John Bell as a student to the college at which he purposes giving attendance. The Preshytery then adjourned to meet in the same place on Thursday, October 13th, at two p.m., and the meeting was closed with the benediction. - JOHN SOMER VILLE, Pres. Clerk.

PRESBYTERY OF CHATHAM This Presbytery

met in Chatham on Tuesday, September 13, Mr. Larkin, Moderator, in the chair. Elders' commis-

sions were called for and handed in. Mr. Nat-

trass was elected Moderator for the ensuing six months. A circular from Dr. Cochrane anent Home Mission and Augmentation Funds was read, and Dr. Battisby, Mr. Larkin and Mr. Robertson were appointed a committee to allot to congregations the amounts expected from them for these funds. It was agreed to ask the Assembly's Committee on the Distribution of Probationers to replace Mr. Alexander Russell's name on the list It was also agreed to recommend Rev. J. W. Black to the Home Mission Committee for employment. A committee of Presbytery was appointed to examine students' exercises. West Tilbury and Comber reported that that congregation would not need any further aid from the Augmentation Fund. It was moved, seconded and agreed that the Presbytery views with satisfaction the fact that West Tilbury and Comber is now self-support-ing, and that the supply of the pulpit be left in the hands of the Session for six months. Standing committees for the year were appointed as follows: Statistics, the Clerk, Convener: Temperance, Dr. Jamieson, Convener; Sabbath Schools, Mr. Man-son, Convener; State of Religion, Mr. McLintock, Convener; Sabbath Observance, Mr. Uray, Convener, Home Missions, Dr. Battisby, Convener; Systematic Beneficence, Mr. Larkin, Convener. Rev. Murray Watson laid his resignation of the charge of Knox Church, Leamington, on the table, and it was agreed to cite the congregation to ap pear for its interests at a meeting of Presbytery to be held in Leamington on Monday, September 26, at one p.m. Mr. James Skene reported regarding his labours in the mission station of Kent Bridge and Wahash. Mr. A. F. Webster reported progress in Buxton, etc. 11 was agreed to ask for a supply of probationers in the field. The leave to moderate in a call was continued, and Green-bush having united with Buxton, it was ruled that the station shall henceforth be known as authority was given First Church, and Union. Authority was given First Church, Chatham, to borrow \$12,000 and to mottgage the same. The committee on students' exercises reported favourably. It was agreed to receive and adopt the re-port, and the Clerk was instructed to certify the students to their respective colleges. Mr. Shaw was appointed Moderator of the Session of Blytheswood and Goldsmith. It was agreed to ask for grants from the Home Mission Committee of Sa per week for Colchester add \$2 per week for Kent Bridge, etc., if supply for the winter can be obtained for these stations. In the matter of a connection and arrangement whereby Strangfield should have regular services, it was agreed to again unite it with Blytheswood and Goldsmith, and the representative from the station was instructed to ascer-tain what it could do financially, and to report at the meeting in Leamington on the 25th inst. A committee having examined the Session records of Blenheim and reported favourably, it was ordered that they be attested as carefully and correctly kept. Dr. Jamieson read the overture to the General Assembly anent the appointment and position of Sabbath school superintendents, of which he had given notice at the July meeting. After discussion Dr. Jamieson, with the consent of Preshytery, withdrew the overture. The next regular meeting will be held in St. Andrews Church schoolroom, atham, on Triesday, December 13, at ten a.m.-

W. M. FLEMING, Pres. Clerk. PRESTYTERY OF BARRIE.—The incetting on September 27 was attended by few members, in consequence of the Moderator's circular recommending an adjournment till October 4, so that those who desired to attend the meetings of the Preshyterian Council might be free to do so. When constituted it was agreed by Presbytery to adjourn, in terms of circular, after disposing of some urgent husiness. There were two calls sustained—one from Elmvale and Knoz Church, Flos, to Mr. Thomas McLaughlin, licentiate, and the other to Rev. W. Smith, of the Kingston Presbytery, from the congregations of Hillsdale and Craighurst. The Home Mission business was also taken up. Over thirty reports from missionaries in the bounds were read and considered, arrangements made for winter work, and schedules of claims passed. A resolution of sympathy with Rev. J. J. Cochrane. M.A., on the occa-sion of the recent deaths of his father and mother within three days of each other, was adopted.—

ROSERT MOODIE, Pres Clark.

PRESERVERY OF TORONTO.-This Presbytery met on Tuesday, October 4, the Moderator, Rev J. Mutch, presiding. On report of a committee, appointed at the last meeting of Presbytery, the ap-plication of the Rev A. L. MacFadyen, lately minister of the Congregational Church in Toronto Junction, was received, and it was agreed to make application to the General Assembly at its next regular meeting that he be received as a minister in the Presbyterian Church in Canada. R J Macpherson and Lyman Thompson applied for recommendation to the Home Mission Commit tee for work. Mr. Micpherson's application was granted, but it was not deemed advisable to make application on behalf of Mr Thompson reported for the committee appointed that the or ganization of the Davenport Mission congregation had been effected, with a membership roll of forty-three. The following were appointed an interim Session. Rev. J. Neil. Moderator, and Messrs. Graham, Henry, J. Gibson and Jaffray. Rev. James Potter having signified his acceptance of the call addressed to him from the Southside congregation. Toyonto his industing the conference of the call addressed to him from the Southside of the call addressed to him from the Southside congregation, Toronto, his induction was fixed for Thursday, November 10, next, at half-past-seven in the evening. The Moderator will preside, Mr. White, of Deer Park, will preach, Mr. Gandier, of Brampton, will address the minister, and Mr. Frizzell the people. Presbyterial certificates were presented by Rev. W. Coulthard, of the Presbytery of St. John, N.B. These were received and the names entered on the roll of Presbytery. Reports were presented for several of the bytery. Reports were presented for several of the aid-receiving congregations in the Presbytery, and the following applications to the funds were sanctioned: Fairbanks and Fisherville, \$150; Bonar congregation, \$200; Chester, \$4 per Sabbath; Laskey and King, \$140. The committee reports that it would be unadvisable for Mimico to proceed to call in their present condition, and that it would be advisable to endeavour to unite the mission stations of Mimico and Swanses, was after sion stations of Mimico and Swansea, was, after much discussion adopted, and the committee re-appointed to confer with these stations with a view to such a union. In view of the onening of the college session, Messrs. Milli-gan, Neil, Tibb, J. A. Paterson and Principal Kirkland were appointed a committee to meet with students and hear the exercises prescribed.

Rev. M. Brocher, of Brussels, Belgium, being present, was requested to sit as a corresponding member, and also to address the Presbytery. Mr. Broecher complied, and gave a brief account of the work of the Church in Belgium, and the diffi-culties to be met there. He asked from the Church in Canada their earnest sympathy, their prayers, and if it were possible their assistance. The congregation at Eglinton, through unforeseen circumstances, are without a sufficient Session, and requested that assessors be appointed to assist them.
Dr. McLaren and Mr. II. Meldrum were appointed. The Clerk was instructed to notify the Conveners of the committees who have charge of the work of Prestyrerial visitation to carry out the necessary arrangements with all possible speed. Presbytery adjourned to meet again on Tuesday the first day of November next.—R. C. Tinn, As sist. Pres. Clerk.

PRESBYTERY OF MAITLAND. - This Presbytery met at Wingham on September 13, 1892. Rev. D. Forrest, Moderator. Elders commissions were received, and the roll was made up for the year. Rev J. L. Murray, M.A., was appointed Convener of the Presbytery's Home Mission Committee instead of Rev. John Ross, R.A., resigned. An extract minute of the Presbytery of Inverness was read, intimating that the Rev. John Rose, of Whycocomagh, had accepted the call from Ashfield congregation, and that his translation was granted by said Presbytery. Mr. Sutherland, Moderator of the Session of Ashfield congregation, announced that in accordance with the provisional arrange-ment made for the induction at last meeting, the edict had been served to the congregation last Sabbath, and on motion of Mr. Sutherland it was agreed to hold an adjourned meeting of the Pres-bytery in the Ashfield church on Tuesday, 20th at two p.m. for the induction of Rev. John Rose and the transaction of any other competent business that may require the attention of the court. Messrs. MacLennan and Baird were appointed to audit the treasurer's books and report at the De-cember meeting. The Clerk was instructed to give the Rev. Duncan Davidson a Preshyterial cortificate according to his request. Messis, E. A. MacKenzie, B.A., and Robert F. Cameron, students, performed the exercises prescribed by the Preshytery, which were sustained as satisfactory, and the Clerk was instructed to certify them to their respective colleges. Mr. MacKenzie to the Senate of Montreal College, and Mr. Cameron to the Senate of Knox College, Toronto. It was on motion agreed to commend to the engregations within the bounds, together with all their organizations for Christian work, to adopt the plan of organization sanctioned by the General Assembly. The Temperance Committee was directed to memoralize all the public school inspectors within the bounds to have a temperance manual systematically used in all the schools under their jurisdic-tion. Mr. E. A. MacKenzie, B.A., student, pretion. Mr. E. A. MacKenzie, B.A., student, presented a report of his labours in Langside during the summer. The attendance on Sabbath services was good. The Sabbath school opened with a class of fifteen. It has now an attendance of ninety, with ten classes. The Clerk reported that Langside had paid the amount fromised for supply. The Presbytery expressed its gratification at the very excellent work done in Langside during ply. The Presbytery expressed its gratification at the very excellent work done in Langside during the summer by Mr. E. A. MacKeczie, B.A., and rejoices in the success which has attended his labours in that field. The supply for Langside for the winter is left in the hands of the Moderator of Session. The names of Messrs. Ross and McLauchlin were added to the Sabbath School Committee. It was agreed that each Session make its own arrangement for holding missionary meet-ings, and report at the March meeting. Teeswater congregation was assigned its place on the roll for appointing commissioners to the General Assembly.

A communication from Dr. Cochrane was nresented. It asks for \$1,100 for Home Missions and \$500 for Augmentation from this Presbytery. The congregations were commended to contribute liberally to these objects. It was agreed to renew the Preabytery's application to the Home Mission Committee for grants as follows: For Pine River. \$150 per annum; for Belgrave, \$150; for Dun-gannon and Port Atbert, \$150, and for Langside, The Presbytery adjourned to meet in Ash held church on 20 h 1981, at two p m. The next regular meeting of Presbytery will be held at Wingham on Tuesday, the 13th day of December next. John MacNAus, Per Clerk.



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# British and Foreign.

THE Rev. Norman Maclean, M.A., has been or-dained to the parish of Waternish, Skye.

THE Rev. W. G. Robertson has been ordained a colleague and successor to Rev. A. Gunn, of Watten.

THE Rev. Dr. Maclaren is spoken of as Dr. Angus' successor in the principalship of Regent Park Baptist College.

Att. the Roman Catholics are being dismissed from some Russian railways; only the orthodox are to be employed.

THE Rev. William Gordon, son-in-law of the late Dr. Cooke, and senior minister of Gilford, has died in his sixty-eighth year.

ABERDERN Presbytery has agreed to the transla-tion of Rev. George Dingwall from Craiglebuckler to the parish of Liff and Benvie.

THE Rev. John E. Kier, M.A., of Queensferry United Presbyterran Church, has been unanimously called to Everton Valley Church, Liverpool.

THE Rev. Peter Smith, assistant in Barony Church, Glasgow, has been appointed assistant to Rev. John Robertson, of Gorbals Church, Glasgow.

THE Rev. Thomas Glass, of Claggan, has been installed by the Tyrone Presbytery as assistant and successor to Dr. II. B. Wilson, of First Cooks-

FOLLOWING up the resolution of Brussels Conference, the Egyptian Government has prohibited the importation or manufacture of spirits in the

In a recent speech at Glasgow Sir George Tre-velyan made it clear that a commission is about to be appointed to ascertain what land in the Highlands is available for the Crofters.

Innds is available for the Croners.

The Rev. Donald Macmillan, of Aberdeen, has been ordained to the pastorate of Cares on parish, in succession to Rev. II. M. Campbell, chaplain of Her Majesty's Prison. Edinburgh.

The mission of the Irish Presbyterian Church is in future to be worked on a new and more aggressive footing. Its annual collection was held throughout the Churches on a recent Sunday.

JEDBURGH Presbytery recommend that the in-crease of the General Assembly of the Church of Scotland should be of the elders, in order to en-

ocurage lay interest in ecclesiastical business.

MR. ANDREW BENNET, representative in Edinburgh of the Scottish Permissive Bill Association, has been appointed organizing secretary of the United Presbyterian Church Total Abstinence Society. Society.

MR. GLAISTONE has given a pointed demal to the report so long in circulation that he was a guardian of the Marquis of Bate, and in some measure responsible for the young nobleman's perversion.

THE Rev. Dr. Lunn is said to have cleared over \$6,000 by the Grindelwald trips. The money will probably de devoted to the getting up of similar conferences next year, or to the general work of the Polytechnic. .

Special services were held recently in connection with the jubilee of Rev. James Martin, of Beith. Rev. Joseph Corbett, D.D., preached in the forenoon and evening, and Rev. John Lennox, junior pastor, in the afternoon.

AT a congregational meeting to celebrate the semi-jubilee of Rev. John Scott, of Camelon, the pastor gave an interesting sketch of the congregation during his pastorate, and mentioned that the membership at present numbered 576.

THE Rev. James Milling Witherow, M.A., who is a licentiate of the Irish Preshyterian Church, has accepted the call to Wallace Green Church, Herwick. The late Principal Cairns was long one of its ministers, and the salary is \$2,000 with a manse.

THE pastorate at Oxenden Church, London, which has been vacant since the translation of the Rev. D. Duncan Sillars to Edinburgh, has been filled by the Rev. David Wilson, M.A., of Dangannon, who was inducted by the Presbytery of London North.

A MONUMENT in Cambasnethan cemetery to the late Rev. Robert Shaw Hutton, D.D., minister of the parish of Cambusnethan for forty years, has been unveiled by Mr. James Houldsworth, of Coltness. The monument is cree ed by the congrega tion and friends.

THE thirtieth annual Perth Christian Conference was held the other week. Among those who took part in it were: Lord Kinnaird, Rev. Dr. Whyte. Professor Laidlaw. Rev. F. B. Meyer, Rev. Dr. Alison, Rev. W. Dauglas Mackenzie, Mr. Fergusen, of Kinnundy, Professor Simpson and Mr. Rev. Douglas. Brown Douglas.

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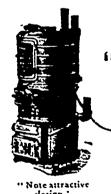
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### Household Wints.

A GOOD, CHEAP CAKE.—One egg, one cupful of sugar, one of water or milk, one tablespoonful of butter, two teaspoonfuls of baking Powder, two cupfuls of flour. Flavour and bake in two layers, using jelly or frosting between.

POTATO SALAD.—Place lavers of cold sliced potatoes and onions alternately in a dish, seasoning with salt and pepper. Slice one or two hard-boiled eggs over the top. Boil some vinegar, beat one egg, stir the two together and pour over the

GRANGER PUDDING .- One-half coffee cupful of butter, one-half cofee cupful of brown sugar, one-half coffee cupful of molasses, one-half coffee cupful of thick milk, teaspoonful of soda, flour to make a stiff batter, cinnamon, cloves, nutmeg. Steam one and one-half hours. Serve with a boiled sauce.

CUCUMBER SOUP.—Cut one large or two medium-sized cucumbers into thin slices, strew salt over them, and place between two plates to drain. Put them into a saucepan, with a quart and half a pint of some white stock, either chicken or veal, and simmer gently, without reducing the quantity for forty minutes. Season with salt and a little cayenne; thicken with ground rice or arrow-root, wet with milk, and as soon as it is boiled up draw to the side of the fire; add half a pint of hot milk and the beaten yolks of two eggs. Serve at once. The safest way to add eggs to any hot liquid is to turn a little of the latter slowly into the bowl containing the yolks, beating the white. When the bowl is full turn it all into the vessel containing the rest, still beating, and when thoroughly hot pour into the tureen.

THE canning of vegetables is an important part of household work when Lima beaus, corn and tomatoes are put up for the winter sea-son. While the preparation of fruits in a light syrup of sugar is a com-Paratively easy matter, it is a diffi-Cult affair to can vegetables; and so high an authority as M. Filopena Roes so far as to assert that this cannot be done in the family, in the case of peas, Lima beaus and corn, which are usually cooked in large canneries in super-heated steamchests to prepare them for canning. But what is accomplished in this more rapid manner in the regular Canneries may be done at home by a continuous slow process. Fill cans with corn cut and scraped from the cob. Pack them as close as you can, pressing them down and filling each jar to the top. Then put on the tops, but do not put on the rub-Arrange the cans in a kitchen boiler on a wooden rack, with pieces of straw or kitchen towels between them to prevent them knocking together. Fill the boiler with cold water up to the neck of the cans, put the cover on the boiler and bring the water to the boiling point. Let it boil for three hours continuously, adding more boiling water when it boils down, and keeping the cover tightly on, except when adding more water. When the content of the tents of the cans have been cooked in this way for the time specified, remove them one by one. Put on the rubbers, screw down the tops as tight as you can, and when they are cold screw the tops down again. Wrap each in paper and keep them in a cold, dark place. With the best of care corn is a very difficult vegetable to prepare, but from some reaut up with tomatoes the acid of the tomatoes seems to assist in preserving it. Mix the corn and tomatoes about half and half. Stew them together for three quarters of an hour and fill the cans. Season them with salt and pepper as you would if the vegetables were to be served on the table. This mixture makes a very agreeable dish. Okra and tomatoes are also stewed in the same way before they are canned. It seems to us, however, that it is simpler and easier to cook all vegetables in the can. In such a case put them in the can raw and proceed in the way you o in canning corn, but cook them only three-quarters of an hour, instead of three hours. Lima beans require to be cooked three hours,

and string beans about an hour,



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Household Hints.

MOLASSES CAKE.—One cupful of brown sugar, two-thirds of a cupful of molasses, one of lard, two of buttermilk and one teaspoonful of soda, flour to make it rather stiff.

COLD BACON AND EGGS. - An economical way of using bacon or ham and eggs that have been left from a previous meal is to put them in a wooden bowl and chop them, quite fine, adding a little mashed or cold potatoes and a little bacon gravy, if any was left, mix and mould into balls, roll in raw eggs and cracker crumbs, and fry in a skillet the same as frying eggs.

RAISIN ROLLS.—Two eggs, one cupful of sugar, one-half cupful of butter, one cupful of chopped raisins, one-half cupful of sour milk, one teaspoonful of soda dissolved in the milk, spice to taste and sufficient flour stirred in to make the mixture very stiff. Roll out quite thin, cut strips about two inches wide and four long, and roll around the finger as if curling the hair. Fry in butter till of a delicate brown. Sprinkle with granulated sugar.

COTTAGE PUDDING.—One cupful of sugar, one egg, one tablespoonful of butter, one cupful of sweet milk or water, one teaspoonful of vanilla extract, flour enough to make stiff as cake, and two teaspoonfuls of baking powder sifted into dry flour. Bake in a long flat tin and cut in squares. For sauce, beat the whites of three eggs stiff, add the three yolks and beat together fifteen minutes. Add two tablespoonfuls of fine granulated sugar and one tea-spoonful of vanilla. Serve on the pudding.

PUFF PASTE.—To each pound of flour allow a pound of butter; use half of the butter with the flour and could water enough to mould it; roll it out quite thin and put on half the butter that remains in small bits; dredge this with flour, roll up the paste, then roll it out again thin, put on the rest of the butter and roll up as before; repeat this until the butter is all used. It must be done quickly; be careful not to handle it any more than you can help. Put in a cool place until you are ready to

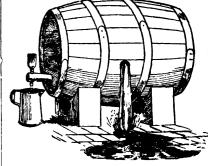
MACARONI AND CHEESE.-To make a dish of macaroni and cheese I use a cupful of grated cheese to one cupful of macaroni before it is cooked. Break a cupful of macaroni and put it on the stove to cook in a pint of water. Let it cook until it is tender, adding more water if the pint proves insufficient; season with Butter the bottom of a pudding dish, put in a layer of maca-roni and one of grated cheese until the dish is full, having cheese with a few fine cracker crumbs for the top layer. Over the top pour half a cupful of nice, rich milk or cream. Add a little butter to the macaroni layers. Bake half an hour.

JELLY OF GELATINE.—Half an ounce of gelatine, one quart of water, the grated rind and juice of two fine lemons, the whites of four eggs, sugar to the taste. Pour a quart of boiling water over the gelatine, and stand it near the fire to keep hot until the gelatine is dissolved. Add the rind and juice of the lemon with the sugar (which must be loaf or pulverized white); let it boil once, take it off, strain it, and when lukewarm add the beaten whites of four eggs with the shells (which must have been washed and wiped dry)! Strain it till the jelly is perfectly clear. Pour it in molds and set it to cool. VANILLA KISSES .- Half a pound

of pulverized white sugar, the whites of six eggs, one vanilla bean. Pound the bean in a mortar until it is completely pulverized. Whisk the eggs to a stiff froth, add the sugar very gradually, then stir in the vanilla. Drop the mixture on white paper so as not to touch each other. You may make them any size you choose. About a dessertspoonful makes a pretty-sized cake. Take care to have them sufficiently far Place them on tins with several thicknesses of stout paper under them, set them in a hot oven, and as soon as they have a tinge of brown take them out, with a broadbladed knife slip them off the paper. and place the under sides of two together.

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BIRTHS, MARRIAGES & DEATHS

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BIRTH.

At the Manse, Kemptville, on Saturday afternoon, 24th September, 1892, Mrs. McDiarmid, of a daughter.

MARRIED.

MAKKIEL.

At the Huron Manse, Ripley, Ont., on Tuesday, September 20, by the Rev. J. McKinnon, M.A., B.D., of Springbank, Ont., assisted by the Rev. M. McKenzie, of Inverness. Scotland, and Rev. J. L. Murray, M.A., of Kincardine, Mr. A. J. Murchison, M.D., of Clyde River, P.E.I., to Miss Jessie Macqueen, daughter of the Rev. A. F. Macqueen, Ripley.

At the Manse Massilla Ont. September 28.

At the Manse, Maxville, Ont., September 28, by the Rev. J. Cormack, George Blackwood, of Franklin Township, Que., to Jennie Grace, daughter of Mr. Dermid McDermid, of Charlottenburg, Ont.

On September 29, at St. Pauls Church, Montreal, by the Rev. James Barclay, D.D., Rollo Campbell, M.D., to Marion May, daughter of the late Henry Fletcher.

On Wednesday, October 5, at Glamis, Nathaniel Fitzsimmons, Elder, to Catharine McLean, of Glamis, Co. of Bruce, Ont., by the Rev. Geo. McKay, M.D.

On October 3, in St. James Church, London, by the Rev. John J. A. Proudfoot, D.D., father of the bride, assisted by the Rev. M. P. Talling, B.A., Henry A. Davidson, Woodstock, to Ida E. Proudfoot, London.

At St. Andrews Church, Toronto, on October 4, by the Rev. D. J. Macdonnell, B.A., Francis Percival Cowan, M.D., to J. Alex., third daughter of the late John F. Michie, Strathdon, Aberdeenshire, Scotland.

At the residence of the bride's father, Port Albert, Ont., on Tuesday, October 4, by the Rev. Robert Ure, D.D., of Goderich, assisted by the Rev. Robt. Fairbairn, M.A., of Dungannon, the Rev. A. E. Neilley, of Sunderland, Ont., to Hattie, youngest daughter of Mr. Jas. Mahaffy.

On the 5th inst., at the First Presbyterian Church, Port Hope, at 6 p.m., Rev. B. Canfield Jones, of Westchester, Pa., to Annie, eldest daughter of Duncan Chisholm, Q.C. The ceremony was performed by Rev. James Cleland, who was assisted by Rev. Dr. Jones, of Lincoln University, Pa., (father of the bridegroom) and Rev. John Craig, of India, uncle of the bride.

### DIED.

Suddenly, at Port Hope, at the residence of the Rev. A. McNaughton, the Rev. David Camelon, aged 63 years.

At his residence, 39 Oak street, Toronto, on Thursday, October 6, at 6.30 a.m., Rev. Thomas T. Johnston, aged 47 years, minister of Maple Valley and Singhampton.

### MEETINGS OF PRESBYTERY.

BARRIE .- At Barrie, Tuesday, November 29,

BRUCE.—In Knox Church, Paisley, on 13th December, at 11 a.m.

Huron.-At Exeter, Nov. 8, at 10.30 a.m. LINDSAY.—At Uxbridge, Tuesday, November 29, at 11 a.m.

MAITLAND .- At Wingham, on Tuesday, 13th

December, at 11.15 a.m.

Owen Sound.—In Division St. Hall, Owen Sound, Tuesday, December 20, at 10 a.m. PARIS.—In River Street Church, Paris, on October 11, at 10 a.m.

QUEBEC.—In Morrin College, Quebec, on November 8, at 4.30 p.m.

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

WINNIPEG.—In Knox Church, Winnipeg, on Thursday, November 17, at 3 p.m.

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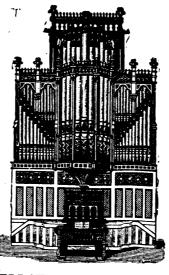
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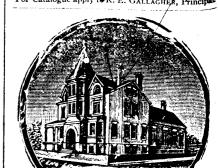
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