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Many English clerygymen trea their curates with scant courtesy. Gurate recently, to his H.e." said "a
hope I hope, you are better well ; but I do not expect ate to address, me mutil II firs speak to him." But the curates are not always without fault either.
A number of curates A number of curates were recently net together, and got to discuss ing a popular preacher. "How I
should like to be one of his cerges," remarked one of the down." ${ }^{\text {dernd }}$ preach him
Relicich Plum Pudding.-This leted to confection is nicely calcuburn, biliary poce dyspepsia, heart Burdock Blood Bitters is equally well calculated to cure thes
troubles and has proved in hundreds of cases gulates and purifies the B. B. res

Ir does indeed.-Shingiss; I see by the newspapers that the Ameer Victoria a letter of condolence on the death of the Duke of Clarence保 letter being enclosed in a box I arimer gold weighing a pound. that was! Shingiss io mo git was Ameer triflo Larimer: Still it shows what he Khand
A Family Friend.-Sirs,
have used Dr. Fowler's Extract of have used Dr. Fowler's Exiract of
Wild Strawherry in my family for years and can highly recommend it summer complaint, diarthos 1

## Ifuntsville, Ont.

Teacher: Hans, name three beasts of prey. Hans: Two lions ad a tiger.
"Para, when a man takes up "law it means he starts in being 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 Welcomie.-Gentle.
men, for men, for twenty years I suffered from Rheumatism, Dyspepsia, Poor benefil from the many medicines tried, but after taking five bottles of B. B. B. I can eat heartily of food and am strong and smart. It is a grand medicine and has made a wondelful change in my health. Mrs. W. H. Lee, Harley, Ont. An Accommodating Byy.-Old Lady (sharply to boy in drug tore): I've been waiting for some me to be waited on, boy. Boy rer you? Old Lady: Inin I do wo-cent slamp. Boy (anxious to piease): Yes'm. Will you have

Alice'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 call
ing excitedlv, "Mamma, mamma ing excitedy, "Mamma, mamma,
two chickens have bloomed !" The Great British North Ameri ca act nowadays is to buy a bottl
of B.B.B., and cure yourself of dys pepsia, constipation yourself of dys pepsia, constipation, headache,
liver complaint or bad blood, snd it is an act that always attains the desired result.
Governor Taylor, of Tennes see, recently told of a coloured clergyman who preached a sermin came to Him "And the multiludes of divers diseases." Said he : "M dying congregation, this is a terrible lext. Disease is in the world. The smallpox slays its hundreds, the low fever its tens of thousands, in the language of the text, if 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.
Gentlemen,-I have used Fow ler's Extract of Wild Strawberry for bowel complaint and "can say there James Dennison, Lake Dora,
Riding along our country highways one sees many signs placed in passing. Sous places forbidding trespassing. Some of the signs are in the strongest language, while others north-west of the city of Beverly, Mass., is found the following : Any person ketched on these grounds, or cows, or wimin will be liabul two fine itself in a skrape.

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## Motes of the dolleek.

Dr. Abecander Mackiennal 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 scrvice.

A dancse 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 incrited them. This famous Institution is keping up its splendid record and is fully abreast of present day educational methods.

Dr. Siunbs, Professor of Ecclesiastical Mistury at Trinity College, Dublin, and Professur Lias, of Cambridge, agree in the opinion that since dises tablishment the Irish l'rutestant Church has become richer in activity and service, but that the clarige has lessencd the number of the clergy with larned leisure-a mure bustling type being in demand.

Mk, Dunur.as lBksMNLK, Dominion archivist. has left for Lundon, l'aris and other points on the Furopean continent to continue his work in procurings historical manuscript and wther valuable information for the Duminion archives. This depart ment oi the public service could not be entrusted to one more capable or enargetic than Mr. Brymner, whose labours asar chivist have earned him a world wide fame.

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

Tut: 13elfast correspondent of the Jritish IWeckly writes: During the past week Mr. McNeill has beaten the record. Ile 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 lo satisfacturily. 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 expostions, and at how he can draw powerful spiritual lessons of a new surt 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 l'ressbyterian 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 Kev. Dr. Witherow, of Magill College, Derry, and it is said has many of the intellectual llalities of his father. The call when it came before the I'resbytery of Down was signed by 450 inembers and adlecrents. The Moderator, in placing the call in the hands of Mr. Witherow, congratulated him upun succeeding such eminent divines as the late Dr. Cairus and Rev. Jolm 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 fatthfully and to the best of his ability

I Tablifet 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 inseription is in the
native language, and in bold letters, so that the people may easily read it. The words are as follows: "In grateful remernbrance of Rev. John Inglis, D.D., and Mrs. Inglis, missionaries at Aname for twenty-five years, from 1852 to 1577. They came to a heathen people and left them a Christian Church, talught them to read and write, translated the Word of God and got it printed, instructed many in useful arts, cared for the orphans, did sood to all, and were themselves examples of all they taught, and were much beloved. Mr. Inglis died in Scotland, July iS, ISgi, aged eighty-four years. Mrs. Inglis died in Scotland, August 3, iSS5, aged sixty-four." Rev. Dr. Steel prepared the inscription, and obtained from a few friends the means for its crection.
M. Ennest Renan, the brilliant lerench litterateur, has ended his life work on earth. The character of that work su far as a living faith in the divme verities is cuncerned has been destructive. In his youth he was being educated for the priesthood in the Church of Rome, but he was unable to aceept the doctrimal teachings of that Church. Ife drifted into unbelict, and in clue time produ_ed the "I Ife 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 characterised 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.

Tul: Cliristian Lecader, commenting on the discrepancy revealed by the last census in the number of Dresbyterians in the Dominion, says: Some say that in all the towns in Canada there are many familics 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 discrep. ancy, 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 cach section, to chech the figures of the official enumerators locally, and, as a practical result, to unearth all those 230,000 who are declared Presby. terians 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 Presby. terian 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.

Tine Montreal Watness says: Aceording 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 l'ublic Instruction, Montreal. The remark about the clergy was not made by Mr. Masson, but by the Hon. Judge jette. When the question of the examination of both religious and lay teachers came up, the Judire 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-fecling on the part of the public mentioned by Judge. Jettc, is temporary only. It is only a straw fire, which will soon burn itself out." The Hon. Judge Jette 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 ycars, 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 mect 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. Mooms'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 Euglish and other languages, and also to give instructions in the Institute, in addition to the regular corps of teachers. Thuse who enter the school in October, or as soon after that as possible, will have the best opportunities in the work. In accepting applicants, preference 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 Vomen'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 lBible Institute, So Institute Place, Chicago, Ill.

Tue venerable missionary, Rev. A. W. Murray, of Samoa, died at Sydney on the Sth July last. He was a native of Jedburgh, Scotland, born in iSil, and brought up in his carly days in connection with the Relief Church there. He was apprenticed to a grocer in Kelso, and joined the congregation of Kev. Nobert Lundie. the parish minister, whose son, Rev. G. A. Lundie, afterwards went to Samoa, and died there. Mrs. Lundic 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 ioreign missions. After much difficulty his way was opened. He was aecepted by the London Missionary Socicty, and placed under training, first at the hands of Rev. R. Cecil, and afterwards at Homerton College, where Dr. Pyc 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 1535 , and reached the scene of his labours in i $S_{3} 6$. 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 nission in New Guinca in IS;O. He spent two years superintending the work there. He then retired to Sydney, where till his latest days he enployed his pen in furthering the cause of Christ. He pubiishcd the following works: "Missions in Western Polynesia," 1563 ; "Forty Years' Mission Work in Yolynesia and New Guinca," IS76; "The Martyrs of Polynesia," $1 S 55$; "Eminent Workers for Christ," shortly after; and "The Bible in the Pacific," in ISSS, the last being a record of the translation of the Scriptures into Polynesian languages. He was a man of very devoted piety, of great catholicity of spirit, and of fcrvent missionary zeal. He was very highly estecmed by all. It is understood that Rev. Dr. Steel, of Sydncy, has been requested to prepare a biography of Mr. Murray.

## Qur Contributors.

THE GOOD WORK SHOULD GO ON.

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 prearhers 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 Allance 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 nay be a positive advantage rather than the reverse. Not long ago we heard Principal MacVicar 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 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 betore 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 excelient people who are so much taken up with the Reformation of three hundred vears ago that they cannot see anything to reform in their own day. That there are 100 many such people most ministers know to their cost. They talk by the hour about Luther and Knox and Calvin and "The Fathers," but rarely spend an bour or give a dollar to carry out the principles for which these heroes contended. Some of them are so much which these heroes contended. Some 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 glorfied needs asdather. Is there nothing to reform now in society or in grandfather. Are Church? Areod men compelled to go back three hundred years in order to find some evil to fight? The very man who goes hack to the Reformation to find the World and the Flesh and the Devil will tell you that this is a most degenerFte age. Well, if it is there is then no necessity for going back and trying to fight over again the battles that were won cen. turies 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 are all in heaven. Say that Satan himself was ashame.d 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 loo'h 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 goverament has brought a deluge of ernment, that buys up voters like as many sheep. At this very bribery that buys up voters like as many sheep. At this very
moment the pivotal states in the great Americad Republic are being bought; but we do not need to go nearly $s$ far from home to find cillizens 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 2 low, scurrilous, lying, cowardly newspaper? Further reformation is needed here, 100.

Free speech is another Reformation blessing. But free speech brought the campaign liar and a host of other dirty spoutiers who are a g
reformation needed.

Rome teaches that marsiage is a sacrament, and divorce for any cause a sin. Scme Protestants go to the other extreme, and divorce for any cause or no cause at all. More reform needed.
Rome ieaches that the Church has unlimited power. Too many Protestants go to the other extreme, and hold that the many Protestants go to the other extreme, and hold
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 no longer.

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 pulpt 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 hunlred years to find something to reform. Some of the opposite extremes 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, 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 ves, 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

A journey devoted entirely to business, hardly gives one a tair opportunity to justly describe what a traveller notices, or a busy man is apt to see. If anvone, however, is disappointed in the following observations, let the opening remarks be taken tor explanation, and if necessary accented as an apology. The writer's business trip consisted of the short period of ten days. Leavjng Toronto on a Satnriay 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 Presiblterian. It is one hundred and sixty-tive mules 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 Presoyterian 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 thnughtful and instructive sermon from i. 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 1 left for Montreal, where $I$ spent a pleasamt 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 beautifal scenery on this route, such as the White Mountans, 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 mectings on Thursday evening, and as I was there on a Wednesday 1 did not bave an opportuntty of hearing any
of the preachers of " mociern athens." We left Boston for of the preachers of " moiern athens." We left Boston for
Brockton, a thriving mannufacturing town twenty miles distant Brockton, a thriving nimnufacturing town twenty miles distant,
of some 2,700 inhabitants, aud it was one of the neatest manuacturing 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' $100 r n e y$ by rail
brought us to the beautifal city of Providence and capital of the State of Rhode Island. This city is delightfully sttuated on the famous Narragansett Bay. The principal buildirts are the Brown Universily, 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 enioyable 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, Puritan 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 al Net York was the summer resort of Newport ; this place on a fe evening at ten o'clock did not present its usual inviting ap pearance. After a comfortable night's rest we arrived at Nitm York between six and seven o'clock, Saturday momog. Those who have had the experience of entering a strange and vastly crowded city on a rainy morning can magine my fes. ongs. It was far from feeling at home. Fortunately by noood the weather cleared somewhat, and we were enabled to vien 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 le
possible to get along without it, as it is certainly a great con. possible to get along without it, as it is certainly a great con.
venience, 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 milhons, 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 lirst the kingdom of God, and His
righteousness, and all these things shall be added unto you:" 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 impres. sions of a Sabbath in New York. The first sad sight that met my eyes was to see the saloons open and the street cars
ruanmg, 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 bouquels, 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 contraty to the laws of God and man, and neves in the history of the world has it been profitable. It is distressing to find so many professing Christians patronize the Sunday caroo 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 flimsp
excuse by saying, "When you are in Rome, you must do as excuse by saying, "When you are in Rome, you must do as
the Romans do;"as well say, "When you're among the Canni. bals, 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 agrecable. I was fortumate 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 memberstip 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., $\$ \mathrm{I}, 650$. Anyone who has seen Dr. Taylor will remember his kindly and sympathetic manner. He is barely medium height, yet one cannot but recognize bis venerable presence. His very walk to the pulpit showed thas he telt the importance of his mission. He chose for his text Acts $x \times v i .19$, " 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 con-
sidered 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 butterfies, God knocks at the heark. He the vision must act with promptituce. Paùl did not trouble himself with thoughts. Follow then the example of Paul, for to postpone obedieace is to postpone happiness and useful. ness. Suct are a few of the thoughts of one of the most earnest and practical discourses I ever listened to. In the evening 1 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 peison might accomplish: First, To save a man. He described in graphic terms the danger of a man when drowniag, 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 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, vir.:

Our life being busioeis, business soon must end

## Business beyond is our real business here, <br> Our future business will be business real,

Had time and opportunity permitted I would have return ed 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 he 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

## Little by little, sure and slow, We fashion our future bliss or w

As the present passes away;
Our feet are climbing the stairy
Our feet are climbing the stairway bright,
Up to the regions of endless light,
Up to the regions of endless light,
Liding downward into the night,
Litle 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 tates 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 inlamous and bloody prize-fights have just taken place at New Orleans, such as have not been seen before in this centurythe last, between Sullivan and Corbett, was peculiarly atrocious and cruel, nearly causing the death of the wicked man ullivan.
I see it is mentioned in the public newspapers that $\$ 300$, $\infty 0$ 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 resums for charity, for famine-stricken Russia or any great re-
ligious 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

## The examples set by 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. 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 pre-
sided. 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 Darious fields of labour throughout the Dominion to work for Cbrist. 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, Other places would be of some value to the students at Knox. Dr. Caven referred tenderly to the memory of Sir Daniel Wilson, who 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 suc.
cersor. The principal then paid a tribute to late Mr. McLaren, of Buckingham, brother of the memory of the
Laren. Dr. Mc. caren. 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 Cheal 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 dite
The following is a condensed the ihaugural lecture on Dr. Chalmers dress :-
It in now forty-five years since Scolland was startied and sad-
dened by the announcement of the sudden death of one of the great-
est of her sons. Nor was it in Scotiand 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 turned 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 of the refusal of some landowners to grant sites on their estates for
the erection of Free Churches. The General Assembly of the Free Che erection of Free Churches. The General Assembly of the Free
Church then sitting in Edinburgh. On Sabbath evening he had retired to rest, expecting next morning to give to the As sembly the report of the College Committee, of which he was Convener. The morning came, but his spirit had fied to join the Gen eral Assembly above. The profound emotion with which the an uurpienent of his death was everywhere received could not appea surprising to any who were familiar with his career, had perused his writings, listened to his overpowering eloquence, or who had come siveness in his character, such a moral grandeur in his aims and undertakings, so identifer, such a moral grandeur in his aims and uneven 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 suddenly 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 character and work. It would be matter for away with his life, generation, and especially if candidates for the ministry of the Gospel should fail to cherish bis memory. I have, therefore, from time time given to the students in the Church History class some remithat, in this way 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 wa born on the 17 th of March, in the year 1780 . As his birth was on Patrick; 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 gears, when professor of theology in Edinburgh, he was accustomed, on each returning 17 th of March, to invite his students from Ireland 10 dine with him. They were thus furnished with special opportunities of witnessing his cordiality, genial disposition and simplicity of character and of deriving beneft 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 wheo schoolboy expediany little prouned or executed; and, wherever for fun or for frolic, laugh might be he the merry-hearted was gathered, his rich, full means a diligent scholar ; be was rather the reverse. At the age of weive 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 be-
came an enthusiastic student. The study of mathematics was his lavourite 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 reatoning 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 especialt of Greek his deficiency in the knowledge of languages, and especially of reek and Hebrew.
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 med 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 or dained as minister of a country congregation, that of Kilmany, in Fifeshire, about nine miles distant from St. Andrews. For several subordiner his ordination he gave to the work of the ministry only a elivering place. His mind was chiefly absorbed with teaching and There he spent the greater part of each week during the mincer 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 eterual 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 bad 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 impartant. "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 patho of the scene were overwhelming.

It was in the year 18ir, after he had been seven pears miniter of
tual change which formed the starting point of bis career as 2 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 Christianitr," "Pascal's Thoughts," and other religious works ; the studies enfor the Edine preparing an article on the evidences of Christianity word of God, were the means which the Holy Spirit study of the 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 wrestlinus with God in prayer. In Bible society and missionary operations be 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
surprising to find that, in his own case, was now realized the truth of to his students, therwards he was wont, when professor, to repeat 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 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,

Of the sermons which Dr. Chalmers piow.
Of the sermons which Dr. Chalmers preached while a minister in ed with Gospel truth. The grand published. They are all saturated with Gospel truth. The grand aim manifest in them all is, in hearers the conviction of their sinfulness and exposure to the of his 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 Paish, Glasgow, and ane organization of the latter into parochial districts, the work required after it a period of, and after celling how the heavy Chalmers upon professorial duties in the, tolld of the entry of Dr. In the providence of Gad, a
In the providence of God, a door was opened through which he usefulness, he might escape from the exhausting labours of his his gow pastorate. This was a call to exhausting labours of his Glasmater, the College of wt. Andrews. The professsorship in his alma
was called, was called, and which he resolved to accept, was that of moral
philosophy. It was with grief philosophy. It was with grief inexpressible that his people in Glas. gow heard of his resolution, and very affecting were the scenes which Johns Church was preached lim. 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 church, which was seated for 1,700 persons ; it is said that double
that number was crowded in. The sermon was founded $\mathrm{P}_{\text {salm }}$ cxxxpii. 5-6. "II I forget thee, O Jerusalem, let my text, hand forget her cuoning," etc., bad very pathetic and impregaive
was the farewell address to his was the farewell address to his affectionately attached congregation.
Oa November Oa November 14, ${ }^{1823 \text {, D. Chalmers was formally installed as }}$ Professor of Moral Philone day he entered upon the duties of his offise 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 sophy in St. Andrews, and these five years formed a neral PhiloScotland in the history of college ethical teaching. The dry, cold,
Christless Chistless grstem of morality was discarded, and the grand constrainwere exhibited and enforced withich are found in tence. As said in an article in the North British Review, "Instead of withered maxims
from a pagan text-book, his code S:atute 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 Northern university was thew the Gospel ; and for the first time in a motive as well as a rule-a system instinct with the -a system with buoyant with noble purposes."
The transformation of drews under the guiding of the new professor gave opportunity for
comment on the power for good of personal example, and the profes sor's career was traced briefly through the changes that followed till his death in 1847. He was transferred to the Chair of Divinity in ruption of 1843 , when he began to build up the Fed there till the diswith splendid results. The closing toild up the Free Church College, with splendie the of Dr . Thalmers, as scene was thus described :death. It was, I may add, solitary as it was sudden. He was alden 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 died after bidding good-night to the members of his family, he retired
alone to his room. Next morning the housekeeper long in the family, knocked at his the housekeeper, who had been She went away, unwilling to disturb his rest. After some time she to him, that she might him to $b=$ asleep entered the room and spoke response. 'At last (as this biographer relates) Agein there was no vindow shutters and drew aside the curtains of the bed open the there, half erect, his head reclining gently on the pillow, the He sat sion of his countenance that of fixed and majestic repose. She toot 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 eter nal worid. The deep sorrow which was felt on account of his death, and the high esteem in which he was held, were very strikingly man there the members of course of persons at his funeral. There were was adjourned for the occasion. Assembly of the Free Church, which from the Presbyterian Churches of England these were the deputies isters, magistrates and Town Council of Edinburgh were there in minnumbers. Professors, rectors, masters, students and pupils of col leges and academies swelled the funeral procession. Never had Scotand 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 in St. Johos parish, John Graham, in whom neither time old beadie, the disruption had abated the love and reverence he felt for the min the way from Glasgow to be bygone years, and who had walked all burying ground, Edinburgh, in a spot near to which his colleagues Di. Cunningham and Dr. Duncan, were afterwards interred, his morwas made perfect in holiness, passed immediately into glory, his body being still united to Christ, doth rest in the grave, awaiting the resur rection of the just. Who, as he bends over that grave, does not feel cous, and let my last end be like his.' ",

# Dastor and Deople. 

I.AFT UT JOUR VOICES
1.ift up your woices all ye hills
pour forth jehowah's praise

P'our forth Jehosesh's praise
Throuphout the sounding aisles of space
A gloriuns anthem raise

Oe winds of heaven chant his praise,
I.ith up your voices, sons of men

Pour forth Jehovalh's praise,
Throughout the sounding aistes of $T$ me
A glotious anthen raise
Swel!, swell the clurus rinsomed anes,
To 1 lim our l.ord and King.
Meliverer from elermal woe,
And Goil of love, Oh : sing.
Hosanuah to Thee, Gotl and Kins, Let universal prase
Be walted to Thy courts of lighe,
Thro' all the flesting days,
We rise to see thy face
And praise thro' all eternit
The Author of our grace.
All Rishts rescriad.
「HE CHITDKENS IUTIMT.

## 

Half the day the chuldiren stood watting, while other petttioners were being heard by the great Khan. At last one of the secretaries cried " Alik and 1'restha 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 kn. leda 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 Cap-
tain Peyen, the lord of all the earth sald kindly: "What will you have me do for you, my children?" Allk an. swered: " 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 laugh. ing that there was only one judge, the lord of all the earth, whose home is in Fianbalig, and that when he made a road to Koleda and came there with his hosts we migh. zet 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 vou and fight for you as long as we live." Firetsha listened so 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, piease do not let him be beaten like the poor Donkil saw the other day." The great Khan smiled, though he haj looked very stern the moment before, and made Pretsha tell the story of the Doaki who had been flogged through the streets for stealing. Then he sadd: "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 is level and smooth, straight and broad, for charots and horsemen and a great host to pass civer. You must cut through the mountains and fill up the valleys and bridge over the nuers. Will you do it?" Alik and Pretsha bowed down again, and said firmly. "We will, lord of the earth, if it takes all our litetine. So the great Khan sent them away, tain 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 hardiy forbear laughing out for very joy.

A week longer they stayed at Khanvalig, seeng 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 maren 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 ins others without covering, full oi all kinds of iron tools, be sides a drove of caule and a flock of sheep. I need not tell you of the long journey to Karakorum, of the visit to the Greek merchani's family there, nor of the tamous adventures of Tship, who had learnsd to herd catte and drive sheep on the way. From the Mongol city Officer Peyen sent the chuldren in charse of twenty soidiers, and accompanied by five men on horsebick, who carried strange bundies 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 thenselves 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! Gnod old Grandmather 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 sans, 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 whon 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 runnung out at once to plan his soad. 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 your." Soon the troop was out of stght, 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 Als told them what the ron 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 Alix 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 bult 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 littie streams that watered the fiel $\mathrm{d}_{\mathrm{s}}$ and ran acros; 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 nit 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 preces of umber 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 ples waiting for the spring.

The spring time came at last. Now the road was carried along the river bank, and this was easy wirk, for a road had been there in the old Khitan days. Alik and Pretsha cu: down strong saplings with which tiey 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 aill, intending to begin cuttiag a way throubh 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 agan," 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. Oae day they saw a horseman on the opposite ridge looking intently at them, but as soon as the saw they had noticed hum he turned and galloped away. Next afternoon there were two vew 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 betore. Now the road makers began with the ravine. With square blocks of stone they made a wall on each side of the stream that flowed 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 spiead 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 tnols were otten 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-soldicr 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 slightes! 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, 100, when the wind blew from the solltheast the penple of Koleda heard great noises of crashing trees and rolling stones, of ave and hammer strokes and humian voices, and were greatly terrtied. At night when the moon shone, thuse 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 at their road, must needs spend half the night at it." Butt was not Dachamim's grandchiddren. They slept snundiy ennugh after their hard labours and were more astonished than any one else when they awoke to fand their road growing beller 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 cali old enough to graze. Another morning she was awakened by the sound ot animats 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 of his collar. This she showed to Alli, who had learned from the officer, Peyen, to read the Mmand writing. Alik read the words round the bronze bell and they were, "the great Khan's gift to his Koleda children. 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 ser 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 deternined to take possession of the house and all that it contaned. Une 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 tor tools and other valuables while the fourth went out to kill one of the sheep. When he returned with the dead arimal, Talinguordered Dachaim to take it from him and couk a large part of 11 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 arr and let fall into the space between them. So they walted for the coming feast, while the poor grandmother went on sadly wuth her conking. 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, dign'ng out the earth, but often were tempted to run away, for puite near to them, though they could see nobody, they heard sounds as of a great multutude of penple talking and working. They had heard their cousin the hunter tell stories of spintus, 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 leare their tool; and journey homewards. On the way they caught sight of a troop of horse soldiers who this tume strange to say seemed to be riding towards Koleda. "lt 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 het and wondered what the soldiers were doing in the Yeniesel country.

What a sad disappointment they had when they reached they fnund Talunguer old frienas the kind Mongol soldiers, house still gambling, drinking Dachaim's tea and waiting for therr supper, which was roastung over the fire and sending forth a savoury smell. "Ha, ha children " saic Talingu, "you did not evpect 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 be laughed at his own wit tull he shook, and his :nen laughed with him. l'retsha went without a word to take the place of the tired grandmother. Alak asked Dachaim where Tship was. She said th it he had been out with the sheep, but colld not understand how the Donki had managed to get ons of them away from him. Talingu heard part of what was sad, and rising up went savagely towards Dichaim. At the same moment Alik dashed out of the house in spite of the effort, of the chief's companions to stop him. When he came to :he shed he heard a loud whining and scratching. Hastily he opened the door of the part that was reserved for a stable, and out bounded the dog. Suspecting no harm, he had 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 het grandmother. In sprang Thap as Alik opened the door; in an instant he had pulted the Dunki chief to the floor and stood growling over him. The man who held Presha let go his hold when her brother dashed upon him with the uplifted axe. "See to -the grandmother," cried Atil, "Tship and I will fight these bad men." But by this time the four Donkt had weapons in their hands, the tools they had searched the house for. Two of them advanced towards Thip and their prostrate chef, and the other two set upoo Alik. Pretsha with her grandmo:her's head in her lap looked on and prayed to the great God of He:aven.

## Our Qoung JFolks.

## A LITTIE SAMANITAN

On mighty Landon's crowded street The raill was falling fast, And through each lane and thorouglifane Cold sweph the wintry lilast.
Slow omnibusses heavy oolled
And crested cartiage proud,
tha tened the lusy crowd.
Too eager o'er their own aftits,
That ever changing throng,
To see a ragged litile bry.
Who sluwly crept along.
No coat the poor child's sleader form
Prolected from the cold,
While sad his youthful face its tale
Of want and hunter tol:
"'Tis strange," he mutered to himsell.
"'Mong all the folk I sec
Ihave not wel a single soul,
That seems to care for me."
As thus he sally wanderedi on,
Hith sawn an ill.clad little boy
Run down the dakkening street
Who, stopping, said with pitying lowk,
The tain must wet you through : You have no coat, see mine is large,
'Twill serve to shelter two !"
Glad to him came the shiveting child, And round his shoulders lare
He spread with anxious care.
Few passing on then turned to look But few the thought impressed How noble was the heatt that bea Within that rakgel lireast.
Small and unheeded here below, But angels far atove
Bent silent from their harps of golit
To watch that act of have
As in the Mible's pape that man
As in the bibe's pape that man
Was blessed who mercy showed
To him whom others coldly left
To perish ly the road.
So (ioi, who views our actions still,
The evil and the good,
Whill bless she gentle deed of him
Who hath done what he could.

## A STOLEN BIBLE.

Some years aho there lived in a panceful mountain home an Arabian vine-dresser. His life was quiet and uneventful. But suddenly war broke out, and he was dralted 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 Christ:an village. The terrified villagers fled, and the soldiers ransacked their houses, seizing all the booty they could carry off. The Arabian soidier loved reading, and took away several books, choositig them haphazard, regardiess of their contents.

One of the books thus carried off provect to be a Lible. 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 somn tee said to himself. "This buok is far better than the Koran: and he was filled with won der 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 sinftulness of his own heart and life. He had no hunian teacher ; but he earnestly studied and searched God's Word. It laught him to pray, and to whom to pray. It taught him his sintulness, and pointed hom 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 Cbristian," and persecuted and insulted him as much as they could. They mobbed hinn in the streets; they destroyed his carefully-kept fruit-trees. But nothing could shake his faith and his love to God. An English minister heard of his dis tress, 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 Chrstian 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 11 had nu blade," he asked again, "then what is the knife good for ?"
"Good for nothing."
"Tell me now," sadd Mr. Brown, "what is a boy or girl good for? What is the chief end of man?"
"Oh, that's calechism,"' 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 ${ }^{7}$ "

And the children all answered, without seeming to think how it would sound,-
"Good for nothing."
Dear boys and girls, if yoa are not seeking " to glorify God and to enjoy Him fur ever," is it not just as if you were "good for nothing "?

## L.OST AND FOUND.

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

Slam went the door.
1 confess I was surprised and grieved to hear the angry vorce of the princess. "l'oor 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 lour o'clock on the afternoon of January 25,1888 . The finder will receive a liberal reward on returning the same so

The Litriee 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 cuite a matter of course.
"What do you mean, please?"
"Why, of course, you are hunting for it now."
"Hunting for what?"
"Princess," said 1 , 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 • reehave you found it so far?-VIPER. What is the definition, please?"
"Calmness or soandness of mind,", read the princess slowly. "Now, if you please, read this verse : Prov. xvi. 32 ." That she read to herself.
"Once mor:, dear Ps. xiv. 13 , the first half of the verse. You see, Your Highness, it's a pretty serious thing tor 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 1 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 ronm. 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.

Joserm Ruby, of Columbia, Pa., suftered from birth with scrofula humor, till he was perfectly cured by Hood's Sarsaparilla.

## C. C. Richariss © Co.

Gents,-My daughter was suffering terribly with neural. gia. 1 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 altack, another application resulted as previously, with no return since. G:ateful ferlings determined me to express myself publicly. 1 would any cost.

Parkdale, Ont.
J. H. Bailer.
'Minard's Liniment cures Colds, etc.

# Fabbath $\ddagger c b o o l ~ T e a c b e t . ~$ 

INTERNA TIONAL. ZESSONG

$\left.\underset{\substack{\text { Oct } \\ 1 S_{2} 2,1}}{ }\right\}$ PETER AT CESAREA.
Golnen Trxt. Through His name whosoever believeth in Him shall receive remission of sins. - tets $x .+3$.

INIRODUCROK:
The visuon seen ly Curnelusat assarea and that which leter witnessed at Joppa had preparad the miftels of each for what followed.
Cornelius was poompled lo send for l'eter that he mightabotinin more Cornelius was prompled to send for l'eter that he miphtwobtain more
spiritual light and leading than be then $p$ sessed. I'eter, who clung spiritual light and leading than be then is sessed. Peter, who clung
cenacrously to Jewish bieas, wias not on a pestion to comprebend renaciously to Jewish bleas, "ias not in a 1 stion to comprehend
(iud's world-wide purposes for the diflusiun of the Guspel anoung all Giud's world-wide purposes for the diffusiun of the Guspel among all
nations. The vision lie saw, though it perplexed and bewiliered him, nations. The visiun he saw, though it petplexed and bewilicered him,
u:as a necessary step in preparing him to be the first preacher of the way of salvation through Jesus Chist to the Gentiles. Hoth Yeter and Cornelins obeyed the message conveyed to them in their respectpersonal contact, with most important resules following brought into
I. Peter Responds to Cornelius' Invitation. - A
ing the men who brought him the message Irom - Ater entertaining the men who brought him the message Irom Cornelius, Peter
prepared to set out on the journey to Cesarca. Ile was accompanied prepased to set out on the journey to Cesatea. Ite was accompanied
hy sax of the Joppa brethren, who wuli be theful in the work in hy sux of the Joppa breltren, who w suld tee useful in the wotk in
which he was engaged, and who would be able, from what they learned by personal oliservation, to commend the extension of the Gospel to those beyond the Jewish pale. Before the arnval of Decter, Cornetius had assembled a number of his friends and acquaintances, who doubless sympathized with him in his spiritual desizes. A congregation had heen assembled and were reaily to the addressed by l'eter when he arrived. The Centurion in a few words told why he had sent for Peter and gives him a hearty, welcome, for be tells him : "thou hast well done that thou att come." The piace where that inteiview took place was not filled with people dirawn together by idle
curiosity. Cornelius assures the spostle " we curiosity. Cornelius assires the apostle ihat "we are all here present Thefore God, to hear all things that are commanded thee of Gid." might learn God's way of salvation. I'hey' were prepared to do what Gight conmananded, 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 judgument on Gol's message, but were disposed to obey its requirements. Peter they regarded as (iod's messenger to them.
II. Peter's Address. - The apostle begins hy making a most important statement, showing that he had not always been of that
way of thinking. Like the rest of has natoon, !e held the opinion that special religious pavilege was the posseswon of the Jewish people. By means of the vision and the providential circumstances following it, he now understands that God is no especter 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 nat.onality. Who strive to IVe up to the measure of religious enliphtenment 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 whe 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 Jeus Christ. This is cleatly seen from what Beter proceeds to say: "The word which God sent unto the children of Israe!, preaching peace by Jesus Christ.' It is the purpose of the Gospel to reconcile men to God, therelyy bringing peace to the soul, and to reconcile man 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 aposte men. In a few direct sentences it.e apostle proclaimed Christ as the
Saviour, by showing that He did the works of God and that the diSaviour, by showing that He did the works of God and that the diis prominenily stated. Petcr gives his parsonal testimony, and refers is promabundy stated. Peter gives his parsonal testumony, and reters
to abundant and clear prouts as tu the certainty of the fact. This same Jesus is also the universal juige, "it is Ife which was ordained of God to be the Judge of quick and dead," that is of all mankind. Petet in this address states unhesitalungly, " to Hun all the prophets witness that through His name whosucver believech in Him shall receive remission of sins." Here, then, is the essence of the Gospel. The wide offer, "whosoever ;" the means by which salration is ob. tained, " believeth in IItim ;" and the immediate effect, "shall re-

裉 remission of sins."
III. The Result of Peter's Preaching.- Peter's address was
companied by a full manifestation of the Huly Spint. Afterwards accompanied by a full manifestation of the Hovy Spint. Afterwards
the apostle staled that the Holy Spirit descinded on the Gentiles "as the apostle stated that the Holy Spirit desccinded on the Gentiles "as
on us at the begianing." There may have been a visible manilesta. ou us at the begianing. There may have been a visible manifesta.
tion ; at all events the special gifts of the Spisit, as bes:owed on the saints at Jerusalem on the day of Dentecost, were received by these 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 convertsint, 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-insuiuted 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 leter, the remission of sins. but it is 2 symbol of the renewe and of itsello docs not wash away sin, applies the cleansing efficacy of the blood of Christ that cleanses frome all sin. It is the publice recognition of the devotion of the life to the service of Clirist. These converts at Cesarea openly and solemaly acknowledged the risen Christ as their Redeemer and Lord, and were pledged to obey llim. 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 ob:ain fuller instruction in the truth $2 s$ 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 aplected as the agent for the extension of the Gospel to those who had
sel been burn and trained in heathenism. It is not, therefore, possible for us to regard with apathy or indifference the claims of the heathen world on the professed tollowers of the lord jesus. In this matter Ilis Church has slumbered too long. It is now high time to wake out of sleep.

## bracticat. suciorstions.

They that seek find; to them that knock the door of God's kingdom is cpened. Cornelius was earnestly secking God and the way of eiernal life. God sends to him the glad tidings.
God is no respecter of persons, and, if. IIe is not, neither should men be.

It is through Cbrist, and EIim alone, that salvation is obtained.
God sets the seal of EIis approval on missions to Jews and Gen.

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## Clu Cimada efreshytriant.

TORONTO, WEDNESDAY, OCTOBER $12 t h, 1892$.
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 Eistablished Church, and speak of accepting the Historic l:piscopate and doing other wonderful things while they ca:nnot unite the different branches of the Methodist family. That
is nothing at all. Some prominent l'resbyterians is nothing at all. Some prominent l'resbyterians
over here speak about uniting all the l'rotestants in one great Church, though there is scarcely a Preshytery 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.

INN an intensely interesting character sketch of the Gladstone Government the Reaiciu of Reaierus 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 planct, 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.

LADSTONE has asked a distinguished Welsh minister to draft a Bill disestablishing the Episcopal Church in Wales. Only abcut 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 organizing and 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.

S
OME 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 $\therefore$ eological halls next autumn. Why should such a pleasant event astonish any. body? 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.

FOR some years after confederation there was a
good deal said about "this great country." 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." IFive thousand vacant houses have about banished that phrase from all scrious newspaper matter. The lesson lies right on the surface. The big talk of young countries, and young Churches, and young cities should be repressed.

$\mathrm{F}^{1}$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 sonferred on them. Though llyron was very satirical on Southey's appointment, it was nevertheless satisfactorily received. 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 truc, they are scarcely worthy to succeed Alfred Tennyson. It would be difficult for ordinary peopleto 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.

MINISTERS and others who have had muci experience in raising money for Church purposes, know that lack of information is one of the chiet 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? Moncy is not so casily 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 mecting, that no one had ever told them what "Augmentation" meant. The elder was distinctly right. It was the duty of someone 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 wäy 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 P'resbyterianism of Canada in a twelvemonth than the Pan-Presbyterian Council will do in the next half century.

TIIE Presbyterian College, Montreal, is to be congratulated on the addition just made to its professorial staft. The Rev. John Ross, 13.1). who has been for a number of years the efficient and esteemed pastor of Knox Church, Perth, was formally inducted as professor of Homiletics, Yastoral Theology, Sacred Rhetoric and Church Govern. ment last Wednesday evening. Principal MacVicar presided, and on the platform were Professors Scrimger, Coussirat, Campbell, Dr. Mackay, Dr. Campbell, Dr. Barclay and Rec. Messrs. I. Fleck. J. Patterson, J. McGillivray, W. M. Pulsford, James Ross and Dr. 'atterson, 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 futare of the institution with which from its origin he has been so honourably iden-tified:-

We open this session under circumstances for which 1 am profoundly thankful. It is the twentv-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 the basement of Erskine Church. Through the energy and liberality of our many friends, things have preatly changed for the better since that date. We had then little beyond onr charter and fath in God and in His people to undertake the
founding ot the institution. At the outset it fell to my lot founding $0^{6}$ the institution. At the outset it fell to my tot to
teach nearly every branch of the curriculum, and for twenty. teach nearly every branch of the curriculum, and for twenty-
four years I have had three departments in four years 1 have had three departuments in my hands
Gradually we were enabled to make a division of Gradually we were enabled to make a division of labour, and
to $\operatorname{night}$, through the large-hearted munficence of one of our to night, through the large-hearted munificence of one of our
Iriends, 1 rejoice in being privileged to place two of muy de. iriends, 1 rejoice in being privileged to place two of my de-
partments and one of Dr. Scrimger's in charge of Prolessor partments and one of Dr. Scrimger's in charge of Protessor
Ross. We have now four English and one French professor Ross. We have now four English and one French professor,
and four lecturess. We have 109 alumni by whoin and four lecturers. We have 199 alumni by whom we are
most worthily represeated on forelgn mission fields and most worthily represepted on forelgn mission fields and :at all parts of this Dominion. We have nearly one hundred stt1dents, and of our library, buildings and other ecquipments it continued enlargement. Our determination is, by the divine continued enlargement. Our determination is, by the divine bessing, to keep abreast of the age in all respecis-to be thor.
oughly progressive in the best sense of that term and f feel oughly progressive in the best sense of that term ; and I feel
confident that we have in Prof. Ross, whom I most cordially confident that we have in Prof. Ross, whom I most cordially
welcome as a new member of our staff, a penteman who welcome as a new member of our staff, a genteman who, by
his Christian character and spirit, his ability and scholarly his Christian character and spirit, his ability and scholarly tion and in adding lustre to the fair fame of our institution.

## COILEGE OPENINGS.

AGAIN the various halls of learning, from the 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 beginnir.g tne 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, ethica! 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 cffort 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 oscupancy 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 for-
mally inducted by the Presbytery of Montreal, and mally inducted by the Presbytery of Montreal, and
thereafter delivered his inaugural lecture. It is one of great ability and promise. The new professor "ealt 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 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.

$B^{1}$this name the deceased Poet-Laureate made 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 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 beloved.

The late Poet-Laureate enjoyed excellent educational advantages in his early youth. His father, a
clergyman in the Church of England, was careful in 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 Camand while pursuing 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 I850 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 Arth'rr 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 Twp 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 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 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 century.

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 tor sound and foam,
When that which drew from out the boundless deep
Tarns again home.
Twilight and evening bell,
And after that the dark!
And after that the dark !
And mav there be no sadness of farewell
When I embark ;
When I embark ;
For the' from out our bourne of Time and Place,
The floods may bear mee
The floods may bear me far,
hope to see my Pilot face to face
When I have crost the bar.

## Books and תDagazines.

We have received a copy of the first number of "The Christian Idea," edited by Rev. Kepnneth 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 Norsery Guide. (New York: Babyhood Publishing Co.)-This monthly magazine contains much valuable information on the care and training of infants and children. Men of em. inence in the mebical 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 teadily 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 Newsubjects of present in subjects of present interest and importance.
The Homiletic Revirw. (New York: Funk \& Wagnalls Co.; Toronto : II 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 Songs," by Professor S. A. Martin, Lincoln University; "Church Confederation," by Professor Crooks, D.D., Madison, N.J., and "Hiats for the Division of Themes," by Professor Raymond, L.H.D., Princeton. The sermonic section is full, rich and varied, having contributions from emin. ent preachers, European and American. The other departments are, as usual, filled with useful, valuable and suggestive material.
The Old and New Testament Student. (Hartford, Cono, The Studeat Publishing Co.)-The latest issue of this valuable and suggestive publication is a double number. It is for September and regular features finding a place in each number, the present issue contains papers of great interest to intelligent students of Scripture Harlan (reelman discusses the question, "Are There Maccabean Psalms?" Dr. Goodspeed supplies a second paper on "The Book of Job in other Literatures." Ocher papers are: "Peter's Lite and Hebrew?" "Paul and the Necessary for a Clergyman to Know ment 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. Th 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 characleristics of the Gospel. A verg 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 Camlitidge supervision of ind and Colleges." The series is under the editorial fore us is the Second Book of Sop of Worcester. The volume be duction, by Rev. A. F. Kirkpatrick, B.D. maps, notes and introduction, by Rev. A. F. Kirkpatrick, B.D. The work is most con veniently 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 valuable help in the study of the sacred volume.

Harprr's Magazine. (New York: Harper \& Brothers.)-The same eaergy and adaptiveness that have characterized this popular
monthly are still apparent. The frontispiece of the October num is from a drawing by A. B. Frost, and the subject is, "Sorcery is from a drawing by A. B. Frost, and the subject is, "Sorcery." "The Baptismal Font of Amsery is producing a literature of its own. opening paper and Prof America," copiously illustrated, iorms the "Columbus.", and Professor Ruge, of Dresden, contributes one on number of his drawings ast, the artist, comes in for treatment, and a tract the attention of the general reater are: "Tiger-H will at Mysore;" "Elucation in the West," by Professor Thiger-Hunting in along the Seine," by Theodore Child, "Beaum Thwing; "Paris the fitth paper on old English Dema; Beaum int and Fletcher, Lowell ; and a second paper on "A A Cists, by the late James Russell Laurence Hutton. Paper on A Collection of Death-Masks," by them. In the them. In the former our Canadian poet, Archibald Lampman, ap pears with advantage. "Jane Field," by Mary E. . Wilkins, and "The World of Chance," by W. D. Howells, are continued. must mention of the good stories and the usual departments be Tas
Tha Treasury of Religious Thought. (Nem York: E. B. Treat.)-The number for October is pre-eminently good. In illus trats class published. All its articles are rich in matter and timaine of 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 beantiful view of the First Reformed Church, of Brooklyn, is also $A$ beenaifr 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 Apocalypicic
Dreams of Solomon"" are discussed by Professor M. S. Terry ; and
"Tan Ph.D. ; "Christ's Claim on Men of Influence" is enforced Shodde, "Family Religion"" "Caristian Ambition," by Dr. A. J. Gordon; ance of the Holy Spirit for Christian Worknell,", and "The Import Kittredge; "France and Her Retormation" is briefly "depicted by by R. H. Smith. The Sabbath School Lessons, explained by Dr.
Moment, and Sabbath School Instruction in Bible Dootrine, earnestly urged by Dr. Broadus-Current Religious Thought, Survey of Chrisbrief, timely. Editostratis and Reviews of Boaks and Magazines, com plete a number of great excellence.

## Chotce Literature.

## A VOICE IN THE NIGHT

"And the word of the Lord was preaious 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 ex-
perience, 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? many people to testify; how it came to pass, there is no one to tell.
thappened in this way. Lemuel was asleep in his bed when he was sudderly awakened by a great light, which filled the room somblinh Treasury. which was lying on his table e where he had been reading before he went 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 bustie of the affairs of we now live in the day only, when the bustie of the affairs of
the world pushes away all revelations of the Divine will. In the world pushes away all revelations of the Divine will. In
the olden time, when both the shepherd and the traveller the olden time, when both the shepherd and the traveller
slept out under the stars, and gave their attention to the signts 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 daytimedifferent 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, upwise people studying by the light of lamps, and great people wise people studying by the light of lamps, and great people
awake feasting in their palares, but it was not to them the message came, but to the watchers of the works of God. 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 fee there is a difference. Hard indeed must be night does not have thoughts strange and solemn. For my 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 morniag - 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 slear, had watched the messengers coning 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 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 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 miil, but stay and keep the men closely 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 madee a mistake, and thinking it was Wednesday,
instead of Tuesday, he put on his clean linen. Well, he had 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 the house, the horse deliberately started briskly in the opposite direction from which Lemuel meant to go, and when posite 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 is intended that I shall travel preaching over the land as 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
aid, 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, Many a time haved since gone over this road with Lemuel,
and he has pointed out to me every spot connected with the story.
They had gone about ten miles, when the horse stopped in porch, who, when she saw a man stopping sat sewing upon the 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
if she could tell him where a man called " but when he asked lived, he seemed so confused that she laughed.
is "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 "It

## called," Lemuel replied.

The woman, who was very good natured and comely miled 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 brother, who boarded with us, was named Peter, and when a man who lived near, and whose name was Cornelius, got into he 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 I In 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 to ask 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 body.

It was truly a sorrowful and forlorn little funeral. There round it, on drawn by oxen, in which lay the corpse, and In a light cart, such as people about here carry truck a mand In a light cart, such as people about here carry truck around not a tear shed, the whole party looked so miserable was not a tear shed, the whole party looked so miserable that dead. And thus they went a good many mile too were not that Lemuel hardly knew, creeping many miles over a road and no one taking the least notice of the stranger who had joined them. Presently one of the children went to sleep with 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 wilderment.
"Where," he said, in a weak and trembling voice, that sent word that we were coming with the body of my daughter, we expected not only the grave, but the minister. Where is Charles Holman? Is he no longer among you?

Now Lemuel had noticed that the coffin was too short for a 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 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 be had said this there was an and shence, 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-
The old people flushed at this ; ; but the man answered "The

There was a message. The Lord sent for her ! Surely And then, like a flish of great Holman.
And then, like a fish 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 his way through the little crowd, and standing by the grave, the life to come. After this he stood still, and for a moment harkened to his own heart. Then he still, and for a moment
"The thoughts of God are sometime.
The thoughts of God are sometimes not clear, often seeming slow beyond our faith. H, of ofen 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 place before the seed which ing 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 food! I have remembered how young and tender the blades dew ; when the snow would only for the sunihin and heavily lie the dew; when the snow would come and heavily lie upon it,
freezing as if it would kill; and then of the awakening spring freezing as if it would kill; and then of the awakening spring
and the ripening sumner; of the mill that should crush it, of and the ripening summer; of the mill that should crush it, of
the yeast that would corrupt it, and the fire that would burn the yeast that would corrupt it, and the fire that would burn it is ready for us. And then it has seemed to me that if God 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 was good to us, He would have given us food as He has given
it to the birds, and we should have time for our heritage in. it to the birds, and we should have time for our heritage in-
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? struggle to live the life that is so short and in itself useless?
If it is because of our wickednes; 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 nut 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 tinued :-
"With
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 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 I do not know. Buther it is meant that I can give comfort, 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 caped. How great are the pains which he never personally caped. 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 in flicted 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 nor without hope we throw upon Him the burdens which we
can no longer carry. Which of us in the day of aur affliction has not said, "Surely He was a man of sorrows and acquaint. ed 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. That 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 ness, And the knowledge shall give to us a greater tendercell, from every dying bed, there goes a message every prison and the living that bed, there goes a message to the free the daily life that there is another reason for carrving into comprehending bearing of the sorrows of the world. We are newly bound to look of the sorrows or world. We 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 that would have missed the ma, when suddenly he stopped and said, as if he wa

## (To be continued.)

## THE MISSIONARY WORLD.

## THE PEOPLE OF KORE

The Korean people occupy a peninsula which lies sand wiched 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 cistoms 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. III2, 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 one missionary.

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 cotton.

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

Octorsk 12lh, 189z.]
mashastands or curtains. These houses are always aeat and cienp, though they look very badly from the outside, for a hat 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, cither 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, veretable or weat 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 hour shrimps, oysters, crabs, slugs, pork, beef, chacken and difer. eat kinds of game. For frut they have persimmons, plams, peaches, pears, melons, apples, grapes, dates, nectarines,
apricons and cherries, and very fine wainuts and chestnuts. They drink hot water, a beer made from barley, and a liguor distilled from rice.
Their main relegions atre ancestral worship. Buddhism, and aspecies of demon warship which prevails tliroughout the und. They build tablet houses for their ancestors, temples nod monasteries for their 1uaddhas, and shrines to the spints. they wear the same costume), rosaries, printed prayers, altars, mages, saints, a celibate priesthond, a strongly organized beirarchy, fasts, penances and martyrs. The Noreins call God"Hananim" or "Sang Chei ;" the devil, "Magwet; by spurs, good, bad and indifferent--some of them kings potentates and powers; some of them beghars, tramps and cuminals. The dragon ha
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 bliod men, of whom there are great numbers, and among rhom you seldom, if ever, see one poorly clad or hungry preside over the sacrifices to demons.
A Korean boy begins his education at five years oi age, and for ten or more years spends much of his time in shoutiog Chinese characters lustily, which develops his lung power neakens his eyesinha, and shocks the auditory nerves of every foreigner who has the courage to visit the school. There are
zo native schools for girls, the Methodist Episcopal Church baving had the honour of first introducing that innovation into Rorea. Girls and boys marry at the age of fourteen to eigh ieen, though in the country instances have been known of boys teing married as young as nine years of age. The parents, the boy and giri never secing each other until the solemn moment when they take each other for life. Even then the girl is not permitued to see her husband, for her eyes areglued together and not unfastened untul three days after the ceremony. Concubinage is widespread, men, especially thase in official life, having sometimes as many as eight con Whis

While Korean soctety is divided into three great castes, in tealuy there are four, the King's Clan forming a separate and cistinct class, numerous and honoured, though now haraly as mitiential as a clan as in former days.
The latricians devore their entire time to politics, an dusstrial occupation being forbiden them on pain of forkiture of all caste. Party lines are sharply and irrevocably damn, party affitiation berng, determined by birth. So ssiong is the division that different party antiation is a
ssaincent barrier to all mermarrage. Ademecrat will not marry the daughter of a republican, wherein possibl $y$ he is

The Middie Men are the vartual back-bone of the coun:ry, for thev are both numerous and wealthy. In this class re tad the merchants and real estate men, harnims, c citac
iors, the lower adminasiratue and executive onicers of the government, official secretaries, counsellors, writers, clerks, ite lower officers at the palace and the maior domos ( 1 momst mpanant functuary in the residenfes or the grear patrimians. skilled arrisans, carpeniers, masons, stone cutters, papermangers, blacksmiths, cabine: makers, upholsterers, paters ieepers, criminais, slaves, butchers and priests.
The korcans own no rairoads, ste.mers, nor stage botseback, no by junk. Oifi-ails and patricians always iravel in then demands, and nerciless in resentung the least inlrac : :0an the law of subjection to the patrician class.
Criminals are punished hy beating with lang, heavy.padResor staves. imprisonment, decapiat:on, sirangulation or
:Efiocatinn. Torture, often eruel and diskusting, and, in :ome of its forms, simply indescribabic, is used to extort con:ession from obstreperous malelactors.
The sentre for missionary work is Senul the capital (Han

## THE TESTHMONABS

Pcbished in behalf of Hond's Sarsaparilla are not extrava. Thev are facis, and prove thas Hond's Sarsaparilla possesses ssolme metit and is worthy the full confidence of the people.

Honil's lu.is a:e purely vegeiable, perfectly harmless,

## THE CANADA PRESBYTERIAN.

## A LONDON MINACIES.

## 


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I.ondon Adtertiser-

At 33 Alma Strect, Ssuth L.oad.a, hive, Mr E J, Powell, a genteman who has rended in London and vicinity for about six years, and who enjoys the esteem ol a large circle of
friends here and elsewhere throughout the Province. Tnose who know him are doubsless aware that he has been a suffer er since his youth from rheumatism in its worst form. His acyuaintances in the city, who remember the long siege of
the illness he stood a year ago last winter, and who had come the illness he stood a year ago last winter, and who had come
to look upon him as almost a confirmed invalid, have been to look upon him as almost a confirmed invalid, have been
surprised of late to see the remarkable change for the better surprised of late to see the remarkable change for the better
that has taken place. The haskard tace and atmost crippled that has taken place. The haghard face and ammost crippled form of a year ago have hiven way onanappearance of robust-
ness, vigour and agiluy that certainly seem the result of maraculous agency.

Hearing of this a reporter called on Mr. Powell in order io ascertann by what magic means this transformatuon 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."
"T

To what do you owe your recovery: ' was a sked.
"b"t I would prefer sayin; pothang at present. I have suffered nearly all my life with a malady I had bepun to regard as incurable, and the fact that 1 am permanently relieved appears meredible. In common parlance, it seems too good to last. I want to be sure that I am permanently cured before an will have son. weight. fou nay call again later on and 1 will have so
will let you

About two months later the reporter knocked at $M$ Powell's door, and was admutted by that gentleman himself. manency of his cure, but beins a man who did not care for publicity, he had hestatated lone betore he could make up his publicity, he had hestated lons before he could make up his
mind to allow his name to be issed. Coming from one of his conscientiousness and prebits of character, his words cannot tail to have the weight they drserve.

The primary cause of my rheumatism," said Mr. Powe!l, "1 attribute to a severe thrashing admmisered to me by a school:teacher when I was thirieen or fourteen years of age. of sufering injuries then which subsecguently brought me yers was one day when carrying an armful of wood up a fight of stairs in Victoria College. Cobourg, which instizution 1 was
attending as a student This was in $\mathbf{~} 572$. A winge of pain attending as a student. This was in 2372 . A twinge of pain
caught me, but passed axay in an instant. 1 did not know caught me, but passed awiay in an instant. I did not know
what it was. Again, when piaying fovtball, I experienced a like sensation and that marked the commencement. After that 1 was attacked at various periods, though it was not un. til $15 ; 6$ that 1 began to arow alarmed. I was living then in Toronto, keeping bonks for my brother, who was in the wholesale tea business, and as 1 resided on North Pembroke Sireet and had to walk to Wellingion Siteet every uay, 1 found that my rheumausm was getung pretty bad. Id did not consuit a complaints of my nerenc. 1 was not benefited, however. The rheumatism passed away only to return in the fall and spring. In iSjS I engaged in mercantile business in Essex returned at intervals. 1 sufered from sciatuca in the ieft leg: it was very acure at times. In taking stock one day it became so severe that I was hardly able to mnee around. This was for any length of time. I sufiered the most intense pain for days. That was about the year ISSo.

- For a number of years afterwards I continued to grow ness in Toronto, and having a good deal of walking to do. 1 experienced the pann constantly that summer. It was all day and at all umes. frecuently so bad that I would have to stand on the street, relax the muscies of my left leg and betit swing four blocks and would then have to hall. I consulted medical men and was advised to try slectricity. 1 zook the :reatment steadily for several weeks, gering sometimes iwo or three charges a day on the hands ind fert from an electric ballery. Mut it did me not the slightest дood. A: last my health beand enter bid that 1 decided to quat the real estate business occupation mighy have thinking that she change of air and some property for the nld D). Woolrual fruit tarm near the city. I worked it one jear, bua fuund 11 was ton laborsous for my complaim, which was hast readering my life a burden. I reluctantily 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 in shovel the snow, and before I got through 1 was seized with a pain and had to go into the house. For fnurteen weeks inever left it. The only wily in which 1 could
be moved was by beine wheled around in an easy chair What I suffered during that perind no one but mysell can eve realize. 1 was autended by the bes: physician in the cily of London. Vossibly his sreatment was not withous temporary effect : at any rate 1 gradually recovered until 1 was able to be
on my feet once more. 1 decided to try country life again, on my feet once more. $I$ decided to try country life ngain,
and went back to my larm last year, 3ut I still inund 1 had it as bad as ever. 1 was living in dread of havirg 10 Ro through another nrdeal, when 1 read in the papers abour this Marstal miracle in Hamilton. I had then as mach saith in Yink Pills as it had in other patent medicines-and that wasn't very
great. 1 did not bother with then nor did 1 think of the matgreat. 1 did not boither with them nor did I think of the mat-
ter again uatil last September. I saw Mir. Marshall at the ter again uatil hast September. I sam Mr. Marshall at the
Wetern Fair and he advised me to iry Dr. Williams yink
pills. 1 told him I did not think the remedy claimed to cure


boxes. I neglected his advice; it would be useless to try a medicine, I thought. Many of my friends, who had probably
reation the remarkabie cures accomplished by I'ink lills, kept urging me to give them a triai.
"At last I yielded and bought six boxes as a sort of forlorn
hope: 1 took four boves and received no benefit that I could recognize, but whle taking the fifith I noticed that for a period of three or four days 1 telt no pain. This was a novelty to me, as for three or four vears 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 catises. However, it gave me some hope to finish the Sixth box. Then 1 knew I was peitting better-much better. The pan which had been constant became intermittent and
less severe. Aly friends and famuly told me that I was begin. less severe. My frends and family told ne that 1 was beginming to look like another man. My face, whinh had begun to wear a drawn expression, common with penple who are sufferbeing' toned up. Inspured with increased hope i purchased ox nore boves from Mr. Minchell, the dru; hop!, and contanued to take them, and with each boi 1 realized more continued that it was a cure. I used up thirteen boves-ip all, and when the thrieenth was theshed I had had not a syimptom of pain or three months.

At that tume Mr. Mifchell spoke to me about it in the for me through the uso of fink lills. He asked me if ! would cine Company, of Brockville. I said 1. was Willams' Medicared for notoriety bl-any character, and did not relish whe deared of having my name published brondenst over relish the idea of having my nams pullished broadcast over the land.
That is one of the reasons why 1 have been so lone in making that public. Hut 1 am so whs forndily been so long in making this public. But 1 am so profodngly gratefng for my rescue would be naplecung a duty $!$ owe to suffering hemat feel 1 would be nyglecting a duyy $!$ owe to suffering humatity if 1 what DinVilliany liokhills haveclone forme. I discontinued and haye used $x$ boxes, mot because I have had any recurrence of mgold comptrint, but because 1 want to thoroughly drive

I know what $I$ was : I know what 1 am. I know that from boyhood I have been a vicum of malignant rheumatism, which has been a torture the last few years. I know that I have skill, but in remedy and been treated by the best medical where everything else has fitied and that they have brought me back health and happiness. Therefore 1 have be to be hankful, and I am thankiti: And Mr Powell's intense be esiness of manner could admut of no doubr as to his gratitude and sincerity. The reporter shonk hands and gratitude leave. "You may ask Vev. Mr. Mclniyse, of the Askin Sireet leave. "Mon may ast Kev. Mr. Mclniyre, of the Askin Street the Lambeth circuit, whether $i$ was a sick man or not," were his parting words.

## 

The reporter dropped in on Kev. CC. E. MicIntyre at the parsonage, Si Askin Sirest. "I krow Air. "owe!l well," said the reverend gealeman when questuoned. "He was an es-
icemed parishioner of mure when he lived on Askin Sireet. He afierwards moved into the couniry, but he has since re urned and is attendum the Astin Strcet Church again."
" Dinter?", you remember Mr. l'owell's illness a year ago last " Yes : 1 frequently called on hum. He had a very bad athack of theumatism which lani ham up for a long time. He had to be wheeled around the house in it chaur."
"You notice that he has recovered? "
lou notice that he has recowered? heen cured by Dr. Willians' l'ink lian entleman and that if he says these lills cured honourable seres that to be the truth

I do. Mr. Jowell is, in my opinion, a most conscientious person, and any statement he would make would be perfectly
reliable.

## Wr. Williams' link lills are the says.

 popular medicine in the store," sa:d Mr. 13 . A. Mitchell, the well known aruggist, upon whom the reporter next called.Do you know of Mr. Powell's case?" asked the reporter. ber that Mr. Powell was a great sufierer from theumatismHe was continually buying medicine of some sort, bus seemed 10 get no be:ter. Then he commenced to try pink lyils. 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 in the use of Dr. Williams Pink Dills. Als I have already said, the demand for Pink lills is something astonisting, and they invariably give the best satisfaction. I know this to be so from the wriluniary siatements of cusiomers, and if aecessary he proprietors could get scares of resumnazals from people here who have been benefited by the ase of Pink l'lls. I have sold thousands of boxes, and have no hesitation in recom mending them as a jerfect hiond buider and nerve restorer curing such diseases as sheumatism, neuralgia, partial paraly sis, locomotor alaxia, St. litus dance, nervous headache, ner cous prosiralion and the lired fecting therefrom, the atier blond, such risppe, diseases cepending on humours in the blond, such as scrofnla, chronic erysipelas, eic. link lills give a healihy giow :o pale and sallow complexions, and are in the case of men they in the case of men they cfiect aradical cure in all cises aris ing from mental worry, over-uork or exiesses of any nalure."
Mir. Hodgins, the head clerk, corroborated what Mfr. Mitchell had said. The sale of link. litills was exiraordinary. Mircheil had satd. The sale of link lills was exiraordinary,
and the general verdici was diat ti was ia wonderful medicine and the feneral verdici was diat ut was it wonderful medicine.
These lills are manulactured by the Dr. Wibliams Medicine Company, Ibrockville, Onf., and Schenectady, N.Y., and are sold only in boxes bearing our irace mark ana wrapper, at 50 Williams' ''ink lills are never sold in bulk, or by the dozen or hundred, and any deaier tho offers substive by the dozen or hundsed, and any deaier who offers substitutes in this forn is liyinf io diciraud you, and should lie avoided. Ir Wial. liams link Pills may be had of all druggists or direč by mail
from Dr. Williams Miedicine Ccmpany from eiliner adress The price al which ihese pills are sold make a course of treat nedies or medical ireatment

The best that money, science and 26 ycars exprrience can produce is

## Cevelands

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


## 解inisiters and eflutchar.

 cepred a call to
The Rev. Willam lemprior ham teabuled his charge in llull to seek a warmet cllmate for the benefit of his health.
ceived a unanimums call do buulhar nind Culio houn, in the l'resbyiery of llrockville
Ties collection taken ope in tho Itral lienliyter-
 Si. Joins I'reslyyterian Cluirch, Almonte, was ruppened on Sunday Weck. liruloanuz Oit, of A tea-mecting was belid the fullowlerg evenlinge A tea meeting way helid the fullowluk evenligh,
when kev. A. A. Scott was amome llo apeakers on the platform.
Tute congregation of West Aiciahlo nail Aikona, Prestytery of Saraia, is naw piepured to henr proa hearing should be made to the Rov. A. Alck lot nons. B.S. Sptinglank, Out., Whan in Molictalor of

Tus Rev. Dr. Hendennom, l'alaley, pave two vety pouresful discourses in Malvilic Chutch, lier. in the momang, and in the evening $n$ untited ser"ice was held, the suliject at nikht lielog; "A Present (iad on learth.
On Saturday, October 1. The Rov. Ut. Attil.
 is rxipeceal that he will recelve perniansent reltef. Di Armstrong has heen lati ashle tho gerater pati the veas hy the cflects of la fippic
affected has sight eas and sule of the henil.
Thar semi-anaual meetinn of cirukes churels

 Messas Tait anci Kidkuatrok, vlecoprealidents
 ing sectetary ; and varous sub commattecs
At the close of the prephasiniy services lle other
nikht in the Pont Stanley Preshytertan Chuich. the pastor, liev Mr Nixen, wav agererahily sur pised by having a purse of \$in prracmed th han Wy the congregation, and a comphete and of Wash.


Tip harvest hume serwices in connectuon wah the lireslyterian unday schumb, Oillia, hunday
afterrinn week, was well altenied, the schuol. anm is: 2 filled wi hi chilisen amilficnils.
res and riuit in abundance, houghi hy the chatdien, fumbited beauliful and appropitatedecotation
for tie suom, and were afierwarda fhouthifully dis. tiinar. chirfly among those delamed at hume liy dinn is. the reature of the merling wayn glowetrul plirecluyterian College sumpidemed by homireal Prechyterian College, suphiementen hy heanty ic sponaive readings, led by the supelintendent, Mr.
if Cooke, and excellent singong hy the cluidien. Tue handsome parlouss of the Howr Street Pesbyterian Church were ctowded to the dnoits last
Thursday evening on the urcasion of the fiest sociat reunion given under the jomal antilices of the Wumen's Assoctation anil the S.1.L.A. of the Cherch. An informal prugramme of vocal abil tilstrumental music was enderect, anil wan thusi enjoyathe. y'sominently among those who took part were Miss Edith Millet: Mhs Canerton and Messrs. C. 1. Bagueley ard R. Dunald. $A$ epecial feature was the ptesentation of a travelling bage to
Mr. S. MeDonald hy a few fiends on the vecasion of his leating to spend a few months in vener Cel. Rex. W. G. Wallace made the prexentation and presided duting the evening.
Ture Ker. M. P' Talling, the popular pastor of the St. James Yreshyterian Church, Ionilon, last week entered upoa his thitd year since hin orilina. tion, and the occasion was pleasanily celelitated by a gathering of the adherents and frenils of the church. Kev. Dr Jaton, the celclitated misions25y, Was present, and gave a very Inrerentiag de scribioo of his earher work among the mavages of nikals on his efrand ol love and gnod will and the events ihat followed. Kev, M1. Talling prenided, and sook occasion to review some of the more im. portant evidences of the advancement maile h; the congregation since his coming amongal them. The lecture-joom had been crected, and pald for too, wilh S:00, and is: members were auled to the f:nurch memicership. Andiesses werc alion kiven iyy ject.
W. J. Clark and Jev. J. A. Murtay, and Mr. Fisel.

Tur liev. 1)t Simith, who lell hingulon two years ago for lionan, China, as a medical mistion. Ile writes that the men Messis Chers, wo ycap apo cotered the ion at Il suin IIslen, caues io know it the "foreign devil " doctor could do anyuline for 2 man who was blind. The old man had heen blind for six yeats, axd had in he led alrout from place $\mathbf{t o}$ place. An operation int calaract was gierformed, which was most auccesslul. For iwelre dajs both men remained at the inn intening to the preachink. The roung man lecame galce niectesed, wainents and shorl prayer On esch succecting visit to the city, these men were the fient to cect as, and each tame they gave cvidence of incieared knowledge, and showed an casnesl denire to bifinc others to the knowledige of the troits as they themselves knew it. They have looth been dllinent stedents of God's word. The old man li filty-alx, and ithe young man thinty-lour years of age.
Tus Presbrtery ol Mailiand on Tuciday, the zo:h
cocomah, Cape Breton, into the pastoral claarge of Eincartine, preached. Rev, Rev, Mr Murray, or lor of Presblytery, presided The Kev. M. Mc lienale, of the Free Chureh, Inverness, Scolland, lieing present, was invited to sit as corresponding member of l'resbytery, and was asked to address the congregation in ling ish and Gaelie, which lie did
after Rev. Mr. Miller addressed the newly-inducted niter kev. Mr. Miller adidessed the newly-inducted was in. Mr. Mckemzies address to the people Boasul or Manarem wher sas reporr of the the services were concluled the liev, Mir, Suther land, Moderator of the Session during the vacance introduced Rev Mr. Rose to the congregation, giv mighimas they were retiring the handshake of wel come. Mr. Rose enters on his halours in Ashfield
congregation under most favourable auspices. The congrepalion under most favourable auspices. The conlucpatiou is large, united and harmonous.
call to Mr. Rose was unanimous and cordial.
TIIt students of Morrin College assembled last week in the College Convocation llall, Quebse, Where they weremet and addressed by the Vice Cruckell, Walters and Lefebre, in the course of his ternarks the Vice. Principal refered to the fact which lie said did not appear to be eenerally known, cuen in yuebec. that the College was fully affiliated in Arts to McGill and that, as a conseyuence, the Uegree given to graduates of arrin
College was the is. A. of McGill University. Ie maintained that the University training of Morrin ollege in Arts was quite equal to that given in Monio colle pe the students obrained ishividually more of the personal attention of than they could pessibly bave in such large classes as those ul liferfill. Ile laid particular stress upon the fact that the examination papers fiven in Morrin College in eecond and foutth years are identical Hith hoose aet for Mclath, and said that in all proliablity the trist and third year papers in these two colleges would soon the mave identical also. The Tormal opening of the $\begin{gathered}\text { illege will take place during } \\ \text { the first week in Novenber when Professor Crocket }\end{gathered}$ will delser the maugural adjress on "College I.ducation and Its Relanions to the Masses."

Mise Jryir Deveras, Stra!ford, was on Monday cuening week ifrinaliy designated to the field pieshour in Central India as 2 mistionary ol the iiamilton presided, and liev. Mr. MeDougall from Honan, China, who is now on furlough, preach. ed from lizakiel $x \times x i i i \quad 1 \cdot 12$. The sermon was listened to with decpatiention. Mr. Ilamilion assels, Convener of the Foreign Mission Commuttec, then aditessed Miss Duncan, and on behali liet with a leautiful cony of the Scraptutes. Mrs. llatvey, prest lent of the Suciety, herng unable to be present, sent an adjuess and other tukens of love and sympathy which uere read and presented by nil fressed i.y Mr. Mchas, eecretary of Missionary Socicty, and Mr. Manton, of St. Andiexs, Stratlord Buth were highly appreciared.
Mr I.eitch. Miss Danean's former jastor, convered fore in a few well chosen words the love and her that she w stis li: rem congregasion, and assured the thone of ưace it a J. arcipherson sat "Abine With Me"' and the mecting was clused ly Rev. Mr. Tu'ly, of Mitchell, pronouncing the benediction.
Tilt, munthy meetirat of the Toronto Auxilary of the Bicall Associanon was held in the likrary of Arsucialiun Jlall on Thursiay, October 6 . Mrs. l.dwatd Make presiding. Alier the meeting had
lien opened in the usual marner, Mrs. Blake anleen opened in the usual marner, Mrs. Blake an-
nounced her intention of resigning her position as nouncell her intention of resigning her position as her co-wothers, was sorty so leave the work and carly in Noremies, and be absent durine the great ci plati ol our working year. She thoughe another president ought to be chosen at once co that the work may not sulfer. On motion of Mrs. Coman seconded lij Mis. J. L. Brodic, and carried br a standing vote, it was decided not to take Mrs.
 vice-ivesidents mearwhile taking the doties. The tieasures reported \$1Sj.12 on han. Miss Cariy Meeting in Paris," and Atiss Wont tead extiacis from a letler of Mrs. Chamberiann's, treesurer of the American Mcall Association, in which she says that "a zecord of the work done by the mission
 probahly roo parallel in history to the readinexs wht Which the Firench people are lastening to the New ol lionour, which has been confersed on Dr. MeA! by the French Gosernment, a a tresh proof of what the (Gosernment and ite Freach propic think of the Mcsll Missionand jts foander
Wentworth I'cesbyictian congragation, llamilton, held a rety pleasant eatertainment last week in celeluration of the filth anniretsasy of the openanil a select and atleractice propramme James MattaF, J.A., D.D., the pastor, occupien the chair, and after an anthem ly the choir, gave a hrief sketch of the encouraping progress maile the oninion that not only in spiritual and mese hat also in material, ways the preserce of, and info ence excted by Wentworth Church and the sister cherch aco oss the strect (Si. Matrhews) had leen of great lemefit to the commenity. Eircty property owner, he sxid, felt that the piesence of these
churches entanced the ralee of his io:s in theit ricinits.
Clureh been located farther caist the conendatio mich: have licated mariner cast the coagregation reit thank fil and encourased stat it now 325 memirets, with pood prospects for the fatate sily, anay zchool building had nom beome a nece for he dida't know. bat it wroald be paid for. A
few days ago he had asked for money and he got
it $\$ 400$ in cash put on the collection plates, propramine consisted of brieflection plates. The by Rev. Messrs, Boville and Kerby, a solo by Miss Phillips, two duets by Ker. Mr. Kerby and Mr. Itish, two solos by Mr. Spalding, a quintelte Iyslup, and Mr. C. Leckic and Mr. Nempion.
Os Wednesday, Thursday and Friday, Octoter 19, 20 and 21, there will be held in London the
lourth annual convention of the Young leople's ourth annual convention of the Young l'eonle's Societies of Christian LEndeavour of the $I^{\text {Poovince of }}$ Untatio. This organization, a branch of the great been prowing very sapidly in Ontario duving has been prowing very sapidip in Ontario during the
past few years. Last year there were in the tro. ince at the time of l'eterborough convention 5 it sorietics, 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, "Fur Christ and the Cbur:h." Total num. ber of societies in the world is now 2,180 wilh 370,200 members. It is expected that upwaids which addresses will be given, and papers reat, 21 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 interestiog seties of gatherings. On Wednesday, the delegates will be welcomed br Mayor Spencer and the local minis lers. Thutsday will begin with a sunrise prayet meeting, and throughout the day there will be itports and addresses piven by Bishop Baldwin, of Gandon; Rev. Dr. Ruse, of Montreal : Kev. A. Gandier, of Brampton, and others. In the evening Rink, where accommodation will be made for a thousand visitors. On Friday the convention will he addressed liy Mr. II. W. Frost, of the China Inland Mission, Kev. Dr. Burwash. Chancellor ol Victoria Uaiversity, Rer. Dr. Dickson, of Galt, and other well-known speakers. Sucieties sending delegates should send word at once to Mr. A. J. Clatk, 3Sor simeoe Sireet. London, who will see friends. Every arrancement is being made fur the comfort of the visiting delegates, by macal for the vourers, aided by city and Church officials, and everyone coming will have cause to long remenber their visit to London. Fivery seciely shuuld ty to send as least one delepate, and those within easy reach of Lonifon as many as five or six, for incal. culable benefit will be gained fom the hints thrown nut thy the speakers for special lines of work. The .ondon people
Tur: San Fernando liazelte says : The Kev. John with enthusizsm of the isiand and of the pood wuth with enihusiasm of the isiand and of the good Wurk in Tunidad thet will not re-cho all the man things he says of the Kev. K. J. Giant's milustry among the Fast Indians. With the system of very much indeed, depends on the cletry uf the rery much iadeed, depends on the cletgy of the
different denominations of Christians to keep our people from sinking more and more de-ply into the alyss of ingorance and vice which the extravagates sinecurists and capense of comiussions to degiade add subjucate our judticiary; has dus along the path. For education no money can be found teachers' salaties ate, thetefare, derisory, in con sequence of which the good med are gradisally making way lor men whose effors to gain 2 live lihood as juurneymea dailors or shoemakers and similar occupations have proved abortive. The wrigglings of the Legislative Council and the deceire no one The pith and matrox of all their efforts in the matier of eduction is "how not to do it," whilst saving appearances. Their the ory is that litte nigsers are, not educalite. Why,
therefore, spend money to educate them? H.

## Ilyperaia

Dr. T. H. Andrews, Jefferson Icdical College, Philadelphia, says of
Horsford's Acid Phosphate.

- A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsis.

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.

## memrord e:hrmical Worke, Previdemert s.e.

For Sale by all Druggists.
lise, gaols, hospitals and that coraer-stone of civi-lintion-the galluws-muss be fully provided; but diucation? Faugh! Cui loun? Fortunately
Christianity the source and origin of all real and lentiog civilization, lias never, at nny time in the bitlory of the world since its advent, faited in sup. pyying men equal to every occaston. The slaves of
Rome and Grecee were raised to the dignity of Rome and Greece were raised to the dignity of
children of Christ liy the apossles, Moder children of Chist ly the apostles, Modern sla.
rety had its Wisterforce, and the venerable Cardineril de Lavigerie has laid the foundarion stone of the destruction of the Aral slave trade which, at
the present day, desolates Central Arrica. Men the present day, desoles Central Arrica. Ming
like the late Archbishop Gonin and the ever-regreeted mishop Rawle, and their followers, the
priests, and ministers who are tighting the good piests, and ministers who are fighting the good
fight of Christian civilization, may and a it, as a mile, keep aloof froin politics, but the political
zolls of their ministry ale noi the less visitle. But sulis of their ministry ate not the less visible. But
lor them, and their strunch aikocales of the equal iights of all mea, na matter thers race or celour,
ithe blessings of education, this fair country routd have been, long ago, turned imo an allode of ignorant selfs, exclusively ooccupied in tillime the soit tor the enrichment of alsentee capitalists.
Thetelore do we at all times hail with infinite pleaTherefore do we at all times hail with infinite plea-
sure the labours of such men as Mr. Grant, no matsere the labours of such nien as Mir. Grant. no mat.
tet to what denomination of Christians they may
met eloog. If we more particularly refer to the good those of other men belonging to the Methodist. the Anglican and Roman Catholic persuasions, it is bectuse Mr. Mackie, his co-religionist. has, as
a matler of course, dwelt more particularly on the pood effected by the reverend pentleman. We bare no room for long quotations from the work ol
Mr. Mirckie, and sholt ones would sive no adequate tiea of its merits. We will merely say that it is well worth the reading.

A fro re nata meeting of the Preshytery of Chatam was held in Leamiantoa on september 26, at
one $\mathrm{p} . \mathrm{m}$., the Moderator in the chatr. $A$ petution one p.m., the Moderator in the chatr. A petition
from hnox Church, Leamington, was read, givng trewons why the resignation of thert minisister, the
Rer. M. Watson, should not be accepted. Conimis. yioners from the Session ard congregation were also buatd. Mr. Watson, bowever, pressed his resigna tions, and urged that it take imnuediate effect.
rut iberefore moved, seconied and apreed that M1. rut berefore nioved, seconied and aptred that Mr.
Wason's resignation of the charge of Knox Church. Lamingion, be accepted, the same to take effect 21
occe. Mr. Shax was appointed to preach in the asce.
 in a call if required. The Session was mstructed to Froced at once to the election of addulional elders.
The matter of supply was left in the hands of the The matter of supply was left in the hands of the
Sesion till next meeting of Preshytery. Mr. Shaw. Sosion till next meeting of Preshylery. Mr. Shaw.
Yoderator of the Sossicn of Miytheswod, Goodd. yoderator uf the Sesicon of hyhthat field would nise $\$ 500$ per anumi for stipend 112 faithful man the Moderalor of Presbytery as Convener, was ap.

 is 2 grant of $\$=0$ per annum for the freld, so that
as ordained missionary might be statuened there.290 ocdined missionary might
H. M. Fi.ximsc, Pres. Cleri.
Paeshytzry of Owze Sound.-This Presbytery met in Owen Sound, September 201h, Judge Cresor in the chair. Standing sulcs wetc adopted.
A call from Thornbury and Heathcote to kev. I Simpson, of Fort William, salary $\$ 950$, was susuiesd, forwatded to the Cletk of Winnipeg PrestyEnT, add Rev. Mr. Baitd appointed to represent
:bis Preshytery in proseculnn it. in call foom
 slay S S ${ }^{20,}$ manse and Rlebe, was sustained, and
Ser. Dr. Machae, of St. Joho, appoated to proSer. Dr. Mackae, of St. John, appointed to pro-
xeope it. The commatiees appointed to vistit mission

## "German Syrup" <br> \author{ Nartinsville, N.J., Methodist Par- 

}sonage. "My acquaintance with your remedy, Boschec's German Syrup, was made about fourtecn sears ago, when I contracted a Cold sears ago, When I contracted a Cold
which resulted in a Hoarseness and a Cough which disabled me from filing my pulpit for a number of Sabbaths. After trying a Physician, without obtaining relicf-I caznot say now what remedy he prescribed - I saw the advertiscment of your remedy and obtained a botlle. I recived such quick and permanent help from it that whenever we have
had Throat or Bronchial troubles since in our family, Boschec's Gersuce in our family, Boschce's Ger-
man Syrup has been our favorite remedy and always with favorable remedy and always with favorable
results. I have never hesitated to report my experience of its use to ofbers when I have found them troubled in like manner." RIV. W. H. Haggarty,

Jerscy, M.E. Confer-
exce, April 25, 'go. Remedy.
E. C. GREEN, Sole Man'fr, Woodburs, MI.

X:xard's Liniment cares Distemper.
fields reported; all reporting successful summer's work. The Convener was instructed to apply for
grants due to mission fields and augn:ented congregations. Mr. Forrest was appointed for six monchs longer to Markdale. The ierin of nppoint.
ment of Mr. Rodgers, of Crawford, having expired ment or Mrr. Rodgers, of Crawford, having expired,
the congregation unanimously asked that his the congregation unanimously asked that his
sevvices be continued. He agreed to remann till he end of Octoter. Mr. Mcalpine repmited fin stipend of Mr apponnerd to enquire inlo arears on was reeelved, anil ludge Creasor. Messss. Atc. Alpine, Waits, fraser and Sumerville, were app-
pointed to consider the report in detail and uring in a tinding, at next meeting. The Clerk was instute he $\$ 350$ for Aue $\$ 875$ requirited for 11 ome Missions,
 tor Assemby fund to the visious congecentions of
the Preshytery. Mr. Willinn Dewar prestanted of having sinistred two years in theolony recommended as a thind year student in theculcest to
the Senate of En nox Collere. Mr. Thonas smith and Mr. A. f. Thompison real discourses, and the Clerk was instructed to certily then in the usstal
form. Mr. Mclaren reported that the commitlee had examined Mrs. Thomas atiller, and he cordally ceommender that he be gianted the stalus of
cateclist. The Clerk was instructed also to certl'y Mr. John Bell as a studerot to the college at whith then adjourned to ineet in the same place on Thurs day, October 1 ith. at two pinn., and the meeting
was clused with the benedictoon.- julls sumes Hile, pies. Cicri.
l'kpranytery of chaniny This litestyytery
met in Chatham on Tuiday met in Chatham on Tuesday, Septeniber
I.atkin, Moderator, in the chair.
Lilders satkin, Monerator in the charr
sions were called for and handed in. trass was elected Moderator for the ensuing six Home Missinn and Augmentaton Funds. was reast, were apponited a commattee to allot to cunisrega tions the amounts expected from them for these
funds. It was akreed to ask the Assembly's Com. fundse on the agistribution of trobationers to ro
nite place Mr. Alexander Kussell's name on the list
It was also arreed to rcommend Reve I $W$ Black to the Home Mission Conmillee lor em A cone stulee of exersises west Til hury and Comber seponed that that congregation would not need any further aid from the Augmen. ation Fund. It was moved, seconded and agreed that the Prestytery views dith satistaction the fact
that West hat west hathury ana comber is now seli. suppsiorth
ing, and that the supply of the pulpte he left ant the bands of the Session for six months. standiug oommintees for the year were appronted as folliows: Famicson, the Clerk, Convener : Templetance. Dr. son, Convenes ; State of Kearion, Mr. Michintock Conrener ; Sablath Observance. Ms. Wray, Con:
vener, Home Missuons, Dr. Batusty, Convener: Systematic Beneficence, Mr. Larkin, Convener. Ker. Murray Watson lald his restrnation of the
chatge of Knux Church, Leamagion, on the tathe, and it was agreed to ctite the congecration to pear for its interests 22 a meetung of Preslyyte:y io be held in Leamingtion on Monday, September
ze, at one p.m. Mr. james Skenc reported re carding his Pathours in the mission station of Kent Bridge and Wabash. Mr. A. F. Webster reportel1
 to moderate in a call was contineed, and freenthe station snall hraceforth be known as leuxton and Union. Authority was given First Church Chatham, to borrow $\$ 22,000$ ardid to mottgige the charch property ase securry ficr the same. The
commitice on sudents' exercises reported fasousably. It was asreed to receive and adopt the re port, and the Clect was instructed to ertify the
stedents to their respective colleges. Mr. Shaw was appointed Moderatior of the Sesssion of if inthes. wood and Goldsrith. It was agreed to ask Ins
crants fom the Iloune Mission Commitice of per weet for Colchesecer and $\$ 2$ per weck for kent
Bridgee ect., jif supply for the winter can be ob. ained tor these stations. In the mater of a connection and atrangement whereby Suangield shoult hare requarir services, it was agreen to again unite it with Blytheswood and Goldsmith, and the ret.
resenatite from the station was instucted to ascer. tasin what it could do financially, and to report the meecting in Leamingion on the $=3^{\circ} h$ inst. Milenheim and reported favourably, it was orderen that they be atiesied as carefally and correctly
kept: Dr. Jamieson read the oreture to the Gen. ctal Assembly anent the appoiatment $2 n 3$ nosition given notice at the July meeting. Alter discussion Dr. Jamieson, with the coasen: of Presthitery. will be held in $^{\text {St }}$. Ateltews Church schoolroom Cha'ham. on Tecsday, Decemher 13. at ten 2.m.W. M. Fiemsig. íres. Clerk.
rember 27 yas ar anderiz-The uce:ins on Scpquence of the Joictatur's circalas recommending on ariournment ith ciober ti, so that those who desited to aliend she meetings of the rreshytcrizn
Corncil might be free to do so. Whien consutued
 Thise were iwo calls sustained-one from litmale and Knoe Chuch. Flos, to Mr. Thomas Miclaught
in, licentiate, and she othes so kev. W. Smith,
 Hfillsdale 2nd Craighassi. The Home Mission
basioess was also iaken up. Ofer hintr reporx from miswionaries in ihe bounds were read and con-
sideted arrancemeats made for winter work and
 sion of the receal dealts of his laither and mothes Wilhin three days of each o
RojEkT Moontr Bres Clak.

Presiytray of Toronto-This Presbylery mer on Tuesday, October 4 , the Modsrator, Rev
. Mutch, presidiag. On report of a committee, ap pointed at the laat meeling of l'resbytery, the ap Phataion of the Rev. A. L. MacFadyen, lately minister of the Congregational Church in Toronto lunclion. Was received, and it was agreed to make
applitation to the General Assembly at its next regular meeting that he be received as a


R J Mucpherson and Lyman Thumpson appheei for secommendation to the lome Mission Commit granted, but it was not deemed advisatie
epported for the committee appointed that the or hanization of the Davenport Mission conireceation
had lieen effected, will a membersthip rail of fory -hree . The forlowing were appopinted an in erims Sessiua. Rev. I. Neil. Moderator, anil
 Thusfintion, Toronto, his iaduction was fixed for Thursiday, November 30, next, at hall-past. seven
in the evening. The Moderalor will preside, Mr. in the evening. The Mudezator will preside, Mr.
White, on Deet park, will preach. Mr. Gandicr,
of lhamphon, will addiress the miniter, and Mr Fr:zzell the people. D'resbytetial cerificates wer presented by live. W Coulthard of the prethy the l'restytery of Si. John, N.B. These were re ceived and the names entered on the roll of Pres
liytery. Ieports were presented for several of the aidseceiving congrefations in the ltestylery, and he following applications to the funts wete sanc
ioned: Fantbanks and Fisherville, $\$ 150 ;$ Honar contrepation. $\$ 200$ : Chester, $\$ 4$ yer sabbath: Laskery ynd King, \$14.0. The cominitee repors to call in therr present condtion, and that it would be advisable to endeavours to unite the mis-
siun stations of Mimico and Swansea, was, after nuch discussion adopted, and the conmmillee a view to such a union. in view of the nonen. ing of the college session, Messtrs. Milligan Ned, Tibl, A. Palerson and Principn
Kirkland were appointed a committec to minel with sludents and hear the execcises prescribed. Rev. M. Brocher, of Brassels, Belgium, bein,
present, was requested to sut as a cotrespondion present, was requested to sut as a correspondiog,
member, and also to addicess the ${ }^{1}$ resbytery. Mr Hroecher complied, and gave a brief arcount o The work of the Church in Helgium, and the difft in Canada their earnest sympathy, their prayers, gregation at Eplinton, therouph unforeseen circumstazices, arc without a sufficient Session, and requested that assessors be apponted to assist them.
 venets of the commatees who have charge of the necessary arrangem:nts with all possible speed lrresbytecy adjourned to meet again on Tuestay,
the first day of Novemice next.- $\mathrm{K} . \mathrm{C}$. Tmm, As ist. Pres. Clerk.
Prfsintery or Maitlavi.-This Pecsbytery
met at Wingham on D. Forrest, Moderator. Elders' commissions were rectived, and the roll was maje up for the
year. Kev J. L. Murray, M.A., was 2ppointed year. Rew
Convener of the Presuy Mery's Home Mission Com mittee instead of Rev. Iohn Ross, B.A., गesigged.
 Whycocomagh, had accepted the call from Asinfield
 of the Session of Ashfietd congregation, announced
ithat in accordance with the movisional arrange. that in accordance with the provisional arrange-
ment maje for the induction at last mecting, the medict maje been seired to the congrenation last
to Sablath, and on molion of Mr. Sutherland it was byiety in the Ashficla church on Tuesday, zoth inst., al two p.m. for the induction of liev. John busibiss the uansaction of any other compeien I lessis. vlacLennan and liaird wete appointed : audit the reasurcr's books and repari at the De cember mecting. The Cierik was insitucted to
cive the Kev. Duncar. Davidsona l'resinyterial ce: Difatic according to his request. Messts. IE. A dents. perlormed the exercises prescribed by the
preshyiety, which were sustained as satisfactory and the Clerts was instructed to centify them io their sespective colleges. Mr. Makkenzie to the
Senate of Montreal Collese, and Mr Cameron Senate of Monireal College, and Mir. Cameron in
the Scnate of Knox Cullege, Toronto. It was un motion agreed in commend to the cinfregation
withon the bnands, ooceincz with all iheiz orian zations for Chistian work, to adopt the plan o arganization sanctinaed by the Gencral Assembly, oralize all the public sehuol inspeciors within the lrounds to have a iemperance manual sysiemati cally esed in all the schools under their jurishic
tion. Mt. E. A. Mackeozic, 3 B . A., sturent, pre sented a report of his iabours in langside duting vices was cood. The saticnanse on Sablath ser2 class of fifteca. It has now an alteaciance of binety, wilh ten classes. The Cleck seported that ply. The Eresbytery expresed its gratification al the summer by Mr. E. A. Macket='c, B.A., and rejoices in the success which has attended his for the winter is lelt in the hands of the ModerMcโauchlin were added to the Sabbath School Comaittee. It was agreed that each Session make iags, and jeport al the March ming miksionary meetcorfregation was assigged its place on the toll :or

A communication from Dr. Cochrane was preand $\$ 500$ for Augmentation from this Presbytery The congrepations wete commended to contribute
liberally to these wbjects. It was agteen to renew he l'resbytery's application to the IIone Messum Committee for grants as follows: For line liver,
$\$ 150$ per annum; fur lighrave, $\$ 150:$ for loun Lannun and lurt Altiert, $\$ 150$, and for langside, letd church an zo ha mste, at two p ine lhe next
revulat meeting of lesbytery will be helid at



Of the mrooklyn, N. Y. Padi. I wro. . athatly



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## British and Forefon.

Thr Rev. Norman Maclean, M.A., has been or dained to the paish of Waternish, Skje.
Tha Rev. W. G. Robertson has been ordained as colleague and successor to Rev A. Gunn, uf Wallen.
IUR Liev. Dr. Maclaren is spoken of as Dr. An Lus successor
Baphist Colleg
Al,t. The Koman Catholies are leving dismissed foom some liussian ralluays; only the othiotos are to be employed.
InI: Kev. Willam Gordon, son-in-law of the late Dr. Couke, and seniur minister of Gilfond, has died in his sispy-cighhy year.
Aberiogras Preshytery has agreed to the tranela dion of Kev. Gentue Dinguall tom Crajglebuckle to the parish of Liff and Benvic.
lile Kev. John D: Kier, M. A., of Wueensferry Unoted Preshytenan Church, has been unammumsty called to liverton Valley Church, Liverpool.
Tus Rees. lecter Suith, assistant in Marony Church, (ilaspour, has been appuinted assistant to Liev. John liobertson, of Ciorbals Chuch, Giaspow: Tur liev. Thomas Glass, of Clagan, has been installed by' the 'Tyicne Prechitery as assistant amit succeesor to Mr. II. B. Wilsun, of First Couks uwir.
Fobsowns. up the eesolution of biussels Con Ference, the lisyplian (iuvermmens has pashithite The importation or manulacture of spitits in the
Soudan. Soudan
In a recent specch at Glaskow Sir George Tie vel) an made at clear that a cumbinssion is alowat ti he appointed tu ascernain what
lands is availalle for the Czolters.
Tus liev Dorala Macmill
Tile Liev. Dorald Macmillan, of Aherdeen, has been whamerstion to thev il it Compheyl chaphain Her Mnjesty's 'gison. Eidinhurgh.
Ture mission of the Irish I'restigterian Church wressive footing. Its annull collection was held thunghouthe Churches on a recent Sunday.
fenmolsoll fresbytery accommenal that the on crease of the General Assemblify of the Chusch of ticotanit shousht be of the elders, in oster to en courage lay interest in ecclesiastical buciness.
 hurgh of the Scollish I'crmissive Bill Association, has been appointed othanizing secsetaty of the United Prestiyterian Church Fotal Abstinenc Saciely:
Mk. Cilalis tone has given a puinted demal to the report so ling :n citculation that he wias a
cuardian of the Mary nuardian of the miryuis of bate, ant in some measire
version.
The Rev. Dr. l.unn is said to have cleared ove \$0,000 by the Gumalu:ald trips. The maner will mulabldy de devoted to the getting up of simitas conferences next gear, or to the general work of the Polyiechnic.
Srecial. sesvices were held recently in connec dion with the jubilee of lieve James Matin, of lienh. Let. Juseph Corbent. D.1)., preached in the forenom and evening, and kev. John lasnon, junior pastor, in the afternoon.
At a congregational mecting to celebrate the seni.julitee of liev. John Scott. of Camslon, the pastor gave an interesting sketch of the congrega membership ai present numbereal $5 j 6$.
Tue liey James silling lvithow
THe Nev. James Milling Wi:herow, M. A., who is a licentiate of the Irish Prechyicrian Church,
has acecpted the call io Wainace Giec: Church lieswick. The late lyincipal Caims was long one dif its ministers, and the salary is $\$ 5,000$ with 2 manse.
Tlle pacintate at Oxeniden Chureh, londun, which has been vacant stace the translation of the lice. D. Duncan Sillars in Belinhurgh, has lieen Glicat by the Eeve. Davis? Wilson, M.A., of Dancan non. Who was inducted by the l'reibytety of loon ion No:th.
A mosivip.wt in Cambinsethan cemetery to the late liev. liober: Shaw Ilution, D.D., minister of the parish of Cammusneman firt loriy years. has ness. The monumert is creced be the congres sion and fricnds.
THe thasic:hannual l'enth Christian Cunictenc wastacld the ofher weck. Amone those who tout pars in it were: Lomd Kimainh, Lisv. Dz. Whye I'rofessor Laidlaw. liev. F. 15, Mejer, liev. I), Alison, liec. W. 1) auclas Mackenzic, Mr. Fercua con, of Linmundy, l'róessor Simpron and M, Hrnuin Douclas.
 There is. prolelily, no family medicine so favous. aily and so wately known as Davis' l'als Killcr. Is is exiensively used in Inda. China,
Tuikey ana in every cirilized country on cait

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 who was curd of at serere congla by its use.

- In the winter of ISS; 1 took : severe cohd, which, in spite of every known ramody, rrew worse, so that the family physician considered mu

 1 :an never without this medicine." - (i. W. Youker, salem, … J


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## Bousebold mints.

A Good, Cheap Cake.-One egg, one cupful of sugar, one 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 layers of ternately 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 salad.
Granger Pudding.-One-halt coffee cupful of butter, one-half cofce cupful of brown sugar, one-half coffee cupful of thick milk, teaspoon ful 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, 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 minthes. 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 safest way to add eggs to any hot
liquid is to turn a little of the latter liquid is to turn a little of the latter
slowly into the bowl containing the slowly into the bowl containing the
yolks, beating the white. When the $\mathrm{b}_{\mathrm{w}} \mathrm{ks}$, beating the whitle. When the sel containing the rest, still beating, the when thoroughly hot pour into the tureen.
The canning of vegetables is an important part of household work When Lima beans, corn and tomatoes are put up for the winter sea${ }^{\text {son}}$. While the preparation of fruits a light syrup of sugar is a comparatively easy matter, it is a difficult affair to can vegetables; and so bigh an authority as M. Filopena
goes so Roes so far as to assert that this cannot be done in the family, in the case of peas, Jima beans and corn, canneries usually cooked in large chests to in super heated steamBut what is are them for canning. more rapid manner in the in this canneries may be in the regular a continuous slow process home by with corn cut and scraped from the cob. Pack them as close as you can, pressing them down and filling each iar to the top. Then put on betops, but do not put on the rubbers. Arrange the cans in a kitchen pieces of straw ot. Kitchen, with between them to prevent them knoeen them to
prevent them
Foging 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 mater when it bnils down, and keep. ing the cover tightly on, except when adding more water. When the contents of the cans have been cooked In this way for the time specified, remove them one by one. Put on the rabbers, screw down the tops as tight as you can, and when they are Wrap screw the tops down again. Wrap each in paper and keep them of a cold, dark place. With the best of care corn is a very difficult vegetable to prepare, but from some reason or other, if it is put up with to matoes the acid of the tomatoes Mix to assist in preserving it. half the corn and tomatoes about for and half. Stew them together fill three quarters of an hour and and pepper as you would if the -vegetables were to be served on the table. This mixture makes a the agreeable dish. Okra and tomatoes are also stewed in the same way betore they are canned. It seems to us, hoy are canned. It seems to easier to con, that it is simpler and can. to cook all vegetables in the can raw and a case put them in the $T_{3}$ in cand proceed in the way you only three-quarters, but cook them atead of three hours. Lima beans and string beans cooked three hour
string beans about an hour,


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 iections, sprays, Syrups, Tonics, etc. $\begin{aligned} & \text { These } \\ & \text { art valuabe the physician and nurse } \\ & \text { it a manual for refereusce. }\end{aligned}$, making
 and every poison appearsin the index, sot that
the antidote can be eadily and, if need be, $h$ ur
ridit riedly found.
is pages
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 1 It should be read by ever body
ation of Health a a chapter of inestime Preserv
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aver in suth things a might bring disease and
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to many will be surprising.

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Molasses Cake.-One cupful ful of molasses, two-thirds of a cupbuttermilk and one teaspoonful of soda, flour to make it rather stiff. Cold Bacon and Eggs.-An economical way of using bacon or 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 and cracker crumbs, and fry in skillet the same as frying eggs.
Raisin Rolls.-Two eggs, one cupful of sugar, one-half cupful of butter, one cupful of chopped rais-
ins, one-half cupful of sour milk teaspoonful of soda dissolved in the milk, spice to taste and sufficient 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 tablespoonmilk or water, one teaspoonful of vanilla extract, flour enough to make stiff as cake, and two teaspoonfuls of baking powder sifted into dry 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 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 quickly ; be careful not to handle it any more than youcan help. Put in a cool place until you are ready to use it.
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 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 ding 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, lemons, the whites of four eggs, lemons, the whites of four eggs,
sugar to the taste. Pour a quart of boiling water over the gelatine, and boling itater the fire to keep hot un-
stand it near til the gelatine is dissolved. Add the rind and juice of the lemon with the sugar (which must be loaf or pul verized 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): Sirain 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 slx eggs, one vanilla bean. Pound the bean in a mortar until it is completely pulverized. Whisk the eggs to a stifluroth, add the sugar villa. Dróp the mixture on the vanilla. Drop the mixture on white paper so as not to touch each other. You may make them any size you chogse. About a dessertspoonful makes a pretty-sized cake. Take care to place them sufficiently far several thicknesses of stout paper several them, set them in a hot oven,
under them and as soon as they have a tinge of brown take them out, with a broadbladed knife slip them off the paper, Jand place the under sides of per, jand place the under sides of

IS A POOR KIND OF ECONOMY


It is on a par with buying lots of rubbishy soap for little money.
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