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THE CANADA PRESBYTERIAN.

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No. 31.

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Notes of the Week.

THE seventh general conference of the Lutheran Church is to take place in Dresden in September next. The success of the previous meetings has convinced the committee that some real object in Church life is served; and they invite all who accept the Lutheran Confessions to be present. The date is from September 20-23.

THE Rev. Dr. H. B. Wilson, of Cookstown, has been appointed assistant commissioner on the Educational Endowments Commission in Ireland; and his appointment has been hailed with much satisfaction by our Presbyterian brethren in Ireland. The vacancy to which Dr. Wilson has succeeded has been caused by the resignation of Professor Dougherty, of the Magee College, Londonderry, who was formerly minister of the Presbyterian Church at Nottingham. Professor Dougherty has bestowed much labour on the work, which is of an exacting and difficult kind.

THE *Quarterly Register* of the Presbyterian Alliance gives a very interesting account of the Union that took place at Amsterdam in June between the "Christian Reformed Church in the Netherlands" and the "Netherlands Reformed Churches." On the afternoon of 16th June the Synod of each of these two Churches wound up all its business and then adjourned—for ever. The next forenoon, 17th June, the first "Synod of the Reformed Churches in the Netherlands" was held. The united Church numbers about 700 congregations, with some 400,000 adherents.

THE Rev. Dr. Stephenson has publicly set apart six young ladies for the work of deaconesses in the Methodist Church. The ritual of the service is taken, with modifications, from that used at Kaisersworth, and in the course of it portions of Scripture were read by two of the sisters of the Deaconesses' Home. In the course of his address the ex-President described the sisters as servants of the sick and poor, of the children, and of the lost, for Christ's sake. He has no sympathy with the system which imposed life-long vows. The order of deaconesses, such as now restored to the Church, is Scriptural, Apostolic, and essentially Protestant.

TO those who are troubled to understand the essential wrong of gambling, we commend the following from a sermon by Archdeacon Sinclair, at St. Pauls, London. Gambling bears to stealing exactly the same relation that duelling bears to murder. In duelling, each combatant is necessarily prepared to have his life taken, and in gambling each party is similarly prepared to take or lose what is not properly his own. Of all habits, gambling is the most intrinsically savage. Morally, it is unchristian and unchristian. "All gambling," said the acute Archbishop Whately, "since it desires to profit at the expense of another, is a breach of the Tenth Commandment."

THE statistics of the Cumberland Presbyterian Church, just published, show that there are 171,609 communicants, a gain over last year of 6,137; 1,670 ordained ministers, a gain of 31; 270 licentiates, a gain of 34, and 264 candidates, a gain of 8. The number of congregations has grown from 2,844 to 2,916. There has been a most gratifying increase in the contributions, those for Home Missions

amounting to \$22,498, more than double those of last year, while those for Foreign Missions have increased from \$12,090 to \$20,430. So also in education there has been an advance from \$6,400 to \$10,524, while the total contributions are \$794,576, against \$705,503 reported last year.

THE Council of the Sunday School Union of England, acting in conjunction with the representatives of American Sunday schools, are organizing a World's Sunday school Convention, to be held at St. Louis, U. S. A., in the September of 1893; and with a view to facilitating the attendance of English visitors, are arranging for excursion parties of Sunday school workers and their friends to leave England about August 19th, 1893, proceeding from Liverpool by way of New York and Niagara to Chicago, where ample time will be available for visiting the World's Fair and Exhibition, and thence to St. Louis, returning by way of Pittsburg, Washington, Philadelphia, and New York to Liverpool. The Convention, which is expected to be one of the largest and most important ever held, will be attended by delegates from all parts of the world, and it is hoped that a sufficient number will attend from England in one party to completely fill the *Alaska* and sail at the date given above.

THE London *Presbyterian* says: This has been a most remarkable week for celebrations. On Wednesday fell the four hundredth centenary of the sailing of Columbus, with three southern vessels, from the harbour of Palos, near Huelva, in Spain. The results of his adventurous voyage can hardly be justly estimated in their magnitude. The discovery of America secured the safety of the sacred cause of human liberty, and the still more sacred cause of Gospel truth. What Protestantism and freedom owe to the New World is written large on the face of modern history. On Thursday the Shelley centenary found fit celebration; and on that day, also, a statue to Edward Irving was unveiled at his birthplace, the town of Annan, in Dumfriesshire. We have a medallion portrait of him on the walls of our church in Regent Square, which was erected for the mighty preacher in the days of his popularity and renown, and in spite of the clouds that closed around him towards the end of his strange career, we are proud of the lustre of his name and the nobility that stamped his character. We may have had wiser men amongst us, but hardly one whose memory the world will less willingly let die.

THERE is a good prospect in India of a harvest for the Lord. Rev. T. E. Scott, of Mutra, writes: "The next ten years will work wonders. India is ripening to the harvest. Caste will give way. Old forms of faith will disintegrate. Hoary customs will be given up. I can see little cracks and crevices in the wall. And when the structure does fall, as fall it must amidst the dust and *debris* and racket and noise and confusion, the religion of Jesus Christ will arise, calm and beautiful, fair as the moon, clear as the sun, and terrible as an army with banners." In an address on the subject of missions, which he recently delivered, Sir Charles Elliot, the Governor of Bengal, said: "When I saw that the number of Christians in the North-West Provinces had increased from 13,000 to 23,000 in ten years, I turned to see how it was in my own province, and I found that the number of Christians in Bengal had increased during the last ten years from 122,000 to 189,000. Surely," adds Sir Charles Elliot, "so great an increase as that is a fact to give encouragement to all who are engaged in missionary work, and all those at home who support the cause of missions."

THE more we learn of the Uganda matter, says a contemporary, the more deplorable it seems. Letters from several of the English missionaries have been published in full, which support the position we have taken, that the primary responsibility for the outbreak rests with the intrigues of the French priests during the past years. It is possible that Captain Williams was unnecessarily severe in training his Maxim guns on boat loads of refugees,

and that some of the bloodshed might have been spared. It must be remembered, however, that it was war, and that the victorious party is invariably charged with carrying its victory to excess. In view of the long patience of the officers, and their repeated efforts at pacification, it is reasonable to give them the benefit of the doubt. According to the latest advices King Mwanga has thrown overboard his Roman Catholic friends, and allied himself to the English. It was, perhaps, necessary for the general peace and welfare, in view of the peculiar reverence of the people for the kingly office, that he should be restored to power; but it seems a pity that English Christians should place such an unmitigated tyrant and unprincipled scamp on the throne. The outlook is not of the brightest, especially in view of the decision of the British East Africa Company, to withdraw entirely at the close of the year. The feeling between the two parties is very bitter, and can hardly fail to result in continuous clashing.

THE New York *Independent* says: The theological professors are playing pass-in-the-corner. Professor Bissell goes from Hartford (Congregational), to McCormick (Presbyterian), Professor De Witt, of McCormick, goes to Princeton, Mr. Lewis B. Paton, Fellow of Princeton, goes to Hartford, as does also Mr. B. MacDonald, of Glasgow University; and Professor Foster, of Oberlin, has gone to Oakland. To come back again to Hartford, Professor Graham R. Taylor goes to Chicago Seminary, as Professor Zenos went a little while ago to McCormick Seminary in Chicago. There are two other new professors in the Chicago Seminary, Mr. E. T. Harper, as assistant in Hebrew and Assyrian, and Mr. Wyckoff as Professor of Music. There was quite a contest between Chicago and Hartford for the possession of Professor Taylor, and it was not any larger salary, but the conviction that there was a greater field of work which turned the scale in Professor Taylor's mind in favour of the Western city. He will be Professor of the English Bible and Christian Sociology, and will take charge of the evangelistic work of the students. This latter has become a great feature, developed by Professor Curtiss and still further enlarged by Mr. Gates, who now returns to the mission work in Eastern Turkey. The fifty Congregational Churches in Chicago testify to the importance of this work. There is now no theological seminary in the country which has a larger variety of departments and works, both scholarly and practical, than Chicago Seminary.

THE *Christian Leader* says: Mr. Morris, from Equatorial Africa, is at the Keswick convention, and is strongly of the opinion that Captain Lugard would do nothing to prejudice the cause of the Catholics or to help the cause of the Protestants as parties. If he has supported the latter, it is because they are the party of law and order. Captain Lugard is no Gallio, caring for none of these things. On the contrary, he is sincerely interested in mission work, but he is a sternly just and upright man, and he has been constant to the feeling that to him the national honour and impartiality were committed. Mr. Morris says that if Britain retreats from Uganda it will have a disastrous effect on the native mind, who will say that we have been beaten. This retreat, is, however, a consummation devoutly to be wished by the Roman Catholics, who look forward to establishing a great Roman Catholic Empire in Central Africa. The letter received during the week from Mr. Ashe tells us nothing new. He was not at Uganda, and has only heard of the events there at second hand; but, so far as it goes, his report goes to confirm Captain Lugard's original account of the fighting. The Church Missionary Society, of course, is very anxious to see peace restored to the country, and the forthcoming number of the *Intelligencer* will contain an appeal for prayer for our brethren in and near Uganda, for the native Christians, both Protestants and Catholics, and specially for those who, bearing the name of Christ, seem at all events to have been tempted to depart from the simple purpose of a missionary's commission, and to use their high office as a means of intrigue.

Our Contributors.

BIG DEMANDS AND SMALL MONEY.

BY KNOXONTIAN

A brakeman on one of the American railways walked through his car muttering the name of the next station. As he was passing out of the car a passenger shouted, "Why don't you speak plainly?" Turning around, the brakeman asked, "How much allowance do you expect for ninety cents a day?" That was a sensible reply. Ninety cents a day is not a princely income, and if a brakeman discharges his whole duty at the brakes, he cannot reasonably be expected to do much fine elocutionary work for a daily allowance of that amount. The brakeman had more sense than the passenger.

That passenger was a representative man. He stands for millions of people who make unreasonably large demands and are willing to pay wretchedly small sums of money to have their demands satisfied. These people abound in both Church and State. They fairly swarm in the rural regions. If an office of any kind becomes vacant, they demand the very highest qualifications, and pay a salary scarcely large enough to keep an average business man in macilage and postage stamps. Let us suppose that a judgeship at Osgoode becomes vacant. The names of half a dozen leading barristers are soon mentioned in connection with the vacancy. Their record is looked up, their "points" are discussed, their claims are canvassed, and there is enough of talk and writing about the prospective appointment to lead one to think that a Canadian Judge must be paid about twenty thousand a year. As a matter of fact, we believe a judge's salary is about one-fifth that amount. Any leader of the Bar taking a judgeship has to sacrifice about three-fourths of his professional income for the honour of dispensing justice. Big demands and small money is the rule for regulating judgeships.

What a tremendous amount of talk there is when a vacancy occurs in the Ontario Government! Judging from the high demands of the people, one would think that Sir Oliver Mowat and his colleagues must have official incomes of at least ten or fifteen thousand a year. As a matter of fact, most of them, perhaps all, lose money by serving the people. The Attorney-General of England receives an official salary of twenty thousand a year, with chances of promotion to the highest place on the Bench that almost amount to a certainty. The people of England do not make anything like as exacting demands upon him as the people of Ontario make upon Sir Oliver Mowat. Big demands and small money is the order of the day in politics.

People often complain about the class of men that find their way into the Ottawa Parliament, and certainly some of them are mean enough. But who is to blame? The people who make such unreasonable demands on their representatives are mainly responsible. If a man must ruin his business by becoming a representative, and a large majority do ruin themselves financially by going to Parliament, what more natural or likely than that men should go to Parliament who have no business to ruin? If a man must bleed at every pore when he is a candidate, and be fleeced and flayed while he is a representative, the only man safe in public life is one who has neither money nor reputation to lose. We make big demands on our public men, but we pay them small money. The sessional allowance is quite enough if they were not asked to pay more than their expenses at Ottawa, but Ottawa expenses are not a drop in the bucket.

The ecclesiastical, however, is the arena in which the demands are always certain to be large and the money sure to be small. Last year the Presbyteries of the Presbyterian Church in Canada wrestled with the appointment of a Foreign Mission Secretary. There was much discussion with pen and voice. After a year's deliberation a majority seemed in favour of the new departure. The Assembly took the matter up, and there was more discussion, of course. Four esteemed brethren were nominated, and their "points" discussed in public and in private with as much minuteness as if they had an arch-hispanic in sight with an income of twenty thousand a year. No mention was ever made of such a sordid matter as money. If anything was said on that point, we never heard it. Certainly the trifling question whether the servant of the Church could live on his income or not, was never discussed at any length. Paul thought it worth his while to discuss that question, but the Assembly spent so much time on the qualifications that the question of income was overlooked. Perhaps the salary, like a good many other things, was fixed in Committee. Now, the demands on the new Secretary will be as numerous and exacting as if he had five thousand a year, the sum paid, we believe, to each of the Secretaries of Foreign Missions in the American Presbyterian Church. Big demands and small money.

What an agitation there would be if Dr. Reid's place had to be filled! The "points" of the brethren named for the agency would be discussed for a year or two with more minuteness than Gladstone discusses the qualifications of his Chancellor of the Exchequer. When the question had been discussed for a year or two, and the Assembly had wrestled with it for several seditious and referred it to a special committee, the new official would be offered a smaller sum per annum than many a doctor or lawyer earns under thirty years of age. The venerable Dr. Reid works, and has for years worked, for a salary amounting to one-fourth or one-fifth of the commercial value of his services. Big demands and small money again. Some years ago, a professor of Homiletics was

spoken of for Knox College. Had the planet Mars been near at that time the inhabitants, if innocent creatures, might have imagined, from the amount and size of the talk, that we were going to pay the new man at least ten thousand a year. As a matter of fact, he would have had scarcely salary enough to keep the wolf from the door. Big demands and small money.

To find the demands of colossal size and the money cruelly small, go to a vacancy in a small, worn-out, dead and alive village, in which all the denominations are represented. The new minister is expected to build up the church, though there is little material to build it with; to raise a revenue, though there is little money in the place to raise for any purpose; to humour cranks who are so cranky that no power in the universe can straighten them out; to sweeten people so acid that bitterness is their normal condition; to turn rounders into decent, church-going people, and for satisfying all these and many other equally reasonable demands, the "new man" will be paid at irregular intervals a salary that will keep his family about midway between starvation and genteel poverty. For big demands and small money, commend us to a small congregation in an old village of a few hundred people, in which there are four or five congregations doing, or rather undoing, work that could be easily done by one or two. The severest frost that ever nipped the nose of a Manitoba settler, is a luxury compared with the insolent and unreasonable demands made by some Eastern congregations that do not pay even the minimum salary without a bonus.

Once upon a time we went to a tea-meeting in a vacant congregation in the country. An array of speakers expatiated at length on the kind of minister the congregation should call. A hard-headed business man from a neighbouring congregation, a Scotchman, was called up to say a few words near the close of the programme. His first sentence proved an electric shock. "You have heard a great deal to-night about the kind of minister you ought to get, but I tell you if you want a decent minister you ought to pay him a decent salary." The congregation had never been noted for that kind of thing—rather for the reverse—and the shot brought no cheers. It did not take half as well as some of the wretched Irish stories that had been told, but it was worth more than all the other speeches.

Moral. Keep the demands and the money in proper proportion.

JAPAN AND THE GOSPEL

Shintoism, the official faith of Japan—originally the worship of the Sun-goddess and the saints—has faded into a colourless, unimportant system of morality. Its temples enshrine no image: a sheet of white paper, a fold of white cloth, a mirror, denote the purity of soul that ought to be man's ideal aim. A beautiful thought; but the people think they have done their part when they offer their fruit or rice, or cast a coin into the huge collecting box, which is always well to the front in every temple. It is a mistake to suppose that "the plate at the door" is peculiar to western, or, as some seem to think, to Scottish ideas of worship, or that a man escapes it when he forsakes United Presbyterianism for, say, Shintoism. Go where you will the world round, you find "the plate at the door;" and it might not be good for us if it were not there. The poor heathen, indeed, puts more into it than we do, gladly spending on fireworks, in honour of his "Joss," in one forenoon, more "cash" than many a good Christian, with a grumble, puts into the missionary box in a twelve-month.

Buddhism is still, so far, a power in Japan. Its shrines cover the land. In every village the begging-bell of its priests and the tap of its drum calling to never-ending prayer, are familiar sounds. But its day, too, is passing. Only one new temple—though it is indeed of cathedral-like proportions—has been built in new Japan. Above the great trees of Kamakura the gigantic and imposing Dai-butsu or Great Buddha, fifty feet high, still keeps its silent watch of six hundred years; but no new incarnation disturbs its repose, no new revelation gives its votaries a more present hope. Its placid lips can never bring a new message to mankind. But where Buddha makes no sign—Christ has spoken, and the silver trumpet of the Gospel has broken the silence of centuries.

I do not like "the silver trumpet" any the less that it was, in this case, literally a Psalm of David, and, better still, a psalm in the Scottish metrical version. The story has been told how Commodore Perry, sent out by the United States Government on a mission to Japan, having anchored in Yokohama Bay on a Sunday morning in March, 1853, called his officers and men together and had "worship" with them, leading off with "All people that on earth do dwell." Yes, the "Old Hundred" blew the Gospel trumpet on that spring morning. Talk about the sleeping beauty and the fairy horn that wakes her and all her court after a thousand years!—here the servant of the true Prince sounds a call which wakes an empire from its dreams, and summons it to newness of life. When that psalm stirred the echoes, it was death to be a Christian in Japan. The edict threatening doom to any adherent of the "evil sect" might be read at the cross roads, and in all public thoroughfares, for nearly twenty years afterwards. Suspected persons were compelled to trample on a cross. One of the first converts was stabbed to the heart by a neighbour who would not rub shoulders with a follower of the despised Nazarene.

The American Treaty was not made till 1859, the Christian Commodore coming more than once before he was successful. At first the missionaries found it stiff work. Not till

1864 was the first convert baptized, and at the end of 1867 after twelve years' effort, there were but ten native Christians—not a convert a-year. Let us be done with all this toil and expense? No, that was not their resolve. Rather, let us wait more humbly on God, and do our work with "More prayer, more humility, more politeness"—as good Ahob of Foochow put to me,—the three great missionary requisites. And thus in the second twelve years the ten converts of the first multiplied and grew into 6,598.

The latest missionary statistics—those for 1890 report 577 Protestant missionaries at work, 297 organized Churches, of which 54 were wholly self supporting and 193 partially so with a membership of over 30,000. There are 171 native ministers, and 455 unordained preachers and helpers—colporteurs and ninety-six Bible-women. The missionaries have established 117 boarding and day schools, with 1,115 pupils; and 514 Sunday schools, with an attendance of 71,115 children. In twenty-one theological seminaries 300 students are being trained for the ministry. I will only add here that two missionary hospitals and six dispensaries are at work, benefiting 202 in-patients, and 2,999 out-patients per annum. I have sometimes found the missionary reporter "blowing" a little, and am delighted to notice the severe respect for truth which keeps this one from turning the 3,000 into 3,000, rather than put in an odd out patient to make up the even number. It gives one confidence in the rest of his items, of which I quote but one more. The contribution of the native Church, he says, amounted, in 1890, to £10,500, which, brought down into plain £ s. d., gives £10,500 a noble gift when the number and circumstances of the people are considered. I am told, though I cannot vouch for the truth of the statement, that the income of the bulk of the contributors is not more than a shilling a day. Rice is cheap in Japan, but even rice has to be paid for, and we may be sure it was not without sacrifice, of which most of us know little, that this £10,500 was given. But the poor make it up for the Lord, and then the Lord makes it up to the poor, and so the gracious circle is complete.

Our friends in the United States have the impression that, ecclesiastically, Japan ought to be considered an American Reservation. But they are not allowed to have it all their own way. England, Scotland, Canada, Switzerland, and Russia claim their equal rights. Japan is appealed to at once by the Old World and the New; and, as it would seem, by every denomination under heaven, from the Greek Church to the Cumberland Presbyterian, from the particular Baptist to the Universalist, which is not particular at all. Happily the Japanese have as great a genius for uniting Christians as we have for dividing them. Episcopalians and Methodists of various names have yielded to their spell, while, under the designation of the "Church of Christ in Japan," they have united the missions of four Presbyterians and two Reformed Churches, including our own. A union between the Presbyterians and the Congregationalists was almost completed four years ago, and would have been so but for the fears of the American Churches that the Presbyterians were getting too much of their own way in the business. In Osaka I found that the Episcopalians, Congregationalists, and Presbyterians had not only one Bible, but one hymn-book in common. Only now is there a faint hope that some day we may come that length, so far as the three larger Presbyterian Churches are concerned. In Scotland we have as yet been unable to unite all our Bible Societies; but the Japanese Churches laughed at such an impossibility, and said it must be done. And they did it, uniting not simply three societies of Scotsmen, which we have failed to do—but the societies of England, Scotland, and America. Unfortunately the three in one are not, as yet, doing more than our own Scottish society when stood alone. This is so far to be accounted for by the altered conditions of things, which I need not discuss here, but the fact would seem to indicate that, good as union is, it may have its disadvantages.

One of these disadvantages comes home to the experience of our own Church in Japan, where the United Presbyterian Mission and our interest in it have suffered through absorption into the "Church of Christ in Japan"—a Church, by the way, with the shortest confession of faith of any Presbyterian Church in the world. We have had, and still have, good men in Japan. Mr. Davidson and Mr. Waddell continue to hold the fort nobly, and their names appear at the far end of our missionary Report, but, as a Church, we have lost grip of Japan, and our living interest in the people, like our missionary staff itself, is fading away. Union and concentration are the order of the day, and, doubtless, the action of our Church in both directions is well-founded, but the "advance backwards" is never a graceful or agreeable movement.

I found both our good missionaries hard at work, each in his own fashion. Both showed me no little kindness, as indeed did every missionary I met. The Scotsmen welcomed me to bed and board, the Americans to "tiffin" or supper as the case might be. The Episcopalians were glad to see me at the Lord's Table; and the Baptists, who wouldn't give me a place at it, were ready to give me both sides of their own. Mr. Waddell was my Tokyo host. In Japan he carries the accent on the second syllable of his name, but the man is the same as ever—the same warm-hearted, generous, Ulster-Scot, with more than a dash of genius, and the least bit of a grievance to give life a flavour. I found him and his family—running into double numbers—in a big, rambling native house on the top of a hill—a house in which I lost myself regularly twice a day; but always found a welcome.

fragrant as the flowers in May, even on the part of the house mother, whose hands and whose rooms were full enough without me, but whose heart is big enough to hold a Presbytery (Written before Mrs Waddell's sudden death at Belfast—"gone home," indeed, in a sense of which husband and wife did not think when they parted for a little while. After all, these partings are at longest only for "a little while,"—but may God comfort all sad hearts in present loneliness.) There was a garden at the back, a garden in which the pheasants called when earthquakes were on the wing, and in which the children played, remote from the native companionship to which, alas! they could not be entrusted.

It was the bleak December, but every morning, through the dark and chilly air, I would hear, while still snug between the sheets, the voices of the missionary and his pundit conning some Japanese classic in the adjoining room. It added a new charm to my little bed to share thus vicariously in the study of a language whose difficulties grow in proportion to your knowledge of it. You speak it fluently after the end of six months, are slightly acquainted with it at the end of half-a-dozen years, and are ready to own your entire ignorance of it after you have studied it for a lifetime. Mr. Waddell is still the ardent student, though in Japan he is recognized as a master of the native language—a *sinologue* they would call him in China. His discourses are more easily understood, indeed, by the common people than are those of some of their esoteric native pastors. He is a debator unrivalled in the Churches, and an orator who can sway a native audience at his will.

It was the late Dr. Williamson who, in 1872, first practically called the attention of the National Bible Society of Scotland to the opportunity in Japan. Mr. Robert Lilley was sent out by us in 1876, and, as it happened, was the first Bible Society agent to settle in the country, the other societies quickly following. The work has made great way since then. The entire Scriptures have been completely translated in an admirable version; and, though every foreign missionary were driven from the Island Empire to-morrow, there would remain, in a vernacular Bible, "the greatest missionary of all." To no other people have the Holy Scriptures been given, in so brief a time, in such variety and completeness. When Mr. Lilley began his labours each Gospel, printed on wooden blocks in native fashion, cost a shilling. Now the whole New Testament is produced for less than fourpence, and a handsome octavo Bible, with maps and references, for half-a-crown.

There was naturally no word for "colporteur" in the old dictionaries of Japan. The thing was unknown, and the word waited the arrival of the Bible Society. Mr. Lilley made one of many syllables—somewhat to this effect, "sei-sho-wo-uri-aruka-hto. I was told, when I aired all this vernacular at Yokohama, that my Japanese was defective, but I have always found a Scottish audience appreciate it, especially when the meaning is expounded as "The man-that-goes-about-to-sell-the-Holy-Book." There are now a hundred colporteurs, Christian men, going about all over the land, not to give away, but to sell the Holy Book. Let us be glad of this, and glad that the Book finds thousands of buyers, and some hearts at least in which the good seed germinates and brings forth fruit. Our own Society, in the nine years before the union of the Bible Societies, issued in Japan 483,528 copies of parts of Scripture.

Many incidents are related of individual men converted by a stray copy coming into their hands, and of Churches founded, not by preacher or evangelist, but by the native colporteur and the Divine Book. I may give one story, for the truth of which there is good evidence.

A colporteur had found his way, accompanied by a native pastor, into the prison of Shidzuoku. The prisoners heard the message gladly. Some bought a penny Gospel; some scraped together thirty-five cents for a Testament. One who bought the larger book was laid hold of by its wondrous words. It was found of him, and he did eat it, and it became the joy and the rejoicing of his heart. He was a notable prisoner—a jail-bird of long standing. But under the teaching of the Word, and of the men of the Book, his very look changed, and his behaviour. The officers had no more trouble with him. After a considerable time of testing, the governor made up his mind that his prisoner had become a new man, and procured him a free pardon. So the angel of the Lord sull finds men out in prison, and fetters fall, and iron gates open before him of their own accord. Our friend could not go to the house of the mother of John Mark on his release—that is not found in Shidzuoku—but he did the next best—he went to the mission-house, and there rehearsed what the Lord had done for him—turning a prisoner of the Emperor into one of Christ's free men.

Long my imprisoned spirit lay
Fast bound in sin and nature's night;
Thine eye diffused a quickening ray—
I woke, the dungeon flamed with light,
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.

THE CHURCH OF THE FUTURE.

The Christian outlook in Japan is, by all accounts, somewhat brighter than it was. There is not the same ardent spirit of enquiry, or ready acceptance of foreign doctrine, by which earlier years were characterized, but the later unfriendliness, not to say dislike, is passing away. The progress made by the Church ten years ago is not maintained, but there is progress, and in some places marked progress. If the world is less willing to be moved, the Churches have

closed up their ranks, differences have been healed, organizations have improved, liberality developed, and a new departure is hopefully anticipated.

The romance of Japanese Missions is fading, but it has left both the Missions and the men stronger than before. We shall not see, as was foretold by a fervid American at the Missionary Conference of 1888, a national Japanese Church fully manned, and celebrating the departure of the last missionary father in 1900; but we already see the lines laid down on which a national Japanese Church, in the best sense of the words, may be built up—not with brick and mortar, but in living Christian men and women, till it fill the land. It will not be a Scottish, an English, or an American Church,—not a copy exaggerated or reduced of this "ecclesiasticism" or that. It will bear the impress of the national thought and way of doing things; and some of us will probably shake our heads over it, while we have heads to shake—but if it be founded on the Rock, not the gates of hell shall prevail against it.

It is not without sadness that I come to the end of these reminiscences, and think of my first visit as my last. I would fain see again the white crown of Fujisan rise like a new creation out of the western wave, or whirl in my old jinrickisha along the busy streets of Tokyo, or explore the gorgeous temples and solemn groves of Nikko, or share in the missionary hospitalities, or join in the simple worship of those who, with glad surprise, have here tasted and seen that the Lord is gracious. The worry of the business that took me there is forgotten, with all the discomforts and disappointments of the way. I almost believe I could relish the smell of the "daikon" and enjoy the miseries of a native inn, if this must be the price of another visit. But, at least, the memory remains; and the new interest and sympathy with which you follow the daily story of a nation's life, and anticipate its development.

Best of all is the thought that, though I shall never again find myself on the way to Japan, Japan itself is on the way to become a Christian country. The Psalms of David and the Sermon on the Mount—one golden period of which Edwin Arnold said the other day in Japan itself he would not barter for all the wealth of all the Vedes—nay, the whole Divine message, of which these are but a fragment, has been translated into the tongue of the common people, and made their heritage for ever. In spite of national jealousies and treaty restrictions, the Gospel is making progress. The leaven is there and must leaven the lump. It is the lower middle class who make the Church, and it is the lower middle class that will make the nation. "Christian" is no longer synonymous with "outcast." The proportion of converts to the general population is less than one in a thousand, but in the first national Diet one member in thirty was a Christian and more than one of these was called to posts of special responsibility and honour in the Legislature of his country. And the Church is growing from within as well as from without. A period of perplexity and discussion is giving place to a more assured faith, which begins to prove itself in works of love and mercy.

Let us have these fellow islanders more frequently in our thought and prayer. What will all this striving commerce, this new civilization, this modern thought do for them if they let go the Gospel of the grace of God? The active mission work of our Church amongst them is dwindling slowly down, and some day will doubtless pass wholly to others. But let us not forget those whom we tried to help when fewer hands than now were stretched out to do them service. For centuries Japan has called herself, and been known to other countries as, the Land of the Rising Sun,—the first to catch the glad ray that chases the darkness across the great Pacific. Now the Sun of Righteousness Himself is rising on her, with healing in His wings, not to set in night, but to lead her ever onward towards the perfect day.—William J. Sloan, Glasgow, in the United Presbyterian Magazine.

OUR ELDERS.

MR. EDITOR,—How is it that every now and then some one seems moved to wholesale condemnation of our elders? In a late issue of your paper "Manager" makes the following sweeping statements. "Sessions as at present constituted are a positive hindrance to the prosperity of congregations. It is no secret that Presbyterians everywhere recognize this to be the case. The majority of our Sessions are composed of men who rest contented in the knowledge that they have what is called the spiritual oversight of congregations," etc. (The italics are mine.) On first reading such attacks, one is inclined to come to the conclusion that the author of them is very soreheaded because he is not an elder. But further reflection brings more charitable thoughts; and the excuse is made that local defect has led him to imagine that the brother in mind is a fit type of the eldership. Taking the latter view, permit me to assure "Manager," and others who are like minded, that my experience as a Sabbath-school worker, a manager, and, finally, a minister of the Presbyterian Church, has led me to conclusions the contrary to those at which he has arrived. No one claims that as a body they have attained unto perfection, but my experience leads me to say that our eldership is composed of the best available material, and is doing grand work for the Master. Turning to the Assembly's reports on Sabbath Schools and the State of Religion for the present year, I find that my experience is not unique. The former says: "2,270 elders are engaged in 1,138 schools. Allowing for unreported schools, we may safely say that 2,900, or 48 per cent., of the total eldership stand in the ranks of our Sabbath-school workers." When it is remembered that quite a number of the elders are unable to engage in this work on account of old age, and of being located (as many are in the country) far from where schools are held, it must be admitted that 48 is a fair per cent. The latter report says: "In regard to the work done by the elders of the Church, there is a most satisfactory consensus of opinion from almost every quarter. They are attending to the duties of their office with commendable diligence. In two districts only is there a complaint

made in regard to their neglect of duty, one from the Presbytery of Brockville and another from the Synod of Toronto and Kingston, which, while speaking in the highest praise of the service rendered by elders generally, adds: 'Yet we hear of some who bear this honoured name without giving evidence of its true meaning in life and work. Our report calls for reform, and asks: Can we not get all our Sessions to work? Set each elder his district, and thus develop unused talent.' 'Instead of condemning wholesale, would it not be better to encourage these brethren in their work? How? By showing them that you highly honour them for their work's sake; by upholding them in every effort to advance God's kingdom; by consulting with them in regard to the spiritual interests of the congregation; by inviting them to your home and then treating them as those who have to give an account as spiritual shepherds; by furnishing such information as will enable them to reclaim the erring, strengthen the weak, and comfort the afflicted, by pouring out your heart in prayer for a baptism of the Holy Spirit. They surely have enough to do to contend against those that are without. M.

August 10.

THE DIFFERENCE BETWEEN THE CENSUS RETURNS AND THE ASSEMBLY'S RETURNS OF PRESBYTERIANS IN THE DOMINION.

MR. EDITOR, That there should be 230,000 Presbyterians in the country that the Church knows nothing about, is a fact that will cause a good deal of enquiry. I would offer the following remarks upon it:—

I. The Church estimate is indirect. We get at it by multiplying the number of families reported by five, and adding the number of single persons. This is a very loose method, and full of loop holes. Five may be too low a multiple. The single persons may not be very carefully reported. Looking over the returns I find the column for single persons one with as many blanks as almost any other; no other statistical column shows so many. It cannot, therefore, be relied on as a means of giving us accurate knowledge about our people.

Then there is a wide divergence among Sessions as to how families shall be counted. Some count only those in which there are members. For example, one congregation, with a church seating 800 and a membership of 236, reports only 80 families, and no single persons at all. That is a city congregation, where there are generally a number of single persons not connected with the families. Eighty multiplied by five gives 400. Surely these are not all the Presbyterians, old and young, connected with that charge, which raises about \$1,600 for the Schemes, and nearly \$6,600 for all purposes. Perhaps in that case double the number would be nearer the actual fact.

Some Sessions, because they are taxed for certain church purposes per family or judged eligible or ineligible for aid from the augmentation fund, according to their contributions per family, are tempted to report only those families as Presbyterian and belonging to them that give reasonable support. Comparatively few Sessions, I believe, aim at giving in the report of their families all the Presbyterians in their neighbourhood. The families not known to the treasurer, and not seen often in the church, are not very likely to be enrolled.

II. In looking over the returns presented to last Assembly, I find not a very large proportion of blanks in the column per families, yet I believe enough, after deducting the "delayed returns," and the returns from the Presbytery of Newfoundland, to account for 18,000 to 20,000 of the missing 230,000.

Still, after we make all allowances that are called for by these features of the case, and after allowing for Presbyterians of all sorts who did not come into the union, there must still be a large number of unknown Presbyterians unknown to the Sessions of our Church, and this is a fact that ought to awaken interest and call forth effort.

What can be done? I believe our Sessions would act in the matter if a practical plan were suggested. Here is a plan that I have tried with good results:—

The assessors of the several municipalities, throughout Ontario at any rate, write the names of all the ratepayers and householders in the municipality, and with the name the religious denomination to which the person and his family claim to belong. They even divide the household, telling how many belong to each denomination, if there are different religions represented. Now, if the pastor or a member of Session could get access to the assessor's book, it would only be the work of a couple of hours to find out the unknown Presbyterians in the neighbourhood. Having got their names, and their street and number, it will be easy to visit the missing Presbyterians and find out something about them. And opportunities will at once be afforded for using means to draw them into the fold.

I believe there are few congregations (in towns and cities anyway) that would not find surprises, and work opened for them at their very doors, if some such plan as I have suggested were acted upon. And the result, if it is undertaken in a proper spirit and in a judicious way, will be not only beneficial to our newly-found namesakes, but also to our Church as a whole. It will wipe out speedily, I believe, some of the reproach that lies upon us as it is published abroad that one-fourth of all the Presbyterians in the Dominion of Canada are unknown to the Sessions of the Presbyterian Church in Canada.

H. GRACEY.

Gananoque, August 8, 1892.

Pastor and People.

RELIGION AND SCIENCE.

[Mr. Aubrey de Vere, in a poem on "The Death of Copernicus," in the *Contemporary Review*, places in the mouth of the great astronomer a poem of prophetic triumph at the progress to be made in science and theology:—]

"Lift up your heads
Ye everlasting gates," the Psalmist sang,
"So shall the King of Glory enter in."
Lives there who doubts that when the starry gates
Lift up their heads like minster porches vast
At feasts before a marvellous nation's eyes,
And show beyond, the universe of God—
Lives there who doubts that, entering there, man's mind
Must see before it far an entering God
Flashing from star to star? Lives there who doubts
That those new heavens, beyond all hope distant,
Must sound their Maker's praise? Religion's self
That day shall wear an ampler crown; all Truths
Now constellated in the Church's Creed,
Yet dim this day because man's mind is dim,
Perforce dilating as man's mind dilates,
O'er us must hang a new Theology,
Our own, yet nobler even as midnight heavens
Through crystal ether kenned more sharply shine
Than when mist veiled the stars! Let others doubt—
My choice is made.

THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

RIGH NA SORCHA.

The Life was the light of men.—John 1: 4.

There was a pleasant path through the woods they traversed, woods of oak trees and beeches, of pines and firs, tall and stately and widely branching. The oaks and beeches were breaking into leaf, and from bough to bough leaped the merry, chattering squirrels, to look for last year's acorns and nuts, while noisy jays and little birds of sweeter pipe warbled their notes of welcome. Now, also, the flowers appeared—daisies were at the children's feet, and wood anemones, and sweet-scented violets, and cowslips and primroses, and many more that beguiled the forest way. From a brook that ran beside them, bubbling over stones, they drank fresh water and washed their tear-stained faces. But to their hungry gaze was the sight of the leaping trout, at which the young men set the little ones down and prepared to fish. One went ashore to where the stream was narrow, and another below to where it was very shallow, and they built in each place dams of stones taken from its bed. The upper one was high and complete, so that no trout could overtop it, but the lower one was left open at one little point, which a single good-sized stone could block. Up came the sportive fish to ascend the stream, and passed through the opening. Six, twelve, twenty, thirty and more passed through, and then, swimming as far as the upper dam, saw their mistake, and tried to get back, but too late; the stone was put over the opening, and the trout were caught in a fish pond. It was easy work to wade in the water, and, with a stick broken from a tree, kill the silly but pretty speckled fish. Then, the fire stones and the tinder were got out, some dry stones gathered, and a fire made. On the hot coals the trout were laid, and when they were cooked all the children gave thanks to their Father, the King of Light who was guiding them, and partook of their hot and savory meal. When it was over they opened the dams, and let the remaining imprisoned fish go; then they washed again in the stream, resumed their burdens, and went on their way in strength and joy.

They had need of all their strength, for there was a hill to climb, a hill that shut out all the southern prospect save the distant light. Before they reached the summit they felt the air cold, but bracing and healthful and little patches of sand lay in the hollows. But as they raced together down the other side, it was among flowering yellow broom and purple heather. The children got down from their brothers' arms and backs, and let go their sisters' hands to gather the blueberries just ripening, and, further down, the wild strawberries, dark red in hue and sweet as honey with the fulness of their growth. In the plain below there were roses and many other blossoms on plant and shrub and tree of every colour and of delightful fragrance. The birds became more numerous and their songs sweeter. Rabbits scampered about playing with one another and scattering in and out of their burrows, and, now and again, a slender roebuck would raise his head from a thicket and then bound away into the distance. The air was warmer and the sky was brighter than before, so that the children's hearts were full of gladness, though as yet they had seen no human form but their own. Yet the country had inhabitants, for in a leafy grove, to which they were attracted by the flash of falling waters, they saw a summer-house beside a fountain, the work of men's hands. They entered the house in doubt and with a little fear, but found no one in it. There, however, was a table spread with dishes and goblets for all, and an abundance of wholesome food. Once more they tasted bread and meat, and knew that they could not be far away from the Kingdom of Light, where there was always enough and to spare. They rested a while after the welcome refreshment, and when they left the house they left in it the outer seal-skin coats and cloaks that had shielded them from the bitter cold, now a thing of the past.

The next stage in their journey was a sunny hill, easy of ascent, which led them to a scene of wondrous beauty, for there were flowing streams running like silver threads through green meadows, all bespangled with loveliest flowers. Between the meadows were plantations of palms and myrtles, of pomegranates and almonds, of orange and fig trees. Swarms of honey bees hovered about the fragrant blossoms, and butterflies of gorgeous hues flashed through the warm atmosphere from shrub to shrub and from flower to flower. The very beetles on the ground were clad in shining mail, that looked as if it had been dipped in the different tints of the setting summer sun. The cooing of turtledoves, the full, rich notes of the southern thrushes, the entrancing song of the nightingale, filled the borders of orchard and woodland with melody, till the children were carried away by it, and sang:—

We are going home to our Father's house,
To the land where the Light is King.

They could eat of the fruit by the way and smother one another with flowers. Tame birds of marvellous plumage perched upon their shoulders and upon their outstretched hands. No weed or poisonous plant appeared, no serpent or beast of prey. There was nothing to mar the scene. The travellers passed flocks of curious affectionate sheep and goats, some of which rubbed against them as if asking for a caress, and herds of quiet, patient cattle that cropped the rich grass of the pastures. The next building they saw was one of larger size and greater beauty, a palace fit for a king. Within it also a table was laid in gold and silver, and beyond the banquetting hall were chambers all prepared for those who would sleep, inviting the tired traveller to safe and pleasant repose. So they supped right royally, and slept the sleep of peace and innocence to prepare them for the journey which still lay before their feet.

When morning came there were clothes for all beside their couches, clothes fit for the climate and for the journey, and for their rank as a great King's children, so they gladly left the old patched things behind, after bathing in the fountains provided, and arrayed themselves in their new attire. Spotlessly clean, with dressed hair and sandalled feet, they met around the board, hardly recognizing each other because of the change, and joyfully anticipating the pleasures of the day. Fortified by their repast, and strong in hope as confident in new-found safety and peace, they bade farewell to the palace and journeyed on to even lovelier scenes, the light before them ever growing larger and brighter. What they saw and heard and felt in their hearts and thrilling through all their being from oldest to youngest no human pen could write nor human tongue tell. Then, when the glory was heavy upon them, so that even their new garments were a burden, they came to the border of a mighty forest of giant trees that seemed to toss their leafy tops towards the sky and spread all round about a cool and grateful shade. The path led through the forest, and the little ones feared as they entered in, for they could not see its end, and their terrible experience of Lochlyn made them dread the darkness. The path was a path no longer, but a great highroad walled in by the massive trunks, a road wide enough for all the earth's armies to pass along, high enough, up to the overarching dome of dense foliage, for the world's loftiest pride and pomp and glory. They seemed to each other so small, that little company, for so vast an avenue, the floor of which seemed as if it had been trodden by million feet.

The youngest wanted to be carried, those a little older to take their sisters' hands. They kept very close together, a compact company of twelve. "There is the big light coming!" cried a little fellow on his tall brother's shoulder, where he could see above the gently rising ground. Soon the ground began to descend before them, and the light became visible to all. "It is coming fast," cried a toddler, grasping her sister more tightly, and hiding her face in her dress. "The light has brought us good all the way, dear," answered the King's daughter; "we must not be afraid of it now." So they journeyed on through that great dark tunnel with the bright light shining at the end. Yes, the light was coming, ever larger and brighter as it approached, but it neither burned nor blinded; it was a blessed light. The pilgrims kept up a brave heart, although darkness was behind and on either side of them, and there was no escape from the light that came steadily on, till it reached up to the leafy canopy, and its reflection could be seen beyond its matted tree-tops, and till it filled the whole breadth of the bordered road, and shone among the trunks on either side. On, on it came, and, as they stood and gazed, it took form before their eyes, not the form of a devouring fire, nor of the round-orbed moon, nor the brighter scorching sun, but of a man who seemed to fill all the world that lay before them, a man in shining royal robes, with crowned head and a face of wonderful love. "It is our Father, it is the King of Light," they all cried, and ran forward to meet the approaching figure. As they all knelt before him, young and old, he came near and bent over them, and gathered them all up into his arms and to his heart's embrace; and when they opened their eyes again the vaulted road was gone, and the unspeakable glories of the Kingdom of Light brought to their spirits the fulness of joy. They never left that land again, and never will; for a day is coming when the King will send His light, and His warm south wind to break the frozen fetters and dispel the hideous darkness of the far Lochlyn. Then the evil heart will depart from the mother, and she will come home to the

King she left, and the children she treated so cruelly. That is the story of Righ na Sorcha, the King of Light.

The King of Light is our King, dear children, who is called the Father of Light and the King of Glory, for God is light, and in Him is no darkness at all. But our mother earth went away from the light of knowledge and purity and happiness into the darkness of ignorance and sin and misery, away from the life which is in that light into a region of the shadow of death, away from the warmth of God's sun of love into a cold, dreary land of heartlessness and cruelty. The life is the light of men, the Bible says. We know there can be no life without some light, but the wisest men in the world cannot tell us which of the two stands first, although it seems natural to think that that which is necessary to life and fosters it should have its origin in life. But I think of a house, your own house at home, and of the light that is there. It is not what comes in through the windows when the shutters are thrown open or the blinds are pulled up in the morning, nor the lights that are kindled when night comes on, or even the ruddy blaze of the fire in the winter time. All these lights may be there, and yet the house be very dark with gloom and sorrow, with suffering and death. Yes; it may be dark with selfishness and other sins. But in your homes, I trust, and in many many more, there shines a light, perhaps there shine many lights, and these lights are human lives—a mother's, it may be, always thoughtful and kind and motherly, diffusing gladness and wiping tears away, or a father's, strong and cheerful, and tender, shedding abroad a hopeful radiance. Is it an unselfish sister caring for all and scattering sunbeams in her songs, an affectionate brother full of Christian manliness, that shines a steady, unflinching torch to guide the younger and feeble steps, a patient sufferer on a bed of sickness to whose couch young and old repair to learn how God's light shines down into the very midst of darkness, or a little child that, all unconsciously, is the light of the house! The true earthly light is the life, the human heart and mind and strength, and the greatest light of the world that ever appeared, greater than the sun in all his strength and glory, was the lowly Jesus, who called Himself by that name, "I am the Light of the world." So, when we find ourselves and our mother earth away in the darkness, the cold, the cruelty, we will turn our faces towards the Father whom He came to reveal to us, and in the ship of faith, with His Spirit to waft, and His word to guide, will float away to Light's fair kingdom. And when the light that gives back life and warmth and wealth and blessing comes, we will see that it is a person full of glorious life, our own Father and King of Light, who takes us to His arms forever.

(To be Continued.)

THE POWER OF EXAMPLE.

Let only one soul in any community become deeply awakened on account of guilt, and with an absorbed gaze look away from self to Christ to find peace and pardon in His name. What an influence will be exerted upon others! No form of opposition can effectually resist it. No secret scepticism abroad can withstand such an example of conquering grace. Other souls will be led to sober reflection and genuine repentance. Many widespread revivals have originated in the regeneration of a single individual—possibly an obscure person, without worldly position and brought to Christ through the agency of some individual equally unknown.

This is just as true of a soul earnestly seeking a clean heart. The spirit dwelling in such persons is quickly contagious. The silent prayer will be lifted all around: "Create in me a clean heart," the meetings for prayer will be forthwith enlivened, the awakened attention of believers to their high privilege in the Gospel will soon become general—all the results of the new life of faith wrought by the Holy Spirit in a single soul. Who has not seen all this again and again illustrated in his own community? And if this be God's method of bringing in the fulness of His kingdom upon earth, every Christian should enquire: "Am I all that God would have me to be in inward purity and outward life?"

REST.

Rest is an important factor in the success or usefulness of every working life. It is a wrench sometimes to tear one's self away from congenial occupation, but it pays—from every point of view it pays. We come back invigorated and refreshed, bringing new thoughts and new inspirations with us, which bless others as well as ourselves. And because of that, it is our duty to take a rest. Whether it be in the city, or by the sea, or among the everlasting hills, it will give us new and sweet views of life, and will, also, if we allow ourselves to be gently led, bring us nearer to the kingdom of heaven.—Annie S. Swan.

WHAT STRONGER PROOF

Is needed of the merit of Hood's Sarsaparilla than the hundreds of letters continually coming in telling of marvellous cures it has effected after all other remedies have failed? Truly, Hood's Sarsaparilla possesses peculiar curative powers unknown to other medicines.

HOOD'S PILLS cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

Our Young Folks.

COURAGE TO DO RIGHT.

Have courage to do right ;
No courage is like this ;
It proves a sword of might,
A goodly shield it is ;
The hosts of sin it helps to slay.
Have courage, child, be brave to-day.

Have courage to do right ;
My boy, the word's for you ;
Treat not my counsel light,
'Twill help to bear you through ;
'Twill help you put old Satan down,
'Twill help you win the victor's crown.

Have courage to do right ;
My girl, the word's for you.
Now while the morn is bright,
Now in your youth's first dew ;
Be brave to day, be brave and strong
'Gainst all the hosts of sin and wrong.

Have courage to do right,
Though fierce and strong the foe ;
The Lord of grace and might
Will help you lay him low.
Deem not my counsel vain or light
Have courage, children, to do right.

—Anna D. Walker.

RESPECT TO PARENTS.

Within living memory the respect, honour, obedience to the commands and wishes of parents was deeper than it is now. In a past generation men would have been disgusted and shocked at the petulant, disrespectful demeanour now often shown to parents ; at the vulgar, dishonouring terms in which many even habitually speak of their fathers. I have heard the story told among the young almost with admiration how once a worthless graduate told his father that he really could not walk down the high-street of Oxford with him unless he dressed in more fashionable clothes. Many fine young gentlemen who are not worthy to tie the shoe latches of the fathers on whom they depend, almost seem to think it derogatory to use the grand old honoured name, "My father." For that term of respect and love a spurious conceit substitutes some cant or loveless synonym. There are fathers in all classes whose children take all the love and self-denial of parents as the merest matter of course, as something due to their own transcendent merits, and give nothing in return. The boy of the working class who is earning his own living at sixteen often thinks it quite intolerable that his parents should have the slightest claim upon him in their destitute old age. "Parental authority," says the man who is most experienced in London among the young, "seems among some classes to be at a discount, and the parents of children seven years old sometimes come to me and say they have no sort of control over their own children." The tradesman's son, whose father has given him an education such as he himself never had, is ashamed of his father, because, though far superior to himself, he drops his "h's," or does not know the conventions of etiquette ; the daughter whose smattering of shallow accomplishments has led her to mistake herself for a lady, looks down on her worthier mother from the height of her inferiority, as a person to whom she must leave the whole domestic drudgery whilst she is reading sickly romances or murdering flabby music on the piano.

THROUGH CHRIST ALONE

(From the German.)

Angry words caused grandma to look up from her Bible. Could Madge and Jack be quarrelling again? She looked into the garden.

Yes, there stood her grandchildren, Madge flushed and in tears. Jack, the sailor lad, with a scowl on his face.

"You will never agree until you give your heart to the Lord," said grandma with a sigh. "Come in, my children, and listen to a little tale which I heard long ago ; it will calm your ruffled spirits, and perhaps you may benefit by it."

Once upon a time a partridge and a seagull formed a friendship. They would meet in a beautiful grove by the sea, where the balmy odours of the trees mingled with the cooling breeze of the ocean.

One day the gull brought a fish and began to lunch with great gusto.

"Friend Seagull," said the Partridge, "I have long been pained to see that you feed upon things which are not fit for a decent bird. Surely since I gave you some of my beautiful corn, you must know how much better it is than your nasty fish."

"And I," replied the Gull, "cannot understand why you continue to stalk among the grass in search of unwholesome food, while the ocean offers plenty of good things."

"It is not proper to take wild flights over the water and catch fish," said the Partridge, indignantly.

"It is unworthy of an honest bird to nestle in the grass," answered the Seagull, hotly.

King Oberon, the supernatural and the wise, had been listening, and now spoke to them :—

"Strawberries have never grown in the sea, as herrings have never grown in the woods. The partridge dreads the surf and the spray from the white-caps as the gull fears the briars and brambles. The gull may be pleased for an hour

at the varied and beautifully-blended colours of the land bird's plumage, may like for a few moments the quiet and rest of the covert in the woods, but ere long he will fly away again and rejoice as he breasts the storm that sweeps over the wild sea.

"The partridge may wonder for a little while at the dazzling whiteness of his wings, may listen with awe, and perhaps admiration, to his thrilling stories of shipwreck and battle, but in turn she will revolt at what she would deem the foul misdeeds of his hooked beak.

"The Seagull and the Partridge cannot be lasting friends. And yet I can make you so. There is a power committed to me by One who is gracious, tenderly gracious to birds of every feather—a power indescribable, like the wind which bloweth where it listeth, whereby I can change you both in heart, and you will be united by a new bond, an almighty one. I can create you both into fairies like myself, and of whom I am king. You, Sir Gull, would be a master Jack, full of vivacity and versatility, eager, brave and impulsive. I would make you useful in a thousand glorious missions which would bring rapture to your soul in a manner you can now little conceive. And you, my dear Partridge, would become my delicate Ariel, giving forth such music from your lyre as would lure on to follow you every Ferdinand on earth.

"O gull and partridge, there is no other abiding relationship for you, you must both be transformed into the image of Oberon, then indeed will you become one in purpose and desire, one in peace and one in glory."

Will you let Him?

SYMMETRICAL DEVELOPMENT.

The symmetrical development of a tree is an agreeable thing to watch. Its growth in size, in height, in beauty, from a little sapling till its altitude and its circumference tempt the birds to build nests in its branches, while its shade is grateful to every passer-by—all this is a very pleasant thing to observe.

An even more delightful thing is to watch a character developing and strengthening through successive years.

You knew a sweet child, a school girl. She was distinguished for fidelity, for diligence, for amiability, for conscientious attention to every task.

Then the child went away, one day, you couldn't tell the exact moment, but you remember it, there was a bright, blithe maiden in her place. A maiden whom everybody loved, at whose feet the youthful knights laid their trophies.

It came to pass, in the natural order of events, that one of the most persistent knights won the lady's heart. You were at the wedding. The bride was bewitching, radiant ; the husband proud and happy.

There followed the bride's wake the fair young matron. She was as charming as at any earlier period, bringing to bear on her new duties the same characteristics which were hers in earlier life. These were halcyon days, serene and tranquil exceedingly.

By-and-bye the matron was numbered among the blessed among women, who bear babes and cradle them in rejoicing arms. Never was she so sweet, so winsome, so tender, so discreet as now. And still her character is going on, beautiful with the beauty of a rarely symmetrical development.

TORONTO INDUSTRIAL FAIR.

The great event in Exhibitions in Canada is the Toronto Industrial Fair, which opens this year September 5th and closes September 17th. It will be specially interesting on account both of the large and comprehensive prize list and because of the special attractions to be offered. So great has been the demand for space in past years and to such large proportions has the Fair grown, that more space became a necessity, and after repeated efforts the directors have secured additional accommodation on the Garrison Commons. A large new grand stand and a new speeding ring will be ready by opening day. The plan for the stand shows a design of the most complete character, with offices and side rooms to meet the convenience and comfort of all who may be engaged in the ring, or who may wish to remain as spectators of the speeding and other attractive events. Every farmer in the province ought to see this Fair. The special attractions this year are very numerous and are much superior to previous years. Cheap fares will prevail on all railways.

It is what Hood's Sarsaparilla actually does that tells the story of its merit and has given it the largest sale of any medicine.

C. C. RICHARDS & CO.

Gentlemen,—For years I have been troubled with scrofulous sores upon my face. I have spent hundreds of dollars trying to effect a cure, without any result. I am happy to say one bottle of MINARD'S LINIMENT entirely cured me and I can heartily recommend it to all as the best medicine in the world.

RONALD MCINNES.

Bayfield, Ont.

MINARD'S Liniment cures Burns, etc.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Sept. 4. } PHILIP PREACHING AT SAMARIA. { Acts viii. 1-575.

GOLDEN TEXT And there was great joy in that city. Acts viii. 8.

INTRODUCTORY.

Persecution drove a large number of Christians from Jerusalem. They went into the country and to other provinces. Wherever they went they embraced every opportunity for preaching the Gospel of Christ. In this lesson we have some account of the labours of Philip who had, along with Stephen, been appointed one of the first deacons in the Christian Church. There is not much recorded concerning him. This and the following lesson relate to Philip's work, and at a later period we find him a resident of Cesarea where Paul visited him. His daughters were prophetesses, and, by word and symbol, foretold Paul's imprisonment.

I. Philip the Evangelist.—He went to one of the Samaritan cities—which one is not stated and proclaimed with earnestness and courage Christ and Him crucified. However varied the gifts and graces of the first ministers of the Gospel in the apostolic days, there was a remarkable agreement in the subject of their preaching. So far as the New Testament throws light on the style of their preaching, it was simple, earnest, direct. The truth concerning Christ, His ability and willingness to save, formed the chief burden of their testimony. The people of that Samaritan city were deeply interested in what they heard. "With one accord they gave heed unto those things which Philip spake." Philip, as well as the apostles, was full of the Holy Spirit, and was endowed with the power of working miracles, which were attestations to the truth of the Gospel of salvation which he proclaimed. These confirmed the people in their belief that Philip was God's messenger to them. The miracles were signs of God's healing power. Those possessed by unclean spirits, the lame and the palsied, were healed. As a result of the Gospel and of the many blessings it brought, "there was great joy in that city." The Gospel uniformly brings joy in its train, to the individual and to the community.

II. Simon the Sorcerer.—In that age the Roman Empire swarmed with impostors, men who lived by a species of swindling. They pretended to read the future, tell fortunes and practise divination. It was a superstitious and credulous age, and, in these circumstances, unprincipled men found their opportunity in enriching themselves and in deluding the people. In our own time we have people following the same occupation. The spiritualists, by the practise of dexterous tricks and a sleight of hand, are able to impose on the ignorant and superstitious. Indian jugglers can perform wonderful feats, similar to those performed by the sorcerers of ancient times. In this Samaritan city there was one who had attained distinction by the exercise of his magic arts. Josephus mentions such a person practising these arts some years after the time here mentioned, and Biblical students imagine him to be the same individual. He was of Jewish parentage, born on the island of Cyprus and educated in Alexandria. Simon was able to delude the people, and gave them to understand that he was a mighty personage, if not possessed of divinity. In that season of moral and spiritual darkness the people of all ranks and conditions believed in him, and the common sentiment regarding him was "This man is the great power of God." If the people have not true spiritual guides they will readily accept false ones. The light exposes the pretensions of impostors. Simon had it all his own way till Philip came with a real message from heaven. The effect of his preaching was great. The people believed on Jesus Christ and the Kingdom of God. Men and women accepted the message of salvation and were baptized. This was a public profession of their faith in Christ. Among the converts was Simon the magician himself. He was captivated by the effects produced by the Gospel and no doubt especially by the miracles. He did not believe unto salvation. He received the Gospel message as authentic, but he did not surrender himself to Christ. "He continued with Philip, and wondered beholding the miracles and signs which were done." That was all. He did not yield up his heart to the power of the truth. When the apostles in Jerusalem heard of the success of the Gospel in Samaria, they sent two of their number, Peter and John, to confirm the converts in their faith and to sanction the work done by Philip. The two apostles when they reached Samaria prayed for the converts and especially that they might receive the Holy Ghost. This means that they might receive the special gifts of the Holy Spirit imparted. They had already been the subjects of the Holy Spirit's work, for by Him they had been enabled to believe on Jesus Christ into whose name they had been baptized. These believing Samaritans did receive the special gifts of the Holy Spirit by the laying on of the hands of the apostles. The possession of those gifts was apparent, either as the gifts of tongues or the power to work miracles, or in the elevation of their spiritual nature enabling them to bear striking testimony to the power of God's grace.

III. The Impostor Unmasked.—Simon saw that the apostles had power to impart spiritual blessings to others. He saw that by the laying on of the apostles' hands the Holy Ghost had been received. He thought this a wonderful power, and he desired its possession, but he did not understand the real nature and purpose of the Holy Spirit's bestowment. He imagined that the power could be purchased with money, which he offered to the apostles, saying, "Give me also this power, that on whosoever I may lay hands he may receive the Holy Ghost." Peter at once in terms of pointed rebuke said: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. The thought of his heart that the greatest and the best gifts of God can be purchased lay at the back of his offer of money. It was this that was his sin. God's gift of salvation is free, and it cannot be purchased. The holiest things cannot be made merchandise of. Simon has given a name to the odious sin of trafficking in holy things. It is called Simony. Peter tells Simon plainly what is his true state, "Thy heart is not right in the sight of God ;" "thou art in the gall of bitterness and in the bond of iniquity." He was urged to repent and pray for forgiveness. Then his fears were aroused. He was alarmed for his future, but there was no true repentance, real sorrow for his sin and desire to be delivered from it. There is a real difference between a desire to be delivered from sin and a desire to escape its punishment. Simon asked the apostles to pray for him "that none of these things which ye have spoken come upon me." After remaining some time preaching the Gospel in Samaritan villages, the apostles returned to Jerusalem.

PRACTICAL SUGGESTIONS.

The earnest and faithful preaching of the Gospel leads to blessed and lasting results.

The Gospel of Jesus Christ and imposture and deception can never agree. The Gospel exposes imposture.

Anyone who thinks that God's salvation can be purchased by money, good works or anything else, is still in spiritual bondage. It is God's free gift.

Without repentance and belief in the Gospel there is no deliverance from the bondage of sin.

INTERNATIONAL LESSON SCHEMES

Specialty prepared for Presbyterian Sabbath Schools for 1892. Mailed, pre-paid at 6 cents per 100 copies. Address—

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The Canada Presbyterian.

TORONTO, WEDNESDAY, AUGUST 24th, 1892.

THE attention of all concerned is especially directed to the advertisement announcing the meeting of the Executive of the Home Mission and Augmentation Committees in St. Andrews Church West, Toronto, on the morning of Tuesday, 11th October.

IF there is much more said about Mr. Blake's appearances in England, Englishmen may be tempted to conclude that we are greatly surprised to find that our countryman amounts to anything over there. Is there any reason why a Canadian should not be a first-class man? Englishmen would think more highly of us if we had more self respect, and did not take colonial inferiority for granted.

THE annual vacation is a comparatively new thing in Canada, but it is a really good thing. A rest and a new start help a worker of any kind mightily. It is a good thing to stop occasionally and look at one's work from the outside. In the thick of the fight a man cannot see his work in the same light as he sees it in the quiet of his vacation. Canada affords splendid opportunities for recreation. The northern part of Ontario is one of the best recruiting places in the world.

AN idle man is to be pitied at any season of the year, but never so much as in August. During this month thousands of busy workers pack their grips, say good-bye to their work, and start for the lakes or the mountains or the sea-side, to have a rest and a good time. A chronic idler cannot take a vacation. His whole year is a vacation, and he cannot have the luxury of a rest, because he has never enjoyed the luxury of hard work. We sometimes pity people who have to work hard, and some of them are objects of pity, but positively there is no human being so much to be pitied as a man or woman that has nothing to do, and does it every day.

WHILE many other counties in this Province have formed Christian Endeavour Unions, York has been behind in this matter. With the object of forming a County Union, a Convention will assemble in Cookes Church, Toronto, on September 2nd and 3rd, the first session commencing at 2.30 p.m. on Friday, September 2nd. Good speakers have been secured, and ample time will be given to the discussion of all practical questions in connection with this important branch of Christian work. Full particulars can be obtained from Mr. Thomas Rennie, Secretary of Committee of Management, corner Jarvis and Adelaide Streets, Toronto.

THE colleges are deeply interested in the question of the missing two hundred thousand. Hard-headed methodical business men, with a weakness for figures, when asked for money to support theological education, will be apt to ask in return if the young men are being properly trained in pastoral theology. All the pastors in the Church have not been trained in Canada, and it is just as much the duty of the elder as of the minister to look after the stray sheep, but still the question of pastoral efficiency will come up. There is not much use in a young minister who knows the heresies of the tenth century, but has not the most distant idea of the spiritual condition of his own village.

DERANGEMENT of trade is not the most serious feature of the strike at Buffalo. No doubt the accumulation of freight there causes a vast amount of inconvenience and loss in many places and to many individuals, but a little time would soon rectify matters of that kind. The alarming feature of the case is the bad blood that seems to be permanently stirred up between capital and labour. The contest at Homestead actually amounted to civil war. There are 8,000 men under arms at Buffalo, and the whole militia force of the State of New York has been called out. How much worse could matters be even if civil war existed?

THERE can be no reasonable doubt that the loud swaggering of millionaires and railway magnates on the other side of the line has had much to do in the way of intensifying the feeling between labour and capital. The world has heard a good deal about the overbearing conduct of the aristocrats of the old world, and no doubt many Lords and Dukes have been disreputable bullies. There is no kind of lordling, however, quite so disgusting as the vulgar, ignorant American millionaire who has made a fortune out of the hard work of others, and who constantly thrusts his ill-gotten gains in the faces of his neighbours. So long as money enables men to do as they please, and millionaires are above the law, there will be constant war between the rich and the poor.

IT is amusing to read some of the predictions that are being made about the future of the Gladstone Government. The difficulties the old parliamentary hand has to contend against are represented as quite insuperable, and it is gravely asserted that his Government cannot last a year, perhaps not six months. Now, all that may be true, but the wish is generally the father of the prediction. People often pursue the same course in Church matters. If you hear a man predict that his minister is going to fail, always expect him to help to fulfil his prediction. He is pretty certain to work for the prediction at least negatively, if not positively. The man who predicts that a collection will be a failure, does not intend to do much to make it a success. The man who asserts that a Church debt can never be paid does not intend to help to pay it. Predictions generally indicate the feelings of the prophet.

THE printing of the "Acts and Proceedings of the Eighteenth General Assembly of the Presbyterian Church in Canada" is now completed, and the distribution of the volume is begun. Like the Church whose work and progress it records, it is growing larger every year. As formerly it contains the official record of the proceedings of the General Assembly, all the reports presented to the Supreme Court, and much valuable and authentic information concerning the work of the Church. Many people still cherish the delusion that the Church's Blue Book is merely a mass of dry and uninteresting details not worth anyone's while to read. We are convinced, however, that the most volatile individual who casually glances at the Home and Foreign Mission Reports, the Statistical Report and many of the others will find matters of surpassing interest embodied in these necessary portions of this valuable record of the Church's doings during the year. It is certain that if the ministers and office-bearers in the Church took a periodic course of Blue Book, their interest and efficiency in Christian work would be enhanced. Future Church historians will bless the memories of the compilers of "The Acts and Proceedings" long after they have finished their earthly labours.

NO one capable of forming an intelligent opinion on such matters doubts that the census enumerators are substantially correct when they find 230,000 more Presbyterians in the Dominion than the Church finds. Dr. Torrance says in his report that "There is every reason to conclude that the figures reported by the Government are substantially correct." Dr. Cochrane, we know, holds the same opinion, and both are first-class business men. The cold, hard fact the Church has to face is that while we have been talking about "this great Church," and passing resolutions on political questions, and legislating about the deceased wife's sister, nearly a quarter of a million of our own people in a population of only five millions are unknown to the Church and presumably uncared for by the Church. There is no use in concealing this fact, and no man who has the welfare of the

Church at heart can help fearing that there is something seriously if not radically wrong somewhere. The Church courts spend many hours on matters of very little importance, but when they are told in an official way that over two hundred thousand Presbyterian people in a population of only five millions are like sheep without a shepherd, the fact does not awaken as much interest as the putting of a name on the Standing Committee.

WHO has not heard scores of sermons on the relative importance of temporal and spiritual things? Congregations are urged to give more attention to the things that concern the soul and eternity, and less attention to the affairs of this world. Hortation on this line is one of the most common of pulp commonplaces. Do ministers practise their own precepts in this connection? Do the Church courts give the most important matters the most attention? The General Assembly spent a considerable amount of time in putting one name on the Home Mission Committee, but it spent no time enquiring into the decrease in the number of Presbyterians in the Maritime Provinces, or in looking for the stray quarter of a million Presbyterians that the ministers and elders do not know as much about as the agents of the Dominion Government know. Presbyteries will probably spend more time this autumn in making verbal criticism of their minutes than in making enquiry about our 200,000 lost sheep. How can ministers expect their hearers to give superior attention to vital matters if the hearers know that in the spiritual courts of the Church the greater part of the time is often given to matters that are not only non-essential but trifling as well?

DR. COCHRANE is of the opinion that there may be a few groups of Presbyterian families in the older Provinces of the Dominion that are not reached by the Church, and are therefore not included in the statistics. Exploration is expensive and the Dominion Government can stand the expense much better than the Home Mission Committee. When exploration is asked, the Committee explore and give the newly found district all the help the Committee can afford. No doubt this is true in regard to a few Presbyteries, but the number is certainly few. Bruce and Barrie are the Presbyteries in which such groups would most likely be found, and there is a most efficient mission superintendent in these Presbyteries to watch the formation of Presbyterian groups. As a matter of fact he does watch and report them. If there are such groups in the older Presbyteries, more's the shame to the Presbyteries. We do not believe that unreported groups exist in one old Presbytery out of a dozen. In Dr. Cochrane's own Presbytery, for example, where is there a group? and the same question might be asked about a dozen others. The only possible places in Ontario where such groups can be found are the Presbyteries in the north-eastern part, and we doubt very much if there are many groups in these. Dr. Campbell will perhaps give his views on this question. As a matter of fact we believe that the great majority of the missing two hundred thousand are to be found in cities, towns and villages right under the shadow of our church spires. They are too careless to attend Church, and in too many instances the Church does not exert itself much in the way of compelling them to come in. More anon.

CHILDREN'S DAY.

CONGREGATIONS and Sabbath schools are taking kindly to the observance of Children's Day. The Sabbath School Committee have made all necessary arrangements for bright and attractive services on the day appointed. The last Sabbath in September, the 25th, has been selected as the day most generally convenient for holding such services. Owing to the meeting of the Pan-Presbyterian Council, most of the Toronto Sabbath schools have resolved to hold the children's special services two weeks earlier, on the 11th September. The Sabbath School Committee are cordially in favour of observing a day annually as Children's Day, and the General Assembly has given its sanction to the appointment. It is superfluous to add that Sabbath school teachers generally, and all who sympathize with them in the delightful and valuable work in which they are engaged, heartily approve of the effort to establish an annual Children's service throughout the length and breadth of the Church. In a short time it will be eagerly looked forward to with joy.

ous anticipation, and it will leave behind it glad remembrances. It will increase interest and affection for the Sabbath school among the young, and its services will, under the Holy Spirit's guidance, be blessed in its results. The observance of a stated day will help to identify more closely congregation and Sabbath school, leading many who have hitherto been indifferent to the welfare of the Sabbath school to take a more lively interest in its work. Both teachers and scholars will be cheered and encouraged by it. The hope, therefore, is confidently entertained that the observance of this anniversary will soon become general throughout the entire Church. If the services designed for the day are carried out in the spirit, and more or less in the form contemplated by the committee, the institution will win its way from its own inherent merit.

This year the Committee have prepared a very appropriate programme for a Harvest Home service, marked by both unity and variety, so that even in the least efficient hands it is scarcely possible that it can become dull or uninteresting. Bright and appropriate hymns in sufficient number have been selected with readings of Scripture, responsively and in concert, as well as questions and answers have been inserted in appropriate parts of the service, which is divided into four parts, the first, a Call to Praise; the second, Sowing Time; the third, Growing Time, and the fourth, The Harvest Time. The third part is to be followed by an address. Thus, although everything is arranged for decently and in order, scope is given for spontaneity in the service. There are no prescriptions for the address or the prayers. The whole plan, including the hymns, music and readings, is neatly and conveniently printed for distribution, copies of which can be obtained free of charge, in such quantities as may be needed by all making application to the joint Conveners, Rev. T. F. Fotheringham, B.D., 107 Hazen Street, St. John, N.B., or to Rev. James G. Stuart, B.A., 46 Stewart Street, Toronto.

Here it may be mentioned that the General Assembly made admirable provision at its last meeting for the efficient management of Sabbath school work. Mr. Fotheringham, the indefatigable and painstaking Convener, for a number of years felt the work becoming burdensome because of its great increase and placed his resignation in the hands of the Assembly. To the general satisfaction he yielded to the urgent request to continue his services in a lightened form. The Rev. James G. Stuart, who is admirably fitted for the office assigned him, has been made joint-Convener with Mr. Fotheringham. Mr. Stuart has entered on the discharge of his duties with zest and enthusiasm. The labour of the office has been divided, Mr. Fotheringham continuing to take charge of the "Home Study Leaflet," and Statistics, while Mr. Stuart will manage the financial affairs and the Higher Religious Instruction Scheme. Associated with them are the following members of the Assembly's Committee, all of them well known for the interest they take in the work of the Sabbath school: Revs. R. P. Mackay, B.A., D. MacTavish, D.Sc., J. McP. Scott, B. A., Messrs. David Fotheringham, James McNabb, and R. S. Gourlay. In a circular just issued it is stated that

The amount of money required this year will be about \$1,500, and a small amount from each congregation will meet the needs of the Committee. The General Assembly has adopted a resolution recommending a collection on Children's Day as the method of meeting necessary expenses.

THE HOME MISSION FUND.

WITH characteristic promptitude, Dr. Cochrane, Convener of the Home Mission Committee, is placing before the Church the claims of this most important and essential part of the Church's work. He has just issued to the ministers a circular in which the salient features of the work are presented in compact and condensed shape. Though the circular is primarily intended for ministers, the people generally may be interested in seeing its contents, and it will do them good to read it. It is as follows:—

As the season of the year draws near when congregations and missionary associations make their appropriations to the various mission Schemes of the Church, permit me to remind you of the constant and pressing claims of

HOME MISSIONS.

The report presented to the General Assembly last June contains the names of 332 mission fields and 920 preaching stations under the care of the Committee, with an average Sabbath attendance of 32,337 and 12,691 communicants. These stations contributed last year towards the support of ordinances the sum of \$61,645.67, besides, in many cases, building churches and manses, and are giving, not only to the utmost of their ability, but in most cases far beyond many of the members of our wealthiest city congregations.

The North-West Territories continue to appeal for addi-

tional missionaries to overtake the spiritual destitution that necessarily prevails in many of the newly-settled districts. Every year mission stations in the North-West are becoming regularly organized and augmented congregations, and by degrees self-sustaining. But as these are removed from the list, other fields in great numbers are opening up for missionary effort. The emigration to Manitoba and the North-West during the present year is likely to exceed that of the past, and unless the revenue of the Committee is very largely increased, the supply of labourers must fall very far short of the demand.

The summer session in Manitoba College decided upon at last Assembly by such a large majority—with a view to give continuous winter supply to mission stations—will involve an additional expenditure of about \$10,000. The larger indeed the outlay, the better for our cause in the North-West, for the sooner will mission stations become self-sustaining congregations. But unless the funds are sufficient to sustain our missionaries all the year round, the result will be disastrous, not only to Manitoba and the North-West, but to the scheme which has been so enthusiastically adopted.

British Columbia has now four Presbyteries and a Synod, with twenty-one mission fields, fifty-seven preaching stations, three augmented and seven self-sustaining congregations. The progress in this Province has been most gratifying during the past five years, and the Committee hope that, as heretofore, they will be able to render generous aid to our missionaries in that distant field, and encourage the Synod newly formed in giving the Gospel to Presbyterian settlers and others destitute of the means of grace.

In the older Provinces of Quebec and Ontario among the Protestants sparsely scattered in Roman Catholic communities, among the lumbermen of the Ottawa Valley, and in the Algoma and Muskoka region, Home Mission work is being prosecuted with renewed zeal, deserving the sympathy and liberality of the Church at large.

AUGMENTATION.

There are at present 147 charges assisted by the Augmentation Fund. The contributions of congregations for years past, as is well known, have on an average been \$4,000 less than the sum required. But for a special bequest during the past year, the indebtedness would be at date \$10,000. Unless, therefore, there is a considerable increase in the contributions to the Fund, the Committee must not only reduce present grants, but hesitate to put new ones on the list. To contemplate a reduction of the small stipends paid our ministers is painful, and can easily be prevented by more liberal contributions to a fund that has proved so helpful in the past. The best evidence of the value of the Augmentation Scheme is that the Presbyteries who see most of its workings, give most liberally for its support.

In October a large amount has to be borrowed to pay the claims of home missionaries and augmented congregations. It is therefore desirable that congregations and missionary societies should forward their contributions at the earliest possible date, and thus reduce to some extent the interest that is paid.

Dr. Cochrane has at the same time issued a circular for the information and guidance of Presbyteries. The Presbyterian circular reads thus:—

The amount required for the current year from the Presbyteries of the Church for Home Missions is \$65,500, and for Augmentation \$31,000. This calculation is based upon the grants made last March, which are considerably in advance of former years, on account of the increasing demand for mission work in the new districts of the North-West and British Columbia.

Unless these amounts are raised, the Committee will be unable to meet the claims against them. The exceptionally large bequests of last year, that enabled the Committee to present such a favourable statement to the General Assembly, cannot be expected again for years to come.

After a careful estimate of the membership and ability of the several Presbyteries, the sum of \$..... has been appointed to the Presbytery of..... for Home Missions, and \$..... for Augmentation.

While very many of our most liberal congregations give of their own accord to all the Schemes of the Church—with out the need of deputations—others require and expect that the members of Presbytery will visit them, and enforce the claims of these funds upon their liberality. May I therefore ask your Presbytery, at its first meeting, to take whatever steps they may see fit to inform the congregations and mission stations within their bounds of what is expected of them for both funds, in order that the amount specified may be raised. The members and adherents of our congregations are well able to do what is asked of them, and are, we believe, in most cases prepared to do so cheerfully, if the facts are only clearly placed before them.

It would be well that Presbyteries in bringing the claims of the Home Mission Fund before congregations, should also emphasize the fact that the supply of Mission Stations all the year round, as is intended by the establishment of a summer session in Manitoba College, will demand next year, \$10,000 additional to the Home Mission Fund. The Committee hope that the congregations of the Church will come up nobly to assist the Committee in carrying out the manifest wish of the General Assembly in this matter.

The Church has the fullest guarantee that the affairs of the Home Mission Committee are managed with the utmost prudence and economy. The Executive do not ask for more than they can make a good use of, and were a larger liberality exercised by the Church, the work of Home Missions could be greatly and beneficially extended. The greater activity now displayed in seeking to make provision for the spiritual wants of the people of the North-West is very praiseworthy, but many who know how, in the earlier days of settlement in Ontario, there was much neglect, cannot altogether rid their minds of a mournful regret, that the Church of those days was not more energetic in Home Mission work. Surely the Committee can confidently rely on a liberal response to the appeal that is now being issued.

Books and Magazines.

THE MOTHER'S NURSERY GUIDE, BABYHOOD.—The sphere occupied by this excellent monthly is wide as it is interesting. That the publication named is doing good work and is highly appreciated is evidenced by the enlargement and improvement that has recently taken place. Its contents are varied and practical, covering all that is interesting and useful in its chosen departments. Its value to all immediately concerned in the care of infancy is apparent.

COLUMBIA: A Story of the Discovery of America. By John R. Musick. Illustrated.

LIBERTY: A Story of the Spanish Conquests. By John R. Musick. Illustrated. (New York: Funk & Wagnalls Co.; Toronto: 111 Richmond Street West.) It may seem an impossible task to write the history of the United States, making it valuable as a history and at the same time interesting as a romance; but the plan adopted by the author in this series is both practical and novel. From Columbus down to the present day, if divided into the ordinary period of human life, make twelve lifetimes or ages; and by studying each of these lifetimes or ages, one may discover that the spirit of the age or time changes in about forty years. The author having deduced these facts by careful study of history, gives to each period a separate existence in the form of a complete story, and yet cleverly links them all together to make the whole series a correct and united history, and at the same time a fascinating romance. The historical divisions are: 1st. Age of Discovery; 2nd. Conquest; 3rd. Bigotry; 4th. Colonization; 5th. Reason; 6th. Tyranny; 7th. Superstition; 8th. Contention of Powers for Supremacy; 9th. Independence; 10th. Liberty Established; 11th. Supremacy Abroad; 12th. Union. Titles to the forthcoming volumes are: Vol. III. St. Augustine: A Story of the Huguenots. Vol. IV. Pocahontas: A Story of Virginia. Vol. V. The Pilgrims: A Story of Massachusetts. Vol. VI. A Century too Soon: A story of Bacon's Rebellion. Vol. VII. The Witch of Salem; or, Credulity Run Mad. Vol. VIII. Braddock: A Story of the French and Indian Wars. Vol. IX. Independence: A Story of the American Revolution. Vol. X. Sustained Honour: A Story of the War of 1812. Vol. XI. Humbled Pride: A Story of the Mexican War. Vol. XII. Union: A Story of the Great Rebellion, and of Events Down to the Present Day. In all previous narratives of the great events of the discovery and conquest of the New World, we see the leading actors only in their historical connection, but, in the works under notice, side lights are thrown upon their private lives, on their loves and hates, their motives and ambitions, their successes and misfortunes, their friends and their foes. They are no longer figures which strut across the stage of history, and then disappear, but they are living beings; we become acquainted with them, whose fortunes we follow with vivid interest. In lieu of a bare record of disconnected events, which the average reader finds so difficult to arrange systematically in his memory, we here have the story of individual lives; and we can follow these lives along lines on which the events arrange themselves in orderly sequence. It is not too much to say that a day devoted to each of these volumes by the average reader will afford a more comprehensive and permanent grasp of the history of the times to which they relate than is ordinarily acquired by years of study of the dry histories of the schools. The books are timely, valuable and important. They are handsomely bound.

THE VOICE FROM SINAÏ. THE ETHERAL BASIS OF THE MORAL LAW. By F. W. Farrar, D.D., F.R.S. (New York: Thomas Whittaker; Toronto: William Briggs.)—The distinguished Archdeacon of Westminster cannot be accused of slothfulness in the discharge of his sacred duties. From his prolific pen there comes a succession of valuable works which deservedly find a large number of delighted readers. It is but a short time since we had occasion to notice with admiration his splendid volume "Darkness and Dawn." Now a no less valuable work, whose title heads this notice, has been issued. Archdeacon Farrar can get the ear of many that others cannot so effectively reach. Men prominent in the literary and scientific world have been telling us of late that the eternal law of the only wise God has well-nigh lost its religious sanctions, and that some new basis for moral law is a necessity of our time. It is refreshing to find that a man of Dr. Farrar's scholarly attainments, broad sympathies and literary accomplishments does not hesitate in the most uncompromising manner to maintain that the Ten Commandments form "the eternal basis of the moral law." The author of this volume does not need to apologize for its publication. The explanation he gives is based on circumstances peculiarly gratifying, not to himself merely, but to all who feel an interest in the progress of religious truth, indicating as they do that there is an earnest spirit of religious enquiry in quarters least expected. In his preface he says: "I am encouraged to yield to the request for their publication for two reasons: first, because they were listened to week after week by crowded congregations; secondly, because I learnt, from trustworthy sources, that they have been found profitable by many of those who heard them. The number of young men who were content to stand for hours in the transepts of the Abbey in order to hear them was unusually large, and my sense of responsibility in delivering them was greatly increased by the fact that they had awakened the interest of so important a section of the community. The letters which reached me from youths and young men, who were entire strangers to me, showed that some hearts had been touched by them and some consciences awakened." He goes on to state that the editor of a periodical in which some of them had appeared, on discontinuing publication at the author's request, had "many letters, especially from working-men, in which the writers urged him to continue furnishing these sermons to his readers." The work contains an introduction, in which much valuable information is conveyed in reasonable compass. Then follow discourses on "The Ten Words," "The Law our Tutor," "The Manner of Keeping the Commandments," successive discourses on each of the Commandments, "Thou Shalt Not," and a Note on the Second Commandment. It is scarcely necessary to remark that there is a freshness and adaptation to the needs and conditions of the present time in these discourses. The Fourth Commandment is dealt with in a manner singularly satisfactory by one whose leanings are at least in the direction of Broad Churchism. He appreciates the value and purpose of the sacred day of worship and rest; he highly to countenance lax notions in regard to its observance.

Choice Literature.

THE PERSIAN HOUND.

Leila was a little Persian girl. Her large, sparkling eyes were black as jet, and her soft round cheeks were red as pippins. They reminded one of the ripe pomegranates which hung on the trees of the courtyard where she lived. Her hair was braided in many plaits which hung loosely down her back. On her arms were bracelets of gold; and the embroidered mantle on her head was fastened by a large pin of dark turquoise. Her chubby little feet were encased in crimson slippers when she wore anything on them; but half the time she went barefooted, for the climate was warm and dry.

She was scarcely four years old, and was the daughter of a great man who had wealth and many servants and horses. She lived in the *anderoon* with her mother. Now the *anderoon* was the part of the house where the women were. No man ever entered there except Leila's father. It was built around a court in the centre of which a fountain tossed a jet of cool spray during the warm, drowsy afternoons.

Another part of the house was for the men, and that also was built around a courtyard, or garden, which had its fish pool beautiful with roses and pinks. Leila would come to this part of the house sometimes and visit her father, because she was still a very little girl. When she grew older this would be forbidden. The court of the men's quarters was entered from the street through a low gate and dark passage, over which was a room called the *balahaneh*. Leila would go up there sometimes and watch what was going on in the street. The only window in the whole house which looked out anywhere, except on the gardens, was in that upper room. A steam bath, called a *hamum*, stood between the courts, intended only for the family. It was paved with marble, and was lit by small round windows in the dome of the roof.

The stables were built around the third courtyard. A large number of horses were kept there. They had no separate stalls, but were tethered by the hoof to rings fastened to the ground; they ate out of mangers hollowed out of the mud walls. In the middle of the stable was a large stone platform, on which the hostlers slept. Fowls lived in the stable and picked up grain about the feet of the horses.

In one corner of the stable enclosure was a perch where the hawks were kept. These hawks, or falcons, were savage little birds. When taken on the hunt they wore hoods and were ranged on perches, four on each perch. The hoods were taken off when they were let fly at the game.

Leila had a nurse, or *dada*, named Esmeh, whose duty it was to take good care of the little girl. At night they slept in the same bed, which was unrolled on the floor rugs.

The little girl was permitted to eat all the cucumbers and *shiranees*, or sweets, that she wanted. But Leila's greatest delight was to steal away from the *anderoon* to the stables where she could see the animals. She was warned never to go there; but I am afraid was not as obedient as she should have been. Often one might hear the nurse calling: "Leila, oh Leila!" When the child could not be found elsewhere, Esmeh would draw the veil over her face and go in search of Leila, and would find her playing with a noble hunting hound that was kept with the falcons. He was a large, splendid fellow, with eyes that were almost human; he was the colour of a fawn, but his ears and tail were covered with a soft, white hair, like floss silk, and looked like tassels.

But although he was so beautiful and intelligent the poor dog was kept apart, and no one would ever touch him if he could possibly help it. In Persia dogs are considered to be unclean animals, and are only permitted as scavengers in the streets or for hunting; and whenever this handsome hound was taken out with two or three others to chase hares or antelopes, he was attached with the others to a pole, with which the gamekeeper held him at a distance until the time came to let him leap after the game. No one thought it necessary to give him a name, for he was nothing but an unclean dog. But little Leila had once seen a lion, and thought it so grand and beautiful that ever after she called this hound Arslan, the Turkish word for lion. She would stroke his silken ears and say: "My beautiful Arslan!" and he would wag his silky tail and lick her face gently whenever he saw the little girl; for no one else ever noticed him except to give him a cuff or a kick; for he was only an unclean dog.

This conduct of Leila's was, of course, very naughty; for every time Leila touched the hound it was considered that she had been defiled, and her hands were carefully washed, and then she was punished. But the whippings and the scoldings she received only seemed to make her more fond of Arslan.

He was too valuable a hunting dog to kill; there was not a finer hunting hound in all that part of the country. Mohammed Khan, Leila's father, decided that the best thing to do was to send him to a *yaleik*, or country place, he had, far away in the mountains. Leila had a good cry when she found that her dog had gone away. Every day she would ask: "When will my beautiful Arslan come home?"

"One of these days he'll come back," they answered, thinking she would forget him as she grew older.

One day, perhaps a month after that, Leila was standing at the garden gate, watching the children playing on the *meidan*, or square, and wishing she could play with them.

Suddenly she gave a little scream, and then danced up and down with glee, for there was Arslan, wagging his tail furiously and ambling around her with delight. The little girl patted him on the head and put her arm around his neck. But immediately one of the servants yelled "*Burro!*"—"Get out!" and, in spite of Leila's pleading and tears, drove the poor dog to the stable, where he was chained fast. He had grown gaunt and haggard, and looked sad enough. The next day Leila's father ordered one of his servants, to whom some wages were due, to take a king-pheasant and Arslan, the hound, and offer them as a present to a gentleman of somewhat lower rank, who had lands at some distance from the city, where game was plenty and hunting dogs were needed. The gentleman felt obliged to receive the hound with the pheasant, although he had enough hunting dogs already. In return for the gift he gave the servant a present of a sum of money, proportioned to the rank of the servant's master. This was a sly dodge on the part of Mohammed Khan, for in this way he got rid of the dog, he conferred a favour on one of inferior rank, whom he wished to honour, and he paid the servant his wages. This is a way they have in Persia.

Leila was heart-broken on losing Arslan again. But her

mother consoled her by giving her a little charm set in precious stones, to keep off the *divs*, or bad spirits. She promised, too, to take her on a journey in a few days. This news was so delightful that Leila soon dried her eyes, and asked what new clothes she was to wear.

The journey was to be long. Mohammed Khan, having taken on a religious mood, decided to go on a pilgrimage to the shrine of a Mohammedan saint at Mesched. He proposed to take with him his favourite wife, Fathimeh Khanum, the mother of Leila; Leila and her little brother Alee would go with them. Esmeh would also go and many servants, together with armed attendants and many mules and horses. Every attendant was to be mounted; the baggage packed was in square wooden boxes bound with iron, or in huge saddle bags, called *hoorjeens*. The bedding was rolled up in rugs which were spread on the ground whenever they came to a halt; tents were also carried.

The train was very long, as you may easily imagine. At the head rode the *gildadar*, or equerry, and several *ferashes* to clear the way. Mohammed Khan rode next on a splendid Arab horse, with several attendants by his side. One of them was called the *fishketmel*. He carried his master's waterpipe, which he filled and lit for him and held it as they rode along, the master smoking through a long, snake-like stem.

The women-servants rode astride of donkeys; they wore great white or indigo-coloured mantles which covered their faces all but the eyes, and puffed out in the wind in such wise as to make the wearers look like animated balloons.

Fathimeh Khanum rode in a *tachtrawan*. This was a covered car, carried by two mules and closed with lattices. Leila and Alee followed next in *kadjevesh*. These were like little covered boxes open in front, and having sliding curtains and a bar across to keep the child from falling out. The two *kadjevesh* were slung one on each side of a stout mule and thus balanced each other.

Horsemen, called *gholams*, armed with long guns and prodigious dirks, brought up the rear of the train.

Many a swarthy, tangle-haired and wild-eyed dervish, or holy beggar, idling by the roadside, met them with a guttural "*Allah hu!*" and wished them a blessing as they passed on to the shrine of the saint. Mohammed Khan would then order his *moonchee*, or secretary, to fling the dervish some small coins, for good luck.

Usually the train started towards sunset and travelled all night. Strange enough were those long night marches under the stars. The air was dry; there was no rain nor dew; the great mountains loomed like a purple wall on the left, and highest of all the mighty peak of Demaveni. The vast, mysterious plains, covered with sand and salt, stretched out before the travellers, and far away to the south. Now and then a caravan would come silently out of the gloom, like a funeral procession, and lose itself as silently in the shades of night. Sometimes they came to a village having cool groves and refreshing streams, or to a caravansary, or wayside inn, alone in the desert. Or they would climb up some wild mountain pass haunted by robbers, as it was said.

One day, soon after they had started for another night's journey, they passed near to a village having orchards and gardens. A crowd of large, snarling dogs flew out, and with fierce yelps dashed towards the horses as if to attack them. The *gholams* beat them back with their whips.

Suddenly one of the dogs, separating himself from his comrades, leaped, or rather flew, towards the *kadjevesh*. "Arslan, good Arslan!" cried little Leila, as her hound placed his forepaws on her *kadjevesh* and licked her hands with howls of delight.

But again she heard the fierce shout of "*Burro!*" as a horseman dashed down and gave the poor creature a cut with the lash that sent him to the rear yelping with pain, but not before Leila had tossed him the cake she held in her hand.

Leila was full of sorrow, to see her poor dog thus driven away from her caresses. Her mother only pacified her at last by promising that he might follow the caravan, and once a day she might talk to him.

It was about midnight. The train was moving along slowly with measured step. Half the riders were asleep, nodding as the patient horses steadily moved on. Suddenly Arslan's fierce bark was heard on the silent night. Then the cry rang over the desert, "The *lootees* are upon us!" followed by the sharp crack of muskets and the yells of men fighting, and the piercing shrieks of women. Like the rush of a tornado the robbers swooped down on the caravan.

Mohammed Khan was not a coward, and the thought of his family made him still more fierce. He rallied his frightened horsemen, swearing at some and beating others. Their courage returned when they saw that they outnumbered the brigands, and the latter were forced to retreat, leaving several of their number dead.

One of the robbers, whose horse was killed under him, was seen running across the plain carrying Leila under his arm. She was a prize worth a large ransom. Several horsemen dashed in pursuit. But he was fleet of foot, and before they could reach him had snatched the bride of a riderless steed rushing past. In a moment he would have mounted and escaped, for the pursuers dared not fire lest they hit the child.

At that instant, with the lightness of a ghost and the speed of an arrow, Arslan flew past as if on wings, his legs and body seeming to form a straight line. Darting on the robber, the hound opened his great jaws and buried his glistening fangs in his neck; for the dog stood nearly six feet high when rising on his hind legs. The robber dropped the child and made a lunge at the dog with a knife. A horseman now rode up and cut down the ruffian, and snatching up Leila, carried her back to her mother. "Oh, mother, it was Arslan who saved me! I want to see my good Arslan," sobbed the child on her mother's breast.

"Yes, yes, my darling, my lamb," said Fathimeh Khanum, covering her with kisses and forgetting her prejudice against dogs in her delight at having her child again, "you shall see Arslan!" Then, drawing the mantle over her face and turning to the servants, the lady ordered them to lead up the hound. "Oh, Khanum, the dog is hurt; he is dying; he cannot come," replied one of them, bowing respectfully.

"Then I will go to him!" Leila exclaimed, springing from her mother's arms. She ran as fast as her feet could carry her to Arslan. He was lying gasping on the sand with a deep stab in his side. She stooped down and stroked his eyes, piteously talking to him. He tried to lift his head, licked the tiny hand of his little mistress, and died without a groan. It was better so for poor, brave Arslan.—*Hon. S. G. W. Benjamin, in the Independent.*

THE MISSIONARY WORLD.

RELIGIOUS CENSUS OF INDIA.

The annual blue-book on "The Moral and Material Progress of India" is of special interest this year because of its detailed tables of the results of the Indian Census of 1891.

The total population of India is now 287,000,000. Without any wish to exaggerate, only sympathizing with the many who find it difficult to remember figures, I think we may say that our Indian fellow-subjects number nearly 300,000,000 souls. And since even more people fail to realize what large numbers mean than fail to remember them, let me try to bring home that vast population and the great size of India this other way. For every soul in the British Isles there are more than seven in India; every square mile in the British Isles is multiplied by thirteen in our Indian Empire. Or, again, to put the figures another way, "India is a whole continent, not a country." Take away Russia from Europe, and then all the other countries in Europe together will not contain nearly so many people as are in India. The Britons ruling Indian provinces under the Viceroy rank with western kings, emperors, and presidents in the number of their subject-people.

But in our desire to bring India home to our mind by striking comparisons we must not fall into the boastful or merely imperial strain, though there is cause for pride when we contemplate the acquisition and the present organization of the Indian empire. We are responsible in a special degree for the spiritual welfare of these 300,000,000 who have come under our rule. In obedience to Christ's command to go to all nations we find that Christian men and women, American and German, French, Swiss, Danish, and others, have gone to India to give truth and life to its people, and these foreigners are earnestly at work in India to-day. But the responsibility lies mainly upon us British Christians and our Churches. And not only are we united to India, and thus responsible for our fellow-subjects, but India is a source of great pecuniary profit to Britain, although not a single penny is paid by India as tribute. One writer, inclined to exaggerate, it must be confessed, reckons our interest in India, if capitalized, as equal to an investment of £500,000,000 sterling. Even allowing for his exaggeration, common gratitude calls upon us to do something for India, if we do not feel the higher call and the great command.

It is confessedly difficult work to revive the withered life of India, more difficult than to take provinces, provide food for the millions, diffuse enlightenment among them, and keep the peace. For in the Indian mind we have hard-beaten impenetrable soil, thin rocky soil, and thorn-choked soil; we have at once Jewish pride and Greek subtlety of mind; but our duty is to persevere with the field that has been specially given us to cultivate.

We turn to the table in the Census Report entitled "The Population of India, classified according to Religion." Hindus and Mohammedans, of course, form the great bulk of the people as before, for a new nation is not yet born in a day. Hindus still reckon by millions, Christians in many provinces only by tens of thousands. Yet Christianity is distinctly one of the religions of India; and any reader require to have his mind awakened to that fact? In India proper—that is, India apart from Burma—we note that the Christian religion now ranks distinctly third in respect of numbers—that is, next to Hinduism and Mohammedanism. Whereas in 1881, Christians and Sikhs were almost equal in numbers, Christians now outnumber Sikhs by 253,000 souls. In India proper also—that is, in the land of Buddha himself—Christianity reckons many more followers than Buddhism; just as, alas! in Palestine Mahomet reckons more followers than Christ. The province of Burma, however, is almost wholly Buddhist; and consequently, taking the whole Indian Empire, including Burma, we find Christianity only fourth in point of numbers. The Hindus number 207,000,000, the Mohammedans 57,000,000, Buddhists 8,500,000, Christians 2,250,000, and the Sikhs nearly 2,000,000.

Scattered all over India, besides, are the isolated remnants of various religions, degraded, aboriginal, or primitive, having nothing in common unless that they are all at one low level of demonolatry, and that they are neither Hindu nor Mohammedans. The census slumps all these together as "aboriginal" in religion, and assigns to them a total of over 9,000,000 souls. These are the people to whom Sir W. Hunter, the authority on Indian statistics, has specially directed the attention of missionaries. Within the next fifty years, he prophesies, these aborigines, if not Christianized, will all be absorbed either by Hinduism or Mohammedanism. Not that in the latter event any religious change will have taken place; only, sooner or later—supposing the drift be to Hinduism—each isolated remnant, in the presence of Hindu castes, will regard itself also as a caste, will adopt caste intolerance, will at some crisis solicit the services of neighbouring Hindu priests, and in this way will eventually become a stone in the great Hindu fabric. They will retain their own old ideas, their own old customs, and even their own old gods, but they will be closed to progress and change. It is noteworthy that Sir W. Hunter estimated the aborigines who were entirely outside Hinduism, and therefore specially accessible to mission effort, at about half a million only, whereas the census makes the people of "aboriginal" religions number 9,000,000. In other words, it is certain there are 9,000,000 aborigines more or less accessible to our missionaries, for there are all these still not calling themselves Hindus or Mussulmans, although to some extent they may actually be Hinduized or Mohammedanized. The Lepchas at Darjeeling are among these aborigines, likewise the Chuhras among whom our Mission in the Panjab has worked with such success. While work of all kinds, zenana, educational, and preaching, must not be neglected among the harder Hindus who bulk so largely, we have a splendid opportunity of gathering a Christian nucleus in these peoples outside Hinduism or on its outskirts.

To return to the tables of membership: Out of a population of 287,000,000 over 2,250,000 profess Christianity. That is to say, there is one professing Christian for every 126 persons. One for every 126—those who know what is below the figures hardly know whether to be glad or sad. Glad that the Christian fraction is a tangible one, and because in some parts, notably in certain districts of the Madras Presidency, professing Christians are so numerous that one in every five persons is of the Christian faith, and weak or new-joined brethren have some countenance wherever they are. Sad, all the more sad, because over the greater portion of India they are so rare, that many a native Christian is almost solitary and unsupported among hundreds of people around him. Only those who know how European Christians will degenerate when taken out of Christian surroundings and a Christian atmosphere can sympathize with the isolated native Christians of India, unaccustomed to stand alone, and breathing daily the malaria of heathenism, which is still in their very system. Among the 74,000,000 of the Province of Bengal there is only one professing Christian among every 370 persons, and if we reckoned only Bengali Christians, excluding Europeans and Eurasians, soldiers, sailors, traders, civil servants, and others, what isolated specks would these Bengali Christians appear among the 74,000,000.

What about the increase of the various religions in India during the past decade? The overwhelming fact in these tables is that in the India of 1881—that is, exclusive of newly-annexed territory—the whole population of all religions has increased by 30,000,000 souls. Canon Isaac Taylor's painful fact that non-Christians are adding to their aggregate each year more units than Christians are adding is only too evident in India. We need all the consolation that the counter fact can give that since 1851 the number of Protestant native Christians has been doubling every decade; they have been advancing by geometrical progression, and geometrical progression will soon pass any mere arithmetical progression. Keep doubling a number and you will soon reach hundreds of millions. This fact also may be noted, that the census authorities themselves regard the tremendous increase as in part only apparent. The Native States appear to have

increased at a far more rapid rate than the British territory, which no one believes to have been actually the case. Taking the rate of increase in British territory, 93 per cent., as true for all India, native and British, then the people of our Indian Empire of 1881 would have increased by 24,000,000 only, not 30,000,000. In other words, 6,000,000 people, overlooked by the enumerators of 1881, were discovered by the enumerators of 1891. That apparent but unreal increase being mostly in the Native States, which are very largely Hindu, the increase in the number of Hindus during the decade is probably considerably less than it appears. The aborigines, non-Christian, also increased unaccountably during the decade from 6,500,000 to 10,000,000. Between 1881 and 1891, according to these tables, the Hindus increased by 19,500,000; the Mohammedans by over 7,000,000; Christians by 410,000. The Hindu increase is 10 per cent., the Mohammedan increase is over 14 per cent., the Christian increase is a little over 22 per cent. But as I have already indicated, it is expected that the fuller tables yet to be published will show that the Protestant Indian Christians have again grown during a decade, not 22 per cent., but double their previous number. The old Syrian Christians on the south west coast of India and the Roman Catholic Christians are not in the same degree progressive, and forming, as they still do, the great bulk of the Christians of India, they keep down the percentage of progress.

It is interesting to note the provinces of India where Christian progress has been greatest. I take note only of those in which the number of Christian people has increased by more than 22 per cent., which, as we have seen, is the rate of Christian progress for all India. South India shows the greatest absolute increase. In the province of Madras, where the Church of England, the London Mission, and the Roman Catholics have large Christian communities and extensive work, 370,000 persons have been added to the Churches during the decade. That gives a rate of increase likewise much above the average. In the province of Bengal the increase has been over 74,000, to which our own missions in the Eastern Himalayas with 1,350 Christians have contributed at least many fold their share. The Church of England, the Baptists, the Lutherans, the Danes, the Roman Catholics, have all large Christian communities in the province. The actual increase for the whole province of Bengal has been from 125,000 to 192,000 Christians. In the Punjab the increase is 21,000, the actual figures for 1881 and 1891 being 33,000 and 54,000. Were the thousands of our European troops stationed in the Punjab deducted from these totals for 1881 and 1891, the wonderful movement in the Punjab would be more manifest. Our own Mission, we know, has been the channel of a considerable amount of the blessing, and along with as the missions of the American Presbyterians, the United Presbyterians of America, and the Church of England have shared it. Conspicuous progress is also seen in the Province of Assam, where, mainly through the instrumentality of a Welsh mission, the Christian community has grown from 7,000 to close on 17,000 during the decade. Bombay has proved a comparatively barren province, though the number of Christians is still comparatively great, viz., 159,000. Its increase was under 22,000, which is considerably under the average rate of 22 per cent. The reason may be that a considerable proportion of the Christian population of the Western Presidency are old Roman Catholic Christians and unprogressive.

The decade has been a period of wonderful expansion in the number of Christians in connection with the Missions of the Church of Scotland in India. In the Report for 1881 it is said that there are 937 Christians in connection with our Indian missions: the Report for 1891 gives 3,903, or over four times as many as there were ten years before. If we wished to boast we would call it an increase of 316 per cent. But far beyond the figures is the hope that some of the Christian knowledge, faith, and power that we are implanting is self-propagating and will continue so. Also that the Church herself has undertaken her Indian Mission in a true spirit.

STATISTICAL REVIEWS OF PROTESTANT MISSIONS TO THE HEATHEN.

Dean Vahl, the President of the Danish Missionary Society, and author of the well known Vahl's *Mission Atlas*, has prepared a comparative statistical review of missions to the heathen for 1889 and 1890. The tables are, for the most part, compiled from the annual reports and magazines of the different societies, any failure to secure such authority being noted. The distinctive characteristics of the summary is that it is confined as closely as possible to missions to the heathen. Hence missions among Christian Churches, such as the Oriental and Catholic Churches, are excluded, Turkey and Egypt being only mentioned where work among Mohammedans is done. On the other hand, missions to the North American Indians under the care of the Home Missionary Societies, are included, as also all mission work among the Chinese and Japanese in the United States. In the main, missionaries' wives are excluded, only unmarried female missionaries being reported. The distinction between ordained native pastors and unordained native preachers is not observed, on account of the varying nature of the reports of the different societies.

Commencing with England, seventy different societies are reported, including not only the ordinary list, but such societies as the Religious Tract Society, the Ladies' Negro Educational Society, the Coral Missionary Fund, the Jaffa Medical Mission, All Saints' Sisterhood, Cowley Fathers, the Colonial and Continental Missionary Society, and others. The total missionaries reported from these are 1,483, an increase of 100; unmarried female missionaries, 831, an increase of forty-five. The number of native ministers has fallen off from 1,942 to 1,931, the number of communicants, however, has increased from 52,127 to 260,037.

In Scotland there are seventeen societies, and the number of missionaries is 222 as against 217, and 138 female unmarried missionaries as against 142; the number of native ministers is forty-two, and the number of communicants 23,970, as against 22,702.

Two societies are reported from Ireland, the Irish Presbyterian Church and the Quia Illoc Jungle Tribe, with seventeen missionaries and 539 communicants, a growth during the year of nearly 100.

From the Netherlands thirteen societies are reported, with eighty-eight missionaries and 6,901 communicants, as against 6,045 for the preceding year.

Germany reports eighteen societies, with 485 missionaries, a growth of twenty-three, and 101 female unmarried missionaries, an increase of eight; the number of communicants is 110,351, as against 107,134.

Three societies, with 142 missionaries and 11,859 communicants, are reported from Switzerland; three societies, with eight missionaries and 233 communicants, from Denmark; two societies, with forty-one missionaries and 9,134 communicants, from France; four societies, with fifty-two missionaries and 20,905 communicants, from Norway; seven societies, with forty-eight missionaries and 194 communicants, from Sweden; and one society, with six missionaries and eighty-seven communicants, from Finland.

The United States is credited with fifty-six societies, in which are included all of the Woman's Boards, the Berkeley Temple enterprise in Japan, Simpson's Mission in New York, and others. The number of missionaries reported is 1,301, an increase of fifty-six, and of unmarried female missionaries, 873, an increase of 113; the number of communicants accredited is 190,023 as against 180,747.

The list for British North America gives twelve societies, including the Toronto Young Men's Christian Association work in Korea, there are 114 missionaries, thirty-five female missionaries and the number of communicants is 12,244, as against 11,756 for the preceding year.

Seven societies are reported from the West Indies, with 230 missionaries and 122,576 communicants, a growth of just 1,000

during the year. The list for Asia numbers sixteen, including a number of tract and book societies in India and China, and two societies in Batavia; the number of missionaries is sixteen, and the communicants 6,700. From Africa we have reports of twelve organizations, employing seventy-four missionaries, and showing 35,827 communicants. From the Pacific Coast, including the Melanesian Mission, the Hawaiian Missionary Society, and the Australian Wesleyan Missionary Society, there are eighteen societies reported, with 102 missionaries and 73,000 communicants.

The total summary for the whole world shows 4,495 missionaries for 1890, as against 4,085 for the preceding year; 2,002 unmarried female missionaries, as against 1,189; native ministers, 3,374, as against 3,398; native helpers (excluding heathen teachers in mission schools), 42,870, as against 41,765; communicants, 885,110, as against 852,760.

The total income of the 265 societies is put down as £2,229,750 1/2, or about \$11,148,797, as against \$10,650,412 for 1889, an increase of about \$500,000. England heads the list with \$4,990,527; the United States comes next with \$3,234,245; Scotland gave \$557,085; Germany, \$704,480; the West Indies, \$291,180; Switzerland, \$24,490. Only three countries, France, Africa and Finland, show a slight falling off, in every other case the increase is very marked.

A CHATHAM MIRACLE.

DR. CARL VERRINDER'S VICISSITUDES OF TORTURE AND OF HEALTH.

HE SURVIVES THEM ALL, AND RECOUNTS HIS WONDERFUL DELIVERANCE FROM POVERTY AND DEATH, AND HIS RESTORATION TO PROSPERITY AND VIGOUR OF MIND AND BODY. GOOD WORDS FOR THE A. O. U. W.

Chatham Planet.

In a Raleigh street residence there lives, with wife and one child—a little ten-year-old daughter—a musician known throughout Ontario, if not the whole Dominion, as a prince among pianists, organists and choir masters,—a veritable *maestro* and "Wizard of the Ivory Keys," and no one who has ever listened to his manipulation of the great organ in the Park Street Methodist Church, or heard him evoke "magic music's mystic melody" from the magnificent Decker Grand in his own drawing-room, but will declare that his eminence is well deserved, and his peers can be but few among the professors of Divine Art. The door plate bears the following inscription:—

CONSERVATORY OF MUSIC.

DR. CARL LEO VERRINDER,
Director.

To sit, as did a *Planet* reporter a few days ago, in a very atmosphere of sweet harmony, created by Dr. Verrinder's magic-like touch, was an experience that might well be envied, and one calculated to inspire the most sentimental reveries. But sentimental moods finally vanish and leave one facing the sober and practical side of life. The music ceased and the conversation took a turn leading to the real object of the reporter's call.

"There are stories abroad," said the newspaper man, "regarding some extraordinary deliverance from death which you have met with recently, doctor. Would you object to stating what foundation there is for them, and, if any, furnish me with the true facts for publication." Dr. Verrinder shrugged his shoulders and laughed. "I have not," he replied, "been given to seeking newspaper notoriety, and at fifty-five years of age it is not likely I shall begin; and yet," said the professor, after thinking a moment and consulting Mrs. Verrinder, "perhaps it is best that I should give you the circumstances for use in the *Planet*. The story of my rescue from the grave might fittingly be prefaced by a little of my early history. We resided in England, where, though I was a professor of music, I was not dependent on my art, as I had acquired a competence. My wife was an heiress, having £50,000 in her own right. Through the rascality of a broker she was robbed almost of all her fortune, while by the Bank of Glasgow failure my money vanished forever. It became necessary for me then to return to my profession in order to live. I do not speak of it boastfully, but I stood well among the musicians of that day in the old land. My fees were a guinea a lesson, and it was no uncommon thing for me to give twenty in a day. We came to America, landing in Quebec, where I anticipated getting engagement as organist in the cathedral, but was disappointed. Subsequently we moved to St. Catharines, in which city I procured an organ and choir, and soon had a large clientele. Later, in order, as I thought, to better my fortune, I took up my residence in London, first filling an engagement with a Methodist church and afterwards accepting the position of organist in St. Peter's cathedral. In those cities I made many warm friends, and their tributes and gifts I shall ever retain as among the most precious of my possessions. It was while living in London and pursuing my art with much earnestness and labour that I received a stroke of paralysis. Perhaps,"—here the speaker rose, and stretching himself to his full height, thus displaying his well-built and well-nourished frame—"I do not look like a paralytic. But the truth is I have had three strokes—yes, sir, first, second and third; and they say the third is fatal, ninety-nine times out of one hundred. Yet here you see before you a three-stroke victim, and a man who feels, both in body and mind, as vigorous as he ever did in his life. My ultimate cure I attribute to my testing the virtues of a medicine whose praise I shall never cease sounding as long as I live, and which I shall recommend to suffering humanity, as I am now constantly doing, while I know of a case and can

reach the ear of the patient. After removing to Chatham I had not long been here when my health further began to give way. Gradually I noted the change. I felt it first and most strongly in a stomach affection which produced constant and distressing nausea. It grew worse and worse. I myself attributed it to bad water poisoning my system. One doctor said it was catarrh of the stomach, another pronounced it diabetes, still another a different diagnosis. I kept on doctoring, but getting no relief. I tried one medicine after another, but it was no use. *Grippe* attacked me, and added to my pain, discomfort and weakness. At last I took to my bed, and it seemed that I was never going to get well. Nothing of a nourishing nature would remain on my stomach. No drugs seemed to have a counteracting influence on the disease which was dragging me down to death. My wife would sit at my bedside and moisten my lips with diluted spirits, which was all that could be done to relieve me. Besides three local doctors who gave me up, I had doctors from London and Kington, whose skill I believed in and to whom I paid heavy fees, but without receiving any help or encouragement. It is true that a stomach pump operation afforded temporary relief, but yet I felt that my peculiar case needed some special and particular compound or remedial agent which I know not of. But, at last, thank God, I discovered it. I had been for eighteen months a miserable wreck, unable to work, unable to eat or to sleep properly. My means were becoming exhausted. My poor wife was worn out in body and in spirit. Suddenly the deliverer came! Pink Pills! Yes, sir! Pink Pills—God bless their inventor or discoverer!—have rescued me from the jaws of death and miraculously made me what you see me to-day, hearty, happy, with a splendid appetite, a clear brain, a capacity for work and an ability to sleep sound and refreshing sleep—a boon that only a man who has experienced the terrors of insomnia can rightly appreciate. Bear in mind, my friend, I am no wild enthusiast over the supposed merits of this medicine. I have tested the virtues of Pink Pills and am ready to take oath to their efficacy. No one could shake my faith in them; because what a man has thoroughly proved in his own experience, and what he has had confirmed in the experience of others—I have prescribed the pills to other sick persons and know what extraordinary good they have effected in their cases—he ought to be convinced is so. I shall tell you how I came to try them. A fellow member of the A. O. U. W., the brethren of which Order had been more than kind to me during my illness, recommended Pink Pills. I knew nothing about what they were or what they could accomplish. In fact, I am rather a sceptic on what are termed 'proprietary remedies.' But I started to take Pink Pills for Pale People, made by the Dr. Williams' Medicine Co., Brockville. From the very first, one at a dose, I began to mend, and before I had taken more than a box or two I knew that I had found the right remedy, and that to the Pink Pills I owed my life. In nine months I have taken twelve boxes just six dollars' worth. Think of it, my friend! Hundreds of dollars for other treatment and only six dollars for what has made a man of me and set me again on the highway of health and prosperity. There is some subtle, life-giving principle in Pink Pills which I do not attempt to fathom. I only know, like the blind man of old, 'Once I was blind, now I can see!' God, in the mystery of His providence, directed my brother of the A. O. U. W. to me. I took it. I live and rejoice in my health and strength. I have no physical malady, saving a slight stiffness in my leg, due to *grippe*. I feel as well as in my palmist days. My prospects are good. All this I gratefully attribute to the virtues of Pink Pills for Pale People; and now my story is done, as the nursery ballad runs. If anybody should ask confirmation of this tale of mine let him write to me and I shall cheerfully furnish it. The Pink Pills were my rescuers, and I'll be their friend and advocate while I live!"

The reporter finally took his leave of Dr. Verrinder, but not without the professor entertaining him to another piano treat, a symphony played with faultless execution and soulful interpretation of the composer's thought.

Calling upon Mr. A. E. Pilkey & Co., the well-known druggists, the reporter ascertained Dr. Williams' Pink Pills have an enormous sale in Chatham, and that from all quarters come glowing reports of the excellent results following their use. In fact, Dr. Williams' Pink Pills are recognized as one of the greatest modern medicines—a perfect blood builder and nerve restorer—curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration and the tired feeling resulting therefrom, diseases depending upon humours in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills restore pale and sallow complexions to the glow of health, and are a specific for all the troubles peculiar to the female sex, while in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Co., Brockville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form, by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

CLEVELAND'S

One rounded teaspoonful of Cleveland's Baking Powder does more and better work than a heaping teaspoonful of any other. A large saving on a year's bakings.

BAKING POWDER



A Skin of Beauty is a Joy Forever.

DR. T. FELIX GOURAUD'S

ORIENTAL CREAM, OR MAGICAL BEAUTIFIER

PURIFIES AS WELL AS BEAUTIFIES the Skin. No other cosmetic will do it.



Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer

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

For **50**

Years

PERRY DAVIS'

Pain Killer

Has demonstrated its wonderful power of **KILLING EXTERNAL and INTERNAL PAIN.** No wonder then that it is found on

- The Surgeon's Shelf
- The Mother's Cupboard
- The Traveler's Valise,
- The Soldier's Knapsack
- The Sailor's Chest
- The Cowboy's Saddle
- The Farmer's Stable
- The Pioneer's Cabin
- The Sportsman's Grip
- The Cyclist's Bundle

ASK FOR THE NEW **"BIG 25c. BOTTLE."**

Ministers and Churches.

THE Rev. S. W. Fisher, B.A., and family, of West Flamboro and Lynden, are enjoying a short vacation. They visited Port Perry last week.

PROBATIONERS and others desirous of a hearing in Waterford and Windham Centre are requested to communicate with Rev. R. G. Sinclair, Mohawk, Moderator of Session.

The Rev. J. A. McLean, late of St. Andrews Church, New Richmond, in Miramichi Presbytery has accepted a call to Carberry, Man. Stipend, \$1,000 per annum, paid weekly, with manse.

THE Rev. Professors Hart and Baird, of Manitoba College, recently visited Birtle, where they took steps for the selection of a site for the Indian school to be built shortly by the Presbyterians in that town.

THE pulpit of Division Street Church, Owen Sound, was occupied Sunday week by Rev. Dr. McRobbie. The *Times* says Dr. McRobbie is a forcible and thoughtful speaker, and his sermons were much enjoyed.

THE Stratford *Beacon* says: The Rev. M. L. Leitch occupied his own pulpit Sunday week. The sermons, both morning and evening, were excellent, going to show that a pastor is benefited both physically and mentally by a vacation.

THE Rev. Dr. Smith, the agent for Queen's College, Kingston, speaking about the bequest of \$40,000 to Queen's by the late John Roberts, of Ottawa, said the money was not altogether unexpected. He thinks the legacy will be used to endow a chair of Philosophy.

MR. GEO. HUNTER, of Smith's Falls, who had for some time been secretary of the Y. M. C. A. of that town, has resigned his position and will go to Petrolia, having accepted the permanent secretaryship of the Y. M. C. A. there. He was presented with an address and a purse of money by the choir of St. Andrews Church.

THE Huntsville C.O.O.F. attended St. Andrews Church last Sabbath morning. An appropriate sermon was preached by Rev. J. Sieveright, from Mat. xii. 46-50. Extra seat accommodation had to be procured. This is the fifth society that has attended divine worship in the same building in four months, the others being Masonic, I. O. O. F., Sons of England and Orangemen. The church is now lighted with electricity.

WE are glad to learn that the Young Ladies' College at Ottawa—Coligny College—in connection with our Presbyterian Church, continues to attract large numbers of pupils. Many boarders have been enrolled for the approaching session, which promises to be most successful. The staff is maintained in thorough efficiency, and the home life is all that can be desired. Parents sending their daughters to Coligny can rely on their receiving a first-class training. Circulars with full particulars may be had on application to Rev. Dr. Warden, Dominion Square, Montreal.

THE Edmondville correspondent of the *Huron Examiner* says: The young ladies of the sewing society for the Indians of the North-West in connection with the Woman's Foreign Missionary Society of Edmondville Church, have been doing splendid work during the past season, the result of which will be seen and felt in many a cabin during the coming winter, and these ladies will have the pleasing satisfaction, when winter's storms are raging, that they have been the means of rendering the lives of some of their fellow creatures much more tolerable. A blessing for themselves will surely reward such unselfish labours.

To aid in relieving the sufferers by the St. John's, Newfoundland, fire, Dr. Reid has received and forwarded the following sums: For general fund, St. Peters, Madoc, \$10; St. Andrews, Rensrew, \$75; St. Johns, Toronto, \$17.50; Windsor, \$35; Joseph Hood, \$5; J. O. Galt, \$1. For rebuilding Presbyterian church: St. Peters, Madoc, \$10; Mrs. Ewart, Toronto, \$25; Windsor, \$35; Mrs. Shortreed, Toronto, \$5; Rev. A. U. Campbell, Uxbridge, \$5; Joseph Hood, \$5; J. O. Galt, \$1; a few members of Knox Church, Woodstock, per Rev. Dr. McMullen, \$96. Total for general fund, \$143.50; total for rebuilding church, \$182.

A GOODLY company from the Binbrook congregation visited the manse on August 1. In the course of the evening the pastor, Rev. W. P. Walker, was presented with an address by Mr. M. G. Patterson, Glanford, expressive of kindly feelings, and requesting him to take five weeks' holidays, Mr. McBride, elder, at the same time handing him a purse liberally filled with the means to induce him to comply with the request. Mr. Walker thanked the donors. A pleasant evening was spent, and after worship the party left the manse. This was only another of the many tokens of regard shown Mr. Walker during a pastorate of seventeen years by a kindly people.

SOME time ago, says the *Signal*, the Rev. Mr. Anderson, pastor of the Presbyterian Church, Goderich, had the misfortune to lose his driving horse by death. The members of his congregation soon set to work to raise money with which to purchase another horse for their pastor, but in the meantime Mr. Anderson, being unaware of what was going on, bought a horse himself. But, not to be outdone, his good-hearted people collected the money that had been subscribed, and instead of buying another horse presented their pastor with the money. So that he not only got a horse that suited him, but considerably more money than the animal cost him.

A CONGREGATIONAL meeting of Kilmartin Church took place recently, at which Rev. E. H. Sawyers, Moderator of Session, presided. The names of Rev. Messrs. John Currie, of Kintyre, and Neal Shaw, of Tilbury Centre, candidates for the pastorate, were submitted to the meeting, when the former obtained nineteen votes and the latter eight. The minority subsequently showed its concurrence, making Rev. John Currie the unanimous and hearty

choice of the congregation of Kilmartin Church. The stipend is to be fixed at not less than \$1,000, with free manse and two weeks' holidays. At Knox Church, Rev. John Currie got forty votes and Rev. Neal Shaw thirty-two. The Moderator entertained the minority to fall in line with the majority. James Shields, Thomas Harkness and Archibald Smith were elected delegates to prosecute the call. Stipend, \$4,000, with manse and two weeks' holidays.

OVER 5,000 people visited Woodland Park on Sunday week. The largest meeting was in the evening, when 3,000 persons were seated in the vast auditorium. The orchestra included 150 singers. The Rev. W. A. McKay, B.A., of Woodstock, gave an address of great earnestness and power. For an hour he spoke of the "Evil and the Remedy," urging the necessity of making temperance a part of Christianity. "The bar-room," said Mr. McKay, "is as good as the law makes it, the law is as good as Parliament makes it, and Parliament is as good as you make it, therefore the bar-room is as good as you make it."

THE *Winnipeg Free Press* says: In connection with the announcement of the re-opening of the arts department of Manitoba College, on October 1, the arrangement of the work of the summer session of April 1 to August 31, 1893, of the theological department, the names of the professors and the chairs which they will severally fill are published as follows: Rev. John M. King, D.D., principal—New Testament Exegesis and Biblical Theology. Rev. A. B. Baird, B.D.—Hebrew: Introduction and Church History. Rev. William McLaren, D.D. (Knox College, Toronto)—Systematic Theology. Rev. John Scrimger, D.D. (Presbyterian College, Montreal)—Old Testament Exegesis. Rev. R. Y. Thomson, B.D. (Knox College, Toronto)—Apologetics. Rev. Peter Wright, B.D., Portage la Prairie, will give a course of lessons on Homiletics and Church Government. Principal Grant, D.D. (Queen's University), will give a course of lectures should circumstances permit.

THE induction of Rev. D. Y. Ross, late of Westport, into the pastorate of the Presbyterian Church at Cannington, took place on Wednesday, the 10th inst., and is thus described by the *Ontario Gleaner*: Divine service was held in the afternoon, and Rev. Mr. McAulay preached an able discourse from Hebrews iv. 12: "The Word of God is quick and powerful and sharper than any two-edged sword." The usual questions were then put to Mr. Ross by Rev. J. McMillan, of Wick, who presided. The questions being satisfactorily answered, prayer was offered, and Mr. Ross was formally settled as pastor of the Presbyterian Church of Cannington. Mr. McMillan very earnestly congratulated both the minister and congregation. The call bore all the evidences of being truly a Gospel call, and he felt sure the settlement now effected would be a happy and harmonious one. This solemn ceremony was immediately followed by an address from Mr. McDonald, of Glenora, to the minister, and from Rev. Mr. McEachern to the people. Both addresses were admirable in tone and instructive in matter. After the benediction was pronounced, Rev. Mr. McAulay and Mr. McEachern escorted Rev. Mr. Ross to the door of the church, where he was introduced to the congregation as they retired.

THERE was a large gathering of the members of Cookes Church, Toronto, last week in the lecture room, who had met to accord their popular pastor, Rev. W. Patterson, a hearty welcome home. As soon as Mr. Patterson entered the room every one rose to their feet and cheered. Mr. T. Caswell was elected chairman, and made a most eloquent address of welcome to Mr. Patterson on behalf of the congregation. In reply Mr. Patterson thanked the people for their very cordial reception, and said he was as glad to get back to Toronto as his congregation were to see him. He gave a vivid description of some of the scenes in the Old Country, pointing out how much work there was to do for the Master. Mr. Patterson's address was listened to with the greatest attention, and was greeted with loud cheers at the conclusion. A short intermission enabled most of those present to shake hands and have a short talk with Mr. Patterson, and the warmth of their greeting must have been very gratifying to the pastor. Mr. John McNeill also addressed the meeting, and gave a humorous recitation. Representatives of the Session, trustees and the various societies also delivered short addresses of welcome. Refreshments were served, and a most delightful evening was enjoyed.

FLEMING is a village on the main line of the C. P. R., just outside the western boundary of Manitoba. It is a part of the Moosomin congregation of which the Rev. J. M. Douglas is pastor. Services have been conducted at Fleming by our Church since 1883, but no church was erected by any religious body till this year. The congregation is not strong but spirited, and the people felt that the school-house did not afford sufficient room for their growing congregation and took steps last year to build. A neat frame church on a stone foundation has been erected, capable of seating 175 people, at a cost of about \$1,200. The Rev. Dr. Robertson, Superintendent of Missions, conducted services morning and evening, and at both diets of worship the church was crowded. On Monday evening there was a social gathering and concert, addresses being delivered by Mr. Douglas, the Methodist minister and the Superintendent of Missions. The Moosomin charge furnishes an illustration of what a little judicious nursing will do. Mr. Douglas began his work there three years ago when the congregation was at a low ebb. Step by step the congregation gathered strength. A year ago there was a revival of religion in Moosomin and about one hundred communicants have since been added to the roll. The congregation informed the Presbytery a short time ago that henceforth they would require no further assistance to support their pastor. The growing congregation rendered necessary an enlargement of the Moosomin Church. This furnishes an illustration of what the Home Mission and Augmentation Funds are doing.

THE Prince Albert correspondent of the *Winnipeg Free Press* writes: A case of peculiar sadness occurred here last week. Just a year ago the Rev. F. O. Nichol, B.A., of Brantford, was married to Miss Manson, of Port Hope, and with his wife immediately left for the North-West to act as missionary for the Presbyterian Church at Mistawasis reserve, some distance north-west of Prince Albert, the mission formerly in charge of the late Rev. John Mackay. About three months ago Mrs. Nichol revisited her former home, and while in the East devoted her time towards obtaining practical help and sympathy for the Indians with whom her husband was labouring. The toil, want of proper rest, etc., incident to this work resulted in great physical exhaustion. Three weeks ago Mrs. Nichol returned en route to join her husband at the reserve, but on reaching Prince Albert was prostrated with fatal illness, and, after intense suffering, death took place on Friday, 5th inst., at the residence of Miss L. M. Baker, 2nd Street. While among the Indians Mrs. Nichol exerted great influence for good, ably assisting her husband in his efforts to spread amongst them the civilizing influence of the Gospel and education, and it was in their interests that the illness which resulted in her death was brought on. Rev. Mr. Rochester, Miss Baker and other friends did everything possible for the deceased lady and the bereaved husband. The funeral took place on Sunday, 7th inst., at the Presbyterian cemetery, and was largely attended. The late Mrs. Nichol was a daughter of Capt. Manson, of Port Hope, Ont. Dr. Nichol, of Brantford, father of the young missionary, arrived here on Saturday, having come to be with his son in his time of trouble.

A RACY correspondent of the *Victoria, B. C., Times* in a recent communication says: The First Church, on Pandora Avenue, was organized in 1862 by the Rev. John Hall, missionary of the Irish Presbyterian Church, and is the oldest Church of the denomination in the Province. Amidst church discouragement and difficulty the Church has held on its way, until to-day it has assumed strong and splendid proportions, having probably the largest membership and the most numerous congregation in the Province. Two years ago the building was enlarged and improved. Doubtless the architects and builders did the best they could with the old building and the means at their disposal, but to an outsider it appears as if the congregation would have been wiser to have pulled down the old church and to have erected a new building entirely. Still, it is comfortable, especially in the summer time, as the doors opening on the street afford abundance of air, that great necessity to a long-suffering congregation. A good congregation of 300 or 400 greeted the newly-settled pastor, Rev. Dr. Campbell, as he assumed his place in the pulpit. Of middle age, grave deportment, weighty and sincere, "serious in a serious cause," the minister of the First Church is the beau ideal of an orthodox Presbyterian clergyman. No jest could possibly pass his lips, quip or retort, satire or sarcasm would be most unseemly. With gesture prompted by the subject, with evident desire to retain and impress his people, Dr. Campbell is—well, he is Dr. Campbell. He is natural. His intonation, although peculiar, is natural. The raising of the voice at the end of a sentence is "Campbellian," and if to be natural, plain, simple, earnest, homelike is to reach the acme of perfection as a preacher, then the people of the First Presbyterian Church are to be congratulated in the choice of a minister. The preacher chose for his text Joshua iii. 4—"Ye have not passed this way heretofore," and likening the passage through the Jordan by the children of Israel who followed the Ark of the Covenant to his hearers passage through this life, he sought to enforce the truths arising therefrom. Young men starting in life, young women about to be married, the difficulties of daily life, the troubles of domesticity, and the terror of death itself, would all be helped, aided and removed by following the "Ark of the Covenant"—the Lord Jesus Christ. Many

Horsford's

ACID PHOSPHATE,

Recommended and prescribed by physicians of all schools

FOR

DYSPEPSIA, NERVOUSNESS, EXHAUSTION,

and all diseases arising from imperfect digestion and derangements of the nervous system.

It aids digestion, and is a brain and nerve food.

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

choice expressions fell from the preacher, indicative of study and a matured mind. "With Christ as leader, all our troubles are insignificant." "Religion pays, young man, religion pays." "Death, although so common, will be a new experience to you." "The grey hairs of old age shall not be the sign of decay, but the blossoms of eternal spring in the presence of God."

MUCH interest has been aroused in Belleville over the designation of Dr. Agnes Turnbull to the mission field in Central India, which event took place recently in St. Andrews Presbyterian Church in that city. Miss Turnbull is the daughter of Rev. John Turnbull, formerly Presbyterian minister at Melrose, now doing mission work in Nova Scotia. In anticipation of this work she took a full medical course in Kingston, graduating this year, and at once prepared to depart on her heroic and self-sacrificing mission. In the afternoon a reception in her honour was held in the basement of St. Andrews Church by the Woman's Foreign Missionary Society auxiliaries of that Church and John Street Church, when she was presented with an address and Fairbairn's Imperial Bible Dictionary. At the designation service in the evening there was a large and deeply interested audience present, the largest ever seen at a missionary meeting in the church. Mr. Hamilton Cassels, of Toronto, Convener of the Foreign Mission Committee, presided, and music was provided by the united choirs of the Presbyterian Churches. After a few introductory words, a chapter was read by Rev. Mr. Wilkins, of Trenton, and prayer offered by Rev. Mr. Craig, of Deseronto. Rev. E. N. Baker was the first speaker, and he made an eloquent and timely plea for the organic union of the evangelical Churches, which were already one in heart. Christ's prayer "That they may be one" should be fulfilled by the Church to-day. Rev. J. L. George spoke next. He referred to the heroic deeds of Hastings and Clive and Wellesley and Campbell in India. Hundreds had gone there for purposes of conquest or ambition or of gain—all for selfish purposes. How much nobler the heroism and motives of the missionaries who went there and worked amid danger and discouragement, not for selfish ends, but to carry the Gospel to those who sit in darkness. And now they begin to see the results of their efforts, for the fruits of their labour are becoming manifest and for India can now be seen a bright future. The chairman, Mr. Cassels, then spoke of the object of the meeting that night. About four years ago Miss Turnbull had expressed a desire to become a missionary and had made application to the committee. It was felt, however, that it would be much better if she could be sent out as a fully equipped medical missionary, so she attended the women's medical school at Kingston, from which she recently graduated, and in accordance with her desire she has been appointed to the mission field in Central India. On behalf of the missionary committee he bade Dr. Turnbull God-speed in her work. They would follow her with their earnest prayers that she might be faithful and mightily successful. He then read a letter of greeting from Mrs. Harvey, secretary of the Woman's Foreign Missionary Society. Rev. J. Turnbull spoke briefly. He said he had come from Cape Sable in Nova Scotia to be present at that meeting and intended to accompany his daughter to Scotland on her way to India. It was no light or easy thing for them to give up their daughter to this work, but she had long felt a desire to go to the mission field, and they were ready and willing to make the sacrifice, rejoicing that she was accounted worthy of this work. Rev. M. W. McLean said such a meeting as this was a mighty evidence of the power of God in the human heart. Here they saw a young lady who might have passed a happy and useful life among her friends, surrounded by all the comforts and joys of life in such a land as this, yet willing to give it all up for Christ. She has gone through a severe course of study and is now about to go to this far distant

land, to endure toil and fatigue and discouragement, to face danger, perhaps even death, all for the love of God, all for the sake of preaching the Gospel to the heathen. Surely a religion that will induce anyone to make such a sacrifice as this and to count it all joy, must be a glorious reality.

PRESBYTERY OF SAUGREEN.—This Presbytery met in Amos Church, Egremont, on July 26, at eleven a.m. The Rev. Donald MacVicar, B.A., read his trial discourse, and was examined on Hebrew, Greek, Church History and Theology. The discourses and examination were sustained as very satisfactory. The Presbytery again met at two p.m. for his ordination and induction. Mr. Jansen preached, Mr. McKellar presided, Mr. Young addressed the minister and Mr. Millar the people. The church was well filled on the occasion, quite a number of the neighbouring congregations being present. At the conclusion of the services the people repaired to the basement of the church, and partook of refreshments provided by the ladies of the congregation. Mr. MacVicar enters upon his labours with encouraging prospects.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF COLUMBIA.—The closing meeting of this Presbytery took place in St. Andrews Church, Vancouver, on Tuesday, the 19th July. The members of the Presbytery residing in Victoria were not able to be present, owing to the Vancouver quarantine regulations. In the absence of the Moderator, Mr. Scouler, Mr. Alex. Tait was appointed to take his place, and Mr. G. R. Maxwell was appointed Clerk *pro tem* in the unavoidable absence of the permanent Clerk. Among business of general interest the following may be noticed: Mr. J. A. Jaffray tendered the resignation of his charge of Richmond, on the ground of ill health. Commissioners from the congregation having been heard, it was agreed to accept the resignation and the following finding was adopted in reference thereto: The Presbytery has to express its deep regret that any necessity should have arisen leading Mr. Jaffray to place his resignation in the hands of the Presbytery. It sympathizes deeply with him and his wife in the impairment of their health; and it cannot let this opportunity pass without recording the high esteem in which he is held by the brethren, as a Christian gentleman, a faithful pastor and diligent member of the Presbytery. The efforts made by the Presbytery as well as by the congregation of Richmond, though they have failed to persuade Mr. Jaffray to change his mind, speaks well for him in the aspects mentioned. Indeed the Presbytery can speak with confidence of the success which has followed his labours since his induction. His resignation is therefore a loss on all sides and while accepting it the Presbytery is in the hope that his retirement may be only for a while. The Presbytery also fervently prays that if the Master sends him to another field of labour in a climate more congenial to himself and wife, the same success as here may attend his labours, and that God's choicest blessings may rest upon them. Mr. Maxwell was appointed Moderator of the Session during the vacancy. Extract minutes of the General Assembly were read in reference to the application of Mr. I. G. McLeod, student, the reception of Dr. J. K. Smith and B. K. McElmon, and in the appeal case of Mr. J. N. Muir, and the necessary actions were taken. A letter was read from Mr. Lee, Kamloops, asking for leave of absence for three months, owing to ill health, and asking for assistance for pulpit supply. It was agreed that Dr. J. K. Smith be asked to supply Kamloops from the 1st of September until the end of October, and that a special grant of \$:50 be asked from the Augmentation Committee for this purpose, and that an expression of the Presbytery's sympathy be communicated to Mr. Lee. With a short season of praise and prayers, the six years successful and harmonious work of the Presbytery was brought to a close.—D. MACRAE, Pres. Clerk.

PRESBYTERY OF REGINA.—This Presbytery met at Round Lake on the 13th ult. There were present with Mr. McKay Messrs. Campbell, Matheson, Carmichael, Clay, McGregor and Hamilton, ministers, with Mr. D. Robertson, elder. Several elders and missionaries from surrounding congregations were also present. Rev. Messrs. Terry and Laird, who are under appointment to Broadview, were invited to sit and correspond. Thanks were given to the Foreign Mission Committee for maps of mission fields. Letters excusing absence from Messrs. Robson and Douglas were read, and elicited expressions of regret. The action of the Moderator in granting permission to Mr. Nichol, of Mistawasis Reserve, to administer sacraments at Home Mission points was sustained. The action of the Clerk in applying to the General Assembly on behalf of Mr. Guthrie for a course shortened by two years instead of by one, was explained and sustained. Mr. Carmichael, of Regina, was appointed Moderator for the ensuing year, and the thanks of the Presbytery bestowed on Mr. Robson for his services during the past year. A letter from Moosomin congregation was read, and the Presbytery agreed to sympathize with the congregation in its desire to be independent of support, expressing satisfaction with its efforts in the past. Mr. Laird, of Broadview, was granted relief for five weeks, several members agreeing to an exchange. Messrs. Hamilton and Campbell reported their attention to their duties as commissioners to the Assembly, and were thanked. The following were appointed to standing committees for the ensuing year, the first named being Conveners: Foreign Missions—Messrs. McKay, Robson, Laird, Moore, McLeod (Regina) and McDonald (Ft. Qu'Appelle). Home Missions—Messrs. Carmichael, Douglas, Matheson, Clay, Hamilton, Bompas (Wolseley) and Harvey (Indian Head). Sabbath Schools—Messrs. Welsh, Laird, Bryden, McGregor, Martin and Thompson (Moosejaw). Sabbath Observance—Messrs. Hamilton, Rochester, Clay, Robertson (Whitewood) and Tait (Carsdale). Temperance—Messrs. Robson, McMillan, Rochester, Welsh, Thomson (Wolseley) and Crawford (Indian Head). Examination of Students—Messrs. Campbell, Carmichael, Clay, McKay and Hamilton. State of

Religion—Messrs. Douglas, Carmichael, Matheson, Campbell, Motherwell (alternately) and Bompas. Manitoba College—Messrs. Clay, Moore, Hamilton, Crawford and Robertson. Statistics—Messrs. Hamilton, Douglas and McCaul (Regina). Systematic Benevolence—Messrs. Campbell, Rochester, Laird, Welsh and Bersea (Qu'Appelle). The minutes of Whitewood Session were ordered to be attested. Mr. H. Thompson, B.A., under appointment to Gainsborough, was taken on trial for license and ordination. His examination was sustained, and he was set apart to the office of the ministry by the laying on of hands, the Moderator leading in prayer. Mr. Matheson then addressed Mr. Thompson, and Mr. McGregor the people present, after which Mr. Thompson's name was added to the roll. The following were appointed to see to the dispensing of ordinances in the fields named: Mr. Carmichael at Carsdale; Mr. Matheson at Long Lake; Mr. Rochester at Saskatchewan; Colleston at Kinnistine; Mr. Hamilton at Lansdowne; Mr. McMillan at Green Valley; Mr. Thompson at Carlyle, and Mr. Robertson at Touchwood. Arrangements were made for the settlement of a claim of Mr. J. S. Brandon. Mr. Matheson was appointed to supply Matheson Station, Scotch Settlement and Balegonic. The student in charge of the Long Lake field was asked to drop supply of Pengarth and Strassburg on Sabbath, and supply Long Laketon, Qu'Appelle Valley, Highland Settlement and Rose Plain. Mr. McLeod, of Regina, was asked to supply Qu'Appelle Station in case expected supply fails, the Home Mission Committee to take charge of further supply. Mr. Ferry applied for employment. It was agreed to receive the application and instruct the Home Mission Committee to make an appointment as soon as practicable. The next meeting was appointed to be held at Regina on the second Wednesday of September next. Hearty thanks were given Mr. and Mrs. McKay and others in connection with the Mission for the comfort and pleasure of the meeting. The speech of Chief Kewratlow and the singing of the Indian children were much appreciated.—A. HAMILTON, Pres. Clerk.

OBITUARY.

SAMUEL NEIL.

Mr. Samuel Neil, a highly respected elder of Knox Church, Clifford, peacefully passed away on the 29th July. For several years he had been suffering from a complication of stomach troubles, which resulted in his death. He was born in Ayrshire, Scotland, in 1816, and was butler to Col. Hamilton for eighteen years, having travelled with that nobleman on the continent in France, Germany and Italy. He read and spoke French and German correctly in his early manhood, was an extensive reader and a man of much information. Col. Hamilton at his death left him £50 sterling, his gold watch and other valuables. Mr. Neil came to Canada in 1843, and some time after settled on a farm in the township of Howick. He has lived in Clifford for the past twelve years and has been an elder in the Presbyterian Church there for over fourteen years. Mr. Neil was twice married; the first time, some years before coming to Canada, to a sister of Mr. John Gibson, of Howick, the second time to the eldest daughter of Mr. Arch. Johnston, now of California. Mr. Neil had long been waiting for the summons home, and as he felt the end gradually approaching his confidence in his Redeemer became stronger and stronger. "Blessed are the dead who die in the Lord."

JOHN WILSON, CAMDEN.

We grieve to think our eyes no more
That form, those features loved, shall trace;
But sweet 'tis, from memory's store,
To call each fondly-cherished grace
And fold them in the heart's embrace.
No bliss 'mid worldly crowds is bred,
Like musing on the sainted dead.

Seldom has it been our lot to record a more melancholy death than that of Mr. John Wilson, of Camden. On Sabbath, the 10th of July last, when on his way to church with his son Nathaniel and family, in descending a small hill, one of the horses stumbled and fell. In getting up, the pole of the wagon broke, and Mr. Wilson, junr., who was driving, drew the horses, which had become almost unmanageable, into a panel of the fence, when, from some cause, the wagon upset, throwing the occupants out, with the vehicle on top of them. The aged father was instantly killed, and the others more or less injured. As the fatality happened within a short distance of the home of his son Thomas, the body was taken there. It was just at the hour of service when the news reached the church of the terrible occurrence, and as might well be expected, it threw a pall over the solemn services of the day.

John Wilson was a man universally respected—upright and honest in character—a true Christian, and a very gentle and loving gentleman. He has left few his equals, taking him all in all, in the community in which he lived, or the Church to which he belonged. Mr. Wilson was born in Ireland in the year 1815, and consequently was seventy-seven years of age at his death. He came to this country with his parents in 1824, and settled at Kingston Mills, but for over fifty-five years he had been a resident of Camden and one of its most prosperous and thriving farmers.

Mr. Wilson was twice married—first to Miss Mary Beaver about fifty years ago. One daughter was born to them, who lives at Foxmead, Ont. She was married to a Mr. Black, who died about two years since. His second wife was Susannah Hinchey, of Camden, to whom he was married forty-seven years ago, and who survives him. There are three sons, all excellent men, Nathaniel, Thomas and William John. The two former are well-to-do farmers in the township, and the latter is an enterprising merchant at Marlbank.

On Monday, July 11, the funeral took place from the residence of his son Thomas to Knox Presbyterian Church, where divine service was conducted by his pastor, the Rev. Mr. Smith. The church was crowded on the occasion. The choir rendered some selections of music, most appropriate for the occasion. Mrs. George Fingland presided at the organ. The text chosen by the pastor was St. Matthew xxiv. 44: "Therefore be ye also ready." In closing he spoke thus: "Death may take us by surprise. That is the way it took our dear friend. Little did they know as they rode to church what was to be the end of the journey; little did our brother think that before he would reach the church he would pass into gloryland. It was a terrible death, but when we think that the catastrophe might have been greater, and all the occupants of that vehicle sent shivering into eternity, have we not reason to thank God that it resulted as it did, and that while He took one He spared four. I don't know a man within the fold that I had a more profound respect for than John Wilson. He was a man, every inch of him—an honourable man and a professedly Christian man, and he was perhaps one of the kindliest of men that it has ever been within my province to meet. For over thirteen years I knew him, and the more I saw of him the better I liked him. There was an attractiveness about him that drew you to him, and you can't help liking such men. I don't see how he could have an enemy—I never heard he had. I tell you he is a man we will all love in another world. When the summons came it must have been terrible, but only for a moment. It could only last for a moment and he was in glory. I doubt whether many have loved the Lord in their day more than John Wilson. Let us all seek to join him in that blessed land."

A few short years of evil past,
We reach the happy shore,
Where death divided friends at last
Shall meet to part no more.



Mrs. William Lohr

Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from Dyspepsia. She could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

Hood's Sarsaparilla

She felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily, is now in perfect health.

HOOD'S PILLS are the best after-dinner Pills. They assist digestion and cure headache.

HOME MISSION COMMITTEE.

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

All Ministers, Missionaries and Students (under summer session or otherwise) desiring employment during the winter must send in their names to the Convener, or Rev. Dr. Warden, Montreal, the Secretary, prior to October 7th. All appointments must be made by the General Assembly's Home Mission Executive. Private arrangements made by Mission Conveners of Presbyteries, or others, will not be recognized.

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

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

WM. COCHRANE, Convener H. M. C.
Brantford, August 27th, 1892.



Nobody cares how much oil a lamp burns—oil is cheap. But, if the "Pittsburgh" burns less oil and gives more light than any other central-draft lamp, we all care; and we care a good deal; for it shows that the other lamps evaporate oil without burning it, while the "Pittsburgh" burns it.

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

GOWANS, KENT & Co.,
TORONTO AND WINNIPEG.
Sole Agents for Canada.

"August Flower"

I had been troubled five months with Dyspepsia. The doctors told me it was chronic. I had a fullness after eating and a heavy load in the pit of my stomach. I suffered frequently from a Water Brash of clear matter. Sometimes a deathly Sickness at the Stomach would overtake me. Then again I would have the terrible pains of Wind Colic. At such times I would try to belch and could not. I was working then for Thomas McHenry, Druggist, Cor. Irwin and Western Ave., Allegheny City, Pa., in whose employ I had been for seven years. Finally I used August Flower, and after using just one bottle for two weeks, was entirely relieved of all the trouble. I can now eat things I dared not touch before. I would like to refer you to Mr. McHenry, for whom I worked, and from whom I bought the medicine. I live with my wife and family at 39 James St., Allegheny City, Pa. Signed, JOHN D. COX.

G. G. GREEN, Sole Manufacturer,
Woodbury, New Jersey, U. S. A.

British and Foreign.

PROF. A. B. BRUCE preached in Glasgow cathedral recently. THE Rev G. McGhie, of F'nal, has been deposed by Berwick Presbytery. THE 1894 conference of the Young Men's Guild is to be held in Edinburgh.

THE Rev. A. Oram McGregor, M.A., has been ordained at Denny Parish Church. THE Rev. R. D. Shaw, B.D., of Hamilton, has accepted the call to Hopepark, U. I., Church, Edinburgh.

HAMILTON Presbytery have granted the request of Rev Hugh Ramsay, of Baillieston, for an assistant-successor.

THE Rev. Peter Barr Reid, M.A., assistant, Hutchesontown, Glasgow, has accepted a call to Lday, Orkney.

THE death occurred lately, at the age of ninety, of Rev Thomas Logan, the oldest Presbyterian minister in Ireland.

THE Rev Mr. Borland, of Yarrow, conducted an open-air service recently at St. Mary's Loch. His sermon was on the Covenanters.

THE Rook announces that Rev. Joseph Sidney Hill is the Bishop-designate of the Niger in succession to the late Bishop Crowther.

A COMMITTEE of the English Presbyterian Synod has fixed the last week of November as "Self-Denial Week," in aid of foreign missions.

THE Free Presbytery of Lochcarron met at Kinlochewe and inducted the Rev. Finlay Graham, late of Oban, to the charge of that congregation.

ARRANGEMENTS are being made for the celebration of the ministerial jubilee of Rev. Alex. Gardner, M.A., of the Cathedral Church, Brechin.

THE ceremony of unveiling the Edward Irving statue at Annan was performed on Thursday, Aug. 4, by Prof. Charteris, Moderator of Assembly.

MR. GLADSTONE has been appointed president of the "Archaic Greece and the East" section of the forthcoming International Congress of Orientalists in London.

THE Rev. James D. Anderson, probationer, Aberdeen, has been elected minister of Old Deer by 186 votes to 144. The minority have appealed to the Presbytery.

THE United Presbyterian congregation of Newburgh has agreed to give a unanimous call to Mr. John D. Brown, at present assistant in St. James Place Church, Edinburgh.

Boys is the title of a new journal to appear in the autumn, dealing with matters of interests to boys and young men. Henty, Baring-Gould, and Manville Fenn will contribute to it.

THE congregation of Canonbie Free Church have resolved to give an unanimous call to the Rev. John Jamieson, M.A., of Firth, Orkney, to be their pastor, in room of Mr. Wilson, resigned.

THE directors of the London Missionary Society have, on the recommendation of a special committee, resolved to urge the Queensland Government not to resume the Kanaka labour traffic.

THE Third congregation of Armagh has given a unanimous call to Rev. Robert Patterson, A.B., T.C.D., licentiate of the Presbytery of Dublin, to be assistant and successor to Rev. John Elliott.

DR. MARY McGEORGE, the Irish Assembly's first fully qualified lady medical missionary, is now at home, and is holding a series of meetings throughout the country on behalf of the Zenana Missions.

It is claimed that 294 members of the new House of Commons are in favour of the direct veto of the liquor traffic. Of this number 266 are Liberals, fourteen Liberal Unionists, and fourteen Conservatives.

DUFFTOWN Free Church, which has recently been enlarged at a cost of \$4,000, was reopened by Rev. Dr. Black, of Inverness. A feature of the reconstruction is a five-light stained glass window, the gift of Lord Mount Stephen.

THE Rev. Dr. Talmage has been preaching to crowds in Aberdeen, Inverness and other towns in the North. He also attracted a great crowd to the Grand National Hall, Glasgow (the temporary abode of Rev. John Robertson's congregation).

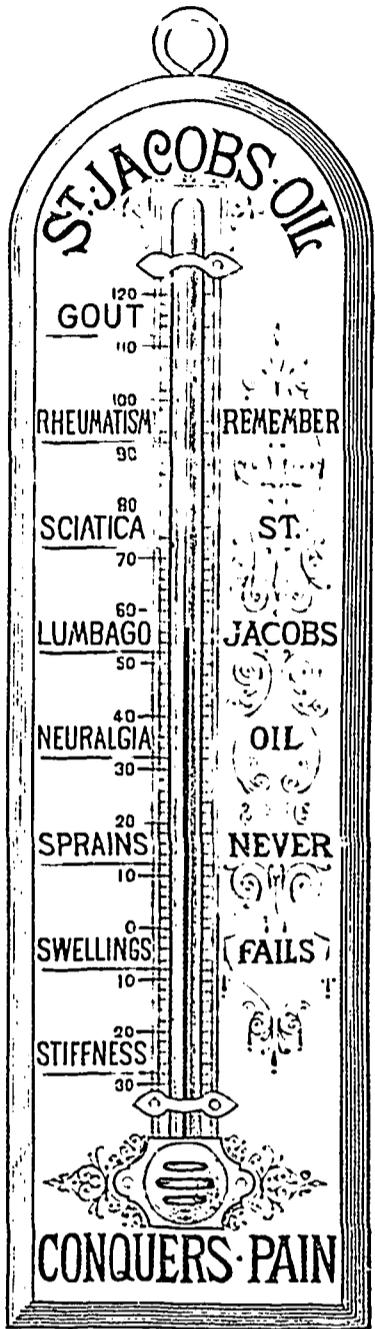
THE British Medical Association have unanimously adopted a resolution in favour of the continuance and extension of experiments on living animals as essential to the progress of knowledge, the relief of suffering, and the saving of life.

THE Church of Scotland Guild Text Book on "The New Testament and its Writers," by Rev. J. A. McClymont, has been adopted in England as the text-book for the next examination in religious knowledge of the Congregational Church Guilds.

THE Rev. E. Husband, Vicar of St. Michael's, Folkestone, withdrew from the Church Congress because a lady was to deliver an address at it. He has withdrawn his resignation, but protested in his pulpit last Sunday against such an arrangement being made.

THE Rev. W. Graham, of St. John's, Newfoundland, has appealed through Rev. A. Wallace Williamson, of Edinburgh, for help for the Scottish residents who have suffered from the great fire. Church, schools, and manse were destroyed, and over a hundred of their families are homeless.

HOW THEY COME UPON US. - During the green-apple season, cramps come upon us like a thief in the night, and remain with us until the nearest physician is called in, or the pain is driven away by a dose or two of PERRY DAVIS' PAIN KILLER, the celebrated cure for all summer complaints, from simple cramps to the most aggravated forms of cholera morbus or dysentery. No household should be without the PAIN KILLER, unless there is a drug store next door. Every reputable druggist sells the medicine. Only 25c. New large size.



ROBUST AND HEALTH BEAUTY ENJOYED Enhanced ADAMS' TUTTI FRUTTI GUM RECOMMENDED BY THE HIGHEST MEDICAL AUTHORITIES. AIDS DIGESTION, INVIGORATES THE SYSTEM, STRENGTHENS THE VOICE, IMPROVES THE APPETITE.

Sold by all Druggists and Confectioners, or Address: The Tutti Frutti A. V. Co., 60 Yonge St., Toronto, Ont., for Box of assorted samples, which will be sent by mail to any address on receipt of 25 Cents.

The Great CHURCH LIGHT Frink's Patent Reflectors for Gas, Oil, or Electric give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the Trade. Don't be deceived by cheap imitations. I. P. FRINK, 31 Pearl St., N.Y. Established 1857.

INWARD PILES CURED.

ST. LEON TRIUMPHANT. Having been troubled with costiveness and also inward piles, was recommended to take ST. LEON MINERAL WATER. I did so, and received the best satisfaction, being entirely cured. W. F. JOHNSTON, Forest and Farm TORONTO.

THE St. LEON MINERAL WATER Co. (Limited) 101 1/2 KING STREET WEST, TORONTO Branch Office at Tidy & Flower Depot, 164 Yonge Street, MINARD'S Liniment for sale everywhere.

FOR RHEUMATISM

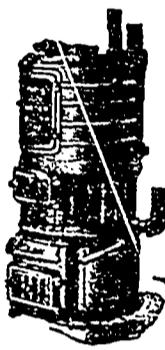
Which is caused by an acid in the blood, the best remedy is Ayer's Sarsaparilla. Abundant testimony shows that where all other treatment fails, the persevering use of Ayer's Sarsaparilla effects a complete cure. H. P. Green, of Johnstown, Ohio, writes: "For over fifteen years I suffered untold misery from rheumatism. Physicians' prescriptions, as well as the various specifics, proving of no avail, I at length concluded to give Ayer's Sarsaparilla a persistent trial. I have used in all about eighteen bottles, and am now enjoying perfect health. The expense for this medicine was nothing compared with what I had put out for doctoring that did me no good whatever."

"About three years ago, after suffering for nearly two years from rheumatic gout, being able to work only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to say that it has effected a complete cure. I have since had no return of the disease." - Mrs. R. Irving Dodge, 110 West 125th street, New York City.

Ayer's Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures Others, Will Cure You



Note attractive design.

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"DAISY" HOT WATER BOILER

Has the least number of Joints.

Is not Overrated,

Is still without an Equal

WARDEN KING & SON, MONTREAL.

637 CRAIG ST.

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ALL THE WORLD OVER



Is used as a Strength-Giving Food. For Invalids, Convalescents and Dyspeptics. For Athletes when training, and in domestic cookery for making Soups and Gravies

"To Save Time is to Lengthen Life."

ESTERBROOK

MISS A. M. BARKER, SHORTHAND SCHOOL, 51 KING STREET EAST, TORONTO Apply for Circulars.

ESTERBROOK PENS THE BEST MADE.

For sale by all Stationers. ROBT. MILLER, SON & Co., Agents, Montreal.

HOLLOWAY'S OINTMENT

An infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at

THOS HOLLOWAY'S Establishment, 78 New Oxford St., London

And sold by all Medicine Vendors throughout the World. N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

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

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



New Settlers AND NEW HOUSES WANTED
OCALA AND SILVER SPRINGS COMPANY, 170 WORLD BUILDING, NEW YORK CITY.

\$250,000 CASH LOANS

From the profits of the Company we will loan an amount not exceeding \$1,000 cash to each person desiring to build a house in Ocala, Florida, who answers this advertisement. For security, a mortgage, payable in ten years, will be taken on the property built upon. Thirty-four new houses were started last week. Twenty House Plans furnished free.
 The yearly business of Ocala aggregates \$14,000,000; has 3 railroads, 3 banks, 10 churches, 5 hotels, electric lights, water works, etc. Over \$28,000,000 have been invested during the past three years, making Ocala the grandest city in the State.
 We will deed to each person answering this advertisement within thirty days a ten-acre orange grove tract, free, with a written contract agreeing to set out in orange trees and superintend property until the same comes in full bearing. We will deed each applicant one free villa or business lot 40x100 feet. We will pay your travelling expenses to Ocala, Florida, free. The object of these offers is to attract new settlers to Ocala.

DIRECTIONS.—Send your full name, post-office address, County and State by return mail and you will be sent directions which will enable you to secure a villa or business lot, free; a ten acre orange grove tract, free; a loan of \$1,000, free; and your travelling expenses to Ocala, free.
NO CONDITIONS.—No charge for lots; no charge for orange grove tracts; no charge for deeds; no charge for \$1,000 loan; no charge for a free trip to Ocala. The Ocala & Silver Springs Company has a Capital of \$1,000,000 and owns or controls large hotels, houses, high-grade 8 per cent. guaranteed dividend securities, real estate, and other properties in Ocala and vicinity, aggregating in value \$2,025,000.
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Household Hints.

NEVER butter your pie plates, but dredge them lightly with flour.

CELERY VINEGAR.—Soak one ounce of celery seed in a pint of vinegar, bottle, and put aside for flavouring soups and gravies.

AN experienced cook says: "Use a silver spoon when cooking mushrooms. The silver will be blackened if any injurious quality is present."

IT is said that if the woodwork in the kitchen is kept constantly scrubbed with water in which potash has been dissolved, roaches and ants will speedily disappear.

To clean zinc about a stove or a zinc-lined bath tub, mix ammonia and whiting to a paste, apply it, and let it dry. Then rub it off until no powder remains, and the zinc will be as bright as the proverbial looking-glass.

PRETTY BOOK-MARKERS.—These are made of gross-grain ribbon, one inch in width, in orange, pink and blue. Place the three ends together and sew to a small brass ring. Turn the other three ends to a point and finish with tiny gilt bells.

COCOANUT cakes are made of equal quantities of the grated nut and granulated sugar, with sufficient beaten white of eggs to make the mixture stiff enough to drop by spoonfuls on paper, well buttered. Bake a few minutes in a moderate oven.

THE ivory tint so much applied to plaster casts nowadays is obtained by first giving the figures a coat of "size," and having allowed this to become perfectly dry, a coat of orange shellac. Dissolve the shellac in alcohol, and apply evenly, with a brush.

A BREAKFAST DISH—In two quarts of salted water boil a coffee cupful of wheatena and one of rolled oats till the mush is well done. Next morning cut it in two inch square blocks, dip in egg and bread crumbs, and fry brown in hot drippings after the manner of crullers.

JELLY PUDDING.—Four eggs beaten separately, two cupfuls of sugar, one of butter, one of sweet cream, one of acid fruit jelly, two tablespoonfuls of vanilla. Beat the yolks thoroughly; cream the butter; mix butter, sugar and yolks together, then add jelly, and lastly the well-frothed whites and the seasoning. Bake with an undercrust. This quantity will make two large puddings, or three medium-sized ones, and where rich desserts are liked, will be found delicious. Such desserts should be perfectly cold before they are eaten.

To make tomatoes with rice scald and peel three large, smooth tomatoes. Cut them in halves, scoop out the seeds and juice, without breaking the pulp. Scald the juice enough to strain out the seeds. To the juice add sugar to taste, and mix with it as much boiled rice as it will absorb; add salt and a little butter. Fill the tomatoes with the mixture. Place each half tomato on a round shallow pan and bake ten minutes, or until the bread is browned.

SHOULD you at any time be suffering from toothache, try GIBBONS' TOOTHACHE GUM; it cures instantly. All Druggists keep it. Price 15c.



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Household Hints.

POP OVERS.—One egg, one cup of milk, one cup flour, little salt, one teaspoonful baking powder. Bake same as gems.

CREAM COOKIES.—One egg, one cup sugar, one cup of sour cream, one-half nutmeg, one teaspoonful of soda, flour sufficient to roll. Sprinkle with sugar, bake quickly.

FRIED TOMATOES.—Peel large ripe tomatoes, cut them transversely in slices, season with salt and pepper, dip in cracker dust, then in eggs, and fry in butter of nice dripping.

OMELETTE.—Take eggs, three; milk, half pint; flour, two tablespoonfuls; salt to taste. Put the yolks and whites of the eggs separately and add the whites last, stirring lightly. Bake in a moderate oven.

A DELICIOUS GRAPE ICE.—One cupful of ripe Concord grapes, one pound of sugar, one quart of water, four whites of eggs. Mash the raw grapes and sugar together, add juice of one lemon, strain into a freezer at once.

FRUIT STAINS.—May be removed by having boiling hot water poured over them. A match will often suffice for removing small stains. Light it and let the fumes of the burning sulphur bleach out the stain.

BEETS.—Boil till tender, cut in slices, and cover with a sauce made thus: one-half cup of vinegar, one-half cup of water, thicken with a tablespoonful of flour mixed with two tablespoonfuls of butter. Bring to a boil, pour over the beets and serve.

PEACH CAKE.—Bake three sheets of sponge cake as for jelly cake; cut peaches in thin slices, prepare cream by whipping, sweetening and flavouring, put layers of peaches between the sheets of cake; pour cream over each layer and over the top.

COFFEE CAKES.—Take a cupful of butter, half a cupful of sugar, a cupful of molasses, a teaspoonful of saleratue dissolved in a cupful of strong coffee, a nutmeg, a teaspoonful of cloves, cinnamon, five cupfuls of flour, and a cupful of chopped raisins.

MUSTARD CABBAGE.—Chop half a head of cabbage fine; put on to boil, a cupful of vinegar, a cupful of sugar, seven tablespoonfuls of milk, two of mustard, and one of pepper and salt, and a beaten egg, stir the mixture well; then pour the whole over the cabbage and serve.

BROWN BREAD.—One-half cup of molasses, one-half cup sour milk with soda to neutralize the acid, one-half cup cornmeal, three-fourths cup graham flour, the same of white flour, salt to taste. Add enough sweet milk to make a stiff batter. Steam in a buttered dish, undisturbed four hours. A half cupful of stoned raisins is an improvement to this bread.

FRICASSEED TRIPE.—Cut a pound of tripe in narrow strips, put a small cup of water or milk to it, add a bit of butter the size of an egg, dredge in a large teaspoonful of flour, or work it with the butter; season with pepper and salt, let it simmer gently for half an hour, serve hot. A bunch of parsley cut small and put with it is an improvement.

POTATO SOUFFLE.—Boil four or five potatoes, pass them through a sieve; add to the potato a half a teacup of scalded milk and a tablespoonful of butter; add the yolks of four eggs, one at a time, beating them well in; beat the whites to a stiff froth and add them just before putting them into the oven. Bake twenty minutes in a quick oven and serve in the dish in which they were baked. A rich meat gravy is good served with them. A pinch of salt in the whites of the eggs will help them come to a stiff froth quickly.

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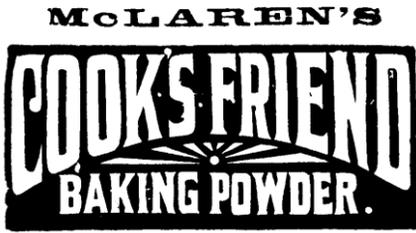
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MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, September 27, at 11 a.m. BRANDON.—At Brandon, on Tuesday, 6th September, at 8.30 p.m. BROOKVILLE.—In Presbyterian Church, Hyndman's, September 20, at 5.30 p.m. GUELPH.—In Knox Church, Guelph, on Tuesday, 20th September, at 10.30 o'clock, a.m. HURON.—In Brucefield, on the 13th September, at 10.30 a.m. LINDSAY.—At Sunderland, Tuesday, August 30, at 11 a.m. LONDON.—The Presbytery of London will meet in Knox Church, St. Thomas, on Monday, 12th September, at 2 p.m., for Conference, and on Tuesday morning, 13th September, for business. Elders' Commissions and Session Records examined. MANTLAND.—At Wingham, on Tuesday, September 13th, at 11.15 a.m. MONTREAL.—In Presbyterian College, Montreal, Tuesday, September 6, at 10 a.m. ORANGEVILLE.—At Orangeville, September 13, at 10.30 a.m. OWEN SOUND.—In Division St. Hall, Owen Sound, Tuesday, September 20, at 10 a.m. PETERBOROUGH.—At Port Hope, September 20, at 9 a.m. QUEREC.—In Chalmers Church, Richmond, August 30, at 4 p.m. REGINA.—At Regina, on 2nd Wednesday in September.

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MARRIED. On August 17, at the residence of the bride's mother, Kippen, Ont., by Rev. J. A. Proudfoot, D.D., assisted by Rev. A. McKibbin, of Pine River, Rev. Wm. Gauld & Gretha, youngest daughter of Mr. Robert Mellis. At Mitchell, on the 17th inst., at the residence of the bride's uncle, by the Rev. Principal Caven, W. P. Caven, M.B., Toronto, to Margaret, daughter of the late Robt. Middlemiss, Chatham.

DIED. August 15, 1892, at her residence, lot 5, concession 2, East York, Mary Jane, wife of Peter Milne, in the 49th year of her age.

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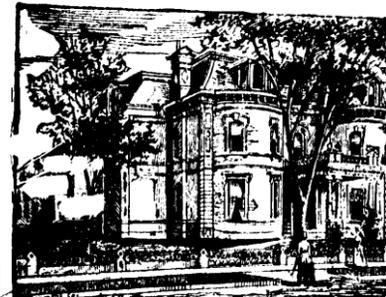
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